# New Testament

# Scriptural Writings

# of

# Elder Chet A. Dirkes

# PREFACE

Elder Chester (Chet) A. Dirkes was the Pastor/Elder of Welsh Tract Assembly for at least fifteen years. Unfortunately I don't know the date that he was ordained as the serving Elder but in January 2019 he lost his battle with cancer and has realized his hope. He is now standing in the presence of the Lord Almighty and basking in His glory!

Elder Dirkes would send us a cassette tape of the messages he was given to preach. They would come every other week because he would get one message on each side of the tape. I then would convert the cassette tape to digital audio and send it out that way to the rest of the members. We always greatly looked forward to receiving those tapes in the mail. At some point my wife (Tori) asked Elder Dirkes if he might be able to send us a "little" email about what he was given to preach on that Sunday.

That is what the writings contained in this document are mostly from. (*I say mostly because I know of "one" writing contained here that was not.*) ***These were a labor of love from him***. In the beginning he did keep it short and as you are given to read these you will notice that the shorter ones were in the years 2008 through 2010. Then little by little he was given to elaborate even more in his emails and they are nothing short of beautiful messages in and of themselves. I hope and trust that these writings will prove to be edifying and a blessing to you as much as they were to us when we first received them! Just for clarification I exercised some editorial freedom and added in the title of "(Elder)" at the end of each writing because he would usually close his emails simply with just "Chet".

The writings contained in this document are all from the **New Testament**. They are organized by the book they were taken from and the books are in the order of the Bible. The titles to each book are taken from the King James Version of the Bible.

These writings are being presented here because they were a blessing to my wife and me over the years. They are also here for their historical value. Please do as Scripture admonishes and "TEST", "TRY" and "PROVE" everything you read. But I implore you that these be done ***strictly*** with what scripture says and not according to what other men say or have said or any tradition. Please see Acts 17:10-12, 1 Thessalonians 5:21 and 1 John 4:1.

Tom Adams
October 2022

P.S., A little shortcut to keep in mind. After you read a writing and want to go back to the top, press the "Ctrl" button and then the "home" button together and it will quickly take you to the top of the document. You still will need to scroll three pages to get to the beginning of the "Table of Contents".

# Table of Contents

PREFACE....3
The Gospel According to St. MATTHEW....10
Matthew 1:20f....10
Matthew 2....15
Matthew 3:9....16
Matthew 6:5....24
Matthew 7:13....25
Matthew 9:9....34
Matthew 11:19....41
Matthew 15:12....44
Matthew 16:1....48
Matthew 16:6....51
Matthew 18:21....54
Matthew 20:20....63
Matthew 20:20....64
The Gospel According to St. MARK....72
Mark 4:30....72
Mark 6:2....79
Mark 7:24....87
Mark 10:17....94
Mark 10:26....96
Mark 11:1....103
The Gospel According to St. Luke....109
Luke 1:5....109
Luke 1:24....112
Luke 4:28....114
Luke 5:27....122
Luke 7:39....124
Luke 8:1....132
Luke 8:1....136
Luke 8:22....141
Luke 9:1....149
Luke 9:62....156
Luke 11....161
Luke 12:1....164
Luke 12:22....172
Luke 15:1....174
Luke 16:22....177
Luke 19:28....182
Luke 22:16....188
Luke 22:31....189

The Gospel According to St. John....198
John 3:1....198
John 3:7....207
John 3:17....215
John 4:1....222
John 4:31-35....224
John 4:35....226
John 6:1-4....227
John 6:14....231
John 6:27....234
John 6:56....239
John 6:67....246
John 9:1....254
John 9:40....262
John 10:5....270
John 10:11....273
John 10:14....276
John 11:25....280
John 14:15....288
John 16:1....296
John 16:33....299
John 17:1....301
John 18:4....304
John 18:4....307
John 20:31....314
The ACTS of The Apostles....321
Acts 1:7....321
Acts 4:13....329
Acts 24:14....335
The Epistle of Paul the Apostle to the ROMANS....341
Romans 1:16....341
Romans 4:3....347
Romans 5:5....351
Romans 5:6....357
Romans 8:1....364
Romans 8:20....370
Romans 8:28....373
Romans 8:29....376
Romans 8:37-39....383
Romans 9:14....386
Romans 11:1....389
Romans 12:1 & 2....396
Romans 12:3....399
Romans 13:12ff....403

Romans 14:17....406
The FIRST Epistle of Paul the Apostle to the CORINTHIANS....412
I Corinthians 2:1f....412
I Corinthians 2:6....420
I Corinthians 5:7....427
I Corinthians 6:11....429
I Corinthians 10:12....430
1 Corinthians 10:13....433
I Corinthians 14:1....440
I Corinthians 15....447
I Corinthians 15:1....450
The SECOND Epistle of Paul the Apostle to the CORINTHIANS....453
II Corinthians 4:7....453
II Corinthians 5:1....461
II Corinthians 10:4....469
II Corinthians 12:1-11....471
II Corinthians 12:10....473
The Epistle of Paul the Apostle to the GALATIANS....479
Galatians 1:6....479
Galatians 2:20....487
Galatians 4:24....494
Galatians 4:27-29....501
Galatians 5:1....502
The Epistle of Paul the Apostle to the EPHESIANS....504
Ephesians 2:4....504
Ephesians 2:11....511
Ephesians 2:21....518
Ephesians 3:1....522
Ephesians 3:8....529
Ephesians 3:14....536
Ephesians 3:16....544
Ephesians 4:1; Colossians 1:10 and I Thessalonians 2:12....545
Ephesians 4:1....546
Ephesians 4:12....553
Ephesians 4:12....557
Ephesians 4:14....565
Ephesians 4:15f....572
Ephesians 4:20....580
Ephesians 5:1....587
Ephesians 5:8....594
Ephesians 5:14....602
Ephesians 5:19....609
Ephesians 6:10....617
Ephesians 6:11....618

The Epistle of Paul the Apostle to the PHILIPPIANS....620
Philippians 1:27....620
Philippians 2:1-7....621
Philippians 2:5....622
Philippians 2:14....629
Philippians 3:3....637
Philippians 3:3....640
Philippians 4:11....647
Philippians 4:13....648
The Epistle of Paul the Apostle to the COLOSSIANS....656
Colossians 2:1....656
Colossians 2:2f....664
Colossians 2:4....671
The FIRST Epistle of Paul the Apostle to the THESSALONIANS....680
I Thessalonians 5:23....680
The SECOND Epistle of Paul the Apostle to the THESSALONIANS....687
II Thessalonians 2:1....687
The SECOND Epistle of Paul the Apostle to TIMOTHY....696
II Timothy 1:7-9....696
II Timothy 1:11....699
II Timothy 1:12....702
II Timothy 2:15....705
The Epistle of Paul the Apostle to TITUS....712
Titus 2:1....712
The Epistle of Paul the Apostle to the HEBREWS....718
Hebrews 6:9....718
Hebrews 8....725
Hebrews 8:1....727
Hebrews 8:6....729
Hebrews 9:22....736
Hebrews 10:19....744
Hebrews 10:34....746
Hebrews 12:3....750
Hebrews 13:5....757
Hebrews 13:5....759
The General Epistle of JAMES....768
James 2:17....768
James 2:18....776
James 2:21....783
James 3:17....790
The FIRST Epistle General of PETER....798
I Peter 1:7....798
I Peter 3:15f....801
I Peter 5:8....809

The SECOND Epistle General of PETER....811
II Peter 1:3....811
II Peter 1:12....815
II Peter 1:15....818
II Peter 2:8....820
The FIRST Epistle General of JOHN....825
I John 1:3....825
I John 2:15....833
I John 2:20....840
I John 4:19....846
I John 5:20....849
The REVELATION of St. John the Divine....853
Revelation 1:1....853
Revelation 2:1....860
Revelation 5:9....868
Revelation 7:9....869
Revelation 12:17....876
Revelation 13:8....879
Revelation 14:1....886
Revelation 14:1....888
Revelation 14:6....893
Revelation 15:1-4....900
Revelation 15:5....903
Revelation 21:1....906
Revelation 21:9....912
Revelation 21:22....914
Revelation 22:1-3....919

## Matthew 1:20f

> "…but while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. She shall bring forth a son and thou shalt call his name Jesus for He shall save His people from their sins."

This is by far the most amazing and wonderful event that has ever taken place in time and space. It has been speculated upon by many who would desire to understand it as much as it has been researched by those who wish to dismiss it. It happened only once in all the annals of time and shall never occur again. The virgin birth is both the sign of the end of time and the beginning of time. It is the fulfillment of the prophesies of old and the surety of the kingdom of God to all who believe. It is the manifestation of all types and foreshadows of the law, the judgment of God upon the wicked and the salvation of the elect according to grace.

The consternation of Joseph cannot be imagined by the mind of natural man. It is easier for Adam to grasp the reality of infidelity and promiscuous behavior resulting in pregnancy than it is to accept the power of the Most High overshadowing Mary causing her to conceive. Joseph is an honourable man who had the same mental capacity as every son of Adam yet he was a just man and proper son of the law. He knew he had

every right under the standards of the law of Moses to have Mary, his espoused wife, to be taken out and scourged for her indiscretions (Lev. 19:20). He had the duty of the law to find the despot of this heinous crime that had been perpetrated not only against Mary and Israel but before God almighty to the disgrace of the land of His inheritance. He could have also, since Mary was his wife, had her and the adulterer put to death (Lev. 20:10) if the man was married to another. If a man had found her in the city and had lay with her, the law demands that both the man and the woman be stoned to death but if it was outside the city only the man should die (Deut. 22:24f). Either way Joseph must bring Mary before the priest and cause her to drink the waters of separation, which, “if she be defiled and have done trespass against her husband, that the water that causes the curse shall enter her and become bitter and her belly shall swell and her thigh rot and the woman shall be a curse among her people” (Num. 5:27). This should have been the conduct of a son of the law of Israel in strict compliance with the handwriting of ordinances and the pattern given in the mount.

But the angel of Jehovah appeared unto Joseph. Amidst all the confusion, disappointment and sorrow that weighed heavy upon the heart of this man, in his attempt to remain just and bring not this condemnation upon himself, God appeared to him with a message. God told Joseph that his wife was innocent of any impropriety, told him that she was still a virgin and to ‘be not afraid to take her to wife’ but the relationship may not be consummated. God did not instruct Joseph to be disobedient to the law. This event was in fulfillment of the law. The Spirit of God, by His Word, made Joseph willing to be disobedient to the letter of the law in the face of overwhelming evidence that Mary had violated the same and spare the life of his wife. God did not explain things to Joseph and show him the ways of God nor did He provide any proof of the mater. Rather this child of grace, in whom the Spirit of God dwelt, was given to believe the Word of God and was caused to walk by faith.

Can you imagine the slanderous comments that these two endured and the apparent shame that they bore? And how do you think they explained what had happened? The concept of virgin conception is contrary to nature and blasphemous to the understanding of creation. It is an affront to God to insinuate that spontaneous fertilization and conception could occur since God had created all things having their seed in them. He had also commanded that man and women should come together and, being one flesh, to be fruitful and multiply. Everything in nature attested to this undeniable fact so for this young couple to stand forth and say that the power of the Most High had come upon Mary and overshadowed her would be regarded as blasphemous and worthy of death. Thus they both, a just man and an innocent women, stood condemned by the social understanding of the law and customs of the people.

Not to mention the fact that Joseph did not meet the angel of the Lord on the street and experience a face to face exchange with Him or have any witnesses to confirm this meeting or Word. No, God appeared to him in a dream. This complicated the matter even more. Joseph must now stand forth and profess that he had heard a word from Jehovah God who had not spoken by the mouth of His prophets for almost 400 years. He must try to convince his family and friends that he has done nothing wrong and that the child in Mary's womb was to be the Son of the Most High. Joseph thought it best to put her away and hide the shame of the incident but God intended it, "that it might be fulfilled which was spoken of the Lord by the mouth of the prophet, saying, Behold, a virgin shall be with child and shall bring forth a son. And they shall call His name Emmanuel, which being interpreted is, God with us" (Matt.1:22; Is. 7:14).

In the fullness of time, in the end of the world, God sent forth His Son, born of a woman and made under the law, shrouded in suspicion of impropriety, accusations of defilement and great affliction to His vessels of mercy, chosen for this assignment, so that His Word might stand. The apex of all history had come to pass. Instead of the fanfare and pomp that the whole world expects and desires, God came in the form of a servant, to perform His will as only He could, quietly as that still small voice. He came not to make converts to His philosophy and change the world. He did not come to convert people to His new religious teachings and usher in a kingdom of peace on earth and He did not come to provide a way of salvation for who-so-ever will accept. He came to fulfill the Law in righteousness and, bearing the cup of the wrath of God, to save His people from their sins.

"Wherefore God has highly exalted Him and given Him a name which is above every name" (Phil. 2:9)

The name of Jesus is maligned and tossed about as common as any other name of the children of Adam. Parents give their sons this name in hope of some special dispensation or blessing in the name. Clothing apparel has the name embroidered upon it in hopes that suspicious people will buy the article and receive a blessing. Bumper stickers, billboards, handbills and slogans all trample the precious name of the Lamb of God, intermixing and diluting it with the vulgar ways and customs of man in a bold attempt to disgrace it by bringing it down to the level of man.

Many other religious people use this name and claim that it is the name of the redeemer, yet they refer to an historical figure of a man that is not the one spoken of by the Messenger of God. The Word of God states that His name is Jesus, the salvation of Jehovah, because He came to save His people from their sins. Since this salvation is of

Jehovah it must be as eternal as he is. If the salvation is not completely of Jehovah then this man is not the salvation of Jehovah and his name is not Jesus.

Since the proclamation of the Angel of God is that this salvation of Jehovah is for His people it must be for a select assembly that God, who does not change, knew before the world began, or it is not eternal. If it is the eternal deliverance of His people then there must have existed a need for deliverance before there was a manifestation of this people here on earth. So that in Jehovah God, the ever present, self sufficient inhabitant of eternity and sovereign over all, came forth to manifest that from before the foundation of the world, He had a people not yet partakers of flesh and blood, who had been forgiven of sins that had not yet taken place. He came forth as the Son to do the will of the Father to make known the redemption of His people from the bondage of the eternal Law of God and their entrance into His rest, though all these works were finished from the foundation of the world (Heb. 4:3).

The Angel of the Lord told Joseph that the name of this child was ‘the salvation of Jehovah’ because He had already saved His people from their sins. If He had not yet delivered His people, then there was a group who had lived and died, who stood guilty before the throne of God as they awaited the work to be completed. But since John saw that Lamb, standing as it had been slain from the foundation of the world, this child was come to manifest that which was already finished. John also saw the souls of them that had been slain for the Word of God and unto them was given the righteousness of the saints as they waited for the manifestation of the vengeance of God (Rev. 6:9ff). Therefore there was no question as to whether or not He would succeed or that these things would come to pass since this faithful witness bore the testimony of a finished work.

Now the Father is Jehovah God and His name is ‘Jealous’ (Ex. 34:14). He is self-contained and all sufficient and He will not give His glory to another or give His praise to graven images (Is. 42:8). He is beginning and end and all things exist according to the purpose which He purposed in Himself. All things consist by the oath and promise which He swore by Himself since there is no greater (Heb. 6:13). He is subservient to none and cannot fashion anything above Himself for there is no greater than He, therefore, since He alone is Almighty, He exalted Himself to a name above every name. He looked and He saw that there was none who sought after righteousness or was worthy to bring salvation unto His people, therefore He brought salvation by His arm and His righteousness, it sustained Him (Is. 59:16). He made Himself low and of no reputation and took on the form of a servant, anointed in the Spirit of God, to His Will because no one else could do the work. He performed all the intents of His heart, in the

fierceness of His anger (Jer. 30:24) and the fullness of the wrath of God, to the perfection of the counsel of His will. He put an end to the daily sacrifices of the types and foreshadows, confirmed the oath with many (Dan. 9:27) and brought forth many sons (those born of that incorruptible seed, the seed that should serve Him and be accounted for his generation) into glory (Heb. 2:10).

Now He has given the Son a name which no man knows but Himself (Rev. 19:12). It is the name which is far above all principalities and power and every name that is given among men (Eph. 1:21). He has given this same name, which is the name of the Father, unto those who have been granted to be adorned in fine linens, clean and white, which is the righteousness of the saints. This name is engraved upon palms of His hands (Is. 49:16), in white rocks (Rev. 2:17) and in the forehead of those sealed in the finished work (Rev. 7:3). His name is Faithful and True and His children praise Him by His name. They have been saved by that name that is given among men where by they must be delivered (Acts 4:12), they worship God aright and call upon His name, not with the corrupt tongue of Adam, but with that pure language of the children of Zion and they serve Him with one consent (Zeph. 3:9). The children of the King know His name for it is Father and when the Spirit causes His children to groan within they cry out ‘Father’. They know that His name is ‘Jah’ and that he sits upon the circle of the earth and rules over every thought word and deed. They are taught of the Spirit of God as they grow in the grace and knowledge of His will and they all speak the same thing because the mind of God is in them.

Let the theologians and scholars of the world rant and rave about the name of God. Let them speculate about the origin of the word in the ancient language and pontificate about the sanctity of proper pronunciation. Adam cannot and never will speak the name of God aright. But, dear brethren, every child of grace, born from above and made kings and priests unto their God not only knows His name, for it is their name, but knows how to call upon the name of the Lord in Spirit and truth. They properly call upon His name and perfectly pronounce that precious name which is above every name, because it is the Spirit that makes groanings and utterances which cannot be heard in intercession before the throne of grace for His people. The stammering and unclean tongue of Adam cannot praise God or speak the Holiness of His name for he is carnal sold under sin, his tongue is “not framed to pronounce it right” (Judge 12:6) and the body is dead because of sin. But that inner man who delights after the law of God, that spiritual man born of God knows the name of his Father and he cries out to his Father as the Spirit bears witness.

Many call upon Jesus in hopes that He will save them and others are instructed to call upon Him because a way has been provided unto salvation. This is not the Son of God

who became flesh and dwelt among us and we have not so learned Jesus. The salvation of 'Jah' has entered into the sanctuary not made with hands in the end of the world and has finished the sacrifice for salvation acceptable unto God. He is glorified with the Father with the same glory that he had before the world began and He has glorified His people in Him. He is one in the Father and the Holy Ghost and His people are One in Him. The body is One as He is One, herein is the perfection of the beauty of His Holiness.

"And He had on vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Your servant in Christ,
(Elder) Chet Dirkes
July 14, 2013

## Matthew 2

With particular reference to King Herod.

Prov. 16:33 states that the lot is cast into the lap but the WHOLE disposition thereof is of Jehovah. Herod was a very paranoid and suspicious person whom God had elevated to the position of King of the Jews. He was a son of Esau and therefore he was at enmity with the seed of the woman from the beginning yet he occupied the seat of David. He had had his first wife and two sons executed for fear that they were trying to take his throne and now an emissary from the east came and asked, "Where is he that is bon King of the Jews" They were not seeking the heir to the throne they were at the palace seeking the King. Christ did not come into this world to become anything. He is the Mighty God, the Eternal Father and the Prince of Peace and He came into this world born King. Herod and all of Jerusalem were in complete disarray. Though the whole country and all of her neighbors were inundated with witchcraft, sorcery and astrology no one had seen the star save a royal emissary from the east. Bethlehem was only about

5 miles away, virtually in Herod's backyard, and he knew nothing about the birth. No one had seen the heavenly hosts or heard the angels sing save those unto God had revealed it.

Upon discovering that his deal had been ignored Herod went on an rampage killing all the children in Bethlehem and the coast round about. By this act which was ordained of old by God and foretold by the prophet Jeremiah, Herod created a two year hole in history. No one could claim to be Messiah from Bethlehem for all the children, save one, were dead. Herod was a vessel created to perform as the Creator desired and he, with all of his narcissism and paranoia, performed flawlessly for God had put it in his heart to fulfill His will. The WHOLE disposing thereof was of the Jehovah. That is how the sovereign God rules the kingdoms of this world.

Your servant in Christ,
(Elder) Chet Dirkes
December 27, 2009

## Matthew 3:9

> "And think not to say within yourselves, We have Abraham to father: for I say unto you, God is able of these stones to raise up children unto Abraham."

John was the son of a priest ('kohan') who should have been following in his father's footsteps in the service to the Temple in Jerusalem. Instead, Yehovah God had ordained that this young man abandon the extensive preparations in the Jewish traditions and law and go off into the wilderness to 'prepare the way of Messiah'. Many wonderful and exciting things accompanied this man's conception and birth which indicated that God had separated him unto Himself for the service in the Tabernacle not made with hands. Thus in the fullness of time, John went forth into the wilderness, preaching and baptizing.

John did not wander out into the wilderness and when he came upon a body of water, begin to baptize people; he was sent into the wilderness to a specific body of water and the exact location decreed of God. Here he lived in isolation and simplicity as he preached the acceptable year of the Lord. He did not advertise in the local news media about his endeavours nor did he solicit people to come down for a dip. The Spirit of Yehovah God moved people to come to John, some in repentance, some of curiosity and some to be rebuked before all people. The Pharisees came forth to see and hear something new (a trait which is common in all sons of Adam) as the Spirit brought forth His anathema against them by the mouth of His servant.

The place where the Spirit of God directed the feet of John unto was Beth-avara, ‘the house of the ford’ (John 1:28). This was a place in the Jordan River which was shallow enough for passage where the traveler would not be swept away by the current. It was a well used thoroughfare for commerce and trade which led from Gilgal (the wheel) across the Jordan (from above) to the east border of Jericho (the moon) (Josh. 4:19). It was here that the children of Israel came to the end of their forty year journey through the wilderness to cross into the Land of Promise and it was here that the voice was crying in the wilderness; “Prepare ye the way of Yehovah”.

When God created the havens and the earth, in the beginning, He included all that would ever be and there is nothing new added to His creation from that time. He separated the dry land above the sea with a firmament above. When He destroyed the earth in the flood, the fountains of the deep opened up and the dry land was rearranged. When the waters receded, rivers and valleys remained where the waters flowed to the sea, yet the sea was never filled. The mountains were covered with the snow and the springs gave forth the waters as they traveled the courses which the hand of God prepared for them and the hand of man was not included. When the fountains of the deep erupted and the dry earth in the form of dirt and rock were scattered abroad, the determinate counsel and foreknowledge of God decreed the ways and means necessary to accomplish His will. This perfect Will would be made evident in the fullness of time when the feet of the priests, carrying the Ark of the Covenant, would be dipped into the brim of the waters of the Jordan at the place afore prepared as suitable for the crossing. The geographic intricacy of this location was designed as the fountains of the deep broke forth many thousands of years earlier so that this spot, and this alone, was the place where travelers were able to cross the waters of the Jordan. The passage way came through the wide open gaps in the clefts of the rocks (Beth-peor) and passed along the pouring out of streams between the clefts (Ashdoth-pisgah) which crossed the Jordan at the house of the ford (Beth-avara). Nothing was left to chance, nature or man, as God brought His people to this exact location.

God had removed Moses as the leader of the people of Israel because the time of his habitation was over and the labours assigned unto him had been accomplished. Now Yehovah God began to “magnify thee in the sight of all Israel that they may know that as I was with Moses, I will be with you” (Josh.3:7). He gave His word unto Joshua (the Salvation of Yehovah) to cross over into the land of promise but first Joshua must circumcise the nation of Israel. Then, after the time of healing and restoration, when the banks of the Jordan river “overflowed all his banks all the time of the harvest” the priests took up the Ark and came to the waters. Here was the testimony of the Law of God in the coffin (ark) signifying the Lamb that was slain from the foundation of the world, with the pot of manna (the bread of life) and Aaron’s budding rod (an almond bud signifying the resurrection). Above this was the type of the precious blood struck upon the crown of the altar of the Mercy seat where Yehovah God met with His people. This testimony and the cherubs over it stood for the propitiation of sin for the whole house of Israel, the righteous fulfillment of the perfect Law of God and the satisfaction of the Judge that the work is finished. No one else had any right or memorial in this testimony but the chosen house of ‘he who prevailed with God’, Israel. And when the feet of the priest which bore the Ark “were dipped into the brim of the waters” which came down from above (Jordan), the waters stood up in a heap; “very far from the city of Adam that is beside the fortification of distress (Zaretan) and those that came down toward the sea of the plain, the salt sea, failed and were cut off and the people were passed clean over Jordan” (Josh. 3:17).

The hand of God had placed, in this exact location hidden from the beginning, twenty four stones, shaped and fashioned by time and nature, to be set up as a memorial of the power of God. These lay concealed until the fullness of time when, as predestinated by the Will of God and ordained of old, Joshua came to that place to do as Yehovah had made he and His people willing and able to do and here He revealed the mystery of the gospel.

Joshua commanded twelve men, whom he had prepared of the children of Israel, “out of every tribe a man”, to remove a stone from the dry bed of the river and to carry it upon his shoulder to a place of rest; “That this may be a sign among you, when your children ask in time to come saying, What are these built stones?” (4:6). God revealed that He had reserved unto Himself a people, before the nation was conceived in Jacob, Isaac or Abraham, “for being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calls” (Rms. 9:11). This sign was placed in an open place, the house of the **pass over** (Beth-avara), and the testimony was given; “that the waters of the Jordan were cut off before the Ark

of the Covenant of Yehovah; when it **passed over** Jordan, that waters of Jordan were cut off and these stones shall be a memorial unto the children of Israel forever".

When John stood at Beth-avara, preaching repentance and baptizing he was at the same place as the memorial to the children of Israel. He was not speculating about how God could change stones into children, he was attesting to the mercy of God according to His covenant which was sealed by the death of the Lamb before the foundation of the world and manifested with power and glory in His resurrection. But the twelve revealed stones testified to only half of what Joshua left as the memorial to the power of God.

"And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priest which bare the Ark of the Covenant stood, and they are there unto this day" (Josh. 4:9).

The Pharisees came forth as the chosen elite of God within the nation of Israel. They concluded themselves blameless as pertained to the righteousness of the Law. Their attention to detail in the observance of the hand-writings and ordinances established them above their kinsman who themselves stood head and shoulders above the nations of the world. When they spoke to Jesus they boasted that they were of the seed of Abraham (the exalted father of many) and "were never in bondage to any man". Jesus acknowledged that they were indeed naturally of Abraham's seed but that they sought to kill Him because they were of their father the devil. They, insinuating impropriety on the part of Mary and Joseph, said "We be not born of fornication; we have one father, God". But Jesus told them that they were of the seed of the serpent and that they did their father's work (John 8). These righteous men boasted and thanked God that they were not like other men such as publicans and sinners for they were the sons of God and they proved this by their daily labours (Luke 18:10). But the testimony of the stones indicated that they are not all Israel who are of Israel (Rms. 9:6).

The Israel of God is the body and Bride of Christ. She is comprised of the redeemed of Yehovah "of all nations and kindreds and people and tongues" (Rev. 7:9), yet for the time of the type she was hid. This is not to insinuate that there was a salvation which was under a former dispensation and now another under a new dispensation for these two sets of stones were manifested and erected at the same time. Joshua was declaring here in this place and at this time that there were other sheep not of this fold (John 10:16) whom Yehovah God gave testimony to when He declared His generation at the house of the pass-over. They were no more a people in prospect than the children of Israel which stood before them or the children who would ask for the testimony. The stones were a testimony prepared of God from the beginning, manifested in time and

brought forth by the hands of those He prepared unto the labour; “them I must bring and they shall hear my voice and there shall be one fold and one shepherd”.

Adam has no part in the wonder of this magnificent work. The power of the rushing waters were the means ordained of God to bring the evidence of this memorial to the place where; “when it pleased the Father, who had separated me from my mother’s womb and called me by His grace, to reveal Himself in me, that I might preach Him among the nations” (Gal. 1:15). Adam had no part in the voice crying in the wilderness, nor in the repentance of the people who gave a testimony of a good conscience before the Lord as they went down into the water at the house of the pass-over and he certainly had no part in bringing the Pharisees to the place where John would rebuke them for as masters in Israel they should have known these things.

“And the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal, in the east of Jericho” (Josh. 4:19).

On the exact day that the Law of Moses commanded to be the day when the Passover Lamb was to be taken, “every man a lamb according to the house of their father’s, a lamb for an house” (Ex. 12:3), the type of the Israel of God came forth and were bowed down (encamped) to find mercy before God at Gilgal. Here in the wheel (Gilgal) which in the vision of the prophet Ezekiel (God is my strength) is “the appearance of the likeness of the glory of Yehovah” (1:28) the stones were established and the testimony confirmed. Here when the children to come asked; “what are these builded stones? Then you shall let your children know, saying, Israel came over this Jordan fro before you, until you were passed over, as Yehovah your God did to the Red Sea, which He dried up from before us until we were gone over, that all the people of the earth might know the mighty hand of Yehovah and that you might fear Yehovah your God forever” (22ff).

The testimony of the pass over was not for the natural nation of Israel alone, it was for all the people of the earth. Yehovah has shown forth His salvation, the glory of Yehovah has been revealed and all flesh has seen it together (Is. 40:5). He has set forth the testimony to His works as the heavens declare the glory of the Lord and “the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead, so that they are without excuse” (Rms. 1:20). He has sent forth His Spirit into the hearts of His people wherein He compares spiritual things with spiritual things from faith to faith. He has set up His memorial and although the world may either see it in Gilgal or not see it in the Jordan yet the foundation of God stands sure for Yehovah knows them that are His. Nationality, creed, gender, colour or social status has no bearing upon the election according to grace

which was chosen “in Him before the foundation of the world that we should be Holy and without blame before Him in love” (Eph. 1:4).

The twelve hidden stones represented the fact that the Gentiles should be partakers of the same Spirit as the twelve revealed stones, for there is no difference. Together they stand as members in particular of the singular body, joined together as one, of the Anointed Salvation of Yehovah. They are builded up unto an Holy habitation of God together as His church was builded in the wilderness. They are set upon the firm foundation of the eternal love of the Father for His children, His Anointed Salvation being the chief cornerstone, and every piece being fitly framed together with their hearts knit together in love. They are the Jerusalem which is from above which no man has a right unto, no works can secure passage unto and nothing that defiles or makes a lie may enter in. The generation of vipers (offspring of that which is born of snakes), being of the seed of the serpent, were summoned by the Spirit of God because the wrath of God was about to be manifested against all unrighteousness of man and so John proclaims to the Pharisees; “Think not to say within yourselves, We have Abraham to father; for I say unto you that God is able OF THESE STONES to raise up children to Abraham.”

“And now also the axe is laid unto the root of the trees, therefore every tree which brings not forth good fruit is hewn down and cast into the fire” (Matt. 3:10).

Five hundred years before John was came to prepare the way of the Lord, the prophet Isaiah was given the Word of God to proclaim that the vineyard, called Israel, was defiled. The long-suffering, patience and kindness of the husbandman, who had prepared, planted and tended to his vineyard, could not change the wickedness of the wild grapes. Therefore He said; “and now go to; I will tell you what I will do to My vineyard. I will take away the hedge thereof and it shall be eaten up; and I will take down the wall thereof and it shall be trodden down: and I will lay it waste. It shall not be pruned, nor digged but there shall come up briers and thorns and I will command the clouds that they rain no rain upon it; For the vineyard of Yehovah of hosts is the house of Israel and the men of Judah His pleasant plant, and He looked for judgment but behold oppression, He looked for righteousness but behold a cry” (Is. 5:5f). Now was come the day of the Lord when the fury of the wrath of His indignation was to be manifested simultaneously with His love. He who knew no sin became the sin of His people as He drank the cup of the wrath of God as the chastisement of our sin was laid upon Him and He came forth to pour out that same cup upon the ungodliness of all mankind. The house of Israel was left desolate as thorns and briers cover the altar of that sacrifice while the Israel of God has an altar which they have no right unto (Heb. 13:10). The preparation of the way of Yehovah was not the beginning of message of universal

charity for whosoever will come; it was the declaration of the end of the world when the Father manifested those works which were finished from the foundation of the world.

The Pharisees came forth with their labours of righteousness which were performed so that man could see them. They gave long prayers of many words and were wanted to be heard for their much speaking. They dressed in a manner that brought attention to themselves as they fasted and prayed begging the onlookers to “Come see my zeal for the Lord”. The fruits meet for righteousness are a contrite heart and a broken spirit which no labours of man could perform. Adam cannot repent of anything that is contrary to the nature he was created with nor can he change his seed in him. Every child of the dust must live according to the needs of the flesh and there unto is he drawn away after. The children of the Kingdom of God live move and have their being in Him for He is the Way the Truth and the Life of His people. He is the living waters whereof if a man drink thereof he shall never thirst again. He is that bread of life which is the Word which proceeds from the mouth of God and His people abide in Him as He abides in the Father. The stones testified to the fixed number which cannot be added unto or diminished in any fashion. They reside forever in the circle, with no beginning or end, and in that which descends from above. Nothing can move them for they are “sanctified by God the Father and preserved in the Anointed Salvation of Yehovah” (Jude1).

“Whose fan is in His hand and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire” (Matt. 3:12).

The refiner’s fire and fuller’s soap is universally applicable to all the children of Adam. This fire is the house of Praise unto our God (Judah) and the flame thereof is the other son (Joseph). The house of Edom which is Adam is the fuel for this flame and fire which burns to consume and devour so that “there shall not be any remainder of the house of Esau for Yehovah has spoken” (Ob. 18). This house of Esau is the earthen vessel and the works of the flesh which shall be revealed by fire. The works of man “shall be made manifest, for the day shall declare it, because it shall be revealed by fire and the fire shall try every man’s work of what sort it is”. This refining fire shall remove the wood, hay and stubble of the works of righteousness which Adam has sewed together as his apron of fig leaves in the garden and, if the incorruptible seed be within, then shall the gold, silver and precious stones be revealed as Yehovah raises up children unto Abraham of these stones.

This is the work of Yehovah God for only He knows that which is wheat and that which is tare. He has prepared His garner for His wheat which He shall gather into His barns (Matt. 13:30). He has not commissioned the local assembly to go forth and judge wheat and tare nor has He employed the sons of Adam to come and sweep out the floors of His

garner. This is the Lord's doing which even if it were shown unto the natural man yet would he not know the matter nor perceive the way, for these are the things of the Spirit.

The gospel of Jesus Christ is the glad tidings of great joy of the power of God unto salvation. It testifies of the work that was finished before time began and continues to give evidence of the work that is being manifested daily as He adds unto the church such as should be saved. The gospel testifies to the fact that the branches which abide in the vine shall be pruned and purged by the Husbandman to bring forth the prescribed peaceable fruit of righteousness in their appointed time. It also testifies to the anticipation of the time when the fruit assigned to the branches has all been produced and the loving hand of the Master shall come and take them away. Then when the trials and labours of this habitation are over, the branches of the Lord shall hear Him say,"Come thou blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

The gospel is the declaration that no flesh shall ever glory in the sight of Yehovah God and that according to His great love, where with He delivered His people from His wrath, He shall deliver them from the bondage of this corruption unto the manifestation of the sons of God. Then shall the refiner's fire burn no more as His people shall manifest the glory that He has with the Father before the world began.

"For now we see through a glass darkly, but then face to face; now I know in part but then shall I know even as I am known. And now abide faith, hope and clarity, these thee, but the greatest of these is charity" (I Cor. 13:12).

Your servant in Christ,
(Elder) Chet Dirkes
February 7, 2015

# Matthew 6:5

"And when you pray…"

Today the taskmasters of the religious world lay hard the whip of duty as they compound the work load by commanding the need for an 'effective prayer life'. The poor child of mercy is humiliated and banished from the company of the elite as they realize that they do not how to pray.

The discourse that Jesus gave here beginning in chapter 5 was to His disciples and not to the multitude, "and when He was set, His disciples came unto Him and He opened His mouth and taught them". This was never meant for the general populous or for universal application. These were His disciples and He taught them that they were poor in Spirit, mournful, meek, hungry, thirsty children who were guilty of offending the entire law of Moses. He then elaborates that it is not only the action that constitutes a violation but the thoughts and intents of the heart. He being the true Word and sharper than any two edged sword, was the only true discerner of these thoughts and intents, therefore He spoke as no other man, "For He taught as one having authority and not as the scribes".

The subject of prayer then is not an action of carnal initiative or action but rather the conversation between a child and his Father. No one else has this privilege or right but those of the eternal seed known as His children. It is to be conducted in secret because the Father sees in secret but rewards openly. But most important is that He knows the need and the petition before it is uttered. The child does not know his or her needs and after the flesh cannot know the mind or intent of God, but, he that has the Spirit can, because the Spirit knows the things of God. Therefore they which are born from above, having the indwelling Holy Spirit, know the mind and purpose of God and therefore, utterance is man according to the will of God. It is not made by the vocal cords of the Adamic tabernacle but by the Spirit that helps our infirmity, the bondage of this earthen vessel, with groanings and utterances which cannot be heard.

When John was in the Spirit in heaven he observed that when the Lamb took the book there were 24 elders sitting around the throne. Each of these had a harp and a golden vile full of incense, which are the prayers of the saints. When the seventh seal was opened there was silence in heaven for about an 1/2 hour and the smoke of the incense, with the prayers of the saints, rose continually before the throne of God. He then took fire from the altar before the throne and put it in the censor and cast it to the earth and there was thunder, lightnings and an earth quake. The prayers of the saints came from heaven to the earth and they sounded just like the voice of God when He descended upon Mount

Sinai. The true prayers of the saints are from God, to God and by God. No man can formulate them or sound them forth because they are of a foreign tongue which only the saints can know.

David proclaimed this in I Chron. 29:10, where he first acknowledges God as the Father. Then he praises His name for His power and greatness which echo the praises of the Revelation to the word. He then states that all that he and his people were offering unto Him was from His hand and by His good pleasure. Finally he states that even though he had put down all enemies and expanded the kingdom to its fullest boundary, he and his people were strangers before Him in a foreign land. They were seeking that city not made with hands whose builder and maker is God. The city of Zion that was established in the last days upon the mountain of God. Yet being strangers in a foreign land they went up year by year to worship the King and keep the feast of tabernacles.

Prayer is the right of the family of God, the child to the Father. All other want-to-bees have no right nor portion nor memorial. The child prays without ceasing because the Spirit never stops making the intercession before the throne and He will never leave His people nor forsake them.

Your servant in Christ,
(Elder) Chet Dirkes
June 13, 2010

## Matthew 7:13

> "Enter ye in at the strait gate; for wide is the gate and broad is the way the leads to destruction, and many there be that enter in."

When beset by the multitude of people, Jesus withdrew Himself into the mountains and as His disciples followed Him, He began to teach them. He spoke the Word of God

concerning the truth of His Kingdom and His subjects. His words were for His people as He instructed them of the ways of truth which were diametrically opposed to the ways and the religion of Adam.

Jesus never intimated that there was a choice to be made here concerning the strait and broad ways. Nor was He inviting His disciples to come and join Him in a journey through the narrow gate as a new form of Zionism against the nations of the world. He was stating a simple yet profound truth about the existence of two ways unto two very opposite conclusions and the identity of those who traveled these routes.

Everything that Adam does in his walk through this life is to the glory and praise of God because God has decreed it to be so, but the intention of everything that Adam does is in attempt to prove himself worthy before God. He stood in the garden, clothed in his apron of fig leaves, to show God that he knew what was good and what was evil and that his hands were capable of addressing the predicament of his nakedness. He was neither remorseful nor contrite before the Creator as he presented his arguments for the extenuating circumstances that surrounded his guilt. He did not deny his iniquity or denounce his trespass but with a bold arrogance, he accused God and his wife, never once asking forgiveness. Therefore by the single deed of this one man, sin entered into the world and death by sin, for all have sinned and come short of the glory of God

This all came to pass to the glory of God and the praise of His Holy name. There was no contingency plan or mystical gaze into the future to see what the creature would do so that the Almighty God could properly formulate His plan and call it predestinated. The Sovereign of the Universe did not have His hands proverbially ‘tied’ by the decision of man with regards to his conduct but rather as Yehovah God had thus purposed, so He decreed and all things came to pass by the power of His will. It was that way in the beginning and there is nothing new under the sun, therefore, the way of man is not in himself; it is not of him that walks the path to direct his own steps (Jer. 10:23).

“But now, Yehovah, You are our Father; we are the clay and you our potter and we all are the work of Your hand” (Is. 64:8).

The construction of the creation of God was not delegated out to sub-contractors for there is none that could perform the work of God except God Himself. He spoke and all things came to pass as He created all things, by Himself, for Himself and through Himself. He formed man from the dust of the earth and from that same lump, He fashioned one vessel unto honour and another unto dishonour. This was commensurate to the purpose of God, which is as immutable as He is, with the intention that the one would be the habitation of the incorruptible seed and the other the seed of the serpent.

Therefore the children, being not yet born and neither having done any good or any evil that the purpose of God according to election might stand not of works but of Him that calls, He said, Jacob have I loved and Esau have I hated (Rms. 9:11-13).

These vessels were assigned a time of their habitation, a moment in God's creation when they would be made manifest on the stage of time to perform the labours He had assigned unto them which are part and parcel to His purpose. Each player being properly equipped with all necessary ingredients to accurately complete that which was assigned and empowered with strength and will to perform when their labours became due. The steps of the wicked are on a broad way called Rehoboth (city of wide streets – Gen. 10:11) while the steps of the righteous are the footsteps of the flock (Song 1:8). Two manner of people walking two separate paths which lead unto two separate destinations all according to the singular purpose of Yehovah God and this from the beginning.

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood" (Gen. 10:1)

The world which God created for Adam and Eve was destroyed by the hand of God in the deluge. The evidences of this catastrophe may be seen in the scared landscape of this globe but all that came before was changed. God settled Noah and his family in the land we live in today as his sons began to be fruitful and replenish the earth. This land was identified as the land of Shinar or country of two rivers. Some may wish to spend a lifetime searching the deserts of the Middle East in attempts to rediscover this particular land and the remains of the ship that Noah built but these things stand in type of the truth which is greater than the figures. The land of Shinar is an indication that there have been and always shall be two separate and distinct ways in God's creation and never shall they merge or alter one another.

The scriptures set this principle forth in the designations of just and unjust, wise and foolish, living and dead, those ordained unto life and those outfitted for destruction and many other examples but they all remain the same. There is a group known only unto the Creator as those whom He has loved with an eternal love and another group which he has hated with a equal hatred and nothing can change the ways of God.

Unto the 'hot' and 'passionate' son of Noah (Ham) was born a son of 'blackness' (Cush), a son of 'fortification' and 'defense' (Mitzraim), a son of 'a bow' (Put) and a son of the 'lowland' or 'easily humbled' (Canaan). The names of these sons show forth the fact that man had not been changed even with the witnessing of the great judgment of God against the world. The natural man loves the blackness or darkness because his deeds are evil. He hides himself behind what he has been given to think are amiable defenses and

he boasts his strength in his fortifications. He has his bow with him for protection and provision but no matter how he aims or with what skill he performs, he continually fails to ‘hit the mark’ of the perfection of Holiness of God (sin). He is the servant of the land and is humbled by the curse of the garden wherein he shall eat his bread by the sweat of his face. He has been made subjected to time, the needs of his body for life and sustenance, the dementia of the frailty of the earthen vessel and the cares of this world. Therefore Adam is a Cushite, a Mitzraimin, a Putite and a Canaanite and every son of Edom is the same as the first.

Even though God has raised up many men to be mighty and successful yet the beginning of the kingdom of Adam, after the flood, was in confusion (Gen. 10:10). This confusion was in the form of the incorporation of the thoughts and imaginations of man, which is evil continually (6:5), and the general acceptance of the conduct, reputations and achievements of the hands of man. Nimrod, the son of ‘blackness’, was a mighty and valiant man; a great hunter and his reputation was known far and wide but the beginning of his kingdom is a broad way and many there be that travel this wide street.

This way is ‘long’ (Erech) and arduous as it leads unto destruction but the rewards of the platitudes and accolades of man are ever present. The heart of Edom is deceived by the ‘subtle strength’ (Accad) that is obtained by the accomplishments of the labours and the pride of life flourishes in the compost of good intentions. The results of these endeavours, as ordained of God, are that men should worship creature and his wonders more than the Creator and thus when they knew God, they did not glorify Him as God, neither were they thankful, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man and to birds and four-footed beasts and creeping things. (Rms. 1:23).

Thus in beginning, the kingdom of ‘passion’, ‘dark’ and ‘valiant’ was Calneh, the ‘fortress of Anu’. He was considered the god of heaven and he was viewed as triune. The god of the air (Enil) and the god of water (Enki) completed the godhead of man’s imagination with Anu being the father of the gods and his consort (Ki) the mother of the earth. The belief in this counterfeit representation of religious structure and all that has been generated from it, was given to Adam to believe in the land of Shinar, the country of two rivers, and the natural man embraces this with great ease.

“And if it seem evil unto you to serve Yehovah, choose you this day who you will serve; whether the gods which your fathers served that on the other side of the flood, or the gods of the Amorites, in whose land you now dwell: But as for me and my house, we will served Yehovah” (Josh. 24:15)

The children of the Kingdom of Yehovah follow after the path of righteousness, which is the River of Life which flows from the throne of God. This river cannot be seen or discerned by the natural man and there is nothing therein which is pleasing to Adam and his world. But God has created a country of two rivers. He has set forth a counterfeit representation of the truth which is pleasing to the natural eye, soothing to the itching ear and cooling to the thirsty tongue of Edom. This false river appears in presentation, like the tares in the field, and it flows adjacent to the true river. The tares looked like wheat as they sprung forth from the ground and the Master of the field instructed His labourers to leave them alone, lest they should hurt the wheat in their attempts to rid the field of the unwanted crop. The false river of carnal Adam looks good as it appeals to the senses of man.

God has purposed and ordained that this second river be very similar to the first yet be as far apart as truth is from a lie. When He created Satan, in the beginning, He made him an ‘anointed cherub’ perfect in every way that he was appointed unto. He was not the Anointed Messenger of God but he was an anointed cherub that sealed up “the sum, full of wisdom and perfect in beauty” (Ezek. 28:12). He was there in the garden of God, covered with all precious stones and “the workmanship of your ‘sounding’ and of ‘the setting of your gems’ was prepared in you from the day your were created; You are the anointed cherub that is ‘hedged in’, woven together’ and ‘covered’ and I have set you” (14).

God did not create some hideous beast to be the god of this world and the prince of the power of the air, the spirit that now works in the children of disobedience (Eph. 2:2); He set forth one whose heart was lifted up by reason of the beauty that God had given him in the day that God created him. He also set him as an angel of light (II Cor. 11:14) as he stands as the counterfeit of the true Light of the World. He has caused him to go about like a roaring lion, seeking whom he may devour (I Pt. 5:8) and the sons of man to follow after but he is not the Lion of the tribe of Praise unto our God who has prevailed to open the book and to loose the seven seals thereof (Rev. 5:5). God has lifted him up through his merchandise and traffic which abundance appeal to the nature of man and is highly esteemed but this cannot compare to the opulence of the Kingdom of God whose abundance is past finding out.

“And the whole earth was of one language and of one speech. And it came to pass as the journeyed from the east, that they found a plain in the land of Shinar and they dwelt there” (Gen. 11:1)

The corruption of the nature of Adam is demonstrated as the sons of the land sought to make a name for themselves by building a tower that reached unto heaven. The pride of

the heart of Edom is to make his dwelling in the heights of the clefts of the rocks and to exalt himself like the eagle (Ob. 3). This has been from the beginning in the land of Shinar and the judgment of Yehovah is ever upon the corruption of Edom. The two rivers flow side by side and while one is innocuous and unnoticed the other is loud and boisterous. This river attracts the attention of the natural ears of man who is drawn after the hearing of something new by the itchy ears God has given him. The words he detects are those of subtle carnal logic just as the serpent spoke to Eve in the garden. They question the existence of God and the fairness of His ways as they address the calamities and misfortunes of man. Here the 'friends of Job' sit in feigned sympathy for the poor, the hungry and the needy, speculating upon the justness of God as He never punish one who is innocent (Job 4:7). These great swelling words also ask by whose sin these matters have arisen calling into question the integrity of God's Word and the parity of His ways.

This is the doctrine of Adam which teaches that conduct produces results, obedience procures blessing and trespass brings forth judgment. Thus, according to the subtlety of these words, it is man who must decide which way to walk, which door to enter and at what time he should grace the pasture of God's flock with his presence. This labour then would produce the legacy of man as he delivered his fellow man from the gates of hell unto the kingdom of God demonstrating his worth to heaven and his zeal for the Lord.

The words of this 'sayer', who is the king of the land of Shinar (Amraphel – Gen. 14:1) would present Jesus here as presenting the two options for man to walk and then waiting for the free will of Adam to command the situation and control the matter; but the children have not so learned Christ. He is the door of His people and His sheep follow His voice. He has been lifted up for the salvation of His people from their sin in Adam and His precious blood has been shed before the foundation of the world. He draws all men upon whom the eternal love of the Father abides unto Himself and in the fullness of time He reveals the Spirit within. This is the true river that flows quietly along in seemingly obscured from the sight of the world.

"I find then a law, that, when I would do good, evil is present with me; for I delight in the law of God after the inward man but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rms. 7:21f).

The land of Shinar is not some far off land or some other people; it is the daily land of the dwelling of the prisoners of hope as they sojourn through this wilderness. The natural man earnestly desires the life that the Spirit possesses and the peace which is beyond all understanding; therefore does he attend to his natural needs so diligently and

strive for the mastery in all his labours. The natural laws which govern the natural man and his ways are the characteristics of the first river in the land of Shinar. It is loud and active and much people are gathered about it allured by the commotion and the promise of reward. This is the delight of Adam as he is drawn away after the lusts of the flesh.

This first river ("howbeit that was not first which is spiritual but which is natural and afterward that which is spiritual" – I Cor. 15:46) includes every labour, trial and tribulation that the child of grace must endure during the time of their habitations. The waters are as rapid and foreboding as the Creator has deemed necessary and the proud waves shall not pass the boundaries of that habitation which He has established. He has designed the habitation of His people in the land of this river for the trying of their faith, which works patience and perfection of the saints, thus they find by their experience in this river, that in their flesh dwells no good thing. They find, as the waters rage about them, that when they would do good, which desire is born from above, the ways of Edom beset them on all sides and the good that they would, they find it not how to perform. The first river is the estate of the natural man who is dust and to the dust he shall return. This God has ordained for the good of them that love Him, to the called according to His purpose.

The second river is one of "still waters". Here the Shepherd leads His sheep to refresh them and to sustain them with living waters, which if a man should drink thereof, he should never thirst again (John 4:14). This is the strait way of the footsteps of the flock whereby the sheep go in and go out and find pasture (John 10:9). It is unappealing to the natural man as it is peaceful and quiet. Here there is a place prepared, "not by might, nor by power, but by My Spirit saith Yehovah of hosts" (Zech. 4:6) where the Master causes His little ones, weary from the warring and crying out in anticipation of that deliverance, to lay down and rest.

The determinate counsel and foreknowledge of God delivered up the Lamb of God unto the wicked hands of man to be slain for the remission of the sin of His people in Adam, before the foundation of the world. He therefore, being lifted up and drawing all men unto Himself, has come "again the second time to recover the remnant of His people which shall be left from Assyria (the step or ascent), from Egypt (Mitzraim – the fortress and defended city) and from Pathos (the region to the south of warmth and comfort) and from Cush (black or darkness – that land of the Ethiopian who cannot change his skin – Jer. 13:23) and from Elam (eternity – from before the foundation of the world), and from Shinar (country of two rivers) and from Hamath (the walled city of protection) and from the islands of the sea ("A great multitude, which no man could number, of all nations, and kindred, and people and tongues stood before the throne and before the Lamb,

clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sits upon the throne and unto the Lamb" – Rev. 7:9).

This second time is when He shall appear, without sin, to deliver His people from the land of Shinar is the final deliverance from the bondage of the corruption of the body of this death and to manifest the sons of God, who shall be changed to be like the Son (adoption). Then shall the children see Him as He is and they shall be like Him.

"Because strait is the gate and narrow is the way which leads unto life and few there be that find it" (Matt. 7:14).

God has put the ways of this world into the heart of the natural man so that he cannot find out the work which God has done form the beginning. He has also placed within the natural and the insatiable desire to study, observe, speculate, learn and attain unto Nebo, the god of knowledge. Man learns from his instincts which are refined by his training in family and society but as the leopard cannot change his spots, so man cannot change his nature. He was created a gregarious creature who congregates and associates with those of common ways in the cities of wide streets (Rehoboth built in the beginning of the kingdom of Babel – Gen. 10:12). Therefore the natural man follows after natural things with his natural acquaintances in a carnal manner which is enmity against God (Rms. 8:7) as a moth to the flame and the dog unto his vomit (Pro. 26:11).

The children of Light, however, walk in the light of Yehovah. They see the light which is His word upon their feet and an illumination of the path that they tread and they follow the voice of the Shepherd. They alone can see this light for He has opened the eyes of the blind that they might see and they alone can hear His voice; another's voice they shall not hear nor follow after the stranger. They alone have access into Him by reason of eternal union in Him as the incorruptible seed and when it pleases the Father to reveal Himself in them, then do they see the reality of the first river. The place wherein they thought themselves safe and sustained is now revealed as bondage and corruption and those things wherein they took delight now appear worthless. Instead of finding peace and comfort in the natural river, they now find a longing desire to be delivered from the body of this death. God has builded this house, the tabernacle of this dwelling, in the land of Shinar as He leads His children home to the city whose builder and Maker is God.

"And He shewed me a pure river of water of life, clear as crystal, proceeding out from the throne of God and of the Lamb" (Rev. 22:1)

All that Yehovah God has done is singular according to the good pleasure of His will. He is not of two minds for all things are contained in Him and without was nothing made

that was made. Everything is complete in Him and though His sheep walk through the valley of the shadow of death yet the Good Shepherd never leaves nor forsakes the flock.

The beginning of this first river is in the heart and mind of Almighty God who purposed and performed the course, speed, intensity and direction of its flow for good. Even though it begins in the confusion of this world yet there is nothing out of control for “I Yehovah and none else, there is no God besides Me; I girded you though you have not known Me, that they may know from the rising of the sun and from the west that there is none besides Me. I am Yehovah and there is none else. I form the light and create darkness; I make peace and create evil; I, Yehovah do all these things” (Is. 45:7).

There is a way which seems right unto the sons of Adam but the end thereof is the way of death (Pro. 14:12), this is the first river and the body of this death delights therein. And when the time of this habitation is over and the tabernacle of this dwelling is dissolved, then shall be the manifestation of the sons of God when we shall be like Him. Nothing shall be there that is vile, corrupt or polluted by the hands of Adam for flesh and blood shall not inherit the Kingdom of the Israel of our God.

“And there shall in no wise enter into it anything that defiles, neither he that works abomination or makes a lie, but they who are written in the Lamb’s book of life” (Rev. 21:27).

“He that testifies of these things has said, Surely I come quickly. Amen, Even so, come, Lord Jesus Christ” (Rev. 22:20).

Your servant in Christ,
(Elder) Chet Dirkes
May 3, 2015

# Matthew 9:9

> "And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom, and He said unto him, Follow Me; and he arose and followed Him"

Jesus was in Capernaum by the Sea of Galilee. This is the northern province of the former land of Israel which had seceded from the southern tribes about nine hundred and fifty years earlier. The particulars of this separation, being completely in the eternal purpose of God caused animosity and social disdain between the two sections of this formerly glorious country called Israel. The people in the north followed after Jeroboam (the contention of the people) and formed a government and religious culture that was hated and despised by the two tribes of the south. Furthermore, when God sent His judgment against Israel, the people had forsaken the Law of Moses, created a new law complete with false sacrifices, false priest of common men, open idolatry and spiritual adulatory, intermingling their blood with the blood of the common people of the land, as God had forbidden; thus distorting and destroying the lineage of Israel.

Yet a good portion of the earthly ministry of the Anointed Salvation of Yehovah was spent in this area. Jesus left Nazareth and dwelt in the land of Zebulun and Naphtali that the prophesy might be fulfilled, "by the way of the sea, beyond the Jordan, Galilee of the nations; the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them has the light shined" (Is. 9:2).

Here He called forth His first disciples who were fisherman on the Sea of Galilee; Simon Peter and Andrew his brother; "and straightway they left their nets and followed Him" (4:20). According to the prophesy, these men were living in darkness, even though they were schooled in the customs and traditions of the elders but when Jesus came to them, the light of His glory shined into their hearts as He revealed unto them that they were chosen vessels unto Yehovah God. He went about the Sea of Galilee teaching in their synagogues and preaching the kingdom, healing all manner of sickness and all manner of disease among the people and His fame spread throughout all of Syria. These people, who were not of the elitist groups of the Zionism of Israel, brought unto Him all sick people that were taken with divers diseases and torments and those which were possessed with devils and those which were lunatics, and those that had the palsy; and He healed them.

Jesus did not need any reconnaissance of the land to see where the health issues were so that He could target His ministry to certain ethnic and geo-political groups. He came

into the region where He grew up and was known as the son of Joseph, the carpenter, whose mother and His earthly brothers and sisters were known, that it might be fulfilled as Jesus testified, “that a prophet hath no honour in his own country” (John 4:44). He came to specific people in the fullness of time to perform the work that the Father had given Him as the testimony of the Salvation of Yehovah. Each one of these people were purposed to be diseased, tormented and possessed by the will of God from before the foundation of the world that He might show forth His power and magnify Himself in the sight of all men, so that not one of Adam has an excuse before God.

He came into an area where the teachings of the Law, being in type according to the pattern given in the mount, had been distorted and re-written by man to such an extent that no one knew what the truth was. The woman at the well said that her fathers said that the true worship of God was to be in the mountains of the land of the sin of Jeroboam while the Jews said it was to be in Jerusalem. Jesus answered and said unto her that she worshipped in ignorance for the hour was come that the worship of God was neither in the mountains of Samaria nor in the mountain of Jerusalem. Yet the area was saturated with the Pharisees of the time each seeking and performing that which was right in their eyes for indeed, “in those days, no king in Israel and every man did right in his own eyes” (Jud. 21:25).

“I taught Ephraim also to go, taking them by the arms yet they knew not that I healed them. I drew them with the cords of a man, and I was unto them as they that take off the yoke on their jaws and I laid meat unto them” (Hos. 11:4)

God had afore ordained that the course of the events in time of His creation would come to pass in such a manner that Israel would be led by a son of Ephraim. The nation was to be known as Ephraim because of the lechery of Reuben, many years ago, and, because of the fears and superstitions of this man, Jeroboam, they would become an abomination before the Lord. Jesus told Pilate, “My kingdom is not of this world” and indeed the actions of the people of the polluted land of Ephraim had no effect upon the children of the Kingdom of Light.

He came and dwelt in the land that was hated of the Jews of the day due to religious arrogance and self-pride as the people of the land of Judah still believed that they were of the chosen people of God. These would boast of being of an unpolluted blood as children of Abraham who, having kept the traditions and the customs and being in possession of the venerated objects of worship, were the only true children of God. Jesus would turn His face to Jerusalem many times until the days were fulfilled that He should be offered up upon the cross, yet His words unto this holy city were not of peace; “Jerusalem, Jerusalem that killed the prophets and stoned them which are sent unto you,

how often I would have gathered your children together as a hen gathers her chickens under wing and you would not; your house is left unto you desolate for I say unto you, You shall not see Me henceforth till you say, Blessed is He that comes in the name of the Lord" (Matt. 23:37).

This attitude towards the people of the north is part of the reason why the disciples were astonished when they saw Jesus talking to the woman at the well. Not only was the society patriarchal and men should never speak to a woman unless in the presence of another man, but this woman was of the land of apostasy and rebellion. And from whom did the Lord receive meat to eat when He told the disciples that He had meat which they knew nothing about. The arrogance of traditions prevented the disciples from being sympathetic to anyone who was not of the election according to heritage and was the basis for the questions concerning His authority by the disciple of John, asking why He and His disciples acted contrary to the customs of the Law (Matt. 19:4). Even John was confused of the matter as He sent his disciples to Jesus to ask if indeed He was Messiah, saying, "Are You He that should come? Or should we be looking for another" (Luke 7:19). Even after the confirmation of the Son of God in the power of the resurrection the disciples were concerned about an assumed earthly kingdom; "When they therefore were come together, they asked Him saying, Lord will You at this time restore the kingdom to Israel" (Acts 1:6). The eyes of man judge things in the flesh as his mind and heart confirm that which can be seen in speculation and superstition but the children of hope are taught of the Spirit, from faith to faith.

Jesus came into this land to show the world the deliverance of Yehovah. He came to give an open demonstration of His power over all things for He is the great King over all the earth. He stated that He had not found so great faith in all of Israel as was given to the centurion whose son lay sick; He touched the leper and he was cleansed, His touch cooled the fever and it departed from Peter's mother-in-law and He rebuked the winds and the waves and they obeyed Him; He sat in the grave yard with one out of whom went the Legion "and behold the whole city came out to meet Jesus and when they saw Him the besought that He would depart out of their coasts" (Matt. 8:34). Thus Jesus returned to the land of Ephraim, the back-sliding heifer, and the people followed after Him as he entered again into the city to find a man sick of the palsy, "when the people saw, they marveled and glorified God, which had given such power unto men" (9:8)

The son of Alphaeus was given the ability of God to be a tax collector. It was not an honourable profession as he was empowered by the ruling government to act like a rider on a horse and extract monies from the people of the land for the benefit of the government. He grew up under the hatred and suspicion of the 'beautiful people' of

Judah, whose abomination was more treacherous than her sister Israel (Jer. 3), and was employed in a despised trade. This man was at work that day and was seated in the tax office in the performance of his duties and Jesus came to him.

Jesus was not on a mission trip to find those who would accept Him, He came because Matthew was accepted in the beloved as a ‘gift of Yehovah’ (Matthew). Jesus was not seeking volunteers to increase His following for like the Sons of Zebedee, when He said unto this one ‘joined’ unto Him (Levi), “Follow Me”, “he left all, arose and followed Him” (Lk 5:28). Truly this one was of the pastures of the Lord and as one of His sheep, he heard the voice of the Shepherd and followed Him. He could no longer hear the voice of his employers as his walk according to the god of this world was interrupted by the voice of the Shepherd and although the natural man was still in bondage to the law of sin in his members, yet the Spirit within caused him to hear, forsake and follow.

“And Levi made a great feast in his own house and there was a great company of publicans and of others that sat down with them” (Lk. 5:29)

Matthew was a man in public employment. He had many acquaintances of the same profession and most of these were not welcomed in the polite society of the land. When, therefore, the Lord opened his eyes to the truth and made him willing in the day of His power to up and follow Him, Matthew gave, of his own possession, a great feast in his own house and Jesus was there with the ‘unwashed’. This of course infuriated the religious purest who had surrendered their lives to living separate from the dregs of society by finding their righteousness in the keeping of the law. They were well convinced that they had been good stewards of the doctrines of the covenant and they awaited the reward from God to sit and rule over the world in the assumed earthly kingdom; “but when Jesus heard (their murmuring amongst themselves), He said unto them, They that are whole do not need a physician, but they that are sick (do)” (Matt. 9:13).

Jesus gave ample display of His power over all manner of sickness in demonstration that He indeed is that Great Physician. He gave those who were ordained to be healed, the sicknesses and infirmities from which they should be delivered. He assigned the time of the torments, whether they be congenital or come with the passing of time, and He also mandated the severity and duration of these afflictions. Yet in the fullness of time He came to each and every one and he healed them. The Pharisees were given a mind to be unscathed by these maladies by reason of their conduct. They believed that if they were faithful to the hand-writing of ordinances, (touch not taste not) that they would be spared all these diseases (Ex. 15:26). Thus by the strength of their will and their assumed power over the flesh; “having a form of godliness but denying the power thereof” (II Tim. 3:5)

these men were confident that they were fit for the kingdom, even boasting in their own righteousness; “I thank you that I am not as others, extortioners, unjust, adulterers or even as this publican” (Lk. 18:12).

Did Jesus begin a long dissertation with them as to how they needed to come to Jesus to be delivered from their sin? No! According to them they had no sin because by their own strength they had done these many wonderful things. Jesus told them that He had not come for them. His Word was not for them to hear, they were none of His and the Salvation of Yehovah was not intended for them. The very people they used to compare themselves with to lift them up and glorify their worth before god were those without strength; these are they whom the Lamb of God had come to seek and to save.

“But God commended His love to us, in that, while we were yet sinners, Christ died for us” (Rms. 5:8)

The love of God is manifested in the revelation of the inability of man. Those who are part of the new covenant have their eyes opened unto the vanity of this world and the wretchedness of this flesh. They are taught of the Spirit of God that it is not by works of righteousness which the natural man may be convinced he has done or ever could do, that the salvation of Yehovah has been made known unto them. They know that they are lost in this world and without hope because they are devoid of strength and though the natural man, being of this world, struggles in the warfare against the law in the mind of the children of the King, yet they are taught that the Champion of their faith has overcome the world.

Daily the Spirit reveals that the children of this world earnestly desire and run head long after the things of this world because “that which is highly esteemed of man is abomination before the Lord”. The children are grieved with this teaching because they find that they cannot overcome this foe; he cannot be tamed nor can his appetites be altered away from the things of this world that can neither sustain nor satisfy. They see that the outer man is perishing daily as they see the vileness of their uncleanness in Adam but the Spirit has deemed this essential teaching so that the incorruptible seed knows that Adam has no place in the abode of God. The long-suffering of God is manifested in the presence of this wretchedness and the children know that “if Yehovah should mark iniquities, O Lord who should stand?”

But forgiveness is in the blood that was shed before time began. The Lord knows them that are His and He comes to each one of His sheep, every man in his order. In the time that is chose and decreed pleasing unto the Father. There He reveals Himself dwelling with and calls unto them and they follow Him. Not that they have not been following for

He has drawn them along their assigned path by the cords of men, though they knew it not, and brought them to the ‘city of comfort’ (Capernaum) and the land of their fathers (Ur of the Chaldeans) along that road to Damascus where He calls them ‘dearly Beloved’.

The religion of Adam stands adorned in his aprons of fig leaves fully convinced that he is acceptable in the house of the king. The children of the Kingdom know that they have no right in Adam to claim the heritage of the Lord for they have no memorial in the blood. The blood was struck on the door posts of the tabernacle of this dwelling that the judgement of God should pass over them whom He has sealed, but like the shanties in Goshen, the earthen tabernacles are not that which was delivered. Those who would proclaim that they have defeated this foe and, having taken dominion over their sin have overcome sin, have been given to believe a lie for “if we say we have no sin, we deceive ourselves and the truth is not in us” (I John 1:8).

It is the blessing of the Father and the testimony of the indwelling Spirit that those born from above know that they have no strength and they need the Rock of their Salvation. This testimony is as continual as the mercy which God has poured out upon His people as the inner man is strengthened and renewed by the Spirit.

“By this I know that You favour me, because mine enemy does not triumph over me, and as for me, You uphold me in mine integrity and has set me before Your face forever” (Ps. 41:11)

God has created all things for His Beloved and has ordained that every portion of His creation work in complete harmony for His children as they are made partakers of flesh and blood. Nothing can stand or prevail against the Kingdom of the Israel of our God and nothing can separate His children from His eternal love. The walls of Jerusalem from above, who is the mother of all born from above, are the salvation of His people from their sin in Adam and they are as ever before Him as the names He has graven in the palms of His hands (Is. 49:16).

The integrity of David the man is an empty vapour and neither Matthew nor any other child of the dust has any greater integrity than these; but Yehovah God came to them each as He comes to His people and reveals His eternal love for them that they may know that it is by grace they have been delivered through faith and that not of themselves, for it is a gift of God.

Esau is the servant of the children of promise and the servant shall never triumph over the master. David was a fearful man in the flesh but he was taught of the Spirit that there was nothing man can do unto the eternal seed, therefore he had hope. Matthew was one

without strength but in the day of the power of Yehovah, which is the gospel, he was made willing and able, having his will set at liberty to keep the commandments of God and walk in His statutes for he is Levi, joined unto God.

Being shown the sin of Adam is the manner of the children of light. Since the Light has shinned into their hearts, it thus reveals and rebukes the nature and works of man. The light never diminishes nor is it obscured in any manner, therefore the light continually reveals as the outer man perishes. Anyone who would preach that sin can be conquered in the flesh does not know the truth and all who preach that sin is the inherent nature of Adam and his race knows the truth, “Jesus Christ came into the word to save sinners of whom I am chief” (I Tim. 1:5).

The comfort of the truth is that the precious blood of the Lamb was slain before time or events began and that sacrifice was accepted as perfect. That blood was sufficient for the sin of Adam in the earthen vessels afore appointed unto glory. Since the Lord knows them that are His, He also knows how many vessels He needed to prepare and the sin that would be manifested in each of those vessels. The blood therefore is sufficient for the quantity of sin for the whole house of the children of promise and effective to the magnitude and severity of both the inability of the creature to ‘hit the mark’ and the ever present nature of man which drives him like the moth to the flame, in his continual manifestation of that inherent nature in everything he thinks, says and does (Is. 27:8f).

“How many are my iniquities and sins? Make me know my transgression and my sin” (Job. 13:23)

Job was one born from above and he prayed that the Lord would reveal unto him these things, which Yehovah God did in His graciousness. Unto each of His people, He has set them apart in His Salvation, preserved them by His oath and covenant and sealed them with His blood. He will also, because of His great love wherewith He loved and delivered His people, show unto them the detestable things within the body of this death. And so the children of the Kingdom of Light earnestly desire to be delivered from this earthen tabernacle to return to their Father, free at last.

Your servant in Christ,
(Elder) Chet Dirkes
May 27, 2018

# Matthew 11:19

"Wisdom is justified of her children."

Throughout all ages and over all the world, wherever the logic of man prevails, there will be a list of do's and don'ts that have been established to determine if one is righteous or not. The list is equally extensive of the things that a 'christian' will do and that which he will not do to testify to the world that he is a follower of 'christ'. The items on the list are visual, tactile and tangible, intended to be seen of men. They are to be worn on the arms of the professing number as the mark of approval of the father. These have their reward!

Here in the record of Matthew, Jesus has sent forth the twelve, including the one who was a 'devil from the beginning' and instructed them where to go and what to do. He then told them what would happen to them and what they SHALL do when these things occurred. "And it came to pass, when Jesus had made an end of commanding His twelve disciples, HE departed thence to teach and to preach in their towns" (11:1). In the midst of this teaching and preaching, the disciples of John come to Him and inquire, for John, if Jesus is the Messiah or should they look for another. Jesus tells them to testify as to what they see; "The blind receive their sight and the lame walk. The lepers are cleansed and the deaf hear. The dead are raised up and the poor have the gospel preached to them". These were tangible evidences that the Christ had come in fulfillment of prophesy and Jesus told the disciples of John to report what they saw. The works which the twelve disciples were performing were also tangible evidences that God was doing a work in the midst of the land.

He then turns to the crowd of people and asks them, "What went ye out into the wilderness to see, a reed shaken in the wind? But what went ye out for to see; a man clothed in soft raiment? Behold they that wear soft clothing are in the king's houses. But what went ye out for to see; a prophet". Three times He asks them what they were looking for. He did not ask them what they were seeking but what they wanted to see. Now John is the last of the prophets and the law. he is the fulfillment of the prophesy of Isaiah of the "voice crying in the wilderness saying, prepare ye the way of Jehovah" (Is. 40:3). The Messenger of God told his father that he was to be great in the sight of Jehovah and that his name was to be 'given by Jehovah' (John). The people flocked to him as he preached that the kingdom of heaven was at hand and baptized them in the Jordon and they marveled as he rebuked the ruling religious class of Pharisees telling them they were not worthy to be baptized. Jesus tells this multitude that this John is the

greatest man born of woman yet the least of the kingdom of God is greater than he. Jesus also said that the time of the law and the prophets until John was a time of violence and force in which many were killed for the name of Jesus and yet a little while longer and it would be over (Rev. 6:9, the fifth seal).

Then He upbraids the mass as being nothing more than spoiled little children who think the world owes them gratitude and compliance to their wishes and the great cities as being wicked and unrepentant. John was a sight to see with his long hair, camel hair garments and leather girdle as he ate wild locust and honey. The people said he was possessed by a devil. They did not understand what they saw. Jesus came eating and drinking, doing wonders and miracles and preaching the kingdom of God and they called Him a glutton, winebibber and one who ate with publicans and sinners. Again extremely tangible, visual and public conduct which they could not understand. To this Jesus said, “Wisdom is evinced just of her children”.

Every descendant of Adam has the knowledge of good and evil. When Adam partook of the fruit of the tree, he and his wife knew they were naked before the Lord and the Lord said, “Behold man is become as one of us to know good and evil:”. So, man is without excuse because he has the facts of the knowledge of what is good and what is evil. He does not have the understanding of the purpose of these facts and he does not have the skill, perception or prudence to do anything about it. The understanding of the matter, or the purpose of the subject, is the will of God. All things work together according to the good pleasure of this will and come to pass by the power of this will. The natural man does not have the mind of God to understand this and he is not fashioned to receive the teaching of the things of the Spirit to obtain this understanding. God gives this understanding to His children that they may know the truth (I John 5:20).

But wisdom is more than the computation of facts and the understanding of the purpose. She is the Spirit of God which He gives His children. This Spirit causes them to walk according to His statutes and to do every good work that they have been created in Christ Jesus to do. He gave this Spirit or better said He breathed this Spirit into the ones He had chosen to fashion the tabernacle. They did not know how to build this pattern of heavenly things, they were brick makers for Pharaoh who knew nothing but the mixing of straw into mud to make bricks. God filled them by breathing into them the Spirit of skill that they might complete the work exactly as He had ordained (Ex. 28:3). He gave this skill to the inward man which CAUSED the outward man (Adam) to perform the work (31:6). He then stirred up the hearts of the women with skill, prudence and discernment to spin the hair of goats for the curtains. Everything that God had commanded His people to make pertaining to the tabernacle, which stood as the type of

Messiah to come, was CAUSED to happen by His Spirit of Wisdom which He gave to His elect few. Just as when He breathed into the corpse of Adam as it lay on the ground being fashioned form the dust of the ground, so the children of Israel had no choice in the matter but to perform as He purposed.

But wisdom is more. Job said that the reverence and respect of the sovereignty of Almighty God was the beginning, the firstborn of Wisdom (28:28) and although Elihu (Satan) said that wisdom came with experience (32:7), Jehovah declared that He put wisdom in the inner parts and gave understanding to the heart (38:36). Wisdom is as eternal as God for He possessed HER in the beginning of His ways. SHE was with Him before the world was made therefore SHE is the principle thing, the first. God created man in His image being male and female and having his seed in him, therefore God is male and female having His eternal incorruptible seed in Him being equal to Him. He spoke to His Son, Joshuah the High priest and told Him, “If thou wilt walk in My ways and if thou wilt keep My charge, then shalt thou also judge MY house and shalt also keep My courts and I will give thee places to walk among these that stand by” (Zech. 3:7). So the charge of the Proverbs of the King of Peace (Solomon) are to the Son from the Father having His seed with Him. This seed is the children of the Most High God, “Beloved now are we the sons of God” (I John 3:2) and the children of wisdom. She is their sister and their kinswomen (Pro. 7:4), she is the firstborn and she rests in the hearts of the righteous (14:33). She is full of power being virtuous and, being mother to the King pertaining to God, (Lemuel) she is blessed of her children and her husband (31:28). Therefore, “give to her from the hands of her children the works of praise in the city” (31:31).

These are not for man to see and even when he does he will not know them. They are works of righteousness which only the house of the redeemed may do and they, being ordained of old, shall come to pass. Wisdom is then made evinced just by the testimony of her children to all the world, not to convert, convince or change, but to testify of the finished work of the Son for His house.

“There is no wisdom, nor understanding nor counsel against Jehovah” (Pro. 21:30). Every good work that He has ordained comes to pass without the ‘good intentions’ of man, the arm of the flesh or the wisdom of man.

Your servant in Christ,
(Elder) Chet Dirkes
April 1, 2012

# Matthew 15:12

> "Then came His disciples and said unto Him, Knowest thou that the Pharisees were offended after they heard this saying?"

Jesus and the disciples had just finished a most exhausting day. After Jesus knew that John had been beheaded by Herod, He left the area by ship and went into a desert area. But this was not for rest and relaxation for the multitude followed Him. A full day of teaching and healing did not end at evening for then He fed the five thousand men, plus women and children and the disciples collected twelve baskets full of fragments that remained. Now five thousand people constitutes a large crowd and to feed them consumed a considerable time, so as the evening came to an end, Jesus instructed His disciples to take a leisurely boat ride across the sea of Galilee. He dismissed the multitude and went up into the mountain to pray. The disciples, however, toiled all night being tossed by the waves and the wind was contrary.

"And in the fourth watch of the night, Jesus went unto them walking on the water"

Instead of bringing peace and comfort to these tired fisherman, they were troubled and filled with fear. But when Jesus announced Himself to them, Peter answered Him and said "Lord. IF it be thou, bid me come unto thee on the water". Again the power and authority of the Messiah is demonstrated for all His disciples to see and hear as Peter goes over the side of the ship, walks on the water, begins to sink as his eyes are diverted to the wind and the waves and after he is rescued from the sea and returns with Christ to the ship, the winds and the waves are silenced and they arrive at the other side in Gennesaret. Here, instead of a restful vacation and well deserved sleep, the multitude again brings unto Jesus all who were diseased, "and as many as touched (His garment) were made perfectly whole".

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders as they wash not their hands when they eat bread?"

Hungry, tired and fatigued would be the best way to describe the condition of the flesh after an ordeal like this. But The Son of man was not subject to the demands of the flesh and His strength was sufficient for His disciples. Yet when it would appear to the eyes of man that things had come to a conclusion, these Scribes and Pharisees come all the way from Jerusalem, almost 80 miles away by foot, over the mountains, up the valley road and across the Jordan, to accuse the disciples of breaking 'traditions'. They did not come

with a warrant for their arrest for violation of a crime, or an edict from the High Priest for iniquity against the law, no, they came with an accusation of traditions. And not only traditions but those of the ‘elders’. These were not the latest commentary on how to keep the law and live a ‘righteous’ life, these were the handed down verbal law of the ancient ones that have stood the test of time, mainly, wash you hands before you eat bread. Not just a cleansing of the hands, mind you, this was a ceremonial washing of the hands, forearms and elbows lest at any time someone may have been polluted (unclean) and not worthy of eating the unleavened bread.

Jesus does not deny this one bit but rather answers them by saying, “Ye also”. He admits freely that His disciples were guilty of this accusation and returns the words of the Pharisees against themselves. However, they were not guilty of violating the traditions, they were guilty of transgressing the “commandment of God”. This is not the ten commandments, the moral law, the ceremonial law or any other subdivision that mans theology has concocted, it is THE commandment of God. All the law begins and ends in, “I am Jehovah your God”. No matter what part of the ‘Pentateuch’ you can go to, it begins with this commandment and ends with “and thou shalt love thy neighbor as thyself”. The second is like unto the first and upon these two hang all the law and the prophets (Matt. 22:39f). They had not only transgressed this law but they had polluted it by teaching the traditions of the elders as the commandment of God. They, like their father the devil, had made themselves, by tradition, equal with God.

But Jesus does not leave this encounter with a simple rebuke, He then calls over the multitudes that have witnessed His power by the healing of the diseased and begins to explain that the kingdom of God is not in meats and drinks; for what goes into the mouth does not defile the man, even if is eaten with unwashed hands, but that which comes out of the mouth shows forth the defilement of man within. This a direct affront to the Pharisees whose name means ‘to shew’. They practiced the religion of Adam that is still being practiced today, that is, to have people see what you are doing or have done. The Pharisees could not make their alms in private for no man would see them. They could not pray in a closet for, being hypocrites, they loved to pray in the synagogues and, like the heathen, stand on the street corners to be heard for their much speaking. They love to be seen of men, they make broad their phylacteries and enlarge the borders of their garments; they love the uppermost rooms at the feast, the chief seats in the synagogues and desire to be called ‘Rabbi’ (teacher) in the market places (Matt. 23:5ff). Jesus makes it VERY clear that that which is seen of man does not pertain to the kingdom of God.

ADAM HAS NOTHING TO DO WITH THE KINGDOM OF GOD! What a man sees is temporal (II Cor. 4:18) and what he sees he does not hope for (Rms. 8:28) so the

things which are seen of man, recognized and highly esteemed are abomination before Jehovah. These men, as well as any one who adheres to the religion of Adam, typifies this error. (And yes every child of grace wars against this religion in the law of his members).

Now you may ask, What is the religion of Adam? Well it began in the garden with thinking he knows more than God, for surely God did not mean what he said, which leads to a course of action that does not measure up to the standard of the Holiness of God (sin). It then degenerates to an arrogant assumption that he can fix the problem with a few aprons of fig leaves and concludes with blaming God for causing these things to come to pass. Did God cause those things to come to pass? Of course He did for He is El Shaddiah, God almighty, "who worketh all things after the counsel of His good will". Yet He is not answerable to man, He cannot sin and deny Himself, His ways and His works are verity and truth and according to the good pleasure of his will all that comes to pass, even the religion of Adam, is good.

"Then came His disciples unto Him"

The very men who had been accused by the Pharisees now came to Jesus and asked Him if he knew that He had offended these legalist work-mongers by what He had said. Did Jesus care? Not at all. He is that Rock of offense, the stone of stumbling and the cause of their down fall. He answers His disciples by saying, "Every plant that My Father hath not planted shall be rooted up". This is a direct reference to the parable that he spoke about the wicked one who planted tares in the good mans field. The good man owns the field, since he sold all that he had and bought the field for the treasure within, and he planted His seed in it. These are the children of the kingdom which He planted in the corruption of the earthen vessels, causing them to be subject to the vanity of the flesh when they became partakers of flesh and blood and by His leave and at his appointed time the devil planted his seed in the same field. The Son of Man knew these things and had ordained them to be and since He has power all flesh (John 17:2) He caused this to come to pass. He had created the wicked one with a seed which are his children. They do their fathers work (John 8:44) and care not for the truth. Just as the good man (Son of Man) told His servants to leave the tares grow together with the wheat, so Jesus told His disciples to "leave them alone". Was He saying that all Pharisees were tares? No, for we know quite well that Saul of Tarsus, being a Pharisee of Pharisees, was a chosen vessel unto God. Yet the traditions of the elders, the need for shew and open display before men and the arrogance of being 'blameless before god' because of their own righteousness, are the works of the devil and those who display such works are to be forsaken, cast off, left alone, abandoned, divorced and deserted. There is to be no

prayers for these people, no sacrifice will be accepted and no missionary outreach to be sent to them to convert, convince or persuade them. No writings to teach them of the love of God for them and no charity to be shown unto them. They have the law and the prophets and even if one were to return from the dead, yet shall they not hear (Luke 16:29f). They are to be LEFT ALONE!!!!

Interestingly enough is that this is the same word which means to forgive. When the Father saw the travail of the soul of the Son and was well pleased, He knew that the sin of his people had been atoned for, removed and they were forgiven. They were set free of the obligation for the debt and the debt was abandoned, never to be called for again and the child of grace, who has been forgiven this debt, loves his brethren and forgives them the same way. Therefore they forsake the traditions of the elders and keep the commandments of God. They love Him because He first loved them and they love on another, forgiving each other as they have been forgiven.

Each of these plants which the Father assigned to the wicked one to plant have been rooted up, bundled together and burned in the fire of His indignation, though it does not yet appear so. Just as the redeemed of the Lord are seated together with Him in the heavenlies, although while in the dwelling of this habitation, it does not yet appear, Yet the truth stands that, after His resurrection, He gathered all nations unto Himself and assembled all kingdoms, to pour out His indignation and fierce anger against all the earth and those whose names are not written in the book of life of the Lamb. At that time He turned His people to a pure language, which no man knows, that they may call upon His name and serve Him with one consent (Zeph. 3:8-13). This is His poor and afflicted people who are blessed with the testimony of a finished work and, by the indwelling Spirit, keep the commandments of God. Therefore brethren, we are hated of all men for His name sake.

Your servant in Christ,
(Elder) Chet Dirkes
April 8, 2012

# Matthew 16:1

> "The Pharisees also with the Sadducees came tempting Him, desiring that He would shew them a sign from heaven."

The wonders of the ministry of Jesus in this district called Galilee were numerous and spectacular. Nothing was done in private or isolated away in some secluded area so that none would see. Jesus was fulfilling the prophesies of old that Jehovah "hath made bare His Holy Arm in the eyes of all the nations and all the ends of the earth shall see the salvation of our God" (Is. 52:10). He had strengthened the weak hands and confirmed the feeble knees; He had healed the sick, raised the dead, caused the blind to see and the lame to walk and caused the tongue of the dumb to sing (Is. 35:3ff) and these 'teachers of Israel' came asking for proof. What more could be given??? They could predict the weather accurately but with all their education and learning, they could not discern the 'signs of the times'. The incarnate King of Kings stood before them in all the power and glory of the Sovereign God, righteously fulfilling every jot and tittle of the Law and every word of prophesy spoken of old and they wanted proof of who He was and what He was doing. This is not a condemnation against the sects called Pharisee or Sadducee whereby the child of grace may boast and say, 'I thank you Lord that I am not like one of these' but rather Jesus is demonstrating the nature of Adam, as personified through these men, to His disciples. The hypocrisy of the learned man is that he needs proof of all he has for confidence and surety. The more learned a man is the less he will accept matters without proof and this is inherent to all those born of Adam. These men prided themselves in the acquisition of knowledge and understanding thinking that it was an attribute of Holiness and for this Jesus tells the disciple to 'be aware of the leaven of the Pharisees'.

"A wicked and adulterous generation seeketh after a sign". This indictment should have been sufficient to dissuade anyone from continuing to seek after signs and wonders but signs and wonders in the heavens is exactly what god sent forth to confirm His oath and His covenant. The difference is that the child of grace has been given eyes to see these heavenly wonders and to rejoice in them while the eyes of the children of this world are

blinded. These men could not see the Lamb standing before them any more than they could see the sign He gave them, the sign of Jonas.

Three times this phrase is set forth in the record of scripture. The first two times take place in the same context but have a differing audience. Christ had just given another wonderful sign of His power and might in casting out a devil from a man (Matt. 12:22) and He was immediately accused of being in league with Beelzebub the prince of the devils. Jesus reveals the absurdity of this conclusion by stating that if the house of Satan was divided to war against the house of Satan then “how shall his kingdom stand?” Thus setting forth once again the same principle of creation that everything acts and breeds ‘after it’s kind’. He would say to the Pharisees, “Ye are of your father the Devil and the desires of your father ye will do” (John 8:44). Satan can not deny himself or his wickedness anymore than God could deny Himself or His Holiness.

That which is of the ‘seed that should serve Him” has been born from above by the Spirit and is of the Father, therefore “now are we the sons of God”. These are faithful and true because the name of their Elder brother is Faithful and True (Rev. 19:11). They are living stones because they have been hewn from that Great Eternal Rock who is the God of the universe. They work the works of their Father because all that the Father gave to the Son to do, He completed and all that he has been given he has given to His children; therefore they work the righteous works of the Father by his power and according to his will.

That which is of the father the Devil is wicked and although the wicked be taught righteousness yet shall he not know. That which is of the flesh is of the earth, earthly and God has put the things of this earth in the mind of the sons of man that he cannot find out God by searching nor can they receive the things of the Spirit.

So from this generation of vipers “certain of the scribes and of the Pharisees answered saying, Master we would see a sign from thee”. So many signs had again already been given and now they ask to see one. They wanted tangible proof that they could hold on to, examine and evaluate. They wanted what their scenes could comprehend and that they could refer to when ever needed. But Jesus, after identifying them as evil and adulterous, tells them that the only sign they would have is the sign of Jonas, “For as Jonas was three days and three nights in the whale’s belly so shall the Son of man be three days and three nights in the heart of the earth”. Jonah was thrown overboard and supposedly drowned as the men thought they were appeasing an angry God by doing a righteous deed and so would those wicked hands that God had delivered the Son unto for His crucifixion. Had they known that Jonah was a prophet of the Most High God on a mission to Nineveh they would not have thrown him overboard anymore than if those

wicked hands that slew our Lord knew He was the Son of God would have delivered Him up to be slain. Yet both were performed by the hand of the Sovereign God without the possibility of failure by understanding from man.

The second time this phrase is use, is in the same setting but the address is to the nation of Israel and “this is an evil and adulterous generation” (Luke 11:29). This time He said that “as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation” Jonah was a sign to Nineveh after he had spent those three days in the belly of the whale so the Son of man would be a sign to this generation AFTER He had risen from the dead. After the sacrifice had been made and the blood spent, when there would remain no more sacrifice for sin. Then would he come forth upon that white horse with that two-edged sword proceeding from His mouth, conquering and to conquer. He did not return to ‘offer’ salvation for the salvation of Jehovah had come and the covenant had been confirmed with many. Now it as time for judgment. As Jonah proclaimed that in 40 days the judgment of God would come upon Nineveh so in 40 years that hand of God would make “all the stone of the altar as chalkstones that are beaten in sunder” (Is. 27:9) and there would not remain one stone upon another (Matt. 24:2). The 120,000 ignorant men of Nineveh, who could not discern between their right and their left hand, would rise up in judgment against the learned, educated and sophisticated cultured society of the nation of Israel for in their ignorance God gave them repentance. Learning is esteemed as power and greatly to be desired but with much learning comes great sorrow.

The third time this phrase is mentioned, Jesus simply states that “there shall be no sign given it, but the sign of the prophet Jonas” (Matt. 16:4). Jonah’s name means the dove and as Jesus came up out of the water after being baptized by John in fulfillment of all righteousness, the Spirit of God descended upon Him in the form of a dove. Thus Jesus was the sign of Jonah the prophet Jonah’s father’s name was Amittai which means ‘faithful’. So the man Jonah as he ran from the presence of God (or so he thought)had no strength or faith. Yet he was a type of Christ as He was delivered up to be destroyed by wicked hands and went into the grave for three days and three nights for the salvation of Jehovah. And because His Father is faithful and all His works are verity and truth and He CANNOT, DOES NOT AND WILL NOT CHANGE, He came forth to bring judgment upon the earth and all wickedness yet his children are safe and secure in His eternal love and mercy. It is no coincidence that the peace offering is the turtle dove and His children, being justified by His faith, have peace with God. The natural man evaluates all things by sight. He lives, moves and has his being by what his natural carnal senses can discern. The child of grace lives by faith and that not of himself for it

is the faith of the Son of God who loves me and gave Himself for me. These two are contrary one unto another and there is a great gulf fixed that cannot be crossed.

Brethren be aware of the leaven of the Pharisees. It is the Adamic nature of the body of this death.

Your servant in Christ,
(Elder) Chet Dirkes
July 24, 2011

## Matthew 16:6

> "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees."

Many wonderful events had just transpired in the lives of the disciples which continued to demonstrate the divinity of Christ and His ministry. Five thousand people had been fed with five loaves and three small fishes and twelve baskets were recovered. Many were healed and the gospel was preached. Jesus walked on the water and the disciples were frightened and then He rebuked the people that followed Him across the sea. Many turned back and followed Him no more and then He took His disciples for a 50 mile hike (or more) to the coasts of the Phoenician border where they met a woman of such great faith that she acknowledged herself a dog at the Master's table waiting for the crumbs He would give. They then traveled back those many miles and came to the Sea of Galilee where four thousand people cast their needs at Jesus feet and abode with Him in the wilderness for three days. These were not like the five thousand which followed after Him to fill their bellies, this great multitude, from every kindred, tribe, nation and tongue (4), forsook all and followed Him. They acknowledged His Lordship, His sovereignty and exhibited the fear of God, which is the beginning of all wisdom as they

remained three days without food at Jesus feet. Again the disciples could not see the majesty of the Messiah as they asked, “Whence should we have so much bread in the wilderness as to fill so great a multitude?” They could not discern after the natural man that the Bread of Life was standing in their midst and still, after three days of being in this wilderness, they had seven loaves that had been reserved for this moment.

These four thousand men plus women and children were to weak to even go anywhere. They had no where to go and they had no desire to leave the presence of Christ. The first group transversed the sea to follow after Him only because they at and were filled, these abode with Him just as His children abode three days with Him in the heart of the earth in His death, burial and resurrection. The remainder of the first group was twelve baskets which represented the twelve thrones judgment against Israel (Matt. 19:28) because they were found guilty by the memorial of iniquity (‘Ephah’ of barley Num. 5). The remainder for the four thousand was the rest of the completed work of the covenant (seven). These are the seven pillars upon which Wisdom hath builder herself a house, an Holy habitation in the mountain of God. This is the Lamb having seven horns and seven eyes which although they are many they represent the singularity of the work of God. They are the seven Spirits of the Lord which are before His throne, the seven angels, the seven vials, the seven plagues, the seven trumpets, the seven seals, the seven stars in His hands, the seven candlesticks which are the seven churches. This is the oath of our God, the finished work of His Elect Servant and the rest of His people.

It is also the counterfeit river of the beast with seven horns, the judgment of the vials, plagues, seals, trumpets poured out upon the earth, the seven hill where upon sits the great city which is Egypt and Sodom wherein our Lord was crucified for this also is a completed work of the Anointed of God. Two rivers, the land of Shinar, in the spirit of jealousy of God upon His chosen people, national Israel and the willing people of the Israel of our God. Judgment and desolation to the natural and increase and fertility to the true bride (Num. 5). And two rivers in the completed work of the oath. The one because judgment has come to the wicked (Deut. 32), the tares have been separated from the wheat and the goats from the sheep because the books had been opened before that great throne of God. And to the other rest from all labours, peace with God and the gift of God, eternal life in Christ Jesus.

Now with all these wonderful events being clearly demonstrated in plain view of the disciples, Jesus says to them “Take heed of the leaven of the Pharisees” and they reason amongst themselves that it is because they brought no bread. Again the truth is proclaimed that the natural man cannot receive the things of the Spirit neither can he retain them either. But Jesus, knowing their thoughts and reasonings, reminds them of

the five thousand, five loaves and twelve baskets. He then calls their attention to the four thousand, seven loaves and seven baskets of remains in context t the leaven of the Pharisees and the Sadducees.

We could reference the historical writings of many authors to try and discover the leaven of the Pharisees but the scripture gives us sufficient information. This way was profitable, exciting, sensual and steeped in traditions (Gal 1:14). It placated the pride of the flesh in confidence, satisfied the law in ritual and elevated the actor to a status of perfection and blamelessness (Phil. 3:4-6). It made an outward show to all men in piety, morality, knowledge and preeminence for all the world to see. It is of the carnal nature of Adam, it thrives on the things of this world and is sustained in the form of godliness while denying the truth thereof. The Pharisees thought they were the elite of God's chosen people, they held the truth and lived their lives to the benefit of God. This is the leaven which Jesus told His disciples to be aware of. He did not tell them to be afraid of it or to take up arms and destroy it for it is the nature of Adam within each and every child of grace. He told them to be aware of it because a little leaven will leaven the whole lump. Did He mean that this could cause His children to loose their salvation, deprive them of a blessing or cause them to fall from grace? No, He said that the pride of life, the lust of the flesh and the lust of the eye are ever with His children while they tabernacle in this house of dust.

Therefore we should not think to highly of ourselves supposing ourselves to be the chosen of God. Nor should we think that we hold the truth in heritage or traditions and certainly we should not think ourselves better than any other vessel of clay for wherein we think we stand, therein we shall fall. These things have been assigned to the household of grace while at home in these earthen vessels that no flesh should glory in His sight and even though one has the sincere hope of glory within yet shall the natural man never understand the things of God nor have confidence in His ways. The Pharisees thought that leaven to be truth and life yet it is a lie and death and it is of the "weight and sin which doeth easily beset" (Heb 12:1) the child of grace until such time as the habitation of this dwelling be dissolved.

Your servant in Christ,
(Elder) Chet Dirkes
July 17, 2011

## Matthew 18:21

> "Then came Peter to Him and said, Lord, how oft shall my brother sin against me and I forgive him; seven times?"

This incident begins with a very presumptuous question by men who were taught and full well expected that Messiah would at this time overthrow the civil government and restore the kingdom to Israel. They assumed that since they were of the elite twelve with Messiah, although one was a son of perdition, that they would assume the positions of leadership and prominence in the newly established kingdom. And so they asked "Who is the greatest in the kingdom of heaven?"

Jesus begins to answer this query by giving the example of one who humbled himself like as unto a little child. This was not to exhort the disciples to become humble for like Nicodemus' question, how can a man humble himself to become like a little child. The theology books of Adam have plenty of ideas and speculation on the matter but the only one who humbled Himself was the Son of God. He made Himself of no reputation and humbled Himself unto the obedience of death, even the death of the cross; therefore the greatest in the Kingdom of Heaven is the Anointed Salvation of Yehovah.

He speaks of these little ones, who believe in Him as of His seed who are one in Him. Nothing can separate His children from His eternal love and as it is not the will of the Father that one of these should perish, so they are preserved in the Beloved unto glory. They are His little flock and sheep of His pasture so any who would offend one of these, offends the Lord of glory.

He then turns the point to the disciples and the brethren and addresses the question of greatness. Every son of Adam is vile and corrupt and the only sin is the sin against God but and if you have concluded that one of these fellow heirs of glory has sinned against you then you go to him. Also if while you are standing to pray you remember that you have anything against him, you must leave the altar and go to him before you can present your gift.

This record is not a model for church order as many have concluded. There is an order to the assembly that addresses when a man is overtaken in a fault (Gal. 6:1) or if one causes discord to the peace of the body (I Cor. 5:11) and with those who have not the love of the brethren (I Tim. 5:20). This illustration and the parable which follows is in answer to the pride of the flesh and the arrogant nature of Adam.

Peter, the impetuous servant of God, gives a wonderful insight into the attitude of man toward sin. His inquiry is external and self-centered as he ignorantly places himself in the position of God. He does not ask the Lord anything about his conduct or the intentions of his heart and he portrays himself as the standard by which man is judged.

Peter has approached the Lord after His teaching about the responsibilities of the inhabitants of the pasture one for the other. This conduct that results from this action is often an indicator that one who is among the little flock is not of the fold. When the loving rebuke comes from a brother or fellow stranger and sojourner in the weary land, those who cannot see flee for the labour is too difficult. Some may be given to see their actions and also be granted repentance. These are lifted up by the love of the brethren one for the other and find a deeper understanding of their natural ways. Others, however, may be given the stubbornness of heart and resilience of mind to depart for a while as blindness covers their eyes and ignorance stifles their mind. Yet as it pleases the Father to reveal their Adamic nature and give them repentance, which He does to each of His beloved children in the appointed time, they return unto the assembly. This conduct is therefore necessary, as the Lord has decreed, for the purging of the assembly, the teaching of the members of like precious faith and edifying of the body. The purpose of this course of conduct in the pasture is for the gaining of a brother for there is nothing new under the sun.

Peter’s attitude is indeed limited to those members of the fold of natural Israel for the heathen have not the law. Without the Law there is no understanding of the standard of the Holiness of God. Devoid of that knowledge there can be no judgment made of what does and does not measure up to that standard. The nations of this world and the people of the land have a law that Almighty God has appointed unto them which is after the god of this world. It is centered in the practices of that which can be seen and specializes in that which ingratiates the flesh. These inhabitants of the nations of this world, which in type are all men after the seed of Adam, conduct themselves without the Law and therefore Peter does not care that their actions may be counted as sin against him.

He is concerned with the actions and intentions of his brother or fellow inhabitant of the fold. Yet his concern is self-centered as he asks about an offense against himself. If the standard of holiness is the Law of God then the offense of that standard is an offense

against God, not man. David lusted after Bath-sheba and facilitated the murder of her husband yet he cried out to God before Nathan the prophet, “Against You and You alone have I sinned and done evil in Your sight that You may be the justified when You speak and being pure as You are judging” (Ps. 51:4). And so, Peter’s concern is for the natural people of Israel as he conducts his business among them. He thusly asks the Lord for advice as to how he should conduct himself WHEN his brother sins against him.

This is extremely arrogant on his part as he first assumes that he shall be wronged and then that it shall be on numerous occasions. He also aspires to ascend to the place of God when he insinuates that he can forgive these sins, perpetrated against him and his understanding of righteousness. This attitude toward and about sin was created in the nature of Adam and is reflected in his theology and his disposition. Every inhabitant of the land aspires to ascend for his beginning is in the dust of the earth. He also is given to seek out anything by which he may be exonerated, whether in word or deed, for by these action he deems himself exalted. Adam stood forth in the garden by the work of his hands before God and, instead of a contrite and broken heart for his trespass, he demanded the argument of the extenuating circumstances which surrounded his conduct. Never does Adam admit his guilt before God or demonstrate any signs of repentance as by this one act of one man, sin entered into the world and death by sin; for all have sinned and come short of the glory of God.

This inherent trait of carnal logic is common to every one who is born of woman. Peter is given here to conclude that if and when a brother has sinned against him that the perpetrator is required to assume the position of contrition before the offended for forgiveness. The construction and conclusion of this argument is diametrically opposed to the words which the Master had just stated when He said, “if your brother shall sin against you, go to him and tell him his fault between you and him alone” (15).

“Jesus said unto him, I say not unto you seven times but until seventy times seven” (22).

Many have taken this phrase to indicate that there is a limit to the number of times one may be offended; that is not what the Anointed Salvation of Yehovah was teaching. Peter, being raised and educated in the Jewish manner, knew the significance of the number seven. This represented a completed work and in this connotation, Peter was asking when this matter of offense and forgiveness might be exhausted. Jesus however uses the same numerology against Peter’s logic as He indicates that the matter cannot be completed for it is continual. The use of the expression ‘seventy times seven’ is a reference to the perfection of all things in the divine purpose and not an indication that man should attempt to keep track of his neighbours imperfections. No man is called upon to spy upon the fellow members of the fold as they walk through this waste

howling wilderness but rather they take the watch and care, preferring one another over themselves. Peter was looking for the boundaries of limitations wherein he might be justified in the condemnation of another; Jesus was speaking of forgiveness.

The measurements which God gave to Moses in the pattern given in the mount demonstrated the exactness and all encompassing nature of the work of Yehovah. The pattern was set forth in the equality of measurements as the example of the heavenly reality of Gods perfect decree and never was there to be any deviations or modifications made for “A just weight and balance are Yehovah’s: all the weights in the bag are His work” and “divers weights are an abomination unto Yehovah and a false balance is not good” (Pro. 16:11 & 20:23).

Sin is a state of being as well as the commission of action. Adam was created devoid of the ability to ‘hit the mark’ so that, as God proclaimed (calling those things that are not as though they had already been) “in the day that you eat thereof you shall surely die”, his conduct was commensurate to his nature. He had already been concluded under sin (shut up unto) by the decree of God before he was created; if this be not so, then the purpose of God stands not in election but in action. However, the Spirit teaches that the purpose of God is indeed solely according to election (Rms. 9:11).

There is never a time in which Adam may do anything which does not fall short of the glory of God. His ways are corrupt for they are of the earth and he is constantly and continually drawn away after the desires for the things of the earth. He does not seek after God, he is not righteous and he cannot receive the things or teaching of the Spirit of God. The question which Peter poses is improper for it assumes that there may be a time when the intentions and works of man may be devoid of sin; these things must not be “that no flesh should glory in His sight”.

“Therefore the kingdom of heaven is likened unto a certain king, who would take account of his servants” (23)

This certain king is in the process of taking up with his servants their speech, discourse and state of mind. He is not coming in at the end of the fiscal year to open the books and see what has happened, he is actively observing and calling into consideration the thoughts and intents of the hearts of his servants which are demonstrated in their speech. He is continually active and intentionally constant in taking into careful consideration these inner most desires as they are manifested in doctrine, word and conduct (Heb. 4:12).

This is the King of Kings who sits upon His throne and rules over the kingdoms of this world. He does not wait for an event to happen before He responds accordingly for He

has purposed in His heart, created according to the designs of His plan and has brought all things to pass by the power of His will. He was not surprised by the state of affairs of this servant whom He found completely in debt nor did He espies the future and waits until the optimum time to call this account into review. He created man His servant and set the time when he would be manifested in this habitation. He also set the boundaries and limitations of that habitation and properly equipped each subject pursuant to the labours assigned unto them and so when this one was brought unto Him owing Him 10,000 talents, nothing was amiss.

The debt this servant had was a compound debt. He began in debt and as the initial obligation stood unsettled, so it increased exponentially. This servant could not pay the price of the initial ("but forasmuch as he had not to pay") therefore it is unconscionable that he should pay the sum especially when cast into the prison and this certain King was ever conscious of the matter.

The servant was not mindful of his obligation to the king as he made no attempt to resolve his situation. He did not understand the debt nor his guilt as he married and raised a family but when the Master revealed the obligation all he had was to be forfeited in payment of this enormous obligation. How could he not know? "Because when they knew God (the King) they did not glorify Him as God, neither were thankful but became vain in the imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things; wherefore God gave them up unto vile affection" (Rms 1:21). Therefore man is without excuse.

Adam stands condemned before the righteousness of God. God created him in His image and given him an innumerable host of witnesses to His power and glory, yet He also filled the mind of man with the things of this world. The reference to this servant by Jesus is not speaking of any particular people or nation but rather every son of Adam. When Adam was called into account in the garden he knew what had happened for his eyes were opened and he knew he was naked. When God demanded an explanation, Adam blamed God and the woman which He had given. The woman, taken from Adam, blamed the serpent and all stood condemned before the certain King.

"The servant therefore fell down and worshipped him, saying, Lord have patience with me and I will pay You all" (26).

The ignorance and arrogance of the Adamic nature is that he may find some redeeming value to his intentions and the works of his hands. He is a servant of God by creation

who, after having done all that the Master has bid him do can claim nothing more than of being unprofitable. Each generation of Adam has a part to perform in God's creation and as He enables them, we all "have done that which was our duty to do" (Luke 17:10) and nothing more.

As God raised up Pharaoh and made his heart feeble before Joseph so He delivered Israel into Egypt. When he raised up a Pharaoh that did not acknowledge Joseph or his contributions to the Egyptian society so God delivered Israel into the bondage He had promise to Abram hundreds of years earlier. When that Pharaoh arose whose heart was hardened by the hand of Yehovah God then He delivered Israel from that bondage and into the wilderness and in all these instances not one creature of the dust falls short of the labour which God had set for him to accomplish nor did they exceed that mark, adding to what God had decreed. So this servant in his carnal ignorance states before the King, 'I cannot pay what I have owed but I shall work harder to pay the whole debt'. Adam could not atone for the act by which sin entered into the world and death by sin but he could sew aprons of fig leaves to cover his nakedness. The works of the hands of man intended for good are nothing short of filthy rags (Is. 64:6).

"Unto Adam also did Yehovah God make coats of skins and clothed them" (Gen. 3:21).

This demonstration of the forgiveness of God is set forth as the expression of His mercy. Neither Adam nor Eve ever confessed their sin before Him nor sought the clemency for their actions, yet God who is rich in mercy, manifested His pity upon them in their ignorance. He made the coat of skin for Adam and Eve and drove them from the garden. He did not change their Adamic nature. They saw that the fruit was good for food, even though God had given them of every tree of the garden. They saw that it was pleasant to the eyes and a tree to make wise as they were not content in what God had given them or the status in life He had assigned. Adam's action, being commensurate to his nature, was in complete contempt for the ways and works of God and there is nothing new under the sun.

The servant was no different. He stood guilty and though he worshipped the king and promised to pay all yet he could do no more than Adam in the garden. The King, moved with compassion, loosed him from his confinement and forgave him the debt. He asked nothing in return for this mercy and this mercy did absolutely nothing to change the heart and mind of the servant. The same debt that he was called into account for was to continue for he had not been changed. His nature was still full of inability and unclean and as he was set at liberty, he did that which was right in his own mind.

“And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5).

There has never been a time in which God was not absolutely aware of and in control of the thoughts and intents of the heart of man just as the certain king. Adam and his children did not go out into the world and become wicked because of the society they grew up in or the socio-economical conditions they lived in. There are no victims of society or circumstances. God knows the frame of each of His creations (that they are dust – Ps. 103:14) and He has put it in their hearts to fulfill His will in whatsoever they do. God was not surprised at the conditions in the world prior to the deluge anymore than the certain king was surprised at the conduct of this wicked servant who went forth and lorded over his fellow servant. God has shown forth His love and mercy unto all, even as He did to Adam in the garden and the servant who owed all, yet “can the Ethiopian change his skin or the leopard his spots? The may you do good, that are accustomed to evil” (Jer. 13:23).

Man acts according to the nature that he has been given. Nothing can change a man or the course he is on save the Creator. He has established his goings and He alone directs his steps. He brought forth Esau first to demonstrate that the primal nature and instincts of man are natural. Even though the child of promise was in the same womb together with the natural man, yet nothing may be done to make that which is natural, spiritual or to make that which is spiritual, natural.

Peter was asking a natural question fraught with carnal reasoning in order to bring forth justification for works of righteousness before God. Jesus was not teaching him and the other disciples there with him of the wicked of the world, He was speaking of their own Adamic nature. Neither Peter nor anyone else there that day understood that it is not a matter of ingratiating oneself in his ability to forgive but the humbling of Adam in that he is forgiven; “Bless Yehovah O my soul and do not forget all His benefits: who forgave all your iniquities and heals all your diseases” (Ps. 103:43f)

“So likewise shall My heavenly Father also do unto you, if you from your hearts do not forgive every one his brother their trespasses” (35)

When Jesus stood up in the meeting place (synagogue) He was given the books and He read from Isaiah that the acceptable year of Yehovah had come. This is the year of the ‘loud shout of rejoicing’ (jubilee) for the Law was manifested as being fulfilled by Messiah in all righteousness. The righteous Judge had come forth to exact the debt from His servants for the fullness of time had come. Here, in the end of the world, He manifested His demand of a reckoning of the intentions, words and actions of His

people. The sin of which, that inherent inability to ‘hit the mark’, had been imputed upon the head of His Elect servant, the Lamb slain from the foundation of the world, so there was atonement for their sin. “And they sung a new song, saying, You are worthy to take the book and to open the seals thereof because You were slain and have redeemed us to God by Your blood out of every kindred and tongue and people and nation” (Rev. 5:9).

He removed that sin as far as the east is from the west, never to be called into account again (Ps. 103:12). The cup of the fury of His wrath was poured out upon His Lamb, in measure, and “by this therefore shall the iniquity if Jacob be purged and this is the fruit to take away his sin, when He makes all the stones of the altar as chalk stone that are beaten in sunder, the groves and images shall not stand up” (Is. 27:9). This being finished from the foundation of the world (Heb. 4:3) was made manifest on the Day of Atonement as He entered once, in the end of the world, into that sanctuary not made with hands and presented the blood of the sacrifice sin (Heb. 9:26). On this self-same day, when the Trump of God sounded, the shout of deliverance was made throughout the land unto Israel of God. Liberty was proclaimed to all captives as He led captivity captive (Ps. 68:18) and all servants were returned to their houses. The full amount of the debt was paid as “Yehovah has taken away your judgments. He has cast out your enemy for the King of Israel, even Yehovah, is in the midst of you and you shall see evil no more” (Zeph. 3:14).

As the child of grace grows in the grace and knowledge of His will, he understands the wickedness of his ways and the contradiction of sin against himself. Everyone as they travel through the waste howling wilderness has been called aside into a place prepared for them and dwell in the wilderness and lives in the valley of Achor (causing sorrow). The schoolmaster, which brings them unto the Anointed One continues to reveal how exceedingly sinful sin is and daily they are slain by the ministration of condemnation and death. “Then shall you remember your own evil ways and your doings that were not good and you shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:31). Yet they live for in Him they live and move and have their being as He is the life of the body.

Forgiveness cannot be conjured up or manufactured by the flesh any more than the hands of Adam can circumcise the foreskin of your hearts. Then both Moses and the prophet Jeremiah commanded this unto the rebellious house of Israel and they would not for they could not. Jesus commanded that forgiveness come from the heart which is impossible if it be an heart of stone. Obedience to the handwriting of ordinances upon the tablets of stone cannot purge the conscience of sin and by the deeds of the law shall

no flesh be justified in His sight. When Yehovah your God has circumcised the foreskin of your hearts and has removed the heart of stone and given an heart of flesh, then is revealed all wisdom and spiritual understanding. Then is the eternal love of God discovered unto the sheep of His pasture and the people of His fields. Then is known why and how in Adam dwells no good thing for he is carnal sold under sin. Herein is known, by experience of the common salvation, that peace which passes all understanding. This hope keeps your heart and mind in Christ Jesus to those who have the testimony of the Spirit and keep the commandments.

Peter wanted to know the parameters of forgiveness and yet he demonstrated he did not know what forgiveness was. There are no parameters with God for He is all in all and His Kingdom has no end. As His love for His people is eternal so their love for Him and for their neighbours (of the pasture) is everlasting. As they have been forgiven in Christ so also they forgive one another knowing what miserable beings they are in Adam. This is the common experience of everyone who is born from above when it pleases the Father to reveal Himself in them. Then is the communion of His Spirit with our Spirit which is revealed from faith to faith. Then comes the understanding of the contradiction of sin against the Holiness of God and the vanity which He has subjected His people under unto the hope of the deliverance and the manifestation of the sons of God. Herein does the creature groan within and Yehovah God hears “the groaning of the prisoner to loose those that are appointed unto death; to declare the name of Yehovah in Zion and His praise in Jerusalem” (Ps. 102:21).

“But now is Christ risen from the dead and become the first-fruits of them that slept” (I Cor. 15:20).

The acceptable year of the Lord has been made manifest. The Messenger of God has proclaimed the everlasting gospel and all the world has heard. He has bound up the broken-hearted and no man can loose them again. He has proclaimed liberty to the captives and opened the prison doors. The Anointed Salvation of Yehovah has overcome the world and the Lord God Omnipotent reigns over all.

Offense must come as ordained for good by the Father for His Beloved children. We all offend each other in our lusts of the flesh, the lusts of the eyes and the pride of life for this is our nature in Adam. The love of the brethren is precious and peculiar and it is not optional to one who is born from above. Every child of the Kingdom has the testimony of the Spirit of God within and they keep His Law perfectly; herein do they love one another, for love is the fruit of the Spirit of Holiness (Gal. 5:22). We love Him because He first loved us. As we are shown the wretched nature of the body of this death we are given that understanding that is not of the flesh concerning the magnitude of the love of

God and His grace, wherewith He has forgiven us all our trespasses and sin. Therefore we forgive from the heart as we love the brethren.

Your servant in Christ,
Elder) Chet Dirkes
April 5, 2015

## Matthew 20:20.

The mother of James and John, without Zebedee their father, came to Christ to make a request for her sons. She like many of that day and of this day, expected an earthly kingdom and wanted the word of the King to command that her sons be on the right and left of His throne. This enraged the rest of the disciples and rightly so, such arrogance! Be careful where we stand brethren and don't pass judgment too quickly upon her. We possess the same frowardness in our Adamic nature and would seek the same. Even today many are 'proud' of their affiliations, beliefs and even that Jehovah has brought us out of darkness while leaving others in the kingdom of Satan. Christ tells her she does not know what she asks and that to grant such was of the Father only. But then He asks; Can you drink the cup that I must drink of? Can you be baptized with the baptism that I am baptized with? Like the children of Israel at Mt. Sinai, James and John say they can. The cup which He had to drink of is the cup of the fury of God and neither they nor any man is worthy or capable to drink such. The wrath of God would immediately strike us dead because of our sin. Only the Anointed of God, the sinless Son could drink of that cup but His children shall drink of His cup, which is the cup of the New Covenant which is His blood which is shed for the remission of sin. The baptism which Christ had before Him (Luke 12:50) was the baptism of His death and burial which is the only baptism unto the remission of sin. John preached this doctrine before he baptized with water. It is a baptism in blood for without the shedding of blood there is no remission of sin (Lev.

17:11). This is the washing that the saints who came forth out of great tribulation, washed their garments in. It is the righteousness of the Lamb which is imputed, by His death and burial, as the garment of His bride. John baptized with water after he preached this doctrine and after they had confessed their sins. He did not baptize with water to wash away sin. No water on this earth could ever wash away sin any more than the blood of bulls and goats could purge the conscience of the sinner from sin. There is One Lord and One faith in baptism (Eph. 4:5) and it is the faith of Jesus Christ.

Your servant in Christ,
(Elder) Chet Dirkes
February 28, 2010

## Matthew 20:20

> "Then came to Him the mother of Zebedee's children with her sons, worshipping and desired a certain thing of Him."

The earthly ministry of the Elect Servant of Yehovah was approaching the ultimate crescendo as the fullness of time had come and the last days were unfolding. Jesus told His disciples that Elijah had indeed come, in the fulfillment of the prophesy of Malachi, and they all understood He spoke of John the Baptizer (Matt. 17:13). This also meant that the "great and dreadful day of Yehovah had also come" (Mal. 4:5) and Jesus repeatedly told His followers the particulars of that day. He turned His conversation and His attention unto Jerusalem because that was the place where the determinate counsel and foreknowledge of God had afore decreed that wicked hands should take the Anointed Lamb of God and slay Him. John announced this at the Jordan when Jesus came to be baptized as he proclaimed; "Behold the Lamb of God which takes away the sin of the world" (John 1:29). On several occasions during His ministry, His words enraged the people and they would come and take Him, some to make Him king and others to destroy Him, but they had no power over Him for His time had not yet come.

Now, however, the time had come for the Lamb to be led to the slaughter in manifestation of the Lamb who stood slain from the foundation of the world.

Jesus began to show His disciples that He MUST go to Jerusalem and suffer many things, indeed all things written by the Law and the prophets, and that he was going to die, but in every instance where He spoke of the things which must shortly come to pass, He also proclaimed the resurrection. The sign of Jonah was for the evil and adulterous generation that had not been given to see the sign that stood before them but the resurrection was the testimony to the consummation of all things, yet the disciples did not understand. They were given to be taught of man of an earthly kingdom and every time Jesus spoke of His Kingdom, they associated it with the earthly one. The mother of these men did not come in the presumption that many accuse her of; she came in the sincerity of her understanding to offer up her sons, like Samuel, in the service of Messiah's kingdom.

Nothing is recorded about the man Zebedee except that he was a fisherman who had at least two sons, James and John. These two were also fisherman and business partners with Simon Peter and his brother Andrew and his wife's name was Salome. The fact that the Spirit gave the testimony of the names of these people is sufficient to give consideration to their actions for there are no coincidences or useless words in the recorded scriptures.

Zebedee name means 'the gift or the dowry' and his wife, Salome, is 'peaceful'. She came in the carnal understanding she had of the upcoming kingdom based upon the words which Jesus spoke, for which she had no spiritual understanding. She brought forth the picture of the nation of Israel as she presented unto the Lord the 'supplanter' unto whom 'God has been gracious' (James – Gk. 'Iakobos' – Hb. 'Jacob' – supplanter and John – Gk. 'Ioannes' – Hb. 'Ja-hakhanan' – Jehovah has been gracious). Jesus had just finished speaking of those men who, forsaking all and following after Him, "shall sit upon twelve thrones judging Israel" (Matt. 19:28) and the Salome was given to present the peaceful gift of the child of promise upon whom Yehovah had been gracious.

Salome did not come in a presumptuous posture when she approached Jesus; she came worshipping Him. No she had not come in Spirit and in truth as is the only acceptable manner in which Yehovah God can be properly worshipped but she had come in the accepted manner of man. She presented herself as being under the care and command of her master as she 'kissed the hand like a dog' (worshipped) and 'begged' her cause before Him. She had been raised to believe in this earthly kingdom and no doubt anticipated the day when she could, like Hannah who 'heard from God' (Samuel) and presented her son "that he may appear before Yehovah and there abide for ever" (I Sam.

1:2). “For this child I prayed and Yehovah has given me my petition which I asked of Him, therefore also, I have given him unto Yehovah; as long as he lives he shall be given unto Yehovah and he bowed down before Yehovah there” (1:28).

“And He said unto her; What do you have in mind? She said unto Him, Grant that these my two sons may sit, one on you right hand and the other on your left, in your kingdom”.

The natural mind cannot comprehend the all inclusive nature of the Godhead. Moses taught the children of Israel that Yehovah God is all completely joined together as one (Deut. 6:4). The kingdom of God is the sovereign rule He possesses in Himself over all things which proceed from Him. Jesus spoke many time of His resurrection which is the first or the ‘primary’ resurrection. All His children, whom the Father gave unto Him, are in Him. They have been raised up together in Him and are seated in Him in the heavenlies (Eph. 2:6). These have been blessed to have their part in Him who is the first resurrection and the second death has no power over them (Rev. 20:6) and they are one in Him as He is in the Father (John 17:21).

There is only one place of authority, the right hand, in the Kingdom of God and that is where He sits and rules over all creation. He is the Son who is given and His name is the wonderful counselor, the Mighty God, the Everlasting Father and the Prince of Peace. He made Himself of no reputation because there was none other who was qualified in nature, power or understanding to bring salvation unto Himself. He took on Himself the form of the servant, made in the likeness of sinful man, that he might redeem His people from the righteous demands of the Law of God. Because He is faithful and has finished the work, fulfilling every jot and tittle of the law in all righteousness, He is seated in this place of authority, “on the right hand of the Majesty on high” (Heb. 1:3). He is not separate from the Father, for the Godhead is one (everything joined together in one) yet He is seated in this place of authority for by Him, and through Him and for Him were all things made that are made. Therefore He, as the Son, is thankful that the Father “has given Him authority over all flesh, that He should give eternal life to as many as you have given Him” (John 17:2). He is the Salvation of Yehovah and there is none other. Salome proceeded from a false pretense of understanding as many do today to think of the kingdom of God in the confines of the creation and after the references and imaginations of the natural mind. Jesus knew her question before it was asked and He knew the thoughts of her heart. He does not rebuke her for her arrogant presumption but rather He rebukes her nature in Adam which cannot know the things of God.

“But Jesus answered her and said, You do not know what you ask”

This statement is directed to both Salome and her two sons. Jesus indicates that all the teaching of man concerning His kingdom is erroneous and that the anticipations of the nation of Israel are wrong. He reveals the land of Shinar and identifies the two rivers; one being of the earth visible and the other the reality in heaven. There is no one who can assume the place of power with God save He who was manifested to be the Son of God by the resurrection from the dead. There is none born of Adam who has the mind of God or can find out His ways or the work which He has done from the beginning. The governmental structures and methods of operation that man is familiar with, even the standard of the nation of Israel, are weak and corrupt being of this habitation while the eternal kingdom of Almighty God is unaffected by these frailties.

Jesus asks a rhetorical question here because He knows that the disciples have no concept of what is about to happen, even though He has told them. He, by this question, shows forth the perfect and just requirements of the Law of God, the inability of man to meet these demands and the ignorance of Adam's children to the things of God. "Are you able to drink the cup that I shall drink of and to be baptized with the baptism that I am baptized with?"

He speaks here of the cup of the wrath of God which He should drink as He who knew no sin became the sin of His people. This cup contains the fullness of God's righteous judgment against the inherent inability in Adam and the daily persistent performance in demonstration of that inability to 'hit the mark' for His seed as they dwell in the body of this death. The disciples may have been taught of such a thing but they knew not what it was. The religions of the world excuse this as a fear tactic of theology to scare people into repentance and compliance. This is the cup which Yehovah commanded the prophet Jeremiah (whom Yah has appointed) to take and make all nations to drink of (25:15) which is the 'wine cup of the fury of God'. All nations are appointed to drink of this cup but Yehovah has laid upon His Lamb the sin of His people and they have indeed done so (25:28). The children of Adam have drunk well and are drunk. They have fallen down and have been made mad because to the sword which Yehovah has sent among them but the children of the kingdom of our God have not so drunk.

The fullness of the Godhead dwelt bodily in Jesus. He is the righteousness of God and the judgment that should come. He is also the cup of the wrath of God which is manifested against the ungodliness of man. He is also the only one who could endure the contradiction of sin against Himself and so when the inability of His people in Adam was laid upon Him, the wrath of God was poured out, in measure, against the sin which He bore. The obedient son of God took the cup while the son of man prayed; "O My Father, if it be possible, let this cup pass from Me, nevertheless, not my will but Your

will be done" (Matt.26:39). This is the cup which He was referring to and to which James and John answered; "We are able".

Jesus also spoke of a baptism which He was baptized with. There is no record of Jesus going down into the water from this point in His ministry until He ascended back into heaven and the only other baptism was the time when He 'fulfilled all righteousness' and went into the water with John. His disciples had done the same with John and therefore, if Jesus was speaking of water baptism, they indeed did have the same baptism which He had; but that was not what He spoke of. Jesus spoke of His death upon the cross and His resurrection on the third day. This is the sign of Jonah which was given to the people and concealed from their understanding until after it was manifested as being complete. Jesus told the disciples that He must go to Jerusalem and they thought it was to establish His earthly reign. When they entered into the city and the people hailed Him their resolve was deepened that the time had come but when the sword of the Lord struck the shepherd, all the sheep were scattered. He was crucified, buried and raised again on the third day, this was the baptism of which He spoke and of which James and John said; "We are able".

"And He said unto them; You shall drink indeed of My cup and be baptized with the baptism that I am baptized with."

Jesus was not here congratulating His disciples for their willingness to accompany Him to the grave; He was demonstrating the unity of Him and His people. The sin which is imputed unto the sacrifice is commensurate to the people who have been 'shut up unto sin' (Gal. 3:22). Contrary to a popular notion, the blood which is shed is not a reservoir of blood which awaits whosoever will to come and wash their garments in, take a cleansing bath or to drink thereof. The blood that is shed is the exact amount of blood necessary for the sin of the people. In the type set forth in the wilderness, Moses did not instruct Aaron to reserve a little amount off to the side for any sins which a person may have forgotten to confess, or to set some aside for any of the indigenous people of the wilderness of Sinai who may have been persuaded to come and partake. The sin of the people was laid upon the head of the live animal which was led by a fit man without the camp and set free to indicate that God had separated the sin of His people as far as the east is from the west. The second animal was to be slain and the blood to be poured out, then struck upon the horns of the alter of the covenant, the Mercy Seat, as the atonement for sin. This sacrifice for sin is the Lamb of God, the sin is the sin of His people who have been appointed to become partakers of flesh and blood is sufficient; "By this therefore shall the iniquity of Jacob be purged and this is the fruit to take away his sin" (Is. 27:9).

The unity of God and His people is as inseparable as the Godhead. Everything is contained in the Godhead from all things are by the power of His will and continue by the good pleasure of that same will. This is openly declared in the type of the creation. He spoke, “Let there be light” and it was so and all things came into manifestation by and through that command. When He finished His work on the seventh day, all things were created that were to be created and everything was exactly as he intended. He created the light and He formed the darkness; He assigned the lights in the sky for times and seasons and fashioned man from the dust of the earth a subject of these times and season. He formed from the same lump of clay (the combination of the body formed from the dust being born of water) vessels of honour and vessels of dishonour according to the specifications of his design but His seed is in Him. In the appointed time, He causes His seed to be born from above and become inhabitants of vessels which He has afore prepared unto this glory. This seed is One in Him and He in them as He is One in the Father and nothing can separate them. This is manifested in the wonders of His creation as “the heavens declare His glory and the firmament shows forth His handiwork” (Ps. 19:1).

Adam was created with his seed in him also for he was created in the image of God, male and female created He them. Every child of Adam is identical to their father no matter how the corrupt mind of the creature shall speculate and pontificate about natural selection and evolution of the species. Everything that is demonstrated in Adam is the inherent nature of his seed and when he displayed his inability to hear and obey God and sin entered into the world, that inability is unto all his seed and death by that sin; “Wherefore as by one man sin entered into the world and death by sin, and so death is passed upon all men for all have sinned and come short of the glory of God” (Rms. 5:12). This type as seen in the creation is a shadow of heavenly things.

The eternal God has His seed in Him and since He is faithful as the builder of the house, so all His children, His house, His Bride, His body is faithful, without spot or blemish. The Lamb stood as he had been slain from the foundation of the world because sin was ordained of old and Adam was created incapable of obedience, therefore Messiah stood baptized in His death, burial and resurrection before man was even formed from the dust of the earth. This is the baptism “that I AM baptized with” and indeed as He was crucified, buried and rose again on the third day, so all His people are with Him being in Him; “Your dead shall live with My dead body shall they arise. Awake and sing, you that dwell in the dust, for your dew is the dew of the herbs ad the earth shall cast out the dead” (Is. 26:19), “After two days will He revive us in the third day He will raise us up and we shall live in His sight” (Hos. 6:2).

“And when the ten heard they were moved with indignation against the two brethren”

The beauty of the fulfillment of this is that indeed the dowry of the Beloved is eternal life unto His children of promise; “Therefore being justified by His faith we have peace with God” (Rms. 5:1). The disciples, Judas included, had been given the anticipation of the empire of Messiah and when they heard the words of Jesus to Jacob and Ja-hakhanan, they assumed that He was promoting them above the others. Judas was a son of perdition who was ordained to betray Jesus unto His death in defense of this earthly kingdom and even he was offended when Jesus spoke of heavenly things, for the carnal mind is enmity with God.

The grace of God is upon His beloved. Jesus spoke of the twelve thrones and they which heard Him concluded the subject in an earthly plain. His meaning, however, is not of this world. All who have followed Him in the regeneration, wherein He who was dead now lives because of His resurrection, are indeed, Kings and Priests unto God. “Jesus Christ, the faithful witness, the first begotten from the dead and the prince of the kings of the earth. Unto Him that loved us and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father; to Him glory and dominion for ever and ever. Amen” (Rev. 1:5). The earthly type was the twelve judges who dwelt in twelve cities, one each in the twelve Providences of the inheritance of Israel and judged Israel. The fulfillment is a kingdom of kings and priest who do not judge the world but rather judge themselves. This is the body fitly framed together each member supplying the needs of each other, wherein Messiah is the head. All who have part in the first resurrection, which is when he brought forth His generation and declared them before the Father, saying; “Behold I and the children, whom Yehovah has given Me for signs and for wonders in Israel from Yehovah of Host, which dwells in mount Zion” (Is. 8:18).

The regeneration is not a testimony to the world for the natural man cannot see the beauty of spiritual things. The witness is for the Israel of our God who have the fellowship in His sufferings and are made partakers of the power of His resurrection. This is Jacob whom He as loved with an eternal love and who has been delivered by grace through faith, and that not of Adam. This is that peace which is far above the understanding of the creature which keeps the hearts and minds of His Beloved in the Anointed Salvation of Yehovah.

“There is one body and one Spirit, even as you are called in one hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all who is above all and through all and in you all” (Eph. 4:4).

The children of hope live by faith while the children of the dust look for that which can be seen. The subjects of the kingdom of God groan while in this habitation awaiting the deliverance when this tabernacle shall be laid down while the sons of the flesh are comforted and encouraged by the weak and beggarly elements of this world. The testimony of Jesus Christ is a finished work as the children walk in the light of Yehovah keeping every jot and tittle in all righteousness. Adam is still fashioning aprons of fig leaves while teaching traditions and customs as doctrine and desperately seeking signs and wonders in the earth and heavens. This is indeed the land of Shinar.

Your servant in Christ,
(Elder) Chet Dirkes
November 22, 2015

## Mark 4:30

And He said, “Whereunto shall we liken the kingdom of God or with what comparison shall we compare it?”

The Messiah of God is exclusively to the glory of God. His words and all His actions are for the praise and honour of the Sovereign of the Universe as He manifests the invisible things of God in Himself. He did not come to be a great political or social leader, He did not bring any new and exciting philosophy and He did nothing to bring attention to Himself as a man. He said that His words were those given to Him of the Father to give to the children and that all He was shown of the Father to do He came to do as it was appointed of Him. He, being equal with God, made Himself of no reputation and as the servant of God and being fashioned in the likeness of sinful man, became obedient unto death, even the death of the cross.

Many the pundits of the theology of Adam attempt to explain the kingdom of heaven in a different manner than the kingdom of God even though the written testimony appears

to make them the same. How can there be a kingdom in which the King of Kings rules which is in any manner different from the kingdom of His creation, namely heaven (Gen. 1:1)? Yet as the scholars ponder and discuss such maniacal issues in attempt to demonstrate their finite understanding of the infinite Godhead, the Spirit gives all wisdom and spiritual understanding to the children of the King. They rejoice to hear that the King reigns supreme over all His creation wherein He has done whatsoever is the intent of His heart and nothing comes to pass but by the power of His will.

The question then is unto what shall this kingdom be likened? Again the feeble and limited carnal mind of the creature has not the faculties to ascend to the foot of the throne of God and imagine the wonders of His infinite ways nor a point of reference whereunto he may liken this kingdom The Lord Himself declares what His kingdom is likened unto and, even though His kingdom is not of this earth, He uses an earthly example for man to consider. Immediately the professors of religion and self-proclaimed masters of the ancient languages point out that the mustard seed is not “the least of all seed”, though indeed it is very small. They impugn the integrity of the Word of God and like the Pharisees of old seek to catch Jesus in His own words. However the comparison that is given is that from a very small seed grew up an enormous tree and Jesus in no wise was giving a lecture on horticulture.

Thus the kingdom, which God alone has created and reigns supreme over, had become “the greatest among all the herbs” or fruit bearing tree. To intimate that this had come to pass without His consent or apart from His knowledge is to again cast a loathsome aspersion against the Ancient of Days and His Lordship over all His work, but such is the attitude of the doctrine of man. Unto this great tree came all the fowls of the air and the beasts of the field to lodge under and in the branches thereof. Must the question again be entertained how these creatures came to dwell under the splendour of these masterful branches? Or may we continue to stipulate that Almighty God purposed the tree to grow in such an manner that made the environment of the conditions right to house, feed and protect the certain creatures He had created and afore decreed should dwell therein?

“Behold the Assyrian a cedar in Lebanon with fair branches and with a shadowing shroud and of an high stature and his top was among the thick boughs” (Ezek. 31:3).

The kingdom of heaven contains all things whatsoever is created and these all have been created by Him, through Him and for His good pleasure. Thus the “step” or ‘one who is ascending’ (Assyrian) is contained in this magnificent creation. He indeed was a great tree which pushed his top (wool – thus representing the works of righteousness of his hands) to the top of the boughs. He, like the prince of Tyrus (the rock), has his heart

lifted up and has said, ‘I am God and I sit in the seat of God in the midst of the seas’ (Ezek. 28:2). The pride of his heart, like that of all Edom, has deceived him as he dwells in the clefts of the rock (protection of Tyrus). He desires to exalt himself as the eagle and make his nest among the stars (Ob. 4). He has the heart of the ‘light bearer’ (Lucifer) that would ascend to the heavens, exalt his throne above the stars of God and sit also upon the mount of the congregation in the side of the judgment; “to ascend above the heights of the clouds I will be like the most High” (Is. 14:12f).

This is the god of this world as he is represented in the kingdoms of Egypt (Ezek. 32:18), Assyria (31:3), ‘the great house’ (Pharaoh – 32:2), Mt. Seir of Edom (‘red shaggy’ Idumea or Adam – 35:15), Israel as Samaria and Jerusalem (23:4) or Babylon (24:2), he and the kingdoms of this world are all the many branches of this great ‘herb’ which was created by, through and for the glory of God. Though the fowls of the air and the beasts of the field are the representation of the many trials and tribulations of the habitation of this dwelling, the fowls are the devil and his appointed minions (Lk. 8:12) while the evil beasts are the ‘would be’ hireling shepherds of this world who would hunt the flock for their own but who cannot feed the sheep.

“Behold the fowls of the air, for they do not sow, neither do they reap, nor gather into barns, yet your heavenly Father feeds them. Are you not much better than they?” (Matt. 6:26).

The course of God’s creation includes all things, even the soaring of the fowls of the heaven to their appointed destination. This is true in the nature of the winged creature of the air, the course and conduct of the Devil and his fallen messengers and the ways of man. There is a season to everything under heaven and a time to every purpose. God has brought forth the fowls of the air and has assigned them to rid the land of the word as it lies on the unprepared ground (Matt. 13:4). He has appointed them as messenger of relief to His servant to bring him “bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook” (I Kings 17:6) and He calls “the ravenous bird from the east” (Is. 46:11) as His counsel stands and He does all His pleasure. Now as He has appointed such careful consideration to these which are of the kingdom of this world and are the spirit that now works in the children of disobedience, how much more care, love and watchfulness is upon His children as they are partakers of flesh and blood.

He has declared that He will consume the fowls of the air, the beasts of the fields and the fish of the sea as his judgments are made known unto all the nations of the world (Zeph. 1:3). He has established their goings and the ways of their manners and in His appointed time, He takes away the fowls of heaven, the beasts of the field and the fishes of the sea (Hos. 4:3).

As the King and Shepard over His flock, He has made a covenant of peace between His people and God as He removed their sin in Adam and satisfied the demands of the Perfect Law. In His covenant of peace with His flock, He is established the one Shepherd over them, even His servant David who shall feed them and He "will cause the evil beasts to cease out of the land and they shall dwell in the wilderness and sleep in the woods" (Ezek. 34:25). And as to the 'mighty one' whose shaggy wool has shot up to the top among the thick boughs, He has delivered him into the hand of the mighty one of the nations, the god of this world; he shall surely deal with him. (31:11). This is the kingdom of God and of His creation.

"Upon his ruin shall all the fowls or heaven remain and all the beasts of the field shall be upon his branches, to the end that none of the trees by the waters exalt themselves for their height, neither shoot up their top (shaggy wool) among the thick boughs, neither their trees stand up in their height, all that drink water, for they are all delivered unto death, to the nether part of the earth in the midst of the children of men with them that go down to the pit" (31:13f).

God has manifested His power and might through and upon the wicked ones of this world from generation to generation for the demonstration of His Kingship in and over His kingdom. For this very cause He raised up Pharaoh, turned the heart of evil king Cyrus and afore appointed the wicked hands to take the sacrifice and slay Him on the tree. Although indeed God is the ultimate arborist and the life cycle of the trees in nature do proclaim His majesty, yet these trees represent the arrogant nature of men and the kingdoms of this world.

The nations of people have been assembled by division as God scattered all mankind across the face of the earth and separated them by language (Gen. 11:9). Within these subdivisions, God raised up leaders, scholars and teachers as the civilizations thrived and flourished and while the history of many of these nations remains an enigma yet their existence and their necessity must all be attributed to the purpose and will of God.

This very nation, Assyria, at their appointed time served as the rod of God's anger and the staff in the hand as His indignation against the ungodliness of Israel (Is. 10:5). This does not exonerate the people or justify the action but rather demonstrates that He is King over all. He put these things in the hearts of all mankind to do His will as He has ordained and there is none who can stay His hand or say unto Him, What are you doing? He established the nations, organized the governments and raised up the basest of men to sit and rule over the kingdoms of this world (Dan. 4:17). He has also set the path that these men and their empires must walk, the extent or boundaries of their conquests and influences and has assigned unto each a labour to perform. When that labour has been

completed and the arrogant heart of the tree has been lifted up in attempt to bring praise unto the trees of the forest, then like every child of man, they are brought down as the time of their habitation concludes. They are lifted up in the pride of life through accomplishments as they strive to “make a name” (Gen. 11:4) and by the pride of their hearts they have been deceived. The times of habitation and the limitations thereof, with all ‘successes and failures’ are again the constant confirmation that these are of the kingdom of heaven, created and controlled by Yehovah God.

There is not a man formed from the dust of the earth and born unto woman that is not delivered unto death. God fashioned Adam from the dust in the beginning and told him that being dust he should return to that dust (Gen. 3:14). Thus shall all return to the nether part of the earth, the lowest or beneath the ground. Everyone of the children of men, the earthen vessels afore prepared of the same lump of clay, whether unto honour or dishonour, must “go down to the pit” from whence it was dug; “Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it” (Ecc. 12:7). And thus when the rich man died he was buried (Luke 16:22).

“Yehovah, you have brought my soul from the grave; you have kept me alive that I should not go down to the pit” (Ps. 30:3).

The child of grace, born from above not by the will of man or with the assistance of the arm of the flesh has never been destined for the pit. This is the incorruptible seed which is hewn from that Rock which casts a great shadow in a very weary land (Is. 51:1). It is that Rock which follows after the delivered people as they sojourn in this wilderness where there is no water (Ex. 17:6), the Rock of foundation upon which the whole building is fitly framed together and the Rock of our deliverance (Ps. 95:1). This Rock is the Anointed Salvation of Yehovah, the chief corner stone of the building, the rock of offense and the stumbling block to the children of men. He is despised and rejected of man as being unacceptable for his use but this Rock is become a stumbling block and a Rock of offense to the house of Israel and the builders of this world. He is the Rock unto which the children cry lest they “become like them that go down to the pit” (Ps. 28:1). His immutability and faithfulness is the foundation fast and sure for the hope of His people and the anchor to their souls.

He was appointed with the transgressors as He who knew no sin became the sin of His people. His people where concluded in sin in Adam for all have sinned and come short of the glory of God. But Yehovah “brought me up out of an horrible pit, out of the miry clay and set my feet upon the rock, established my goings and He has put a new song in my mouth, even praise unto out God. Many shall see and fear and shall trust in Yehovah” (Ps. 40:2f). He bore the sorrows of the election according to grace and was

“counted with them that go down to the pit” for God had laid Him in the “lowest pit in darkness and deeps; Thy wrath lies hard upon Me and you have afflicted me with your waves” (Ps. 88:4 & 6). He is the man who has seen affliction (Lam. 3:1) and who was acquainted with grief and sorrow. The chastisement of our peace was laid upon Him and by His stripes we are healed (Is. 53:5)

But the Father could not suffer His Elect Servant to see corruption for He was without spot or blemish in Himself. He is God and He cannot deny Himself therefore being true to His Word in the fulfillment of His will by the power of His purpose He was delivered from the grave and “declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead” (Rms. 1:4). He came into the world having His people with Him and His work before Him. He completed all the work that was assigned to Him and, delivering His people from their sin, lost none that the Father had given Him but raised them up I that last day. His dead men arose in Him after three days, and by the Word all Israel is quickened and delivered; “Thus saith the Lord God; Behold, O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And you shall now that I am Yehovah when I have opened your graves, O My people, and brought you up out of your grave, and I shall put My Spirit in you and you shall live and I shall place you in your own land. Then shall you know that I, Yehovah, have spoken and performed, saith Yehovah” (Ezek. 37:12f).

“There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword. Which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living yet have they born their shame with them that go down to the pit” (Ezek. 32:24).

In the beginning, God had His chosen people and the seed wherein His love dwelt. He also had an eternal hatred for the children of disobedience who were outfitted for destruction. These stand ‘hidden in eternity’ (Elam) yet known unto the Father. They are not revealed in any nationality of man. Their actions and way of life are after the ways of the earth as are all who are drawn away after the desires of the flesh. They are not distinguished by grotesque appearances or outlandish mannerisms for they all walk a broad path in the city of wide street (Rehoboth) and thrive in the place of the crowds (Megiddo). These are the children of the ‘exalted shaggy’ of ‘Edom/Adam’. They rejoice in the works of their hands and boast themselves against the King who sits upon the throne. They are every child of Edom whose heart is lifted up within and who is deceived by the pride of Adam.

This is not a group of miscreants and sinners for whom the redeemed of the Lord may gloat over and profess; “God I thank thee that I am not as other men” (Luke 18:12). This is the natural man who wars against the Spirit in every child of grace as they have been made subject to vanity. He is of the earth. His attention is upon the needs of the flesh and his admiration is upon the work of his hands. He cannot see the wonders of the kingdom of God nor appreciate the beauty of His majesty and power neither can he know them.

The flesh lusts against the Spirit as the Adamic nature desires eternal life and peace with God. But these are contrary one to the other, “so that you cannot do the things you would” (Gal. 5:17). When the mind of the children of hope seek to do good and show forth their zeal for the Lord, they find that in them, that is in the flesh, dwells no good thing, for when they would do good, evil is present. They are grieved by this weakness and vanity of the flesh and groan within waiting for the deliverance from the body of this death.

Adam does all he can for the good of this tabernacle even though it is appointed for a man to die once and after that the judgment. He strives for a long life filled with many adventures and accomplishments for which his doctrine teaches shall be great rewards, but he is temporal and his life but a shadow. The glory of man is grass which withers in the light of the sun and is cast aside as trivial with the passing of years. With all his endeavours man thinks and portrays himself of some worth to God and would even contend with the Almighty in the tally of his works;, saying; “Lord, Lord have we not prophesied in your name and in your name cast out devils and in your name done many wonderful works? And then I shall profess unto them, I never knew you. Depart from Me you that work iniquity” (Matt: 7:22). But Yehovah God is not a respecter of persons neither is He persuaded by works of the polluted hands of man.

The child of grace knows as he is taught by the Spirit that this tabernacle is but for a few days for shortly he must put it off. He knows that to be absent from this tabernacle is to be present with the Lord and that when the tabernacle of this dwelling is dissolved he, every man in his order, has a tabernacle not made with hands which is eternal in the heavens. This is the adoption and the hope of the redeemed of Yehovah.

“And I will put My Spirit within you and cause you to walk in My statutes and you shall keep My judgments and do them. And you shall dwell in the land that I gave to your fathers and you shall be My people and I shall be your God” (Ezek. 27).

The covenant of peace is the decree of the King of Kings whose good pleasure is to give His children the Kingdom. He has redeemed them from the house of the strong man and reconciled the contradiction of sin in them unto Himself. He has given them the

testimony of the completed work. They keep the Law of God because He works in them both to will and do His good pleasure. They love Him because He first loved them and they love one another in Him. They all have the common experience and deliverance in His salvation and they all rest in the knowledge that; “The Lord God Omnipotent reigns” (Rev. 19:6).

“Unto what is the kingdom of God like and whereunto shall I resemble it?” (Luke 13:19).

Say unto the cities of Judah, Behold your God!

Your servant in Christ,
(Elder) Chet Dirkes
October 5, 2014

## Mark 6:2

> “And when the Sabbath day was come, He began to teach in the synagogue; and many hearing were astonished, saying, From whence has this man these things? And what wisdom is given unto Him, that even such mighty works are wrought by His hands.”

Amazement and wonder attended all that the Lord did as He walked upon this earth. He came in the form of the lowliest of men and in circumstances which gave rumor of being a social and religious outcast. The ancient text of the Prophets gave word of the promise that a “virgin should conceive” but even to the most learned scholar the concept of virgin birth was absurd. When the messenger of Yehovah came to His servant Mary with the announcement that she had been chosen of God, she was ‘greatly agitated’. This was not an everyday occurrence that the angel of the Lord should stop in for a chat, nor was this something that Mary had been expecting. She had not been praying unto God that

she might be the chosen one to do His will and she certainly had no idea of the carnal concept, let alone the Adamic power of how to ‘pray down’ the honour of this blessing upon herself. Yet in the fullness of time, or in other words, when there was no more time to be exhausted for every person, place and thing were in the exact place and order, God sent forth His Son, born of a woman under most suspicious of circumstances.

He did not send forth His Son as the God of the universe with mighty pomp and elaborate circumstance but rather brought Him into a poor working family of meager means. His anointed messenger came at a point in history when there was a famine in the land, not of water and bread but of hearing the word of God. The last Prophet was about 400 years earlier when Malachi (‘My messenger’) proclaimed the coming of the one who would prepare the way of the Lord. He stated that Messiah would “suddenly come into His Temple, even the messenger of the covenant, whom you delight in, behold He shall come, saith Yehovah of hosts, but who shall abide in the day of His coming and who shall stand when He shall appear? He is like a refiner’s fire and like fuller’s soap and He shall sit as a refiner and purifier of silver and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto Yehovah an offering of righteousness” (3:1ff). These words were lost to the natural nation of Israel as they hoped for a military leader who would vanquish the foe and restore the nation to her long lost power and prestige.

There is no record of either Mary or Joseph being educated in any manner except for the trade that sustained Joseph. There is no indication that these were students of the ancient manuscripts or active in any religious affiliation but when Gabriel came to Mary she was “made willing in the day of His power”. Joseph, being a just man, which would signify that he knew the law, or at least the manner in which it was presented in those days by the scribes and the Pharisees, was perplexed about news of these events and sought to “put her away privately”. He was also made a willing participant in this most glorious event as the messenger of Yehovah came to him in a dream and told him all was proper and magnificent. Neither came to this place in their respective lives by means of study, education or learning for each was taught of the Lord. They each had within them the Spirit of the Most High which bore witness to them that these things must needs be to come to pass that all things written might be fulfilled. Neither was offered anything and there were no choices which need to be made in order for the Word of God to come to pass as foretold by the prophets of old. Both were most perplexed by these events and were amazed as each aspect of the will of God was revealed

The heralds filled the skies as the angels of the Lord came to the lowly shepherds in the fields, “and they were sore afraid”. Once again the Word of Yehovah came not to the

scholars in their hallowed halls for even when the news of the star from the east was revealed to these learned men, they had to search the scriptures to find the place where it was prophesied that He would be born in Bethlehem of Judah. These frightened shepherds left their flocks, which was a violation of every code of conduct for men of that particular occupation, and went into the town armed with the news which they had seen and heard. Those who heard these things 'wondered at those things' which were told them by the shepherds but there was no crowd that followed them as they found Him lying in the manger and there were no headlines in the news of the next day about the arrival of Messiah. These men returned unto their flocks, which had neither wandered astray, nor been frightened off and scattered nor attacked and eaten by the carnivorous beasts of the fields, "glorifying and praising God for all the things that they had heard and seen as it was told unto them" (Luke 2:20).

Mary and Joseph went in as was the custom of the law and presented the babe in the Temple. How interesting and disconcerting it must have been to this new mother when an old man, Simeon, emerged and took her baby from her arms. How could she have ever let go of this child to this complete stranger is in itself an amazement but this servant of God raised up the child and said; "Lord, now let your servant depart in peace, according to your word. For mine eyes have seen your salvation, which you have prepared before the face of all people; a light to lighten the Gentiles and the glory of your people Israel". Even more so when Anna, "a prophetess came in that instant and gave thanks likewise unto the Lord and spake of Him to all them that looked for redemption in Jerusalem" did Joseph and Mary watch in wonder and amazement (Luke 2:29ff).

"And all that heard Him were astonished at His understanding and answers" (Luke 2:47)

At the young age of twelve years old, Jesus was found of His earthly parents, sitting in the Temple at Jerusalem, "in the midst of the doctors, both hearing them and asking them questions". This indeed was an unusual event, that one so young and devoid of the proper credentials of education should be first entertained by men of substance and second involved in such a discourse. Yet the bodily manifestation of the invisible God sat in the form of an inquisitive student before these masters of the scriptures. He was not just a curious onlooker, who sat in the balcony and listened, this boy, who had yet not been made a 'son of the oath', was disputing with the 'learned ones'.

The entire event is one 'out of place' or contrary to the norm of things and all were 'thrown out of place' (astonished) at what they heard. How could someone so young be so intelligent? How can someone who has not yet studied at the feet of the ancient Rabbi have an understanding of the text and how is it that this one answers in such a manner

that is contrary to the teachers of Israel? These men were busied in the daily arguments about words and pronunciations. They were not searching the manuscripts to find the comfort and hope of the scriptures nor were they seeking after righteousness. They were actively consumed with the theology of Adam, “straining at a gnat to swallow a camel” (Matt. 23:24).

Even His earthly parents did not understand the meaning of these things. Their son had left the family party with apparently no regard for their feelings about His absence and when He is located three days later, a grieved mother asks Him; “Why have you dealt this way with us?” These both had been visited and spoken to by the Messenger of God. They had taken a two year trip into Egypt and returned home at the direction of the Spirit of God and now this one they have named Jesus, “for He shall save His people from their sins”, has confused them by His actions and confounded them by His words. The testimony of the Spirit of God is that this child, growing up in their presence, is the Son of the Most High God. He is indeed the son of man for His body was fashioned for Him as the first Adam’s was yet this second Adam was without sin; “and Jesus increased in wisdom and stature and in favour with God and man” (52).

“And He closed the book and He gave again to the minister and sat down; and the eyes of all them that were in the synagogue were fastened on Him” (Luke 4:20).

As was the custom of the day, a man could stand in the meeting place (synagogue) and reading from the scrolls of the Law and the Prophets, he was encouraged to ‘prophesy’. In a land in which there was no recent ‘word’ from God and all who had known and heard the last of the prophets had passed away, many eagerly sought to hear something that would give explanation to current event, proclaim the year of jubilee and give peace and comfort to those gathered together. Now this young carpenter’s son, a man of no proper education or teaching, stands in their midst and reads the ancient Hebrew text and then announces unto them, “This day is this scripture fulfilled in your ears”. Certainly this should have initiated a response of excitement and anticipation for, if these things were true, them Messiah had come.

The religious society of the day taught that when the Anointed One would come, He would vanquish the foes of Israel and return the prominence of Solomon’s kingdom to the earth. In other words, the people of Israel would be the ruling class and the Gentile nations would once again be under their feet, where they belonged. This Messiah would re-establish the theocracy and sitting on David’s throne, He would rule over all. Even after the resurrection of Christ and His appearance to upwards of five hundred of His brethren, as He prepared to ascend back to the Father, did His disciples approach Him and ask, “Lord, will you at this time restore again the kingdom to Israel?”

This was the teaching those many years ago and is still the teaching today; that the earthly kingdom will be restored to national Israel. This is man's understanding of the promise of God and so when Jesus told the hearers that this day these things were fulfilled, they should have rejoiced and given praise unto God. But such was not the case for "all they in the synagogue, when they heard these things were filled with wrath and rose up and thrust Him out of the city and led Him unto the brow of the hill whereon their city was built that they might cast Him down headlong. But He passing through the midst of them, went His way"(28f).

Astonishment and fear were the responses of the people who had not the testimony of the truth within and even the reading from the prophets could not convert nor persuade the natural mind toward the things of God. Here stood the fullness of the Godhead bodily and His words had the intended effect on those who believe not the testimony. These had not the Spirit within and therefore could not recognize nor acknowledge the truth. The result was that some were 'thrown into terror' (sore amazed), other were alarmed and terrified (with astonishment), and at Pentecost, when the Spirit spoke and all heard in their own language "they were all amazed and were in doubt, saying one to another, What meanest this?" (Acts 2:12) In the same manner as the Israelites of old in the wilderness, when God sent forth the bread of life to sustain them through their journey asked; Manna? (What is it?), so when the Elect Servant of God and His servants proclaim the truth of the hope of glory within, the religious of the world ask, "how can these things be?"

"Now about the midst of the feast, Jesus went into the Temple and taught, and the Jews marveled, saying, 'How does this man know letters having never learned?'" (John 7:14)

The promise of the New Covenant which God has made with His people, which indeed is not new for it is an eternal, everlasting covenant, is; "it is written in the prophets, and they shall be all taught of God" (John 6:45). No one therefore who has the Spirit of God dwelling in them has any need to be taught or to go and teach his neighbour saying "Know yet the Lord" for they are all taught of God. They all know the truth, they understand the vanity of this world and they walk in the light of Yehovah. This Word is singular and simple. It begins, in the beginning, with Yehovah reigns and continues from age to age with the Lord God Omnipotent reigns. The educational expertise of Adam cannot add one bit to the teaching of the Spirit nor can the indoctrination's of man quench the power of the purpose of God to teach His children.

The King of the Universe who had created all things by the power of His will stood before these people and speaking the truth of the kingdom of God was rejected. His word was not the modern ecumenical call for universal compliance and acceptance, it

was direct and just. He spoke of the love of the Father for His children, the work that He had come to manifest which demonstrated that love and the sovereignty of His Kingship over all things. This doctrine infuriated those who did not have the ears to hear and were not given to believe. The hearers of His words, having hearts as hard as the ‘adamant stone’ (Zech. 7:12) could not hear Him for His words were not for them; “Why do you not understand My speech? Because you cannot hear My word” (John 8:43). Many then were angered, confused and frightened, not because Jesus was on a crusade against these individuals but because His word spoke condemnation to all who did not believe as He spoke the truth of God.

Certainly if preaching was the only ingredient needed for Adam to believe in the Christ of God and be delivered from his sin, as many affirm and proclaim irresponsibly from Romans 10, then Jesus failed in His endeavours. He did not give invitations, He did not start up social programs to help the poor and the needy and He was not the role model and father figure to the children of this world. He did not preach equality for all mankind, He did not coddle to the religious leaders of the community and solicit their help in His endeavours and He did not come to make one race of Adam’s children to be lord over all others. He spoke the truth as the Word of God and the wise, learned scholars of this world were repulsed by His understanding, thus they resorted to aspersions of shame and discredit for Jesus of Nazareth, the carpenter’s son, had no learning.

“From whence has this man these things? And what wisdom is that which is given unto Him that even such mighty works are wrought by His hands”

The presence, words and actions of the Anointed of God were completely contrary to the nature, understanding and comprehension of Adam. This was not an accident or a miscalculation by God; it is the nature of Adam. The natural man cannot receive the things of the Spirit. The natural eye indeed may see the evidence as it is plainly set before it for; “Yehovah has made bare His Holy arm in the eyes of all the nations and all the ends of the earth shall see the salvation of our God” (Is. 52:10) but to those who have not the testimony of the Spirit within, from faith to faith; “The nations shall see and be confounded at all their might, they shall lay hands upon mouths, their ears shall be deaf, they shall lick the dust like serpents, they shall move out of their holes like worms of the earth and they shall be afraid of Yehovah our God and shall fear because of you” (Micah 7:16).

The Word of God, whether it be proclaimed by the mouth of God or by His Anointed One, is foolishness in those who have been afore ordained unto eternal death. It is not validated by those who believe any more that it is disproved by those who do not. The

teachings of men are subject to the hearer, the speaker and the environment of the presentation; the Word of God is the same yesterday, today and forever. Jesus stood before the people of His own country where He grew up in favour with men and they were astonished at His intelligence and knowledge (wisdom). They all knew His family and His circumstances. They were all well aware of the fact that Joseph was gone and that Jesus had taken up the business of being a carpenter. They knew Mary, His mother, and His brothers and sisters but not one of them could attest to the fact that He had been educated in the customs and traditions of the elders even though His Word was vindicated by His strength and ability (mighty works) and they were offended of Him.

"For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard" (Heb. 4:2).

Even so it is this day that when the Spirit grants the proclamation of the truth of the hope of glory, which is the Anointed Salvation of Yehovah, it is of no profit to any who have not faith. The devout men in Jerusalem at Pentecost accused those who spoke the truth of being drunk with wine and marveled at such strange things (Acts 2:12) and the men of the established religious community accused Paul of being mad because of all his education and learning (Acts 26:24). This is not an indictment against the unbelievers in the world and platitudes for those who do believe, it is a statement about the inability of the natural man to comprehend the things of the Spirit while leaning on his own understanding. Yehovah God has set the wisdom of man as foolishness and has confounded the wise by the simple things of His creation. He has set the things of this world into the minds of every child of Adam so that no flesh shall ever glory in His sight. He has revealed the beauty of His Holiness to the children of light "with all knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9) that they "may approve things that are excellent" and be "sincere and without offence till the day of Christ" (Phil. 1:10).

He has anointed His Beloved with His Spirit and that Anointing abides in each of His children as they journey in the wilderness. This Anointing teaches them His statutes as His Spirit causes them to walk in all judgment keeping His Law perfectly. Because of this anointing "which you have received from Him abides in you and you have **NO NEED THAT ANY MAN TEACH YOU;** but as the same anointing teaches you **ALL THINGS** and is true and is no lie and even as it has taught you, **YOU SHALL ABIDE IN HIM**" (I John 2:27).

The Spirit of God has revealed that this teaching is not by man and cannot be of man for all men are liars but the anointing is not a lie. The natural man loves and makes a lie by the nature in Adam but the children born from above have known the truth and have

been made free. This is the year of jubilee that Jesus told the people, gathered in the synagogue, was fulfilled in their ears that day. The captives were set at liberty, the debts were paid and there was peace in the land. He was anointed of the Spirit to teach this precious truth and all His children have the same anointing.

Jeremiah said it was a new covenant not like the covenant in the wilderness (Jer. 30:31), Ezekiel said it was a covenant of peace and an everlasting covenant (Ezek. 37:26) and Malachi said that Messiah was the messenger of the covenant. He revealed His salvation and all the world has seen it yet the natural man of Adam is not changed. The world is still looking for the restoration of the kingdom here on earth but Jesus said “My kingdom is not of the earth” (John 18:36). The eyes and ear of the natural man needs the proof of education and the legacy of great men of learning but the child of grace needs nothing save the Spirit who bears witness with their Spirit from faith to faith that they are the sons of God.

“For you see your calling, brethren, how that not many wise men after the flesh, not many mighty and not many noble; but God has chosen the foolish things of the world to confound the wise and God has chosen the weak things of the world to confound the things which are mighty; and the base things of the world and things which are despised has God chosen and things which are not to bring to nought things that are, that no flesh should glory in His presence” (I Cor. 1:26ff).

Your servant in Christ,
(Elder) Chet Dirkes
October 12, 2014

# Mark 7:24

> "And from thence He arose and went into the borders of Tyre and Sidon and entered into an house, and would have no man know, but He could not be hid."

The detailed account of the earthly ministry of Jesus is not a complete list of everything He both said and did, nor was it ever intended for that purpose. "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). Many of the events are given based upon the subject matter rather than people places and things. The intent of the Spirit appears to be to leave a record of His authority as God, His suffering for His people and the example of His obedience in all things. As this event begins to unfold there is, as always, import to those things which came before for they are part and parcel to the message.

John has been beheaded by Herod and his disciples have gathered themselves unto Jesus. They told Him all things that had been done and those things that they had been taught and He took them apart into a desert place to rest awhile. Many people sought to come unto Jesus for various reasons and when they had been assembled in this same desert place, He began to teach them. When evening came His disciples wanted to send the people away to find food but Jesus, with but five loaves and two fishes, fed five thousand men (plus women and children) and after they were full, the disciples collected 12 baskets of fragments. This was done as a lesson for His disciples of His power over creation and His compassion for the multitude.

He instructed the disciples to get into a ship and go over to the other side of the Sea of Galilee unto the 'house of the hunt' (Beth-Saida). Then after sending the people away, He departed into a mountain to pray. As the night came, the professional fishermen, with the other disciples, were toiling in rowing for the wind was contrary to them. Jesus came to them, walking on the water and they, supposing that it was a spirit, cried out for they were 'troubled'. Jesus was continuing the lesson of the futility of the arm of the flesh especially when joined together with the wisdom of man but rather than chiding them again for their unbelief, He calls out to them and says; "Be of good cheer, it is I be not afraid".

Peter, of course, once again speaks out and voices his doubt. Jesus bid him come and made him willing and able to come over the side of the ship and to walk upon the water. (It should be noted that the ship had to be of sufficient size to carry the 12 disciples and those who had come to Jesus after the death of John). The lab work now demonstrated,

through Peter, the limited attention span of the sons of Adam as well as how easily they are distracted by the things of this world. There can be no doubt that this was not the first time Peter had ever seen the wind and the waves but his natural eyes were insufficient to produce faith even when he was looking at the Savior. Jesus did not abandon him for his lack of faith nor did He instruct Peter as to how much further he could have walked if he only had learned how to exercise his faith.

Jesus reached out His hand and caught Peter, halting his descent and staying the terror in his mind and said unto them; “O you of little faith, wherefore did you doubt?” Since the list of points about the beginning of the doubts and fears of man are too numerous to mention, Peter is not give a retort to the question but is returned to the ship. And immediately, when they had come into the ship, the wind ceased.

From this harrowing experience, Jesus came into the land of Gennesaret where there were certain Scribes and Pharisees waiting for Him who had come up from Jerusalem. Their minds had been burdened with a question concerning the traditions of the elders and the apparent ignorance of the disciples. Notice not a one of them asked Him why He ate without first washing His hands but rather why His disciples ignored this axiom of righteousness. Jesus sternly rebukes them and condemns those who taught these traditions and customs as the doctrines of God. He reveals their hypocrisy in their actions and condemns them for their arrogance and pride.

He continues speaking with the people that had gathered, along with the disciples, teaching them that there is nothing that a man can do that shall defile him. If man is unclean, then all that proceeds from him is the same, but a man is not made unclean by what he eats and drinks or the manner in which he performs these necessary duties. He also instructed His disciples to leave the plants which His Father had not planted alone. He did not enable them to discern which was a good plant and which was evil. He did not commission them to root out the undesirable plants and clean the garden of the weeds and the tare and he did not send them on a mission trip to baptize the evil plants and organize them into counterfeit facsimiles of the local church. He said; “Let them alone. They are blind leaders leading the blind and if the blind lead the blind, both shall fall into the ditch” (Matt. 15:14).

The disciples did not understand and thought that He was speaking in parables. They were not given to understand how Jesus could be so harsh and unloving to their fellow countrymen, especially those who were the standard of religious excellence. Jesus explained Himself with a very simple principle of nature; If the source be whole then the product cannot not be tainted.

“Then Jesus went thence and departed into the coasts of Tyre and Sidon” (Matt. 15:21).

This journey began along the Sea of Galilee and headed northwest into the land of the Phoenicians. This was not a short hike around a few hills in the land of Israel, it was a 35 mile (or more) venture over mountainous terrain toward the sea coast. There is no record that Jesus told His disciples where they were going. He did not instruct them to make provisions for the journey and there is no record of anything that was said over this potentially three day trip. Yet with the events and lessons of the previous days fresh upon their minds, the disciples walked that distance and came to an house in the land of Tyre and Sidon.

These cities marked the northern boundaries of the tribe of Asher (Josh. 19:24ff) which placed them outside the territory of the ‘Promised Land’. This no doubt was of concern to the disciples who were quick to ask Jesus why He spoke to the Samaritan woman, were ready to chase away the children and rebuked the one they saw casting out demons because they did not fit into their Zionistic mold. These men were well entrenched in the belief that the kingdom would be returned to Israel where the faithful would rule over their enemies forever.

Jesus had arranged the lesson plans to demonstrate the erroneous nature of these beliefs. He told Nicodemus that the love of God was upon His children which were of every nation, tribe, kindred and tongue of the world (John 3:16). He told the Roman centurion that in all of Israel there was not a greater manifestation of faith than that which he demonstrated (Matt. 8:10). He told the Samaritan woman all her sin and she believed that He was Messiah and many Samaritans with her (John 4:39). He rebuked the disciples for their beliefs, He revealed their religious hypocrisy and openly demonstrated to them that they were confident in the flesh and devoid of faith. A vast majority of the people of Israel, having seen the miracles and heard the teachings, rejected Jesus as Messiah, the Pharisees sought to trap Him in His words and took counsel how they might kill Him and now He has not only left the confines of the Promise Land, the inheritance of Israel, but He has entered into a house. This was certainly a curious endeavour to the supposed ‘chosen people’ of God and their form of Zionism.

Was someone expecting Him? Were they also expecting the disciples that accompanied Him? Did He call ahead and make reservations or did He send a runner ahead to find Him a place to stay? And where did they stay overnight as their journey was not a one day jaunt?

Jesus had not come into this region on a whim or with hopes of finding a prospect waiting for Him. He had no intentions of setting up a revival tent or starting a mission

expedition to see if there was any interest in His teachings. He came because there was a certain woman with a particular problem waiting for Him. Many people had been assembled in Jerusalem when Jesus was teaching in the synagogues. As the Pharisees and Herodians were taking counsel together how they might destroy Him, “He withdrew Himself with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from Jordan, and they about Tyre and Sidon, a great multitude, when they heard what great things He did, came unto Him” (Mark 3:6ff). No doubt many people from the coasts of Tyre and Sidon had heard and seen the manifestation of the power of God but there was only one certain woman who had been so prepared with a specific problem that required the attention of the Master.

There is again, no information about this house or who the owner was or if it was occupied. This place had been afore prepared by the hand of God to receive this envoy but the particulars concerning it are irrelevant to the lesson. It is sufficient, and consistent with the purpose, that it was within the wisdom and eternal will of God that this house be in this location for this purpose, like a prop on the stage, waiting for the time when it was needed. And the condition and furnishing of this building were sufficient to accommodate Jesus and His disciples and whoever was with them on this journey. No one had accompanied this group but those for whom the lesson was prepared. No one could have stopped short of the destination or proceeded beyond the place where this house was, and so, Jesus entered into this house.

“And would have no man know, but He could not be hid”

All power was given unto the Son of God over all the earth and the inhabitants thereof. There was nothing that needed to be done that was abated because Jesus could not do it. When the mob of people led Him to the brow of the hill for to cast Him off, He walked through them and no man laid a hand upon Him (Luke 4:29). When He perceived that they would take Him and make Him King, He again demonstrated the power of God over all things and turned and departed into the mountains alone (John 6:156). He healed without contact, He cast out demons by His word, he calmed the seas with a rebuke and He even raised the dead in open demonstration that He was the Lord God Omnipotent who reigns supreme over ever thing. So the fact that He could not be hid is not a mistake nor did He have to alter His format because He could not be hid.

There were many of the land of Tyre and Sidon who had seen and heard Jesus. His fame spread throughout the countries like a brush fire and the multitudes of people followed after Him to hear Him speak, see a miracle and maybe catch one of His free luncheons. But these throngs of people were restrained as Jesus came into this land. There were no

billboards announcing His arrival, He had not bought up air time to advertise His performances for the people and He did not send forth one of His entourage to advance the site for that days performance. He came those many miles in to this foreign land because there was a certain daughter of Tyre who had been afflicted with a specific condition which needed His attention.

“For a woman, whose young daughter had an unclean spirit, heard of Him and came and fell at His feet” (25)

The religionists of the world will quickly point out how this woman heard of Jesus through the benevolent endeavours of those who had heard before. These ‘missionaries’ must have spread the news of this man from Galilee and this is how she heard of Him. But if that be the case then where are these people. Jesus had determined that NO MAN know where He was or what He was doing and NO MAN was kept at bay. He could not refuse to do the work which the Father gave Him to do and He did not waste any time in walking these many miles in vain.

This woman heard of Jesus in the same way that Naomi heard there was bread in Israel. It is the same way that the prophets heard the Word of God, Mary heard of the coming Messiah, Joseph heard to take his wife and young child and flee to Egypt and then to return and Peter knew that Jesus was the Christ, the Son of the living God. This hearing is not according to the abilities of the natural organs of the body nor is it contingent upon the comprehensive abilities of the hearers. This hearing comes from the Word of God, who is quick and full of power, sharper than any two-edged sword, which pierces even to the dividing point of joint and marrow and is a discerner of the thoughts and intents of the heart (Heb. 4:12). The truth is not conveyed from mouth to mouth or from intellect to intellect for; “flesh and blood has not revealed unto you, but My Father which is in heaven” (Matt. 16:17).

This infamous figure (NO MAN) is conspicuously absent whenever the truth is present. He cannot serve two masters (Matt. 6:24) was not permitted of Jesus to see the cleansed lepers or the blind that now saw (8:4 & 9:20), he is incapable of knowing the Father or the Son (11:27), he was forbid to hear the testimony that Jesus is Messiah (16:20), unable to answer the questions of Jesus (22:46) and though he try often, yet he cannot deceive the elect (24:36). Contrary to the modern opinion, NO MAN knows the day and the hour when the Lord shall return a second time, without sin, for His Beloved, to every man in his order.

No man knows the new name of the children of the kingdom (Rev. 2:17), he has no control over what the Lord of glory does (3:7), he cannot take the crown of

righteousness which the Lord himself gives unto His Beloved (3:11) and there is NO MAN in heaven or in the earth who is worthy to open the book or loose the seals (5:3f). He knows not the number of the elect, although it be a remnant according to grace (7:9), he cannot learn the new song of the redeemed of Yehovah (14:3), he cannot enter into the Temple of the Lord (15:8) and he does not know the name of Yehovah God (19:12). So to intimate that this woman heard of Jesus by the words of NO MAN, for indeed Jesus would that NO Man knew, is not the gospel of the Anointed Salvation of Yehovah.

His Spirit bore witness with her Spirit that Jesus was come unto her and she was made willing in the day of His power to come and fall at His feet and worship Him. This worship was acceptable unto Him because she worshiped in Spirit and in truth and her testimony indicates that this was a child of grace.

“And the daughter of Tyre, with a gift, the rich among the people shall entreat Your favour. The King’s daughter is glorious within her clothing wrought of gold” (Ps. 45:11).

Jesus came into the world to seek that which was lost and He found all that He came for. He came to this woman who had been taught of the Spirit concerning her natural status because she was a noble child of the Rock Just as the noble king of the rock (Hiram king of Tyre) was servant to the King of Peace (Solomon) so this daughter of the Rock (which is Christ) is bowed down by the circumstances of her life and she worships at the feet of her Beloved.

This woman was of Grecian descent that lived in the region of ‘the exalted fruit bearing trees’ (Syro-Phonecia). She was born of foreign parents who had no lot in Israel and were without the hope of Messiah, but she was also born of the royal line of the hose of the first-born of the Israel of our God. She was abased as a dog and unworthy of the accolades of the ‘chosen people of God’ but she had been granted to be arrayed in the fine linen, clean and white, which is the righteousness of the saints. She had no glory in her natural lineage and she had no claim to the promises of Israel but she was “elect according to the foreknowledge of God the Father through the sanctification of the Spirit unto obedience and the sprinkling of the blood of the Anointing” (I Pt. 2:2) therefore the Spirit made intercession for her with groanings and utterances which cannot be heard (Rms. 8:27).

The truth was being presented upon the stage of time here as this certain woman, being an inheritor of the new covenant, knew that she was a dog waiting under the Masters table. She knew that she dare not lift her eyes heaven ward as she lay prostrate before the mercy seat crying out; “God, be merciful to me a sinner” (Luke 18:13) and she knew that her only hope was in the Anointed Salvation of Yehovah. This faith caused her to

come unto Jesus at this appointed time and though she was dressed in a ragged tent, stained with the ignorance of Adam, yet she was of the “chosen generation, a royal priesthood, an Holy nation, a peculiar people, that you should shew forth the praises of Him that has called you out of darkness into His marvelous light” (I Pt. 2:9).

“But He answered her not a word and His disciples came and besought Him, saying, Send her away for she is speaking vociferously behind us” (Matt.15:23).

The disciples could not identify this daughter of Jerusalem just as NO Man can identify the difference between wheat and tare. And when Jesus did not answer this loud call, they concluded that she was not worthy. This was true but not for the reasons they thought. She was not worthy of herself and she considered herself as low as a dog yet she knew that even the most vile and disgusting animal in all of creation, waits at the hand of God for life and breath and all things.

Jesus spoke of the bias and prejudicial nature of the men there with Him when He said that it was not right to give the food intended for the children unto a scavenger dog. The disciples agreed with His statement for their thoughts were carnal. The years of indoctrination into the 'Arian' arrogance of a blood line which ultimately returns to the same source, had given these men the same ignorant confidence in the flesh as every son of Adam possesses naturally; but Jesus said He was come only for the lost sheep of the house of Israel.

In this lesson, Jesus proclaims that they are not all of Israel who are born of Israel for the lost sheep of the house of the Israel of our God are scattered throughout the earth. He had led this group of men into a hostile area where they thought themselves soiled for even entering and there proclaimed once again, that the faith which this woman exhibited was true faith.

“O woman, your faith is great; be it unto you even as you desire; and her daughter was made whole that very hour” (Matt. 15:28)

The disciples had been shown, once again, that they had no faith in Adam, not because they were not the chosen vessels unto the Lord, but because they had confidence in the flesh. This is the lesson that He is teaching His children even today. He has made them subject to the vanity of this world that they should cry out unto Him; “**Have mercy upon me, O Lord, son of David**”.

Your servant in Christ,
(Elder) Chet Dirkes
January 3, 2016

# Mark 10:17

The rich young ruler came to Jesus asking, “Good Master, what must I do to inherit eternal life”. To the vast majority of the religious world, this is a wonderful example of one seeking the kingdom of God and the promise of eternal life. Yet the question demonstrates gross ignorance and arrogant presumption. In order for someone to be eligible to inherit something they must be either a member of the family or a participant in the last will and testament of the deceased. Nothing can be done to make one a member of the family for if not born a child one can never be a child. In the case of adoption, where one is made like a son, the inheritance still pertains to kinship. The inclusion of an individual into the last will is a position of honour and respect and again nothing can be done to secure this position or to earn the right of inheritance as it is a gift from the bequeathed. The only way an outsider, one who is not of the family, can be made worthy of the inheritance, must be an act of adoption by the head of the family and cannot be obtained by thought word or deed.

Jesus chides the young upstart and asks, “why call you me good? There is none good but one, God.” The question is presented as an addition to this mans list of qualifications for entrance into the fraternity of righteous since he approaches a good teacher for some direction and advice. But since there is none good but God, this man has blasphemed in giving the glory of God to a man. There is only one teacher of truth, even the Spirit of God. No man can understand the truth nor can he teach another what he does not comprehend.

Jesus then asks him if he knows the commandments of the law. Since the man feels that he has the ability to procure righteousness and thereby eternal life, he arrogantly proclaims, “all these have I kept from my youth”. The ignorant fool does not know that he has just confessed to keeping the ministration of condemnation which demonstrates that he indeed is worthy of death. The whole of the handwriting of ordinances given in the mount attests to the sinfulness of man and the glory of God. No flesh can be justified by keeping the commandments, “for by the law is the knowledge of sin”.

Jesus having compassion for the ignorance of this foolish young ruler tells him he lacks one thing. Since he has portrayed himself as righteous and the keeper of the law, the exact qualifications for the servant of God called Messiah, Christ tells him to sell all he

has and give to the poor and to take up his cross and follow Him. This is what Messiah did. He sought the pearl of great price and when He found it, He sold all that He had and He bought it. He, “being in the form of God thought it not robbery to be equal with God, made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”. If the rich ruler would have sold all that he had and given it to the poor, he himself would then become poor. But all means everything and that is exactly what Jesus sold to redeem His people. He sold all that He had, even His precious blood to buy back His people from bondage and to make the poor rich. The scriptures record that no man is worthy to open the book of life, to open the seals or to even look upon it. No man is righteous, no man seeks after righteousness, no man can help or make intercession and yet here stands this one who would portray himself as God, righteous and holy for he had kept the law from his youth. The scriptures say that all have sinned and come short of the glory of God, yet this one said he was worthy of the gift of God, eternal life. Even if man could keep the law and come before the throne spotless and whole, he would still not be eligible for the gift of God. He would be owed his wage for the work he had done.

Only the One true servant of God, His elect, is worthy of such praise, glory and honor. “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God”. There is only One whom the Father delights in for He has put His Spirit within and He shall bring forth judgment to the nations. “He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law” (Is. 42:1-4). He alone stood as the Lamb slain from the foundation of the earth and He will not share that glory with another. He fulfilled the law in righteousness so that the sacrifice of His body could be acceptable on the altar of God. He spoke all that the Father had given Him to say, He performed all the works that the Father had shown Him and He brought many sons unto justification and peace with God. He alone and no other can do that which was necessary to give eternal life to His family.

The young ruler went away grieved and full of sorrow for the Son of God had revealed to him that he was not worthy. What became of him no one will ever know, but this we do know, that by the deeds of the law shall no flesh be justified before God. Not by strength, nor by might but by My Spirit says the Lord of Hosts.

There are no dead flies in the true ointment of life and peace.

Your servant in Christ,
(Elder) Chet Dirkes
June 20, 2010

# Mark 10:26

> "And they were astonished out of measure, saying among themselves, Who then can be saved?"

Many skillfully orchestrated events came to pass which brought the disciples of Jesus to this most astounding question. These events happened in their lives as testimony to the gospel of Jesus Christ, which is the power of God unto salvation, beginning with Peter, James and John accompanying Jesus to the top of a mountain. The scriptural account indicates that there was a six day period in which nothing which Jesus said or did was recorded. There are no conflicting events which could have persuaded the minds of these three men nor are there any distractions, such as a multitude of people or belligerent Pharisees accosting the assembly, which could have occupied their hearts and minds. These men were chosen of God to observe His glory and power while at the same time they were not given to understand the meaning of what they witnessed.

These few days of inactivity would seem to indicate that the disciples were well rested as they ascended the mountain, yet "Peter and they that were with him were heavy with sleep" (Luke 9:32). There is no indication of the time of day that this trip took place, the height of the ascent or the duration of the walk but the power of Almighty God enabled them to walk the walk and then to fall asleep as His glory was being manifested. God did not need their assistance as His appearance in the likeness of sinful flesh was changed into the brilliance of His glory. Nor did He require their cooperation or recognition as Moses and Elijah appeared and spoke with Jesus. They were brought along to bear witness to this wondrous manifestation but when it was over, "they kept it close and told no man in those days and of those things which they had seen" (9:36).

How did these men identify Moses and Elijah? It could be concluded that the Anointed One was the only one shinning and therefore it was obvious which one was Jesus but there were no visual records of Moses or Elijah and certainly no one living who could identify either of them. So, when these three men awoke from their sleep, how ever long it was, the raiment of Jesus was so bright that "no fuller on earth can white them, and there appeared unto them Elias, Moses and they were talking with Jesus" (Mk. 9:3b-4). The men who represented the Law and the prophets were speaking with the Elect Servant of Yehovah God who had come in the fullness of time to manifest, "that all

things must be fulfilled which were written in the Law of Moses and the prophets and the psalms concerning Me" (Lk. 24:44). They were not briefing Him as to what came next or preparing Him for the work that lay before Him. He came to make an open demonstration of the work of God which was finished from the foundation of the world and so the Spirit revealed to Peter, James and John the identity of these men. This understanding did not come by the power of man, nor of the wisdom of the flesh "but My Father which is in heaven" gave them this spiritual understanding.

This event was taking place just a few short days after Jesus asked the question, "Who do men say that I am?" Peter was given of the Holy Spirit to answer that He is Messiah, the Son of the living God. Jesus assures Peter that this revelation was not of Adam or of anything to do with this world, yet a few days later, when He was beginning to tell the disciples of the upcoming events, Peter rebukes Him saying; "Be it far from you Lord, this shall not be unto you". Jesus rebuked Peter for his inability in the flesh to know or understand the things of God and now this same man was standing amazed and frightened at the sight of the glorified Messiah with Moses and Elijah. The same Spirit which revealed the truth about Messiah to him had also revealed the true identity of these other men and the significance of their presence.

The Holy Spirit gave these men this understanding, contrary to any natural ability, and He caused them to be exceedingly afraid. Along with the knowledge of the identity of these men came the understanding of what they represented and a most amazing representation. When Moses went into the mountain and met with Yehovah God, the glory of God caused his face to glow. This was so frightening to the people and Aaron to the point that they could not steadfastly look upon his face and were afraid to come near him (Ex. 34:29ff). Jesus, however, was not reflecting the light of the glory of God, for He was the fullness of the Godhead, bodily. He was changed in form and appeared altered to manifest the authority of God in, through and over all that He did and to verify the truth. The Law demands that at the minimum two witnesses were required for a matter to be established (Deut. 19:15). Jesus bore witness to the truth in that He came as the chosen servant of God (Is. 42:1). He fulfilled the sign of the prophesy as the Son being given and, even though He is the King of Peace (Solomon), He was manifested as the Prince of Peace (Is. 9:6). He humbled Himself and took on the form of the servant to do the work assigned unto Him and He came as that prophet to speak the Word of Yehovah. Moses, the prophets and the Psalms all speak of the coming of the Anointed One and Jesus was revealed unto these three men, in His glory, speaking of all things which must needs come to pass.

The excitement of this moment enticed Peter to venerate this momentous occasion. He immediately wanted to raise a monument to the three figures which he was given to see according to all that he was taught of men was about to come to pass. The coming of Elijah signified the coming of the end and the disciples knew it (Mal. 4:5). When they descended off the mount they asked Jesus concerning this but His answer was not according to the dogma they had been taught. The natural man had seen a visible event and had carnally concluded that the earthly kingdom was to be revealed. The answer that Jesus gave them seemed to support their anticipation as He said that Elijah must indeed come and He added to "restore all things" (Matt.17:11). The prophet said that Elijah must come before 'the great and dreadful Day of Yehovah' which was in the end of the world and even today at the 'Sedar' meal in celebration of the Passover, there is an empty chair for the immanent return of Elijah. Peter believed that this day was come, Messiah was to set up His kingdom on earth, Israel was to once again be the most powerful nation and he was to sit upon one of the twelve thrones and rule over Israel. This is what they had been taught, this is what they believed and so when the Lord ascended back into heaven they asked Him; "Will you now at this time restore the kingdom to Israel" (Acts. 1:6).

Then came a cloud which overshadowed them and a voice proclaimed Jesus as the Son of God and commanded that these men "hear Him". As if there was not enough fear, wonder and amazement happening God spoke in the thickness of this cloud, just as He did at Mt. Sinai when He gave Moses the Law (Lk. 9:36). When the voice had ceased and the cloud was withdrawn, they saw only Jesus and as they descended the mount they asked Him why people say Elijah must come first. He confirmed that the prophesy stated that Elijah must come and added that Elijah had already come, in the person of John the baptizer; they logically expected the kingdom to follow. The holy Spirit gave them knowledge in the recognition of the men, the voice of God declared the identity of Jesus and His authority and Jesus told them not to speak of what they saw until after He was delivered up, crucified and risen from the dead; "And they kept that saying with themselves, questioning one another what the rising from the dead should mean" (Mk. 9:10). Neither Peter, James nor John were given to write about this encounter as it stands as a testimony to the fact that God does not need Adam to help Him with His work; Adam is His work.

"And when He came to disciples, He saw a great multitude about them and the scribes, questioning with them" (Mk. 9:14).

Moses was ordered to descend off the mount to find that the children of Israel had risen up to play and there was a noise of war in the camp (Ex. 32:17) so when Jesus came off

the mount He found the adversary had surrounded the camp. There was one who had brought his infirmed son to the disciples for them to cast out the demon within while the scribes were accosting them because they could not do it. Jesus rebukes them all as being an ‘incredulously corrupt’ generation because they did not believe the truth nor seek after Him. They sought a quick fix of all their problems and the disciples could not help for they too were of this generation. They did not have faith, for Adam is devoid of this gift, they sought to ingratiate themselves as they attempted to cast out without authority and they demonstrated the pride of Edom as they thought to be in the place of God to this man with the possessed child.

This was not a small gathering as the decree of Yehovah God demanded that this testimony be given in open session with many witnesses. It was full of emotion on all sides as it demonstrated that without faith it is impossible to please God or to come to the knowledge of the truth. The disciples could not extricate the spirit within because they had not the faith in Adam to do such things. They acted according to the flesh in their attempt to ‘witness for God’ and they manifested the impotence of man. Jesus said; “if you had faith the size of a grain of mustard seed” (Matt. 17:20), which signifies that the natural man is lacking even this diminutive quantity of that which is the fruit of the Spirit.

Prayer and supplications are not catalysts which prompt God into action or grant Him the liberty to perform His Holy will, they are the evidence of the Spirit within. The Spirit of Almighty God knows the mind of Almighty God and thusly the prayers of the saints ascend before the throne of the Father continually “with groanings which cannot be uttered, and He that searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to God” (Rms. 8:26f).

Jesus casts out the devil and restores the child to his father. “They were all amazed at the mighty power of God, but while they wondered every one at all things which Jesus did” (Lk 9:43) He continued to teach the disciples how that He must go to Jerusalem and be betrayed by the hands of man “and they should kill Him and the third day He shall be raised again; and they were exceedingly sorrowful” (Matt. 17:23). The concept of death was not foreign to them nor was the resurrection from the dead. They knew the story of the man who when he touched the bones of Elisha rose from the dead (II Kings 13:21), they had recently witnessed the resurrection of the widows son at Nain and the daughter of Jairus in Galilee but the concept of the Messiah dying was not in their Sabbath School materials. They expected a powerful military leader who would come and deliver them from the tyranny of man, restore the kingdom of Israel here on earth and reward them as rulers and leaders in this newly established government.

“Then arose a reasoning among them, which of them should be greatest” (Lk. 9:46)

The power and majesty of Almighty God was being openly manifested in the sight of these great multitudes and the men whom Jesus called to be His disciples were arguing which one of them was greater than the others. He openly demonstrated that they are weak and confused in the flesh but their minds were filled with the idea of the kingdom. They could not keep their eyes open when He was transformed, they could not cast out the demon in the child, they could not answer the scribes and instead of being humbled for their incompetence, they were jousting for prominence and power. Jesus, perceiving the thoughts of their hearts, took a child and set him before Him. He was not impressed with the perfection or innocence of the small child who had not yet arrived at the age of accountability nor was He blessing all little children who are caught up into heaven if they die at a young age; He was setting before His disciple an example. The child had not yet learned the customs, traditions and corruption of the flesh. He carried no baggage of doctrines or creeds and he did not care about his worth before God.

The Jews claimed their heritage in Abraham as their right of inheritance into the kingdom of God. The work mongers cry out, ‘Lord, Lord’ as they recite the list of accomplishments they have performed and the religionists lift up their water baptisms, church member ships and, of course, their prayer of faith as reasons for God to be impressed with man. God is not impressed. He is not a respecter of persons nor does He react to the actions of His creations. His ways are beyond finding out and His wonders are too spectacular for the naked eyes of man to behold. The arrogance of the disciples, as to how great they were, was further demonstrated when they saw one casting out demons and they rebuked him. Jesus said; “Do not forbid him for he that is not against us is for us” (Lk. 9:49). When the question of sin came up they were not abased as to their own inability but rather asked how many times they should forgive when their brother sins against them (Matt. 18:15ff). Jesus again rebukes them by telling them that they should forgive as they have been forgiven. This concept will prompt the child of grace to consider his own sin against God and his brother before he demands contrition of another, for if Yehovah should mark iniquity, “who shall stand?” (Ps. 130:3).

This arrogance was demonstrated again when the time was come that He should be delivered up, He turned His face as though He would go to Jerusalem and sent messengers before Him into a village of the Samaritans to make ready for Him. Yet they would not receive Him and the disciples, in light of all that was happening, asked if they should call down fire from heaven, as Elijah did, to consume these ‘infidels’ from off the earth. Jesus again rebukes them and tells them that they do not know “what manner of spirit you are, for the Son of man is not come to destroy men’s lives, but to save them”

(Lk. 9:55f). This again was contrary to the commonly taught and widely accepted doctrine of the earthly kingdom of God.

Then came the questions about divorce and remarriage to which Jesus replied that Moses gave these provisions to men because of the “hardness of your hearts he wrote you this precept but from the beginning of the creation, God made them male and female”. Another inquired as to how he could become a child of the kingdom and inherit eternal life. Jesus gave no altar call or told him to recite a prayer or two at the anxious bench; rather He asked him what the Law said. The man was so sure of himself that he affirmed that he had kept all these commandments from his youth upward but when Jesus told him the one thing that he lacked, he went away sorrowful for he had much wealth.

These are not indictments against these individual characters of the scriptures or against a particular race of people. They are an indictment against the guilt of the children of the dust and so when Jesus proclaims how difficult it is for those that have riches to enter into the kingdom, they are amazed and bewildered. The statement about the ease of the camel passing through the eye of the needle is not a reference to one of the gates in Jerusalem for a camel could indeed pass through that gate, howbeit with great difficult. It was however an absolute statement as to the difficulty of a live camel passing through the eye of a sewing needle which prompted the disciples to say in frustration, “Who then can be saved?”

“And Jesus looking upon them said, With men, impossible but not with God, for with God all things are possible” (Mk. 10:27)

If Jesus was referring to a gate in the city which was so narrow and low that it was both impractical and of great difficulty for a camel to pass through, then His statement about salvation must bear the same comparative nature. He emphatically states that it is impossible for man to save himself or another; therefore there can be no possibility of a man stooping down, turning sideways or even crawling to curry the favour of the Lord God Almighty to deliver him. Salvation is of Yehovah and not of man.

Peter immediately begins to elaborate upon all that he and the others had done for the Lord but Jesus is not impressed. When in the final analysis it is disclosed that the sons of Adam have done all that they were bid to do by the Master, they will all at best be unprofitable servants of God and every child of the kingdom shall have the added blessing of afflictions. A person who abandoned everything for family, cause or beliefs may indeed have a feeling of nobility for their denying of the flesh and commitment to the matter but a child of grace shall receive all this in persecution. This is the

identification of the stranger in the land. The children of the king of the land do not pay tribute to the king but strangers do. Jesus instructed Peter to go down to the water and cast in a hook. The first fish that he brought forth would have a coin in the mouth which Peter was to take and pay his tribute to the ruler of the land. This testifies to the power of God and His constant provisions in all things as well as the fact that His kingdom and His children are strangers in this world. The modern teaching of the earthly kingdom was shattered by the teaching of the King of the kingdom of our God. The importance and worth of the children of the dust was manifested in a series of event that happened in a short period of time and Jesus concludes this session with; “But many first shall be last and the last first” (10:31).

It is not by works of righteousness which a person may do or because of their zeal or heritage that God shows forth His grace upon them. His eternal love demands His attention and care upon those for whom He bled and died. These live by His faith and walk in the light of the Lord. They grow in the grace and knowledge of His will as they see clearer and clearer the wretchedness of this flesh and the vanity of this world. Jesus systematically dismantled every confidence that man can bring forth to show that the only hope that the Beloved has his in the Lord God Omnipotent. The proclamation of the gospel unto the nations is that Yehovah reigns, and the comfort of His people is that He has shown forth His salvation and all the world has seen it and that all flesh is grass. There can be no comfort in Adam who is deceived; his heart is desperately wicked, his mind is corrupted with the things of this world and his passions are after the needs and wants of the body of this death.

“Wherefore let him that thinks he stands take heed lest he fall” (I Cor. 10:12).

To be carnally minded is death and to have hope in this world is most miserable. The testimony of the Lord to His people is found in His chastening hand and the furnace of affliction. The greatest joy in this life is wormwood to the joy of the witness of the Spirit of God to the Spirit of His dear children that they are His sons, through the trying of their faith. The elite of this world are accepted of man and they have their reward. The children of the Kingdom of the Israel of our God are hated of all men for His name sake; they are despised, rejected and cast aside as fools but the Father will never leave them nor forsake them. He loves them with an eternal love and disciplines them according to the greatness of that love; there fore they love one another. “By this all men know that you are my disciples, because you have love one for another” (John 13:35).

Your servant in Christ,
(Elder) Chet Dirkes
November 15, 2015

# Mark 11:1

> "And when they came nigh to Jerusalem, unto Beth-phage and Beth-any at the mount of Olives, He sendeth forth two of His disciples."

In the beginning God created the heavens and the earth. In the midst of the earth He planted a garden and placed man, whom He had formed from the dust of the earth, into the garden. Here man and women would become separate from each other and the nature of man revealed. Here the lusts of the flesh and the absence of faith would be made manifest as the dominate forces in the mindset and conduct of the entire human race. Here man would violate the law of God, become dead in trespasses and sin and usher sin into the world.

God also placed a river in this garden that flowed out of the garden and watered all of the dry land. This river divided and became four heads, each of which supplied the world in which Adam and his family would dwell, with the characteristics of the people of the land. The first head increased to circle the land as it broke forth in a weighted amount of brilliance and slendour that divided the precious gems (Pison of Havilah with gold, bdellium and onyx). The second river bursts forth as an ever flowing river of hot passion and earnest desire (Gihon to Cush). The third demonstrated the nature that God had placed in man and the labours He had assigned to the paragon of His creation. The river, Hiddekel to Assyria, represents rapid and vehement activity toward success and advancement as man attempts to ascend in his accomplishments. Thus are "all things full of labour, man cannot utter, the eye is not satisfied with seeing nor the ear filled with hearing" (Ecc. 1:8). The final river, Euphrates (fruitful abundance), stands for the manner of God's creation. He made everything with its seed in them and commanded that they be fruitful and multiply and thus the land was encompassed about with these four rivers.

"And God saw that the wickedness of man was great in the earth and the imagination of the thoughts of his heart were daily exclusively evil and it grieved God that He had made man on the earth" (Gen 6:5).

The land was blessed of God with all necessary ingredients to facilitate the good pleasure of His will. Man was assigned the labour of tilling the ground and was

sustained by the fruit of the land and thus the nature that God had given man in his creation was nourished and sustained by the bounty of the provisions of the land. This resulted as God had decreed in man following the imaginations of his carnal heart, desiring to satisfy the needs of the flesh and succeeding wherein he laboured. Now the heart of man was lifted up and the generation of Adam worshiped good works, hard labour and accomplishments above the grace of the Creator. And so the land of four rivers was destroyed.

“And it came to pass as they journeyed east that they found a plain in the land of Shinar and they dwelt there” (11:2).

God had delivered eight righteous souls from His judgment and preserved them in His ark. The nature of Adam was the same as they exited the ark but the heaven and earth had been changed. Now there were two rivers in a fruitful valley and these two rivers remain unto today. Here the sons of Noah demonstrated that the natural man had not been amended, even though he has seen the power of God and experienced His majesty. Here the arrogance of man and his desire to succeed, advance and ascend were demonstrated in his attempt to make himself a name or a legacy to be remembered by. God divided the people of the land as He had divided that river and “scattered them abroad from thence upon the face of the earth” (11:8).

This did not mean that God had abandoned His seed or chased off His people, whom He foreknew. His commandment to Noah and his sons was “to be fruitful and multiply and replenish the earth” (9:1), not to congregate and praise the works of their hands. And so when the children of Noah attempted to build a tower in commemoration of their achievements, God scattered His seed throughout the earth. Even though their tongues were changed and their ears were disturbed so that they could neither speak nor hear the same language, yet God reserved unto Himself His remnant according to grace in all the lands. Before God had called Abram to come forth out of the house and the land of his father, He had seeded the prepared lands of this world with His good seed. Before the first missionary board had been formed or one had thought he heard the call to missions, God had planted the children of the kingdom, not only in earthen vessels He had afore prepared unto glory, but also in the geographic location that had been equally afore prepared for His people to dwell (Matt. 13:38).

This was again manifested when the wickedness of the land of Israel had grown up unto God like that great tree and the foul of the heaven nested in her branches (Luke 13:19). God scattered the nation of Israel among the nations of the world and His children among them, each coming to rest in the exact place at the precise time and for the divine purpose to fulfill the will of God. Thus from the time that Noah came forth from the ark

there remained, in every land from generation to generation, the picture of the country of two rivers, the world and God's scattered people.

"And it shall come to pass in that day that the Master shall set His hand again a second time to recover the remnant of His people, which shall be left, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Chamath and from the islands of the sea. And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth" (Is. 11:11f).

In the fullness of time, God sent forth His Son into the land of Shinar, to fulfill His law in righteousness, redeem His people and save them from their sin and to gather together His people from throughout all the world. He had come not to fulfill the types but to manifest the true heavenly reality of those works which were finished from the foundation of the world. This was that time, in the end of the world, when the root of Jesse should stand for an ensign of the people and the mystery of God declared. Now would the first fruits be waved before Yehovah by His High Priest (Lev. 23:11) and all people of every kindred, nation, tribe and tongue would be gathered together in the harvest of ingathering (23:39). Thus Jesus told His disciples that the field was "white already unto the harvest" (John 4:34).

Nothing was left undone or incomplete when the Elect Servant of God finished the work that the Father had assigned to be performed. He was all types and all foreshadows of the Law and the perfection of the handwriting of ordinances. He knew the time and the season appointed of the Father "and it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem" (Luke 9:51). He did not wait for an invitation or for men to make ready for Him. He knew that all things must needs come to pass in the exact moment at the precise time and in the ordained fashion, and so, He sent forth two of His disciples into the city.

He did not tell them to wander through the town until they found someone to help them, He sent them to the appointed place where of "both roads". He instructed His disciples to go to where the two rivers, two highways or both paths were for there they would find an ass and her colt tied outside a door. There were no blacksmiths to find who may have an horse for hire or a carriage to convey the party, the Lord of Glory required a colt upon whom no man had ever ridden. He did not send them to a stable or a local rancher for He needed the colt that was tied without the door that was placed there for this specific reason. He also told them that they would meet a person who would ask them what they were doing. He then gave them the word that would instruct the inquisitive bystander that the Master had need of these and he would not interfere for this was the day that the

two women would bear the ‘ephah’, lifting it up between heaven and earth, there to build an house in the land of Shinar (the country of two rivers) (Zech. 5:11).

“Upon this Rock will I build My church and the gates of hell shall not prevail against it” (Matt. 16:18).

This is the house that is built between heaven and earth, that New Jerusalem, that is built upon the Apostle and High priest of our calling (Heb. 3:1) and that Prophet that should come (Deut. 18:15), Jesus Christ the corner stone. This is that house built upon the rock that stands against the wind, the waves and the storms of this habitation (Luke 6:48). When the fullness of time had come, the law was fulfilled and this house was revealed. John saw her coming down from heaven adorned as a Bride for Her Husband, clothed upon in the righteousness of the saints. There was no residue of Adam found therein and all who love and make a lie are without the gates. There is no sun or moon for the glory of the former law was done away in the light of the King of glory and the Lamb. There is no handwriting of ordinances and no ministration of condemnation or death for the King of Righteousness has gone forth upon His white horse, conquering and to conqueror. He has overcome them and won the victory and the accuser of the brethren is cast out, therefore there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rms. 8:1).

“And they brought the colt to Jesus and cast their garments on him and He sat upon him” (Mk 11:7).

All that Jesus told them had come to pass in the exact manner in which He said it would happen. The two disciples “found the colt, tied by the door where two ways met” (11:4) and they brought the colt to Him. The Word of God came to pass according to the power of His will and Jesus entered into Jerusalem on the 10th day of the first month riding a colt of an ass that it may be fulfilled as prophesied 500 years earlier; “Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem. Behold thy King cometh unto thee; He is just having salvation; lowly riding upon an ass and upon a colt, the foal of an ass” (Zech. 9:9). Unlike today’s religious hucksters, charlatans and rogues, Jesus did not send His disciples out with a socially creative and limited carnal understanding of mans flawed interpretation of prophesy to try and find something that loosely resembles the fulfillment, NO, He sent out His disciples in fulfillment of the prophesy and then revealed the fact to them. This is the way of God lest man should say; “mine idol hath done them and my graven image and my molten image hath commanded them” (Is. 48:5). And as if this were not enough of a testimony to the sovereign will of God and His power to perform all that He has spoken, the people then, in fulfillment of prophesy, spread their garments on the roadway and proclaimed the words of the Psalmist recorded

1000 years earlier; “Blessed is He that cometh in the name of Yehovah; we have blessed you out of the house of Yehovah” (Ps. 118:26).

“Hosanna in the highest”

The day of jubilee had come! The people thought that Jesus would deliver them from the tyranny of Rome and set up an earthly kingdom but He said; “My kingdom is not of this world”. The religionists of the world were looking for a tangible earthly kingdom and supposed themselves to be the recipients of the grace of God and the power of the kingdom. But this throng of people had their mouths opened and were given the words to sing the praise of God yet they were completely ignorant of the event that they were praising. Even the disciples that had been told, numerous times, as to what things must shortly come to pass, did not know that the days of vengeance had come when all things written should be fulfilled. Jesus was not speaking of a future day in which the cosmos would be aligned and the end would come, the end had come and the two ways had met at the door where He took His ride, bearing the sin and burdens of His people to the cross and the gave.

The day of deliverance had indeed come for the Lamb of God was to be slain for the sins of His people. He who knew no sin was to become the sin of His people. He would remove their sin as far as the east is from the west, He would cover them and protect them in that day of the wrath of God and He would manifest His power over all flesh. He was the first born of many brethren and the first fruits of them that slept. He is the wave offering and the harvest. He is altar, the blood, the fire and the sweet smelling savor before His throne. The debt of the sin of His people, obtained in the deed of Adam, was paid in full by the shedding of the blood. The captivity of the bondage to the weak and beggarly elements of this world was delivered from the prison that held them and returned unto the house of the first born. And when the Father saw the travail of His soul, he was well pleased and He was declared to be the Son of God, before all the nations of the world, according to the Spirit of Holiness, by the resurrection from the dead (Rms. 1:4).

“I have glorified thee on the earth, I have finished the work thou hast given Me to do” (John 17:4).

The joyous feat of the jubilee was commanded by God in the giving of the tablets of stone at Mount Sinai (Lev. 25:10ff), but throughout the testimony of the scriptures, there is no record of it ever being observed by the nation of Israel. Man cannot obviate himself from sin. He cannot set himself free from the bondage of corruption nor pay the debt for the remission of sin, therefore he cannot celebrate the time of liberty for “by the

deeds of the law shall no flesh be justified in His sight" (Rms. 3:30). Man cannot keep the law for he is dead in Adam for by one ma's offense death reigned by one (Rms. 5:17). Adam was not created to keep the law else would he have done so and he did not chose not to keep the commandment of God for he had not the power. Thus Adam and all his children are obligated to the demands of the perfection of the Law of God and condemned by the same.

But thanks be unto God that He sent forth His Son to redeem them that were under this law. He came forth in the end of the world and manifested that which was finished from the foundation of the world, that he might confirm the oath with many and bring many sons into glory. He has revealed Himself to His people and given them an ear to hear His word. He has made them willing in the day of His power and causes them to walk in His statutes by His Spirit within. This Spirit bears witness with our Spirit with the testimony of Jesus Christ (Rev. 1:2) that we are the Sons of God whereby we cry out to the Father with that pure language and liberated tongue. He has set forth His testimony of this finished work in the hearts of His family, elect according to the foreknowledge of God, and has filled their hearts to love the brethren as they love Him. Herein do they keep His law.

He glorified the Father, being the image of the invisible God (Col. 1:15) having the fullness of the Godhead dwelling in that body prepared for Him (Col. 2:9), and He has glorified His children in Himself. The Body is One in Him as He is One in the Father and nothing can ever separate His Bride from His eternal love.

He came lowly and riding an ass but He is risen in power and glory, He sits in the throne of God ruling over the kingdoms of this world and none can stay His Almighty hand. His will is performed on earth as it is in heaven.

Your servant in Christ,
(Elder) Chet Dirkes
September 15, 2013

## Luke 1:5

In the days of Herod the king, there was a certain priest named Zachariah and his wife, a daughter of Aaron, named Elizabeth. Zachariah was a ‘cohan’, a priest, of the order of Abijah, whose duty was to attend to the government of the things of God. He was to set the finely beaten powder of the incense upon the altar of incense, morning and night, according to the course of his order. He was of the tribe of Levi, of the house of Aaron, chief of the principle house of Ithamar of the order of Abijah (1 Chronicles 24:8). He carried on the line of succession from his father before him and his son would continue it when he dies. According to the decrees of God, his life was ordered and set as was his sons after him.

Their lives had been set, by the decree of God, to become man and wife but they had no children. Not just a man who is a priest to a woman who is of the house of Aaron, but, ‘Jehovah remembers’ (Zachariah) with ‘the oath of my God’ (Elizabeth). A perfect union, in the fullness of time, with the God who remembers His covenant that He made with Abraham, Isaac and Jacob, though none was worthy after the flesh and all were disobedient to His commands, with the covenant or oath that He made in love and

mercy. All the affairs of creation had come to their zenith. The necessary peoples and nations were in their proper place and order and the sin of the world had filled up the fullness of the wrath of God as this promised son would, “make ready a people prepared for the Lord” for the day of the Lord was at hand.

They had each kept the law of God and the Spirit declares them to be righteous and blameless. Not that they had performed all the rituals and sacrifices of the pattern given at Sinai, for in keeping the ‘ministration of condemnation’, one is declare to be a sinner. The works of the law are weak in the flesh and by them no flesh can be justified, but, for one who has been born from above, in whom the Spirit of Holiness dwells, there is found, because of the work of Christ in condemning sin in the flesh, the righteousness of the law, fulfilled in them. When the lawyer came to Jesus, attempting to tempt him and justify himself, Jesus told him that the first and greatest commandment was to love the Lord your God with all your heart, mind and soul and to love your neighbor as yourself, “On these two commandments hang all the law and the prophets” (Matt. 22:40). The only way this could be accomplished must begin with the everlasting love of the Father in the eternal covenant with the Son for His children who became partakers of flesh and blood being born of the Spirit from above.

These children of hope both bore the shame and reproach of friends and family because the time of child bearing had pasted. Zachariah was an old man and Elizabeth was barren and well stricken in years. The concept as demonstrated throughout the scriptures is that since the fruit of the womb is the inheritance of the Lord and since you have no children then God’s judgment must be against you for some evil you have done. Job’s friends believed and proclaimed this to Job as he was stricken by the hand of God. The disciples even asked Jesus, “Who hath sinned that this one should be thus?” Even today when the path that God has set for His people, for their good, leads into shame and reproach from man, the brethren begin to judge and condemn ignorant of the grace of God that has caused these things to come to pass, leading them in all righteousness and revelation for the truth.

Zachariah became active in his duty at the age of twenty and had performed his lot for many years. Each time his lot came up, he entered the sanctuary and offered that sweet smelling savor before the Lord wherein, in type, the prayers of the saints ascended before the throne of God (Rev. 8:4). He always entered alone and never was there any possibility of someone else being in there with him, yet this time, an angel of God, whose name was Gabriel, stood on the right side of the altar. Gabriel’s name means ‘God is my strength’ and whereas many think this to be one of the ‘ministering spirits’ of Jehovah, I believe it is a personification of the Christ. He stands before the throne of

God, has the strength of God and is sent to bring ‘glad tidings (gospel) of great joy’ to His children, and He tells Zachariah, “thy prayers have been heard”. What a blessed thought to think that God has heard our prayer and has sent His messenger to tell us in our ears this wonderful news.

He then tells him that he shall have a son. This son shall have the power and the spirit of Elijah and he shall turn the hearts of the nations unto the Lord. Glorious news and from the mouth of the immovable unchangeable God. Zachariah in full regal of his weak Adamic nature says, “How shall I know these things?” Do not be critical of Zachariah for even though the Spirit dwells within the earthen vessel, the natural man still cannot receive the things of the Spirit for they are spiritually discerned. If one has the Spirit of God in the inward man, then he delights after the law of God, has all wisdom and spiritual understanding and has the mind of God. That which is of the Spirit shall never become the flesh and the flesh shall never become the Spirit, therefore, Zachariah has doubts and fear and looks for a sign of proof of the Word of the Lord.

Gabriel causes Zachariah to become dumb and for fear of what he has seen, he does not tell anyone what has happened. The people marveled that he tarried so long and knew that he had seen a vision in the temple, but lest he be branded a false prophet and be worthy of death by stoning, he does not reveal the wonderful news that he has received but keeps it in his heart. He finishes the days of his ministration in complete silence and amazement and when he was done, he returned to his own house about 18 months before the birth of the Christ child in Bethlehem.

Lord willing, as He enables, we shall continue with these glorious thoughts.

Your servant in Christ,
(Elder) Chet Dirkes
July 3, 2010

# Luke 1:24

> “And after those days his wife Elizabeth conceived and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.&rdquo

Zachariah had been told by Gabriel that his prayer had been heard, yet he doubted asking how such a thing could happen since he was an old man and Elizabeth was ‘advanced in years’ of him. The marital relations had long since ceased in both will and way and his wife was barren. How could it be that he would have a son? This seems to be the same question that Abram asked of his wife, Sara, before Isaac was conceived. But just as with them, God returned the way of youth unto Zachariah and Elizabeth to both will and do His good pleasure. From his response, Zachariah seems to indicate that this prayer that was answered was not something that was made after the flesh for if it were we feel that his response would have been quite different. Instead of doubt there would have been relief that after so long of petitioning the throne for redress in this matter, the Lord finally heard him. Instead he, demonstrating the inability of the flesh, questions the Word of God. Sound familiar? (To our shame it is all to familiar to us and all who bare the image of the natural man)

He had to first complete his duties in the temple and since he lived in the temple compound (1 Chr. 9:27) he probably had not contact with his wife until one day, when his work was done, he came home deaf and virile. The power of God had caused this to happen, not only to him but, to Elizabeth also for could you imagine what the response would have been by a woman ‘well stricken in years’ to a frisky husband who can’t even tell her what was going on? “Thy people shall be willing in the day of His power” (Ps. 110:3) “for it is God that worketh in you both to will and do His good pleasure” (Phi. 2:13). No glory to man or woman and nothing whereof to boast in the flesh.

Elizabeth hid herself for fear. Zachariah held his peace lest he be branded a false prophet and Elizabeth, after all the years of shame and reproach for being barren, hid herself to it was proven to her. She did not run off to the local drug store to buy a pregnancy test and when the results were found positive begin to parade around boasting and vindicating herself before friends and family. She held her tongue and waited not knowing if the things told her, and now happening to her, were true.

Zachariah’s name means ‘Jehovah remembers’, Elizabeth’s name means ‘the oath of my God’ and unto them was given by Jehovah in remembrance of His oath, Johnathan

(Jehovah Nathan) ‘God has given’. His life was ordained of old being predestinated to perform his assignment before all man as the messenger foretold by the prophet Malachi, in the power and spirit of Elijah (Jehovah is my God), to make ready a people prepared for the Lord. He was not sent out on some missionary escapade to find lost souls and bring them to the Christ, he was sent out to make ready a specific people already outfitted with all things necessary by the Lord for His immanent advent. He was the voice crying in the wilderness saying, prepare ye the way of the Lord for the Lord was about to come suddenly to His temple (he spake of His body), even the messenger of the covenant of peace with His people (Mal. 3:1). “Therefore, being justified by (His) faith, we have peace with God” (Rms. 5:1).

The great and terrible day of the Lord had come of age, the fullness of time in which the judgment of God would come to manifestation against the wickedness of the world, the great whore and the accuser of the brethren. It was also the day in which He would “finish transgression and make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness; and to seal up the vision and prophecy and to anoint the Most Holy” (Dan. 9:24). This was the time when He would remember His covenant and confirm it with many for one week and in the midst of the week he would cause the sacrifice and oblation to cease and for the overspreading of the abomination He shall make it desolate and that determined shall be poured out without measure in the fierceness and wrath of God. John was the messenger that was sent to prepare His people for the coming of the end of time. Not a doomsday prophet of despair, but of faith unto repentance and deliverance from the wrath that was to come. No universal invitation, no arguments and no uprisings. Just the Word of the Lord in power and faith as he stood against all of the Jewish society and Roman occupation in the wilderness baptizing unto the remissions of sins.

God had called these two elderly people His children. He had empowered them to do His will. He altered and augmented their week frail bodies and minds to conceive, bear and raise this child. (How could this old woman nurse her child but by faith and the power of God?) This is the gospel, which is the power of God unto deliverance. It is what Isaiah was told, “say unto the cities of Judah, Behold your God”. This is what Gabriel was sent from the throne of God to, “speak unto thee and to shew thee these glad tidings” (of great joy – Luke 1:19).

Neither Zachariah, Elizabeth or Johnathan had worldly success, a movie contract, radio or TV show or filled large theaters with the witness of God’s power and greatness. Nothing is told of Zachariah and Elizabeth and John ends up in prison doubting if Jesus is the Christ and then is beheaded. God did not perform these things in their lives that

they may have the glory for He is a jealous God who will not share His glory with another. All was done by Him, for Him and through Him to His praise and the Glory of His great name. Behold your God!

Your servant in Christ,
(Elder) Chet Dirkes
July 11, 2010

## Luke 4:28

> "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city and led Him unto a hill whereon their city was built that they might cast Him down headlong."

The Lord came into the town where He and His earthly family had grown up and as was His custom, He entered into the gathering place on the Sabbath day. This, being a normal practice, would seem to indicate that He was no stranger to this gathering and this manner of conduct was nothing new. His family was quite accustomed to Him teaching for from an early age, He was involved in these things. Nor does it appear to be out of place that when He stood up to read, the scrolls were delivered unto Him without stipulations or restrictions.

The sacred 'Torah' (law) was not a scroll to be handled improperly. These were carefully reproduced from an existing scroll, by the hands of a qualified priest, who strove diligently to ensure that every 'jot and tittle' was copied perfectly. The average man in the assembly listened as the Rabbi read from such a venerated book but was not normally permitted to handle it; Jesus entered into the gathering place and the books were delivered unto Him.

Jesus, however, was accustomed to standing and reading from the scroll. At the age of twelve He was found of His father and mother in the Temple where He sat and listened to the elders of Israel present their renditions of the Law and confounded them as He posed questions which they could not answer; “and all that heard Him were astonished at His understanding and answers” (Luke 2:47). This was a matter of great amazement and wonder to the people of the land, who were very curious about this young man, as He “increased in wisdom and stature and in favour with God and man” (3:52). How could the son of a carpenter possess such understanding of the ancient tongue and teach with such authority; “how does this man know letters having never learned” (John 7:15)?

The people of His home town knew Him and His family and when He proclaimed the acceptable time of the Lord, they asked, “Is this not Jesus the son of Joseph, whose father and mother we know?” (John 6:42). But rather than engaging in a speaking tour, publishing books and travel about impressing the people, He rebuked the people sharply, plainly speaks to their rebellion and hypocrisy.

The passage which He read from was from the word of Yehovah as given to Isaiah wherein He proclaims that the Spirit of Yehovah God had anointed Him to preach the gospel. This reference to the Spirit of God was not a common subject matter and many were confused; “Jesus answered and said, Are you not a teacher in all of Israel and you do not know these things” (John 3:10). Even after His crucifixion and ascension there were those who had never heard of this Holy Spirit for the mere mention of a subject of poly-theism was considered blasphemy. Jesus claimed that the Spirit of Yehovah God was upon Him and that He had been commissioned to preach the power of God unto salvation. (And yes, when He read from the manuscript in the Hebrew, He spoke the name Yehovah properly and the people understood whom He spoke of. He was not shunned, censured, excluded or stoned because He spoke the name improperly and He did not call Almighty God, ‘Ha Shem’ – the name, as is the practice today). He did not come for the religious elite or the pious few; He came for the socially outcast poor, the reprehensible brokenhearted, the indebted captives and the pathetic blind of whom the people concluded, God must have punished because of some hidden sin (John 9:2). He came to speak peace to everyone who is discarded by the ‘chosen people of God’ and thought to be inadequate for the kingdom by those who professed their self-righteousness. These find comfort in their piety and works as Adam did in his fig leaves. through the deeds of the law according to the demented interpretation of the Pharisees.

“This day is this scripture fulfilled in your ears”

The words which the Spirit of God caused the prophet to write, spoke exclusively to the work which God had done. Jesus gave no altar call and He certainly did not ask anyone present if they wanted to accept Him. He said that He was anointed for a very specific purpose; “to appoint to those that mourn in Zion and to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, that they might be called the trees of righteousness, the planting of Yehovah, that He might be glorified” (Is. 61:3). He did not come to offer deliverance to anyone, or to make sheep out of goats, wheat out of tares or turn that which is natural into that which is born of the Spirit. He was anointed of Yehovah to manifest the work which He has done form the beginning to the praise and glory of His name without any acclaim to man.

The day of Yehovah spoken of in Isaiah was foretold five hundred years before the coming of the promised One. The word was presented, at that time, as a perfect work that did not need any additions or alterations to make it complete and being such, the prophet proclaims the people of the Lord righteous as they are inheriting the eternal land. These people are not of a certain nation, family or tribe of man but are of every kindred, nation, tribe and tongue as, “the branch of My planting and the works of My hands that I may be glorified” (60:21). This is the mystery of the power of God unto salvation; though they may be wild branches and not of the nation of Israel, yet they are natural branches in the Beloved (John 15:5). They, not being of the type and thus being alienated from the commonwealth of natural Israel are indeed the Israel of our God.

These are not the untamed natural plants of man which bring forth wild grapes, nor are they accepted in the Beloved because of their works. Even though many say ‘Lord, Lord, have we not prophesied in Your name and in Your name cast out devils and in Your name done many wonderful works’ yet are they cast aside as reprobate branches being workers of iniquity” (Matt. 7:22).

These are the seeds born from above which, having an inseparable and immutable part in the eternal root, grow in the grace and knowledge of His will. These branches have been predestinated to be conformed to the image of the Branch, wherein they are created to bring forth good works. They are zealous unto these works and the fruit is the peaceable fruits of righteousness, and so when Jesus said that this word was fulfilled in their ears, He was not intimating that He was about to do something new, but rather that which He was given to do was the time manifestation of that which is already done. There has never been a time when the gospel has not been proclaimed upon the earth nor a day that was unacceptable before the Lord for He saw all His work and called it exceedingly good. Jesus was not ushering in a new dispensation of time.

The fact that He said the Spirit of Yehovah had anointed Him to preach the power of God unto deliverance meant that Jesus openly proclaimed before the people that He was ‘Messiah’ (anointed). When He said that the Spirit had anointed Him, He proclaimed that He was the One, foretold in the Law and the prophets, who should come in the end of the world, namely, at the end of the seventy weeks when He should be cut off, but not of Himself (Dan. 9:25f). When the same Spirit of Yehovah raised up and committed the gospel to Saul of Tarsus, he “straightway preached Messiah in the synagogues that He is the Son of God”… “But Saul increased the more in strength and confounded the Jews which dwelt in Damascus, proving that this (Jesus) is truly Messiah” (Acts. 9:20ff). Later when Paul wrote to the churches gathered together in the region of Galatia, he told them, “but though we or a messenger from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, If any preach another gospel unto you that that you have received, let him be accursed” (Gal. 1:8f). Without the Anointing there can be no deliverance.

Jesus is the Prophet whom Yehovah your God rose up from the midst of His brethren (Deut. 18:15) but He was not the messiah they were anticipating from the historical, sociological, economical, religious or natural view point. They expected that the Anointed One would overthrow the world governments and, sitting upon David’s throne, lifting the natural sons of Isaac out of the dunghill of society and restoring world dominance to Israel. They hoped that He would be the conquering hero that would put all the enemies of Israel under their feet so that they could see the vengeance of the Lord upon their foes; this is what was taught then (and is still taught today). The disciples of John were not convinced who Jesus was or what exactly He came to do; “and John called two of his disciples, sent to Jesus saying, Are You He that should come? Or should we look for another?” (John 7:19). Even after His resurrection and imminent ascension back into heaven his disciples asked Him; “Lord, will You at this time restore again the kingdom to Israel” (Acts 1:6). Thus it remains a mystery yet it is the kingdom which the Father gives to his children and it is not of this world.

The Anointing of the Spirit is not a separate experience for anyone who is born from above. The seed is of God and the fullness of Immanuel dwells with and in His children. The seed is planted in the beginning and the children are separated, spiritual seed from natural seed, in their mother’s womb, just as the conflict was manifested as Jacob and Esau struggled together in Rebekah’s belly. There is never a time when Jesus was not anointed by the Spirit of Yehovah and there is never a time when a child born from above is not indwelt with the fullness of the Godhead. The incorruptible seed is eternal in the Father and One in Him and even though they have been assigned a time to become partakers of flesh and blood yet He never leaves them alone. He cannot deny

Himself, therefore the Word became flesh and dwelt among His people. He speaks peace to the Israel of our God as He has fought all our fights for us and He speaks comfort to Jerusalem for her warfare is accomplished.

“And I saw another Messenger fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, every kindred and tongue and people” (Rev. 14:6).

The Messenger of Yehovah, Jesus, came to preach to His people throughout the whole earth, to “Fear God and give Him glory for the hour of judgment is come, and worship Him who made heaven and earth and the seas and the fountains of waters” (7). Time was not a restraint upon this preaching nor was the geographical location of the seed He had sown and He did not come to see if He could find them out as if He did not know where they were. In the time appointed of the Father, He speaks and each who have ears to hear, hear His voice and followed Him. These are not made followers of the Anointing by choice or because of the spoken word of man. They have eternal life in Him and because of the voice of God they have been risen up together in Him; this heavenly reality is manifested in time, every man in his order. “Truly I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live” (John 5:25).

The message is not of duty unto deliverance or obedience unto blessings. The message is to the praise and glory of His name, of the work which He completed, being Faithful and True. In the beginning God finished His work on the seventh day and He rested. This work was not limited to the tangible creation of the heavens and the earth; it was all the work which God did in the beginning nothing excluded. He purposed in Himself to perform all things after the counsel of His own will and He brought all these works to their completion before any was manifested in time. The message of glad tidings of great joy is therefore the testimony of the finished Anointed Salvation of Yehovah who is seated and at rest at the right hand of the Father, for His work is finished.

The children, being men to be wondered at, are seated together with Him in the heavenlies never to be separated from the eternal love of the Father. They have each been assigned a time of habitation when they are made partakers of flesh and blood in the earthen vessels afore prepared unto glory. What glory? The glory of the vessel? The glory of man which is as the flower of the grass of the field and, being temporal, fades away? Or has the vessel been cleansed of all unrighteousness that the incorruptible seed be not contaminated by the body of this death? God indeed has done all these things to the glory of His name for He is a jealous God who will not give His glory unto another

These children are born from above and dwell upon the earth from generation to generation. They are the children of the New Covenant who have no need for the preaching of man or his writings for they are all taught of the Spirit of Yehovah; the Anointing. The Spirit causes the children to walk in the light of the Lord which illuminates the darkness of man and his deeds while exposing the vanity of this world. They see their condition in Adam, which makes them groan within, as they experience the bitterness of the proving; therefore they mourn. They are poor wanderers in a foreign land whose affections are settled on the things from above and as they grow in this constant revelation of the truth, their earnest desire to return to their Father's house increases. This is who the Messenger of Yehovah is sent unto for to comfort them in this time of trials and tribulation; in the acceptable time of Yehovah.

"And He said unto them, You will surely say unto Me this proverb, Physician, heal Yourself: whatsoever we have heard done in Capernaum, do also here in Your country" (Luke 4:23).

Jesus not only revealed that He was Messiah but He told the people gathered in the synagogue that they would not believe Him nor accept the work which He had done. The words of the prophet foretold that in the 'village of comfort', the people of the land, who were all their lives occupied with the struggle, would be exalted for the burden of the yoke would be broken. Here the government of the given son would be of peace for Israel as the justice of Yehovah was poured out upon the wickedness of the heathen (Is. 9).

It was assumed that the prophet was to bless his homeland in his ministry, especially his family and friends. The men of Ephraim, saw the sword of the Lord and Gideon victorious in the battle, therefore they desired Gideon to rule over them. The children of Dan desired a Levite named Micah to be their priest, the children of Israel took the Ark of the Covenant into battle and the Pharisees were so revered before all men. The natural man is given to conclude that if there is something esteemed holy with him, he is forgiven all his errors and blessed by the presence of a minister, priest, hireling, prophet, venerated object, bottle of water from the Jordan, a rag someone said they prayed over or sweaty hanker chief from the televangelist. Thus the people of Nazareth expected that Jesus would bring some of these blessings to and do the works for His home town and take care of His friends and family before He went out to strangers.

The hearts and minds of the people have been deceived by the religious teachings and given to believe the lie. The natural mind cannot comprehend the ways of God even when they are plainly revealed and the cornerstone of the foundation of the Temple of God is unacceptable to the wise builders of this world. Even though many miracles were

performed in this region, the people could not believe; “Truly, truly I say unto you, No prophet is accepted in his own country”. Jesus proclaimed in open session that, not only was He the Messiah but, He was that prophet who should come. Indeed it was not only the prophecy of Isaiah that was being fulfilled in their ears.

“But He, passing through the midst of them, went His way” (4:30).

Jesus made reference to the fact that the widow of Zarephath (the refinery) was more worthy of the presence of the prophet and the blessing which God gave unto them, than any widow within the borders of Israel, though there were many and God shewed His love for Elijah when He prepared the refining fire of the refinery to receive him. He followed this with the fact that not one of the many lepers of Israel received grace to be healed of their dreaded disease yet the Syrian, Naaman, was healed when he washed in the Jordan River. How is it that Yehovah God showed forth mercy upon the captain of the Syrian army of occupation, through the mouth of a “captive out of the land of Israel a little maid and she waited on Naaman’s wife” (II Kings 5:2) yet He shewed no such mercy on any of those who called themselves by the name of Yehovah?

There are many who have speculated why Jesus did not continue to read the second part of the passage of scripture where the day of vengeance is mentioned. The propositions and speculations are numerous yet the account would seem to indicate that even though He did not read of the judgment of God upon the ungodliness of man yet He made everyone present clearly understand that God had a controversy with them. The attitude of the assembly turned from those who “wondered at the gracious words which proceed out of His mouth” to the fever pitch of murder. And when they were “filled with wrath” Jesus went with them as the thrust Him out of the meeting place and the city and “led Him unto the brow of the hill, whereon their city was built”.

He had spoken the truth, He had read form the sacred text and revealed unto all present that Yehovah God had brought to pass all the promises that He had given to the Fathers; yet there was no rejoicing, no acceptance, no repentance and certainly no revival. Even though not one of these people or any son of Adam has any power over the Lord of glory, He was subservient to the passion and fury of the people. He did not fight with them or attempt to persuade them through apologetics and rhetoric. Nor did He call forth His army of angels to protect Him and unsheathe the sword of vengeance as so many envision He will some day soon. Jesus gave yet another testimony of His power and sovereign rule over even the wrath of man as He walked through the midst of them.

A few short years hence, some of these same people may have been in “that great city, which spiritually is called Sodom and Egypt, where also out Lord was crucified” (Rev.

11:8) to witness that horrific event which came to pass according to the determinate counsel and foreknowledge of God, but today, they had no power for His time had not yet come. He proclaimed the acceptable time of Yehovah and in the fullness of time all was made manifest but neither by the will of man nor the power of the arm of the flesh. Every step which He took came to pass according to the power of His will and fell in the exact place appointed. Every word He spoke was ordained of old and accomplished the predestined appointment as they that had ears to hear, heard His word while the others were blinded.; “The wrath of man shall praise Him the remainder, He restrains”.

“And Jesus went out and His disciples, into the towns of Caesarea Philippi and by the way He asked His disciples saying, Whom do men say that I am?” (Mark 8:27)

This question resonates today as the opinions and hypotheses of man continue to gain notoriety about who this man is. The gospel depends on the fact that He is the Messiah, the Son of the living God for if He be any other, than the work accomplished is tentative for one greater has the final say over the matter. He is the great King over all the earth who is seated in the heavens and rules over every kingdom of this world. Not one step is altered by the notions of man or the power he assumes he has and not one thought, word or deed exists but by the eternal decree of the Lord God Omnipotent.

When Peter proclaimed the truth as revealed to him from the Father in heaven through the teaching of the Spirit within, Jesus “charged them that they should tell no man of Him” (8:30) for upon that Rock, the irrefutable fact that He is the anointed servant of Yehovah God, He has built His called out assembly and the gates of the vast prison of the grave, death or hell can never prevail against it (Matt 16:18). Theologians and hirelings will pontificate about what is wrong with the church these days and readily give their opinion as to how to correct these flaws; the church of Jesus Christ is perfect in Him without spot or blemish. He has given her all things pertaining to life and Godliness, blessed her with all spiritual blessings in the heavenlies and given her the earnest expectation of the imminent return to the house of her Beloved. Thus each member in particular is delivered in the perfect sacrifice for sin and raised up in the first resurrection before the foundation of the world; delivered from the wrath of God which is poured out upon the ungodliness of man and when the time of this habitation is over, they shall be delivered from the body of this death as the tabernacle not made with hands is revealed.

The good news is that He is Messiah and so are His people. He is that Prophet and His people have His testimony, which is the Spirit of prophecy and He had been declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead and His people are raised up in Him; therefore they are the sons of God. He is

the Great King over all the earth and the High Priest after the order of God and His people are also kings and priests to their God. He is the King of Salem, which being interpreted is the King of Peace and being justified by His faith, His Beloved is at peace with God.

Your servant in Christ,
(Elder) Chet Dirkes

## Luke 5:27

The calling of Matthew.

As the Spirit gave this account to Luke, he records Matthews name as ‘Levi’ or separated in contrast to the Pharisees who had separated themselves to the law and traditions. When Jesus had concluded His discourse in the synagogue He told those present that they would one day say unto Him, “Physician heal thyself” and now, in answer to the murmuring of the scribes and Pharisees, He declares that those who are ‘whole’ (complete) have no need for a physician. The Pharisees delighted in this proclamation since, according to the righteousness of the law, they were whole, complete and blameless. Christ then said that He had not come to call these ‘righteous’ to repentance for they had no need of such. He had come to the sick and the impotent who needed His deliverance. Try to fit that into today’s modern evangelical philosophy… Christ did not come for these people! He did not come to offer them anything for they were complete. He did not come to invite them for they were too holy to accept. He did not come to redeem them for they were not His people and they had no need of Him as the Salvation of Jehovah since they were not sinners in need of deliverance.

But the one who sat at the seat of customs, named Levi, had been separated unto Him from before the foundations of this world. He came into this world like Jacob as a chosen vessel dwelling in a tabernacle. He was a sinner in need of mercy and he was lost in the confusion of the world. He knew he could not keep the law no matter how the Pharisees would amend and alter it according to the traditions of man. AND JESUS CAME TO HIM. He found him. He called him. He empowered him to abandon all, rise up and follow Him. This is how the Just live by His faith. He makes them willing in the day of His power for He works in them both to will and to do His good pleasure. The Pharisees are they who separate themselves and call themselves by the name of the Lord and they have their reward. But those who are separated unto Him have no inheritance with the Israel of this world for they are sanctified for the service of the tabernacle. The servant of Jehovah built it and those given Him by the Father build in it. These are publicans and sinners in need of mercy and pardon and when the Father saw the travail of His soul He was well pleased that the price had been paid for the sick and the unrighteous who now have peace with God. Many come into this world with a covering like that of the hairy red robe of Esau. They are wise in provisions and masters of the field (the world). They despise their birthright for they are complete and in need of nothing. They are blind yet they say ‘we see’, therefore their sin remains. Interesting that Esau had a red robe of hair that covered him and the Pharisees make long their robes and phylactery to show their holiness. The children of the Kingdom have had their robes washed in the blood of the Lamb and they are white, which is the imputed Holiness of God. These are strangers in this world, dwelling in tabernacles until the appointed time when, as Peter wrote, “Knowing that shortly I must put off my tabernacle even as our Lord Jesus Christ hath shewed me” (II Peter 1:14).

Take care brethren, Jacob attempted to imitate the master of the field as he disguised himself with the same temporal covering and anointed himself with the earthly musk to gain a carnal blessing. Love not the world neither the things of this world. Abstain from this desire for if a child of peace, then your reward is not of this world but is reserved for you in the heavenlies.

Your servant in Christ,
(Elder) Chet Dirkes
January 3, 2010

# Luke 7:39

> "Now when the Pharisee who had bid Him saw, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touches him, for she is a sinner."

The Lord Jesus Christ came to give testimony as that Prophet that should come who was to be raised up in the midst of His people and of His brethren who was like unto Moses (Deut. 18:15). His works testified to the power of God within and the Word which he spoke was that which proceeded from the mouth of God. Indeed, after Jesus had fed the five thousand and when they were filled, twelve baskets of remnant were collected, "then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world" (John 6:14).

Now Zacharias was foretold of the Messenger of Yehovah that he and his aged barren wife, Elizabeth, would have a son. This child was to precede the Messiah and "go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a people prepared of the Lord" (Luke 1:17). The return of Elijah was the most sacred sign for all the people of Israel for this notable and highly esteemed prophet would appear "Before the coming of the great and dreadful day of Yehovah" (Mal. 4:5). Even today there remains an empty chair at the Passover celebration as many still look for the return of this prophet, in spite of the fact that the Messenger of Yehovah said that this one was to come in the spirit and power of Elijah.

Zacharias rejoiced when his son was born and as his voice returned unto him he proclaimed the word of God as he received it from His Messenger; "And you child, shall be called the prophet of the Highest for you shall go before the face of the Lord to prepare His ways; to give knowledge of salvation to His people through he remission of their sins, through the tender mercy of our God, whereby the day-spring from on high has visited us to give light unto them that sit in darkness and in the shadow of death and to guide our feet into the way of peace" (Luke 1:76). This was the promise and the fulfillment of the Word of God from the beginning and yet the eyes of the people were blinded to the truth even though He stood before them.

This was not to infer that the man Elijah was to be resurrected and walk the earth, although that is exactly what is expected, and when the people came to John and plainly asked him, “What then, are you Elias? And He said, “I am not”; “and they said are you that prophet? And he answered and said, No” (John 1:21). So when Jesus began His ministry and the ministry and life of John began to fade away, the question of that prophet was brought up many times. Jesus testified to the import of this man and the truth of his ministry when He asked the people what they were looking for when they went into the wilderness; “A prophet? Yea, I say unto you, and more than a prophet, for this is whom it is written, Behold I send My Messenger before your face, who shall prepare Your way before You. Truly I say unto you, among them that are born of woman, there has not arisen a greater than John the Baptist, not withstanding, he that is least in the kingdom is greater than he” Matt. 11:11f).

“Jesus said unto them, My meat is to do the will of Him that sent Me and to finish His work” (John 4:34).

The words and the works which the Messiah Servant of God did stirred a great interest in the society of the day. His following became numbered as a great multitude which followed after Him seeking a sign. They were not children of grace who walked by faith for they needed a tangible proof on which they could base their conclusions as to whether this was the Messiah or not. His fame grew to the point that He was known as the prophet of Nazareth of Galilee (Matt. 21:11) and many sought with anticipation that He was the one to restore the kingdom to Israel. But Jesus did not act according to their preconceived notions. He did not march into Jerusalem and overthrow the Roman rule, He did not lead an insurrection against the religious ruling class and He did not call for and uproar from His followers.

He spoke of love, peace and forgiveness; He catered to the poor, the helpless and the social undesirables which caused confusion to many on-lookers. He chose twelve men as His disciples who were neither rich, influential or powerful, one of which was he who should betray Him. He consorted with sinners, came in contact with the unclean and spoke to women and children. He told a Roman Centurion that he had a greater faith than any who were in Israel. He went to the city which was the beauty of the pasture (Nain) and came in contact with the body of a dead man. This, according to the law, made Him unclean and would have negated His ministry for He was under an oath; yet when the man arose from the dead, “there came fear on all and they glorified God, saying that a great prophet is risen up among us and that God has visited His people” (Luke 7:16).

This teaching and conduct even brought doubt to the mind of the man who had come in the spirit and power of Elijah. He sent two of his disciples to Jesus to ask Him if He was messiah because He was not acting as they had supposed. The one who had been appointed and anointed of God to prepare the way of Yehovah was not sure that this one whose shoes he was not worthy to loose was the One. He was not sure that this One whom he saw the Spirit of the Lord descend upon in the form of a dove, followed by the testimony of the voice from heaven saying, “This is My Beloved Son in whom I am well pleased” was the personification of that “great and dreadful day of Yehovah”.

The man made explanations and teachings about the kingdom of God and all that must needs come to pass before it was made evident still exist today. The ‘would be wise’ of the world boastfully state that this could not have been the coming of that day because we have not seen that which has been foretold. They expect world events of economic disaster, political upheaval and religious apostasy to precede that day and they look to the historical records of man as proof for their prognostications. These men, however, were told plainly by Jesus, that He had come to fulfill all things written by Him in the Law and the prophets. He told the disciples of John to compare what they saw Him doing with what the scriptures said should happen. His Word was confirmed by His works and His works were predicted by His Word. Yet in all this, having eyes to see, they were prevented from understanding the truth until all things written should be fulfilled.

“Whereunto then shall I liken the men of this generation? They are like unto children sitting in the market place and calling one to another and saying, We have piped unto you and you have not danced; we have lamented unto you and you have not wept” (Luke 7:32).

Many people had followed after Jesus for various reasons but primarily to hear and see some new thing. From the very beginning most were impressed and astonished by all that they saw with the natural eye and some believed in Him. But not a one of them could properly understand what was being openly manifested unto them for it was hidden from them. These people expected that they not only understood the truth but were in a position to be the teachers to all others, yet they themselves were divided into sects. They set the standard for religious correctness in speech, practice and ideology and when Jesus came to them, they thought they would dictate to Him and He should respond to them. That teaching still permeates the halls of religious society in the ideas and philosophies concerning prayer, where if you pester God long enough He will cave into your requests, or the ‘name-it-and-claim-it’ philosophies about the promise of God. These all have the noxious and odious evidence of Adam, festering in the compost piles

of their reasoning, where blooms fruit of the hemlock which is the exaltation of man and the abasement of God.

God is not a respecter of persons, nor is there the shadow of turning in Him. He is not coerced into action nor is His will abated by the tearful pleas of the creature (no matter how many ‘prayer warriors’ there are). He has purposed in Himself from before the foundation of the world the same purpose which comes to pass moment by moment of each day, so when Jesus came to do the will of the Father and to openly manifest the Kingdom of God, He did so in the manner which was evidenced in heaven not as was expected here on earth.

Man expects that his feeble attempts at worship are to be acceptable before the Almighty God because of the good intent of his heart. His religious activities revolve around a form of piety and godliness which is derived from the limited carnal understanding of a finite mind. His teachings are veiled attempts to have others achieve that which has not been accomplished throughout all the ages. Neither Adam nor any of his children, corporately, can sew enough fig leaves together to cover his inabilities nor to make one single child of Adam presentable before the throne of the Righteous Judge but the arrogance of the pride of his heart has them convinced to continue to try. Jesus was not walking according to what they expected nor were His words pleasing to their ears and so the Pharisees followed Him about seeking to trap Him in His words and condemn Him in His conduct as they sought any and all evidence that they were right and He was wrong.

“And one of the Pharisees desired that He would eat with him. And He went into the Pharisee’s house and reclined to eat” (7:36).

Was Jesus ignorant of the intentions of this man? No at all! He had ordained this man to be in this location with this intent and the power of His will made him willing to desire to eat a meal with Jesus. There is no coercion on the part of God for He has made the heart and mind of this religious leader to be in complete conformance to His purpose wherein He demonstrates His power over all things and the foolishness of man.

Jesus was in Capernaum where He had the encounter with the centurion and He then walked about twenty five miles south to the city of Nain. This was followed by the encounter with John’s disciples and the upbraiding of the moral arrogance of the children of this generation; then came the invitation to dinner at this man’s house. As was the custom of dining in those days, the people were semi-reclined as they prepared for the meal and as Jesus took His position another actor came to stage front which drew the attention of all in attendance. (There is no indication that the disciples accompanied

Jesus to this location, which indeed could be considered quite an imposition upon the hospitality of this Pharisee; but there is also no reason to conclude that they were not present, for this lesson is consistent with every thing which Jesus has shown them.)

A woman in the city was present in this Pharisee's house. Does that seem a bit strange? The Pharisees would not sully themselves by coming in contact with anything that might make them unclean. They were very concerned with various washings and approached Jesus and asked as to why His disciples ate with unwashed hands. They were obsessively consumed with the proper observances of what they thought was the Law of Moses and went to great lengths to keep everything 'acceptable' (Kosher) in their lives and homes. So, where did this woman come from and how did she get into this man's house? He did not have her arrested by the local constabulary and subjected to the law for trespassing, he did not meet her at the door and ask for her invitation and yet he watched, helplessly, as she began a most intriguing presentation. Instead of his objecting or even intervening, he acted as one who had indeed staged this performance which was soon to back fire on him. For as this woman of low esteem in the community began to wash the feet of Jesus with her tears and wipe them with the hair on her head, this man "spake within himself, saying, this man, if he were a prophet, would have known what manner of woman that touches him; for she is a sinner"

What did he mean by this? Did he suppose that a prophet could see and identify sin, or that all prophets received news bulletins about the local offenders? Why and how should a prophet know who is a sinner and to what degree they have sinned? This man was insinuating that the sin of this woman was greater than any normal sin and certainly far and above anything he had ever done. He believed in a grading system for the actions of a man that could be classified from a sin of ignorance all the way up to and including 'the unpardonable sin'. But is there any proof for this theory? Not the least!

All have sinned in their natural father, Adam, and death has come upon all, without exception. There exist in each son of Adam guilt and rebellion as they are shapen in iniquity and conceived in sin (Ps. 51:5). The debt that is incurred by this sin is death and the shedding of blood for the remission of the sin. But the blood of Adam is polluted and can never be acceptable as a sacrifice for sin for he who has offended in the least point of the Law of God has offended all. This Pharisee stood as guilty before God as any other child of the dust and more so because unto him was given the law and the covenants; yes unto him and the nation of Israel more was given as a testimony of the truth and therefore the judgment is greater than those who have not these testimonies from God.

He brought this woman in as a test to see if Jesus was a true prophet and just what He would do if a soiled woman of the city began touching Him. Notice well that she came up from behind and began washing His feet. She was instructed to make a stealth approach so as to not give away her identity or make herself known but Jesus knew who she was. He had ordained her to be of such a sorted lifestyle so as to be attracted to the lusts of this ‘righteous man’. He had prepared her to be willing and able to fit the need that this person thought would be necessary for him to show the world this fraud yet when he mussed within himself his words were turned against him in a very peculiar manner.

“And Jesus answering and said unto him, Simon, I have somewhat to say unto you. And he said, Master, say on.” (7:40)

The arrogance of Edom was to be self-revealed as the Word of God, which pierces “even to the dividing point of bone and marrow and is a discerner of the thoughts and intents of the heart ( Heb. 4:12) not only knew what he was thinking but had given him those very thoughts. This man reasoned that he had gotten the proof that this Jesus was not of God but the trap which he had laid was about to close and catch him.

This ‘sorted’ woman, carefully chosen of the Pharisee, came in to perform her part crying; Why? Was she objecting to the role she should play? If she had been hired of the man for this charade she indeed would be rewarded handsomely for her part. Perhaps she may have been offered immunity from any prosecution for her collaboration in this scheme but she enters in before the Lord of glory weeping to such a degree that there is sufficient fluid to wash the dust off the feet of Jesus. This is a testimony to the presence of the Spirit within. She knew that she was a sinner and as the light of His glory shone forth in her heart, as a child of the new covenant, she came forth “with weeping and with supplications will I lead them. I will cause them to walk by the rivers of water in a straight way in which they shall not stumble, for I am father to Israel and Ephraim My first-born” (Jer. 31:9).

The station in life that was given to this woman was necessary to prepare her to make an open demonstration of how she hated her own evil ways and her doings that were not good (Ezek. 36:31); she hated herself and in the presence of the Elect Servant of God she could not hold her tears of pain and discomfort. That which was a plant on the part of the aggressor was in fact the testimony of the power of God unto salvation for all to see and hear, for Yehovah has shown forth His salvation and all flesh has seen it together.

Jesus acknowledges that she was a sinner and that her sins were many but He also states that she had already been forgiven. She washed the dust of this world off the feet with the tears of agony for the trials and tribulations which she had been assigned not as a means to earn her salvation but as a testimony to her salvation. The love of the Father was shed abroad in her heart because she was a child of grace in a chosen vessel. All of her indiscretions and questionable conduct were necessary elements of her life to make her suitable for the part she was given to play and her sins, though many, had been forgiven when the blood of the Lamb was shed before the foundation of the world. Before she was born, before she had done any good or any evil, that the purpose of God according to election might stand, God had loved her with an everlasting love and nothing she could do could have any effect upon that love. The Pharisee was acquainted with her and that probably through less than honourable means. He thought he was setting a trap for Jesus but he was caught as a bird in the fullers net by his own devices.

Jesus told this woman that her sins are forgiven. The blood of the covenant was struck upon the door post of this tabernacle and the Father's name was written in her forehead. The men who sat at meat could not see such things for they are not visible to the natural eye and if they had seen them, they would not understand the meaning. Jesus performed many miracles for all to see and His fame went throughout the region but none of what He did changed Adam in any way; they had an effect on those who saw or experienced these wonders but they did not change the flesh to anything more than the dust of the earth.

"And He said unto the woman, Your faith has saved you, go in peace" (7:50).

Salvation is by faith and that not of man for it is the gift of God. Neither the actions nor the beliefs of this woman saved her from her sin. The blood of the covenant covered her sin because she was of the Beloved and the Anointed Salvation of Yehovah was unto her a daughter of the Israel of our God. She believed God and it was accounted unto her for righteousness just as it was unto Abram and every child of grace. The blood of the Lamb was pure and whole and was the only perfect sacrifice for the remission of sin. It was shed in the exact quantity necessary to cleanse her from all unrighteousness for "this is all the fruit to take away (her) sin" when the sin of His people were placed upon He who knew no sin. This event in time was the necessary demonstration for all to witness of the love of God for His people and the complete ignorance of man.

Those that sat about this meal were amazed that this man, Jesus, was answering the questions which they reasoned within themselves for no man heard their words. Jesus very lovingly and in deference to the common beliefs of the religious elite declares this outcast of society as one of the redeemed of the Lord. This was contrary to their

standard, contrary to their understanding and completely contrary to outward appearances. Instead of coming to the powerful, rich and famous people of the world He has come to the sick, the maimed and the outcast. He has called the sinners to repentance, healed those who have the pains of death about them and opened the eyes of the blind unto the love of God. This woman was sent forth in the peace that passes all understanding for she had peace with God.

This was again another example to the disciples of the testimony of faith. They were shown how that they had not faith and therefore they could not please God after the ways of man. Christ revealed unto them a Roman Centurion, a woman of Samaria, a woman of the coasts of Tyre and Sidon, a woman with an issue of blood and now a despised and rejected woman of society. These stood diametrically opposed to the patriarchal society of the people and the religious piety of the ruling class. Jesus did not come for the 'beautiful' people; He came to seek and to deliver the unwanted and despised of the world.

"For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, but God has chosen the foolishness of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and the base things of the world and the things which are despised, God has chosen; and the things which are not to bring to nought the things that are: that no flesh should glory in His presence" (I Cor. 1:26).

The philosophies and theologies of man are not the doctrine of Jesus Christ. The sin of His people stands forgiven in Him before the time when they are committed because He has loved His Beloved with an eternal love. He purged the leaven out of the vessel and covered it with His blood before God fashioned them from the dust of the earth; but in the fullness of time He reveals Himself dwelling in His people. No man can know this love, Adam cannot understand it and the body of this death cannot have it.

Your servant in Christ,
(Elder) Chet Dirkes
January 10, 2015

# Luke 8:1

> "And it came to pass, afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve with Him."

Jesus was born into this world for a single purpose, to do the will of His Father. He came to save His people, given Him of the Father before the world began, from their sin by fulfilling all the types and shadows of the Law of Moses. He was sent forth and anointed to "preach good tidings unto the meek…bind up the broken hearted, to proclaim liberty to the captives and the opening of the prisons of the bound" (Is. 61:1). He is the messenger with the everlasting gospel "unto them that dwell on the earth and to every nation, kindred, tongue and people" (Rev. 14:6). He came forth not to do His will and to acclaim glory unto Himself but rather He came forth to do the will of Him that sent Him. He spoke the word of God, being the Word that became flesh and dwelt among His people and He completed all that was required of Him by the power of God, being One with the Father.

Jesus did not dwell with the famous in the thriving metropolises of the time, He came to dwell in a land forsaken by the people, conquered by armies and despised of the nation of Israel. He walked the country-side preaching the power of God unto salvation, healing the sick, casting out devils and raising the dead. The Pharisaical element of the religious world came to challenge Him on the things He said but were astonished by His understanding and learning. Like many today, they were more concerned with the educational background and tutelage that one had more than the truth that was being presented. They could not see, hear or comprehend that God had taken them in their learning and made them fools to the glory of His kingdom.

Jesus had just finished an exchange with the Pharisees over the Shabbat (Sabbath) and preaching to a multitude of people when He rebuked the religious leaders calling them blind leading blind. He then entered into the city of comfort (Capernaum) where a centurion's servant was raised made whole without Jesus even meeting the man or his servant. He then walked about 20 miles to the village of beauty (Nain) where He, according to the laws and customs, made Himself unclean as He touched the bier where

a dead body was laying. He spoke to the young man and raising him from the dead, delivered him back to his mother. The disciples of John with Jesus reported all that they had seen unto John who doubted if this Jesus was the Messiah that should restore the kingdom of Israel. Jesus again chides the multitude of people following Him for their unbelief and natural obsession with fame and glory and rebukes the Pharisees and lawyers for rejecting “the counsel of God against themselves” (7:30). Finally, Jesus is rebuked of the Pharisees for allowing a woman, who was a sinner, to touch Him as she washed His feet with her tears, wiped them dry with her hair and anointed them with ointment. Jesus had done everything to exclude Himself from the acceptable circles of the religious hierarchy as He identified Himself with those whom He had been given of the Father. These were and still are the outcast of society, the poor of the world and the strangers in the midst of an evil and perverse generation.

Now, after these things, He went throughout the cities and villages of the region of Galilee, proclaiming the power of God unto salvation, and the twelve with Him. He came as the Elect Servant of God with the authority of the Kingdom of God, He spoke as the Son of God, the first born of all creation, in fulfillment of all that was written in the law and the prophets. Yet with all the power of God over all flesh He walked the hills and valleys of the land of Galilee with twelve disciples (one of which was a devil from the beginning) and women.

The first mentioned here is called ‘the tower of their rebellion’ (Mary Magdalene). After the flood, when man began once again to populate the earth in the land of Shinar, the pride of man caused them to rebel against the glory of God and to attempt to leave their legacy upon the earth. “Go to now, let us build us a city and a tower, whose top unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4). This woman had been cleansed of evil spirits and many infirmities and seven devils had been dismissed from her habitation.

The second woman named here is called ‘Jehovah the gracious giver’ (Joanna) who was the wife of a ‘seer’ (Chuza) in the courts of the wicked king Herod. This king was an ‘heroic’ man who was raised up by the power and will of God to be as a buffer between Israel and the Roman empire. The third woman is the lily (Susanna).

Jesus was traveling around the region of Galilee which was the northern portion of the old land of Israel. This was the nation that built a false temple, ordained false priests and enacted fraudulent feasts under the leadership of Jeroboam. He enacted these atrocities to prevent his people from returning to Jerusalem and worshiping in Solomon’s Temple. This was the sin of Jeroboam wherein he made all Israel to sin, but rather than spending

His time in the Mecca of religious society (Jerusalem), Jesus went unto the people who lay in darkness (Luke 1:79) to preach and shew forth the kingdom of God.

He took with Him His bride who was, is and always shall be one in Him. She was asleep in the dust of the earth because of the sin of Adam. Since in Adam all have sinned and come short of the glory of God, when the children of grace became partakers of flesh and blood they inherited the rebellion of Adam in his pride. Thus the habitation of this dwelling is represented as the 'tower of their rebellion'. In this, the children of grace walked "according to the course of this world, according to the prince of the power of the air, the spirit of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others", hence Mary Magdalene.

The wages of sin is death but God who is rich in mercy wherewith He loved His people and gave Himself for them has come that they might have life and have it more abundantly. He gave Himself that He might give eternal life unto His people in Him. So as He is raised up a new man in His resurrection so the house of the first-born of the dead are raised up unto newness of life. They are seated together with Him in the heavenlies in full manifestation of the spiritual man in the glorified body. Yet while here, in the habitation of this dwelling, they groan awaiting the manifestation of the sons of God. Jehovah sent forth His salvation to be a propitiation for the sin of His people, therefore, by grace are they saved, hence Joanna.

The bride is and has always been undefiled. She did not become a partaker of the sin of Adam in her nature in God but she did become a partaker of the flesh and blood. When the sacrifice for sin was made, once in the end of the world, it was granted unto her to be arrayed in fine linens pure and white. This is the righteousness of the saints which is the imputed righteousness of His Anointed. She is pure and Holy and in her is no spot nor blemish. She is the lily of the valley, a lily among thorns (Song 2:1f) and He has come forth into His garden to gather lilies (6:2). He feeds among the lilies and she looks like the lilies. His desire is upon her and she is completely His, hence, Susanna.

Jesus was going throughout every city and village preaching the power of God unto salvation and shewing forth His Bride. He had come to the Israel of our God and caused them to return unto Jehovah their God because they had fallen away by their iniquity (Perversity, depravity and guilt). He had represented them as the head of the Body and the Husband of the bride and had taken away all their guilt. The full demands of the perfect Law of God had been laid upon Him. He became the sin of His people and drank of the sup of the wrath of God. They had been graciously received as He, being raised up by the power of God and manifested to be the Son of God, presented them before the

throne, saying, “Behold I and the children”. He had healed their backsliding and manifested His eternal love for them, turning away the wrath of God. He is the dew unto Israel who shall grow as the lily and cast forth his roots as Lebanon (Hosea 14:1-5).

The mystery of the gospel, set forth by the prophets was being shown forth in the ministry of Jesus Christ. He was anointed of the Spirit to preach glad tidings of great joy unto His people of every nation. He came to find each and ever one of His people whether they be in the city of comfort, the beautiful village or a servant in the court of Herod the king. His feet were washed with tears and anointed by a sinner but, O how beautiful, upon the mountain, are the feet of Him that brings good tidings and publishes peace; that brings good tidings of good and publishes salvation; that says unto Zion,

Thy God reigns!!!

In a patriarchal society these women were unimportant. They were not part of the most influential women of their day and were not found on the covers of any magazines. Mary having an evil spirit, infirmities and devils was not the role model for the youth of the day and the wife of the steward of King Herod was hardly a part of the coffee clutch of the religious purest. But they were known of Him and He drew them unto Himself to demonstrate that His people are the poor and afflicted of the earth. They have not the righteousness of the law, they have an incurable wound and they are without hope in this world.

They were outcasts of an evil generation but beloved of the Lord. They were hated of all men for His name sake but they had peace with God. They had been asleep in the dust of the earth, but they had been given ears to hear and when the Masters voice came forth in the sound of the trump of God they stood up, shook off the dust and put on their beautiful garments, “henceforth there shall no more come into thee the uncircumcised and the unclean” (Is. 52:1). When He walked the earth, she was hidden in plain view with “many others, which ministered unto Him of their substance” (Luke 8:3). Now in the habitation of this dwelling, He is hid in Her as she is in Him, ministering unto Her needs of His substance, which is, the Bread and water of life.

When the multitudes were gathered together, Jesus began teaching them in parables. His disciples did not understand why He was wasting such a grand media opportunity but He explained it to them; unto you it is given to know the mysteries of the Kingdom of God but to others (who are not His children for whom He died) in parables that seeing they might not see and hearing they might not understand” (8:10). The glad tidings of great joy are not for whom-so-ever will. It is for the redeemed of the Lord. The angel of having the everlasting gospel is the Messiah and He has gone forth and preached unto

them that dwell upon the earth, saying with a loud voice, “Fear God and give glory to Him for the hour of His judgment is come and worship Him that made heaven and earth and the sea and the fountains of waters’ (Rev. 14:7). The gospel has gone forth to all nations; His sheep have heard His voice and do follow Him. Who-so-ever has ears to hear has heard the good tidings of the salvation of Jehovah God and those who have had their eyes opened have seen the kingdom of God.

Your servant in Christ,
(Elder) Chet Dirkes
May 12, 2013

## Luke 8:1

> “And it came to pass, afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve with Him.”

Jesus was born into this world for a single purpose, to do the will of His Father. He came to save His people, given Him of the Father before the world began, from their sin by fulfilling all the types and shadows of the Law of Moses. He was sent forth and anointed to “preach good tidings unto the meek…bind up the broken hearted, to proclaim liberty to the captives and the opening of the prisons of the bound” (Is. 61:1). He is the messenger with the everlasting gospel “unto them that dwell on the earth and to every nation, kindred, tongue and people” (Rev. 14:6). He came forth not to do His will and to acclaim glory unto Himself but rather He came forth to do the will of Him that sent Him. He spoke the word of God, being the Word that became flesh and dwelt among His

people and He completed all that was required of Him by the power of God, being One with the Father.

Jesus did not dwell with the famous in the thriving metropolises of the time, He came to dwell in a land forsaken by the people, conquered by armies and despised of the nation of Israel. He walked the country-side preaching the power of God unto salvation, healing the sick, casting out devils and raising the dead. The Pharisaical element of the religious world came to challenge Him on the things He said but were astonished by His understanding and learning. Like many today, they were more concerned with the educational background and tutelage that one had more than the truth that was being presented. They could not see, hear or comprehend that God had taken them in their learning and made them fools to the glory of His kingdom.

Jesus had just finished an exchange with the Pharisees over the Shabbat (Sabbath) and preaching to a multitude of people when He rebuked the religious leaders calling them blind leading blind. He then entered into the city of comfort (Capernaum) where a centurion's servant was raised made whole without Jesus even meeting the man or his servant. He then walked about 20 miles to the village of beauty (Nain) where He, according to the laws and customs, made Himself unclean as He touched the bier where a dead body was laying. He spoke to the young man and raising him from the dead, delivered him back to his mother. The disciples of John with Jesus reported all that they had seen unto John who doubted if this Jesus was the Messiah that should restore the kingdom of Israel. Jesus again chides the multitude of people following Him for their unbelief and natural obsession with fame and glory and rebukes the Pharisees and lawyers for rejecting "the counsel of God against themselves" (7:30). Finally, Jesus is rebuked of the Pharisees for allowing a woman, who was a sinner, to touch Him as she washed His feet with her tears, wiped them dry with her hair and anointed them with ointment. Jesus had done everything to exclude Himself from the acceptable circles of the religious hierarchy as He identified Himself with those whom He had been given of the Father. These were and still are the outcast of society, the poor of the world and the strangers in the midst of an evil and perverse generation.

Now, after these things, He went throughout the cities and villages of the region of Galilee, proclaiming the power of God unto salvation, and the twelve with Him. He came as the Elect Servant of God with the authority of the Kingdom of God, He spoke as the Son of God, the first born of all creation, in fulfillment of all that was written in the law and the prophets. Yet with all the power of God over all flesh He walked the hills and valleys of the land of Galilee with twelve disciples (one of which was a devil from the beginning) and women.

The first mentioned here is called ‘the tower of their rebellion’ (Mary Magdalene). After the flood, when man began once again to populate the earth in the land of Shinar, the pride of man caused them to rebel against the glory of God and to attempt to leave their legacy upon the earth. “Go to now, let us build us a city and a tower, whose top unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4). This woman had been cleansed of evil spirits and many infirmities and seven devils had been dismissed from her habitation.

The second woman named here is called ‘Jehovah the gracious giver’ (Joanna) who was the wife of a ‘seer’ (Chuza) in the courts of the wicked king Herod. This king was an ‘heroic’ man who was raised up by the power and will of God to be as a buffer between Israel and the Roman empire. The third woman is the lily (Susanna).

Jesus was traveling around the region of Galilee which was the northern portion of the old land of Israel. This was the nation that built a false temple, ordained false priests and enacted fraudulent feasts under the leadership of Jeroboam. He enacted these atrocities to prevent his people from returning to Jerusalem and worshiping in Solomon’s Temple. This was the sin of Jeroboam wherein he made all Israel to sin, but rather than spending His time in the Mecca of religious society (Jerusalem), Jesus went unto the people who lay in darkness (Luke 1:79) to preach and shew forth the kingdom of God.

He took with Him His bride who was, is and always shall be one in Him. She was asleep in the dust of the earth because of the sin of Adam. Since in Adam all have sinned and come short of the glory of God, when the children of grace became partakers of flesh and blood they inherited the rebellion of Adam in his pride. Thus the habitation of this dwelling is represented as the ‘tower of their rebellion’. In this, the children of grace walked “according to the course of this world, according to the prince of the power of the air, the spirit of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others”, hence Mary Magdalene.

The wages of sin is death but God who is rich in mercy wherewith He loved His people and gave Himself for them has come that they might have life and have it more abundantly. He gave Himself that He might give eternal life unto His people in Him. So as He is raised up a new man in His resurrection so the house of the first-born of the dead are raised up unto newness of life. They are seated together with Him in the heavenlies in full manifestation of the spiritual man in the glorified body. Yet while here, in the habitation of this dwelling, they groan awaiting the manifestation of the sons of God. Jehovah sent forth His salvation to be a propitiation for the sin of His people, therefore, by grace are they saved, hence Joanna.

The bride is and has always been undefiled. She did not become a partaker of the sin of Adam in her nature in God but she did become a partaker of the flesh and blood. When the sacrifice for sin was made, once in the end of the world, it was granted unto her to be arrayed in fine linens pure and white. This is the righteousness of the saints which is the imputed righteousness of His Anointed. She is pure and Holy and in her is no spot nor blemish. She is the lily of the valley, a lily among thorns (Song 2:1f) and He has come forth into His garden to gather lilies (6:2). He feeds among the lilies and she looks like the lilies. His desire is upon her and she is completely His, hence, Susanna.

Jesus was going throughout every city and village preaching the power of God unto salvation and shewing forth His Bride. He had come to the Israel of our God and caused them to return unto Jehovah their God because they had fallen away by their iniquity (Perversity, depravity and guilt). He had represented them as the head of the Body and the Husband of the bride and had taken away all their guilt. The full demands of the perfect Law of God had been laid upon Him. He became the sin of His people and drank of the sup of the wrath of God. They had been graciously received as He, being raised up by the power of God and manifested to be the Son of God, presented them before the throne, saying, “Behold I and the children”. He had healed their backsliding and manifested His eternal love for them, turning away the wrath of God. He is the dew unto Israel who shall grow as the lily and cast forth his roots as Lebanon (Hosea 14:1-5).

The mystery of the gospel, set forth by the prophets was being shown forth in the ministry of Jesus Christ. He was anointed of the Spirit to preach glad tidings of great joy unto His people of every nation. He came to find each and ever one of His people whether they be in the city of comfort, the beautiful village or a servant in the court of Herod the king. His feet were washed with tears and anointed by a sinner but, O how beautiful, upon the mountain, are the feet of Him that brings good tidings and publishes peace; that brings good tidings of good and publishes salvation; that says unto Zion,

Thy God reigns!!!

In a patriarchal society these women were unimportant. They were not part of the most influential women of their day and were not found on the covers of any magazines. Mary having an evil spirit, infirmities and devils was not the role model for the youth of the day and the wife of the steward of King Herod was hardly a part of the coffee clutch of the religious purest. But they were known of Him and He drew them unto Himself to demonstrate that His people are the poor and afflicted of the earth. They have not the righteousness of the law, they have an incurable wound and they are without hope in this world.

They were outcasts of an evil generation but beloved of the Lord. They were hated of all men for His name sake but they had peace with God. They had been asleep in the dust of the earth, but they had been given ears to hear and when the Masters voice came forth in the sound of the trump of God they stood up, shook off the dust and put on their beautiful garments, “henceforth there shall no more come into thee the uncircumcised and the unclean” (Is. 52:1). When He walked the earth, she was hidden in plain view with “many others, which ministered unto Him of their substance” (Luke 8:3). Now in the habitation of this dwelling, He is hid in Her as she is in Him, ministering unto Her needs of His substance, which is, the Bread and water of life.

When the multitudes were gathered together, Jesus began teaching them in parables. His disciples did not understand why He was wasting such a grand media opportunity but He explained it to them; unto you it is given to know the mysteries of the Kingdom of God but to others (who are not His children for whom He died) in parables that seeing they might not see and hearing they might not understand” (8:10). The glad tidings of great joy are not for whom-so-ever will. It is for the redeemed of the Lord. The angel of having the everlasting gospel is the Messiah and He has gone forth and preached unto them that dwell upon the earth, saying with a loud voice, “Fear God and give glory to Him for the hour of His judgment is come and worship Him that made heaven and earth and the sea and the fountains of waters’ (Rev. 14:7). The gospel has gone forth to all nations; His sheep have heard His voice and do follow Him. Who-so-ever has ears to hear has heard the good tidings of the salvation of Jehovah God and those who have had their eyes opened have seen the kingdom of God.

Your servant in Christ,
(Elder) Chet Dirkes
May 12, 2013

# Luke 8:22

> "Now it came to pass on a certain day, that He went into a ship with His disciples and He said unto them, Let us go over unto the other side of the lake; and they launched forth."

Everything Jesus did was according to an exact plan of operation and the most precise time table ever. He wasted no time in 'idol' conversation; He expended no unnecessary energy on frivolous endeavours as each step He took led Him along His appointed path. He manifested the power of the fullness of the Godhead in everything He said and did as a testimony to the glory of God and the work which was before Him; "for He taught them as one having authority" (Matt. 7:29).

This certain day came upon Him resplendent with the activities to be displayed and lessons to be taught in its perfect order. Jesus had come down off the mountain with a great multitude following Him to meet the leper who worshiped Him. Jesus cleansed Him of this dreadful disease and instructed him saying; "See you tell no man, but go your way, shew yourself to the priest and offer the gift that Moses commanded for a testimony unto them" (Matt. 8:4).

He then entered into Capernaum (the village of comfort) for a distant meeting with a Roman centurion who had been "summoned to His side". This man was not seeking out Jesus; the Master summoned the Roman centurion to His side because He had laid a sickness upon his son. This paralyzed child was sorely tormented as an irresistible element in the perfect will of Yehovah which called to his father. This Gentile man was endowed with the fruit of the Spirit of the Most High God (faith) which caused him to testify to the sovereign power of the Lord God Omnipotent. His faith did not summon Christ or the Spirit of God; he was summoned to the side of the Master as a testimony to all around him. This man was granted the gift of faith in the absolute authority of the Sovereign of the Universe who spoke and His will came to pass. He first dispatched the elders of the Jews unto Jesus because he knew that as a Gentile he had no right to come unto the prophet of Israel. These men had great accolades for this Roman soldier and urged Jesus to have mercy on him because of his benevolence. The centurion then sent his friends unto Jesus because he knew that he was unworthy to stand in the presence of the Elect Servant of God which was a testimony to his faith. The Spirit of God taught this man that God sits in the heavens and performs the intent of His heart and no man can resist or alter His perfect ways. Jesus healed His son and confirmed the mystery of the gospel that the nations should be partakers of the Spirit of God. He manifested

before the people and His disciples that this man was a child of grace. He also declared that the faith demonstrated by this ‘goy’ was greater than any in all of Israel yet He did not mean that it was greater than any other child of grace for there is one faith.

He then traveled to Peter’s house to heal his mother-in-law who had been afflicted with a fever. In the presence of His disciples and many family, Jesus “rebuked the fever and it left her and immediately she arose and ministered unto them”. This was followed, after the sun had set, by a large number of people bringing “any sick with divers diseases” and “He laid His hands on every one of them and healed them” (Luke 4:39). He raised the young man at Nain, rebuked the disciples of John and preached the truth of the kingdom of God all in deference to the thoughts, customs and aspirations of the people around Him. He was not come to impress anyone but rather to openly declare the absolute power of God and the impotence of man. Everything Jesus did was ordained of old to come to pass on a certain day and at a specific time and He brought them to pass by the power of His will.

“And when He had entered into a ship His disciples followed Him” (Matt. 8:23).

Jesus brought His disciples to a predetermined location where there was a ship that had been afore prepared for this day that He and the twelve could enter into it and sail across the Sea of Galilee. It was not a little row boat wherein some may have to be left back to wait for the second or third crossing and it was not a luxury liner where all could relax in comfort. There were many little ships there at the docks but there was only one which was the correct size and shape for the trip to be undertaken. It was the right size and shape for the passengers to fit into, having one cabinet equipped with a pillow, suitable for sleeping, and it was waiting for Jesus. These accomplished professional fishermen did not hesitate to enter into the ship for this was their forte wherein they had great confidence in their abilities. It is not recorded who the owner was or if he was even contacted for permission to take the ship but the Master had need of it for His good pleasure. The owner was made agreeable, the subjects were made willing, the conditions appeared conducive for sailing and so they launched out into the sea.

There have been many speculations and conjectures raised about the circumstances surrounding this event and the majority of these hypotheses conclude that the twelve were either tired or unprepared for this voyage and that is why they struggled as they did. The testimony of the scriptures seems to be that the tempestuous waves of the sea were stirred by a storm of wind upon the lake. This was afore prepared of Yehovah God to demonstrate to these ‘worthy seamen’ the unprofitable nature of the flesh. These men entered into the ship with no anxiety or trepidations and set sail after the normal manner. The sea was calm enough or else they would have never waited until Jesus was asleep

before they began to panic. Four of these were in partnership as fisherman with other family members. They knew the sea, could read the waves and the skies and were very accustomed to a storm coming up as many nights they fished all night; this was not a common storm. The waves were so great that they were in ‘jeopardy’. No change of course could lessen the effects of the wind and no amount of bailing the incoming water could save the ship, therefore they came to Jesus and waking Him said, “Master, master, we are in danger (perish)”.

These disciples of the Anointing were being shown through experience that they had no control over anything as they were helpless and without hope. Piece by piece Yehovah revealed Himself, line upon line and precept upon precept to cause these who had ‘forsaken all and followed Jesus’ to fear and tremble. They were embarrassed as He rebuked them and questioned their understanding of faith when just a short while earlier a Gentile professed the authority of Almighty God. A foreigner knew what the children of Abraham did not understand; how did that sit in the Zionistic minds of the chosen people of the Lord?

Jesus arose and rebuked the winds and the waves and when they ceased there was a great calm. This caused the disciples to ask; “What manner of man is this? He commands even the wind and the water and they obey Him” (Luke 8:25). All that had come before was needful to prepare them for this experience which was the continuing affirmation of the inability of man to believe anything of the Spirit, even when it is clearly shown him. This is the lesson for every child of grace as they are made partakers of flesh and blood. The best of intention, the most advanced training, education and experience and the brightest of intellect are worthless in the spiritual arena; “It is not of him that wills nor of him that runs, but of God that shews mercy” (Rms. 9:16).

With a demonstration like this is it conceivable that the commandments of the Lord God Omnipotent can be rejected, dismissed and altered by the feeble mind and limp arm of Adam? Why then does the doctrine of the flesh extol their hearers to strive to learn and do the will of God when Jesus taught His disciples to pray; “Your will is done on earth as it is in heaven”? Who can stay His hand or prevent the designs of God from coming to pass? Did the storm of wind blow the ship of these inept sailors off course or was it indeed necessary to bring them to their designation?

“And they came over unto the other side of the sea, into the country of the Gadarenes” (Mark 5:1).

Gergesenes and Gadarea were regions as well as towns on the eastern side of the Sea of Galilee. The fact that both are mentioned in the three accounts of this event should not

be a reason for dispute or skepticism but rather a guide to the general area wherein these things took place. The scriptures were not intended as a road map and the specific places are oft times not given due to the Adamic nature which venerates places and objects. The ship left the area of Capernaum by the sea and landed at a specific location where the next testimony of Jesus Christ was about to be demonstrated. They landed at the predestined place and began a walk into the country to a certain location where a peculiar person awaited them.

A child of grace had not only been made subject to the vanity of this world but he had also been imprisoned with two demons who tormented him a long time. Many well meaning religionists, philosophers and mental health experts had attempted many times to bind this man in the fetters and chains of self discipline in order to control him but the labours of the flesh were useless. He had been cast out of his house and his neighborhood and he had discarded his clothing as an open testimony of what had possessed him. He dwelt among the dead and forbade all who would pass by; “neither could any tame him”. This man came to Jesus, not in the will or power of the flesh but in the subjective nature of the demons. The evil spirits came to Jesus and worshiped Him and made their petition unto Him for mercy. Does this sound anything like the neo-evangelical mantra of ‘come unto Jesus’, ‘give Him your heart’, ‘accept Him into your heart and ask Him to save you’ ‘surrender your life unto Him’ and make Him Lord and Master of your life’? The tormented man was not seeking salvation and he did not ask to be healed even though “in the tombs, crying and cutting himself with stones”. The demons saw, recognized and came unto Jesus and they caused the body to fall at His feet and they worshiped Him.

The disciples are speechless in this matter. They have seen all manner of things at the hand of Jesus and now, after a harrowing night on the sea, a mad man is running down the mountainside begging Jesus not to torment him! Did they know this man? Was he the subject of fame and lour or were they as frightened and amazed as ever having no idea what to do and no power to do anything? And why has Jesus put them through this ordeal only to come to an heathen land where they herd swine and defile himself (according to the law) by being made unclean by one who was in contact with the dead (Num. 19:11)?

This is the testimony of Jesus Christ. The testimony of power and might and authority wherein He commissioned Himself to come as the Son of God, in the form of a servant, in the likeness of sinful flesh, born of a woman, made under the Law to finish the work of the salvation of Yehovah. And fulfill the Law in all righteousness. Jesus came to “Seek and to save that which was lost” and He brought His disciples, including the son

of perdition, to witness His glory and majesty. He came to declare the salvation of Yehovah and to reveal that which was hid from the beginning; the mystery of the gospel. He came to give open manifestation that they are not all Israel that are of Israel and when He spoke the commandment the evil spirits, named Legion ‘for we are many’, obeyed Him.

“Now there were nigh unto the mountains a great herd of swine feeding” (Luke 8:32)

Was this a wandering band of foraging wild bore? Or had the perfect will of God ordained from before the foundation of the world that this people should be granted a life-style which prospered from raising, selling and consuming pigs? Is there anything evil about a pig or unclean about the pork meat? NO! God has given the meat for the belly and even though He restricted the people of Israel from eating the swine, calling it unclean (Lev. 11:7) He indeed told Peter, “What God has cleansed, that do not call common” (Acts 10:15). “Do you not perceive that whatsoever things from without enters into a man cannot defile…that which comes out of the man defiles him” (Mark. 7:19f).

No, this great herd of many swine was precisely prepared to be in position as the delivery canister for the destruction of these evil spirits. They did not prepare themselves and not a one of them was asked their permission to be host to the impending catastrophe but rather the El Shaddai caused them to be grazing on the mountain side awaiting to perform their part in this production. The many evil spirits entered into the many swine (the Lord loves a just balance and exact numbers) and choked them all in the sea. The grazing herd became a destructive stampede which turned into a major water pollution problem as they all perished in the sea. The local indigenous herdsmen were astonished and became furious at what had just happened. They were no doubt afar off with the herd and could not hear what Jesus said or what he had done, but they certainly saw the effects of His power. They witnessed the violent uproar of the animals, the unstoppable dash down the mountainside and their horrific demise in the water. They became witnesses unto all that dwelt in the surrounding towns and country side of the majesty of Jesus Christ.

Did they come unto Him and beg forgiveness? Did they kneel at the anxious benches and pray the sinner’s prayer? Was there wholesale revival as their hearts were softened? No, none of the above. They were enraged and demanded that he leave them. There was no altar call made, no invitation extended and not one convert because they had not the Spirit of Yehovah dwelling in them. There was only one child of promise in this land of strangers who drew nigh as they dwelt in clay pots (Gergesenes; Girgashites – Gen. 10:16) and his ‘reward was at the end’ (Gadarenes). These sons of Canaan are the people

of the low lands whom the children of Israel could not drive out when Joshua gave them their inheritance (Jud. 2:23). The Canaanites had attempted many times to control this man and bring him into their society when he was possessed, but now they “found the man, out of whom the devils departed, sitting at the feet of Jesus, clothed and in his right mind, they were afraid” (Luke 8:33). They did not thank Jesus for correcting a major social embarrassment, they did not invite Him to speak at the next session of the mental health clinic and they did not put this man of the media highway selling books and giving interviews. They were taken with great fear and besought Him to depart from them.

“Now the man out of whom the devils were departed besought Him that he might be with Him” (38)

The man in his right mind did not desire to stay in his own land. He did not desire the company of his kinsman not the delicacies of the fruit of the land; his sole desire was to be with Jesus. The disciples did not take him aside and admonish him that his affections should be set on heavenly things; they already were by the nature within. Peter did not give him any lessons in prayer or leave him any literature on the doctrinal positions of the assembly. He was not baptized with water, especially the polluted water where the dead swine were floating, and he was not asked to declare membership. He was baptized with fire in the Anointed Salvation of Yehovah. The Father had revealed Himself dwelling in one of His children and His little child desired to be with his Father. Old things had passed away and behold all things were indeed new but more so that which was old was considered dung and no longer desired. He wanted to be absent from his old estate and present with the Lord. The evil spirits of his torments were gone, his eyes were opened to his own wretchedness, his conversation was changed and, though his body was tired and wounded, yet he desired to be with Jesus (Mark 5:18).

“But Jesus sent him away …”

How is this possible? Jesus did not take him under His wing and grant him a happy life with calm seas and prosperous voyage? What a trophy He had in this one whom He could present to the masses of people condemning the heathen swine herders and the sons of Canaan; how could He do this to this poor man? It was good that this man did not go away with Jesus for all things work in harmony for good to the Beloved (Rms. 8:28).

There is no record of anything else that happened to this man but the testimony of the scriptures declares that he was a witness to the Lord in his own house. He did not have any church people around him, he had no brethren to share fellowship and the people in

the land where he lived would never believe that he was the same man. This man was possessed by evil spirits until the Spirit of God came and revealed that He dwelt in this earthen vessel. How can the natural mind, which cannot receive the things of the Spirit, neither can he know them, rationalize the difference between the evil spirit and the Spirit of God? He cannot! This man could never escape what he was those many years or dispute what he had done. This testimony of his wretchedness and corruption stayed with him the remainder of his natural estate that he think not more highly of himself than he ought. He had the testimony of Jesus Christ which was evidenced in his life, this is the only testimony acceptable and the ears of Adam will never hear it for it is foolishness.

“Return to your own house and shew how great things God has done unto you and he went his way and published throughout the whole city how great things Jesus had done unto him”

Where could the disciples of Jesus go when He asked them; “Will you also go away?” Peter answered and said; “To whom shall we go; You have the words of eternal life” (John 6:68) so where could this man go? He went out in the power of the Spirit of the Most High God living by the faith of the One who loved him and gave Himself for him. He went forth and walked the path that was set before him, looking unto the Anointed Salvation of Yehovah who for the joy that was set before Him endured the shame and is now seated at the right hand of the Father in heaven. He walked by faith even though he desired to be delivered from the daily reminder of the abomination of his ways. He daily groaned in himself waiting in anticipation of the end of the time of this habitation when this tabernacle shall be put off and the sons of God shall be manifested.

This servant of God was taught by the Spirit of God who caused Him to walk obedient to all the commandments of God and to keep His statutes. He needs no cemetery (seminary) to teach him doctrine; he had come out from living amongst the dead. He needed no assistance or training from man in the proper presentation of the love of God or great things He had done.

What could this man say? I finally gave in and accepted Jesus? The words of the preacher finally made sense to me so I decided to stop running and give my heart to Jesus? No, No, No! The only thing he could say is that Jesus came and found him. Jesus opened my eyes, Jesus calmed my heart and His love made me whole. There is no praise for the flesh or the means of man; there is “Blessing and honour and glory and power unto Him that sits upon the throne and unto the Lamb for ever and ever” (Rev. 5:13).

Jesus commissioned this child with the testimony of a finished work and the power of God. Jesus is immutable and there is no shadow of turning in Him, so, how does He with His children today in this “the acceptable time of Yehovah”? The disciples were silent observers throughout this entire ordeal. They were once again incapable of doing anything as they witnessed the glory of the power of Almighty God.

Brethren of the Hope of glory, do not look upon your station in life, your social, financial or political situation and be not afraid of what man may do. Yehovah God protects His Beloved. He will never leave Her nor forsake Her. He brought His people to a certain place and, as it pleases Him, He reveals Himself in His people; therefore do they groan and travail as they grow in the grace and knowledge of His will. Preach the gospel of how great things God has done unto His people and say among the nations; Yehovah reigns (Ps. 96:10). Comfort your fellow companions in tribulation and …

“Say to the cities of Judah, Behold your God!”

The children of the Kingdom of God walk through this world in trials and tribulations which are for the perfecting of the saints. They experience every temptation, which is common to every son of Adam, and the contradiction of sin against themselves. The lesson which the Spirit teaches is the complete inability of man to please God because he has no faith and the absolute Sovereignty of God over all things. He gives the understanding of the vanity of this world in the light of the truth. Each one is endued with power from on high because the earthen vessel is devoid of power and authority. This power is from the Holy Ghost who dwells within His people;

“and you shall be witnesses unto Me in both Jerusalem and in all of Judea, and in Samaria and unto the uttermost part of the earth” (Acts 1:8).

Your servant in Christ,
(Elder) Chet Dirkes
December 20, 2015

# Luke 9:1

> "Then He called His twelve disciples together and gave them power and authority over devils and to cure diseases."

Contrary to the accepted procedures of the neo-evangelical ideology, Jesus called His disciples to Himself. They did not come seeking Him, they were not actively seeking Messiah and they had not chosen the 'mission field' as a vocation in life. Jesus personally called Peter, Andrew, James and John, the sons of Zebedee, who were fisherman and business partners together; Philip, who lived in the same village as Peter, who went forth and found Nathaniel, "in whom is no guile"; Matthew called Levi who was a tax collector with the 'county clerks office'; James and Lebbaeus (whose surname was Thaddeus); Simon the Canaanite and Judas Iscariot, the son of perdition, as He began his public ministry. He did not check their credentials and screen them for entrance into the ministry. He did not send them off to some seminary or Bible college to 'brush up' on their evangelical technique while becoming proficient in the 'ancient Hebrew text', the unknown language of the stammering tongue and classical Greek and He certainly needed no references or back ground checks to make sure that these men would not end up being a threat to the 'moral turpitude 'of the community. He explicitly told them, "Ye have not chosen Me, I have chosen you and ordained you that you should go and bring forth fruit and your fruit should remain that whatsoever ye ask of the Father in My name, He may give it you" (John 15:16).

Jesus took these twelve men with Him as He began to encompass the land of Galilee. He was doing the preaching of the Kingdom of God, He was healing the sick, raising the dead and cleansing the leapers and all were astonished at the mighty works and His doctrine. They saw open demonstrations of His power and majesty as He commanded the wind and the waves, ruled over life and death and manifested His absolute sovereignty over all creation.

Now He called them unto Himself. No one else could do the calling and no one else was called. He did not seek recruits for a major offensive into the kingdom of darkness. He did not set up a prayer partner network to lift up the feeble hands of the workers and He did not send them out to secure financial backers for the work. They were not 'chomping at the bit' waiting for Him to 'put them into the game' and He was not apprenticing them as journeymen. He was demonstrating to them that He was Yehovah, the God of the

Fathers and that without Him they were completely impotent. He did not draw upon their strengths, seek their advice or rely upon their administrative abilities to run His campaign for King of Kings because they had nothing to contribute to His work. He had come forth with a strong hand and a ruling arm and with his work before Him (Is. 40:10). He looked and there was none to help. He wondered that there was none to uphold therefore His own arm brought forth salvation unto Himself and His fury upheld Him (Is. 63:5). There was NO Man who desired to help Him and none of the children of Adam who could assist Him in the work assigned unto Him.

His disciples were expecting Him to overthrow the Roman government, wage war with the heathens, assume His place on David's throne and re-establish the earthly kingdom to Israel (Acts 1:6). They were taught that the nation of Israel would once again regain all the territorial lands assigned them by the lot of Joshua and return to the grandeur of the days of Solomon. All the nations of the world would then be subjected to the new world order and they would play a prominent role in the reign of the King. This is why John sent his disciples to Jesus when he was in jail. He also thought that Jesus would be the conquering King as David of old, the vengeance of Yehovah like Elijah and the vanquisher of the evil king like Moses. But while Jesus was and is all of these and much more, He said that His kingdom was not of this world and He had no intention of leading a natural carnal revolt against the men who sat in the seats of the government of this world. He had come to save His people from their sin, deliver them from the bondage of the corruption of this flesh and the vanity of this world.

"… and gave them …"

There was nothing inherent to any these men that was beneficial to the ministry of the kingdom of God yet each was essential in the work that was assigned to them. Jesus assembled together exactly what He desired to fulfill the work that was needful to fulfill all righteousness and that included Judas Iscariot. He gave to these men that which they did not have and that which only He could give. Now which of them had anything that they had not received of God? The Messiah was a not enhancing the attributes of Adam so as to make them acceptable before God. He did not begin with a raw product and simply refine and mold it to make it useful to His purpose. He had chosen these men because they had been afore prepared unto the labour that was set before them but they were still, in Adam, not sufficient to the task. He gave them something they did not already have to make them suitable for the job they must perform.

Only He could give this unto His chosen twelve. It was not something that could be derived from the dust of the earth, the logic of Edom or the imaginations of Adam. The mind of natural is not equipped to perceive, retain or understand the things of the Spirit.

The ways and mind of God are as far above the cumulative intellect of Adam as the heaven is above the earth because He is infinite while man is finite. He is the Creator and Adam the creature and He is omnipotent while the earthen vessel is devoid of any power or will. God formed Adam from the dust of the earth and Adam was passively receiving what the Wise Master Builder ordained was necessary for his existence and good according to His perfect will. He then breathed into that shell of dust and made him a living being. Adam has nothing that he has not received from the hand of the Master. He looks, sounds, thinks and moves precisely as he was formed and he is formed with whatever ingredients are commensurate to the path he must walk and the labour he is assigned.

Therefore, Jesus gave the fishermen, tax collector, the seed of the serpent and the others that which they did not have, could not obtain and did not know they needed. Not one of them had prayed to receive the gift that He was to bestow upon them and He did not ask them if they wanted it. He gave them and they received. Each vessel had been properly outfitted with the appropriate intellect, experience and abilities to execute their role with unerring perfection, even the son of perdition who was a devil from the beginning.

"… power and authority…"

The fact that the Anointed of Yehovah gave power to these men before sending them out is a clear indicator that they were without power. The power and authority spoken of here is not a simple permission, political endorsement or additional manpower to under take the work. It is the physical, mental and emotional strength to act according to the pre-ordained conscription, within the prescribed parameters, for the designated time allotment to the end of the tour of duty and extents of the task. It is the power to execute that which has been assigned and the liberty of mind and will to perform the matter without duress. Jesus made His disciples willing in the day of His power to leave Him and the sanctity of His physical presence as well as endowing them everything they needed to act accordingly. Exactly as He had put wisdom and understanding in the heart of Bezaleel and Aholiab, the wise hearted men of Israel, "to know how to work all manner of work for the service of the sanctuary according to all that Yehovah had commanded" (Ex. 36:1) and then they went forth and did exactly what He commanded them to do, so He gave strength and liberty to the twelve.

He is the Lord over all flesh and the creator of all that is. He has the right to create as He deems necessary and to outfit His creatures with whatsoever seems good in His sight so to do. He is God and there is no other. Although man and Lucifer strive to ascend unto the throne of the Most High God and be like Him yet shall they go only as far as the will of the Father has decreed the proud waves should rise and no further. The imaginations

of the heart of man are wicked, selfish and presumptuously against the Creator, but the Beloved has left a garrison in Edom and all of Edom serves Him.

He is the everlasting Father and according to the eternal love for His children, He has assigned the time of their habitation, the frailty of the earthen vessel they dwell in, the labours they have been ordained unto and the good works they have been created in Christ Jesus to perform. He is the source of their rising up and their falling down so that, even though the vessels of the children of light have been afore prepared unto glory, they glory not in the flesh.

Though all these things were finished before the foundation of the world, yet in the fullness of time, God works in them both to will and do His good pleasure. This is not limited to the election according to grace only for He has put it in the hearts of the wicked and their mother, “Babylon the great, mother of harlots and abominations of the earth”, to fulfill His will and agree (Rev. 17:17). He chose Judas Iscariot (the praise of the men of the city) to be enlightened and to taste of the heavenly gift being made a partaker of the Holy Spirit. He tasted of the good word of God (Heb. 6:4). Like the Israelites in the wilderness, he ate that spiritual food as the Lord taught His disciples and drank the water from that Anointed Rock (I Cor. 10:4). He heard the gospel from the mouth of the Messenger of the everlasting gospel yet, being of the seed of the serpent and having no root in the Vine, this preaching did not profit because it was not mixed with faith in them that heard (Heb. 4:2). This is the absolute sovereignty of Almighty God over all things. This is the only way that all things can work together for good to them that love Him to the called according to His purpose (Rms. 8:28).

He alone is God and there is no other (Is. 43:12). He has spoken and He shall perform the intent of His heart (Is. 46:11, Ez. 24:14). He alone is Lord of all by virtue of creation (Col. 1:16), therefore He causes the purpose of His creation to come to pass by the power of His will. He alone is Master over time and events for He alone inhabits eternity (Is. 57:15). He has taken His power unto Himself and reigns over all (Rev. 11:17) and He has power over all flesh (John 17:2). Therefore as it has pleased God to give unto each of His chosen servants an assignment which must come to pass, He has also enabled them, at the appointed time, to fashion the work to perfection. Since all of His work is honourable and glorious and His righteousness endures eternal (Ps. 111:3), His Spirit causes each and every portion of creation, even to the minutest of particles, to finish the work in all righteousness. Adam, according to the determinate counsel of His will, was set at liberty with a free will for the performance of his duty.

“Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up or as if the shaft should lift up itself were there is no wood” (Is. 10:15).

Only the greatest of fools through the doctrine of Adam would even think of praising the inanimate object, bowing down to the stump in the ground or trusting in the wisdom of man. This is the mind of Adam. It is appealing to the natural mind as it is geared to and intended for the natural abilities of the flesh. Man cannot see the strength in the arm or the force of the impact of the axe but the effects of both are manifested as the wood chips fly and the tree falls. There is no power in the saw for while it sits in the shed or hangs on the wall it performs no assigned task as it passively awaits the craftsman’s call and the wild animals are not frightened by the sticks that lie on the ground until one becomes the staff of the shepherd. Each of these demonstrates that it is the one who has the strength, wisdom, skill and liberty of will who is the commander and controller of these implements and so it is with the creation of God.

He alone is the possessor of all power and by this power He caused all things to come into being when He said, “Let there be light”. He is the only King who rules and commands over all He has created and by the power of His immutable will everything happens precisely as He intended, purposed and foresaw. Now He has called His twelve together and He has given to them exactly what they needed to do what He has commanded.

“Whatsoever house ye enter into, there abide and thence depart”

He sent them to a specific people, the lost sheep of the house of Israel (Matt. 10:6), in the midst of the land of Galilee in the inheritance of Zebulun and Naphtali, so that the people who sat in great darkness might see the great light (Is. 9:2) and to preach the kingdom of heaven. They were given the freedom of the will to desire to do the marvelous works of healing the sick, cleansing the lepers, raising the dead and casting out devils, not by the power of the arm of the flesh but by the strength of the Spirit of Almighty God.

They were then told that they would encounter resistance because there were afore prepared a group of people who would not receive them. This did not happen after they had preached the Word and the people rejected the ‘offer of salvation’ because there is no such thing. Jesus told them that when they entered into a city or a house, having done neither any good nor any evil, that the purpose of God according to election might stand, where they were received remain and where they were rejected withdraw. He did not tell them to keep ‘badgering’ the people until they relented just to get these spiritual

solicitors to leave their front doors and move on to the neighbours house. He did not give them any tracts of pamphlets to pass out or any business cards for a return call. He said when a house is not worthy, depart out of that house or city and shake the dust of Adam off you feet. Adam has no right, inheritance or memorial in the kingdom of God. (Note that the dust that was upon the feet of these men as they walked from place to place was not shaken off if the house was worthy. This worthiness is because this was a place afore prepared of God for the reception of the disciples. (Yet another intricate part of the perfect will of God.)

Finally, Jesus told them that they were being sent as sheep among wolves. This was not to be an easy undertaking. The magistrates and the governors of the cities were going to arrest, beat and incarcerate the disciples who were doing the will of God. He told them that they would be brought before the governors and kings for the sake of the name of The Anointed Salvation of Yehovah and for a testimony against them and the nations. Not as a testimony to allure others to consider the love of God and ‘accept Him into their hearts and make Him Lord and Master over their lives’, NO, a testimony of the judgment and damnation of the Word of God against Israel and the kingdoms of this world.

Then they went out and did exactly as He had commanded. Twelve men with no prior experience and no abilities inherent to their Adamic nature preached the good news of the deliverance of Yehovah God for His people and the justice of His Holiness against all unrighteousness. No Bible college graduate or seminar scholar can preach this gospel anymore than a fisherman of a tax collector. They must be made to do so in the same manner that Balaam’s ass spoke the truth to his rider. Nor could these men perform any of the mighty works but first they have the power of the creator in them and the bondage of their will set free to desire these things. And so they departed and went through the towns, preaching the gospel and healing everywhere (Luke 9:6).

“And the apostles, when they were returned, told Him all that they had done” (Luke 9:10).

These were no longer called disciples because they were delegates who had been sent forth with orders and commissioned to perform a given task. They did not return gloating about the wonders of their hands, the number of converts they had made and the pledges they had secured for the continued work. They did exactly what Messiah told them they would do and all things ‘fell out’ precisely as He had ordained. Even Judas, the son of perdition, in the ignorance of his heart, rejoiced that sickness and disease fled before the name of Jesus and the devils were subject to His servant. But this neither

made him righteous or less a child of Satan any more than it made the elect righteous or qualified them as the sons of God.

The power of God is for His glory and He does not give or share His glory with another. His Servant, His Elect, is one with Him so He speaks the Word of God and performs His works. The same is true for the Bride. She is One in Him from the beginning. Her works are His works and the Word she speaks is that Word that became flesh and dwelt among us in the form of man. Therefore Her Works, which she has been created in Christ Jesus unto, are to the praise and glory of the Godhead. He is glorified in the works she does as He has glorified Her in the work He has performed and finished.

Judas did cry out before the throne that he had done many wondrous works in the name of Jesus but being a worker of iniquity, who performed the works of his father the Devil, he was cast out into utter darkness for he was never know of God. The labours of his hands, though ordained, empowered and authorized by the will of God, could not change him from a tare to a wheat, a fool to a wise man or a goat to a sheep of the fold of the Good Shepherd.

“For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them” (Eph. 2:10)

Your servant in Christ,
Elder) Chet Dirkes
December 22, 2014

# Luke 9:62

> "And Jesus said unto him, No man having put his hand to the plow and looking back, is fit for the kingdom of God".

Several had come to Jesus filled with good intentions desiring to follow Him wherever He went. Today this would be considered a successful evangelical outreach program but the Lord did not regard it as such. He answered the first young zealot of a scribe, who was more interested in venerated places and holy relics than the truth, by saying that the Son of man had no place here in this world to call His own. The animals in the wild had a more sure abode than the Creator of the universe in this world because His Kingdom is not of this world. There is no building that can hold Him, no people that can properly serve Him and no land that is suitable for Him to find rest. His building is His body, His people are born from above of the incorruptible seed and, having finished His work, He is seated at the right hand of the Father having entered into His rest. He knew the intention of the heart of the would-be follower and His answer dissuaded him from his quest. His intentions were earthly and his affections were not set on the things from above.

The second individual is contacted by Jesus with a command to "follow me" but he answered the Lord that he had other pressing engagements that precluded him from following. It was not that he did not want to follow Jesus or that he was offended by the work, it was that the love of family, society and inheritance was more important to him that the abandonment of the things of this world. His heart was drawn out after the prestige and comforts of life rather than the simplicity and privation of following the Master. Jesus answered him with a stern rebuke for his intentions, his family and the business of man are for and must be attended to by those who have not the life from above. He commanded this unknown person to preach (be a messenger for) the foolishness of the gospel of the kingdom of God and leave those things of this present evil generation to the children of the world. Those who are dead, having no knowledge of the truth, no part in the inheritance of light and no memorial of the finished work, need attend to the matters of the dead as the "children of this world are, in their generation, wiser than the children of light" (Luke 16:8). The children of the kingdom of this world are the subjects of the prince of the power of the air, the spirit that now works in the children of disobedience, and they have been assigned the tasks of this world, wherein they find sustenance and contentment.

Those who walk by the faith of the Son of God are strangers and sojourners in a weary land wherein they find no peace, nothing to satiate their souls and no resting place. Despite all carnal logic and tangible reasoning, they find a hope in things unseen that is manifested to them by faith. Even when the allurement of this world and the needs of the flesh ensnare them and they are drawn away after the lusts of the flesh, they yet know that they are not of the indigenous people of the land for their affections have been set on things from above. This young man was commanded of the Lord to leave what he desired and do what seemed simplistic, foolish and unpopular. If this be true, then why are today's religious endeavours so popular, so convoluted and profitable?

The third individual had a desire to follow Christ and, although he was not interested in his earthly inheritance, he did place great importance on going to his own house, renouncing the things of his life and removing himself from his family and friends. This is comparable to Jehu calling out to others to 'come see my zeal for the Lord'. It is a public statement of identification of piety and commitment. His desire was to go and let everyone know that he was abandoning them, their ways and unbelief and that he was following Jesus. How righteous this is, to announce that, 'I am holier than you and I have put off the former ways of life and have decided to follow Jesus'. But rather than embracing this wonderfully enthusiastically worker, Jesus rebukes him and condemns his manner.

If the time of year were upon us in the days gone by and we observed a farmer in the field, readying to plow the ground and plant his crops but he had no horse, oxen or mule before him to draw the plow, we would shake our heads in disbelief as to the success of his endeavours. If he had no plow we would think him unprepared as he wasted the time walking behind his animal without the proper tools. These things may be quickly rectified and the project engaged. But if we observed the horse, the plow and the farmer, ready to plow, we should be able to assume that the job shall be at least undertaken and have good cause to anticipate the results. But what if the farmer was facing the wrong way? What a sight it would be if the farmer was walking and pulling with all of his might, in opposition to the direction of the plow and in conflict to the power of the animal before him. This foolish individual would be scorned and laughed at being unfit for the job. He does not know what he is doing, he knows nothing of the mechanics of the job at hand and he is well convinced that his way is the correct way of performing the task before him. He anticipates success and is completely at ease with his work ethics. And thus Jesus says to this person who desires to follow him, if you take hold of the plow and are facing the wrong way, fighting against the power and ignorant to the job, you are not suited for the job.

Is this a completely hypothetical statement by Jesus or is this a very real and ever present condition? Jesus was instructing His disciples as they journeyed toward Jerusalem for His crucifixion, that when they see such a thing they will recognize the person and the work being attempted. If one is in any way, shape or form, going or attempting to go contrary to the simplicity of the gospel, wherein they introduce their own power, their own ways and their own zeal for the Lord, the conclusion must be that they have not been appointed thereunto. If any man preach another gospel than that which was once delivered to the saints, if he has a new and better idea about how to facilitate the will of God or if he scoffs at the old landmarks of the immutability of a sovereign God then he is unfit for the kingdom. It is not that he is unfit for that job and another position must be found for him, for this one is not been outfitted for the kingdom of God. He has not been afore prepared unto the glory of the kingdom, he has not the Spirit of God within him, causing him to walk according to the statutes of God, therefore he is none of His.

Only a child of the King has the regal rights of the kingdom. The fist born of the King stands as the heir of the throne and the next ruler of the kingdom. He is trained in the art of politics, diplomacy and is well schooled in the policies of his father, the King. No one may usurp this position and no one is entitled to the throne but the legal heir. So the Son of God is the heir of God and of His Kingdom. He is the firstborn of many brethren who stand as heirs of God and joint heirs with Him being of the house of the first born. These only have the Spirit of God within whereby they know the mind of God, understand His will and walk according to His statutes. They are the only proper ambassadors of the good tidings of great joy of the Kingdom of God.

Now does this mean that when one has taken the plow in hand and is looking forward he is to be considered ‘worthy' of the kingdom? Not at all. It means that when one, who has been ordained of old, has been given to take the plow in hand and is made willing in the day of His power to be committed to the work before him, it is because he has been accounted worthy (well placed) of the kingdom. The work does not endear one as being worthy, God has afore prepared, outfitted, assigned and engaged only those who are worthy of His kingdom in the work of the kingdom. Only those who have been joined unto Him from before the foundation of the world, set apart for the work that He has assigned, consecrated to the work of the sanctuary, adorned with the garments of salvation and anointed with the Holy Spirit, having been made acceptable in the Beloved are worthy of the kingdom of God. These have been assigned a path to walk and a race to run by Jehovah our God and the steps of that path are ordered of old and the race is run with patience. God has designed an earthen vessel that is suitable for the course to be traveled, He has properly equipped this tabernacle of clay with all necessary

components, revealed at the appropriate time to accommodate the tasks to be performed and He has, in the appointed time, empowered this vessel to act commensurate to His will for the good of the seed born from above.

He has filled His children with the knowledge of His will in all wisdom and spiritual understanding that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God (Col. 1:9f). He has properly assigned each of His children a time of habitation and has lovingly placed limitations about them, hedging in their way with hewn stones. This is not for men to see or for the admiration of the people of the land or the inhabitants of this world. To them the preaching of an Almighty Sovereign God who does whatsoever His heart desires, manifesting His eternal love for His chosen people and His just hatred for the wicked, is complete an utter foolishness and those engaged in such things are equally as foolish. Some have openly despised the good news and have discarded it as inappropriate for their cause while others feel that it needs just a little help from the logic and intuition of Adam to make it work. One may look at the plow and the field and walk on by seeking more prestigious employment while another may take to the plow, facing to the rear, thinking himself profitable to the work of God.

Every child of grace while in the tabernacle of this dwelling, looks forward to the time when, with untrammeled eyes, they behold the glory of God. They hope to hear Him say “well done thou good and faithful servant, enter into the rest prepared for you” but thoughts, desires and actions betray them here and now. When the lust of the flesh is empowered to conceive and bring forth the sin that dwells in the members, there can be no other conclusion but that this one is not born from above. When the allurement of this world is made so enticing that they are drawn to it like a dog unto the vomit, they groan in the agony of failure and embarrassment anxiously hoping that their fellow travelers never learn of their true nature. But this is the way of all who have the warfare within. These have been accounted worthy of the Father to suffer not only the hatred of the world but the vanity of the flesh unto the day of His coming. They are worthy of the hire that He has assigned unto them and walk worthy of this vocation in all meekness and long-suffering because He has so ordained that they be conformed to the image of His Son.. The manifest token of their being worthy is that they suffer for His name sake, not after the nature of Adam, but because they are strangers and sojourners in a foreign land and dwell in the midst of an evil generation.

When John was in the Spirit on the Lord’s Day, he saw in heaven that the books were brought forth and NO MAN was worthy to open, read or to look upon them. As he wept, the messenger of Jehovah told him that there was ONE who was worthy, not because of

what He had done but because of who He was. The Lamb was worthy and therefore He not only opened the books and read them but He stood as He had been slain from before the foundation of the world. Since He was worthy of more glory that His servant Moses and since He is the Federal head of His people, they also stand worthy being sons of God. They have the same glory that He has with the Father as they stand as joint heirs with the Son of the kingdom of God.

Brethren rest assured that the Church of Jesus Christ, His body, His temple, His Bride has been built upon Himself, that Rock of all ages and all His people, shall come from afar and build in the temple (Zech. 6:12-15). There shall never be one building in the temple of Jehovah who is not properly placed there and perfectly performing the station assigned unto them and there shall never remain a work undone. Each one of His people has a certain and specific place in the body, that Holy habitation of Jehovah being fitly framed together wherein the walls are salvation and built of living stones. Each one has been given all things necessary during the time of this habitation to complete each and every good work they have been afore ordained to and created in Christ Jesus unto. None shall fail to perfectly finish the works that have been finished from the foundation of the world and none shall have the praise of man for Adam cannot see the things of the Kingdom. There shall never be any flesh and blood in the Kingdom for this is not the inheritance of Adam and this Kingdom is not of this world (and never shall be).

Therefore, weary brethren, run with patience the race that is set before you, looking unto Jesus the author and FINISHER of our faith. The labourer is worthy of his hire for it is God that works in His elect both to will and do His good pleasure and He, that has begun this good work, shall perform it unto the day of our Lord.

Your servant in Christ,
(Elder) Chet Dirkes
October 14, 2012

# Luke 11

“Hallowed by thy name”.

Man has the unquenchable desire to venerate things and worship them. God hid the body of Moses for this very reason for the children of Israel would have hallowed the man and worshiped his dead carcass. The children of Israel worshiped the cow manure that fertilized their fields, poured out drink offerings to the stars of heaven and taught the traditions of the elders as the doctrines of God. None of which is truly ‘holy’ even though it had been set aside and esteemed as such. The same is true for the name of God. It is not holy because man sets it apart or designates it as such but, because God is Holy, so His name is consecrated, sacred and hallowed. Many Jews today will call God ‘Ha Shem’ rather than attempt to pronounce His name and they do so because they believe it is to Holy for man to say. (Since His name was given to Moses to tell the children of Israel who it was that sent him, I doubt that Moses said “Ha Shem” sent me but rather said “Jehovah” or however it is pronounced, sent me). Man abstaining from mentioning the name does not make it Holy and nothing man can do can make God any more or any less than he is, which is, The Lord God Almighty.

God sanctified and hallowed the Sabbath when He rested after the completion of His work of creation. He hallowed the Tabernacle and the furniture therein as each was a type and figure of Messiah that would come. He said His name was Holy as were all the firstborn of the house of Israel, the shew bread, the temple that Solomon built and the heave offering. He had hallowed them all unto Himself consecrating them for His name sake. He alone is the King and His word is true and the cry of the Spirit within a child of grace that calls forth, “Abba Father” is not granting Him permission to be Hallowed but has come before Him because His name is hallowed. This is the one who spoke and all things became as He intended. The word of His power created all things and by Him all thing consist. He has performed the intentions of His heart and as He has spoken so it has come to pass. This is the one whom the children call “Our Father which art in heaven”. The prayer begins at the altar in the smoke of the incense which ascends before God and when the Spirit cast them down to the earth and grants an utterance which cannot be heard, they return again to the One who sits upon the altar from whence they came. This is why He knows the question and has given the answer before the petition is made.

When Korah, Dathan, Abiram and On stood against Moses and Aaron with 250 renown people of Israel, they told them that they took to much to themselves. After all, the

whole congregation was hallowed and Jehovah was in their midst, so who made you, Aaron and Moses, the final say and the word of God? God told Moses to have these 250 men bring forth censers, put fire in them and set them before the Lord, and whom the Lord chose on the morrow, he shall be holy by the word of God. After Moses and Aaron were shown to be chosen of Jehovah and the earth opened up and swallowed Korah and his people, God told Moses to take the censers from the fire and scatter the fire yonder, "for they are hallowed". Then He told them to take the censers of these sinners and make broad plates to cover the altar because they were offered before the Lord therefore they were hallowed. And this was to be a memorial to the children of Israel, "that no stranger which is not of the seed of Aaron come near to offer incense before Jehovah". The right of offering the smoke of the perfume of the incense before the throne of the Mercy Seat belonged exclusively to those who were of the seed of Aaron, 'the bringer of Light". Those who were the heirs of the priesthood whom God had consecrated for the work of the ministry and had made priests unto Himself are the only ones to whom the fire, the censer, the incense and the memorial are given. No man has this right of access or the privilege of service and as it was in the type so it is in the reality before the throne in heaven. The seed of the true High Priest have been set apart by faith and the Holy Spirit in Christ Jesus, the very God of peace and no stranger who is not of that seed can even attempt to approach or beg an audience. Each child has been washed and made kings and priest to God by God the Father and when the Spirit, who has the mind of God, grants this most precious gift of intercession to the one who has been born from above, the natural man cannot understand or perceive it. The power of the Spirit may be demonstrated by the flesh just as the ass that Balaam rode spoke at the presence of the Angel of the Lord, but the Spirit is not impressed with the motions of the flesh.

The cry of the Spirit is to the ruler of the universe for that which has been assigned to each child for the particular day. The just live by faith and not by sight. God grants to them that which is necessary for the day including the sustenance, the trials and tribulations and the grace which He has granted. He has tailor made each according to His good pleasure for each child in particular and for His purpose which He purposed in Himself. He then grants the prayer of the saints to come forth by the intercession of the Spirit, "Give us day by day our daily bread". Not only the sustenance for this frail earthen vessel as He did with Elijah and the widow at Zarapheth but the daily provisions of that 'Bread of Life' which was typified in the shew bread of the tabernacle. Each day the bread was set out fresh and the bread of yesterday was for the provision of the priests that served the temple. The Servant of God has built His temple and His children, who have come fro afar, build within and He provides for them the Bread of Life.

Jesus did not instruct His disciples to give God permission to bring forth His kingdom, nor did he say that when His disciples had properly performed the ‘great commission’ God would bring forth His kingdom. He said that the kingdom is come and He did not make any distinction between the kingdom of Christ, the kingdom of God, the kingdom of heaven or the kingdom of light for they are ‘thy kingdom’. There is one King and He is the Lord God Almighty. He is seated upon the throne and He rules over the kingdoms of the world, giving them to the basest of men, and His will is performed on the earth as it is in heaven. No one in heaven needs to give God permission to rule or has any control over His will. Here on earth, Satan and all his children are under the command and control of the will of God fro He has put it in their hearts to fulfill His will and give the kingdoms of this world unto that beast and great dragon. His will is performed in the armies of heaven and none can stay His hand.

The love of the Father for His children is singular and eternal. As He grants and commands so they do because they love Him and keep His commandments. His Spirit communes with their Spirit in the sweetness of spiritual things and His children commune with Him through the same Spirit with groanings and utterances which cannot be heard by the natural man. “But thou, when thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly” (Matt. 6:6).

Your servant in Christ,
(Elder) Chet Dirkes
February 13, 2011

# Luke 12:1

> "He began to say unto His disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy,"

The Anointed Salvation of Yehovah had spent three years walking the countryside going from town to town preaching the acceptable year of the Lord. He spoke the Word of God and performed all things which were written of Him in the Law and the prophets as the fullness of time had come. Here, in the end of the world, He was followed by His chosen twelve, an host of disciples, a multitude of sight-seers and the religious elite of the land. These renowned men had ascended to the pinnacle of religious importance and prominence because they were convinced they had discovered a way in which a man may indeed keep the Law of God as given unto Moses in the mount. They were well trained, disciplined and practiced in the art of rituals, traditions and ceremonies that convinced them of their purity while demonstrating to others their piety so that when it came to the righteousness of the law they thought themselves, blameless. Men such as Saul of Tarsus dedicated their entire lives to the pursuit of perfection as proposed by this esteemed group of distinction and separation (Pharisee). Jesus, however, was not impressed.

The Law of God as presented in the mount was a demonstration of the tangible representation of the heavenly reality of perfection and Holiness. The carnal patterns were never intended for the cleansing of the natural man before God or the justification from his sinful ways. Adam was concluded in sin or inability (Gal. 3:22) before he was created by Yehovah God, "as it is written, there is none righteous no not one: there is none that understand there is none that seek after God" (Rms. 3:10), that the promise might be of faith and not of works. God never gave anyone an opportunity to be obedient for all of His works were intended to demonstrate that no flesh shall ever be justified in His sight. These men called Pharisees were attempting to show God that He was wrong as they strove daily to manifest their own righteousness by keeping the commandments.

The commandments that these men were observing were at best the 'types and foreshadows' of things to come and not the true Law of God. This Law can only be kept by those who have been born from above of that incorruptible seed which cannot fall short of the glory of God. Moreover, this Law is kept in perfect righteousness by all that

are born from above in their head in whom the fullness of the Godhead dwelt bodily. He came to do the will of the Father which is to give the kingdom unto His children (Luke 12:32). He spoke the Word which the Father gave Him, He completed all that the Father had given Him to do and He came not to do His own will but the will of Him that sent. He made Himself of no reputation that He might be obedient to the Law as a servant in the likeness of sinful flesh, to condemn the law in the flesh. This was contrary to those who were convinced that they were the rightful heirs of the kingdom of God.

The Lord of glory had manifested Himself before the people of this world as an uneducated son of a carpenter and yet as He taught, “the people were astonished at His doctrine for He taught them as having authority and not as the scribes” (Matt. 7:28). This caused the ruling religious elite to take notice and to seek out this new voice that the people were hearing. They did not like the fact that John had appeared in the wilderness with a baptism unto repentance (John 1:24). They had never heard of such a thing and, while they had various washings in the daily routines of their ceremonial rituals, they had never heard of a washing like unto this one. Therefore they came to John to judge the validity of his claim and, if it was found to be advantageous to them and their cause, to add it unto their repertoire. John sharply rebuked these men of distinction and accomplishment by demanding “works meet of repentance”. He was not impressed with the outward demonstration of their own interpretation of righteousness for He was taught of the Spirit that true repentance is of a “the sacrifices of God are a broken spirit: a broken and a contrite heart, God will not despise” (Ps. 51:17).

Jesus came, being baptized by John, preaching the kingdom of God. This greatly disturbed these same men for they had been given to receive the teachings of a kingdom that was quite different from that which Jesus was teaching. Jesus was completely aware of that which He had given them to believe and He knew of their fervor and zeal for this idea of a kingdom. He came to the house to eat and many publicans and sinners came and sat down with Him and His disciples. This enraged the Pharisees who asked His disciples why He ate with such unclean common people (Matt. 9:11). This was a testimony to their distinction and separation.

The nation of Israel had been admonished of the Law not to be entangled with the nations of the world neither giving their sons and daughters to marry nor taking of the Gentile nations for their spouses. This had grown to the practice of an obligatory religious segregation so that if a Gentile was to walk into a room, they who are of the ‘chosen people of God’ were to remove themselves lest they be tainted. This doctrine was extrapolated from the words of the prophet Haggai (2:12) according to the carnal logic of man. They concluded that the natural man could remain ‘clean’ if he had no

contact with that which was unclean and so they inquired why Jesus ate with “publicans and sinner”? Jesus responded that they which are whole do not need a physician. He did not deny the uncleanness of those He ate with but rather denounced the assumption that these Pharisees were any different.

These men through their private interpretation of the scriptures and their personally contrived duties had concluded that they were not like other men, especially those who were sinners of the common type. They were ready to expound upon their good deeds which they were completely convinced they had performed and they were admonished to make an open demonstration of these before all men. They fasted at certain predesignated times, with sad countenances and disfigured faces, that they may be seen of others; Jesus said they had achieved that which they were seeking, the acknowledgement of man.

They were religious in the observance of calendar days venerating certain ones for the performance of various customs, traditions and benevolent activities. When they observed that Jesus not only did not hold to the same standard as they did but He taught His disciples contrary to their understanding of the Law, they “held a council against Him, how they might destroy Him” (12:14). They did not know that they were indeed afore appointed by the determinate counsel and foreknowledge of God to be the sinful hands which would take and slay the Lamb of God. They were totally convinced that they were keeping the Law of God perfectly from their youth upwards and were entitled to admission into the kingdom of God yet they were all “brute beasts made to be taken out and destroyed”.

These men also prided themselves in their relentless reading and studies of the sacred text. They concluded from the writings that no prophet was foretold to come out of Galilee and that Elijah must first come before He who was Messiah. To the best of their logic and understanding, this Jesus was not qualified to be a prophet and His heritage and actions disqualified Him as Anointed; thus they came to Him and required a sign. Healing the sick and raising the dead were insufficient demonstrations of His authority and no man could refute His doctrine yet an open demonstration was demanded. Jesus did not accommodate their wishes but rather openly rebuked them and called them “an evil and adulterous generation seeks for a sign and there shall no sign be given but the sign of Jonas” (Matt. 12:38). Even today the religious world cannot see the beauty of the sign of Jonas for it does not fit into the design of their building or the desires of their needs.

Thus the Anointed Salvation of Yehovah was constantly confronted by this pious religious group of people who were at peace with their station before God, confident in

the righteousness of their deeds and boiling over in their attempt to make set examples for others to follow. They made elaborate pageantries when they “compass land and sea to make one proselyte and when he is made you make him twofold the child of hell as yourselves” (Matt. 23:15). These ‘learned’ men (Scribes) made stupendous presentations of outward appearances for the eyes of Adam to see; “which walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at the feasts; which devour widow’s houses”. They stand on the corners and make long prayers of great swelling words for the ears of man to hear “and for a shew make long prayers: the same shall receive greater damnation” (Luke 20:46).

This greater condemnation is to whom much is given for of them is much required (Luke 12:48). This is that house that is built upon the sand and when the storm comes, great shall be the fall thereof (Matt. 7:27). This is the condemnation of the ministration of death which if a man do, he shall live in them (Lev. 18:5) and this is the guilt of all who have offended in one point and are therefore, being shapened in iniquity and conceived in sin, guilty of the transgression of the entire Law of God (James 2:10). Thus the nation of Israel was given the covenant and the ordinances of the pattern of heavenly things and of them was demanded that which was just yet; “Jerusalem, Jerusalem which killed the prophets and stoned them that are sent unto you: how often would I have gathered your children as a hen her brood under wings but you would not! Behold your house is left unto you desolate and truly I say unto you, you shall not see Me until come when you shall say, Blessed is He that comes in the name of the Lord” (Luke 13:35).

And now, after three years of these open displays of carnal logic, attention to the weak and beggarly elements of the world, outward ostentatious appearance and disproportionate piety, Jesus, in the midst of ‘an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Be alter and mindful of the love, zeal, passion (boiling over) and fermenting of the distinction of separation for it is pretense’. He did not hide away and take out a full page add in some local newspaper to set forth His opinion on the matter and He did not solicit the help of anyone of the children of the dust. He spoke of the arrogant insolent pride of creature to presume upon God that there was something of worth and value in the nature and spirit of the vessels formed from the dust of the earth. He did not say these things because it was time for Him to refute the arguments of these men or to show forth their errors. He spoke these things for they are the very nature of Adam and every child of grace is subject to the same vanities of this habitation.

“Woe unto you scribes, Pharisees and hypocrite…” (Matt. 23:25)

The men of these groups stand in representation of the inherent nature of man. Adam desires to be learned (scribe) and become wise because Eve saw “a tree to be desired to make wise” (Gen. 3:6). He was a creature that was fashioned to follow after the desires of this world and the ‘passion’ or ‘boiling over’ of that zeal (leaven) consumes every moment of his life. He was created a gregarious being yet he imagines himself to be distinct and separate from his fellow man. He is deceived by this arrogant pride of his heart as he is driven to think more highly of himself that he ought and imagines himself zealous for God. This is the basis for the doctrine of Adam and has been at the root of many conflicts and wars.

Jesus told His disciples that the understanding of the natural mind was that if the outward appearance was pleasing then all is acceptable. Samuel acted in this manner when he stood before the sons of Jesse, but God told him not to look on the outward manifestations for the chosen of Yehovah cannot be identified by the outward man (I Sam. 16:11). Herein is wisdom to know the number of the beast, which is the number of man.

Beautiful sepulchers and decorated tombs cannot change the fact of the death within neither can the outward manifestation of zeal and obedience demonstrate eternal life. The worship of God is in Spirit and truth and since all men are liars and do not know the truth, what the eyes of man see is immaterial to the work which Yehovah God has done. Thus the contradiction of the inability of the outward man in his confinement to this world and the perfection of holiness of the inner man who delights after the law of God which exists in the Adamic nature of every child of grace as they are made partakers of flesh and blood. The scribes and Pharisees are not groups of men that should be shunned and avoided but rather the representation of the pretense or seething pot of the pride of man. The hypocrisy is the playing of a part in pretense of a facade and denial of the truth. It is Adam’s constant attempt to present himself before the throne of God and claim acceptance in his apron of fig leaves, Jehu’s cry of “Come see my zeal for Yehovah” (II Ki. 10:16) and the plea of the ‘workers of iniquity’ who say “Lord, Lord have we not prophesied in Your name? and in Your name have cast out devils? And in Your name done many wondrous works?” (Matt. 7:22). This is also the pride of the heart of Esau that wars against the children of grace; Thus Jesus admonishes His disciples to be aware of this characteristic in the flesh.

“Keep back Your servant also from presumptuous, let them not have dominion over me” (Ps. 19:13).

David was taught of the same Spirit of God. He knew what this “boiling” or “seething” was for he was given to see the bondage of the corruption of the body of this death. He

acknowledges the fact that man cannot know his own ‘inadvertent demonstration of his inability to measure up to the standard of the perfection of holiness of God’ (errors) and thus he is given to pray unto the Sovereign God, who rules and commands, to purge him of these ‘hidden’ matters. He is taught of the Spirit that this is the very nature of man which he has been created of God with and cannot control. He also knows that this carnal nature by which he is drawn away after the needs and desires of the flesh is inherent to the existence of the earthen vessel. Thus he begs Almighty God for His mercy and earnestly petitions that this lust of the flesh not be empowered to reign over him.

This is the pride by which the heart of man is deceived and caused to strive by that which is right in his own eyes. It is the arrogance of the natural man that seeks after that which he does not have in order to make himself better. It is the insolent nature of man which leads him to have contempt for the way things are and the hope for a better tomorrow as Adam concludes what things might have been and laments what things should have never happened. This is a temporal limited mind which is driven by carnal logic as he strives to make himself wise enough to correct those things which are for indeed the god of his mind is insufficient. This is why a messenger from Satan was given to Paul; that he might not be exalted above measure (II Cor. 12:7).

“For this cause we also, since the day we heard, do not cease to pray and desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding” (Col. 1:9).

Since God has filled the minds of the sons of man with the things of this world so that they cannot find out the work which God has done from the beginning it is only reasonable to conclude that it is not God’s intent for man to know His ways. He is not obligated to explain Himself to His creatures and He has no interest in a public opinion poll of how He is doing. God sits in heaven and rules over His creation bringing to pass that which He has purposed in Himself. He needs no assistance and He asks no counsel for He is God and there is none greater. He has predestined the times of habitations, the stations of life, the paths that should be walk and the labours assigned to each portion of His masterpiece to cause all tings to function in complete harmony according to the good pleasure of His will.

This is contrary to the mind, reasoning and understanding of the creature unto whom He has assigned to labour all the days of his life. God commanded that Adam would eat his bread by the sweat of his brow as he was sustained by the fruit of the field. It is therefore logical that man conclude, in a demonstration of his arrogance, that all he has is a produce of the work of his hands. Thus the inherent nature of the children of the dust is

to worship the creature with all his natural abilities and to strive to improve them with training, education and practice. This is a Pharisee.

The children of hope however have not so learned the Anointing. As the light of His glory shines into the heart of flesh of His people (for He has been removed the heart of stone) the beauty of His Holiness is communicated from faith to faith. The darkness of the ways of man are also illuminated as the pure commandments of Yehovah enlighten the opened eyes of they who once were blind but now they see (Ps. 19:8). The prayer of the Apostle was that the Spirit of God would continue to illuminate the pure hearts and minds of His people shewing them the contentment in His ways and the peace of His sovereignty over all things.

The wisdom of this world is precluded from the knowledge of God by the decree of God in His creation. They who seek to know the Lord through their learning (Scribes) do indeed separate themselves (Pharisee) in their ascension to the lofty heights of knowledge but by the wisdom of this world they cannot know God and the preaching of the cross is foolishness (I Cor. 1:21). Therefore in the acquisition of the knowledge of this world is much sorrow as the Spirit teaches His children the vanity of all things. This is not to say that God's creation is worthless for He has created all things according to the intent of His desire, therefore everything serves the purpose of God in the performance of His will; but nothing is added unto God. He is not made a greater God through worship nor is He raised up to a higher plain of existence through the works of His creation. He is God and there is no other and while man is busied observing the outward appearances of the universe, God knows the heart, mind and spirit of His creatures and them that are His.

They which are born from above have the Spirit of the fullness of the Godhead dwelling in them. They are given to know and understand, not by the faculties of the flesh or by the instructions of fellow earthen vessels that envying and strife, confusion and every evil works proceed from the wisdom that is earthly. They also know that when these attributes of the dust are revealed daily in every thought, word and deed, they are drawn away after the arrogance of the flesh to attempt to rid themselves of this menacing enmity; "for to will is present with me but how to perform that which is good I find not" (Rms. 7:18). Yet they find they are without the strength to suppress this inveterate foe and thus they cry out unto the Lord, who is able to save. God has indeed empowered the pride of man to teach His children in all wisdom (for they know the number of man) and spiritual understanding (for we wrestle not against flesh and blood) that this world is not their home for they are strangers and sojourners in a foreign land. He has brought them low into Canaan that they should see and know the people of the land who dwell with

them and understand that they live move and breath, not by the will of man but by the power of God. Thus they groan waiting for the manifestation of the sons of God.

“But the wisdom that is from above is first pure, then peaceful, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace” (James 3:17).

The Pharisaical nature of the earthen vessels is to present that counterfeit representation of the second river in the land of Shinar. It is unstable as water and tossed to and fro with every wind of doctrine. It strives for the approval of fellow children of the dust but within is hypocrisy and guilt. These are they who are “presumptuous, self willed”, “sporting themselves with their own deceivings while they feast with you; having eyes full of adulteries and that cannot cease from sin, beguiling unstable souls and heart they have exercised with covetous practices; cursed children” (II Pt. 2:13f).

Jesus was not teaching His disciples to hate these groups or to take up arms against them. He was teaching that these groups are a demonstration of the vileness of the corruption in each member of the Adamic family. His Spirit shows His people their weakness in Adam as they grow in the grace and knowledge of His will.

Your servant in Christ,
(Elder) Chet Dirkes
September 13, 2015

# Luke 12:22

> "Therefore I say unto you, take no thought for your life, what you shall eat neither for the body, what ye shall put on. The life is more than meat and the body more than raiment."

The opponents of the sovereign will of God will often accuse those who believe in His predestination of all things, of teaching a lazy attitude toward life and complacency toward sin. They will say that the subject sounds good but it is not practical and has no place in a growing church. "Preaching that 'stuff' will dry up the church and chase away the young people" is the cry of the ignorant fool who denies that this is His church and His Word abides in truth. And to those who only do lip service to this precious doctrine it is an illusive theory that gives the 'learned ones' something to think about and discuss in private.

God set forth in the types of the old covenant an example of the provisions that He has made for His people. Exodus 28 sets apart the bringer of light (Aaron) and his sons as the priests of the Lord. They are separated from all the world and from the house of Israel for the purpose of the work of the sanctuary. Before they are born they have a job waiting for them from 20 years old and upwards and they can never escape this assignment. They are given clothing to wear that is made by wise hearted men in whom God has placed the spirit of wisdom, that is specific for the work they have been called to do. They are given food to eat which comes from the sacrifices that the people bring to the tabernacle. They are sustained by the sins of the people in the work of making an atonement for the sins. They are given houses and cities which they did not build, that is to say, not made with (their) hands, and live in the assigned places given to them by the law of God. If this be the type or the pattern of the heavenly things, then all must be true in the anti-type or the fulfillment of those whom He has washed with His precious blood and made priests and kings unto our God (Rev.1:6). These have been chosen in Him from before the foundation of the world, clothed in fine linen pure and white, which is His imputed righteousness, and have a tabernacle, not of this dwelling, eternal in the heavens. They have no inheritance with the people of the earth and they delight in the law of God after the inward man. They have a table prepared for them which is the altar of God (Ez. 41:22) and they live by eating the body and drinking the blood (John 6:60) of the perfect sacrifice, the Lamb of God, Jesus Christ. They live because He died.

But what about every day life? God has assigned unto all mankind a labour and a course to walk that is in this world. Just as He outfitted the priests of Levi to perform the duties of the service of the tabernacle, so has He outfitted each and everyone to accurately perform the labour that He has assigned to them. And to His chosen few, the remnant according to grace, He said, do not be anxious about food, drink and apparel. “For all these things do the nations of this world seek after” but the children walk by faith and “your Father knoweth that ye have need of these things”. The example of the filthy scavenger bird, the raven, which does not sow or reap and has no storehouses or barns yet is fed by the hand of God, demonstrates that God brings forth one to die that one may live and raise it’s family, and yet has been ordained to supply the needs of His servant Elijah. How much better are His children whom He has redeemed unto Himself that these?

Can anyone add to his statute on bit? Or has God prepared each earthen vessel, which His children have become partakers of, to His specifications and for His purpose, so that they may accomplish His will? With such a perfect work by the hand of God, why would we want to add to it? Only because we are in the bondage of this corruption waiting to be delivered.

The Lilies of the fields represent His bride (Song 2:2) whom He has granted to be adorned as a bride for her husband in fine linen pure and white. She does not spin or toil and yet she is arrayed in a garment far greater that the cumulative riches of Solomon. These are not the works of her hands but have been provide for her by the One who is the Spirit of truth and wisdom. If God has so dealt in type with the grass of the field what has HE done to His true bride and how has He sustained her while she is here in the tabernacle of this dwelling?

Brethren let us be not of a doubtful mind to think that the sovereignty of God’s government does not include what we should eat and wear but let us, by the grace of our God, having food and raiment, therewith be content. And may the Spirit grant us that whatsoever state we are in, therein to be content that our Father in heaven knows our every need and every good and precious gift comes down from above.

Your servant in Christ,
(Elder) Chet Dirkes
August 8, 2010

# Luke 15:1

"Then drew near unto Him all the pubilcans and sinners for to hear Him."

Jesus was approached by the unwanted and discarded of society because they had an earnest desire to hear Him. There is no further explanation given about this group but two things are certain; they are loathsome and despot according to the world and they have an ear to hear the truth.

This gathering offended the beautiful people of the social scene and they murmured. They did not come unto Jesus and request an explanation because they were blameless. They did not soil themselves with the sinners because they were the righteous and for one to come, preaching the kingdom of God and consorting with commoners, was irreconcilable to their concept of holiness.

Therefore Jesus sets for a parable for the publicans, the sinners and the Pharisees and Scribes to hear. He did not set forth three parables, one of the sheep, one of the coin and one of the son, but He set for a parable, therefore all elements speak to the same truth. His words are meant for judgment against the wicked and comfort to the weak and weary travelers. He begins by asking, "What man of you". This appeals to the logic and pride of the natural man in Adam. To the righteous the idea of not showing forth mercy and compassion for one gone out of the way would tarnish their brilliant armor. To those who were poor and heavy laden the idea of having a possession of sheep and being a person of wealth was only a dream. But notice the question. Jesus not only asks if one would leave and search for that which was lost but also asks if they would leave the 99 in the wilderness. Why would any good shepherd leave his flock, unattended and vulnerable, in the wilderness? Jesus, The Good Shepherd, did not. He led His sheep to a pasture wherein was a feast of fat things upon His Holy hill. He led them beside the still waters and made them to lie down in green pastures. So even with the attempt to justify themselves by asserting that they would leave the 99 and search for the one, the Pharisees condemn themselves. Notice also that after the one who was lost had been found, by the shepherd and not by any other means, there was rejoicing for the one but

nothing more is said about the 99 left in the wilderness. The rejoicing is not in this world amongst the indigenous inhabitants of the land but, in the tabernacle of the Shepherd, in the presence of those He loves (‘philos’ – friends) and those of the same country (‘geiton’ – neighbor) He carries the lost sheep, the sinner unto who repentance was given. He left the 99 in the wilderness, He went forth to seek and to save that which was lost, He found that which was lost and gave repentance to His chosen one and there was rejoicing in heaven.

Anyone who had 10 pieces of silver was to be considered a person of wealth and to set aside nine of those ten pieces to look for one is not financially sound. But when it is found again nothing is said about the nine that were left nor about the fact of the maintaining of the fiscal status. Rather, again, she who had lost the treasure of great price, worth more than the other nine combined, called Her loved ones and those of the same country and in the presence of the angels in heaven, Mother Jerusalem rejoices over the sinner who has been granted repentance.

Now to this renegade son. He first claimed the right of sonship and demanded the portion that was allotted to him. He was the younger of the two sons and had no right in the inheritance of the first-born so he would take his leave and fulfill his lusts and desires in a far country. He did not vanish from existence or drop off the face of the earth into the deepest darkest recesses of the world, he went to a ‘remote place with limitations’. His course was not left for him to find out or to develop for it is not in any man to direct his steps, even though he has goals and plans in his mind. This younger son was dispatched on a journey with sufficient supplies and appetites to lead him to the point where he desired to fill his belly with the husks that the pigs were eating, but no man would give it to him.

“And when he came to himself.” At this low point in his journey he did not become a child, he was not reborn to become a son and he was not regenerated. He knew he was a son, though not worthy, he knew the dwelling place of his father and he knew the state of affairs of that abode and repentance was given him for all that he had experienced and done. He knew that he had failed to measure up to the standard of the holiness of his father and that he no longer had any right to stand before his presence but, if his father would have him, he could work for him. When it was revealed to him that the things of this world could not satisfy the desires of his soul nor comfort his spirit, he that was lost repented and lived again. He became dead (separated) when he partook of flesh and blood but in the fullness of time, repentance was given to him.

This is the work of the Spirit of God. Nothing any man could think, speak, do or write could bring on this revelation for only the Spirit of God can, “Cry aloud, spare not, lift

up thy voice like a trumpet and shew My people their transgression and the house of Jacob their sins" (Is. 58:1). Even though there were those who sought the Lord daily and followed after the ordinances and delighted in approaching God, they did not know their sin nor confess it before the throne of Jehovah. Saul of Tarsus was such an one. He called himself blameless according to the righteousness of the law but when the Spirit revealed Himself to Saul on the road to Damascus, the commandments rose up and slew him for he knew his sin. This young man could not come to his father and say 'have pity on me thy son' for the knowledge of his sin convinced him that he was not worthy (of no value) to be his son. He would work for a wage and earn his keep in attempt to pay his worth.

But his father, having great telescopic lenses in his glasses and having received an advance telegraph, telephone call and e-mail of the sons impending return, went out to meet him as he came down the walkway to the house. NO. The father saw him from a great way off, went to him and fell on his filthy, vile, disgusting and offensively odious neck and kissed him, saying, "Take away the filthy garments from Him, Behold, I have caused thine iniquity to pass from thee and I will clothe thee with a change of raiment" (Zech. 3:4). Then man who could not afford to eat did not have the resources to stop off and buy new clothes or to clean himself up. Had he these abilities, he would not have been ready to return to his father's house. He had to be brought to the lowest place he could go before he could return 'safe and sound'. He had to suffer these things to be made perfect (complete) in all that he suffered. He, being in the Father, had to be dead to hear the voice of the Spirit before He could live again. Notice the father did not say that he was dead and now alive, he said, "this My Son was dead and lives again". He was resurrected!!!!

The elder son left the father's house also. He went into the field just as did Cain, Ishmael and Esau. This was his habitation for what business does the elder son of a wealthy man have tending to the land (Gk. – 'agro' as a farmer). He was a man of the field who despised his birthright and would not go back. Even though the father came to him and pleaded with him in kindness and affection, yet would he not go in. He asserted himself to the father by proclaiming his right, "I served thee, neither transgressed I at any time thy commandments" in attempt to gain honour and wealth for he and his friends. He stands accusing his brother of unlawful consortion and desertion and rejecting the inheritance of his father's house, departs never to be heard from again. The banquet had been prepared, the guests had been bid to come but they would not.

There is not a one of us who, after Adam, would associate ourselves with the publicans and the sinners. We all would like to think that we have some bit of worth or redeeming

quality and we lust after that feeling and sensation daily. But the child of grace came forth from the Father and became a partaker of the flesh and blood and the sin of Adam. Dwelling in the prepared earthen vessel, they thrive after the fare of this world until such time as it pleases the Father to reveal Himself in them and they which were lost are found and they which were dead are alive again. Then in the light of His glory, confess unto Him that they have sinned against the habitation of God and in His presence and are not worthy to be called ‘sons’ of God. This is when they are converted and are made to see the eternal love of the Father for His children. They were ALWAYS His children, He never leaves them in the wilderness or abandons and nothing they could ever do could ever separate them from that eternal unchangeable love. They cannot loose their birth-right any more than the elder son could regain that which he despises.

Your servant in Christ,
(Elder) Chet Dirkes
January 1, 2012

## Luke 16:22

> “And it came to pass that the beggar died and was carried by angels into Abraham’s bosom …”

There was a man who had been assigned the station in life of a beggar and his name was Lazarus. To the natural mind this name is a cruel paradox of contradiction for how can one who lived his life in such poverty and pain be ‘whom God helps’. How can one who has the eternal love of the Father be subjected to live his life begging food at the gates of a rich man, be covered with sores and be so completely and socially condemned as to have dogs come and lick his wounds? Does this sound like the mantra of today’s religious world when they spew forth the phrase, ‘God loves you and has a wonderful

plan for your life'? Yet this was a child of grace for whom the Lamb of God had shed His precious blood, redeeming him to Himself. Lazarus had been freed from the strong man's house and his sin was forgiven. He had a personal relationship with Emmanuel and was a joint heir of God with His Son, Jesus Christ. Yet He who has ordered all things fast and sure, had consigned this chosen vessel to be the footstool of the world.

The account given by the Lord did not specify the means by which the one man became rich but He does say that the man received it. He does give the quantitative amount of the extent of his wealth by saying that he was clothed in purple, which could indicate a sign of royalty. He lived under the auspices of being a child of a king with all power and privileges. He also wore fine linen which would seem to indicate a form of religious purity and self righteousness comparable to the righteousness that Saul of Tarsus thought he had from his understanding of keeping the law (Phil. 3:6). Finally Jesus said that the rich man fared magnificently every day. The hand of God, the Lord and giver of all things, had blessed this wicked man with temporal blessings, prosperity and power. The man had done nothing to warrant this blessing nor had he met any conditions which would ensure the daily continuation of this wealth. So, this man, having done neither any good or any evil, was blessed beyond measure.

Now this man could easily be compared to the nation of Israel who in her apostasy before God wore purple and fine linens (Rev. 17:3) but this man is being compared directly to the Pharisees who derided the Lord as He spoke. They heard the words He said to His disciples and were offended which is the sign of the true gospel. When The truth is proclaimed of the power of God unto salvation, one, unto whom it is foolishness, will hear judgment and condemnation while to the other, who has ears to hear, it is the sure sound of a certain trumpet. Christ rebuked the Pharisees for their desire to be justified before men while not having the love of God within. "That which is highly esteemed of men is abomination before God". These men wore the purple of the priesthood of Aaron, though they were not sons of Levi, and thought themselves whole and in no need of a physician. They loved to be heard for their much speaking as they made their long public prayers before men and they made long the phylacteries of their robes. They have been blessed of Jehovah to have their reward here on this earth in the platitudes of men and the comfort of this world.

Conversely, Lazarus had done nothing to incur the heavy hand of God against him. He was not disobedient, although many, like the friends of Job, would conclude that God would not bring such evil against anyone without cause (Job 4:7). Lazarus was not trying to flee from the presence of Jehovah like Jonah (1:10) and he had not 'wasted his substance with riotous living', transgressing the commandments and devouring his

living with harlots (Luke 15:13 & 29). He had received these evil things, just as the rich man had received good and comfort, and had done nothing to deserve this allotment yet God has assigned Him this portion and this was his lot in this life.

God had also assigned him to be seated at the gate of the rich man's house awaiting the scraps of food from the table. Accompanying him there, were dogs. In addition to the wounds that had been poured out upon him and the limited sustenance that he received, he had to contend with veracious dogs when the scraps from the rich man's table arrived at the gate. These dogs were socially unacceptable in the house of Israel because they, being carnivorous scavengers, were unclean animals (Deut. 23:18). They are not permitted in the New Jerusalem for they are without the walls (Rev. 22:15) and the prayer of David (the Beloved), was that Jehovah would 'keep His darling from the power of the dog'. (Ps. 22:20). They were used of man as an insult (I Sam.17:43) of God for the destruction of the wicked (I Kings 22:38), the disciples were warned of them as they were compared to the wicked of this world (Phil. 3:2) and that which is Holy is not to be given to them (Matt. 7:6), yet here, God had ordained that these animals help Lazarus by licking his wounds. They also served to keep the crowds of onlookers at bay and the 'would-be helpers' away from bringing grief upon misery to this servant of the Most High God. Yes, Jehovah God has ordained the wicked to praise His name, assist His children during the time of their habitation and He has put it in their heart to fulfill His will (Rev. 17:17).

Now in the fullness of time, it came to pass. Whenever there is a question about the will of God it is consistently answered by this phrase, and it came to pass. As the events come to pass moment by moment, day by day, the will of God is done on earth as it is accomplished in heaven. If a certain expected event fails to come to pass, the conclusion must be that it was not the will of God for root of the name Jehovah signifies 'to come to pass'. And it came to pass that Lazarus died. The time of his habitation had ended. He could not live one second more and all the physicians in the world with all their so called science, potions and elixirs could not have extended that life. But Lazarus was not buried. O for sure the corrupt, polluted shell, formed from the dust of the earth, was buried in the earth and returned to the dust as God told Adam, for Lazarus had 'put off his tabernacle' (II Pt. 1:14). He was now absent from the body and present with the Lord in the body of the second Adam. There is a body of the first Adam which was formed from the dust of the earth, but there is another body, which the Father prepared for the Son, the second Adam. The angel told Mary that the power of the Most High would 'overshadow' her and that which was born of her would be the Son of God. This body has all the same attributes of the first yet without sin and it was specifically prepared for Messiah so that he could be tempted in all points like unto His children and feel the

contradiction of sin against Himself. When He arose from the grave, since His body did not see corruption, He is the glorified image of the invisible God and when the adoption is realized by each of the redeemed, each man in his order, then shall they bear the image of the heavenly. They have born the image of the earthly, but God has predestinated them to be conformed (have the same image as) to the image of His Son, therefore “we shall all be changed” (I Cor. 15:51).

Lazarus was carried by angels to a place of peace and comfort. Had he earned this reward for his labours of love and magnanimous generosity? Had he traveled the earth winning souls to Jesus, was he a street corner preacher as he waited for the crumbs from the rich man’s table and then had to compete with the dogs for his meat? Or perhaps he was such a fine example of suffering for Jesus sake that he had won his rewards and his crowns.

Such is the doctrine of fools. Lazarus was a child of grace chosen in Messiah from before the foundation of the world and predestined to be conformed to the image of the Son of God. He was created in Christ Jesus unto good works, which he completed in the appointed time, yet he was poor and afflicted. He groaned daily within himself waiting for the manifestation of the sons of God and he patiently ran the race that was set before him. Was this of the strength of the arm of his flesh? Or was it, “not by might nor by power but by My Spirit, saith Jehovah of hosts” (Zech. 4:6) that he had been made willing in the day of His power (Ps. 110:3) for it was God who worked in him both to will and to do His good pleasure (Phil. 2:13)? Henceforth, there was laid up for Lazarus a crown of righteousness which the Lord, the righteous judge, gave unto him in that day (II Tim. 4:8). He was not carried into the bosom of the patriarch, Abraham, he was carried by the angel of Jehovah into the bosom of the ‘exalted father of many’ (Ab-ra-heem). Lazarus was one of the many who were made righteous by the blood of Messiah (Rms. 5:19), who is the ‘mighty God, the everlasting Father, the Prince of peace’ (Is.9:6). He is one of the many who had been washed in the blood of the Lamb (Rev. 1:5) and one of the many with whom Messiah had confirmed the covenant with (Dan. 9:27) when He put an end to the daily sacrifice. Lazarus was an heir of God and joint-heir with Christ and he was in the Beloved where there is no more pain, no more sorrow and no more dogs.

“… the rich man also died and was buried and in hell, he lifted up his eyes, being in torment …”

This man who has no name and was a vessel outfitted for destruction. He had been reserved in splendor and ease, while in the habitation of this dwelling, for the day of judgment by the same hand that had afore prepared Lazarus unto glory. He found

himself, separated from God in a place where the flame is never quenched and the worm never dies (Is. 66:24). His torment was exemplified by the fact that, on bended knee, he acknowledged ‘the exalted Father of many’ as Lord, proclaimed His sovereign authority over all things and, for all eternity, he saw Lazarus in His comfort. He was never out of the presence of God, could not relieve his pain and could never enhance his status.

First he request that Abraham send forth Lazarus from His rest and put him to work in easing his pain. Then he requests that Lazarus be sent on a missionary journey to preach to his surviving brothers which could not happen if these events must wait until the end of existence to come to pass. Finally, like his father the first Adam and his father, the Devil, he argues with Abraham saying that if one was to raise from the dead, the goat would be made a sheep, the tares transformed into wheat and the wicked would be converted and live. This is pure Adamic neo-evangelicalism. Adam preaches his words by his means and does what Almighty God cannot do.

Abraham instructs the rich man that the world has the condemnation of the law as given by Moses and the prophesies of judgment as spoken by the Spirit through the Holy men of old. He informed the rich man that his five brothers will not hear and they will not believe (because they are none of His), even the One, the First-born from the dead, who has risen and is now seated at the right hand of the Father. The house of the rich man shall all be cast out into outer darkness where there shall be weeping and gnashing of teeth for NOTHING can change the eternal decree of God nor influence Him in any way. He is not a respecter of persons.

The two-edged sword of the gospel, which proceeds out of the mouth of Him that sits upon the white horse, proclaims judgment and condemnation and he that has ears to hear is slain by these commandments (Rms. 7:9). But the other side demonstrates that Jehovah God provided Himself a sacrifice for the sin (Gen. 22:8) of His people and gave His life a random for many (Matt. 20:28). No matter what the lot in this life, or the adverse circumstances that He has assigned, His work is finished. Although the light affliction which is but for a moment, looms huge in our understanding and prospective, yet it cannot be compared with the ETERNAL weight of glory that shall be revealed.

The Lord knows them that are His. Nothing can separate them from His love, no man can pluck them out of the Father’s hand and He will NEVER leave nor forsake them. Wherefore, COMFORT YE MY PEOPLE.

Your servant in Christ,
(Elder) Chet Dirkes
November 11, 2012

# Luke 19:28

> "And when He had thus spoken, He went before by foot up to Jerusalem. And it came to pass, when He was come nigh to Beth-phage and Bethany at the mount called of Olives, He sent two of His disciples."

The fullness of time had come for all thing written to be fulfilled and Jesus, knowing that the time of His glorification was come, set His face to go to Jerusalem. The Lamb of God, who should take away the sin of His people came of His of His own free and unimpeded will, to offer Himself as the sacrifice for sin. No man asked Him to come and no man assisted Him in His travail of the contradiction of sin against Himself. This was the work that He came to complete as He had been assigned of the Father and nothing could prevent Him from glorifying the Father in the completion of this work. That prophet that should come from among the brethren gave testimony in the things that He said and the wonders and signs that He performed in the presence of multitudes of people, that He was the Anointed One who must come and deliver His people. Therefore He came of His power and will to accomplish His purpose and fulfill the Law of God perfectly. The heavens and the earth were to pass away as His Word came to pass.

The Word of God given to the prophets of old spoke not only of the sacrifice and deliverance the Messiah would accomplish for His people but also of the judgment that He would bring against all wickedness. In the day of His mercy to the elect according to grace was the vengeance of the wrath of God. He could not deliver His people without the judgment against sin and he could not execute that judgment except it be complete. He came forth as the Lamb to be slain and bear the wrath of the Righteous Judge for the general assembly of the church of the first born and to conquer the god of this world. And so, after He rebuked His disciples for their carnal reasoning as to which of them was the greatest, He ascended, by foot, from Jericho, nigh unto Beth-phage and Bethany, en route to Jerusalem.

The disciples were made ignorant of the upcoming events. They thought that He was now going to Jerusalem to overthrow the earthly government and establish an earthly kingdom. They assumed that they would be exalted with Him to sit on the throne and judge the twelve tribes of Israel and thus the argument ensued as to who would sit where and have what power and authority. Jesus rebukes them with His example of He "who

being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of man. And being found in the fashion of man, **HE HUMBLED HIMSELF**, and became obedient unto death, even the death of the cross" (Phl.2:6).

"Beth-phage" (house of green fig)

Two disciples were sent into this city to gather the ass and her colt that should convey the Lord of glory unto the place of His death. This town represents an 'unripened fig" or a budding fig tree and stood for the coming of His kingdom. He told the disciples that this was the parable of His kingdom when He said, "Now learn the parable of the fig tree; When His branch is yet tender and putteth forth leaves, ye know that the summer is nigh; So likewise ye, when ye shall see all these things, know that He is near even at the door" (Matt. 24:32). It is interesting that the Lord told His disciples when they saw the leaves they conclude that summer is come. These are the same leaves that Adam used to try and cover himself with in the garden. Man looks on the outward, tangible and makes judgments based on his understanding. God looks upon the heart and sees the fruit thereof.

Jesus came forth, riding upon the colt, the foal of an ass whereon no man had ever sat, as the King of the daughter of Jerusalem, from the house of the unripened fig tree. He was just and lowly having the salvation of His people with Him as the Messenger had told Mary saying; "thou shalt call His name Jesus, for He shall save His people from their sins" (Matt.1:21). The Word of God was made manifest as spoken by the prophet Isaiah; "Behold, Yehovah God will come with strength and His arm shall rule for Him; Behold His reward is with Him and His work before Him. He shall feed His flock like a shepherd; He shall gather His lambs with His arm and carry them in His bosom and shall gently lead those that are with the young" (Is. 40:1).

He came not to start a new religious order, to vanquish the earthly establishments or to offer deliverance to anyone. He came having His reward, that seed that should serve Him and be accounted for His generation, with Him, His work of becoming the sin of His people before Him therefore He came to the house of the green fig tree. The tree already existed, the fruit was on the tree and the leaves of the tree were green, that is, alive and well. (cp. Jer. 24:1-10, the good figs are partakers of the New Covenant)

"Bethany" (house of misery)

After entering the city of Jerusalem in the triumphant procession of a King, the Pharisees rebuked Him for this boisterous commotion. "And He answered and said unto them, I tell you that if these (ignorant people who were caused by the Spirit of God to

cry out in fulfillment of the prophesy; “Hosanna, Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest”) should hold their peace (as if they could) the stones would **IMMEDIATELY** cry out” (Luke 19:40). The Word of God was proclaimed by this multitude of people as they said, “this is Jesus the prophet of Nazareth of Galilee” as He proceeded to the temple and demonstrated the judgment of God against the nation of Israel and the wickedness of man.

Jesus then left the city and retired to Bethany and lodged there. “Now in the morning when He saw a fig tree (in the house of misery – Bethany) in the way, He came to it and found NOTHING thereon but leaves only, and said unto it, Let no fruit grow on thee hence forth for ever, and presently (immediately) the fig tree withered away. And when the disciples saw, they marveled saying, how soon is the fig tree withered away!” (Matt. 21:17). “And the kings of the earth…standing afar off from the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city for in one hour is thy judgment come” (Rev. 18:10).

This fig tree represented the nation of Israel. There were green leaves like unto the leaves of the other fig tree and by all outward appearances they gave the same presentation (just like the wheat and the tare which no man can discern between), but this one had no fruit. The curse of the Lord against this house of misery was one of desolation without restoration, ever and Jesus testified to the same as He lamented over Jerusalem. The old covenant of the handwriting of ordinances, that ministration of condemnation and death had come to pass.

“To proclaim the acceptable year of Yehovah and the vengeance of our God” (Is. 61:2).

The Anointed Servant of God had come with healing in His wings for His chosen people and the sword of vengeance against the kingdom of darkness. This is the two edged sword that came forth out of the mouth of He that sat upon the white horse (Rev. 10:11), that Word of God that is “quick and powerful sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow and is a discerner of the thoughts and intents of the heart” (Heb.4:12). With one side He would bear the sin of His people and strike the shepherd, scattering the flock, and with the other He would vanquish the foe placing all His enemies under His footstool. At the same time and in the same day, he would pour out His Spirit in judgment and vengeance upon the house of Israel (Ez. 39:29) and pour out His Spirit upon all flesh (Joel 2:28). His same Spirit at the same time would confirm the oath with many as He brought the daily sacrifices and oblations to cease and for the overspreading of abominations He shall make desolate and that determined shall be poured upon the desolate (Dan. 9:27) as he offered up that perfect sacrifice for sin in the end of the world (Heb. 9:26).

“The winter was past and the rain was over and gone; the flowers appeared on the earth, the time of singing is come (the jubilee) and the voice of the turtledove (a sign of endearment of the Beloved) is heard in the land. The fig tree put forth Her green figs and the vine the tender grape has aroma; Arise My love, My fair One and come away” (Song 2:11-13). That which was old was faded away as the manifestation of the New covenant, that New Jerusalem the Bride of Christ, His Body, was now revealed. The mystery of God was finished in the days of the voice of the seventh angel as He had declared to His servants the prophets (Rev. 10:7) for the days of vengeance had come when all things written might be fulfilled (Luke 21:22).

“Now will I sing to My well beloved a song of My beloved concerning His vineyard” (Is. 5:1).

The nation of Israel was chosen above all nations of the world that God might set forth the pattern of heavenly things. He separated this people and called them His own as a type of the Israel of our God. His people were neither many nor mighty but He loved them with an everlasting love and nothing can ever separate them from His love. But in the type Adam was also revealed for his inability to love the Lord or keep His commandment. The statutes and ordinances which God gave to Moses were to be life to the man that kept them as he lived in them and yet by the deeds of the law no flesh may be justified in His sight.

Was it a mystery to God that the nation of Israel did not keep His commandments or had He chosen a stiff necked and rebellious people from the beginning? Had the Sovereign of the universe made His plans in accordance with the anticipation that these people would free themselves from their Adamic nature and do what Adam himself could not do? Did he present the Law unto them on a trial basis to see if they could possibly obey His Word and justify themselves? No! The wild grapes came forth from a wild root of the vine, even the choicest vine that he planted.

Moses broke the two tablets of stone before they ever reached the people and he did so because of the corrupt nature of Adam. God never intended that this group of former slaves would right themselves, circumcise their ears to hear His Word and take away the foreskin of their own hearts in order for them to be righteous before the throne of God. He did not offer a way of deliverance from the bondage of the corruption of sin by the keeping of the law, He showed them the deceit and wickedness of the heart by revealing perfection in His Law. Thus, even though He planted the choicest vine and set it in a place properly prepared for it to grow and flourish, it brought forth, after his kind, wild grapes. As a result of this example, God laid it waste and the briers and thorns came and destroyed the house of Israel and the house of Judah. He looked for justice but beheld

oppression and for righteousness and beheld a cry of distress. “And the vineyard which thy right hand hath planted and the branch thou madest strong for thyself, is burned with fire and cut down. They shall perish at the rebuke of thy countenance” (Ps. 80:15).

“I am the vine, ye the branches” (John 15:5).

Though Israel stood as the choicest vine in all the world, yet the true vine is not of this world. Israel was of the world and brought forth fruit after the splendour and brilliance of this world but the Israel of our God is of that eternal vine who is the Everlasting Father. He is the vine and the husbandman who keeps and cares for the branches. The branches are one with the vine and therefore, being of the Father, they are the sons of God. These sons of God have the Spirit of God dwelling in them and they bring forth the fruit of the Spirit. The digging and pruning of the branches, which is the chastening of the Lord, yields the peaceable fruit of righteousness unto them which are exercised thereby. This is not according to the arm of the flesh or the will of man but according to the immeasurable love of the husbandman for the True Vineyard of His well Beloved.

This is an enclosed garden, well protected from the beasts of the field (what shepherd would permit wild beasts into the pasture of his flock?) and the fowl of the heavens, which are the servants of the evil one (Matt. 13:19). They have found their lodging in the great tree whose leaves reached up to heaven in depiction of the pride and arrogance of Adam as exemplified by the nation of Israel (Luke 13:19).

The enclosed garden is perfumed with a sweet savor before the Lord as the fruit of the Spirit blossom forth. Love, joy peace, patience, gentleness, faith, meekness and temperance are manifested in each of the branches in the appropriate quantities assigned by the Master. This fruit comes forth from that True vine who is righteousness and Truth. He has placed every branch in the proper location on the vine and has decreed the time of their habitation and the limitations thereof. When the time of habitation of the abiding branches is over, He lovingly takes them away as another is manifested, each man in his order. The Master of the vineyard is glorified in the branches as they bring forth the fruit, the evidence of the indwelling Spirit, for this is the will of God. Like the Vine, they finish the work that He has given them to do in perfection and beauty.

“They are not of this world as I am not of this world” (John 17:16).

The world seeks for proofs and tangible testimonies for comfort and assurance. The testimony of Jesus Christ cannot be seen with the natural eye nor felt by the senses of man. His testimony is from faith to faith by the Spirit of Holiness, which bears witness with the children of grace that they are the sons of God. Jesus came to Jerusalem to fulfill the Law and make an end of the week and beggarly elements of this world which

natural man strove to obey for righteousness. He also came to manifest the New Covenant in which man shall no more teach his neighbour saying, “Know ye the Lord”. This is not according to Jerusalem which is now where Hagar and her children are still in bondage but according to the heavenly Jerusalem, that Holy city of God.

Jesus came from the city of the moon (Jericho) to the house of the young budding fig tree. He left that which only reflected the glory of God to be glorified of the Father. He came to the place of both ways to ride lowly into that city which is spiritually called Sodom and Egypt, where also He was crucified. There He declare the last will and testament of the natural house of Israel, saying; “Thy house is left unto you desolate” (Matt. 23:38) and, upon His resurrection from the dead, He declared His generation, saying; “Behold I and the children whom Yehovah hath given me for signs and for wonders in Israel from Yehovah of Hosts, which dwell in Mount Zion” (Is. 8:18).

The blood of bulls and goats were ineffectual in purging the conscience from sin but the blood of the Lamb of God cleanses His people from all unrighteousness. The oil of the anointing on the head of Aaron and his children could only consecrate them for the work in the tabernacle in the wilderness made of badger skins and wreaking of blood. The Anointing of the Holy Spirit is the sanctification of the priests of God for the work of the ministry of His sanctuary not made with hands. The tabernacle is gone, the ark is forgotten and the temple of old is destroyed but the Temple of our God, His body, stands eternally impregnable by even the gates of hell. He is our fortress, our high walls and our rock. He dwells in His people and they abide in Him and nothing can separate them from each other.

The vineyard of Yehovah has been from the beginning even though it was hid from sight. He planted her in the midst of the evil and perverse generation and tended to her according to His precious love. He never left her nor allowed any to harm her until the time when He brought her forth as a Bride adorned for Her husband. Then those foolish virgins, whose lamps had gone out, were left without the banquet hall for the Bridegroom had come.

“Lift up your heads, O ye gates, even lift up ye everlasting doors and the King of glory shall come in.

Who is this King of glory? Yehovah of hosts, He is the King of glory” (Ps. 24:9).

Your servant in Christ,
(Elder) Chet Dirkes
September 22, 2013

# Luke 22:16

Speaking of the Passover, Christ told the disciples, “I will not eat any more of it until it be fulfilled in the kingdom of God”. What a comfort and joy it is to be given to realize that the sacrifice is finished and the anti-type fulfilled but what is it. Exodus tells of the division that God had placed between the Egyptians and Israel. When God brought them into the land and they tended sheep (which was abominable to the Egyptians) no Egyptian wanted to become and Israelite. When the Pharaoh arose who knew not Joseph and enslaved the Israelites, no Egyptian wanted to join their ranks and when God brought forth His judgment against Egypt the people just wanted them to go and leave them alone. No proselytizing, no door to door ministry to bring in any wild olive branches. Jehovah had “put a difference between the Egyptians and Israel” and nothing could change it. There was a great gulf fixed between those whose names were written in the Lambs book of life from before the foundation of the world and all who were of the kingdom of darkness.

God brought forth His signs and wonders for the house of Pharaoh to see and although they did not perceive the hand of God, they were judged accordingly. Finally Jehovah destroyed the inheritance and the sacrifice of Satan’s kingdom as He killed the firstborn of the4 house of Pharaoh, man and beast. But when the Angel of Death saw the blood of the kid struck on the door posts, He observed the mark of the redemption and that judgment had been served.

This is what Christ said was to be fulfilled for His people on that last Passover day. He was to be offered up for His people whom He had separated unto Himself and He was to endure the fierceness of the wrath of the judgment of God. He also was to bring forth that judgment against Satan and his kingdom with that sword that proceeded from His mouth, the Word of God.

If someone is waiting for a kingdom to come then they are also waiting for the sacrifice to be completed. If the sacrifice has not been slain then deliverance has not happened and we all still dwell in the bondage of the kingdom of darkness.

May the Spirit give us all to think on these things.

Your servant in Christ,
(Elder) Chet Dirkes
December 13, 2009

# Luke 22:31

> "And the Lord said, Simon, Simon, behold, Satan has desired you that he may sift as wheat."

The disciples were gathered together with Jesus for the eating of the Passover meal. After the meal was over and Judas had left the table, Jesus washed the feet of His disciples and when He had taken the cup and gave thanks, He gave it to them and told them to drink. He then took the bread and, giving thanks, He broke it and gave it to them to eat. This signified His impending death and immediately there arose strife among them, once again, as to which of them should be accounted greatest. This time Jesus turns the attention to the fact that it was He who washed their feet and gave them the cup and the bread, in other words, He was serving them, yet He was greater, being the fullness of the Godhead. He then told them that they, like the type of the children of Israel, had a kingdom already appointed unto them because the Father had appointed it unto Him; no conditions or stipulations, the children of the King are heirs of the Kingdom because they are the children of the King. Then He turns to Simon Peter with a most wonderful revelation of the events which were to be revealed unto him in his life. They were not pleasant nor were they anything to be proud of or to boast about. He was about to deny His Lord before all men.

It is common place to have the well meaning religionists write and speak of Satan in a most abstract manner. The conjectures of the superstitions of man have presented this being in many diverse manifestations, with a wide range of powers and an almost appealing, if not noble, agenda. The testimony of the scriptures gives a much different description of this creature, his authority and the labours he has been assigned.

Satan is a created being which the hand of God formed in the beginning. He is completely within the purpose of God and, according to the power of the good pleasure of the perfect will of Yehovah God, Satan performs every labour that has been assigned unto him. He was fashioned in such a manner so that he was beautiful in appearance with all things necessary to complete the mission he was given without any possibility of failure. He is sealed up and established proportionate to his station in God's creation, given such fullness of wisdom as decreed necessary and, devoid of truth, the perfection of his beauty was the foundation of his pride (Ezek. 28:12-17).

He was created the most subtle beast of the field (Gen. 3:1) and was placed in the garden of the Lord in the beginning to entice and beguile Eve (II Cor. 11:3). He has no truth in him, for he was created the father of all lies. He has not the Spirit of God within him therefore he is none of the household of grace. Although he has been assigned the station as the ‘god of this world’ (II Cor. 4:4) and the ‘prince of the power of the air, the spirit that now works in the children of disobedience’ (Eph. 2:2), he is not God yet his nature causes him to esteem himself as God. He is given to ascend unto the throne, striving to be like God and to have enmity with God and His children (Ezek. 28:2). This desire is of an arrogant pride and inveterate hatred for the light, even though he is the ‘light bearer’ (Lucifer – Is. 14:12). He is the ‘son of the morning’ (being created in the beginning) and the ‘covering cherub’ of Yehovah. His labour is to roam to and fro upon the face of the earth, walking up and down in it (Job 2:2), while being transformed into a messenger of light along with his ministers (II Cor. 11:14) and, like a roaring lion seeking whom he may devour (I Pt. 5:8), he earnestly and passionately is the accuser the brethren in their struggle. His job is to withstand the Beloved (I Chron. 21:1) and to reveal the inability in the natural man while calling the justice of God into question. This he did in the garden with Eve, saying; “Has God truly said you cannot eat of every tree in the garden?” (Gen. 3:1) Therefore he also withstood Joshua (Yehovah’s salvation) in His filthy garments when He became the sin of His people, for he is the adversary of salvation (Zech. 3:1).

He is the ‘wicked one’ whose end is the eternal torment of the Lake of Fire. Here he and his seed shall behold, forevermore, in that place, afore prepared, where the flame is never quenched and the worm never dies (Mark 9:44), the beauty of the Holiness of God and the rest of the Beloved (Luke 16:23). He is the king of the abyss and his name is ‘Destruction’ and the ‘Destroyer’ (Abaddon & Apollyon – Rev. 9:11) for unto such has he been assigned. He is the ‘prince of the rock’ (Tyrus – Ezek. 28:2) who has ‘made demands’ (desired) for a ‘stone’ (Simon) that he may agitate him (sift) as wheat.

Jesus presents this to Simon Peter in anticipation of that which was soon to transpire. Peter was about to enter into the most trying time of his life when he would deny his Lord before all men, swear an oath upon the temple in opposition to Messiah and spend three days and three nights in anguish, weeping bitterly. This was not a test to see if Peter was worthy to be called a child of grace nor was it his entrance exam into the fraternity of the brotherhood of apostles. God had dispatched the Destroyer to agitate one who had been planted an incorruptible seed, grown into maturity in the grace and knowledge of His will and was now manifested as wheat. The seed had been planted in the ground afore prepared for it by the Master of the field as wheat and the climate conditions, required sunlight and necessary care had been provided for this seed to bring forth the allotted fruit. He was wheat from the beginning and shall always be wheat.

This adversary, with all his cunningness and subtilty could not make a tare into wheat by agitating him any more than he could change wheat into tare but the fullness of time had come that the outer shell of this wheat needed to be threshed, beaten off and shaken to reveal the precious fruit inside.

“Son of man, say unto her, you are the land that is not clean, nor rained upon in the day of indignation” (Ezek. 22:25).

The adversary was not sent to clean up this land of desolation nor was he dispatched to assist in the production or quality of the fruit being produced. The land in which the seed was planted is corrupt in Adam and the law in the members of man is by nature sinful and unclean. This law wars against the inner man, the eternal seed of God, which delights after the law of God. The ‘wicked one’ is not sent to dig and dung about the plants, that is the labour of the Lord of the Harvest, he is sent forth to shake and discomfort the outer shell, which is Edom. The Master has dug His vineyard and prepared His vine and He knows them that are His, yet He has decreed a necessary application of trials and tribulations upon the field to cause the creature within to groan waiting to be delivered from the bondage of this corruption when the Sons of God shall be manifested. There is a drought upon this land, of hearing the word of God (Amos 8:11).

Simon, whose name means ‘heard’ (Heb. – Simeon) heard directly from the Son of God that the Adversary had made a demand against him. He did not understand what this meant nor did he question the Lord for an explanation. His response indicated, once again, that the conclusion of the natural mind is not only contrary to the way of God but also presumptuously arrogant. He assured Jesus that he was ready to follow Him “both in prison and to death” in a flamboyant gesture of bravery and, since the disciples just finished an argument about who would be greatest in the kingdom; this was a demonstration for the others to see. Simon was grandstanding before his captive audience in hopes that he might obtain the right to eat and drink at the Master’s table and sit upon one of the twelve thrones judging Israel.

“And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day” (Judges 1:21).

Jesus told Simon (stone) that the prince of the rock (Tyrus) had made demands upon him as an evident token of the love of God upon him. When the children left the wilderness, God made manifested through Joshua the inheritance of Israel. They did not earn this inheritance for they were a stiff-necked and rebellious people from the beginning. They

had not kept the law of God as their father's had. Not that the fathers had perfectly observed the types and foreshadows and were therefore righteous; Not in the least bit, for if Abram had done anything to earn the favour of God then he has somewhat wherein to glory, but not before God (Rms. 4:2). No! Abram believed God and it was accounted unto him righteousness not having received the handwriting of ordinances, Isaac was offered up in sacrifice before the Lord to shew forth that Yehovah would provide Himself a sacrifice in testimony to the Lamb slain from the foundation of the world and Jacob, the supplanter, was the child of promise whom Yehovah loved with an eternal love. These kept the law of God the same manner that every child of grace keeps it today. They did not follow after the ministration of death and they were not justified by the deeds of the Law; this is the ministration of condemnation. They love Yehovah God with all their heart, and with all their soul and with all their might (Deut. 6:4) because the love of God was shed abroad in their hearts by the Holy Ghost which was given unto them (Rms. 5:5) They loved Him because He first loved them (I John 4:19) and they loved their neighbours (of the pasture) as they loved themselves.

This was not a testimony to their abilities in Adam nor was it a condition whereupon the inheritance of the promise was based. Joshua crossed the Jordan after the forty years of wandering in manifestation of that which was already a reality; God had given them the inheritance. Joshua further demonstrated the fulfillment of this when he subdued the land and utterly destroyed the inhabitants thereof. He fulfilled the Word of God in all that he did as the type of the Anointed One who should come and manifest that which was finished before the foundation of the world. And when the inheritance was completely manifested, the children of the tribes where assigned their allotment and given the same commandments as Joshua; to utterly destroy the inhabitants of the land. There was to be no alliances, no covenants and no intermingling with the people of the low lands for they would draw the children of Israel away after their gods. These things came to pass when the children of Israel were drawn away after the lusts of the flesh and they forgot Yehovah God.

The house of Benjamin was no different. They occupied the land given unto them but they quickly began to openly manifest that they could not, after the arm of their flesh, do the work which Joshua had done. They were prohibited by the decree of God from utterly destroying the Jebusites and from driving them out of Jerusalem. Yehovah God promised them that He would drive them out and utterly destroy them as the captain of the Hosts appeared unto Joshua and thus he did. But in testimony to the weakness of the flesh and the vanities of this world, He left these nations among the children of Israel.

Judah could not drive out the Jebusites (Josh 16:53) and Benjamin could do no better because (Jebusi) ‘My threshing place’ is necessary unto the children while they are partakers of flesh and blood. These Jebusites do not dwell in Jerusalem which is from above, the mother of the Beloved in Christ, but rather Jerusalem which now is, Hagar and her children in bondage. The natural Jerusalem, or the coming forth of peace, is the handwriting of ordinances and the ministration of condemnation where in no flesh shall be justified. This is the demonstration of the nature of Adam wherein he will fashion his apron of fig leaves and present himself before God full well expecting to be acceptable in His sight. This attitude and these actions are inherent to man and are manifest tokens of the outer man which perishes and the law in his members. The presence of the ‘threshing place’ is where every child of grace is shaken, beaten and agitated by the Destroyer for the destruction of the earthen vessel as a demonstration of the chastening hand of God. This privilege is not for the children of this world or for the seed of the serpent for it is the open manifestation of the love of God for His people; “for whom the Lord loves, them also He chastens” (Heb. 12:6).

“But I have prayed for you that your faith fail not and when you are converted, strengthen your brethren” (Luke 22:22).

Jesus did not intend to create confusion here with His remarks. He was not saying that he was going to see what he could do concerning this matter nor did He intimate that he was extending a special unction unto Simon. He said that even though the ‘accuser of the brethren’ had made demands upon Simon, He, the Anointed Salvation of Yehovah had desires for His children that were far greater than anything Satan could have. Jesus said that he “longed after” this ‘stone’ because they were bound together, fastened and chained together. He was under obligation for this precious ‘stone’ for Simon had been hewn from that great Rock and that Rock is anointed. The prince of the rock, Tyrus, was dispatched of God to agitate the stone (Peter) for the dislodging of the outer shell but The Rock had His delight in His Beloved in whom there was neither spot nor blemish.

After the flesh, Simon was bone of bone and flesh of flesh in Adam, which was formed from the dust of the earth. Therefore he was dead in the trespasses and sin of Adam even though he had not manifested this after the similitude of Adam. Sin had entered into the world by one man’s act and death by sin for all have sinned and come short of the glory of God. Simon could not deny his heritage in Adam and everything he did in this life manifested that he was a child of the dust.

But not as the offence the gift of God is unto life. The Beloved is the eternal seed of God and bone of My bone and flesh of My flesh in the Son of God. Therefore she is the generation of Jesus Christ, the house of the first-born and the Bride of the Anointing. As

Adam could not deny Eve in the garden nor separate himself from her deeds for she is of him (woman) so Christ cannot deny Himself. His union in the Godhead is all inclusive and inseparable and His Bride, like Eve, was ever in Him. Nothing she can do can ever bring reproach upon her Head nor blemish her fine linen, clean and white, for this is the imputed righteousness of Messiah, the righteousness of the saints. His love is not contingent upon her actions nor His blessings upon her obedience. She is “elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ” (I Pt. 1:2) and nothing done in this life can have any effect upon that which the Lamb of God finished before time every began.

Jesus did not promise Peter that if he was only to surrender this unto Him He would halt the proceedings. He did not instruct Peter to take this to the altar and leave it with Him and He certainly did not tell Simon to go to his closet and put on the whole armour of God to prepare him for the upcoming encounter. He promised Peter that this event was certain yet He was not abandoning him to find his own way or do the best he could.

Jesus told Simon that his faith would not fail. He had given many lessons throughout His ministry in demonstration of the fact that there is no faith in Adam and He humbled the disciples time and again with the proof of this fact in numerous clear and open examples. He rebuked Peter in his attempt to dissuade Him from going to Jerusalem to die, calling him the adversary and He constantly brought him into elements wherein he presumed himself competent only to lovingly shew the impotence of the arm and intent of man.

Simon Peter lived as a child of grace in the habitation of an earthen vessel by the faith of the Son of God who loved him and gave Himself for him (Gal. 2:20). He, being of the children of the Israel of our God, walked in the light of Yehovah by the Spirit which dwelt in him. He delighted in the law of God after the inward man and his desires were upon heavenly things. This was not according to the flesh, for the natural man is of the earth, therefore his deeds are dark and his desires are carnal. This was after the inner man, that spiritual man who is renewed daily as the outward man perishes. The ‘adversary’ is assigned the job of shaking the outer, perishing man to remove him from the inner man inside just as the refiner’s Fire is to consume the wood, hay and stubble of Edom; so that no residue shall remain (Ob. 18). The absence of Edom is complete in the Anointed Salvation of Yehovah and thus the children are seated together with Him in the heavenlies; yet during the time of this habitation,“beloved it does not yet appear what we shall be” (I John 3:2). This manifestation of the finished work shall be revealed in the adoption, when the time of this habitation is over and this tabernacle is laid down;

then shall be the manifestation of the sons of God who shall see Him as He is and they shall be as Him.

“Knowing that the trying of your faith works patience”(James 1:3).

Faith is the fruit or evidence of the indwelling Spirit. It cannot be discerned by the faculties of man nor replicated by his imagination. Many walk in the false representation of what they call faith but true faith is the evidence of that which cannot be seen and the substance of the hope within. This faith needs no improvement and it does not grow by the attentions or influences of the things of this habitation. Faith is a gift of God whereby His children are given to believe in the hope of glory, The Anointed Salvation of Yehovah, and they are delivered by that hope (Rms. 8:24).

The trying or proving of this faith is the manifest token of the love of God for His children and a testimony that they are born from above. The chaff is cast into the fire and it is consumed but the gold, silver and precious stones are refined from the wood, hay and stubble which reveals their precious nature and the beauty of their worth. This proving is unto the praise and honour and glory at the appearing of Christ even though, now for a season, if need be, you are in heaviness through manifold temptations (I Pt. 1:6).

And thus the ‘wicked one’ is ordered of the Lord God Omnipotent to withstand the Beloved for good. He is authorized of the Father to perform his assignments to shew forth that His Beloved is “perfect and upright, one who fears God and eschews evil” (Job 1:1). God has left the sons of Jebus in the stronghold of the confidence of the flesh to manifest that with man it is impossible to be delivered and “to prove Israel by them”.

This proof is by the scent that is indigenous to the children of the Kingdom of God. It is the sweet smelling savour of life in Christ that ascends before the throne of God (II Cor. 2:15). The walls of His Jerusalem, which is the peace of God upon His Beloved being justified by His faith, is always before Him (IS. 49:16) and those walls are His salvation (Is. 60:18). The deliverance of His people is the sole purpose of God which by His immutable will has been finished from the foundation of the world. The savour of that perfect sacrifice for sin is the incense of the altar wherein the prayers of the saints come before God (Rev. 5:8). These prayers are not the constant begging or harassing of God for the needs of the flesh or the satisfaction of the lusts thereof; they are the anticipation of the good from the hand of their loving Father, the returning to Jerusalem which is from above and the deliverance from the body of this death. They are the earnest cry of the child for the love and presence of the Father, the plea for mercy as the Spirit reveals their filthiness in Adam and the praise unto His name for He alone is worthy; “till we all

come to the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). This will not be manifest until this outer shell be shaken off, the husks be removed by agitation, the chaff be delivered to the fire by threshing, that is, when these earthen vessels be laid aside and the habitation of this tabernacle be put off to return to the dust from whence they were formed. "Knowing that shortly I must put off my tabernacle, even as our Lord has shown me. Moreover I will endeavour that you may be able after my decease to have these things always in remembrance; for we have not followed after cunningly devised fables when we made known unto you the power and the coming of our Lord Jesus Christ, but were eye witnesses of His majesty" (II Pt. 1:14ff).

"And I fell at his feet to worship him and he said unto me, see not, for I am your fellow servant and of your brethren that have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophesy" (Rev. 19:10).

Prophesy is the divinely inspired declaration of the experience of the common salvation of the Israel of our God. This is for the edification of the body through the like precious faith of God because of the common experience which they all endure. If the experience is not identical, then the testimony is different but since the fullness of the Godhead, which is immutable, dwells bodily in the Messiah then the experience and the testimony must be one. The fellow servants and brethren are all members in particular yet they are one in the body, wherein there is no faction, schism or division and no shadow of turning. He is the same yesterday, today and forever and His Word is true, therefore every child has the same testimony of the trials and tribulations which the Father has assigned because He loves His children.

If anyone comes with another testimony other than the Anointed Salvation of Yehovah and the absolute depravity and wretchedness of man, then they come with another gospel, which is no gospel. The gospel of Jesus Christ is life and peace in Him and the loathing and sorrow in the vanity and corruption of Adam.

When Peter was completely turned about through all that he had experienced by the teaching of the Holy Spirit he was enabled to cause the brethren to be established firm in hope; "looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the element shall melt with fervent heat. Nevertheless we, according to His promise look for a new heaven and a new earth wherein dwells righteousness" (II Pt. 3:12). Everything he experienced was absolutely necessary to the development of the man and the work he was given to do. He spoke as he was given of the Spirit and he taught through his experiences. This is prophesying unto edification and exhortation and comfort (I Cor. 14:3).

Peter is not unique in this encounter; this encounter is such as is common unto all of the seed of Adam. It is the manifest token of the righteous judgment of God that His children might be counted worthy of the Kingdom of God, for which they suffer. Seeing a righteous thing with God to recompense tribulation to them that trouble you; and you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that do not obey the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when he shall come to be glorified in His saints and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thes. 1:5ff).

Your servant in Christ,
(Elder) Chet Dirkes
February 7, 2016

## John 3:1

> "There was a man of the Pharisees named, Nicodemus, a ruler of the Jews. The same came to Jesus by night."

This is the only place that this encounter is presented in the scriptures but the event is nothing new. This man had been raised up by the eternal hand of God to the specific position of a ruler of the Jews. His parents enrolled him in the proper schools and his heart and mind were drawn out after the things of the religious society of the times. He had risen through the ranks and paid his dues in the realm of the Pharisees until he came to the appointed position of ruler. His word was sought after by the people in both religious and civil matters because the two are intertwined. God had raised him up unto his appointed hour, confident and sure of all he had done and everything he was doing. He believed his way was correct and his attitude projected his faith. Yet this powerful man was drawn to come to Jesus under the stealth of darkness because something troubled him.

The order of the Pharisees was a distinct and separate order which was perceived to possess the ability to ‘rightly divide’. They were a very closed and restrictive order who did not tolerate dissensions or diversions from the accepted practices. These practices were derived from the continual searching of the Law and the oral traditions of the passed ‘honourable men’. These teachings were a result of the natural theology of Adam in his attempt to make the Law of God relevant to daily activities by perverting it so man can keep it. They revolved around the customs of man in the observances of days, various washings, dietary restrictions, limited activity on venerated days and a strict adherence to the Ten Commandments. Years of training in the ancient text of Torah and the traditions of the Talmud were part of the daily rituals of these men as they earnestly strove to be faithful before God by being obedient to the Law of Moses.

Ever aspect of their lives was interwoven into the observance of these principles for God had given their hearts this insatiable desire for the ‘hidden things of antiquity’ as He blinded their eyes to the truth. They dressed in certain attire, making their robes long, the borders of their garments opulent and their phylacteries evident (Matt.23:5). This was done to bring the attentions of man unto themselves. They presented themselves in their religious splendour in the public places so the eyes of Adam could gaze upon them as they exhibited their ‘zeal for Yehovah’. They made lavish gifts in feigned piety, craved the highest seats in the meeting place (synagogues) and the chief rooms at the feasts (Luke 20:46) because they were full well convinced that they knew and possessed the truth. Thus the keeping of the law by traditions was concluded as righteousness and those who ordered their lives accordingly were esteemed blameless (Phi. 3:6).

This man called Nicodemus was not only a high ranking official as the ruler of the Jews, but as one who could discern (Pharisee) he also was one who had obtained. His name means ‘the conqueror’ or more appropriately, ‘victorious people’. He not only stood as one who had overcome the difficulties of the confusion of the Law but he had mastered it and conquered it. This made him one who the Pharisees themselves would look to as a role model and master teacher. When the disputes came forth over words, such as pronunciations, or the placement of jots and tittles, Nicodemus was consulted. When the values of those things called ‘kasher’ or ‘fit’ were disputed, men such as he would give rulings on what was acceptable. Their opinions were sought out on what must be the tithe of mint and cumin and the Sabbath day’s conduct was stipulated by their standards for they were men of distinction who had overcome.

Nicodemus was also a part of the governing elite. He sat together with the upper echelon of the Pharisaical bureau. When these noble aristocrats heard how the people believed in Jesus as Messiah because of His teachings and the miracles which He performed they

sent officers to take Him that He may answer in private before them. When these executive subordinates returned empty handed the chief priests and the Pharisees rebuked them yet they answered, “Never man spake like this man”. This infuriated the tribunal who accused their servants of being weak and deceived and told them to look about for none of the rulers or of the Pharisees believed on Him. “But this people who know not the law are cursed” (John 7:47ff).

Nicodemus however was kicking against the pricks in his heart for he asked the fellow men of distinction a very simple question, “Does our law judge man before it hears him and knows what he does?” (7:51). The Pharisees were concerned with their popularity and how this man Jesus had eroded it. They did not like the fact that wonders and miracles were being performed as the hand of Yehovah was revealed before them. They did not care that the prophesies of old were being fulfilled before their very eyes and in their presence. They were blind to the wonders of the Light that had come into the world to lighten the nations and the glory of Israel and they were deaf to the Word of God. They were convinced of their righteousness to the point that they did not need deliverance and of their purity so that they did not need the physician to heal them. Nicodemus however was convicted in his soul as the Spirit drew Him to seek out Jesus.

Nicodemus came to Jesus in the dark of night to conceal himself from his fellow hypocrites. The only difference between he and them was that he was aware of his dilemma while they, saying they could see, remained in their sin (John 9:41). All the teachings and all the practices had left confusion and questions in his mind which he could not justify. If Jesus was Messiah why did He not come to the Pharisees since they were the keepers of the Law? If Jesus was Messiah why did He waste His time with publicans and sinners and if all the works which Nicodemus had done were good and proper, why did Jesus rebuke him as a Pharisee? He spoke as no man had ever spake. He, as the poor son of a carpenter, knew the scriptures better than all the scholars and learned ones and the people believed Him. This was not the conquering King who should return unto Israel vanquishing her enemies and exalting her faithful. This was not David and the armies of heaven returning in the latter days to set up His earthly kingdom for instead of assuming the throne in the Temple, He spoke of tearing it down and rebuilding it in three days. Everything this man stood for was contrary to the accepted teachings and practices of the day but more importantly, everything that Nicodemus held true.

“…and said unto Him, Rabbi…”

As a ruler of the victorious people of Israel, Nicodemus was driven by the Spirit within to address Jesus in an amazing manner as he called Him Master. Not just any master but

a literal translation of what he said would be ‘my Great One’ or ‘my Mighty One’. This could have been construed as a polite greeting between equals as they called each one an ‘honourable sir’ out of respect but Nicodemus came to Jesus and he did so under the cloak of night. He did not want anyone else to see him with Jesus and he certainly did not openly confess the fact that the Galilean child of poverty was equal to the grandeur of the people of distinction.

This proclamation of the Lordship of Jesus not only demonstrates the teaching of the Spirit of God within this man but it also manifests the presence of the truth despite the over abundance of festering dung called Adam’s theology. Nicodemus had spent his entire life thoroughly engulfed in the research and assimilation of the ways of the Law. He was given to believe that a man could keep the Law of God and present himself perfect before Him. This teaching of man’s theology infers that God is a respecter of man’s conduct and that He rewards the intentions of their hearts. This is once again pure conditionalism, highly esteemed among men and an abomination before Yehovah God.

The Pharisees loved to be called of men, Rabbi, for it was the praise of accomplishments and the badge of honour. They also loved to call each other Rabbi as a gesture of equality and comradery but Jesus told His disciples; “Be not called Rabbi for one is your Master even Messiah and all you are brethren” (Matt. 23:8). A man can only have one master whom he serves; if there be two masters he will love the one and hate the other but he cannot serve them both alike. No man can call Jesus, Rabbi, except it be given of God (Nathanael) to say, “Rabbi, you are the Son of God, you are the King of Israel” (John 1:49).

But the Spirit of God was impressing upon this man that his works of righteousness were insufficient to measure up to the perfect standard of the righteousness of God. He like the ‘scornful men that rule this people which are in Jerusalem’ of the time of the prophet Isaiah, thought he had his “covenant with death and an agreement with hell, when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge and under falsehood have we hid ourselves” (Is. 28:15). He was fully convinced that his obedience to the commandments, as he understood them and as Adam interpreted them, was sufficient to avert the righteous judgment of God, but now it was being manifested to him that his bed was shorter than he could stretch himself and his covering (atonement) narrower than he could cover himself (28:20). He came to Jesus because He had the words of life, and though Nicodemus was not yet aware of the presence of God within, yet according to His loving kindness the Spirit drew Nicodemus unto Himself. Nicodemus thought himself proper in coming to Jesus to introduce himself as a master teacher in Israel but indeed it was Jesus who brought Nicodemus

unto Himself. And so the exalted mountain called Nicodemus was brought low as he bowed reverently before Messiah and called Him ‘my Master’ (Is. 40:4).

“…we know that you are a teacher come from God for no man can do these miracles that you do except God be with him.”

Nicodemus was abased before His presence and acknowledged Him to be a master teacher. He was humbled by His teaching and bewildered by His understanding yet he could find no other conclusion than that God was with Him. The miracles which were in fulfillment of the prophesy of old (Is 66), which Nicodemus should have known but as yet his heart did not understand, spoke of the signs and wonders which the Anointed should do but more importantly they spoke that He would ‘preach good tidings unto the meek” (Is. 61:1). The deeds which Jesus did were not to convert people and gain unto Himself a people but were signs and wonders as condemnation upon an evil generation. His Word was contrary to the accepted duty faith preaching of the day, as it is today, and His message was for but a few, the lost sheep of the house of Israel. He did not cater to the elite, the rich or the noble and he sought not the praise of man. His words were of power and authority as He instructed His followers to “Beware the leaven of the Pharisees, which is hypocrisy” (Luke 12:1).

Jesus came and proclaimed the acceptable year of Yehovah but He renounced the attributes and aggrandizement of Adam. He preached the mercy and forgiveness of God for the sins of His people but He condemned the practices of the people’s religion. Nicodemus found himself in a quite a conundrum; if he was right then Jesus was wrong, if Jesus is wrong and God be with Him then God is wrong, but if Jesus was right and God was with Him, then Nicodemus was wrong and had been his entire life. The acknowledgment of the presence of God with Jesus meant that he was greater than the Pharisees who had the ancient men with them, greater than the prophets for they spoke of Him and greater than the Law for He spoke of mercy rather than sacrifice. “For I desire mercy and not sacrifice and the knowledge of God more than burnt offerings” (Hos. 6:6).

The counterfeit river, Temple, feasts and religious world were being revealed in Nicodemus. God commands His people to come out and be separate because they are not of the world. He also instructs them to be not partaker of the sins of Israel, whereby they made commerce of the truth of the pattern of heavenly things and trafficked the types and foreshadows of the glory of God into prominence and fame; herein they committing whoredoms with the kings of the earth and were become “Mystery Babylon the Great, the Mother of all Harlots and abomination of the earth” (Rev. 17:5).

The Pharisees esteemed themselves separate and distinct and the proper declarers of the truth of the scriptures. The Spirit of the Most High indwells His people because they are eternally separated and joined unto God. He leads them in the paths of righteousness for His names sake and has given them to rightly divide the word of truth (II Tim. 2:15). The Pharisees strove daily to pierce into the core of the Law in order to search out the unsearchable riches of His goodness but only the Word of God is sharp enough to "pierces even to the dividing asunder of soul and spirit and of the joints and the marrow and a discerner of the thoughts and intents of the heart" (Heb. 4:12). Therefore while Nicodemus was attempting to be politically and religiously correct, Jesus spoke to his soul and answered the unasked question of righteousness before God in His Kingdom.

"And Jesus answered and said unto him, Surely of the truth, I say unto you, Except a man be born anew, he cannot see the kingdom of God" (John 3:3).

Nicodemus came to Jesus confident in the arm of his flesh as he had kept all these things from his youth upwards. He did not think it was necessary to rehearse his attributes before Jesus for his position and the acclaim of man were sufficient credentials. Therefore he stood well sure of his worth unto the kingdom in which he should rule according to the promise of God. But Jesus speaks directly to the truth and looks not on the outward appearances. By his own words, Nicodemus has affirmed that Jesus is a master teacher come from God so when Jesus proclaims, "Surely of the truth" Nicodemus has no recourse but to conclude that this was the Word of God.

Only a child of grace knows the truth for the Word of God is the Way the truth and the Life (John 14:6). Man cannot hear His voice and does not understand His meaning therefore the various and sundry theologies of the world are diverse and convoluted. One who is indigenous to the house of the King however knows the language of the land and hears their Father's voice and thus the preaching of the death, burial and resurrection of Messiah is foolishness to the inhabitants of this world but life and peace to the children of hope.

Nicodemus was hearing the Word of God from The Word of God who became flesh and dwelt among His people and what he heard was contrary to the doctrines, customs and ways of Adam. He heard the truth about the incorruptible seed which is eternal in the Father. He heard that the seed was born anew into the earthen vessel and that without this wondrous miracle from above man cannot even see the kingdom of God. The elite Zionism's of the Pharisees who professed themselves sons of Abraham, children of promise and the chosen people of God were immediately decimated as Jesus revealed that it is "not by might nor by strength but by My Spirit saith Yehovah of Hosts" (Zech. 4:6). The aspirations for the earthly kingdom wherein these righteous men would sit

upon the twelve thrones and judge Israel was not for those who were blameless according to the works of righteousness which they had done but was reserved for those "which were born not of blood nor of the will of the flesh, but of God" (John 1:13).

Nicodemus came to Jesus as the conqueror who had overcome the vanity and wretchedness of man but Jesus revealed the impotence of the power of man and his sin. Nicodemus wanted to join himself unto Jesus in some sort of affiliation and typical confederacy that the nation of Israel was politically accustomed to, but Jesus told him that if a man is not already born anew he will never be joined unto God and His kingdom for nothing can endear man unto God. Nor can anything disannul the eternal love which God has for His "chosen generation, a royal priesthood and Holy nation, a peculiar people, that you should shew forth the praises of Him who has called you out of darkness into His marvelous light: which in times past not a people of God but now the people of God: which had not obtained mercy but now have obtained mercy." (I Pt. 2:9f). This is the love of God manifested in His children as they become partakers of flesh and blood and nothing can separate them from His love; "Nay in all these things we are more than conquerors through Him that loved us" (Rms. 8:37).

Nicodemus was comfortable in the fact that he has overcome the Law and had an understanding of how to manipulate the inner workings so that a man could keep the commandments and walk in the statutes of God. Jesus revealed the fact that just as a man had no power, no choice and no right in his earthly birth, save in the seed in Adam in the appointed time ordained of God, so that handwriting of ordinances, wherein Nicodemus had hope, was indeed the ministration of condemnation against the labours of Adam. The law became the judge of Nicodemus rather than his salvation as his natural faculties attempted to grasp and understanding of what Jesus had just spoken.

Jesus did not instruct Nicodemus that he needed to get born anew for that is not the truth. He did not say that someday when he was born again he would see the kingdom of God either. Jesus said "Except a man BE born again" which would indicate a state of being rather than an aspiration of accomplishment and Nicodemus could not comprehend the meaning.

"Nicodemus said unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (3:4).

Adam thinks he has control over the events concerning the natural man and even teaches a doctrine called 'free will' wherein he chooses the course that he walks and the decisions which he makes. When armed with this (in)ability and faced with this seeming contradiction, the mind retreats to its primal functions; that which is natural. Nicodemus

knew nothing about a sinner's prayer in order to get born again and Jesus certainly did not mention such sanctimony, nor could He. Therefore the natural mind of Nicodemus reverted back to the natural birth and concluded that the same process needed to be followed for a man to be born a second time. Jesus never said that a man must be born a second time but rather that he needed to be born anew or from above. The mystics and poets of man's culture often depict the stork bird delivering the new born baby from above but Jesus said that which is born of the flesh is flesh. Since Adam was formed from the dust of the earth, then, that which is born of the dust of the earth is dust of the earth; "for dust you are and unto the dust you shall return" (Gen. 3:19).

The mind of Nicodemus was centered upon the remaking and rebirth of the natural man in a natural way as if this was a necessary ingredient unto the attaining of the kingdom of God. However, that which is born of the Spirit of God is spirit and if they be spirit than are they the sons of God. Since therefore they are sons of God then are they heirs of God and joint heir with His Anointed of His Kingdom which it is the good pleasure of the Father to given unto them (Luke 12:32). Thus whosoever is not born anew cannot see the kingdom for the eyes of dust are blind to the glory of God.

"Jesus answered, Surely of the truth I say unto you, Except a man be born of water and the Spirit he cannot enter into the Kingdom of God" (3:5).

Jesus was not presenting yet another form of birth but a further description of the birth which is from above. The birth of every child of Adam is of the water and if a chosen vessel afore prepared unto glory by the shed blood of the Lamb of God, then the birth of the Spirit is concurrent with the first. Jacob held the heal of Esau as he came forth from the womb but that which was natural was first in manifestation yet they were joined in the delivery and appeared as one. Two nations were in the womb of Rebekah and two manner of people were separated from the beginning as the light was separated from the darkness. Never could Esau be loved of God for God said He hated Esau and never could God hate Jacob for He declared that he loved this child of promise. The two struggled together in the womb of their mother and none could dissuade them from their ordained course. This is the type of the birth of the natural man, Edom, and the spiritual man, Israel, and this type is fulfilled in Christ who made Himself of no reputation and took upon Himself the form of a servant. He is the bodily manifestation of the invisible God and so are His children as they travel through this present evil generation.

The inhabitants of this world seek an earthly kingdom where they can rule over their fellow man. The religious society of man seeks the same and proclaims themselves as the heirs apparent to the throne, just as Nicodemus, John the Baptizer and the disciples anticipated; "Lord wilt thou at this time restore again the kingdom to Israel" (Acts 1:6).

Those who are born from above know that the Kingdom of our God is not the Israel of the Middle East; “for they are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children but, In Isaac shall thy seed be called” (Rms. 9:6). The Kingdom of our God is not of this world yet He rules over the kingdoms of this world and gives them to the basest of men (Dan. 4:17). His children have overcome the wicked one by the shed blood of the Lamb of God (I John 2:13). They have tribulation in this world but they have peace in Him and peace with the Father because He has overcome the world (John 16:33). They are in the world but not of the world and when the time of this habitation is over, then shall the sons of God be manifested as the glory of the Kingdom of our God is revealed.

Nicodemus was struggling within himself for all his labours were of no value, all of his understanding was foolishness and all of his accomplishments were as filthy rags before the righteous throne of God. Yet in the appointed hour, when it pleased the Father, the light shown forth into his heart and he knew the truth. He came with the other disciples and took the body down off the cross to prepare it for burial as they laid Him in the sepulchre, wherein never a man had laid (John 19:39). He was numbered among the disciples who grieved in His death and rejoiced in resurrection as the Babylonian garments of Nicodemus were being laid aside ad the glory of God revealed. This is growing in the grace and knowledge of His will.

“These things have I written unto you that believe on the name of the Son of God that you may know that you have eternal life and that you may believe on the name of the Son of God” (I John 5:13)

Your servant in Christ,
(Elder) Chet Dirkes
December 28, 2014

# John 3:7

"Marvel not that I said unto you, 'You must be born again.'"

It is a horrible feeling when in a moments time all your hopes and dreams, self-confidence and reliance are dashed to pieces; when the foundation of your beliefs crumbles and your ordered world becomes total chaos. Nicodemus came to Jesus for an explanation of the struggle that he was experiencing. He was not sure if this Galilean was Anointed of God and yet he could not deny the fact that His words and actions were unlike anything he had ever seen or heard. He was a man who had waxed confident in his own understanding which assured him that he was a child of the kingdom yet Jesus stood in total contrast to his venerated teaching and consecrated way of life.

Jesus does not enter into the normal lengthy controversies of the Pharisees about the historical teachings of the Rabbi through the ages concerning genealogies, customs and traditions. He refuses to become engaged in the debates about the rituals and ceremonies of the law, the proper pronouncing of words or the placement of jots and tittles. Instead, He opens the eyes of this chosen vessel to the truth of the seed born from above and the eternal love of the Father for His children. He denounces the natural lineage of Abraham, Isaac and Jacob for these were born of the flesh. Instead He speaks of the spiritual lineage of the faithful children of promise whom He loves with and everlasting love. These are the only heirs of God and the true inhabitants of the kingdom. Instead of confirming his preconceived notions of his grandeur and answering the questions in the mind of Nicodemus, the Lord of Glory demonstrates the utter confusion of the natural mind; "But the natural man cannot receive the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned" (I Cor. 2:14).

The concept of being born anew is foreign to the natural world yet like Nicodemus the theology of Adam has attempted to explain this wonder in natural terms and by natural means. Nicodemus imagined a grown man entering a second time into his mother's womb to be born again. This, were it possible, would constitute a second natural birth in which the natural man was naturally born after the nature of the natural seed. He then would still be nothing more than Adam for, as Jesus said; "That which is born of the flesh is flesh". Though the Lord used no parable here but spoke in the plain simplicity of the gospel yet still today man teaches that Adam must be remade before he is suitable for the kingdom of God. The Word of God is refuted by the scholars of man who would

teach the traditions of flesh and blood as the doctrines of God casting aside that which is Spirit and Truth, yet they are not all Israel who are of Israel (Rms. 9:6).

These words from Messiah confused Nicodemus as he sat in wonder and admiration of Jesus. He was amazed at the simplicity, admired the understanding and wondered as to the means. Even when Jesus gives him another explanation of the working of the Spirit of God, which categorically eliminates any involvement of the will or power of man and sets the chosen vessels as a passive recipient, by saying; “the wind blows where it wills and you (man) hears the sound thereof but cannot tell (explain) whence it comes and whither it goes, so is everyone that IS born of the Spirit”, Nicodemus is held in wonder and amazement as to “How can these things BE?” He does not ask ‘when shall these things be’ or ‘how can one become a recipient of this wonder’ for the question in his mind is “in what way” or “after what manner are these things able to Be”? His quandary was about the power and the authority of these matters because they defied the works and abilities of the arm of the flesh of man.

Nicodemus had been given to fashion for himself that short bed wherein he believed he would find the rest in father Abraham and the covering of the narrow sheet which would conceal his sin from God. Jesus revealed that this was of no use before the throne of God. Nicodemus concluded himself a child of the covenant, wherein he was blameless, but Jesus said that if the wonder of the power of God, wherein was not only the birth of water but also the birth of Spirit, was not already completed in a person’s life, they could not even see the kingdom. Nicodemus was confused and fearful for his friend and companion, the Law, was now his accuser and executioner. He stood alienated from the commonwealth of the Israel of God and without hope as the cognitive abilities of his mind could not lay hold upon the power and capability of this new birth.

“Jesus answered and said unto him, ‘Are you a master in Israel and you do not know these things?’” (3:10).

The manner in which the Lord addresses this confused subject of grace is amazing. He does not call him a master as Nicodemus did to Jesus when he said, ‘Rabbi’, but rather in a poignant and a bit sarcastic manner Jesus asks how a teacher does not know the subject he is purported to be teaching (such as Adam trying to teach spiritual matters). The Law of God as given in types and foreshadows was the pattern of heavenly things. It and the prophets spoke exclusively of the Messiah, the judgment of God against all wickedness, the redemption of His people and deliverance from their sin in Adam. No amount of education in the vast subjects of this world could ever convince a descendant of the dust of the wonders of the beauty of His Holiness or the majesty of His power. Only one born of the Spirit may be taught of the Spirit concerning the things of the

Spirit and the unsearchable riches of His grace, which is, the power of God unto deliverance.

Nicodemus was of the ruling class of elite educators who had not only mastered the law but were called on and expected to teach others how to keep the handwriting of ordinances. Those who were thusly taught exhausted all their energies, labours and substance striving for the perfection wherein when it came to the righteousness found in the law they would be judged blameless. This would then endear them before God as good and faithful children of Israel who were entitled to the positions of prominence in the coming kingdom of God. Nicodemus lived his life accordingly and instructed all men in the same manner in which he was taught of man. He was ever learning but never coming to the knowledge of the truth for he could not understand how these things could be so. His natural mind could not imagine in what way these things of the new birth were able to be comprehended and executed or by what power such wonders could even exist. The Word of God was and is still diametrically opposed to the ways of man, for His ways are not our ways neither are His thoughts our thoughts (Is. 55:8), yet the ways of man are His design and function completely within the counsel of His Will (Ps. 76:10).

Jesus continues the assault upon the carnal knowledge of Nicodemus when He reminds him that the things which He spoke of were those matters which Nicodemus should have known. The Law and the Prophets were the boast of the Pharisees yet as they professed themselves to be wise yet they were manifesting themselves fools. They had the form of godliness but were deficient of the substance. They made the proclamation of the truth but not the wisdom of God thus man has forever been attempting to express the Word of God in a pleasing manner to his fellow man. Their righteousness was as leaven and their burdens unbearable. This was not as God had spoken neither was it of His intention as Messiah said, “Come unto Me all that labour and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me for I am meek and lowly in heart and you shall find rest for your souls for My yoke is easy and My burden light” (Matt. 11:28f).

Jesus came to speak the Word of God and to accomplish the work set before Him. He was the bodily manifestation of the invisible God and He came with the signs and wonders which He had afore proclaimed He would do, therefore Nicodemus should have understood these things. The time had not yet come, when it pleased the Father to reveal Himself in this chosen vessel so for now seeing he saw not and hearing he understood not even though there was a ‘kicking against the pricks’ within his soul.

“If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things?” (3:12).

Jesus here turns the very words which Nicodemus spoke against Him. When the Pharisees came to Jesus and asked Him as He was teaching; “By what authority do you do these things and who gave you this authority?” He turned the words against them. He asked them; “the baptism of John, from where was it? Was it from heaven or of men?” Since they could not tell Him the answer because of their unbelief and the fear of the people He said, “Neither tell I you by what authority I do these things?” (Matt. 21:23ff). Nicodemus asked Him by what power this new birth could be accomplished and by whose authority did it exist? (Mary asked the same question when Gabriel told her that she would conceive and bare a child; “How can this be seeing I know not a man?” – Luke 1:34) Jesus calmly asked him that if he could not believe natural matters, how (or by what power and whose authority) then could he believe heavenly matters.

Faith is not a natural element of Adam nor an inherited trait of his children. Faith is not the acquisition of information or the assimilation of knowledge by customs and traditions. Faith is a gift of God that is the evidence of the indwelling Spirit of God. Jesus told His disciples that if they had faith of the minutest amount they could move a mountain or displace a tree and replant it into the ocean (Matt. 17:20 & Luke 17:6). Faith is the spiritual reality of the natural impossibility and the obvious manifestation of that which the natural eye cannot see. It is the comforting and peaceful explanation of the confusion and tumult of the natural existence. It is the manner in which the children please the Father in everything they do as they perform every good work they have been created in Christ Jesus unto. It is the confidence in the finished work of the Kinsman Redeemer, the profession of the testimony of the Anointed Salvation of Yehovah and the expectation (hope) of the children of the King in the imminent manifestation of their eternal habitation in their Father’s house. Faith is the absolute assurance and anchor to the soul of the complete and all inclusive sovereignty of the Omnipotent God over all things, whatsoever comes to pass.

Therefore Nicodemus could not believe anything but that which was ordained of old, empowered and given to him of God in the fullness of time. He could not produce his own righteousness before the throne for without faith it is impossible to please Him. He could not bring down this new birth by any labour, prayer or incantation. The cumulative summation of all his good intentions could not curry the favour of God to bestow upon him that which belongs to the children; “But Jesus said unto her, Let the children first be filled for it is not meet to take the children’s bread and cast unto the dogs” (Mark 7:27). Nicodemus was feeling the condemnation of the Law and the inability of the body of this death. His lifestyle and convictions were making the Word of God of none effect through traditions while the warfare was in his inner man wherein he delighted in the Law of God. He was slowly being taught of the Spirit of God that it is not by works of

righteousness which he had done but that salvation was by grace through faith. He thought he had ascended to the apex of human accomplishment in his spotless perfection of the law but in fact he was in the pit of hell as; “the sorrows of death compassed me and the pains of hell gat hold upon me: I found trouble and sorrow” (Ps. 116:3).

“And no man has ascended up to heaven but he that came down from heaven, the Son of man which is in heaven” (3:13)

Jesus further eliminates the cooperation or assistance of man as He excludes Adam from the equation of the new birth. ‘No man’ has a very prominent role in the kingdom of God; he cannot see it and cannot enter into it for he knows nothing about it. Yet the books of this world are filled to overflowing with the ramblings and speculations of Adam about this kingdom and the ways and means of not only entering into it but also ruling as the preferred of God. Jesus said that it was exclusively for those who ARE born of the Spirit but man says it is for ‘whomsoever wills’. Jesus said it was the exclusive work of the Spirit of God to be born from above but man says that a person may obtain this regal right by self-imposed contrition and simply asking for it. Jesus said that when one is thusly born from above, the natural man could no more control or detect it than he could the winds of nature, but Adam says that he can not only detect the presence of the Spirit but can pin-point the hour and the day that it happened. Thus the theology of Adam attempts to sit in the seat of God and proclaim itself greater than the Creator.

Here Jesus tells Nicodemus that no man can ever, has ever or shall ever ascend up into heaven but first he came down from heaven. Adam was formed from the dust of the earth and God breathed into his nostrils to make him a living soul but that which is born of the Spirit is spiritual. The Spirit of the new man which is the spiritual man born from above comes down from heaven into the earthen vessel at the time appointed of the Father for the children to become partakers of flesh and blood. When the time of this habitation is ended, the spiritual man shall return unto the Father; “Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it” (Ecc. 12:7).

This spiritual man is not of himself independent for though he is a member in particular yet is he one in the body of Christ. Messiah is the Son of God who set aside His glory to be made in the likeness of sinful man. He Himself, in the same manner as the children, became a partaker of the same flesh and blood, yet without sin, “that through death He might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage.” (Heb. 2:14f). Nicodemus was in fear of death for the ministration of death, now fulfilling the part of the schoolmaster, while convincing him of his guilt in trespasses and sin, had brought

him to Messiah who told him all things that must come to pass. He had no answers for the arm of the flesh had failed him as he was slain by the Law of God.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believes in Him should not perish but have eternal life” (3:14).

Jesus identifies Himself as the Son of God who must be lifted up for the sin of His people in the same manner as Moses lifted up the serpent in the wilderness for the sins of Israel. This again was an intentional reference to the scriptures which Nicodemus should know but indeed did not understand. The children of Israel had demonstrated their inherent inability to believe those things which were manifestly evident before their eyes as they murmured against God and Moses. God sent in the fiery serpents which bit those who complained and they cried unto Moses to intercede for them to God. God instructed Moses to fashion a brazen serpent and place it upon a pole that; “if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num. 21:9). Many who were bitten did not believe in this ‘hocus pocus’ remedy and died in the wilderness but whosoever believed, was caused to look upon the serpent upon the pole and these were delivered from death.

Adam in the garden was not content with the provisions which Almighty God had given him, therefore he and his wife looked and saw the fruit that it was good for meat and to make one wise. They took and ate as they were ordained to do so by the determinate counsel and foreknowledge of God according to their natural desire to improve upon what God has done. This was the means whereby God decreed that sin should enter into the world and death by sin, for all have sinned and come short of the glory of God. Thusly the Israelites murmured for better accommodations in the wilderness as another confirmation of the corruption of man. The bite of the serpent is upon all who are of the house of Adam, yet only those who are born from above have the faith to believe. These are given to look and live. The remedy of the brass serpent was not intended for those who were ordained to die in the wilderness anymore than the sting of death was to those who were ordained unto life and there were none who wanted to look but were forbidden as the aspersions of the scoffers will say.

The lifting up of the serpent in the wilderness was a manifestation of the wrath of God against the unrighteousness of man. It was the bringing down of every self-exalted son of Adam who thinks more highly of himself than he ought and the abasing of the proud and lofty (Is. 2:12). It was the foreshadowing of the ensign which He Himself lifted up (Is. 5:26) and as surely as Moses had accomplished this deed many years prior so the Son must also be lifted up in His crucifixion. He laid down His own life for the sheep and no man took it from Him (John 10:18). His authority was of Himself and the work

that was set before Him was assigned unto Him by His own will. His actions were His own as He was coerced by no man nor forced by duress into submission. He made Himself of no reputation and became obedient to death even the death of the cross. Therefore, He rose up and was exalted as He was lifted up upon the pole of Calvary.

Jesus manifestly declared Himself God as he foretold those things which were not yet manifested in time; “declaring the end from the beginning and from ancient times things that are not done, saying, My counsel shall stand and I will do all My pleasure: calling the ravenous bird from the east, the man that executes My counsel from a far country. Truly I have spoken, I will bring it to pass; I have purposed I will also do it” (Is. 46:10). The perfection of His Holiness openly manifested Nicodemus as being devoid of all hope in this world because he stood a condemned man in Adam. He had no right, nor portion nor memorial in the kingdom of God by means of his good intentions, hard work, blood line or his alleged obedience to the law. The Zionistic persuasions which concluded the nation of Israel as the chosen people of God were demonstrated as being completely erroneous as Jesus said, “whosoever believes” as faith was equated with the inherent nature of those who have eternal life.

“For God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life” (3:16).

The mystery of the gospel was revealed to Nicodemus that night by the Word of God. Jesus revealed to him that the power was of God, the right of inheritance was of the Spirit and the authority and strength of the matter was based upon the love of God. He told him that the kingdom was not of this world and that just because one was naturally born of Abraham they were not qualified as the sons of God. The result of this wondrous and mighty work of God is eternal life which has no beginning and no end therefore the objects of this love must be the eternal incorruptible seed and not the limited carnal man.

This indeed was strange to Nicodemus and his elitist attitude but as he grew in the grace and knowledge of the will of God in his life, he would witness this magnificent truth. Being numbered with the disciples at the crucifixion and burial of Jesus, he would later see the mighty power of God in the resurrection. He no doubt would have been of the upwards to 500 whom the risen Lord appeared unto and an eye witness to the miracle of the pouring out of the Spirit at Pentecost. Here the Spirit was given in fulfillment of the prophesy of Joel which manifestly declare that the day of the Lord had come in the last days; “and it shall come to pass that whosoever shall call upon the name of Yehovah shall be delivered for in mount Zion and in Jerusalem shall be deliverance as Yehovah has said and in the remnant whom Yehovah shall call” (Joel 2:32).

The wrath of God was poured out that day and the Lamb of God endured it for His people. These are they who were risen up together with Him before the foundation of the world; who stood as the redeemed house of Israel of every kindred, nation, tongue and people. They have eternal life in Him because He is the resurrection and the life (John 11:25). These shall never perish but have eternal life because of the eternal love of the Father for His Beloved.

“Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sits upon the throne and unto the Lamb for ever and ever” (Rev. 5:12f).

Every child born from above has been predestinated to be conformed to the image of the Son of God. He endured the temptations which are common to all men and so shall the children. He has endured the contradiction of sin against Himself in the exact same manner in which the Redeemed of Yehovah war within themselves over the vanity and corruption of this existence. There can be no conflict, no warfare and no endurance if there is no spiritual life. Herein is the evidence of assurance; that His children have been counted worthy to suffer for His name sake. And so they run the race with patience, which has a complete and perfect way through trials and tribulations, looking unto the Salvation of Yehovah, the Author and Finisher of their faith.

Your servant in Christ,
(Elder) Chet Dirkes
January 4, 2015

# John 3:17

> “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

Jesus gave Nicodemus an in-depth exposé of the natural inherent deficiencies of Adam when He set before him his own personal dilemma. The natural faculties of Nicodemus could not accept the testimony of the Anointed Salvation of Yehovah even when He gave a natural explanation of the truth. He also could not comprehend the essential element of the birth from above for this was a spiritual matter. This inability of man is because the necessary elements of belief were absent from the beginning in that which God formed from the dust of the earth. He was not created with the Spirit of God dwelling within him, he is completely devoid of the evidence of the Spirit as he was assigned the labour of ushering sin into the world. The subsequent seed of this one, Adam born of water, continues in this state, dead in trespasses and sin, from generation to generation.

Since, therefore, the man Nicodemus was incapable of understanding and believing this testimony of the works of God, Jesus asked him how then could he ever expect to believe that Spiritual Manna sent from above? Jesus told him that all his learning was useless and his labours in righteousness insufficient for only He that came down from above could ever ascend up into heaven. Earthly accomplishments and attributes were of no value before the throne of God for only those born from above could ever see the kingdom of God. Nicodemus sought an earthly kingdom wherein he would be rewarded for his intense labours in keeping the Law of God.

Jesus eliminated all the intentions and works of man because He is the only one whereby you must be delivered and His work is the only acceptable labour before God. Nicodemus knew he was in need of deliverance yet he was convinced that his fleshly deprivations together with his obsessive obedience to the customs and traditions had earned him the right to enter into the kingdom of God. Jesus presents a systematic demolition of his hopes, dreams and aspirations. He demonstrates from the very scriptures that Nicodemus was purported to know, that He was the Son of man and the Son of God. He did not condemn the inquisitive servant nor rebuke him for his actions, rather He spoke to him as a Father would His son.

(It is noteworthy to observe that Jesus identifies Himself as the Son of man when He came down from above. He did not become the Son of man when He became incarnate in Mary’s womb.)

The lifting up of the serpent in the wilderness was because of God's love for His people. His wrath "is revealed from heaven against all ungodliness and the unrighteousness of man, who hold the truth in unrighteousness" (Rms. 1:18) but His deliverance is revealed only to those who have been ordained unto eternal life (Acts 13:48). God did not instruct Moses to lift up the serpent tried by fire for everyone who had been bitten but only for those who had been bitten and believed. They who believed did so by grace through faith and that not of themselves for it is a gift from God (Eph. 2:8). Therefore God gave His only begotten Son that whosoever had been born from above by the Spirit of God should not perish. These did not obtain life which became eternal; they have eternal life because they are born from above.

God did not need to send His Son into the world for the purpose of condemnation, the world stands condemned in Adam. When Adam took and did eat, sin "entered into the world and death by sin and so death passed upon all men, for all have sinned:" (Rms. 5:12). This one deed by this one man manifested that every child of Adam would forever be like unto their father, dead in trespasses and sin. He was created incapable of measuring up to the standard of the absolute perfection of God and he acted accordingly. Since all these works were finished from the foundation of the world then Adam stood a sinner from the beginning.

"But God commended His love toward us in that while we were yet sinners Christ died for us" (Rms. 5:8).

John saw the Lamb of God standing as He had been slain from the foundation of the world. The blood had been shed for the remission of sin which had no commission as yet in Adam and the earthen vessels had been washed before the children became partakers of flesh and blood. These were marked with the blood and the name of the Father in their forehead so that they who HAVE eternal life should not perish, nor be defiled or polluted because of the sin in Adam. The body of this death did not become separated from God as a result of the rebellion of Adam against God, that which is of the earth was never alive unto God; "for they that are after the flesh do mind the things of the flesh but they that are after the Spirit the things of the Spirit. For to BE carnally minded is death but to be spiritually minded life and peace" (Rms. 8:5). Therefore the children were never in danger of the wrath of God or the wages of sin.

The Spirit then, dwelling within each child of the kingdom of God. "What? Do you not know that your body is the Temple of the Holy Ghost in you which you have of God, and you are not your own?" (I Cor. 6:19), reveals the Word of God as that two edged sword. The one side is the condemnation that already exists in Adam. This is made manifest in the ministration of condemnation, which is the handwriting of ordinances

wherein Nicodemus thought himself blameless. Herein the Law reveals the exceeding sinfulness of sin and bears witness against the inability in Adam to ‘hit the mark’. Even today there still remains the inherent deceived quest of man to keep the Ten Commandments in order to curry favour with God. There are many who will stand and boast before God, “all these things have I kept from my youth up” (Luke 18:21) while many more thank God that they are not like those who have broken these sacred commandments (Luke 18:11f). Even those who call themselves by the name of Yehovah are subject to turn again to the weak and beggarly elements, whereunto they desire again to be in bondage (Gal. 4:9). Those who have been born from above know their wickedness as the creature groans within waiting the manifestation for the Sons of God.

The other side of the sword is the judgment of God against all unrighteousness. The Spirit then conveys from faith to faith the wretchedness of the body of this death and the righteousness of God. This is that warfare of the law within the members which follows after the things of the flesh and the law of the mind which delights after the Law of God. The vanity of this existence is made manifest by the life within and that life declares the guilt before the throne. They who have been born anew have struggled together in the womb from the beginning as these two manner of people ARE separate and distinct one from the other.

“He that believes on Him is not condemned but he that does not believe is condemned already, because he has not believed in the name of the only begotten Son of God” (3:18).

No one can lay a charge against the elect of God for they are the righteousness of God. They have been clothed in fine linen clean and white which is the righteousness of the saints. This garment is the change of raiment that signifies that the sin of Joshua has been removed and therefore it is the imputed righteousness of Christ. This is how the children, the Bride of the Beloved, have been granted to be arrayed. They have been given to shake themselves from the dust (Adam), have put on their beautiful garments (Is. 52:1) and are seated together with Him in heavenly places (Eph. 2:6). They are hewn from that great Rock and are one as the Godhead is one therefore they can not deny themselves. They believe by the faith of the Son of God who loved them and gave Himself for them. They walk by that faith and being justified by faith they have peace with God.

The accuser of the brethren has been cast out for “now is come salvation and strength and the kingdom of our God and the power of His Anointed” (Rev. 12:10). Satan is the father of all lies and his children perform his works. He is “the prince of the power of the air, the spirit that now works in the children of disobedience” (Eph. 2:2) and the

“god of this world” who “has blinded the minds of them which do not believe, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4). He does not have the Spirit of God, he is devoid of faith and therefore neither he nor his seed believe. He is created of God and does not have eternal life. He is perished in that eternal destruction of the lake of fire where the flame is never quenched and the worm never dies (Is. 66:24).

In the same manner as the children of God cannot deny that they are the sons of God so his children cannot deny that they are of the seed of the serpent. Just as those who are born from above cannot commit sin, for His seed remains in them (I John 3:9), so the seed of the serpent, “as brute beasts, made to be taken out and destroyed, speak evil of things they do not understand and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness as they that count it pleasure to riot in the day times. Spots and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery and that cannot cease from sin; beguiling unstable souls, and heart they have exercise with covetous practices; cursed children” (II Pt. 2:12ff). The nature within dictates the works that are manifested and the freedom of will enables the subject to act accordingly.

“Can the Ethiopian change his skin or the leopard his spots? Then may you also do good that are accustomed (expertly skilled) to do evil” (Jer. 13:23).

The condemnation of all mankind is the fact that Adam cannot change who he is. He cannot change the creation of God or the seed in him. Fashioned by the Potter’s hand from the same lump of clay is either a vessel unto honour or a vessel unto dishonour for the Master’s work. Since the vessels are no more than dust of the earth born of water they cannot be distinguished by their outward appearance but as they are of the earth they are both indeed earthly. Since these vessels are both of the earth, they have the same limited natural tendencies, appetites and aspirations which sustain them through the days of their assigned habitations. These components are temporal and although they are pleasing to the flesh, yet they cannot purge the conscience of the one convinced of sin by the Spirit within for though the light shines forth in the darkness, yet the darkness perceives it not (John 1:5).

Nicodemus was educated and indoctrinated in the art of the re-make of Adam into an acceptable vessel before God. He believed that he had a special dispensation with God for he was born of Abraham, a covenant relationship in Isaac and Jacob and a right to the kingdom by virtue of his righteousness. Jesus told Nicodemus that the light which had come into the world, which indeed was Anointed of God, was incomprehensible to the carnal man. He further said that since man loved darkness rather than light, Adam by

nature hated the light and would never come to the light of his own free will. The very deeds wherein Nicodemus and Saul of Tarsus thrived and excelled were absent of the light and as the light shone forth in their hearts, being chosen vessels of God having the eternal incorruptible seed born from above, these works of righteousness were revealed as filthy polluted rags.

This is therefore the condemnation of the one and the contradiction of sin against the other. The difference is that to the one the concept of guilt is foolishness as he has concluded in his heart that there is no God and therefore no sin. “And of the Pharisees which were with Him heard these words and said unto Him, Are we blind also?” (John 9:39). These have had their consciences seared so that they call good evil and evil good. These will stand before the throne of God with an argument for God, saying Lord, Lord, in attempt to shew the validity and worthiness of the labours they have performed and as in the days before, when there was no king in the land, these are drawn away after the lusts of the flesh to do that which is right in their own eyes. These are the vessels afore outfitted for destruction, the wicked that God has created and reserved unto the day of wrath and the workers of iniquity whom the Father never knew (Matt. 7:23). These are the subjects of the kingdom of darkness who love the darkness because their deeds are evil.

To the other this is the bondage of the corruption of the habitation of this dwelling which shall soon be dissolved. These are the vessels afore prepared unto glory wherein the fullness of the Godhead dwells. The Spirit of God has revealed unto them the truth as the Son of Righteousness has arisen unto them with healing in His wings. They have the truth, which is Christ in them the hope of glory, and the light, which manifests the wretchedness of their corruption, and the life. As they grow in the grace and knowledge of His will they understand more and more the vanity of this world, the impotence of the arm of the flesh and the utter futility in attempting to change Adam. The Spirit teaches His children that this world is not their home, Adam has been created to serve and that very soon these things shall fade away like a garment and be rolled up like a scroll (Is. 34:4) as the beauty of His Holiness is manifested in the children of light.

“But he that does truth comes to the light, that his deeds may be made manifest that they are wrought by God” (3:21).

Jesus told His disciples, “I am the way the truth and the life, no man comes to the Father but by Me” (John 14:6). Many have been led by the logic of man into many diverse religious practices which are proclaimed to be the truth. Translations, commentaries and lengthy arguments surround every claim of man as he strives to prove himself correct and proper before God. The Spirit of Holiness, however, does not need the props, scripts

or the performers to set forth the truth for He is truth. Man's theology presents the truth as a separate entity which may be observed or ignored. Jesus said 'I AM' which being the name of Yehovah God identifies Himself as the all-inclusive, self-sustaining unity of all things as one, God. He cannot be dissected into separated parts for the analysis of man for by Him, through Him and for Him are all things made. All His ways are verity and truth and His judgments are without reproach, therefore, since He has fashioned a vessel, washed in the precious shed blood of the Lamb, wherein He has made His seed to be partaker, shall their ultimate destination be conditional upon their performance? God forbid!

Rather let it be said that their performance is because of their nature in Him. The bird flies upon the breezes because that is how it was created. Likewise the fish swims in the waters, the cattle grazes in the field and the grass of the filed to wither and die. So the nature of the created dictates the conduct they perform for God has fashioned them commensurate to the duties assigned unto them.

The children of the kingdom of the Israel of God have been created in Christ Jesus unto good works. These works are neither the labours of the arm of the flesh nor of the intent of the heart of man. The lifting up of a polluted hand could only tarnish the work and the limited feeble intentions of man do not know the mind or ways of God (Ex. 20:24f). Therefore, these works are of the Spirit of God by the children of the incorruptible seed unto the praise and glory of God. This is their nature and the power of God in them, "for we are His workmanship created in Christ Jesus unto good works which God has afore ordained that we should walk in them" (Eph. 2:10). Since it is God who has spoken and by the power of His will performed the intent of His heart, shall not those who do the truth come to the light?

He has translated His children out of the kingdom of darkness and into the kingdom of His dear Son. They see therefore the ways of man and the fact that the outward man perishes daily. They know that they have been born into this world en route to their death but rather than the fear of death and the judgment, they have the hope of glory and the anticipation of the manifestation of the sons of God. They have been made to see the rebellion and stubbornness of Adam which wars against their souls as they endure this contradiction of sin against the Holiness of God, which causes the children to call out for their Father.

Jesus did not give a neo-evangelical message to the masses to go out and make converts for the kingdom of heaven. He spoke of a very exclusive kingdom which was not to be bought with the gold and silver of this world nor earned by the works of righteousness which Nicodemus or anyone else could ever do. This kingdom is not of this earth for if it

was, the subjects of the kingdom would rise up in judgment upon the earth and slay the inhabitants thereof.

This kingdom is from above and the inhabitants are native to heaven. They have come down from heaven being born from above by the Spirit of God to be partakers of flesh and blood for a time appointed of the Father. They have been assigned trials and tribulations which reveal the vanity of Adam and his constant endeavours to prove himself righteous before God. They have been made subject to this vanity in the anticipation of deliverance from the body of this death.

“Being confident of this very thing, that He which has begun a good work in you will perform until the day of Jesus Christ” (Phil. 1:6)

The work which God has assigned unto His Beloved as they travel through this waste howling wilderness is not something that is amiss in Him nor deficient in His creation. It is the manifestation of the love of the brethren and the worship of God aright. This is the Law of God and the greatest of all commandments. They who are subjects of the Kingdom of God walk in the light of Yehovah and the glory of His Lamb. They have the testimony of the finished work of the Anointed Salvation of Yehovah and they perform, without possibility of failure, the complete and perfect Law of God.

They cannot fail for it is He who works in them both to will and do His good pleasure (Phil. 2:13). They have the Word of God dwelling in them which shall not return unto the Father void but has fulfilled all that He has decreed (Is. 55:11), they live and move and have their very being in Him and their affections are on the things from above. They take each of the steps assigned unto them along the select path chosen specifically for them as they run with patience the race set before them, looking unto the Salvation of Yehovah, the Author and Finisher of their faith; “House of Jacob, come and let us walk in the light of Yehovah” (Is. 2:5).

Nicodemus could no more understand or accept these things but first they be given unto him by the power of God unto deliverance. He is no different than any son of Adam in his doubts and fears or in his experience of grace. Those things wherein he boasted in Adam were soon seen as worthless before the Holiness of God and those things wherein he was completely deficient in Adam were manifested, from faith to faith, by the Spirit within. Man has white-washed the outside of the sepulchre but there is death within. The child of grace has a blood mark of identification on the sepulchre of the body of this death but there is life within. This is the inner spiritual man, that chosen generation, a royal priesthood, an holy nation and a peculiar people who are the children of the Kingdom of God and that not of this world.

“And the nations of them which are saved shall walk in the light of it (New Jerusalem) and the kings of the earth do bring their glory and honour unto it; and the gates of it shall not be shut at all by day and there shall be no night there; and they shall bring the glory and the honour of the nations into it and there shall in no wise enter into it any things that defiles, neither works abomination or a lie, but they which are written in the Lamb’s book of life” (Rev. 21: 24).

Your servant in Christ,
(Elder) Chet Dirkes
January 11, 2015

## John 4:1

Thoughts on the woman at the well.

This land was a scourge to the Jewish society because of the events recorded in II Kings 17. The Babylonians had removed the children of Jacob from the land and brought in some good old fashion squatters. But these did not know the God of the land and God was wroth with them. He sent in lions which slew some of them. (Actually this was a merciful act by God for He could have sent in some ravenous wolves in sheep’s clothing of the arminian missionary flavor to hound and corrupt them all their lives but instead He just had the lions kill them.) The people of Samaria were brought up in the pagan rituals of Babylon and the corruption of the sin of Jeroboam being social and religious outcasts. They were lower than the heathen who ‘knew’ no better and were hated above all men. Yet in the fullness of time Jesus left Judea for Galilee and he must needs go through Samaria. His disciples had gone off to buy some vittles and there He sat by the well of Jacob under the shadow of Mt. Ebal awaiting the woman. Mt. Ebal had an altar

on it constructed out of whole stone and plaster (Deut. 11) but there was a curse on it (Deut. 27).

And now the woman came expecting to draw water and be about her daily chores. But unbeknownst to her, she was a chosen vessel of mercy whom the Anointed Savior had come to reveal Himself to. He had sought her out and found her as a lost sheep of the house of Israel. She did not find Him, He came to her.

He asks her for water and she is amazed that a 'Jew' would speak to a 'Samaritan' and that this man would be speaking to a woman. She does not know Him. She knows nothing of her state of affairs or her need for deliverance. She has not been educated to make a wise decision and accept Jesus into her heart. "If you knew the gift of God and who it is that said, give me drink, you would ask of Him and He would have given you living water". Just like the two on the road to Emmaus, until He reveals Himself, no man can know Him. Even then the natural man does not comprehend or understand as she asks, how can you draw water, the well is deep and you have no pot? Jesus speaks to her of spiritual things and, just like Nicodemus, she is thinking in natural terms. He speaks of the living water that flowed from the garden of God (Gen.1), flowed from Jerusalem in the last days (Zech.14:8), flows from the throne of God (Rev.22:1) and flows out of the belly of him that believes in Him (John 7:38). She wants such water so she never has to come and draw water again and so she never gets thirsty again.

Jesus than commands her to go and get her husband and she says she has none. He then reveals that He is one who sees all things, proclaims the Word of God and communes with God, "Sir I perceive that thou art a prophet". He does not condemn her because she was remarried 4 time and the one she was with now was not her husband for old things were now passed away and all things had become new.

She then looks to the accursed Mt. Ebel, and says that this is where she was taught to worship God but the commandment of her Lord came forth when Jesus said, "Woman believe me". Faith does come by hearing and hearing by the Word of God and when the Word speaks to those whom He has given ears to hear they believe and live. He then teaches her by His Spirit that "God is Spirit and they that worship Him must worship Him in Spirit and truth". She then testifies of the Christ by proclaiming, "Come see a man who told me all things I ever did, Is this not the Anointed?" The Word of God was proclaimed by a social degenerate, religiously ignorant culturally inept woman in Spirit and in Truth. Just like Saul of Tarsus after the Damascene road experience.

Notice how prodigious the disciples were when they saw Christ speaking to one of His chosen people as they "marveled that He talked with the woman". Surely grace was not

given to one like her!! Man judges on the outside but God knows them that are His; whom He has reserved unto Himself and there is no room for arrogant judgment on the part of one who has been delivered about who may or may not be one of His. Jesus said, you shall know them by their fruit but He knew them personally, being chosen in Him, before the foundation of the world. Remember, brethren, and such were all of us, ignorant, degenerate, blind and so very confident, before by His grace He revealed Himself to us.

Your servant in Christ,
(Elder) Chet Dirkes
March 14, 2010

## John 4:31-35.

The Samaritan woman has left her water pot and gone into the city and the disciples have returned with food. The racial prejudice of these Jews toward this woman is clearly evident and when Jesus tells them He has meat that they know not of, they are offended that someone else may have brought Him food. But, like the two rivers again, the disciples were thinking of the natural and Christ was speaking of the spiritual. He spoke of the joy that was set before Him as He came not only to do the will of the Father but to FINISH it in righteousness. Nothing in the created existence could sustain Him in this manifestation for His work was not of this world. He came to make manifest that which stood from before the foundation of the world as a completed work of God. All that He had seen of the Father, He did. All that He had heard of the Father, He spoke. “The Son can do nothing of Himself” (john 5:20) so His work was the work of God. When HE was then asked “What shall we do that we might work the works of God?” He answered “This is the work of God, that ye believe on Him whom He hath sent” (6:28). Therefore

it is given to His people to believe because He has finished the work which He came to do. When He then spoke to the woman and said, Woman, believe Me…" He was speaking to His child and giving unto her the work of God. Notice what He said, "Woman believe Me. The hour is now come when you shall neither in this mountain NOR IN JERUSALEM, worship the Father". I guess no one told Jesus that He was coming back, some day in the still future, to set up His kingdom here on earth back in Jerusalem and all nations were going to flow unto it? Boy won't He be surprised!!!!! Guess then He will owe her an apology. By the way, that would make Him a false prophet and fallible, therefore He cannot be God. AWAY WITH ALL SUCH FILTH AND ABOMINATIONS!!!!!! The Spirit was upon Him. The Father had anointed Him to preach the good news unto the meek. He had sent Him to bind up the brokenhearted, to proclaim liberty to the captives and to open the prisons to them that were bound. (Is. 61:1). He had come to proclaim the acceptable year of Jehovah and the days of vengeance of our God and when His work was finished, Luke wrote, "These be the days of vengeance that all things which were written might be fulfilled" (21:22). He came forth with a two edged sword in His mouth which is the Word of God in righteousness and judgment.

He then tells the disciples to "lift up your eyes and look unto the fields for they are white unto harvest". The time of the harvest had come and He was there to do the work. He came forth as the Son of Man, after He had purged away the sin of His people, with a golden crown upon His head (a fair mitre Zech. 3:5) and thrust in His sharp sickle to gather His wheat into His barns. At the same time another angel came forth and thrust in his sickle and harvested the clusters of the vine of the earth and cast them into the winepress of the wrath of God, which the Lord Himself trampled in His anger (Is. 63:2).

Jesus came forth to do and to finish all that He was given and to insinuate that it has not been completed or that there is some form of a continuation for his work is to call the sacrifice of the Lamb common and to trample His blood afresh. He is seated by the right hand of the Father because He has completed all and His Bride is there seated together with Him in the heavenlies.

Your servant in Christ,
(Elder) Chet Dirkes
March 21, 2010

# John 4:35

Jesus told His disciples to, “Lift up your eyes and look on the fields for they are white already to harvest.” He did not tell them to look to someone else’s field or to covet another man’s crop. This was His field which He had prepared to receive good seed. He cleared the area, dug the ground, built a hedge about it to protect it and had afore prepared it to receive the Holy seed from above. There were no stony places (old covenant) or waysides (trodden down ground) or thorn or brier of a cursed ground. He as the husbandman of the vineyard had removed the curse by the washing the earthen vessel, purging out the leaven. He had planted a goodly vine even Jesus Christ our Lord (John 15), He had nurtured the plant as it grew and pruned the branches that they would bring forth much fruit and He now told His disciples that they were ‘already white to harvest’. Two thousand years plus did not have to elapse for these words to come to pass for there came forth then from the city of Samaria the fruit of His labours, “And many of the Samaritans of that city believed on Him”.

The vineyard He had planted in Israel, which He again properly prepared and outfitted in the choicest of fields and with His choice vine, brought forth wild grapes of deceit, oppression and injustice. Where did He go wrong? He did not. He set this as an example of the ineffectiveness of the grace of God, the preaching of the gospel or the dispensing of blessings upon those that are not His people, those who have not from eternity past been one with Him. These are they that He has hated as He did Esau with an everlasting hatred who have no right, nor part nor memorial in Him. “And now, O inhabitants of Jerusalem and men of Judah, judge betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?” (Isaiah 5:4). This field had indeed been afore outfitted for destruction and when God destroyed it He left it trodden down and covered with thorns and briers. “And when He sowed, some fell by the wayside (trodden down area) and the fouls of the air came and devoured them up…and some fell among thorns and the thorns sprung up and chocked them” (Matt. 13:4 & 7). These thorns and briers are of the cursed ground that God gave to Adam (Gen. 3:17) and are of the earth, earthly. They cannot by searching find out the things of God nor can they receive or understand His glory and love. There are many who claim ownership to these fields and the goodly fruit that is within through the old covenant saying, ‘We be Abraham’s seed’. These have the heart of stone that has not been taken away and when

the seed falls on the stony places it forthwith springs up but because there is no deepness of earth, when the sun comes up and the glory of man fades away, they whither away.

So when Jesus told the disciples to “lift up your eyes” He was speaking of the Samaritans who were coming forth, prepared vessels, chosen in Christ before the foundation of the world and predestinated to be conformed to the image of the Son, who were about to demonstrate the peaceable fruits of righteousness as they proclaimed, “this is indeed the Christ, the Savoir of the world” (John 4:42). The harvest had come, the Word was proclaimed by the Messenger with the trumpet of the everlasting gospel and all the world had seen the salvation of Jehovah.

Your servant in Christ,
(Elder) Chet Dirkes
April 4, 2010

## John 6:1-4

> “After these things Jesus went over the sea of Galilee which is of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain and there he sat with his disciple. And the Passover, a feast of the Jews, was nigh.”

The events preceding the feeding of the five thousand are as important as the event itself. Jesus had called forth the seventy, about the time of the feast of Trumpets, and sent them forth, in pairs, to preach the kingdom of God to the lost sheep of the house of Israel. Herod had imprisoned John the Baptists and murdered him for the sake of the daughter of Herodias. The disciples of John had aligned themselves with Jesus and

followed Him through the Galilean country side as He healed the sick, raised the dead and preached the Kingdom of God. But now it was near the beginning of the new year for the Passover was nigh. The celebration for this feast began on the new moon following the spring equinox, the same time as the planting of the barley crop, on the tenth day of the month. It is here that Jesus took His disciples from Tiberias, on the south western shore of the sea of Galilee, on a seven mile boat trip to Beth-Saida, on the north eastern side of the sea.

Beth-Saida was a fishing community that was the birth place of Philip, Peter and Andrew. It was situated along the trade route for the Jews who would not travel the western roads for the led through Samaria. The people of the land of Samaria were considered lower than the Gentiles for they had intermarried with the Assyrians after God "had rejected all the seed of Israel and afflicted them and delivered them into the hand of the spoilers until He had cast them out of His sight" (II Kings 17:20). Let all those who would scoff at the sovereignty of God over sin take note that Samaria was for the sin of Israel; Israel was for the sin of Jeroboam; Jeroboam was for the sin of Solomon; Solomon was for the sin of David, therefore Samaria is the transgression of Jacob and Jerusalem the high places of Judah (Micah 1:5). Each and every one of these transgressions comes into view here on the mountain of Beth-Saida on the shores of the Sea of Galilee. The arrogance of the Jew, the hatred of the Samaritans all brought together as this great multitude was assembled on this hillside.

They came because of the signs that Jesus was doing and while they were gathered together, He healed as many as were in need of healing, made the diseased well and proclaimed the Kingdom of God. But now as the sun began to set and the daylight began to dwindle, His disciples come to Him and tell Him that they must send these people away into the village to buy victuals and seek lodging. Beth-Saida means the 'house of the fish' of the 'place of the provision' so it would make perfect sense that the disciples, some of which grew up in the town, would seek to dismiss the throng and send them along for the night. But "when Jesus the lifted up His eyes and saw the great company come unto Him, He said unto Philip, Whence shall we buy bread that these may eat?". In other words, Philip, you know the town, the people and the attributes of both, where can we buy food?. This was not because Jesus was ignorant of His surroundings but it was a test to prove Philip. Five thousand people sitting on the grass in a deserted area tired and hungry and He is testing Philip. Drawing upon all of his ability and knowledge Philip says that two hundred pennyworth would not be sufficient to buy enough bread that each one could have a taste let alone feed all five thousand. Philip did not answer as did Ezekiel when God asked him saying, Son of man can these bones live? Ezekiel was given to say, only you know that Lord. But Philip, being a good accountant and

businessman, calculated that such an endeavour was impossible. Thus Jesus would teach him that with God, NOTHING is impossible.

Now here comes Andrew, whose name means ‘manly’, with a young lad. What the young lad was doing in a desert place is not revealed and why he has food with him at such a late hour of the day is also not mentioned but what must be obvious is that he was in the right place at the appointed time by the hand of God. He had not wandered off and eaten his provisions or ventured home for the evening, and he had two small fishes, maybe the size of sardines, and five barley loaves.

Passover time is the time of the planting of the barely crop, so the loaves that the lad had must have been from last years crop. They were old and stale and the represented the law of Moses to these hungry, self gratifying, prejudice Jews. Christ had come to the house of Israel and He had sent His disciples to the lost sheep of the house of Israel to continue to demonstrate His long suffering and mercy to these people. He set before them the sign of God’s jealousy for the nation that He had chosen above all nations to shew forth His name. Therefore because of this spirit of jealousy towards His estranged defiled wife, He set before them the “offering of memorial, bringing iniquity into remembrance” (Num. 5:15). And they ate their fill.

Just as the children of Israel had complained before Moses and God that they had no meat in the wilderness, and God “gave them their own desire”, Jesus set forth a table to satisfy the desires of the flesh and they ate till they could eat no more. He had destroyed the children in the wilderness because of unbelief and here the testimony of iniquity sounded forth to them once more. He had come into the world to reprove it of sin (Jn 16:8) and they found it pleasing to their flesh.

Now with so great a cloud of witnesses against them, the signs and wonders, the Word in the flesh, the preaching of the Kingdom and the healing of the diseased, could there possibly be anything else that Messiah could have done to convince these people, who were raised on the traditions of Moses and the fathers, that He was the Anointed of God and that they should accept Him as their Savior? Since they could not believe because they were none of His, not being born from above and having the Life within, can the combined labours of the Neo-Missionary groups of the world bring about one convert? “All that the Father has given Me shall come to Me, and whosoever cometh unto Me I shall in n o wise cast him out”. The world has no provisions to satisfy the Sons of God, there is no contentment in the things of this world and there is no safe resting place save in the cleft of the Rock and the palms of His hands.

Lest this be construed as an anti-Semitic rant or Philip bashing, consider that these both are a reflection of Adam and his nature. There is not a child of grace that is not subject to the vanity of the flesh with the fears and doubts that accompany it. Nor is there a child of Adam that does not have the inner desire for superiority and grandeur who does not proclaim, 'I thank you Lord that I am not like one of these'! The Spirit reveals the standing of the children while in the habitation of flesh before the throne of God as a constant reminder of the corrupt nature in Adam because of the love of the Father. "For whom the Lord loveth, He chasteneth" (Heb.12:6). The trying of the faith within proves the love of God and the worthlessness of the flesh and when the hand of the Lord is heavy upon us, we often, after the nature of Adam would desire that it be removed. We would rather that God not shew us His love than to endure the chastening of Jehovah, which is for good. We would much rather be at ease in the land of Edom rather than be chosen in the furnace of affliction. Remember, Jesus took His disciples up into the mountain and the people followed. The lesson of the Law here is for His children to be the school master to bring them unto Himself. The child of grace can have no comfort but first he is shown the wickedness of the body of this death and the vanity of the things of this world and only one who is born from above has the eyes to see, the ears to hear and the understanding heart to comprehend the love of God.

"Brethren, count it all joy when you fall into diverse temptations, knowing that the trying of your faith worketh patience"

Your servant in Christ,
(Elder) Chet Dirkes
June 26, 2011

# John 6:14

> "Then those men, when they saw the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

These men, of which we are told nothing, confessed that Jesus was that prophet that Moses said would come from God unto the nation of Israel. Although they did not quote the entire passage, the reference indicates that they understood that this man was a prophet sent by God, that He was to come AFTER they had come into the land of inheritance which God had promised them and that the Word of God would be in Him. He would come from within their midst, be a brother of theirs and be like unto Moses himself. They also knew that the proof of this man's office would be when He proclaimed the word and it came to pass for if that which was spoken did not come to pass, the man was a false prophet (Deut. 18:15ff). Jesus had come to do the work that was set before Him, to speak the word given unto Him and to do the will of the Father. As this true prophet ALL THESE THINGS **MUST** have come to pass or He "hath spoken presumptuously and thou shalt not be afraid of Him" (18:22). When He set before the people of Israel the memorial of iniquity, the judgment that accompanies the finding of guilt must also come to pass (Num. 5:27) and so it is that the righteousness of God has pronounced guilt upon the nation and therefore their "root is as rottenness" (Is. 5:24). Yet when these men had eaten their fill and had watched as the baskets were filled with the fragments, they were desirous to take Jesus, by force if necessary, and make Him king.

Everything that is presented as gospel in the neo-evangelical religious society is present here in this account. The disciples (missionaries) had gone forth with the testimony of the goodness of God and presented it to the people. They in turn, gladly received the testimony and were filled with the blessing. They then confessed with their lips that He is from God and gladly surrendered all unto Him to make Him Lord and King over them. Later they would diligently seek Him and, forsaking all, follow Him across the sea. Isn't that the message of today's gospel? And yet Jesus "having the knowledge that they would come and take Him by force to make Him king, departed again into a mountain Himself alone" (6:15). He did not need anyone of His disciples to inform Him of what was brewing for it was exactly as He had foreordained. We ask then, if an earthly Kingdom is what is preached today as being the only thing remaining, why would Jesus not establish that Kingdom when He had four thousand willing subjects standing right before Him who have bowed themselves to Him and called Him 'Rabbi"?

They did not even care if He wanted to be king; they were going to take Him by force. They were looking for a temporal kingdom here on earth to overthrow the Pharisees in Jerusalem, unseat the Roman Empire and restore the kingdom of Israel here on earth. Sounds to me like they were looking for exactly what is being preached today and in the same way. But instead of commending them for their efforts and blessing them for their obedience, Jesus rebukes these zealots.

“Verily, verily, I say unto you, Ye seek me not because ye saw the miracles but because ye did eat of the loaves and were filled” (6:26).

His kingdom is not of this world, it does not need the help or force of man to set it up and it is not manifested in the belly being full or any other satiation of the flesh. His kingdom is from everlasting to everlasting. Man and all his efforts are finite and temporal, therefore anything done by man is the same. The sign of the true Kingdom is that she already has her King, she has always been established, she is not polluted with the presence of the dust of the earth or sustained by the fruit of the land. She is in God for all eternity, her life, breath and all things come from, by and through Him and He sustains her. Jesus proclaims this when He said, “I am the bread of life”.

The father’s of Israel were given two things that sustained them through the wilderness, the water from the Rock and the bread from heaven. Nothing else was sufficient for their needs or could sustain them for forty years of wandering. These stood as types of the true Israel of our God who is sustained by that living water that flows from the throne of God and the body and blood of Messiah. He is that Living Water that quenches the thirst of those who thirst after righteousness. That water flows from the belly of each and every living stone hewn from that same Rock and it is indiscernible to the natural man. This water is not of the earth, the sons of Adam cannot drink it and they could not recognize it as it flowed right before their eyes.

So it is with the Bread of Life. These four thousand men were ready to usher in the kingdom of Israel based on what they had seen, handled and felt after the natural man but they murmured against that True Bread when He said He was that Bread that came down from above. Man reacted to a natural presentation with natural logic and natural intentions but they despised The Anointed of God when He said, “Except ye eat the flesh of the Son of man and drink His blood ye have no life in you” (6:53). Conversely though, He said, that those which dwelt in Him already had eternal life and therefore they did eat His body and drink His blood. They are sustained in the Godhead just as the branch is sustained in the vine. The same way that the meat which sustained the Son, which was to do the will of the Father, the child is nourished and strengthened being in the will of the Father, who lives and dwells in them. Natural food and water attends to

natural life. Spiritual food, which is the body and blood of Christ, pertains to eternal spiritual life. Man looks upon that which can bee seen and therefore cannot live by faith. The fruit of the Spirit is faith therefore the spiritual man lives and walks by faith. This is not indigenous to the sons of Adam for it is the gift from God and all men have not faith.

The disciples are also on display here, not to be criticized or judged any more that the Jews, but as another mirror in which we may see ourselves in Adam. They were experienced fishermen that knew these waters from their birth and yet when a storm arose upon the water at night they were sore afraid. When they saw Jesus walking upon the water, they were afraid and when the people began to depart from following Jesus, "many therefore of His disciples, when they heard (that if they were children of the household of the redeemed they did drink His blood and eat His flesh), said, "this is a hard saying, who can hear it?" and ceased walking with Him. Instead of looking for converts to increase His numbers and show forth the worth of His ministry, Jesus chased them off that "believed not". He did not try to change their minds for He knew that they were none of His. All that were the Father's were His and those the father drew unto Him. These are they whom He raised up in the last days when the Father raised Him from the dead, being well pleased with the sacrifice, and without this eternal unity of the Father, the Son and the children, NO MAN can come unto Jesus for anything. The Spirit quickens the FLESH PROFITS NOTHING (6:63).

Brethren we are saved by hope. Hope is not seen with the natural eye or discerned with the natural faculties. The things that are temporal and can be seen produce temporary responses and intentions. These shall fade away as they are consumed in the fire of the refiner but that which is eternal shall remain and shall be to the glory of God, precious, chosen and Holy.

Your servant in Christ,
(Elder) Chet Dirkes
July 3, 2011

# John 6:27

> "Labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Him hath God the Father sealed."

These words of Jesus were spoken in the midst of a large company of people who had all experienced the same manifestation of the power of a sovereign God yet in different settings. Herod had just beheaded John the Baptizer and his disciples had come and joined themselves unto Jesus. He took these disciples into a desert place for a time of rest, "for there were many coming and going and they had no leisure so much as to eat (Mk. 6:30f). Yet even this excursion into the wilderness did not stop the mass of people whom the Father drew unto His Son, who "ran afoot thither out of all the cities and out-went them (out ran the others) and came together unto Him" (6:33). Now began a deliverance from the necessities of the flesh, a deliverance from the power of the flesh and a deliverance from the maladies and weakness of the flesh.

The first group of people consisted of a contingency of a 'great multitude' of about five thousand men, besides women and children. These had come into a desert place to hear the teachings of Jesus of Nazareth and to witness His healing of the lame, blind, dumb and maimed. They were astonished and amazed at what they saw and wondered at this man who taught with authority. But none had brought a watch with them to keep track of the time. As the day wore on into the evening, the disciples were faced with a dinner party, in excess of ten thousand people, and they had nothing to feed them with. The disciples had no answer to this dilemma. These fishermen were not by the sea where they could employ the talents God had given them to try and provide for this throng. They had no money to buy sufficient food, they had no knowledge of the area as to where to send the people for proper accommodations and they had no time to reconnoiter for either. They did not advance the location to organize this event, they had not considered this contingency and they were completely passive in all the activities. They did not do any teaching or healing. They simply watched and listened as Jesus turned to them and said; "**They need not depart, give ye them to eat**" (Matt. 14:16). Like the widow at Zaraphath, they had only enough for one.

Jesus fed this group with five barley loaves and two small fishes that were provided from a small boy who 'just happened' to have caught these probably for his dinner and

who ‘just happened’ to be passing by and who ‘just happened’ to be willing to surrender his provender to Andrew, a man whom he did not know for he had never met him before. Every man woman and child ate until they were filled. Each one reached his or her hand into a seemingly empty basket and took such as they wanted and ate. This was repeated by the twelve until all had been sufficiently fed. Then, at the direction of the Master, the disciples recovered twelve baskets of fragments so that nothing was lost. Jesus demonstrated to the masses that He was the Lord and giver of all things needful for subsistence. He had delivered them, on the verge of starvation, from the needs of the flesh having manifested His sovereignty in a dramatic testimony of His Lordship. He set the time and the place where this assembly would be gathered. He caused them to sit still before Him for the whole day without food, depleting the strength of Adam. Yet in the appointed time, He abundantly satisfied their need. He alone sustained them who were without the basic necessities of life. His provisions were so plentiful that a full basket of His blessing remained as a type of the blessing for the house of Israel of our God, one for each tribe of the redeemed (Rev. 7:4). “Then those men who had seen the miracle that Jesus did said, “**This is of a truth that prophet that should come into the world**” (John 6:14; Deut. 18:15).

After such a magnificent display of compassion, authority and grace, Jesus knew that the hearts of the people were turned, by His hand, to desire to come, take Him and make Him their King. But this was not the manner in which the kingdom was to be manifested. His kingdom was not of this world. His advent upon the earth for the salvation of His people from their sin which required a blood sacrifice for a propitiation. And so, He sent the people away and departed into the mountains to pray. He commanded His disciples to enter into a boat and to cross the Sea of Galilee. These men had also been there in the wilderness all day without food. They served the food to the multitude, they gathered up the fragments and now they were instructed to travel about twelve miles from Tiberius to Capernaum in the land of Gennesaret, over against Bethesda, at night without rest.

Now these were experienced sailors. Peter and his brother Andrew were partners with James and John, the sons of Zebedee, as fishers. It was here, in this capacity, that Jesus came to them, while they were tending to their nets after a long night of fishing, and commanded them to follow Him (Luke 5:1-11). There is no indication that they knew who He was. There is nothing recorded about Jesus explaining to them what he had for them to do, setting forth the time that they would follow Him or the sufferings they should endure. He simply demonstrated His authority over the fish of the sea and the draft of the fishing nets and, rather than making Him a business proposition, they abandoned all and followed Him. These had been made willing in the day of His power.

It would be very consistent to conclude that at least these four men had been involved in their share of maritime adventures. They were not unaccustomed to spending all night fishing or to the occasional storm so when they cast off from the shore of Tiberius, it was probably a calm night and they supposed, smooth sailing. When they arrived in the midst of the sea, they encountered a strong head wind which made the waves choppy. Rather than turn back, which would indicate that the conditions were not deemed to be too bad, they resorted to the training of their youth. They began to row the boat and in the power of the strength of the arm of the flesh, they had covered about twenty five or thirty furlongs (between 3 and 3 1/2 miles) in about ten hours, for it was the fourth watch.. These men began the trip tired and became exhausted as they did exactly what God had prepared them to do. He had properly equipped them with sufficient strength, knowledge and skill to fail in accomplishing their objective (reaching the other shore line). He had also equipped them with precise amount of natural abilities and stubbornness to bring them to the exact place where they would look up and see Jesus walking on the water. They arrived at the appointed place, in complete ignorance of where they were or why they were there, with pin-point accuracy and impeccable timing. The labour they had been assigned stripped them of their might, reduced the confidence of the flesh to a minimums amount and fear gat hold of them. This is how God worked in them to both will and do His good pleasure!

They supposed the specter on the water to be a spirit and were sore afraid until Jesus spoke to them and said; “Fear not it is I”. Peter then ***challenged*** the vision and the voice. Seeking proof he said; “Lord if it be thou, bid me come unto thee on the water”. The first disciple stepped over the side rail of the ship and down onto the water in the midst of the contrary wind and the tossed sea and began to walk to Jesus. There is no record of how many steps he took but as he walked he noticed a contrary wind, his attention was drawn to a boisterous, angry and violent wind. When Peter left the ship and his natural element, then the storm began and his doubtful fear became terror. He had seen and experienced the wind and the waves but when he was brought to a point where he could not return to the safety of the ship, he was completely helpless. Adam was of no use to him with all his training and prowess. Now, as the horror of the moment took hold on him, he began to sink in the water. Of a certainty, this man had been in these very waters many times, swimming, bathing or falling out of a ship on numerous fishing expeditions but now, in his weakened condition, when the flesh was made weak by the decreed labours that God had assigned to him, he was blessed to cry out; “Lord save me”. The once proud and self-confident sailor had been reduced to a little child, for such is the kingdom of heaven.

Jesus reached forth His hand and delivered Peter from the sea and when He took him to the ship the storm ceased and they found themselves on the other side. These disciples of little faith had been delivered from the elements of nature, shown the futility of the arm of the flesh and the absolute impotence of Adam. They were as lost at sea and ready to perish, but they were delivered just as the multitude was in the wilderness. These men were sore amazed in themselves beyond measure and wondered. Worshiping Him they said; “Of a truth thou art the Son of God” (Matt. 14:33).

The next day, which would have been about three hours after the all night boating trip, the people who had been in the wilderness also took shipping and came to the land of Gennesaret to see Jesus. They had seen the ship leave with the disciples in it and wondered how Jesus made it over the sea but as soon as He landed on the shore, all knew Him and began to bring unto Him the sick and infirmed. This third group, which indeed was comprised of a majority of the same company as the first group, who had heard the teaching, seen the miracles and eaten the bread, wondered after Jesus and said; “Rabbi, when camest thou hither?” But instead of welcoming His followers and commending them for their fortitude, He rebukes them for following only to satisfy their carnal needs. As the beds carrying the sick and the halt came from across the region for Jesus to touch and heal, He speaks harshly saying; “Verily, verily I say unto you, Ye seek me not because ye saw the miracles but because ye did eat the loaves and were filled”. He was indeed about to touch many of the indigent and set them at liberty from the bondage of disease but first He addresses the bondage of the corruption of Adam.

Adam lives by what he can see and what he believes is profitable to him. These tangible goods are temporary and only satisfy for a moment and they are essential for the natural environment of Adam. God has created him that way. He assigned the labour of eating his bread by the sweat of his brow to him as he was expelled from the garden. This assignment is the labour wherewith he is exercised and disciplined in the frailties of his nature. It is here, in the very thing wherein he thinks himself strong, that God has ordained that his weakness should be found. His world is temporal, his logic is flawed and his strength is limited. His labours have been assigned to him to frustrate him, his pursuit of knowledge brings him sorrow and the truth slays him.

Herein those who have been born from above are made strong. When their carnal achievements are counted as dung and their delusions of grandeur are dashed, then is the Spirit of God revealed in all His power and might. When the clay pots are broken and all the things wherein they think they stand firm and strong are manifested as being weak and beggarly then do they see that they live by faith and that not of themselves. God treats both the children of wrath and the children of grace in the same manner. He breaks

down the confidence in Adam. The child of wrath continues to blaspheme His name because of the pain and tribulation while the child of grace cries out, "**Lord be merciful to me a sinner**"

Adam continues to desire to work the work of God as he did in the garden when he devised a covering for he and Eve. His teachers preach that all one of his children has to do is create faith within themselves and in the exercising of that faith they can bring themselves acceptably before the throne of grace. But Jesus said that the work of the Father was that ye believe on the one He sent into the world. Because faith is a fruit of the indwelling of Immanuel, Adam has no right nor portion nor memorial in the matter. Because faith is evidenced by things unseen it is only natural that Adam would say, "What sign do you shew us then, that we may see and believe you?" Had they not seen enough signs and wonders? Had not the Word stood in their midst and proclaimed the gospel? Had they not eaten until they were filled? Had they forgotten about the twelve baskets of loaves and fishes? Indeed Adam, the natural man cannot receive the miracles that are set before him and no amount of miracles and wonders in the heavens or in the earth shall every convert one who is not a child or grace or condemn one who is of the house of the redeemed. Adam wants to see something so he can believe. The inner man, born of the Spirit, believes in that which cannot be seen.

Jesus said that he is the bread of life and who-so-ever comes to Him, being drawn by the everlasting love of the Father, shall never hunger and unto whom-so-ever it is given to believe on Him shall never thirst. They that hunger and thirst after the things of Adam shall labour their entire life trying to satisfy the urge and quench the drought. But they who hunger and thirst after righteousness are completely satiated. They who feel the weakness and vanity of the flesh are delivered. Those who are partakers of flesh and blood have a limit to the time of their habitations but who-so-ever is a partaker of His body, His death, burial and resurrection shall never die for "whosoever liveth and believeth in Me shall never die" (John 11:26). He is the Bread of life, He is the resurrection and the Life and He is the Life of His church against whom the gates of hell cannot prevail. Do not trust in Adam or his abilities but know of a surety that God has equipped the body of this death with such flaws and imperfections as are needful for His will to be performed with absolute perfection. The labour of Adam perishes as the grass of the field and fades as the flower but the 'good works' that His children have been created unto, shall endure unto everlasting life.

Your servant in Christ,
(Elder) Chet Dirkes
December 16, 2012

# John 6:56

"He that eats My flesh and drinks My blood dwells in Me and I in him."

When Christ spoke these words there was a separation made between His chosen few and the hordes of disciples that followed after Him. The setting forth of this spiritual truth in a natural example was more than any man could retain or any mind could comprehend. Jesus intended to drive this group away from Him for "Jesus knew from the beginning who they were that did not believe and who would betray Him". The prophesy of old proclaimed that the sword of Yehovah was to awaken against His shepherd "and against the man, my fellow, saith Yehovah of Hosts. Smite the shepherd and the sheep shall be scattered and I will turn My hand upon the little ones" (Zech. 13:7). This came to pass when the Shepherd was taken and slain. None stood to defend Him or to argue against the false accusers. The betrayer had performed his duty and had fled the fold. The gathering of the eleven in the garden, save John, fled as they were driven away by the hand of God. Those who were raised up according to the determinate counsel and foreknowledge of God to take the Son of Man unto the cross delivered Him as a sheep before the slaughter and even though Peter drew his sword and cut off the ear of Malchus (the servant of the high priest) yet none of His brethren fought to deliver Him for "they all forsook Him and fled" (Mark. 14:50).

Jesus' teaching separated the sight-seers from the servants and caused great consternation in the ears of them that heard Him. The concept of eating human flesh and the drinking of blood was forbidden by the Law of Moses. Jesus came and was acknowledged as "that prophet who should come into the world" (John 6:14) yet He denounced the work of Moses the Patriarch and now was contradicting the Law. Even today many have devised fanciful speculations of how this teaching could be followed. Some have created a magical transformation at the ringing of a bell, others teach a mystical co-existence of cooperation and still others have envisioned a somber memorial in commemoration of an event from many years ago. Jesus, however, was once again setting the testimony of the eternal unity of Him and His beloved, the type of which is demonstrated in the table observance of the unleavened bread and the wine.

This type was not and is not set forth for the viewing pleasure of the inhabitants of the world and not one son of perdition is welcomed. It is the representation of the memorial of the work that was finished before the foundation of the world and is everlasting. The Anointed salvation of Yehovah is the way, the truth and the life of His people. In Him they walk in the light of Yehovah, they know the truth which has set them free from the

guilt of their iniquity in Adam and they have eternal life. Their walk is the constant keeping of the Law of God which the Spirit of God causes them to do as they “love Yehovah their God with all their heart and with all their soul and with all their might” (Deut. 6:5), which is the first commandment. The truth is the Word of God whose name is Faithful and True (Rev. 19:11) who came not to do His will but He came as the Elect servant to do the will of the One who sent Him. This way and this truth are the life of the children born from above whose inabilities in Adam have been covered, washed and forgiven because of a work that was finished before the foundation of the world. The table of remembrance is not only of two thousand years ago when Yehovah made His Holy arm bare “in the eyes of all nations and all the ends of the earth shall see the salvation of our God” (Is. 52:10); the table of remembrance is of the work which God has made from the beginning. The Lamb stood as He had been slain from the foundation of the world is testimony to the truth that “on the seventh day God ended His work which He had made and He rested on the seventh day from ALL His work which He had made” (Gen. 2:2). The life of His people is in Him made abundant by the work which He finished before they became partakers of flesh and blood, therefore, “as often as you eat this bread and drink this cup, you do shew the Lord’s death till he come” (I Cor. 11:26).

“This book of the Law shall not depart out of your mouth, but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shalt make your way prosperous and then you shall have good success” (Josh. 1:8).

The natural instincts of Adam cause him to view these and other passages as conditions which God has placed before him as tests of his worth. The natural mind concludes that IF the stipulations presented herein are to be observed and followed THEN God will make the path smooth and the journey prosperous. This was the manner in which the ‘disciples’ of Jesus heard His words and left off following after Him; for “this is an hard sayings, who can hear it?” (John 6:60),

Was the Spirit of God instructing Joshua to take the stone tablets out of the ‘coffin’ of the covenant and stuff them into his mouth? Was He insinuating that Joshua was to give general adherence to the precepts of the words and follow as best he could? Or better yet, was the Spirit of God schooling Joshua in the need for morning, afternoon and evening readings as he ‘spent some time in the word’ ( a most popular DIY for the modern day disciples and would be Christians).

The answer to all of these is a resounding, NO! There is no inference to the reception or maintenance of the blessings of God through daily rituals; nor is there the slightest hint

of His punishment or reprisals if the tally of bricks of this duty faith diminishes in any way. The mere notion that any son of Adam could possibly be in constant meditation of the ceremonies and rituals of the Law as given to Moses denies the basic nature of the man for every child of the dust is daily drawn away after the desires of the flesh. Father Adam demonstrated that he could not be mindful of the simplest instruction given of God concerning his dietary habits. When Eve was challenged by the serpent to recall the words of God, she amended them to include the restriction of touch (Gen. 3:3). These being the characteristics of the natural mother of all flesh how then could a man possibly meditate continually upon the ceremonial law? And furthermore, what of the fact that by the keeping of the ministration of condemnation no flesh shall be justified before God, for by the Law came the knowledge of sin (Rms. 3:20).

The book of the Law is the Word of God. This Word became flesh and dwelt among His people. He is the life of His people as they are bone of His bone and flesh of His flesh. God created Adam in the garden after His image; male and female created He them, having his seed and his bride in him. Eve was made alive when God breathed into the nostrils and made Adam a living soul and his seed likewise. Since Yehovah God is inhabitant of eternity, so must His Bride, which is His seed be eternal in Him. She is comprised of many members in particular but as the Godhead is one (joined in unity) so is she in Him (I Cor. 12:12). The Word is the life of His people and whosoever exists because of this life has the Word dwelling in Him which shall not depart out of their mouth. These being one in Him abide in Him and He in them. They are the tabernacles of God as He dwells in His people as He nourishes and sustains them with all things necessary unto all Godliness; “for the love of money is the root of all evil which while some have coveted after, they have erred from the faith and pierced themselves through with many sorrows. But you, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness, fighting the good fight, laying hold on eternal life, whereunto you art also called and have professed a good profession before many witnesses” (I Tim. 6:10f).

These things are the evidence of the indwelling of the Spirit of God in those who have been born from above. If one does not have this testimony dwelling in them, then they do not have the Spirit of God and if they have not the Spirit, they are none of His. Daily recitations, incantations or memorization of words, passages or the entire sum of all writings cannot induce the Spirit from on high nor bring life to any who are dead in trespasses and sin.

“And I took the little book out of the angel’s hand and ate it up and it was in my mouth sweet as honey and as soon as I had eaten it, my belly was bitter” (Rev. 10:10)

This little book which the angel of Yehovah gave to the servant to eat is not, what is called today, the Bible. The Bible is the record of those things which Jesus both said and did which is incomplete and has been subject to the limitations and corruption of man. The Word of God comes by the Spirit of God to each of His children and reveals unto them the life within. It is the book, the scroll or the roll of the Law of God wherein the truth of the sovereignty of God is proclaimed in groanings and utterances which cannot be heard. This truth is He who has come down from heaven by the hand of the mighty messenger of God, that Michael which stands for the children of His people. When, in the time appointed of the Father, He reveals Himself in His people they know that He is the Word of God. They understand by the teaching of the Spirit the book of remembrance which is written within and without and was sealed with seven seals, which contains the names of His people and the work He has done. This came forth by the hand of the Messenger who is sent “to preach unto them that dwell on the earth and to every nation and kindred and tongue and people” (Rev. 14:6) and when the commandments came, sin revived and I died (Rms.7:9).

This is why the book was sweetness to the mouth and bitterness to the soul. The Spirit reveals that the beauty of His Holiness in the types and foreshadows which came before, has been fulfilled in Messiah. Every jot and tittle, presented in the pattern given in the mount and the words of the prophets, had been accomplished before the foundation of the world. The sacrifice for sin was made and the Father saw the affliction of His soul, therefore He was well pleased. These were settled and established before Adam was created and that peace with God was revealed in the last days. Messiah has finished all the work He was sent to do and is now seated at the right hand of the Father, therefore those justified by His faith, live by the faith of the Son of God who loved them and gave Himself for them. He is the desire of His people as they long after Him all the days of their habitation yet as the Spirit reveals the perfection of His Holiness, the children are also shown the corruption of their ways in Adam.

The delight of those who have been born from above is not after the carnal appetites of Adam for these things are temporal and fade away with the using. Day after day these desires must be maintained to sustain the body but they are indeed meat which perishes. They are not only unfulfilling but they are a vexation to the soul of those who have life. They see the outward man perishing as he is drawn away after the needs of the body of this death. These are representations of the vanity of this world and the limitations of this body which is the “law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members” (Rms. 8:23). Therefore there is bitterness in the bowels of those who are sustained by the body and blood of the Word of God.

The children of the kingdom delight after the Law of God after the inner man. They live by every word which proceeds from the mouth of God (Deut. 8:3). They do not fail to hit the mark of the perfection of the holiness of God (commit sin) because of the Word within which is the seed of God which remains (I John 3:9). He is the desire of their life and more precious than fine silver or refined gold. He is sweeter than flowing honey and the joy of all whom the Father has given Him. These are they who eat of His body and drink of His blood because they have eternal life. These have the eternal love of the Father and have been sealed by the blood of the Lamb and since they have been risen up in Christ Jesus, they seek the things which are above "where Christ sits on the right hand of God" (Col. 3:1). They do not eat in order to get life, they do not meditate in order to be Holy and they do not seek the heavenly Jerusalem in order to please God and curry His favour. The first cause of every cause is "Christ in you the hope of glory" (Col. 1:27).

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. 3:16).

The multitude of people heard the words which Jesus spoke and said, "This is an hard saying, who can hear it?" Therefore many left off from following Him. They had their bellies filled with the bread and the fish and they followed after Him for the satisfaction of fleshly needs. But they could not eat His body and drink His blood for this was forbidden. They could no more do these things than Israel of old could "circumcise the foreskins of your hearts" as Moses commanded them or amend your ways before God. They could not obey the Law of God, even though they promised to keep all these sayings, and they could not look unto Him and live. This is the nature of the carnal man who cannot receive the things of the Spirit neither can he know them.

Those born from above have their affections set by the power of God on the things from above. They seek the heavenly Jerusalem and they long to hear the song of the redeemed. They are given to see the barren wilderness of this world and have no hope in it for they are dead and their life is hid with Christ in God. Each man awaits the day of the Lord when the time of this habitation is over and the manifestation of the sons of God comes to pass. These have mortified the members of the flesh, which are upon this earth, by the power of the Spirit of God and have put off the old man wherein they walked. They have been buried with Messiah in His death and raised again unto newness of life in the first resurrection. Upon these the second death has no power for they have put on the Anointing, that new man which is renewed in the knowledge after the image of Him that created him.

These have been justified by the faith of the Elect Servant and have peace with God. That peace, which passes all the understanding of man, dwells in their hearts and minds and rules their lives. Man does not give the Lord God Omnipotent permission for His peace to dwell in them any more than he grants leave to the One who has power over all flesh to deliver them from their sin. God sits in the heavens and rules over the kingdoms of this world. The inhabitants of this world are accounted as nothing before Him and His mercy is poured out on His children because of His eternal love. He has done whatsoever is His hearts desire and none can stay His hand or call His work into question.

The Word of God dwells in those who have been raised up together with Him richly because He is Emanuel and His tabernacle is with men. He abides in them and they dwell in Him because they are one and nothing can separate them from each other. The bitterness of the soul gives the children hope as they are “remembering mine affliction and my misery, the wormwood and the gall, my soul has them still in remembrance and is humbled in me. This I recall to my mind, therefore I have hope” (Lam. 3:19). This hope cannot be seen for what a man sees, why then does he yet hope, and when the Word is revealed unto the seed, “there shall you remember your ways and all your doings, wherein you have been defiled; and you shall loathe yourselves in your sight for all your evils that you have committed” (Ezek. 20:43). This is the bitterness in the belly of the hope of glory.

“For as many as are led by the Spirit of God, they are the sons of God” (Rms. 8:14).

The world cannot hear the truth for it is Spirit and all men are liars. The natural ears dismiss the preaching of the cross as foolishness and discard it as unpalatable and nonsustaining to the natural needs. The inner man, however, has the Word hid in his mouth and he delights in the nourishment given unto him. Though the natural man seeks for signs and wonders to satisfy his natural needs yet the spiritual man is led by the Word which is a light upon the path he treads and a lamp unto his feet. Though the natural eyes are drawn after the wind and the waves of this world, yet the child of the King is running the race with patience, looking unto Jesus the author and finisher of his faith.

The world needs proof and just like the sign of Jonah which God gave those many years ago, the world cannot see the testimony of the truth. The redeemed of Yehovah have this testimony and they keep the Law of God because they dwell in Him and have eternal life. He has declared His generation before the throne and has presented the children which the Father gave unto Him. They rejoice and are thankful for the work He has done as His Spirit bears witness with their spirit that they are the children of God. This

testimony is in the bitterness of the bondage of this corruption, therefore the creature groans within waiting for the deliverance.

Those who desire the ‘feel good’ feelings of being ‘happy in jesus’ have not been taught from above. Those who are desirous of peace and comfort in their morning meditations, daily memorization or evening quiet times ‘in the word’ are seeking the living among the dead. The Word of God is alive and powerful, it is not a book that is dependent upon availability or the ability of the reader to set aside a time to read, understand what is read and properly apply the words for ‘practical living’. This is the custom of the traditions of man which is taught as the doctrines of God and the labour wherein man takes delight.

He knows them that are His for He laid down His life for them all. He calls His children by name and they follow after Him; He will never leave them and no man can pluck them out of the Father’s hand. He is the life of the body and they are sustained and nourished by His body and His blood.

“And He took bread and gave thanks and brake and gave them, saying, this is My body which IS given for you: this do in remembrance of Me. Likewise also He took the cup after supper, saying, This cup the new testament in My blood, which IS shed for you” (Luke 22:19).

Your servant in Christ,
(Elder) Chet Dirkes
October 25, 2015

# John 6:67

"Then Jesus said unto the twelve, Will you also go away?"

The earthly ministry of the Elect Servant of God had drawn considerable attention from the people of the land as He walked through the countryside. He had come for one purpose and everything He did was commensurate to that purpose. Many were astonished as this presumed son of a carpenter taught as no man ever taught. His words were not His own for as 'that prophet who should come' He spoke only the Word of Yehovah God, testifying and confirming those things which were written of Him. He made an open manifestation of the fulfillment of the words of the prophets and a demonstration of the truth in the Law of God in everything He did that all things written might be fulfilled.

The ministry of Jesus was, according to the eternal decree of God, in the fullness of time. He came in the 'end of the world' born of a woman and made under the Law. He could not have come at another time for this was the moment in history when all things were made proper for His work and His teaching. He came to a people embroiled in customs and traditions who had been indoctrinated in the popular or 'correct' interpretation of the scriptures. The common man sought out the opinion of the elders and the teachings of the elite class and as each was given to believe they followed these men faithfully. This sociology-religious climate was ordered and prepared as the setting for the Lamb of God to come and teach the things concerning the kingdom of God for this indeed was Babylon (confusion by mixing).

Jesus was confronted on all sides as He walked upon the earth. The 'god' of this world and his evil spirits were given to confront Him often as they cried out and afflicted those they had been sent to possess. He rebuked them for their testimony and cast them out into utter darkness as He restored the possessed unto calmness of mind and wholeness of body; many of these followed Him. He was confronted by those with the frailties and limitations of Adam and diseases inherent to the flesh. He manifested His authority over these sicknesses and deformities by restoring the afflicted to health in the presence of many onlookers and skeptics; these also followed after Him. He demonstrated His power over the elements of this world as He rebuked the winds and the waves and many who followed Him were amazed at His majesty. Many more followed after Him to see what he might do or to hear what He might say for He spoke as one with authority. There were even more following Him hoping to catch Him in error and condemn Him before the authorities. These Jews saw Him as a threat to their life-styles and a challenge

to their fame and fortunes. Then there were the Pharisees and Scribes who judged Him according to their interpretations of the Law and the customs of the father; these also followed after Him.

He, who knew no sin, endured the contradiction of sin against Himself, the inability of His people in Adam to keep the Law of God or walk in His perfect ways. He came into the world for the purpose of manifesting the deliverance of His people from their sin; though all these works were finished from the foundation of the world. He also came to fulfill the Law in all righteousness and to bear record of the Father. Every word He spoke and every deed He performed was the manifest testimony of the finished work. For this He came to call the sinner unto repentance, to seek and to save that which was lost and to declare His generation; these, His sheep, followed after Him in fear and hope.

The crowds that were following Him had grown to the point of being described as ‘multitudes’. They were of varying factions and understandings and yet He had compassion of them all. After He had healed a man on the Sabbath and the Jews sought to kill Him, He openly rebuked them as He declared Himself to be one with the Father. He caused this section of the crowd to be furious yet He was in complete command of the multitude. Never was there a moment in which there was a misspoken word, an unplanned encounter or an improper action on the part of anything in the creation of God. The stage was set and the fullness of time had come for the Son of God to reveal His salvation for all flesh to see (Is. 40:5).

“After these things, Jesus went over the sea of Galilee, which is Tiberias” (John 6:1)

Some well meaning theologians have suggested that Jesus needed to rest and therefore He left the crowds and went over the sea. This is pure speculation and an insult to the power of the fullness of the Godhead which dwelt bodily in Him. He left the crowds and went across the sea in order to arrive at the predesignated location where He would feed the five thousand. The “great multitude followed Him because they saw the miracles, which He did on them that were diseased” (2). Jesus was seated with His disciples on the mountainside and this throng of people came to Him because he drew them to this place for a specific reason. Once all were assembled He spake unto them of the kingdom of God and healed such as were in need of healing (Luke 9:11). Then He took the five barley loaves and two small fish and He fed the five thousand that sat before Him. The people were all filled and satisfied and His disciples were amazed as they gathered up twelve baskets full of ‘left-overs’ (signifying the twelve tribes of the Israel of our God).

When this magnificent display of the power of the sovereign of the universe was ended, He sent His disciples away to cross the sea again and come to Capernaum; “and the sea

rose by reason of a great wind that blew". He had caused this wind to come up upon these experienced fishermen who were well accustomed to being on the sea all night fishing. He took away their confidence in their maritime abilities and caused them to fear as they saw Him walking on the water. Yet He also gave them to hear His voice and, believing, to willingly receive Him into the ship "and immediately the ship was at the land whither they went" (6:21).

This was yet another manifestation of His sovereign control over all things as He caused the multitudes to seek Him and to follow Him. They did not need any help from the wisdom of abilities of Adam as the power of God drew them along every step of the way along the path afore ordained for them to walk. Not everyone followed after Him and not one who was so predestined failed to follow after Him in the designed manner was left behind, yet when this wandering troop came and found Him again on the other side, He did not reward them nor commend them for their actions. Quite the rather, the man whom the theology of the world accuses of 'loving everyone', sternly rebuked them for following Him; "You seek Me not because of the miracles which you saw but because you did eat the loaves and were filled".

Jesus does not mince words or compromise the truth as He proclaims judgment upon the people who stood before Him. These had been created in Adam to labour and be heavy ladened all their lives. They had been raised up under the tutelage of a works system which they believed would find favour with God. They inquired of the Lord for His direction on the matter of their duty when they said, "What shall we do that we may work the works of God?" Such arrogance to think that the creature could perform the work of the creator! The work of God is effectual through the gift of faith to those who have been born from above, therefore they believe. This is His work alone. He needs no assistance in the matter and there is none who may stay His hand or ask, 'What are you doing'? Yet this is the mindset of the pride of the heart of Adam wherein he is deceived to think that he should "dwell in the clefts of the rock, whose habitation is high and has said in his heart, Who shall bring me down?" (Ob. 3). It is the presumptuousness of the carnal mind that causes one to conclude that he is one of the chosen few and that he can save souls or bring prospective converts to Jesus. It is the impudent nature of Adam to think he knows the mind and ways of God. This again is not a condemnation against the Jewish people, the nation of Israel of the ignorant people of the day. It is a witness of the scriptures, wherein the children of grace find hope and comfort in the testimony, that they are dwelling in earthen vessels which are vile, wretched, weak and blind. The stern rebuke of Jesus to this mass of people serves to incite them and turn them against Him.

The logic and practice of the modern neo-evangelical religionists would be ready to stand and rebuke the Lord of Glory for His handling of the crowd. He did not open up to them and share His testimony with them nor did He welcome them into the fold with open arms. His Word is “alive and full of power, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). This word instead, incited the passions of the flesh to ask for a sign from Jesus even when ‘The Sign’ was standing before them; “Therefore he Lord Himself shall give you a sign; behold a virgin shall conceive and bear a son and shall call His name Immanuel” (Is. 7:14).

They could not see the signs and wonders which God was giving them as testimony of the end of the world and the coming of His kingdom yet they were desirous of seeing a sign of Jesus. They knew of the legion of the ‘Manna’ which came from heaven and praised Moses for giving it to the fathers. Jesus told them that Moses did not give the Manna to the fathers in the wilderness but that it came from God in heaven, thus offending this highly venerated and revered man. He then told them that the Father had sent the true bread which is “He which is come down from heaven and gives life unto the world” (33). This caused the crowd to cry out, “evermore give us this bread”. Yehovah God had aroused the people and orchestrated the conversation to the place where He would say, “I am the bread of life” and instruct His captive audience that “he that comes to Me shall never hunger and he that believes on Me shall never thirst; but I say unto you that you also have seen Me and you do not believe” (36).

They could not do the work for it belonged to God and this work had not been done to them. If ever there was a time to give an invitation or an altar call for these people to ‘come to Christ’ now was the time. Jesus had them right where He needed them and all they had to do was to exercise their ‘free will’ and accept Him. This is the atrocious teaching that is presented today by every work-monger and duty faith professor as they furiously strive to fill the banquet house lest there be empty chairs at the wedding feast. They have not been given to believe in an all powerful God who performs all things by the power of His will nor do they desire a God who speaks and all things come to pass. Jesus however is that very God and He continues His discourse of life and truth and bluntly proclaims; “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever and the bread that I give you is My flesh which I will give for the life of the world” (51). He did not mean to infer that His flesh was available to everyone or whosoever will come and take it in some mystical ceremony. What He said was an affront to the Zionisms of the day that taught deliverance was for the chosen nation of Israel and all heathen nations were excluded. He is the Lamb of God and the

sacrifice of His body is for an innumerable host of people from every kindred, nation, tribe and people. He also was not speaking of taking a bite or having His flesh for a meal. Rather He spoke of those who are sustained by ‘chewing’ upon His flesh and have their thirst quenched by drinking His blood; “Verily I say unto you, Except you eat the flesh of the Son of man and drink His blood you have no life in you. Whosoever eats My flesh and drinks My blood has eternal life and I will raise him up at the last day. For My body is meat indeed and My blood is drink indeed. He that ‘is chewing’ upon My flesh and ‘is drinking’ My blood dwells in Me and I in him” (53ff).

“Many therefore of His disciples, when they heard said, This is a hard saying, who can hear it?” (60).

Jesus presented many signs and wonders in plain view for all to see. He gave food to eat, wine to drink and strength for their weakened bodies but none of these had any altering effect upon Adam. The natural man indeed has eyes to see and that which he looks upon he reasons and concludes after his carnal mind. Jesus spoke many wonderful lessons about the kingdom of God and yet even John and his disciples did not understand the true nature about that kingdom (Luke 7:19). The mother of the sons of Zebedee desired her sons to sit one on the right and one on the left hand of Christ when He came into His kingdom yet He told her she did not know what she was asking and to grant such a request was not His to give(Mark 10:37). Even after the resurrection the disciples came to Christ and asked if at this time would He restore the kingdom unto Israel to which He said, “It is not for you to know the times and the seasons which the Father has put in His own power” (Acts. 1:7). The kingdom of God is not of this world and is not inherited by flesh and blood neither can the eyes of man see it nor the mind of man comprehend the beauty and splendour of the Israel of our God.

The natural man has ears to hear and, according to the understanding he has been given, he recognizes what he hears. But there is not a natural ear in all of God’s creation that can hear the voice of the Spirit nor comprehend His meaning. Jesus was not talking about some cannibalistic ritual or a mythological transformation of natural elements into a spiritual blessing. He made no attempt to cause those who were not given to believe to see His meaning and come to the knowledge of the truth. He needed no concordance or editorial or systematic teachings because the words which He spoke were not of this world. He spoke truth unto man who is a liar, He spoke rest to a being created for labour and He spoke of a peace that was beyond the understanding of the natural man.

Jesus Himself manifested and confirmed the basis for the teaching of the Spirit of God in everything He said. He made earthly, tangible representations which demonstrated an unseen reality in eternity in the same manner in which Moses built all things after the

pattern he was given in the mount. The earthly presentation stood as type and foreshadow of the heavenly reality. The same is true of all prophesy as they present the judgment of God against the ungodliness of man. Many times this judgment was made manifest in the conquest of insurgents into the land of Israel yet they represent a warfare that is not of flesh and blood; “for we do not wrestle against flesh and blood but against principalities and power, against rulers of darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

“It is the Spirit that quickens; the flesh profits nothing. The words that I speak unto you are spirit and are life” (63).

The land of Shinar did not disappear after some man made Apostolic Dispensation nor is it irrelevant in the so-called ‘church age’. Even today it is the method which God has decreed for the manifestation of His glory is in His creation. That which is seen evidences that which is unseen (therefore there is hope), even the eternal power of the Godhead. The heavens still declare the glory of Yehovah and the firmament daily shew forth His handiwork. The changing of the times and seasons are all according to the sovereign decrees of the Lord God Omnipotent who reigns over all things. And so the type of the country of two rivers remains; one river is tangible as that which can bee seen, the other is eternal and cannot even be imagined by the sons of Adam.

Jesus knew from the beginning who they were that did not believe and who should betray Him. He knew this because He, being one with the Father, is the fullness of the Godhead and He is the beginning (Alpha – Rev. 1:8). In the beginning He established all things fast and sure that should come to pass as He created all things in Himself, for Himself and by the power of His will. Those who were given this aversion to the words of life were condemned from the beginning therefore they do not believe (John 3:18). These are not born of the God and have not the Spirit dwelling in them; therefore they are none of His. These do not possess the fruit of the Spirit which is faith (Gal. 5:22) and thus since without faith it is impossible to please Him (Heb. 11:6) they cannot worship God aright (John 4:24).

These sons of Adam ate the food which the Son of man gave them and they were sustained by His hand. His purpose demands that these people be attended to in order for them to fulfill the assignments He has given them in His creation. They being dead in trespasses and sin are essential elements in His design of the time of the habitation of His people in these earthen vessels. He shows forth His grace and mercy to them as His children walk through the barren land of this present evil generation en route back to their Father’s house. Adam cannot hear His words though he is drawn along according

to His will and performs his assigned works. Even they who work the works of their father, the Devil, are intricate parts in the perfect plan of God's purpose.

"From that many of His disciples went back and did not walk with Him". Jesus was not interested in the numbers for He knew them that are His. He was not concerned with public opinion or the approval of the masses; He had come to do the will of the Father which was to save His people form their sin. He knew whom He had appointed to be the one who would betray Him and to this one was given the deception to remain, without the inner testimony, among the twelve. Judas did not leave and follow after the crowds or the money though both ordained to be contributing factor to his course of action. He stood there with Simon Peter as he answered the Lord and said, "Lord, to whom shall we go? You have the words of eternal life and we believe and are sure that You are that Christ, the Son of the living God" (68).

God had raised Judas up to be numbered among the twelve and Jesus chose him at the beginning of His ministry. He was given the same authority and power of the Spirit that the others had as he went forth preaching that the kingdom of heaven was at hand. He healed the sick, cleansed the lepers, raised the dead and cast out devils just as the others and when they returned rejoicing there is no indication that he had not been granted to perform like unto the rest (Mark 6:30); but he was different. He was a devil from the beginning and the one who should betray the Christ. He was predestinated to deliver Him into the wicked hands that had been afore ordained to take and slay Him. Jesus both knew him and what he was to do and he kept Judas with Him unto the end; until the time He said, "That which you do, do quickly" (John 13:27).

The testimony of Peter is not unique to this man for it is the cry of every child of grace. Once the Father has revealed Himself dwelling in His children, they desire nothing but to be with Him. They do not hear another's voice and the stranger they will not follow (John 10:5). They cannot give the great doctrinal discourse that the theologians of Adam can give for the things of glory are "unspeakable words which it is not lawful for a man to utter" (II Cor. 12:2). The glory and splendour of this testimony is foolishness unto them which believe not "but unto us which are saved it is the power of God" (I Cor. 1:18).

Peter was once again blessed to be the mouthpiece of the Lord to speak the truth of the testimony of the Spirit. His answer was afore prepared for him to speak and for the others to hear. He was given to profess the desire of the inner man in evidence of life within. The question which Jesus asks is very basic; 'Does the truth offend you'? Are you offended because God is sovereign over all things and the inhabitants of this world are counted as nothing? Does the fact that God has created man incapable of obedience,

faith and good works seem unfair and cruel to you? And does the fact that those born from above are sustained by the body and blood of Christ cause you to seek another? Are you repulsed because “in Him we live and move and have our very being”? This truth is sweetness to the palate of the children of the kingdom who hunger and thirst after righteousness. They are the constant nourishment to their souls as the outward man perishes and the inward man is renewed day by day for He is the Word of life.

The foundations of the kingdom of God are sure because He knows them that are His. He supplies their every need as they walk the path and run the race with patience, “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” (Heb. 12:2).

The world of the natural man is offended by the truth. The Rock of salvation is a stumbling block to anyone not taught of the Spirit. The Word of God is offensive and completely irrelevant to this present evil generation and that which is highly esteemed of man is abomination before Yehovah. The natural Adamic man lives within the parameters of his carnal existence therefore he does not know the Spirit and cannot receive His Word. The inner man delights to hear the testimony of the Father’s voice saying, “**I AM GOD THERE IS NONE OTHER**”

The friends of Job have the ‘gray-headed and very aged men. Man searches the world to satisfy the itching ears of Adam which desire to hear something new and Jehu has his zeal for Yehovah. These all look good as an outward sign to an evil and adulterous generation and ‘proof’ that they have the truth and are the blessed of the Lord. The children of the Kingdom of God are saved by grace through faith and that not of themselves, it is the gift of God. They live by the faith of the Son of God who loves them and gave Himself for them, as they walk through this barren wilderness. They are kept by the power of God through faith unto salvation ready to be revealed in the last time (I Pt. 1:5) for they are sanctified by God the Father and preserved in Jesus Christ (Jude1). They have the eternal love of the King of Kings and Lord of Lords and none can separate them from that love. They cannot deny the Father because He cannot deny Himself and they are one in Him as He is one, therefore, “Lord to whom shall we go? You have the words of eternal life and we believe and are sure that You are the Anointed, the Son of the living God”.

Your servant in Christ,
(Elder) Chet Dirkes
October 18, 2015

# John 9:1

"And passing by he saw a man which was blind from birth".

The good news that was written by John is the record of the things which Jesus both said and did to which John bore witness. This account follows directly upon another of the many encounters which Jesus had with the Pharisees. These men occupied their entire lives with the reading, searching and debating of the old writings and sacred text. This was to them a sign of holiness which was portrayed in their daily attention to details based upon the traditions and teachings of the elders. Here they accused Jesus of being a false prophet because He bore witness to Himself (8:13) contrary to the Law of Moses. The people joined into the conversation in demonstration of the ignorance of the natural man to the things of the kingdom as Jesus proclaims that he is from above while they are from beneath (23). They could not understand His continual references to 'the Father', 'the Son' or the 'truth'. These, questioning His authority, believed that the God of Israel was singularly theirs and that, being the chosen nation of God, they possessed and taught the truth.

Jesus then addressed the teaching of parental succession as the crowd claimed Abraham as their father; "They answered and said unto Him, Abraham is our father. Jesus said unto them, If you were the children of Abraham, you would do the works of Abraham" (8:39). This was not a reference to the natural lineage of the sons of Abraham but unto the children of promise who, possessing the Spirit born from above, believed for Abraham is the father of the faithful (Rms. 4:13). They which have the Spirit of God are taught by the Spirit while they who have not the Spirit are "of your father the Devil and the lusts of your father will you do" (44).

These words infuriated the crowd and stirred them to press even harder for the matter. Jesus continues with His discourse of the truth as the company of antagonists concludes that He is possessed by a devil Himself. He tells them that His servants, His children born of incorruptible seed, cannot sin and that they, keeping the Law of God perfectly, never die. The doubts and fears of the natural man are exacerbated as these people try to understand how it is that these things be true; that Abraham (the man being dead and buried over two thousand years) could have never tasted death. Since the sons of Adam

do not possess this ability to understand neither can they know the truth, they again conclude that Jesus is a false prophet, possessed of a devil and finally worthy of death.

Jesus brought this blessed training session to a close as He proclaimed His obedience to His Father, the honour of the Father for the work of the Son and the rejoicing of Abraham to see the day when these things were made manifest to the world. The mind of man could not rationalize this arrogant son of a carpenter standing before them teaching that He knew, saw and spoke with the patriarch Abraham and so when Jesus invokes the name of Yehovah God, saying, “of a certain truth I say unto you, before Abraham was, I AM” (58) the people took up stones to kill Him. Even these people knew that no man was equal to Yehovah God and although the speaking of the name Yehovah was not as contested in their day as it is today, yet they knew when Jesus said “I AM” that this was the name of Yehovah God. They acted as they had been taught and in attempt to keep the Law, they took up stones to kill Him (Lev. 24:14)

These people were greatly anticipating the return of Messiah as they had been given to believe. The Messiah was to come and overthrow the civil governmental powers that oppressed the people of Israel and once again restore the kingdom. He would set up the throne of David, his father, and rule over the whole world with the nation of Israel at his right hand. Even the disciples themselves were under this conclusion and so, having their minds blinded to the truth by the traditions of man, they were not given to understand the truth about the Kingdom of Heaven. The Kingdom of God and of His Anointed is not of this world and flesh and blood shall never inherit it, yet many still earnestly seek for its return. Jesus was fulfilling everything written “in the volume of the book” concerning Messiah and His coming to manifest the kingdom of God and for this the ‘chosen people’ of natural Israel sought to kill Him. Yet He “hid Himself and went out of the temple, going through the midst of them, and so passed by” to the point where according to the determinant counsel and foreknowledge of God, there waited a man, blind from birth.

“And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind?”

These twelve men had seen and heard some absolutely amazing things as they traveled the countryside with Jesus. He had performed many miracles which could not be attributed to any son of the dust. He commanded the forces of nature and He spoke as never a man had ever spoken. Yet they were ignorant to these manifestations of those things which were afore written of the coming of Messiah and the identifying actions He would perform. They did not see the fullness of the Godhead, they asked for Jesus to show them the Father and they inquired, saying, “Lord will you at this time restore again

the kingdom to Israel?" (Acts 1:6) These chosen men had not yet been 'converted' or yet given the evidence of the faith within to believe the truth concerning the kingdom of God.

The eternal decree of the Almighty Sovereign God had ordained that a child should be born deprived of the ability to see. He was to be raised and cared for by his family as an unacceptable part of the Jewish society (because of his imperfection) without ever seeing anything of that world in which he was a very important part. The steps of this man and all conditions required to bring him to the cross road where after being threatened by an angry crowd armed with stones, Messiah was passing by to meet him, were purposed and brought to pass by the will of God. Whether this man stood here day after day as he lived off the mercy and pity of the masses coming and going from the Temple is a speculation for nothing is stated as to what this man was doing other than being in the exact location that God had intended for him.

This man had never seen the light of day though he may have felt the warmth of the sun upon his face. He had never seen the faces of the people as they came and went to a fro upon the face of the earth but he no doubt had heard the anathemas and aspersions which pious men cast before his feet. Now as the Son of Man approached and as His disciples saw this man, they too entered into the arrogance of Adam as they espied this supposedly cursed man.

The friends of Job gave good evidence of this vain theology of Adam as Eli-phaz the Tenamite stated, "remember, I pray you, who perished being innocent? Or where the righteous cut off?" (Job 4:7) This is not a new theology and it remains as an identifying mark of the number of man upon his works, so, for the disciples to ask this question is nothing more than proof of the existence of the nature of Adam. The carnal mind cannot comprehend the things of God and though a man attempt to explain them, yet is the carnal mind dead and enmity against God.

This doctrine discovers the ignorance of man toward the nature of God as God is not a respecter of persons. He has not rewarded a person because they have produced a good intention any more than he has condemned a person because they have gone astray in disobedience. The purpose of God stands in His election according to grace whereby the children, those of the incorruptible seed and those of the seed of the Devil, having done neither any good nor any evil, have been the objects of His eternal love or hatred (Rms. 9:11).

He has loved His children with an everlasting love and nothing can separate them from that love (Rms. 8:1). There is neither any condemnation against those who are in Him

nor any who can raise any accusation for; “And I heard a loud voice saying in heaven, Now is come salvation and strength and the Kingdom of our God and the power of His Messiah: for the accuser for the brethren is cast down, which accused them before God day and night; and they overcame him by the blood of the Lamb and by the word of His testimony and they loved not their lives unto death” (Rev. 12:10).

He has also, to the same degree and for the same purpose, hated Esau and the sons of Edom, who has been deceived by the pride of his heart, with an everlasting hatred. Nothing can endear Edom to Yehovah God for he is natural, formed form the dust of the ground. His appetite and desires are on the things of the flesh and to the pit from whence he was digged. This is the nature of Adam and the earthen vessels which the Master Potter has formed for His purpose. He has placed in these vessels a corruptible seed, which proceeds from the father of all lies and has, from before the foundation of the world, called them ‘wicked’. These He has created and reserved unto the Day of Judgment and eternal damnation in that place where the worm never dies and the flame is never quenched (Mark 9:44).

Yet as it has pleased the Potter to form from that same lump of clay certain vessels unto honour, He has made atonement for them by His shed blood. He imputed the sin of His people in Adam unto the Lamb of God who took away that sin and cleansed His people from all unrighteousness. The incorruptible seed then, becoming a partaker of flesh and blood, is not polluted by the uncleanness in Adam. This does not remove the inability of Adam in his nature for he is still incapable of measuring up to the standard of the Holiness of God and it does not transform Adam into something worthy of the acclaim of God. In the flesh still dwells no good thing and the actions which exhibit this inability is the sin that dwells in Adam (Rms. 7:20). Therefore shall no flesh glory in His sight.

This man was not born blind because of any particular act of commission or failure of Adam on his part or that of his parents, his neighbours or anyone of the nation of Israel. He was born in this condition and beset with this inability “that the works of God should be made manifest in him”. He was blessed to be in this predicament and to have been ‘dealt such an awful hand by God’ so that Messiah would make evident His glory (Is. 61:1)

“And said unto him, Go, wash in the pool of Siloam. He went his way therefore and washed and came seeing” (9:7)

Jesus sent this man with spit encrusted clay upon his eyes to a pool of water that there is no other reference to in the scriptures. (The gospel according to Luke records that the hand of God’s judgment fell on eighteen individuals who were killed when a tower had

fallen on them in Siloam – Luke 13:4.) This is an interesting name to give this pool of water in the city of Jerusalem (springing forth from peace) and even more intriguing for Jesus to send this man unto. But even more-so is that this man knew where it was, knew how to get there and needed no ones help in his endeavours. He was sent of God to a certain place afore prepared for him. He was made willing and able in the day of the power of "I am" so that he not only ventured out on the journey, but when he arrived at the location, he was obedient to the voice of a complete stranger. Not because he knew what lay in-store for Jesus told him nothing more than to go and wash but this man, being a child of grace born from above, heard the Master's voice and kept his commandments.

Some may conclude that the man had 'nothing to lose' so he went in order to 'try anything' but this man never had his sight so he knew not wherein he was deficient. Further more, he never asked Jesus for his sight nor did Jesus tell him to go and wash that he might receive his sight. No petition, no assistance, no coercion and no promise; simply the Word of God and the power of the Spirit of God (Ezek. 36:37).

"This is the Word of Yehovah unto Zerub-babel, saying, Not by might, nor by power, but by My Spirit saith Yehovah of Hosts" (Zech. 4:6).

This man had been born in darkness as is every son of Adam. He knew not the light and had not the ability to comprehend it, yet, as a child of grace, he felt the effects of it the entire time of his habitation. At the time appointed of the Father, he received his sight and saw. His natural faculties were generated (not regenerated for his eyes never had life) and made fully functional. He saw the world for the first time being a man full of age and able to answer for himself. He had lived his life, up till now, upon the charity of others who took pity upon him. He ate what he could find, steal or was given. His natural environment was as unseen as the people who walked by him daily as his only point of reference was darkness.

There were no doctors or clinics where the latest technology was being experimented with to give the blind their sight. There were no 'faith healers' laying hands on this man and there were no scientist researching organ donations to be transplanted into this man. Jesus, however, was demonstrating the identification of Messiah as He opened the eyes of the blind. He came to this man and imparted unto him the gift of life by the power of God alone and that solely by grace. At the appointed time God opened the eyes of one He had brought into the world completely blind and without hope.

The people around this man were afraid and amazed. Neighbours argued as to whether this was the same man who spent all those years begging his bread simply because now

he could see. Nothing else had been changed as far as outward appearance on this man and even though he attested to the fact, “I am he”, yet they doubted. The man who had received the grace and pity of people daily was now castigated for something he had only been a passive recipient of and “they brought him before the Pharisees”.

Sympathy had been replaced with suspicion and pity had given way to a very tense situation. The people who were a few moments earlier readied to stone Jesus for invoking the name of God were now confronted with, allegedly, an authentic miracle. They had a subject before them who was seeing and hearing things that he never expected to experience as his very family, friends and peers were turning against him. They had threatened that if any man should confess that Jesus was Messiah, he should be put out of the assembly. This man had no identity to the name, ‘Jesus’ who instructed him, he saw no man and no one could step forth and collaborate his claim. His family was hesitant to acknowledge him as the religious zealots of the Temple worshipers reviled him and continued to accuse him; “You were altogether born in sin and will you teach us? And they cast him out” (34). In response to the power of God manifested in his body and changing his life, this man was ostracized of men, condemned by the religious society and abandoned by his family. Do you think he was saying, ‘Thank you Jesus’ or praising God for all His blessings?

When Abraham was finally given an heir according to promise, God instructed him to climb the mountain and kill his son; how do you suppose he felt? When Jacob was sent from his father’s house to find his wife at the well, he was deceived by Laban and caused to serve an additional seven years for the one he loved. Rachel was caused to wait twenty years before the Lord opened her womb and she conceived the first born of Jacob. Seventeen years later that precious child of promise was sold into slavery and supposed by Jacob to be dead; do you think he saw the ‘good’ in what God had ordained? His beloved Rachel then conceived again with the replacement child for Joseph but she died while giving birth to Benjamin; did Israel say ‘thank you’ to God? When after four hundred years of captivity the children of Israel were delivered from the ‘strong house’ were they thankful or did they, after seeing the dead bodies of their enemies wash up on the shore line, within a short period of time, begin to think of how good the former ways were? These having eyes to see, could not see the hand of God in all things nor could they see the good He has ordained for them that love Him, according to His purpose.

“No man, also having drunk old wine, straightway desires the new for he says, the old is better” (Luke 5:39).

There should be little doubt that the condition of this man was no different. He had been changed from his blind ignorance to having fully functional eyesight and the cognitive abilities to recognize what he was looking at. Being born blind, he had no idea what the Temple looked like though he had heard many speak of it. He did not know the difference between his kinsman and a Roman soldier and he had never seen his parents with open eyes. Now he saw the beauty of creation and the injustice of man. He could identify the face and hear the ignorance of his neighbours and the fear of his own family. He could no longer beg his bread, though he could see others still begging, for now he must get a job or be indentured. He could not lodge in the streets as the poor do for there was nothing wrong with him. He had no education to speak of as he could neither read nor write his native tongue but now he was obligated to conform to social standards and live up to certain expectations. It does not take long for him to remember the former ways and the benefits of his blindness even to wonder why this person even came to him and did what He did to him.

This ‘awakening’ brought many things to light for this man. His life was completely changed and he had no idea who this ‘Jesus’ was who had done this to him. When pressed on the matter, he could answer nothing other than the evidence of what had happened. This ‘proof’ was not enough and like Saul of Tarsus, he found himself alone and hated.

“For I was alive without the law once but when the commandments came sin revived and I died” (Rms. 7:9).

This persecutor of the church of Jesus Christ was a powerful man who for zeal for his God, sought to rid the nation of Israel of those who were ‘of the way’. He was a Pharisee of Pharisees and when it came to the righteousness of the Law, he saw himself as blameless. Yet the light of the glory of God, Jesus who he persecuted, shone forth around him, he was blinded as he asked; “Who are you Lord?’ His sight was taken and he knew not by whom the deed was done but when the scales fell from his eyes he saw those things which were formerly his way of life to be death unto him. He lost his job, his friends (colleagues) and his power as the Spirit of God revealed the sin which dwelt in him as exceedingly sinful. He had been as deceived of reality as the blind man yet now with their eyes open they both saw the truth. Neither could identify who had done these things until the Lord revealed Himself in them as chosen vessels and both were hated and despised of the men of this present evil generation. They did not come to Him for He is found of them who sought Him not. He came to them for He shall never leave nor forsake His Beloved.

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience” (James 5:10).

The time had come when the Father was pleased to reveal Himself in these brethren. They were despised of friends and family, they had been cast out of the assembly and they found themselves destitute in the society where they lived. The afflictions which they had been blessed to suffer were the manifold testimony of the presence and work of the Holy Spirit. They did not understand the path which they had been assigned to walk and like the blind man their testimony of what had happened drew ridicule and resentment.

Yet God is faithful as He reveals the bondage of the corruption wherein He has ordained His children to live and He comes to them. The Spirit of God bears a continual witness with the Spirit of His children that they are the Sons of God as He opens their eyes to the vanity wherein they are subject. Jesus did not leave the blind man to fend for himself as He came and revealed that He is Messiah who had come into the world for judgment against the ungodliness of man.

The scholars and professors of the theology of Adam claim that Jesus did not read the second portion of Isaiah 61 when He proclaimed that scripture fulfilled in their ears (Luke 4:18f) because He had not come for judgment. This, they say, is for a future time but Jesus said that He indeed had come for that very purpose. He opens the eyes of His children who were born blind so that they may see the very righteousness wherein they thought themselves worthy. He shows them the body of this death and the inability of the flesh as He reveals His salvation unto His people. Herein are they shown their own evil ways and that their doings were not good; herein they loathe themselves for their abominations and iniquities (Ezek. 36:31).

He does not leave His people alone. He comes to each and reveals His love day by day. He demonstrates His mercy personally to them that they may know that he is Yehovah their God. His love is manifested in His works and His mercy is revealed from faith to faith. The world lays in the darkness and the deeds of man are evil as the religionists ask; “Are we blind?” The children of the Kingdom walk in the light of the Lord which reveals both truth and wickedness, they have eyes to see and ears to hear as they endure the trials and tribulations given unto them by the hand of their Father who has ordained all for good.

The blind man did not know his blindness until he had the reference point of light to compare it with. Then he knew how dark his darkness was. The children of the King

have the light of His glory shinning forth in their heart and at the appointed time He reveals Himself in them. Then they see, then they know and then they cry;

“O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Christ our Lord. So then with the mind I myself serve the law of God but with the flesh the law of sin” (Rms. 7:24f).

What a glorious expectation when the earthen vessel shall return unto the dust and we shall be made like the Son (adoption). Henceforth we know Him no more after the flesh but when He shall appear, we shall be like Him.

Your servant in Christ,
(Elder) Chet Dirkes
April 12, 2015

## John 9:40

> “And of the Pharisees that were with him heard these words and said unto Him, Are we blind also?”

The miraculous works which Jesus completed upon this earth during the time of His ministry were witnessed by many people. The disciples saw and understood not that they bore witness that Jesus was the Anointed Salvation of Yehovah. The people were amazed at these things and many times were intrinsically entwined in them. Even for this cause, many continued to follow Jesus, not because He was anointed but because; “Jesus answered them and said, Certainly of the truth I say unto you, You do not seek Me because you saw the miracles but because you ate of the loaves and were filled” (John 6:26).

There was a certain select group of people who were beset with diseases and infirmities to whom Jesus came and healed. Some could not see Him coming to them while others called out to Him. A few attempted to hide themselves from Him while partaking in His power and yet another was given such perfect understanding of the power and authority of God that he proclaimed; “Lord do not trouble Yourself for I am not worthy that You should enter under my roof, wherefore neither thought I myself worthy to come to you, but say in a word and my servant shall be healed. I am also a man set under authority, having soldiers and I say unto him, go and he goes; and I say to another, Come and he comes; and to my servant, Do this and he does” (Luke 7:6).

The there were the religious entities of the Pharisees, Sadducees, scribes and the like. These first came unto John at the Jordan like religious thrill seekers in hope of gaining the popularity that was being directed to John. When Jesus came forth in His public ministry, they followed Him in amazement and wonder. They questioned Him and were astonished at His answers, saying, “how does this man know his letters having never been taught” (John 7:15). They tried to catch Him in His teaching supposing it to be contrary to the Law of Moses and they watched to see if He knew and followed the venerated traditions. The strange and various teachings concerning man’s understanding of the Law were tolerated by many of the religious world and debated at length with no ramifications or sanctions. However when a person questioned the oral traditions and failed to uphold the customs of the ancient ones, this was unforgivable.

Jesus taught the fulfillment of the Law of God not the types and foreshadows of the pattern given in the mount. This was intriguing to the Pharisees at first yet when His teachings turned against the accepted interpretations and the denial of customs and futility of traditions, these ‘teachers of Israel’ could not tolerate Him any longer. At the beginning they sought to catch Him in His words and then to accuse Him in His violation of the Sabbath, now he equated Himself with God and accused them of being not the children of the kingdom.

These men saw the miracle of the blind man and they stood in judgment against him, casting him out of the synagogue. They followed the man and when Jesus came to him again, the Pharisees were there to see and hear all that transpired. They were without a doubt devoid of any excuse for they saw everything He did, heard everything He said and opposed Him on every point. And so when Jesus said that He was come into the world for judgment, they knew He spoke of them.

Jesus spoke specifically about these two subjects, hearing and seeing, at great length. As the Jews withstood Him, He told them that the words which He spoke were not His words but those given to Him of the Father. He also said that the works which He did

were not of His own accord for they were all that the Father had assigned for Him to accomplish. They, as natural sons of Adam, could not comprehend the meaning of the words nor could they understand that which they saw with their natural eyes. Jesus had introduced health care reform for communicable diseases (leprosy), social reform for those who had become the outcast of society (lame, blind and deaf) and had demonstrated a program for eliminating hunger by feeding thousands with diminutive amounts but instead of being hailed as a national figure, He was hated

"Then they said unto him, Where is he? And he said, I do not know" (9:12)

The poor blind man had seen nothing for his entire life. He never saw the people as they passed by or the vaporous splendor of the Pharisees in all their carnal glory. He never saw the Temple or its finery, he never saw the man who spat on the ground to make the clay patch for his impotent eyes or the throng that followed Him. He was told he was blind but he did not know what that meant for he had never had his sight. He was told he was poor but he did not know any other lifestyle than that which he lived. Now his eyes were open and he could see but again, he knew not what had happened or who, other than a man named Jesus, had done these things.

The Pharisees followed this man all the way. They were gathered in the Temple as they were rebuked by this man named Jesus. They followed Him as He walked through the crowd and came to the place where the blind man waited for Him (though he knew it not). They followed this jubilant man into the synagogue and accosted him with railing accusations (just as their father the Devil for he is the accuser of the brethren) and when he was cast forth out of their assembly (being found unsuitable for their company), they followed him to the place where Jesus would once again find him. The dogs were hounding this child of grace, the fowl of the air were ready to snatch away the seed that had just been made manifest and the evil beast of the field "like a roaring lion, walks about seeking whom he may devour" (I Pt. 5:8). But these could do nothing except that which was ordained of old for the good of His flock. Yehovah God has a covenant with these adversaries for His people (Hos. 2:18) and He is a God which keeps His covenant.

When Jesus spoke to the Pharisees, He told them that they sought to kill Him "because My word has no place in you" (8:37). Just as Nehemiah told those who desired to have a part in the good work of rebuilding the walls of the city, these had no part, nor right nor memorial in the work of Messiah. He then said that they could not hear the truth because it is God's word and "he that is of God hears God's word, you, therefore do not hear them because you are not of God" (8:47). He told them they were of the seed of the serpent and their father's works they should do. He is a murderer from the beginning and does not live in the truth. When he speaks a lie, he speaks it of his own for he is a liar

and the father of the lie (44). And so when the man came into the Temple proclaiming the truth of his sight, they did not believe him. They asked his neighbours if this was the same man, they asked his parents if this was their child and they again asked the man what had happened. To these relentless inquiries, he answered them and said, “I have told you already and you did not hear, wherefore would you hear again? Will you also be His disciples?” (9:27).

Regardless of the overwhelming sentiment of the religious society, the gospel of Jesus Christ is not for all men. It is not for those who will hear or those who will accept. The Word of God became flesh and dwelt among His people. He came forth from the mouth of Yehovah to accomplish all that He had spoken and He did not return unto the throne void (Is. 55:11). His works were His testimony of the truth and the validation that he is Anointed; “for the works which the Father has given Me to finish, THE SAME works that I do, bear witness of Me that the Father has sent Me” (John 5:36). All that the Father gave to Him was to save His people from their sin. He did not come for the Jew who is one outwardly or that has the circumcision made with hands. He came for His people who are born from above and have been made partakers of the flesh of Adam, being made subject to this vanity.

This is that man seated upon the white horse that came forth both conquering and to conquer. He has “in His right hand seven stars and out of His mouth went a two-edged sword” (Rev. 1:16) of judgment and peace. That sword is the living Word of God; “sharper than any two edged sword and enters through even unto the dividing asunder of soul and spirit and of joint and marrow and is a discerner of the thoughts and the intents of the heart” (Heb. 4:12). He came to proclaim the Word of Yehovah unto the valley of dry bones, which bones are the whole house of Israel. This is the Israel of our God being of the house of ‘praise’ (Judah) and the house of ‘the other son’ (Joseph). These have been called forth from out of the nations where the sower has scattered them. They have been joined together as one by the power of His will (Zech. 10:6). They have heard the voice of Yehovah, their graves have been opened as liberty has been proclaimed in the ‘acceptable year of Yehovah’ the Jubilee of Israel. They have been quickened together with Him and raised up in Him, now to be seated together in Him in the heavenly places. He has put His Spirit in them and they live as they are seated together with Him in the heavenlies in the mountain of Israel. There they know that Yehovah has done these things and performed the word of His covenant (Ezek. 37:11ff). This is the good news and the comfort to the election according to grace. Proclaiming this wonder is to them that perish complete and utter foolishness because His Word has no place in them.

“Certainly of the truth I say unto you, He that enters not by the door into the sheepfold, but climbs in some other way, the same is a thief and a robber” (John 10:1).

The Pharisees could not hear Jesus now anymore now than they ever could. They had to ask if they were blind because they did not know what sight was. When Adam and Eve had their eyes opened, they immediately knew the reality of their condition. When this blind man had his eyes open he knew he had experienced something as he said; “one thing I know, that whereas I was blind, now I see” (9:25). The Pharisees knew nothing, heard nothing and they saw nothing as the Spirit proclaimed unto the prophet; “Son of man, you dwell in the midst of a rebellious house which have eyes to see and see not; they have ears to hear and hear not for they are a rebellious house” (Ezek. 12:2). Jesus therefore continues His assault against the ungodliness of man and his religion as He speaks from the prophets of old.

No one could have expected the blind man to know the scriptures. It was not an acceptable practice to allow those upon whom it appeared that God had corrupted by infirmity from entering into the Temple. How could someone who was deformed bring something acceptable into the sanctuary for sacrifice? Therefore, without were all who were concluded to be sinners whom God had judged.

The Pharisees were not of this class of people. They stood as the epitome of perfection both in personal appearance and in moral conduct. They presented themselves as being accepted of God and revered by their fellow, yet inferior, man. They did not sin like the common publican (Luke 18:13), they were in no need of a physician (Mark 2:17) to cure their incurable wound (Jer. 30:12) and they had no need for repentance (Luke 5:32) for when it came to the righteousness of the law, they were blameless. These were the ‘teachers in Israel’ who were sent forth to feed the people and there was a famine in the land, “not a famine of bread, nor a thirst for water, but of hearing the words of Yehovah” (Amos 8:11). This is the arrogance of Adam in the garden and the bondage of the corruption of all his seed.

Jesus begins with the revelation of these as the false shepherds of the land who instead of protecting and feeding the sheep had fed themselves on the flock. These men who knew the scriptures knew right well that he was speaking of them. He identifies them as the sons of the Devil by manifesting their characteristics. These portray themselves to the natural eyes as leaders and guides in religious mattes but they are indeed thieves and robbers. Not only have the stolen that which belonged to the sheep but they have injured the little flock as they “eat the fat and you clothe yourselves with the wool; you kill them that are fed but you do not feed the flock. The diseased you have not strengthened, neither have you healed that which was sick, neither have you bound up the broken,

neither have you brought again that which was driven away, neither have you sought that which was lost, but with force and with cruelty you rule over them "(Ezek. 34:3ff).

The Pharisees could never accomplish all that was contained in the types and foreshadows of the heavenly reality for they had not the Word of God dwelling in them. They could not keep His commandments for they did not have His Spirit in them, being not born of the Spirit, and, being natural in Adam and sons of perdition they had no right, nor memorial nor portion in the kingdom of God just as the natural man cannot receive the things of the Spirit, neither can he know them, being spiritually discerned.

"But He that enters in by the door is the shepherd of the sheep" (10:2).

There can never be any transformation of any portion of the seed Adam should they be cajoled to walk through what the world perceives as the gate and enter into the much anticipated pasture. If they are not His sheep from the beginning, then they have no access to the pasture, they do not hear His voice and therefore they will not follow Him. The natural ear hears the natural things and the children of the wicked one hear the voice of the stranger. The sheep do not hear that voice and they do not follow the destroyer.

Adam is of the earth, earthly and although from the same lump of clay, the Potter has fashioned an earthen vessel and prepared it unto the glory of being the habitation of the incorruptible seed, yet he is dust and to the dust he shall return. Adam cannot be transformed into one of the pasture anymore than Ishmael could be the child of promise or Esau could have become the child whom God loved. Adam does not know who the sheep are, he cannot see the pasture for to him it is a wilderness and he can not hear the voice of the Shepherd. Jesus said, "MY sheep hear My voice and follow Me, and I give unto them eternal life and they shall never perish, neither can any pluck them out of My hand. My Father, which gave Me, is greater than all and none is able to pluck out of My Father's hand" (10:27). This is not the vile corrupt body of this death.

The Shepherd leads His sheep in the paths of righteousness, for His name's sake, and they enter in by Him, through Him and for Him. The Shepherd knows His sheep. He spends his days and nights with the flock, he delivers their young, leads them into good feeding lands and beside still waters for their refreshing. He knows what is best for His sheep and they trust Him. Where ever He leads, they follow as they walk in the footsteps of the flock unto the place chosen for them by the shepherd. If these things be so in nature, how much more-so in the pastures of the Good Shepherd which He has prepared for His people?

The Pharisees and all leaders and teachers of man's religion, desire to be a part of any and all things religious. They wanted in on John's baptism and they were refused of the

Spirit of God. They occupied their time in nothing else but to hear something new that would assist them in the amassing of the proof of their holiness and had developed the most particular rituals for the keeping of the law. They asked Jesus if they were blind in hope of being included in the group of those whom He had come to help as a validation of their part in the kingdom of God. But Jesus, rather than the inclusiveness of Adam's theology, continues to rebuke them as He brings forth the very sacred text which they worship as proof against them.

Thieves and robbers do not have the welfare of the flock in mind. They seek a profit as they practice the arts of their trades. "The thief comes to steal and to kill and to destroy" as he does the work of his father Abaddon (destruction) and Apollyon (destroyer). They live for the moment engrossed in self-preservation for when the wolf comes and catches them, they leave the sheep who are then scattered.

There is no regard for righteousness or justice as the flesh seeks the temporal things of this world. This is not a depiction of some strange and marauding band or an indictment against the religious neophytes of the world. These words were spoken about the Pharisees but they were directed to the disciples and the blind man. The leaven of the Pharisees is within every child of the dust and it cannot be purged by good intentions, good works or extreme devotions. This truth is revealed to every child of grace once the Father reveals Himself dwelling in them. The world in which they live is a foreign land and the bondage of this corruption causes them to groan in anticipation of their return to their Father's house.

"I give them eternal life and they shall never be destroyed"

In the beginning God created man in His image "male and female created He them". The seed of the race of Adam was contained in the creature as a representation of the eternality of the seed in the eternal Father. Just as He has no beginning and no end, so they who are born from above have always been His incorruptible seed. This seed has been planted in the corruption of this world, the earthen vessels afore prepared, where it grows and brings forth the peaceable fruit of righteousness unto God. The field also contains the seed of the serpent (tares) which have been planted in the corruption of the vessels outfitted for destruction. The eternal seed is incorruptible and cannot be defiled. The seed of the serpent is defiled and cannot be cleansed and the seed of Adam is the dust of the field which is temporal and fades away.

The sheep are His children. Nothing can ever change that fact for their names are eternally written in the book of life of the Lamb. Their names are also engraved upon the palms of the hands of the sacrifice for their sin, upon the two 'onyx' (white) stones of

the pouches of gold on the ephod and upon the breastplate of the High Priest of their faith. These ‘walls of salvation’ are ever before the face of Yehovah God and each precious living stone has been sealed with the name of their Father in their foreheads. These children have been made subject to the worthlessness of this world wherein they have been assigned a time of habitation and labours to perform. These labours, afflictions, trails and tribulations have been given unto them as disciplines in demonstration of His continual love and attention. In these the Father reveals the weakness of Adam, the limitations of this existence, that vanity of the world and the inabilities of the flesh. The children walk the path and perform all the woks given unto them and nothing within or without can ever separate them from the love of the Father.

Nor can anything ever destroy that which is eternal. Time and nature erode and degrade the earthen vessel to the point where it cannot continue. When the clay pots have been utilized to their fullest extent they are put off but the seed remains. The children of the wicked one are raised up unto eternal damnation where the worm never dies and the flame is never quenched. The righteous sons of God are manifested as they are delivered form the body of this death and are made like the Son (adoption).

“I am the good Shepherd and know my sheep and am known of mine”

The sheep are of the flock of the general assembly of the called out assembly of the First-born. They are His people and they have but one Shepherd over them. They know Him not after the flesh for that which can be seen is temporal but they know Him by experience. They call out to their Father and He hears them. He speaks to them by the communication of the testimony of the Spirit and that from faith to faith. These things cannot be shown, demonstrated or manifested to the natural eyes of man for they are the substance of things hoped for and the evidence of that which is unseen.

The Shepherd knows the land which He created for Himself and His Beloved. He leads His people along the paths which He created, He walked and He has ordained for the good of them that love Him. His Word, saying “this is the way, walk in it” is a lamp unto the feet and a light upon the path. He knows what is best and though He leads His flock into the adversities of trials and tribulations, which are for but a short time, no wolf may kill or thief steal His children from Him. He has laid down His life for the sheep and He has prepared the pasture specifically for them. He knows their frame in the dust, He supplies their every need and He has endured the contradiction of sin against Himself.

These words were words of comfort to the blind man and hope for His disciples. They were also condemnation against the natural man and the seed of the serpent. The children love the Father because He first loved them. They love each other as they keep

His commandments by the power of the Spirit within with the same love wherewith He first loved them. They are hated and despised of the world because the world is in darkness and the deeds of man evil continually. Although the natural man thinks he can see and therein he develops and nurtures his theology, yet is he still in his sin and he perishes daily. The spiritual man within is renewed as he awaits the time when he shall be delivered unto that tabernacle not made with hands, eternal in the heavens.

“Tell me, You whom my soul loves, where you feed and make Your flock to rest at noon, for why should I be as one turned aside by the flocks of my companions? If you do not know, you fairest among women, go by the footsteps of the flock and feed your kids beside the Shepherd’s tent” (Song 1:7).

Your servant in Christ,
(Elder) Chet Dirkes
April 19, 2015

## John 10:5

> “And a stranger will they not follow, but will flee from him for they know not the voice of the strangers.”

Jesus made it perfectly clear that his sheep hear His voice and that they follow Him. He adds to these precious words of comfort and assurance that His sheep have the ability to hear and recognize the voice of the stranger, but they give it no regard, cannot follow it

and shall flee from it. The children of Adam have the ability to hear the words of Adam. The children of the Devil cannot hear Christ's words because they are not intended for them and they have not the ability. They hear with the natural ear the natural words and by natural logic and reasoning, having no spiritual point of reference, discard the truth as nonsensical. They cannot hear the Word because they are born of the flesh, they are of the earth earthly and their ears have been closed according to the purpose of God. One who has been born from above, hears the Word, knows the Word and follows the Word without fail. The sound of something foreign to that Word and the speaker thereof, is heard, understood and identified as the voice of the stranger which the sheep of Jehovah flee from.

The stranger spoken of here means 'another' and to follow means 'to be a disciple of' so the sheep, those dumb, harmless and defenseless animals only listen to One voice and to another they will not give heed. They are under the discipline and leadership of the Shepherd who laid down His life for the sheep and they will never be the disciples of another. They have full knowledge and understanding of the voice of another as they mark and avoid those who would come in with 'another' doctrine other than that which they have received of the Spirit, esteeming them accursed, and they 'seek safety from' (flee) both the doctrine and the bearer.

The children of this world hear this other doctrine and esteem it wholesome and profitable as promotes Adam, brings notoriety and increases the coffers for they are strangers to the truth. Their ears have been made to itch as they seek to hear something new and heap unto themselves teachers of the traditions of man and the works of the flesh. To them this is a feast of fat things and they live sumptuously upon it. But it is unpalatable to one who has been born from above. The waters of this world are bitter and the provisions of Egypt have run out, therefore the strangers and pilgrims in this foreign land are sustained by the 'Bread of life' and 'Living Waters' in the waste howling wilderness.

But this is not just about the sheep and the goats because the child of grace inhabits an earthen vessel. This vessel was fashioned from the same lump of clay as all of Adam's race and it acts accordingly. It desires the things of this world being drawn away after the lusts of the flesh, the pride of life and he lust of the eyes (I John 2:16) and cannot receive the things of the Spirit. Herein is a conflict which the sons of God endure while in the tabernacles of Edom. The very booth in which he dwells hears the voice of the stranger and finds his words pleasing and comforting to him. The logic of man convinces him that in order to be a complete disciple of Christ he must keep the 'moral' law. He must don the armaments of warfare and march off to conquer sin and bring the

vices of the flesh into subjection to the truth. Yet he does not know the truth because he is from beneath. He judges things after the flesh and his conclusions are carnal. He was fashioned from the dust of the earth and shall return unto it when the time of his habitation is ended.

The child of grace, the true sons of Abraham, are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). They have the cognitive ability to hear and recognize this stranger and his words. They know that the flesh is of no profit to them and that there is a constant contradiction of sin against self. The flesh wars against the Spirit and the Spirit against the flesh. The two shall never be resolved. The flesh is at much a stranger to the things of the Kingdom of life as the Spirit is a stranger to the things of this world. The absolute assurance then is that the Spirit, that inward man that delights after the law of God, knows the sounds and language of the stranger, identifies them as being contrary to the truth, knows that there is no safety or life in them and SHALL NEVER FOLLOW AFTER THEM. The child of grace is made subject to this worthlessness so as to demonstrate the weakness and corruption of the flesh and He dwells in the bondage of sin for the body is dead because of sin but He will never be the disciple of the flesh. He cannot follow after anything that is contrary to the Holiness of the Godhead, he cannot deny the Father and NOTHING can separate him from the eternal love of the Father. Therefore, being fully aware of the body of this death which he has become a partaker of, he walks by faith, not knowing where he is going, yet mindful that, even though the path leads into the valley of the shadow of death, he will fear no evil. Even though he may leave his Father’s house with all the liberty and provisions to indulge the vices of the flesh, yet, when he has taken his fill, he shall return for he cannot, nor can anything he does, negate the fact that he was, is and always shall be a Son. The path may take him on a whale ride to Nineveh, or a vacation by the brook Kedron where he will dine on flesh and bread served to him by a raven, or to the inner most recesses of his agony as he is reminded how he denied his Lord three times, but the path and the actions thereof will never change the sheep of Jehovah into a goat of this world.

The just live by the faith of the Anointed. That faith is based on the axiom of the sovereignty, immutability and omnipotence of our God. He cannot change, therefore faith cannot change. His love is eternal and cannot change and His sheep love Him because He first loved them. Whom He loves He chastens and afflicts them with trials and tribulations to prove the faith that is within. When these trials come He has already prayed for His sheep that their faith will not fail which since it is His imputed faith it cannot fail and by this they have patience. This is the discipleship of Jesus Christ and His people. His sheep hear His voice and follow Him and NO MAN can pluck them out

of His hand. Therefore be of good cheer when the Father demonstrates His love unto His little sheep knowing that He will never leave them nor forsake them.

Your servant in Christ,
(Elder) Chet Dirkes
December 4, 2011

## John 10:11

"I am the good shepherd. The good shepherd giveth His life for the sheep."

Jesus was surrounded by the Pharisees who were attempting to tempt Him and catch Him in error to prove that He was not the Anointed of God. Jesus told them that He had come into the world for judgment and to cause those who cannot see to see and to blind those who could see. He told these leaders of Israel that their sin remained even though they thought themselves blameless according to the righteousness of the law. So when He states that he is the 'good' shepherd He is identifying and making a declaration against the evil shepherds.

These men had become very prominent in the Jewish society and thrived in the power of the office. Search all the Levitical Law and there can not be found any mention of the Pharisees, Saducees, Herodians, Scribes or lawyers so they had no place in the economy of society of the Law. Yet these had become successful and politically active and it did not matter if they were not even of the tribe of Levi. They set the policy and interpreted the law, they sat in judgment against others who were suspected to be in violation of the law and they ordered, sanctioned and oversaw the execution of sentence against all

malefactors with great zeal. They were respected and feared as teachers of the traditions of man for the doctrines of God, and Jesus was rebuking them.

He did not take this opportunity to spin a yarn about some cute little lambs and the wonderful shepherd that came to champion the cause of the downtrodden and underprivileged. Nor did he attempt to divert the attention away from these Pharisees and in order to justify Himself. He did not come with His own words or to do His own will. He came, as recorded in the volume of the book, to bring judgment against the evil shepherds, judge between and identify His sheep and to save His flock from the wrath to come. He spoke of the shepherd and the sheep because of the prophesy of God as given to Ezekiel. Here some 550 years before any of these men were born, Jehovah God told His servant to “prophesy against the shepherds of Israel” (Z. 34:1). These men who had been set up to be the guides and leaders of the nation had exploited them for personal profit and gain. They had become wealthy in their endeavours and like any good entrepreneur, they refined this wickedness as the years progressed. Sadly enough, as the prophet Jeremiah records, the people loved this way more than the truth and thus the poor remnant according to grace who delight after the law of God after the inward man, were fleeced, starved, shoved aside, trampled upon, diseased, sick, broken, driven away and lost. Here they “wandered through all the mountains and upon every high hill, yea My flock was scattered upon the face of the earth and none did search and seek” (34:6). This was the word that Jesus was speaking to these very well educated and pompous people who thought themselves righteous.

The good shepherd cares only for the sheep and gives His life for them. Only He knows them and therefore only He can judge between cattle and cattle, between fat cattle and lean cattle, between he-goats and rams and He is the only One who can “seek out My sheep and deliver them out of all the places where they have been scattered in the cloudy and dark day”. The Pharisees were busy transversing the oceans proselytizing rather than caring for and protecting the little flock. They were more enamored with making someone twice the child of Satan than feeding and guiding the chosen ones of Jehovah. But the good shepherd placed a separation between His sheep and all others of this world, first by matter of the lineage of that eternal incorruptible seed, second by the seal of the Father’s name in their forehead and third because He became a partaker of flesh and blood just like His brethren. Man does not have the mind of God and cannot discern the things of God. He cannot distinguish between a sheep and a goat, or a man of strength and a high and lofty one, or wheat and tares or between the five wise and the five foolish virgins. They all look alike and act in very similar manners but the good shepherd KNOWS His sheep and He had come to seek and to save that which was lost, to gather all that were scattered and to pasture them in the goodly fat pastures of His

Holy mountain called Zion. He did not intend to bring them back to the plains of the Jordan or the cities of the plains but rather He gathered His fold into their own land (not Palestine remade), upon the mountain of Israel wherein the house of Jehovah is established forever, where they should lie down in a goodly fold and be fed with the feast of fat things and wine upon the leas (Is. 25:6).

Now Jesus did not say that He was come so that the events of this prophesy could be fulfilled in a century or two (or more) He said He had come to fulfill the Word of the Father and complete it in all righteousness. Therefore, He did seek out all that were scattered, He has saved them from the wrath of God by becoming the sin of His people and He has, is and ever shall cause His sheep to lie down and 'Shabbot' rest in the salvation of Jehovah. The Beloved has made a covenant of peace with His people because He was 'raised up' of the Father and has drawn all men unto Him. This covenant of peace is because He "was delivered up for our offences and raised again for our justification, therefore being justified by (His) faith we have peace with God through our Lord Jesus Christ" (Rms. 4:25f). Because this is complete and He is seated at the right hand of the Father, His sheep, whom He has gathered together unto Himself, must needs be seated together there with Him in His Holy mountain. There can be no stragglers or ones who have not yet been brought in for there is One fold and One shepherd. The evil beasts have ceased out of the land wherein there can be no "dogs, sorcerers, whoremongers, murderers, idolaters and whosoever loveth and maketh a lie" (Rev. 22:15) and 'the tree of the field has yielded her fruit'. This is the same tree that was in the garden of God and which is in the midst of the street and on either side of the river of living water which bear twelve manner of fruit every month (22:2) and is called the tree of life.

This is how the sheep know Jehovah their God and that they are even the house of Israel, My people (Ez. 34:30). The Spirit within bears witness with their Spirit that Jehovah is My shepherd I shall not want. He has restored my soul because the soul that Adam had died in the garden (the soul that sinneth shall surely die (Ex. 18:4)) and He has breathed life into me, being born again by His Spirit. He has given me a craving for and a delight in His Law and He causes me to walk in the paths of righteousness for His name sake by the Spirit within. He is Jehovah God and He has been the dwelling place of ALL His people throughout all generations and He cannot change, therefore, His sheep shall dwell in the house of Jehovah forever.

The good shepherd puts forth His own sheep. He goes before them and leads them and the sheep follow Him because they know His voice. You proud, boastful, arrogant teachers of the flesh who subvert the truth with the wisdom of man and science falsely

called have been judged and found wanting. I am the good shepherd and I have come for My sheep. They have been given to me of My Father, I have come to lay down My life for them and to save them and I have lost none. I have also come, in the end of the world, to bring this judgment against the evil shepherds. These are the words of the Lord. He has finished all that was given to Him and herein is the comfort of His people.

Your servant in Christ,
(Elder) Chet Dirkes
December 18, 2011

## John 10:14

> "I am the good shepherd and know my sheep and am known of mine as the Father knoweth me even so know I the Father and I lay down my life for the sheep"

Not only do those designated and identified as the sheep of Jehovah hear His voice and follow Him, and not only will they not give heed to and follow another's voice but will flee from them but the One True Shepherd of Jehovah's flock knows His sheep. This knowledge is reciprocated from the sheep to the Master as they know Him in the exact way that He knows them. This is set forth in a quantitative equation for in the same way and to the same degree (if such is a proper term to use when describing the Almighty God) that the Father knows the Son does the Son know the Father and without any diminution of any kind so knows the shepherd His sheep and they know Him.

So we ask, When did the Father know the Son? Was there ever a time in which these were unknown to each other and if so, when was the Godhead not One?

Again, How does the Father know the Son? Did someone introduce them as co-divinities whereby they agreed to cooperate in an endeavour of mercy and grace upon the fallen race of Adam?

And again, To what degree does the Father know the Son? Is there a station between these that would set one above the other in purpose, intent or performance? Or is there a distinction of equality whereby all three, Father, Son and Spirit are equal gods who have joined forces to combat evil and promote good?

The answer to these questions are not mere theological sentiments that can be argued about for they directly impact the nature, manner and extent in which the Shepherd knows the sheep and the sheep know the shepherd. This knowledge is not merely the acquisition of facts, as some would allege when they put forth that God knew who would accept Him and therefore He set them forth as sheep, nor is it an acquaintance due to merit or performance. The Father does not know the Son because of what the Son intended to do, what He agreed to do or what He has done. The Father knows the Son because they are One. They created man in their image, “male and female created He them”. Adam knew Eve because she was an inseparable part of him and she was not called ‘of man’ (woman) until God, the creator, separated them. Since this represents the nature of God and since there is none greater than God then the nature of the image of God, whereby the Father knows the Son, is an inseparable union with a singularity of mind, purpose and power. Since time has no reference upon the Godhead, this image has always been and cannot be altered in any way. Nothing can influence it, augment it or deter it one iota and this because of the immutability of God. He cannot change therefore the knowledge of the Godhead of all things is sovereign in, by and through Himself unto the fulfillment of His own will by the power of that same will. And the Son knows the Father the same way. There has never been and never could be any controversy, distraction or division between the Son and the Father so as to separate one from another or to cause any disagreement. This knowledge is as intimate as a man and his wife, as inseparable as a child in his mother’s womb, as complete as the work of God and as eternal as the Godhead. It is a powerful, vibrant knowledge that is as singular as God and as pure as a “stone most precious, even like jasper stone clear as crystal” (Rev. 21:11). So in the exact same way as the Father knows the Son, the Son knows the Father and His sheep know Him. Eternal vital unity!

This knowledge is the foundation of God which stand sure having this seal, “The Lord knows them that are His” (II Tim. 2:19). This foundation is Jesus Christ (I Cor. 3:11). The foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone (Eph. 2:20) upon which the Holy habitation of God is built, being framed together

exactly as ordained with members in particular, properly and precisely prepared and placed, every man, but in his order. the surety of this sealed foundation is not a foundation of earth or wood but of a precious stone, tried and polished (jasper) to reveal the purity transparent, “like unto clear glass” (Rev. 21:18f). This is not a stone found of this world for it is the glory of God (21:11) and it has no place in this world for it is despised of man and rejected as being unsuitable for their purpose (Is. 53:3).

Because of the knowledge of the Father there exists an eternal immutable covenant with His chosen, the Beloved, in which His seed (sheep) are established for ever and the throne of his dominion from generation to generation, spanning all time (Ps. 89:3). This is not like the covenant He made in the wilderness with the nation of Israel for that covenant was broken because of the weakness and sinfulness of the flesh. This covenant cannot be broken (34). God established it in and of Himself and because he cannot deny Himself, therefore the seed shall endure forever (29). Though man may forget man, husband abandon wife and mother forget a nursing child yet He cannot forget his people. He has engraved their names in the palms of His hands and their walls are always before Him (Is. 49:16). Therefore, “Blessed are the people that know the joyful sound. They shall walk O Jehovah, in the light of thy countenance” (Ps. 89:15).

These walls that are eternally before the face of Jehovah are called salvation and the gates thereof are called praise (Is. 60:18). They are great and high, having twelve gates and are most precious, even like a polished stone, clear as crystal (Rev. 21:10). No one may enter in but the sheep for Jesus Christ is the door thereof. Any who come by any other way are thieves and robbers, hirelings who care not for the flock because they are not their sheep. This is that city, not made with hands, that Abram went out to seek, not knowing where he went. Yet he went out because faith was imputed to him for righteousness sake and he is the father of the faithful. Interesting that the Pharisees who came to tempt Christ referred to themselves as the children of Abraham yet they knew not the Father, knew not the Son and knew not the sheep. The seed of Abraham, Isaac and Jacob is that seed which cannot be cast away because they are one with the Father and the Son (John 17:11) and the covenant cannot be altered by man.

Jehovah is the first cause of every cause and the cure all. He sent forth the beloved to redeem His people from their sin. He cured them and revealed unto them the abundance of peace and truth. He caused the captivity of Judah and Israel to return and built them as at the first. He cleansed them from their iniquity and pardoned all their iniquities and transgressions when He sent forth the Branch of righteousness to grow up unto the beloved, and He executed judgment and righteousness in the land. He then told the prophet Jeremiah that if he could break God’s covenant of day and night, if he could

number the hosts of heaven and the sands of the sea and if he could alter the appointments that God had made, then could the seed of the children of promise be forgotten and be as one unknown (Jer. 33). But thanks be unto our God that nothing in heaven above, on this earth or beneath this world can separate the child of grace from the love of God.

“Therefore doth My Father love Me, because I lay down My life for the sheep” (John 10:17)

It all begins in the beginning (Alpha) with the eternal love of the Father (Jer. 31:3). God loves whom He knows and they love Him because He first loved them. This love is precious and proven, tried in the furnace and polished to reveal it’s spotless, unblemished purity. It is not for the dogs, the swine, the people of the land or the seekers of religion. It is particular and precious and not common or available to whosoever wills. It has been for all eternity assigned unto the chosen people of Jehovah. Each child of grace, born of that incorruptible seed, born from above and of the Spirit knows the Father and the Shepherd for there is One fold and One Shepherd. They all walk the paths set before them in the same manner for they all walk by that One faith, the faith of our Lord Jesus Christ. They all speak the same thing and have the mind of God because the fullness of the Godhead dwells with them. They all know the truth and they are all free AND ADAM HAS NO PART, NO RIGHT AND NO MEMORIAL IN THIS MATTER.

Your servant in Christ,
(Elder) Chet Dirkes
December 10, 2011

## John 11:25

> "Jesus said unto her, I am the resurrection and the life: he that believes in Me, though he were dead, yet shall he live: and whosoever lives and believes in Me shall never die Do you believe this?"

The death of Lazarus caused a goodly amount of grief and pain to his sisters, Mary and Martha and general confusion to the disciples. The sisters were not given to understand why Jesus had not come to their brother while he was alive and healed him as He had done to so many others in the area. The disciples did not understand His words, confusing His meaning, and, rendering their advice based upon this lack of understanding, they counseled Jesus unto a different course of action. They were afraid of the noise in the countryside whereas the Jewish rulers and the people had become exited and, having their passions aroused, they sought to kill Jesus according to the prescribed method of the Law. "Jesus answered them, Many good works have I shewed you from My Father for which of those works do you seek to stone Me? The Jews answered Him saying, For a good work we stone You not, but for blasphemy because You, being a man, make Yourself God" (John 10:32). For this Jesus resorted to the place beyond the Jordan River, into the place where John first baptized and there He abode.

The place where Jesus abode in 'the house of ford' or 'passing over' ( Beth-abara) was the place where God had established John to baptize as a sign of the coming of Messiah. The place where Lazarus lived, 'the house of misery' (Bethany) was about twenty or so miles from Beth-abara and about a mile and a half from Jerusalem. The news of Lazarus' health reached Jesus (not as if He did not know of that which He had ordained but the noise of the event was sounded out and He heard the report) and, rather than dashing to his side and healing him of this malady, He waited two days before announcing that the time had come to go to Lazarus. This delay was also not understood by the disciples yet it was an essential element of the revelation to be given. The Lord knew that this sickness was unto the death of the body and the fact that they were about a two day journey away meant that when they arrived at the site, Lazarus was dead and buried four days.

Jesus told the disciples that the sickness was not unto death "but for the glory of God that the Son of God might be glorified thereby". He also told them that Lazarus slept, knowing that the function of the body had ceased but His reference was not physical. The disciples thought it well that the sick one should sleep, thinking this a good thing for someone who is ill but they were more concerned with the anger of the Jews and what might happen in Judea. And so, before addressing the sign of the glory of God, Jesus rebukes the disciples for their lack of faith in God. The prophet had seen the salvation of

Yehovah, “a light to lighten the nations and the glory of Your people Israel” but those who walked with Him could not see His Light as He stood before them.

“If any man walks in the day, he does not stumble, because he sees the light of the world but if a man walks in the night, he stumbles, because there is no light in him”

The world is full of darkness and men love the darkness because their deeds are evil. Is this only applicable to the “unbelievers” and they who have not yet come to the knowledge of the truth? No! This is an all-inclusive proclamation concerning the status of the natural man who cannot receive the things of the Spirit. Jesus did not say that the one who stumbles does not see the light He said that he did not have the light in him. He also said that the one who does not stumble sees the obstacles and uneven terrain which causes the stumbling because the light illuminates the true nature of the world.

The natural man, being of the earth, sensual, limited and corrupt is incapable of seeing the maladies, frailties, bondage and worthlessness of this world. He is of the world and, being kin to the dust, he is a cunning man of the field who finds the labours he has been assigned agreeable and the provisions of the land sufficient. It is not inherent to Adam to seek out the light or to come to it should there be any evidence of its presence. No man is seeking after the city of God (Jer. 30:17) none seek after God (Rms. 3:11) and there is no divine spark in the nature of man to seek after righteousness. Rather man loves darkness because his deeds are dark and, being deceived by the pride of his heart and the lack of any comparative points of reference, he esteems himself more highly than he ought.

Those who have the Light in them, see the corruption of this world in themselves. They know the status of the natural body of death and understand the inabilities of man therefore they have no confidence in the flesh. As the Light shines forth in their hearts, they see the unprofitableness of the works of the flesh in its constant quest towards acceptance by God they see the futility of constantly striving to make the aprons of fig leaves and organize the works of righteousness which Adam performs. This daily revelation by the teacher of the inner man, causes the creature within to look for a “more perfect tabernacle, not made with hands, that is not of this building” (Heb. 9:11) .

Jesus was not afraid of what the Jews might be planning for they devised “mischief upon his bed, setting himself in the way that is not good for he does not hate evil” imagining evil against Messiah and mischievous devices which they are not able to perform (Ps.36:4 & 21:11). He knew what things had been assigned unto these people who sought Him but their anger and sin had not yet been full. His determinate counsel and foreknowledge would empower these people at the appointed hour yet His time was not

yet come for He had not finished the testimony of the glory of God and His power. Therefore, walking in the light of the truth having complete sovereignty over every thought, word and deed, He rebuked the disciples for their fear of what the flesh could possibly do unto them. He reveals that faith is not a natural element of the composition of man to be drawn and wielded at the discretion of the individual and though the truth be shown unto him, yet will Adam never come to the knowledge of the truth or walk in the light of Yehovah.

“These things He said and after that He said unto them, Our friend Lazarus sleeps but I go that I may wake him out of sleep”

Once again the disciples did not understand the words which Jesus spoke. They supposed that this sleeping was so that his body could recuperate from the sickness thus their gave a word of caution to the Lord that His actions may indeed be detrimental to the well being of Lazarus. Jesus thus used plain speech and said that Lazarus was dead yet He had not misspoke Himself when He said that he slept nor had He misrepresented the fact that He was going to wake Lazarus out of his sleep by resurrecting him from the dead. He even said that He was glad for the sake of the disciples that He was not present during this sickness and indicated that this death was purposed, “to the intent that you may believe” (11:15)

What was it that they should believe? The works which Jesus did gave testimony that He was indeed sent from God. His knowledge of the scriptures and His doctrine was astonishing to the learned men of Israel. His rebuke of the elders, scribes and Pharisees was impressive for never a man ever spake as He did with authority and power. The disciples had witnessed His power over the wind and waves as He spoke and all became calm. They saw Him feed the thousands and wondered as they collected the left-overs and witnessed Him walk upon the waters. They were present when He cast out the devils, healed the sick, give sight to the blind and made the lame walk they had even witnessed the young man at Nain being raised from the dead yet they did not believe.

Every son of Adam, as exemplified in the type history nation of Israel, is devoid of faith which is of God, therefore they cannot believe. The heavens declare the glory of Yehovah but the eyes of man cannot see and the testimony which God has given as the ministration of condemnation and death, man has taken for his comfort and justification, saying, “All these have I kept from my youth up” (Luke 18:21). The extent and magnitude of the signs and wonders will never convert the natural man for these are for signs and wonders in Israel (Is. 8:18) not in Babylon.

This is the deception that God has sent into the hearts of man that he should believe a lie. Adam thinks himself acceptable before God while being led astray through the pride of his heart. Only the teaching of the Spirit unto the child of grace can give the true understanding of the nature of man and his gross inabilities before God as the light reveals the uncleanness of his ways and the futility of his endeavours.

The disciples were not alone in this lack of spiritual understanding for, when Jesus arrives at the house, Martha rebukes Him for not being there before the death; “Lord, if You had been here, my brother had not died”. She had no comprehension of the power of the fullness of the Godhead even though it was unto her sister, Mary, that the Lord had revealed Himself. This sinner stood behind the Master, who sat at meat in the house of a Pharisee, Simon, washing His feet with her tears, wiping them dry with her hair and anointing then with ointment (Luke 7:38). He manifested to her that her sins were forgiven not because of what she had done but because of what He had done for her. This finished work was about to be exhibited shortly in His death and resurrection; “and He said to the woman, Your faith has delivered you, go in peace” (50). Yet even Mary joined in the rebuke of the Lord as she fell down at His feet upon His arrival and the gathered assembly cast many aspersions against Him saying, “Could not this man, which opened the eyes of the blind have caused that even this man should not die?”

“Jesus said unto her, Your brother shall live again” (John 11:23)

Martha was confident that Yehovah God heard this servant and that whatsoever He would ask of the Father would be granted. She did not ask for her brother to be raised from the dead nor did she ask for the lesson that was about to be presented yet the Father, knowing and ordaining all things necessary according to the good pleasure of His will, had assembled a company of witnesses to observe the power of God unto deliverance. He had afore prepared each member of this ensemble with a certain level of expertise in life, education, social etiquette and cultural experiences so that the testimony which they should give of what they saw would be complete and sufficient, not to persuade man and make converts, but to the irrefutable praise of God for what he did.

It was ordained essential to the purpose and will of God that Lazarus be dead and buried four days. In type, the fourth child of Jacob was Judah, whose name means ’praise’ and ’empty hands’. Lazarus had no power or will in the matter that was about to be displayed and his hands were not only empty but they were rotted after the natural course of decomposition. There is nothing recorded about this man that warranted this action by Messiah but there was the testimony that the Lord loved him. This was much more than the love of acquaintance or of the comradery of the world for this was the

love of family. Lazarus was a child of the king, born of the Spirit, for whom the precious blood of the Lamb was shed before the founding of the world. He was also ordained of God to be the subject of an open demonstration of the power of the resurrection, which is according to the Spirit of Holiness but nothing in Adam gave him any right, portion or memorial before Yehovah God that He should show forth His grace in this manner. This indeed is praise unto our God.

Another reason why four days is essential is because of the sign of proof of Messiah as the Anointed Salvation of Yehovah. Certain of the scribes and Pharisees came unto Jesus desiring a sign and He rebuked them as an evil and adulterous generation, seeking after a sign. The testimony of these men was not unto their station in life, their academic achievements or their social class it was another declaration to the nature of man. God has filled the hearts of the sons of the dust with an insatiable desire to know the things of this world so that no man may find out the works which He has done from the beginning (Ecc. 3:11). Therefore man lives and believes by that which he can see and try through his senses, as God has properly equipped him with, that he might not seek the truth nor follow after righteousness thus the natural course of man is to seek after a sign that he might believe.

Jesus announces that the only sign to be given is the sign of Jonas; “for as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12:39). Had Lazarus been raised in three days then the delusion of the hearts of men would have venerated him and sought after him as Messiah. Had Lazarus been only two days in the tomb, though the effects of decomposition would have been well under way, yet would he have not given off the aroma of death; “Martha, the sister of him that was dead, said unto Him, Lord, by this time he stinks, for he has been four days”

Thus in the midst of an host of witnesses to past events of both miracles and teachings and the plain language of the Lord Himself, no one understood, no one believed and NO MAN was converted, accepted Jesus or followed after Him.

“Martha said unto Him, I know that he shall rise again in the resurrection at the last day”

The teaching of the elders and traditions of Israel was that there was to be a resurrection of all men when time had finished its appointed course. The prophets wrote of the last days when Yehovah would bring down the enemies of Israel and deliver His people from their captures as He had “ordained peace for us for You also have wrought all our works in us”. The promise of those last days and in that time was that the dead of Israel shall live together with My dead body shall they arise. Awake and sing, you that dwell in the

dust, for your dew is as the dew of herbs and the earth shall cast out the dead" (Is. 26:12-19). From this and other such declarations of this promise, the conclusion was that there would be a general resurrection but Jesus answered Martha in quite a different manner.

He did not correct Martha by saying, 'no I mean your brother will be raised up in a few moments' nor did He speak of any future events at all. Instead the Anointed Salvation of Yehovah, invoking the name of Yehovah, said, "I am the resurrection and the life". Since He is eternal so must the resurrection be eternal and not encumbered by the restrictions of time and as He is ever present so must the resurrection be thus. And since Jesus Christ is the same yesterday, today and forever, so is the resurrection. All His people are resurrected in the standing Lamb that was slain and seated together in Him in the eternal abode. Since each seed has been assigned a time of habitation in the dust of the earth, they sleep in the earthen vessels afore prepared for them until such a time that it pleases the Father to awaken them and reveal His presence in them and when the eyes are opened to see the truth, these look for Him who shall return unto them a second time without sin. Upon this the children have hope for this is that first or primary resurrection and upon them the second death has no power.

Jesus told Martha that whosoever believes in Him, though he were dead, yet shall he live. He was not inferring that the dead corpse of Lazarus needed to exercise faith in order to be raised nor did He say that whosoever believed when he was alive would now be made alive. The man Lazarus could no more believe in the catatonic state that he was in any more than he could when he was breathing for all men do not have faith.

Some may insist that in response to the preaching of the gospel, men come to the knowledge of the truth and therein they believe, but the Apostle proclaimed that the Word had gone forth and was heard of man, "but the word preached did not profit them not being mixed with faith in them that heard" (Heb. 4:2). Lazarus did not need a preacher standing over him spouting forth carnal exhortations in order to bring him to the point of repentance so that he might exercise his faith and thereby be raised from the dead. He was asleep, as the Lord had told His disciples, and he needed the power of God to awaken him unto life. Herein was the eternal love of God manifested upon a passive recipient who, for a brief period of time, was separated from the body for the purpose of yet another demonstration that those assembled might see the glory of God. Lazarus, being a child of grace and having the evidence of the indwelling Spirit (faith), believed in the Anointed Salvation of Yehovah and since faith, hope and love continue, he heard the voice of the Savior and came forth from the grave.

This was an earthly testimony to the veracity and power of the vision of the Prophet as he saw bone joined unto bone by the power of the Word of God. He saw that which was

dead and very dry, come together as the proper interpretation of hidden things was made manifest. He then saw the breath of God bring these people, the whole house of the Israel of our God, to life “so I prophesied as he commanded me and the breath came into them and they lived and stood up upon their feet an exceeding great army” (Ezek. 37:10). It was the fulfillment in time of the great prince, who is like God, standing for His people “and at that time Your people shall be delivered, everyone who is found written in the book and many of them that sleep in the dust of the earth shall awake, some unto eternal life and some to eternal shameful contempt” (Dan. 12:1) .

The resurrection which Jesus spoke of to Martha was a preview of the power of His resurrection, wherein His children are declared to be the sons of God, and a testimony to the Word of God, “the time is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live” (John 5:25). Jesus then continues the revelation of this power by saying that whosoever lives and believes in Him shall never die. Since the action of believing is not of the flesh so then the life received is not of the flesh it is not an extension of the time of habitation that the Lord grants unto His people because they believe, He has come to give them eternal life in Him. Were they deficient of this eternal life before the earthly crucifixion, burial and resurrection? Not in the least, yet in the fullness of time, in the end of the world and in the last days God sent forth His Son to make an open show of His sovereign power and absolute command over everything of things in the earth, in the heavens and beneath the earth, of things visible and invisible, to shew forth that the Lord God Omnipotent reigns supreme.

Each seed has been assigned a time when being planted in the corruption of the flesh wherein it is asleep as Lazarus and for which the testimony of nature applies; “that which you sow is not quickened except it die” (I Cor. 15:36). During this time the Spirit is alive as He causes the child to walk in the Light of the Lord being drawn by the hand of God, “I taught Ephraim also to go, taking them by the arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws and I laid meat unto them” (Hos. 11:3). Herein the children ’kick against the pricks’ knowing the truth and being reserved unto the time, when it pleases the Father to open their eyes to see the reality of this habitation. These then are brought forth out of the dust of the earth, as the Bride shakes herself from the dust, and the beautiful garments are revealed. This revelation causes the abhorrence of the flesh as the inner man sees the uncleanness of their ways in Adam and his sin is made evident.

Thus the children groan within as the outward man is being destroyed by the ministering spirits of fire (Heb. 1:7), revealing the works of the arm of the flesh (I Cor. 3:13),

earnestly awaiting the manifestation of the victory in the Anointing over the last enemy, which is death (I Cor. 15:26). As the children grow in the grace and knowledge of His will, they see, clearer and clearer, the contradiction of sin which opposes the Holiness of God, being enmity against God. Thus they whom God foreknew being predestinated to be conformed to the image of the Son of God, are made perfect in that which they suffer (Heb. 2:10), and, though they be heir of all yet they learn obedience, being made subject to the vanity, wherein they have hope.

Messiah is the resurrected Lamb, He is the power of the resurrection and He is the resurrection and the life. His people are living stones delivered from the power of death, the inability of man and the wrath to come and when the time of habitation is over, every man in his order, shall be delivered from the body of this death. Then shall faith be sight as they see Him as He is for they shall all be like Him.

“Behold I have graven you upon the palms of hands, your walls, continually before Me” (Is. 49:16).

The walls of Jerusalem which is from above are living stones hewn from that great Rock. They have eternal life in Him from the beginning being His eternal seed, raised up in Him before time began. They are planted in the dust of the earth, afore prepared, and are made manifest in the fullness of time to bring forth fruit. Herein they are declared to be the sons of God being awakened from their sleep in the dust of the earth as the Spirit bears witness with their Spirit that they are the sons of God. When these have completed producing the fruit that has been ordered of God through them, they are manifested as the sons of God, as the body of this death is dissolved. The Anointed Salvation of Yehovah of His people has always been and ever shall be before the throne of grace being seated together in Him in the heavens.

Your servant in Christ,
(Elder) Chet Dirkes
April 23, 2017

# John 14:15

"If you love Me keep My commandments"

A very simple phrase spoken of the Lord amid His disciples as He prepared to manifest the final sacrifice. The simplicity of the statement must be in the context of the events that were unfolding before the eyes of the hearers. The Lamb of God was made flesh and dwelt among His people that He might reveal the work which was finished in Him before time began. God sent forth His Son, in the fullness of time, born of a woman and made under the Law that He might redeem them that were under the Law. The Elect Servant fulfilled the Law in all righteousness and, being the Messenger of Yehovah, He proclaimed the eternal glad tidings of great joy to them that dwell upon the earth (Rev. 14:6). He came forth to make an open declaration of the Salvation of Yehovah for all the world to see and the time had come for the Atonement to be revealed; "Now before the feast of Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (John 13:1).

The Anointed Salvation of Yehovah made Himself of no reputation because of the eternal love of the Father for His children. His blood was shed, as the perfect sacrifice for sin, before time began and the travail of His soul was sufficient to please the Father so that the incorruptible seed should not be tainted when it was appointed to become a partaker of flesh and blood. He stood, risen before man as created, for He is the Life of His people who are risen up in Him and seated together in Him in the heavens. The Father having predestinated them whom He foreknew to have a time of habitation, in an earthen vessel afore prepared to receive the seed. These vessels are of the earth and are subject to the frailties and limitations of the creation. They never rise above their Adamic station in life even after their eyes are opened and they see their corruption. Thus each one, every man in his order, is tempted with that which is common among men to prove that in the flesh dwells no good thing and the faith within.

Jesus was not talking to Adam, commanding or begging him to love Him, neither was He setting forth conditions either to make one a child of God or for a child to remain in good graces with the Father. He was speaking of the axiom of the children of the Kingdom who having the love of God in them, love the Father because He first loved them. He came forth to make manifest the love of the Father for His Beloved and He loved them unto the end. The commandment of God was upon Him to be faithful in all things and to keep every jot and tittle of the perfect Law (not the types and foreshadows) of God.

“I do not speak to you all and I know whom I have chosen, but that the scripture may be fulfilled, He that eats bread with Me has lifted up his heal against Me” (13:18)

There were no surprises in the events of the upper room; every thought, word and deed were unfolding in the exact order as ordained of old. The Spirit inspired the prophets of old to set forth the events that were finished in eternity but were coming to pass in time so that when they came to pass, the Adamic arrogance could not boast of either knowing before hand or giving credit to some idol or pagan god. Jesus, being that prophet who should come (Deut. 18:18) told those assembled together with Him all that was about to happen that they might believe in Him and on the One who sent Him. Did this work on Judas? It could not for he was a son of perdition from the beginning and when Satan entered into him, it was the Master who commanded him to make haste and be about his assigned business (13:27).

Did the others comprehend what was transpiring? Not in the least for even though Jesus told them plainly that the one He gave the morsel of food unto was the one who was appointed to betray Him, yet when this happened before their eyes, “some thought because Judas had the bag that Jesus had said unto him, buy that we have need of against the feast or that he should give something to the poor” (29). The ministry of Jesus was not interrupted because of the people who did not accept Him, nor was His life cut short because of political, social and religious corruption. The determinate counsel and foreknowledge of God had ordained all things and the power of His will had properly prepared all parties, assembled on the stage of time, to think, feel and act, without possibility of failure, according to the dictates of His will.

The Son of God was glorified in and through these acts as the Wicked One and his children performed as directed to take and slay the Prince of Glory for the Beloved. The end of the world had come as the child, whose name has forever been, Wonderful counselor, Mighty God, Eternal Father and Prince of Peace was about to shake the earth in manifestation of the power of His wrath. Jesus thus revealed to His disciples His

commandment, not according to the first testament which was to be fulfilled in the death of the testator, but a new covenant based upon better promises.

When the people were assembled at the base of Mt. Sinai, they heard the mighty sound and were afraid. Moses spoke with God who commanded the people that He alone was the Lord God over all, who had delivered them out of the land of captivity, and they were to have no other gods before Him (Ex. 20:2). As the people, forty years later, were about to cross the Jordan River, Moses gave them the commandment again saying, "Hear O Israel, Yehovah, your God Yehovah, is one and you love the Lord your God with all your heart, with all your might and with all your strength" (Deut. 6:4). These were the words of the ministration of condemnation and death for no man could keep them as the history of the nation of Israel bears out. Jesus was not reiterating these words for His was the ministration of life and because He is faithful so are His people. He cannot deny Himself and they cannot deny Him, therefore "A new commandment I give unto you, That you love one another as I have loved you, that you should also love one another" (John 13:34).

This was the identifier that all men might know that these sons of God were the students, being taught of the Spirit of God. It is also the fellowship of experience that the children have one for another and upon Jesus speaking the new commandment, Peter identifies himself with the nation of Israel. He blurts out, with all reverence and natural exuberance, that he would follow Jesus, presumably in testimony for his love for the Master, anywhere He went. The children of Israel told Moses that whatever the Lord spoke to him on the mount they would keep in complete obedience and Peter said he would follow where Jesus said no man could come. This is the human nature and the conflict which every child of grace endures in consideration of showing forth their love of God.

Peter followed Jesus to the garden and fell asleep with the others while Jesus prayed. He drew his sword and cut off the ear of the servant of Malchus in defense of Jesus but was rebuked of the Lord who healed the man's wounds. Amazing how this act of faux bravery on the part of Peter did not spark the mob, armed with staves and torches, into immediate frenzy and unimaginable slaughter of the innocent disciples. But these were assembled by the hand of God to arrest and deliver the Lamb to the slaughter and no one else; nothing could have preventing them from accomplishing this or to enhance the experience. Peter followed as Jesus willingly submitted to this angry 'posse' led by the one who betrayed Him, back to the judgment hall. Here Peter denied the man three times whom he said he loved, even to the point of swearing an oath against the Temple, saying that he never knew him.

Peter demonstrated that the New Commandment was not after the ability or intentions of Adam. There can be no doubt that he meant well and certainly intended to show everyone, especially his fellow disciples, that he loved the Lord but after the impotence of the flesh, he could not. Messiah must suffer and die as He who knew no sin, became the sin of His people, in testimony that He is the Anointed. Painfully, Peter was set as the confirmation that this was not by might, nor by strength but by My Spirit says Yehovah of Hosts (Zech. 4:6). He was debased, humbled and embarrassed in the flesh all his days.

“So, when they had dined, Jesus said to Simon Peter, Simon Bar-Jonas, Do you love me more than these? He said unto Him, Assuredly, Lord, You know I love You. He said unto him, Feed My lambs” (John 21:15)

The events of the crucifixion of Messiah were a dreadful vexation upon all His disciples but Peter was cut the deepest. As the words left his mouth in denial of Jesus and the cock crew, Peter was overcome with remorse and complete embarrassment for he had failed to do that which he swore he would; or had he? Truly Peter the son of Adam had failed just as his father had in the garden but could the child of grace dwelling within ever stop loving the Father? Never!

Three times the man denied Jesus before witnesses and three times Jesus asked Peter if he loved Him. The third time, considering what had recently transpired and commensurate to the conditions, that is, his announcement and persuasion of the others that he was returning to the fishing occupation, Peter is grieved at the question. With the memory of his denial fresh and in the presence of a divine manifestation of His love for Peter, the Adamic nature is offended that Jesus is not listening to his answers and continues to doubt his sincerity. The question is, however, not for the natural man nor is the answer contingent upon the actions of the flesh; “And he said unto Him, Lord You know everything; You know that I love You. Jesus said unto him, Feed My sheep” (18). Peter carried this experience with him his entire life as he was reminded of the bitterness and anguish of the uncleanness of his outer man. Each time the rooster crowed in the morning, with the rising of the sun, Peter could not deliver himself from the memory of his corruption, yet the Spirit testified to Him that He was a son of God. This was the lesson he was to use to feed the sheep of the Lord as they experience the same conditions in Adam and the common deliverance in Jehoshua.

What of the others with him? Did any of them forget Peter’s boast in the upper room or his actions in the garden? Which of them excuses his denial or was ignorant to his bitter weeping for the conduct which he could not abate in any manner? And which of them was deaf to the word of testimony concerning the risen Lord when the Messenger said,

“but go your way, tell His disciples and Peter that he goes before you unto the sea of Galilee; there shall you see Him as He told you” (Mk. 16:7). Peter was still among them and none judged him for what he had said or done because, being taught of the Spirit, they knew that obedience to the commandment of God was not contingent upon the flesh.

When Phillip asked to see the Father, assuring Jesus of the sufficiency of the matter, Jesus said unto him, “Have I been so long with you and you have not known Me Phillip? He that has seen Me has seen the Father and how do you say, Shew us the Father?” The inseparable unity of the Godhead is all inclusive and even though the doctrine of man desires to dissect God into separate (yet equal) components for observation and explanation, yet it remains that the Son given for the salvation of His people is the eternal Father (Is. 9:6). The singularity of the fullness of all things is Yehovah God who in the beginning (Alpha) created all things by Himself, through Himself and for the good pleasure of His will. He created man in His image, male and female, having the fullness of his generation within (seed). Now if this is the image of God, how then do some assert that God did not have His children in Him from the beginning? Since He created man having Eve in him until the time of separation, how can it be inferred that the Bride was not in the Beloved before the image was manifested? Some have developed a term to signify that God had His children in Him in ‘seed substance’ because this is how Adam had his children. Yet Adam is subject to time as the events of his life unfold moment upon moment, day upon day, season upon season and generation upon generation. Time has no bearing upon the One who created it and since the declaration is that of the Eternal Father then there must be eternal children.

“Believe Me that I am in the Father and the Father in Me or else believe Me for the very word’s sake” (John 14:11)

The love of the Godhead is not divided between whatever divine essences that man may have invented in his limited understanding. The love of the Godhead is complete in Him and never was there or ever shall be a time when there is any distinction between the love of the Father for the Son or the Son for the Father. Thus the love of He who alone inhabits eternity is complete for His Beloved who is as one in Him as the Godhead is one. Never can there be the slightest intimation that the Beloved Bride is anything but holy and spotless without blame in Her beloved. She has not been granted to be arrayed in the righteousness of the saints because she was found to be obedient; she is obedient in Him because His seed is incorruptible. She has ever had the testimony of the finished work of the Anointed Salvation of Yehovah and she keeps His commandments because she is born of God (I John 3:9).

The theology of man has devised many derivations of the commandments of God and the sect, called Pharisee, had perverted the types to the point where they were confident that, according to the righteousness found in the law, they were blameless. Yet can there be any righteousness found in the handwriting of ordinances which was against us from the beginning? Can the blood of bulls and goats purge the conscience of sin? Is there peace to be found in the daily observance of rituals, sacrifices, holy days and self-imposed humility? “Which things have indeed a shew of wisdom in will worship and humility and neglecting of the body, not in any honour to the satisfying of the flesh” (Col. 2:23).

The description and explanation of the commandments of God is developed and expanded through the ‘wisdom of man’ to include subjects like eating and drinking, what clothes are to be worn, what people to associate with and with whom business is conducted. These temporal evidences may prove a sense of morality and social acceptability, but they die with the user. They cannot ease the pains of death or the sorrows of hell that surround the strangers and sojourners in this world yet the nature of man wallows in these endeavours daily as a pretense of obedience.

And which commandments of the written law shall remain, and which should to be discarded? Shall the blood sacrifice be fulfilled in the Lamb of God, but the observance of the seventh day Sabbath remains? Has the first day of the week replaced the seventh day to the exact parameters as the Law of Moses demands (no servile work and the affliction of the soul)? And where does the interpretive liberty of man end since the handwriting of ordinances is without strength to do anything but condemn those who attempt to live by it?

Some may agree that to return to the old way is improper, yet their teachings set forth a different set of statutes. They speak of needing to cultivate an effectual fervent prayer life, or following a regimented discipleship program wherein a testimony is practiced and delivered that praises their god for what they have done. Words like accept, surrender, dominion over and claiming promises are the tools necessary to gain favour with their god and to achieve happiness in this life and impress others. The work ethic is for all the world to see and the results are normally very favorable as many flock together to hear or to speak something new.

The New Covenant far exceeds the types and shadows of the old by reason of the glory. The glory of the old came in testimony of God’s approval for the work He had enabled the children of Israel to perform, but that glory faded away. The glory of the New is the eternal glory of God which cannot be diminished or extinguished. The New Covenant is based upon better promises, secured in a better sacrifice, upon a better altar in a better

sanctuary that is not of this world; as far as the east is from the west and the heavens above the earth so much better is the Salvation of Yehovah.

The Kingdom of Heaven is not of meat and drink or the observance of days and new moons which things are of this habitation. Jesus did not infer to His disciples that it was time to revisit Mt. Sinai and this time get it right. Nor was He here to rewrite the commandments for by the deeds of the Law shall no flesh be justified. The justification of the elect is because of the faithfulness of the Son who fulfilled the law in all righteousness and abolished death in His flesh; “Therefore being justified by faith we have peace with God” (Rms. 5:1).

Jesus gave His disciples a new commandment; “that you love one another, as I have loved you”. This love is not found in Adam; that all of creation should be fashioned and function for good to them that love Him, to the called, according to His purpose. That the Son so loved His children as He loved His own body that He should lay down His life to deliver the election according to grace. That the Father so loved His children throughout all the world and in every time manifestation, that He should send His only begotten Son, that whosoever believes IN HIM, should have eternal life.

This is not God’s reaction to a failed attempt at delivering a people who fell in Adam, neither is it plan ‘B’ because He came unto His own and they rejected Him. This is the New covenant which is not like the covenant that was made in the wilderness, which covenant man brake, being incapable of keeping even the type and not knowing the reality of heavenly things. This is the covenant of God for His people who are protected and preserved in the Anointed Salvation form the beginning, wherein He has given a new heart sensitive to the darkness of the world. Upon this heart He has written His Law and statutes, which the Spirit causes the children to keep as they walk in the light of Yehovah and thereby do they see the uncleanness of their ways and their abomination before God. These are hated of all men, especially the outer man of their dwelling, who knows the inner man because of the light within. Thus, the wicked one, the dragon that piercing serpent, is furious at the children of that woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars, going about as a roaring lion to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ (Rev.12:17).

“But as touching brotherly love you have no need that I write unto you for you have all been taught of God to love one another” (I Thes. 3:9)

The religious nature of man strives to show forth his piety through his benevolent actions and philanthropic endeavours. The pure and undefiled religion of the Holy ones

of God is the systemic love of God, worshipping Him in Spirit and truth and the love of the brethren. Man strives to teach his followers how to love by mandates which give tangible demonstration of good intentions but the redeemed of Yehovah have been created in the Anointed Salvation unto good works, which the eyes of man cannot see.

Many a dear fellow companion in the tribulation and in the kingdom and patience of Jesus Christ has been confronted and grieved with their inability to love those they esteem as fellow strangers in this weary land. They know, as the Spirit reveals, that there is nothing lovable in themselves, yet they cannot contain the feeling which so easily beset them about others. These feelings, centered in the emotions and perceptions of the natural man, can result in nothing but confusion and doubt because the natural man is limited, selfish and ordained to perish. Anger, jealousy and fear are the ways of the carnal man which lead to feelings of injustice and strife. These are the characteristics of the natural order and the identifying number of man.

The children of hope have the testimony which the natural man cannot feel. The Spirit of the Most High continues to shew them the barren wilderness of this world as they hunger and thirst after righteousness. They have the hope of glory within, but the sentence of death remains upon the body of this death. They know that this world is not their home and the evidence of the flesh causes them to cry out to the Father as it is drawn back to the impotent and helpless elements of this world. Even this confounds the children; they have been taught of the Spirit through experience, that there is nothing profitable in this world, yet they cannot halt the appetites of the flesh nor control even the smallest member of the body.

The Lord did not ask His disciples if they would mind loving one another nor did He make it a prerequisite for joining His family. His statement is clear, “I am the vine and you are the branches”. The branches cannot exist without the vine nor can fruit be produced without the branches; “for without Me you can do nothing”. The branches abide in the vine and bring forth fruit; the Husbandman is glorified in the fruit that is produced. This is the relationship of the Godhead for as the Father loves the Son, so the Son loves His brethren. They continue in His love and keep His commandments, separate and distinct from anything of the flesh. They love Him because He first loved them, and they love each other because the love of God remains in them.

**“**If a man loves Me, he will keep My words and My Father will love him and we will come unto him and make our abode in him. He that does not love Me, does not keep My sayings. The Word which you hear is not Mine but the Father’s which sent Me; these things I have spoken unto you being present with you, but the Comforter, the Holy

Ghost, whom the Father shall send in My name, He shall teach you all things and bring all things to remembrance, whatsoever I have said unto you" (John 14:23ff)

Nothing can be done to make Adam lovable for he is of the dust of the earth. Even less can be done to diminish the love of the brethren, for whom the blood was shed, or separate them from the Beloved.

Your servant in Christ,
(Elder) Chet Dirkes
December 17, 2017

## John 16:1

"These things have I spoken unto you, that ye should not be offended."

He first established the unity and inseparable nature of the Godhead and the seed. Then He speaks of the essential connection between the Father, the Vine, the branches and the fruit. This is all spoken of that His joy might remain in His chosen people. Now He says, "These things I have spoke that ye be not offended". All that had been given to Him of the Father was given to His disciples. They were not ignorant slaves in the house that knew not the will of the Master but rather they were called friends. To be a friend of God is not something that is obtained by merit or earned by labours. It is a declaration of the Son of God that he did not choose mindless slaves to wander about performing duties but rather He had given His life for His friends. Because of this love He assures them that He, as Almighty God, had ordained that they should bring forth fruit sand that the fruit should remain.

“Every branch in me that beareth fruit, He (the husbandman) purgeth it that it may bring forth more fruit” (15:2). The will of God is that His chosen people bring forth the peaceable fruits of righteousness and that it remains but the way it is brought forth is trough purging of the branch. Because of the love of the Father for His children and so that they bring forth the ordained fruit which cannot perish, He chastens and purges them. The fruit of the Spirit is not of Adam’s nature, the production of fruit is not of Adam’s strength or ability and the manifestation of that fruit is through the chastening of the Lord. (If there is no purging, there is no fruit. If there is no fruit there is no Spirit within and no abiding in the Vine. If there is no abiding in the Vine there is no love of the husbandman and the man; “is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned” (15:6)). This purging and chastening by the hand of God is common to all those that abide in Him. They have a common deliverance from sin, they bring forth the same fruit (Gal. 5:22) because they all have the same Spirit within, they experience the same chastening of the Lord because His love is constant and consistent, therefore they love on another.

But the world hates them. The god of this world, the prince of the power of the air, that spirit that now works in the children of disobedience and his children hate the children of light because of the light. It is not because of anything the elect seed has done but because of who they are. The world hates the Father because he does not know the Father. He hates the Anointed One because He is the Son of God and the Word which became flesh and dwelt among us and that Word is the Light and that Light is the life of the elect children. He hates the Light because the Spirit reproves the deeds of man as evil and men love the darkness. Therefore without having done any good, the world hates the children because he hated the Son first. The Father has set enmity between the seeds forever with a great gulf fixed between them which no man can cross. If the church (the kingdom) was of this world then would the children of the serpent love the church and the church the children of darkness and there would be great peace between them both. But Christ said, “My kingdom (church) is not of this world” just as He prayed to the Father, “I pray for them; I pray not for the world, but for them whom thou hast given Me, for they are thine” (17:9) and what God has put asunder is abomination for man to attempt to join together. The Church of Jesus Christ is not for the world and the inhabitants of the dust are not for the Church. Those born of the seed of the serpent and those born from above by the Spirit are now separate and forever shall be contrary one to another and in venerate foes.

Jesus tells His disciples this just as God told the prophets of old those things which should come to pass so that when they did come to pass they would know that the Lord had done it. So Jesus, in whom the fullness of the Godhead dwelt bodily, told His people

that there will be stumbling blocks, impediments and hardships in the path that is set before them so that when they come they would know that these ‘light afflictions’ were of the hand of the husbandman who loves them.

He told His little flock that they would be hated of all for ‘My name sake” (Matt. 10:22). He told them they would be hated of all nations “for My name sake” (Matt. 24:9) and then He told Saul of Tarsus all the things he must suffer as a chosen vessel whom He loved (Acts 9:16). It is a blessing of the Father to be “given in behalf of Christ not only to believe on Him but to suffer for His sake” (Phil. 1:29). To be associated with this suffering and a partaker of the power of His resurrection, which two cannot be separated, is because of the Light within, the eternal love of the Father and the abiding in the Vine, none of which has anything to do with the will, ability or strength of man. Just as He said that He is he “Light of the World” (John 8:12) so also are His people the “light of the world a city set upon a hill’ (Matt. 5:14) and this unity cannot be broken or diminished in any way.

“These things have I spoken unto you that ye be not offended” When these trials, tribulations, hatreds, bonds and afflictions come, and they must needs be; “take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and patience. Behold we count them happy who endured” (James 5:10).

Your servant in Christ,
(Elder) Chet Dirkes
June 5, 2011

# John 16:33

> "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation but be of good cheer, I have overcome the world."

This discourse in the upper room began with the observance of the feast of the Passover supper, the identification and dispatch of the one who was a devil from the beginning, the washing of the disciples feet and the institution of the memorial of the body and blood as represented in the bread and the cup to the 'called out assembly'. After the rebuke of an over zealous Peter, Jesus begins with the promise of a place prepared in His Father's house. This is the context of His statement to His few that the things He has said is so that in Him they might have peace.

As most brethren will withdraw from the use of the terms, conditions or contingencies we will here say that both of these statements of the Lord hinge upon those very things. His peace is contingent upon who He is and the imputation of that peace is conditional upon to whom He speaks. If He is not truly and wholly God then His peace is insufficient. If His chosen seed is not and has not always been in Him then they cannot have peace for to have this peace they must be **IN HIM**. Just as the branches abide in the vine and the Son in the Father so the children in the Father and when the resurrection was manifested, in that day, when the Father demonstrated His approval by raising Messiah from the dead, then they knew that the Son was in the Father, the elect were in the Anointed and the Christ was in them (John 14:20).

This peace is based on the need for peace. Not between the seed born from above and the Law of God for that which is born of God cannot commit sin (I John 3:9). The seed can no more violate God's Holy Law than God could deny Himself. Since the Father, Son and the Spirit abide with and dwell in the child of grace (Emmanuel) there can be no discontent or discord in the pasture for they are one (Deut. 6:4). The peace that must be obtained is between the Law of God and the sinner who, in Adam, has fallen short of the glory of God. The peace must appease the wrath of God against all unrighteousness and satisfy His demand for perfect Holiness. Therefore the sacrifice must be one of the brethren of the household (of the flock), must be male or female (Christ being the second Adam came forth having His bride in Him therefore He, in the image of God was

both male and female) and without spot or blemish (Lev. 3:1-7). Since He took on Himself the form of the servant and endured the pain, despised the shame and hung on the cross, then the perfect sacrifice, having perfectly fulfilled the Law must have obtained the perfect peace.

But this peace is not just a judicial edict that is stamped on the file of the offender during some ethereal review, this peace is the Lord of Glory. He is 'Meleck-Zedock' the King of righteousness and 'Meleck-salam' the king of peace (Gen. 14:18). He is the Prince of peace whose kingdom has no boundaries (Is. 9:6). He keeps His righteous people who keep the truth by the Spirit within, whose minds are established upon Him and trust **IN HIM**, in perfect or complete peace (Is. 26:3). This is an healthy and sound peace of the inward man that cannot be understood by the wisdom of man or by the cumulative knowledge of the whole world for it exceeds all understanding. It is the power of God unto deliverance and keeps those, whom the Father has given the Son, **IN HIM** (Phil. 4:7). Therefore since He was delivered up for our offenses and was raised again for our justification, by His faithfulness unto the demands of the Holy Law of God, His people have been healed and they have peace with God. This is the kingdom of our God for it is a kingdom of peace.

He is our peace! (Eph. 2:14) He has ordained peace for His Bride and has wrought all Her works in Her (Is. 26:12). He proclaimed that peace upon the mountain top (Nah. 1:15), fashioned it and accomplished it according to His good pleasure (45:7) and it shall never depart (54:10). Adam and all his children cannot and could not ever separate one of the Lord's elect from this love of the Father or the peace that has been obtained by and is in Messiah (John 16:22) and although in this world, the children shall have tribulation (as ordained of God for good, Roms 8:28), they know with absolute certainty that He has overcome this world. As He has overcome this world so they shall overcome this world even by faith and that not of themselves but by the faith of the Son of God who loved them and gave Himself for them. The trials and tribulations prove the faith of Christ within which is the hope of glory and the children count it all joy when they fall into divers trials and tribulations knowing that the trying of that faith works patience which is a peaceable fruit of righteousness. The peace of this world is vain, shallow and impotent. Natural man does not know the controversy of God, the need for peace or the way of peace. He knows not the Father or His ways, he does not have the testimony of the Anointed Deliverer within and he has not the Spirit whereby he may keep the commandments of God. Since he has not the Spirit he is none of God's elect and has not that eternal love wherewith the Father loved His children. These attributes belong only to those who are **IN HIM**.

The eternal vital unity of God and His seed is an absolutely essential component to the beauty and glory of the finished work of the redeemer. May the Spirit continue to reveal this precious truth of unity, may He grant patience as we grow in the grace and knowledge of His will and may He keep us from the enemies of the truth.

Your servant in Christ,
(Elder) Chet Dirkes
June 12, 2011

## John 17:1

> "These words spake Jesus and lifting up his eyes to heaven and said, Father the hour is come. Glorify thy Son that thy Son may glorify thee."

The setting of the upper room had bee completed. Jesus had eaten the Passover supper with his disciples. After this He washed their feet and dismissed Judas to 'quickly' fulfill the task at hand. Then He instituted the Table of wine and unleavened bread and preached the oneness of the Father, the Son the Spirit and the seed. Having concluded these sayings He lifted up His eyes to heaven for the 11 disciples to see and spoke for them to hear, saying, "the hour is come". He had come into this world in the 'fullness of time' being born of woman and made under the law (Gal.4:4) and in 'due time' or the exact time appointed, He would die for the ungodly (Roms. 5:6). But now He announces that this appointed time has come. This was the hour which He spoke of when the "dead shall hear the voice of the Son of God and they that hear shall live (John 5:25) in fulfillment of the vision of the valley of dry bones as seen by Ezekiel. These bones, when quickened by the Word of Jehovah were the whole house of the Israel of our God and Jesus said that time had come. This was the hour that the Son of man should be glorified (John 12:23) and for this cause, to be glorified and to glorify the Father, had He

come into the world (5:27). And so “when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them to the end.” (13:1), He gathered them into the upper room for the events leading up to the glorious hour.

Time is a part of creation and God is not governed or restricted by it. He is above time and in complete control of it, and so when Jesus said that His time had come, He was completely aware of all that should transpire. He knew what events must needs take place. He knew when the events would happen and by whose hands each blow would come. He provided the spittle in the mouth of those who should spit on Him and the ridicule and hatred of those who should revile Him. All power was given unto Him over all flesh and there was not one thought, word or deed that was ordained from before the foundation of the world that would not come to pass. He also was in complete control over each actor in these events and had meticulously ordered each act to be performed in the precise sequence, to the prescribed manner and degree and for the exact purposed foreordained. He also knew that he was to be full of sorrow and heavy laden because He who knew no sin was to become the sin of His people. The cumulative sum of all the sin of His people was to become His sin and would be wreathed around His neck drawing Him down as the flood of waters overflowed Him. He would become weary of crying and His eyes would fail while He waited for His God but He also knew that in the acceptable time, in the multitude of His mercy God would hear Him in the truth of His salvation. (Ps. 69:13). Because of the oneness of the Father and the Son, who is Faithful and True, God did hear Him in the acceptable time and in the day of salvation He helped Him, preserved Him and gave Him for a covenant of the people. (Is 49:7f). And so, with the hour at hand (Matt. 26:45) He went forth to the garden and met His enemies in that same hour.

Earlier some had come to try and make Him King but His time had not come. This was not the prescribed manner in which He would be King, these were not His subjects and this was not His kingdom. Again some would take up stone to kill Him but His time had not come. This was not the ordained method of His death and these were not the wicked hands assigned to slay Him. But now all time had come to the fullness. Not one drop more could fit in the cup of the wrath of God, not one more grain into the basket and not one more second could elapse for the hour had come. Notice how He foretold the events to Peter. The rooster crows around the hour of dawn but any farmer will tell you that it is not the same time every day and many are not sure what makes them crow. But Jesus said that the rooster, who crows at the command of God, would not crow until Peter had denied Him three times.

No son of Adam can imagine the anticipation and curiosity of an event about to happen. This second Adam entered into these events with the confidence of the sovereign God and for the joy that was set before Him. He knew that “in that day” He alone would be glorified (Is. 2:11), that He, the Branch, would be made beautiful (4:2) that the remnant will be stayed upon Him (10:20) that the root of Jesse shall come forth and recover the remnant of His people (11:10f) that the glory of Jacob should be made thin and wax lean, the fortified cities shall be abandoned and Egypt be made afraid like a woman (17:4,9; 19:16). He also knew of the judgment of God which He would endure and which He would measure out against the wick of the world.

The words of the preacher, being Solomon the King of peace, state that there is not only a time for every purpose under heaven (Ecc. 3:1) but a purpose for every time (8:6). Therefore the time had come to fulfill the purpose of God in the bruising of His Servant and the redemption of His people as well as the purpose for the time in which it should be accomplished. Both have been designated by the will of God and enacted by the power of that same will. Not one iota of the purpose was neglected or one second of the time forfeited for all had come to pass. By the determinate counsel and foreknowledge of God, the Lamb had come to the time that he should, in fulfillment of every jot and tittle of the Law, be delivered up and taken by wicked hands and slain for the sin of His chosen people. God, who had called these things completed before time had begun was no, in the fullness of time, manifesting what had been established firm and sure. The heavens kept silent for about a half an hour as Lord of glory, glorified the Father, was glorified of the Father and glorified His seed in Him with the same glory. These are the vessels of honour afore prepared unto the glory of the children within that have been cleansed of all leaven and made acceptable in the beloved.

All that the Father had given unto the Son had been given unto the children and they received it. The Son had given eternal life unto the seed by the sacrifice of His life that they may know the only true God and Jesus Christ whom He had sent. he manifested the name of Jehovah unto this chosen few and had given them His Word which is the light and the life of the world, and then, He prayed for them.

The God of all creation, the Lord over all flesh and the Master of the universe prayed for His people. He did NOT pray for the world and He never will. Let every missionary group rant on about how He came to save the world from sin He did not. His name is Jesus for He saved His people from their sin and no one else. He made intercession for them according to the will of the Father because “THEY ARE THINE”. What joy and peace and comfort is afforded to the poor stranger traveling in the wilderness of this

world when the Spirit causes him to know that he has been represented before the throne of grace by his elder brother and savior Jesus Christ to the praise and glory of God.

Each and every second of every moment of every day is precisely set forth and cannot be altered by the hand of the Sovereign God. That same hand is where His people find peace and hope because He is in absolute control of all things.

Your servant in Christ,
(Elder) Chet Dirkes
June 19, 2011

## John 18:4

> "Jesus therefore, knowing all things that should come upon Him, went forth and said unto them, Whom seekest thou?"

Jesus had turned His attention to Jerusalem some weeks earlier and began His ascent to the city for the purpose of His death. He told the disciples that He must go to Jerusalem, He must suffer many things at the hands of the elders and chief priests and scribes, and be killed and be raised again on the third day (Matt.16:21). Peter, who had just been given, by the Spirit of Truth, the revelation that, "Thou art the Christ the Son of the Living God', then took Jesus aside and rebuked Him. The natural man did not receive what the Spirit proclaimed and the man Peter became the advisory of the Anointed and attempted to dissuade Him from His appointed work. Jesus calls him the advisory and said he was an offense to the things of God. Had Peter 'lost his salvation'? Had he committed the 'unpardonable sin'? God forbid! He demonstrated that "in me, that is in my flesh, dwelleth no good thing".

When the time came to pass, Jesus entered into Jerusalem in fulfillment of the words of the prophets Hosea 3:4,"For the children of Israel shall abide for many days without an king and without a prince and without a sacrifice and without an image and without an ephod and teraphim" and Zechariah 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, having salvation, lowly and riding upon colt the foal of an ass". The people greeted Him as a king, expecting Him to overthrow the present government and establish the Kingdom of Israel as it was under Solomon. They looked for world dominance, power and opulence as Messiah sat upon David's throne. Sound familiar?

Now in the upper room, Jesus eats the passover sedar, washes the feet of the disciples, proclaims that there is a traitor and identifies him by giving him the sop and no one understands. When Judas goes out, at the commandment of God in the fullness of time, they think he is going to pay the bill or make a contribution to the poor. They are still looking for the earthly kingdom and when Jesus says that all will forsake Him that evening, Peter first and then the others object saying, "Though all shall be offended because of thee, yet will I never be offended. Jesus said unto him, verily I say unto you that this night, before the cock shall crow, thou shalt deny me thrice. Peter said unto Him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matt.26:33). They were even more ready when He told them that they should sell their garment and buy a sword. Then one said, here are two swords and Jesus said, that is sufficient. Ever wonder where these swords came from? Other than the revenuer, Levi, none of these poor fisherman carried swords. Maybe a filet knife to clean fish or mend lines but not a butcher's knife with either a straight or curved blade that was held in a sheath. The answer is found in Make 14:15 when Jesus tells them to follow the man with the pitcher of water to the room "furnished and prepared". All things necessary were present from the implements for the supper to the two swords. Peter of course has one sword and when the other 8 disciples are told to wait and Jesus take Peter, James and John with Him, Peter thinks he is there to protect Him. His intention and preconceived notions have no idea what is about to transpire. After falling asleep twice, since Messiah needed no one to watch over Him or to help Him pray, with Judas, his throng of rowdies and their torches, staves and weapons, Jesus doers not wait for them, but like the sheep to the slaughter, He goes to meet them. "Whom seekest thou?" He asks and when He invokes the name 'Jehovah' they all down backwards at the sound of His name. Peter sees this, the power of the Word of God, and after Jesus asks a second time, "Whom seek ye?" Peter draws one of the swords and cuts off the servant of the high priest's ear. Not just any ear but his right ear. Ever wonder why the right ear? If one has a sword in his right hand and he strikes and opponent in his right ear, unless he

approaches from the rear and strikes upwards, he would have a difficult time cutting off the right ear. Especially since Peter was not trained in edged weapon warfare. He was a fisherman and had not been attacked by to many mobs of angry fish in his experience.

The right ear of Aaron and his sons was anointed first with blood (along with the thumb on the right hand and the great toe) to consecrate them for the work of the ministry in the service of the tabernacle (Ex. 29:30). The ‘bringer of light’ and His children were consecrated for to work in the temple with the exalted (ram) blood and then anointed for that work with the oil, (compare Zech. 6:12 & 13).

The other reference to the right ear is found in Lev. 14 when one is cleansed of leprosy. Once the plague has been purged and he is clean, the blood of the trespass offering, the blood of the lamb and the oil are again applied to the right ear, the right thumb and the great toe, when he is clean.

Two beautiful illustrations of the child of grace first ordained as the eternal seed to be in observance of the commandments and statutes of the Lord forever and sealed accordingly and then, after becoming partakers of this earthen vessel corrupted by sin, washed in the blood of the lamb and anointed as clean.

So when Peter cut off the servant of the high priests right ear, God displayed that those who were, the servants of the ministration of death, can never be attendants in His Temple. Since the name of this servant was Malchus, which is the Greek derivation of the Hebrew, Meleck, or king, those who re of the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience, have no right, nor part nor memorial for they have no place for the blood to be applied. They cannot be cleansed they cannot come unto the altar in the heavenly sanctuary not made with hands and they cannot be anointed.

In another clear display of His majesty and command over all that was transpiring, Jesus reached forth and healed the man’s ear. He did not make him whole, as some might speculate, giving him a chance at redemption but rather He healed the wound.

“Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God”

Your servant in Christ,
(Elder) Chet Dirkes
March 28, 2010

# John 18:4

> "Jesus therefore, knowing all things that should come upon Him, went forth and said unto them; Whom seek ye."

God appeared unto Abram and revealed His blessing upon him. He told him that his seed would be strangers in a land that was not their own and that they should serve them and be afflicted four hundred years. He did not leave His servant with such a doleful and depressing promise for He said that He would visit them in this strange land and deliver them out when the sin of the Amorites was complete (Gen. 15:16). These things came to pass in the exact order and at the appropriate time as appointed of Yehovah God and on the self-same day, as He had promised, He brought forth the nation of Israel from Egypt (Ex. 12:51).

God has purposed in Himself, for there is none greater, all things whatsoever exist. He designed the necessity of the whole of creation and determined what things must come to pass and how they should fall out. He set these events, to the minutest of details, in the precise order that they should be made manifest in total cooperation with everything else that existed before and as the base for that which shall be after. The design, performance and presentation of life is in harmony with the perfect counsel of His eternal Will therefore all things work together for good to them that love Him, the called, according to His purpose.

He gave His word as an oath to His servant and, in the fullness of time, everything He said came to pass by the power of His will. His knowledge of that which should happen is complete for nothing is outside the realm of His workmanship, all His works are firmly established, faithful and true and His commandments are confirmed (Ps.111:7). As He has purposed, so He has spoken and as He has spoken all things came into being and consist without exception. Though all things are finished and have been from before the foundation of the world (Heb. 4:3), yet their manifestation is according to the passage of time. Thus "when the fullness of time was come, God sent forth His Son, made of a woman, made under the Law," (Gal. 4:4).

This Son is the necessary manifestation of the fullness of the Godhead for the purpose of redeeming His people from their sin in Adam. He is the Mighty God, the everlasting Father and the Prince of Peace who, "being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Himself the form of a servant and was made in the likeness of men: And being found in the fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross"

(Phil. 2:6). He did not come into the world to become the Son of God nor was He ever separate from the fullness of God for in Him the fullness of the Godhead dwelt bodily (Col. 2:9). According to the purpose intended by Yehovah God, He must needs come in the manifestation of the Son of God to do the will of the Father. As that prophet that should come (Deut. 18:15), He could not come speaking His word but rather the word of He who sent Him (even though there is no variance in the Word of God). As the servant of God He came to do the will of the One that sent Him and as the Lamb of God which took away the sin of the world, He must be obedient in all things, even the death on the cross; “Behold My servant, whom I uphold; Mine elect in whom My soul delights: I have put My Spirit upon Him; He shall bring forth judgment to the nations” (Is. 42:1).

The Anointed Salvation of Yehovah God came into this world at the appointed time to manifest that which was finished before the foundation of the world. He had a complete understanding of all that He had ordained and was full well cognoscente that there could be no variation in any point. He came and fulfilled every jot and every tittle of the Law of God, beginning at His birth which was foretold of old. The proclamation of the Messenger of God was that His name was Jesus, the salvation of Yehovah, and that He should save His people from their sin. The Angels told the shepherds that there was born unto them in the city of David, a savior which is Anointed of Yehovah, Simeon praised God as his eyes had seen God’s salvation which He had prepared before the face of all people and Anna “gave thanks likewise unto the Lord” (Luke 2). These all knew and testified that the child was given not in prospect of doing great things but in the fulfillment of the Word of God which is established sure and true.

“But when the fullness of time was come God sent forth His Son, made of a woman, made under the Law” (Gal. 4:4).

Jesus was a servant to the Law of God. He was circumcised a son of Israel according to the Law. At twelve years old He stood in the Temple of Jerusalem “in the midst of the doctors, both hearing them and asking them questions and all that heard Him were amazed at His understanding and answers” (Luke 2:46). Here He proclaimed that His station in life was to be about His Father’s business which included all things written of Him in the Law and the Prophets. He was baptized of John in the Jordan River “for thus it becomes us to fulfill all righteousness” (Matt. 3:15). He was tempted in every aspect of human emotion and feelings for forty days in the wilderness of the Devil to prove He was anointed of God and He endured the privation and limitations of the flesh all the days of His life.

Every event in His life came to pass according to the time that He had set for them to come to pass. When He spoke the Word of God to the people concerning their being a

stiff-necked and hard-hearted people, they were “filled with wrath and rose up and thrust Him out of the city and led Him to the brow of the hill whereon their city was built that they might cast Him down headlong; but passing through the midst of them He went on His way” (Luke 4:28) for His time had not come and this was not the prescribed manner in which He should die.

When He performed the miracles given Him to manifest the sovereign power of God over all things, He perceived “that they would come and that Him by force to make Him a king, He departed again into a mountain Himself alone” (John 6:15) for He was the great King over all the earth and this came not by the hands of mortal men. Jesus did not come to become great or to be recognized as a great teacher and the founder of a new religious order. He came to reveal the Father to the world and when He preached in Galilee, because the Jews sought to kill Him, His disciples urged Him to become more public that His fame may spread. They anticipated the much publicized earthly kingdom with all the amenities of political, military and economic reform, but Jesus said unto them, “My time is not yet come” (John 7:6). Yet at the time appointed of the Father “when it came to pass that He should be received up, He steadfastly set His face to go to Jerusalem” (Luke 9:51). This He did because it was according to “the determinate counsel and foreknowledge of God” that He should be delivered into wicked hands and be slain. Not that God had looked forward in time to see what might happen and then made His plans accordingly, but because He created time as the stage upon which His salvation would be made manifest from generation to generation for all flesh to see it together.

“Therefore does My Father love Me, because I lay down My life that I may take it again. No man takes it from Me but I lay it down of Myself. I have power to lay it down and I have power to take it again; this commandment have I received of My Father” (John 10:17).

Jesus did not find Himself in an unpleasant situation when the band came to Him in the garden. He was in the exact place at the appointed hour that all things needful might be fulfilled. Judas, who was of the seed of the serpent from the beginning, was well convinced that Jesus was a traitor to the nation of Israel and that he was performing his proper religious duty in betraying Him to the authorities. His mind was so deceived that he expected accommodations and applause from his fellow collaborators in ridding the nation of this one who disturbed all Israel. His eyes were blinded to the truth as his duty compelled him to be the friend who would deliver the Lamb up to be slain.

Jesus knew this one from the beginning. He gave him the power that the others had in the casting out of devils, healing the sick and preaching the gospel of the kingdom of

God. Judas heard the truth, walked with the Savior and saw the miracles as he traveled the countryside with the other disciples yet none of this was sufficient to change this goat into a sheep of the pasture of Yehovah or to make this tare into the wheat of His field. The Anointed Salvation of Yehovah was to come forth to be delivered up as “He is brought up as a lamb to the slaughter and as a sheep before the shearers is dumb, so He opened not His mouth” (Is. 53:7) and Judas was the appointed agent necessary in the facilitation of this duty; “And after the sop, Satan entered into him. Then said Jesus unto him, That which you must do, do quickly” (John 13:27).

After Judas departed and Jesus washed the feet of the disciples He gave them the remembrance of that which (in time) had not yet happened. After He told Peter that Satan had desires for him and Peter swore that he would defend Jesus to the very end and after the two swords were determined to be sufficient, Jesus took them into the mount of Olives into a garden called Gethsemane, where He openly manifested the proof of His being the son of man as He besought the Father that, if there be any other way, to remove this cup from Him; “nevertheless, not as I will but as You” (Matt. 26:39). He was not becoming resolve to the will of God nor was He seeking an alternate avenue; He demonstrated that He was full well aware of not only those things which would befall Him physically in the next few hours but of all that was absolutely necessary in the deliverance of His people form their sin.

He was in total command of the events as they transpired and not one mortal could have acted independent of the eternal will of God. Judas assembled the bands of men with swords and torches who were convinced that they also were performing that which was not only lawful but expedient for the nation. They came forth in a mass, prepared for combat and Jesus, after awakening His slumbering disciples, crossed the brook Cedron (the darkness of mourning) and came and met them. They did not have to hunt for Him for the time had come when all things written must be fulfilled. He gave Judas the knowledge of His location, He gave the men in the band the earnest desire to be out this late at night to apprehend this innocent man and He gave Peter the ability and courage to fillet the ear of the servant of Malchus. He asked this mob with their lanterns and torches and weapons, Who are you looking for? And when He identified Himself as their suspect, by saying “I AM” (the name of Yehovah) the entire assembly “went backward and fell to the ground”; yet none departed the scene.

He protected His sheep, even though they were about to scatter and leave Him alone, as He commanded the arresting body to “let these go their way”. He caused impetuous Peter to draw his filleting knife and cut off the ear but the mob was restrained as Jesus

healed the servant and told Peter to “put up your knife”. These things Jesus did because he knew all things that should come upon Him.

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Rms. 5:1).

Jesus came into this world having His seed with Him and His work before Him. He knew that the scepter of praise (Gen. 49:10) was unto Him and the peace which came only when He endured the contradiction of sin against Himself. He full well knew that this night was to be filled with the false accusations of a fearful and pious people whose hearts were afore prepared unto this end. He knew the exact moment when the guards would spit upon Him, pull out His beard and strike Him upon the head. He knew the pain of the scourging whips and the agony of the rods as they struck His feeble and frail body but more so than all these fleshly encounters, Jesus knew the ultimate suffering that He should endure. The time had come when He who knew no sin, He who could not deny Himself through the inherent inability of Adam to be Holy as God is Holy, even He who could not deny Himself being the fullness of the Godhead bodily, must become the sin of His people.

Perfection must perfectly become imperfection and righteousness must righteously become unrighteous before the absolute perfect Law of God as He who knew no sin became the sin of His people. This is how the perfect sacrifice for sin may be the propitiation for all the iniquity of Jacob. He must have laid upon Himself everything that is diametrically opposed to the Holiness of His being and become that which He abhors and then, “for a brief moment have I forsaken you but with great mercies will I gather you” (Is. 54:7). He knew that God, who is “of purer eyes than to behold evil and can not look on iniquity” (Hab. 1:13) must turn away from this perfect sacrifice for sin and thus He cried out “My God, My God why have you forsaken Me?” (Matt. 27:46). He must be despised and rejected as a man of sorrow who is acquainted with grief. He must be abandoned by His sheep as the axe is laid upon the root and we must esteem Him stricken of God and afflicted; “But He was wounded for our transgressions, bruised for our iniquity. The chastisement of our peace was upon Him and with His stripes we are healed” (Is. 53:5).

Jesus full well knew what was about to happen in time as His will had ordained it and His power brought it to pass. He knew who would do what to Him physically at what time but more importantly. He knew why He was to endure these atrocities. He was personally acquainted with the sin of His people as they became partakers of flesh and blood; therefore He likewise, Himself, partook of the same that He might be touched with the feelings of the infirmities and weaknesses of these earthen vessels.

He endured in time that which was finished before the world began, that He might leave a testimony of His work for His people and shew forth His salvation for all flesh to see. He had full knowledge of the completed work and yet “though He were a Son, yet learned He obedience by all that He suffered and being made complete, He became the author of eternal salvation unto them that obey Him” (Heb. 5:8). These who obey Him have been born from above and are hewn from that Rock, which is anointed. These love Him because He first loved them with an eternal love as they dwell in the tabernacles afore prepared unto glory by the shed blood of the Lamb of God, slain from before time began. They have this testimony of the finished work and they keep the commandment of God by His Spirit within; this is the New Covenant. “Then will I sprinkle clean water upon you and you shall be clean from all your filthiness and from your idols will I cleanse you; And a new heart will I give you and a new spirit will I put in you and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes and you shall keep My judgments and do them; and you shall dwell in the land that I gave unto your fathers and you shall be My people and I shall be your God. I will save you from your uncleanness and I will call for the corn and will increase it and lay no famine upon you. I will multiply the fruit of the trees and the increase of the filed that you shall receive no more reproach of famine among the heathen. Then shall you remember your own evil ways and your doings that were not good; and you shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:25ff).

“But the Comforter, the Holy Ghost, whom the Father will send in My name; He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

Man’s theology is taught by man after the passions and understanding of the flesh. God teaches His children to know and love Him by the communication of the indwelling Spirit of Holiness which bears witness that they are the sons of God. This testimony is from faith to faith and is not dependent upon the intellectual honesty of the hearer or the carnal abilities they possess. The Spirit leads the children in all truth as they grow in the grace and knowledge of His will so that they do not need another to teach them. Yet God has set in His assembly fellow companions in the tribulation and patience of the Anointed Salvation of Yehovah who are able to teach others by the experience they have endured. These bring nothing new to the called out assembly but rather they give that sure sound of the certain trumpet which speaks of the trials and tribulations which beset each stranger and sojourner in the land and the temptation which is common unto men.

These testimonies are not of man and his abilities or of the responsibility of man to seek after the Lord while He may be found. They are the affirmation of the “manifest token of the righteous judgment of God, that you may be counted worthy of the kingdom of God for which you also suffer” (II Thes. 1:5) and the love of God for which He bled and died. Therefore do His children consider the High Priest of our faith who has been touched with these feelings, knows our frailties and has experienced all our inabilities. This He did knowingly and with great intent of heart as He knew what must happen, when it must come to pass and for whom it is purposed. He alone there fore is worthy of all praise and honour for He has redeemed His people from their sin.

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does 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 sin against Himself, lest you be weary and faint in your minds” (Heb. 12:1f).

It is one thing to attempt, without success, to understand the mystery of God and His deliverance of His people. It is quite another matter to understand that Yehovah God came forth with full knowledge of all that He had ordained to come to pass and suffered as He did for His people. God commended His love toward us in that while we were yet sinners, dead in the trespasses and sin of Adam, compounded and exemplified by every thought, word and deed in the flesh, He made Himself of no reputation and took upon Himself the likeness of sinful man that He might condemn sin in the flesh (Rms. 8:3). He fulfilled the Law in all righteousness, crucified the old man and nailed the handwriting of ordinances to His cross taken them out of the way that His Beloved might be granted to be adorned in fine linen, clean and white, which is the righteousness of the saint.

He knew that He must endure the sum of all the sin of everyone of His children with the fullness of the wrath of God against all ungodliness of man that He might stand before the throne of grace and declare His generation; “Behold I and the children”.

“Behold what manner of love the Father has bestowed upon us that we should be called the sons of God” (I John 3:1).

Your servant in Christ,
(Elder) Chet Dirkes
April 3, 2016

# John 20:31

> “But these things are written, that you might believe that Jesus is the Anointed the Son of God and that believing you might have life through His name.”

Faith is purported by many as a commodity which can be utilized in time of need but which is unnecessary to the routine of every day life. Others present it as a condiment which can be applied as needed to the preference of the user to the subject or situation at hand to make the difficulties of life more bearable. And there are equally numerous experts who have written and attempted to preach this doctrine to the masses of the children of Adam. The commodity is utilized to alter a life-style and convert the one who controls this influential asset. The condiment as applied soothes the pallet of adversity and explain the difficulties of life with cute catch phrases to deceive the man into false security. If the definition of faith is the proof of that which is unseen and the tangibility of things hoped for then Adam has no right, nor portion nor memorial in the reality of faith.

From the beginning man has been equipped with the curiosity and desire to evaluate the things in the world of his existence in a tactile manner. He is limited to the realm of influences within the parameters of his nature and though he may speculate upon the so called unknown yet he consistently returns home to the frame of reference of his experience. This is the manner in which the Creator intended man to live and so He fashioned the natural man incapable of receiving spiritual matters and filled his mind with the conditions, circumstances and curiosities of this world. Therefore man is devoid of the ability to know that which is not of this existence; faith is neither of this existence nor of the creature and his environment.

In the fullness of time, when everything was exact and proper as determined by the Almighty Sovereign of the Universe before time began, God became flesh and dwelt among His people. He came in the form of a servant and testified to every last jot and tittle which He had afore manifested from creation to this time called the end of the world. Everything spoken and written bore witness to the power and majesty of the King of the cosmos as His creation itself declared His glory and demonstrated His perfect handiwork. They all gave clear representation of there being a wonderful design which was based upon an exquisite purpose of One far greater than the imaginations and

speculations of Adam or his children. Now He became a partaker of the same flesh and blood as He had made His seed subject to for the purpose of glorifying the Godhead in the manifestation of the deliverance of His people from their sin in Adam.

The time of His advent was foretold hundreds of years before so that man could not say that these things were new; “I have declared the former things from the beginning and they went forth out of My mouth and I shewed them, I did suddenly and they came to pass. Because I knew that you are obstinate and your neck is an iron sinew and your brow brass. I have even from the beginning declared to you, before it came to pass I shewed you, lest you should say, Mine idol has done them and my graven image has commanded them” (Is. 48:3f).

Therefore it was imperative that there be nothing lacking when Jesus came to the cross. Nothing could have been left undone of all the Law, the prophets and the Psalms for they all spoke of Him. He is every piece of furniture in the Tabernacle, every sacrifice offered, the priest which offered them, the fire which consumed them and the blood of the offering. He is the altar of incense, the burning incense and the smoke which ascends before the throne of God. He is the shew bread, the candlestick and the light which shone in the darkness of the Holy place. He is the coffin of the covenant, the blood on the horns of the mercy seat, the acacia wood and the gold; the budding rod, the tablets of stone and the pot of Manna. There is nothing of the pattern given in the mount that is not a representation of the fullness of the Godhead that dwelt bodily in Jesus of Nazareth as He was nailed to the cross and the same is true of the words of the prophets, the wisdom of Solomon and the Psalms of praise unto God.

“Jesus said unto him, Have I been so long time with you and yet you do not know Me, Phillip? He that has seen Me has seen the Father and how do you say, Shew us the Father?” (John 14:9)

The testimony of the Anointed Salvation of Yehovah is that He came to do what not only no other man could do but also that which no son of Adam could help Him with. He came of His own power in the fashion of the likeness of sinful flesh to speak the word given unto Him and to glorify the Father in every work. The extensive preaching, healing and teaching were the complete revelation of the precepts and statutes of God to the world. These bore witness to the Holiness and justice of God while at the same time manifesting the total depravity of man; “And I looked and none to help and I wondered that none to uphold, therefore Mine own arm brought salvation unto Me and My fury upheld Me” (Is. 63:5).

He performed these things openly in the presence of many witnesses who could give account of what they saw. He came to Jerusalem and sat in the midst of the elders and taught as one with authority. He shewed forth His power over the elements of this world and the principalities and powers of the god of this world, the spirit that now works in the children of disobedience. He made the sick whole, gave sight to the blind and made the lame walk. These all walked in the community of the world and gave a continuous testimony to the one who healed them. Some were a part of the social activities of the day who were shunned and driven off because they were possessed of devils and demons who caused them to act violently and even to live naked among the tombs. There were even some who lived and walked among their friends and families of whom it was witnessed that they were dead.

Many of these followed after Jesus as He walked through the cities of Galilee and even as He turned His eyes toward Jerusalem. They all could envision the up coming return of the re-establishment of David's throne and the Kingdom of Solomon wherein they would reign over the heathen. They cheered Jesus as He entered the city and hailed Him as the King of Israel. But Jesus scattered these people with His stern teaching of those things which must shortly come to pass. Many left off from following Him when He spoke of eating His body and drinking His blood and He was left with twelve men (one of which was a devil from the beginning) and a few women as the final days approached.

"And Jesus answered and said unto him, Blessed are you Simon Bar-jonah, for flesh and blood has not revealed unto you but My Father which is in heaven" (Matt. 16:17)

God had established many things to bear witness to the coming of His Anointed and the things He would say and do. He gave the teachers of the Temple notice when a twelve year old boy stood asking questions and giving answers; "And all that heard Him were astonished at His understanding and answers" (Luke 2:47). However instead of a child prodigy being taken up by the public and put on display, He was hid away with His family for another eighteen years until the time of His ministry had come. He walked into the gathering place of the people (synagogue) and called for the books to read. He read the prophet Isaiah and proclaimed that He was the Messiah who should come and fulfill all things written. He then went out and did exactly as he had proclaimed leaving not one jot or tittle undone. When He had once again confronted the religious leaders of the day and rebuked them for their ignorance and unbelief He asked this of His disciples who had been with Him for three years; "Who do men say that I am?" The popular opinion polls demonstrated that people at large thought He was one of the prophets but

all acknowledged that the works which He did were of God. Peter, however, was given of Yehovah God to proclaim that Jesus was the Anointed Son of the living God.

Everything Jesus did magnified the Father and nothing Jesus did gave faith to anyone to believe. Many followed after Him because they did eat and their bellies were filled. Others followed after Him in anticipation of the overthrow of the Romans and the elevation of Israel to world power and dominance. But with all the truth which the Messiah manifested before the eyes of the people, they all fled when the fullness of time came. Jesus told His disciples that he must needs go to Jerusalem and suffer many things. He even told them that He must die and to this the same man, Peter, rebuked Him and said, “Be it far from you Lord, this shall not be unto You” (Matt. 16:22).

Peter was given to say these things because he sought after the tangible manifestation of the things of God. The same man who was given to testify of the truth was now given to manifest the adversity of the natural man to the wonders of God. Jesus thus said unto him, ‘Get behind Me adversary, you are an offence unto Me for you do not have any understanding of the things that be of God, but those that be of men’ (16:23). This was not because Satan had taken up residence in the chosen vessel called Simon Peter; it was and is because the natural man with all his intentions, passions and actions is devoid of the knowledge of the purpose and ways of God. The Anointed Elect Servant of God came to manifest His death and resurrection for the sin of His people, therefore His name is Jehoshua, the salvation of Yah and when these events came to pass no son of Adam understood them.

“And behold there was a great earthquake, for the Messenger of Yehovah descended from heaven and rolled back the stone from the door and sat upon it” (Matt. 28:2)

What an amazing week it had been; it began with the triumphal entry when all would take the man Jesus and make Him king and yet four days later, he hung on the stake, condemned and crucified. This was the fulfillment of the Passover wherein the Lamb was taken of the tenth day and slain of the fourteenth. The sign which was given to this evil generation was the sign of Jonah wherein Jesus would be in the heart of the earth, three days and three nights. He had plainly told His disciples that He must go to Jerusalem and be betrayed and crucified. Then after three days He and His dead men with him should arise (Is. 26:19). All these things were clearly set forth in the Law and the prophets but as the testimony proclaims, the flesh is unprofitable.

The disciples were gathered together for three days. The first was a Sabbath because it was the first day of the Feast of Unleavened Bread (Lev. 23:6). This is why the body was hastily prepared and laid in the tomb lest these Jewish disciples be unclean for the

Sabbath. The next day they could not come to the tomb and anoint the body for; “He that touches the dead body of any man shall be unclean for seven days” (Num. 19:11). Once again they would not be able to observe the Sabbath and therefore the attempt of the women to come to the tomb to anoint the body with spices and ointments of odours was on the first day of the week, which was also the Feast of the first-fruit. Here the priest must wave the sheaf of the first-fruit; “and he shall wave the sheaf before Yehovah to be accepted for you on the morrow after the Sabbath the priest shall wave it” (Lev. 23:11). And so it was “in the end of the Sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre” (Matt. 28;1).

This earthquake was not mentioned among the people and it would appear that it was localized at the tomb site. The keepers of the watch ran for fear as the Angel of Yehovah descended and sat on the great stone that had been rolled away. The women wondered among themselves as to how they would get into the tomb to anoint the body and when Mary saw the stone rolled away she ran and told Peter and John. They of course did not believe her report and had to run and see for themselves. They heard the account of the angel that Jesus had indeed kept His word and had risen from the grave but “as yet they knew not the scripture, that he must rise again from the dead” (John 20:9). Why did they not know? Was Jesus remiss in telling them plainly that these things must come to pass? Of course He wasn’t. The fact is that no amount of preaching, telling or shewing can convert the natural man into the belief of anything.

When Mary, out of whom Jesus had cast seven demons, returned to the grave site, Jesus met her as she paced about. She did not recognize the one she loved even when He spoke to her but when He opened her eyes and revealed Himself to her, then she called out Rabboni, which is to say, my Master (John 20:16). Even the spoken word into the natural ear did not convert the natural mind and when she came to the other disciples and told them all things that had happened, they were still slow to believe; “and their words seemed to them as idle tales and they did not believe them’ (Luke 24:11). The others at the tomb which entered in, saw the Messenger of Yehovah and heard Him proclaim that Jesus had risen from the dead. These “went out quickly and fled from the sepulchre for they trembled and were amazed neither said they anything to any for they were afraid” (Mk. 16:8). He then appeared to the two on the road to Emmaus “as they walked and went through the country and they went and told the residue, neither believed they them” (16:12).

These events were indeed spectacular as the end of the world had come and God had shown forth His salvation but though all men saw it together, yet no man understood what he saw. As the two on the road to Emmaus, “communed and reasoned together”

Jesus came unto them and asked what manner of communications that they had one with the other. They were amazed at His apparent ignorance and they told Him all things that had happened to this one whom they “trusted that it had been He which should have redeemed Israel and besides all this, to-day is the third day since these things were done”. They were well aware of the words but the words had no meaning even when “Certain of them which were with us went to the sepulchre and found even so as the women had said, but Him they saw not”. Jesus then beginning at Moses and all the prophets opened unto them the scripture but even this did not cause them to believe that He was risen.

He appeared unto the disciples and “upbraided them for their unbelief” (Mk 16:14) for many worshipped Him yet some doubted (Matt. 28:17). Thomas was defiant toward the testimony and swore he would not believe until he saw the risen Lord. When Jesus appeared and spoke to Him then he, seeing, believed and was rebuked of Jesus. When He appeared many thought Him to be an apparition and still did not believe (Luke 24:36). Jesus asked for something to eat, “for a spirit has not flesh and bone as you see Me have”. They gave Him broiled fish and honey-comb and He did eat. It was not until Jesus opened their “understanding that they might understand the scriptures” that they believed what they were seeing and experiencing.

“But without faith it is impossible to please; for he that comes to God must believe that He is and He is the rewarder of them that diligently seek Him” (Heb. 11:6).

Every child of grace, born from above, has the indwelling of the Spirit of God. The fruit of this Spirit is faith and without faith there is no belief. This faith is a gift of God to His children as they are partakers of flesh and blood in the habitation of this dwelling. The sons of God live by the faith of the Son of God who loved them and gave Himself for them and they walk by that faith daily through this waste howling wilderness. They are delivered from the sin of Adam and the bondage of the Law by the grace of God through the shed blood of the Lamb, slain from the foundation of the world; “and that not of yourselves it is the gift of God, not of works lest any man should boast” (Eph. 2:8).

Unto this election according to grace is it given to know the mysteries of the kingdom of God each in his appointed hour. When it pleases the Father to reveal Himself dwelling in His people, then are they “given, on behalf of Christ, not only to believe on Him but also to suffer for His sake” (Phil. 1:29). They having their eyes and understanding opened with all wisdom and spiritual understanding (Col. 1:9) know that which the natural man could never know for he is incapable of receiving the things of the Spirit neither can he know them. Peter was given of the Father to proclaim that Jesus was the Anointed, the Son of the living God and John wrote the testimony of the things which Jesus both said

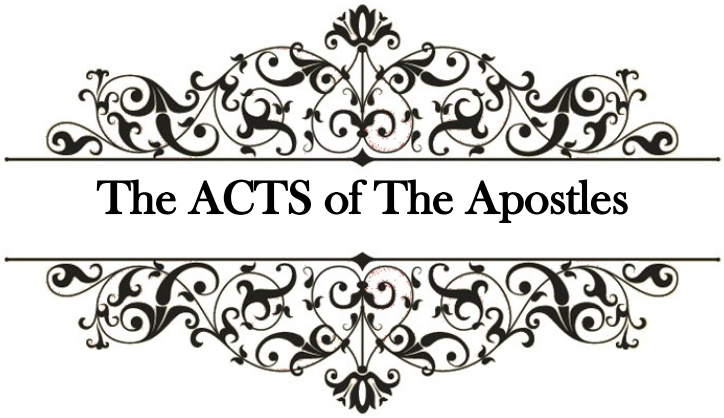
and did for the same reason. Not that faith may be imparted by the reading of words, the speaking of the tongue of man or the mediums of this world; but that by the testimony of faith unto faith comparing spiritual things with spiritual things, the children may know that the Anointed Son of God did come and finish all that was given to Him to do. This is a comfort to the sons of God who are “sanctified By God the Father and preserved in Christ Jesus” for herein is the love of the Father manifested. The testimony is a finished work wherein God has seen the travail of the soul of His Elect Servant and was well pleased. It certifies that because of His faithfulness in completing all the work set before Him He has brought many sons unto the glory that he has in the Godhead and they are seated with Him in the heavenly places at peace with God.

The evil beast of the field of this world hates this testimony as does the prince of the power of the air. The flesh and blood of the children of the dust shall never inherit the Kingdom of God for they are dust and to the dust they shall return. The flesh is enmity against God and wars against the Spirit desiring eternal life and though for a moment, the children have been made subject to the vanity of this world yet they know that He has overcome the world. He is the Anointed Son of the Living God and He is seated in the heavens. His Spirit dwells within the seed causing them to walk according to His perfect statutes and keeping His commandments, therefore do all men hate the children who walk in the light of Yehovah.

Wisdom and understanding which is obtained from research and mediation on the writings of man cannot impart faith or give eternal life. Jesus told the Pharisees to “search the scriptures for in them you think you have eternal life, and they are they which testify of Me and you will not come unto Me that you might have life” (John 5:39). The Father draws His children unto Himself and they follow Him for they are the sheep of His pasture. No man can come unto the Father but by the crucified and risen Lord. He is the first resurrection and in Him are all of His children raised up and presented before the Father when He declared His generation; “Blessed and Holy he that has part in the first resurrection on such the second death has no power, but they shall be priest of God and of Christ and shall reign with Him a thousand years” (Rev. 20:6).

“But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:22).

Your servant in Christ,
(Elder) Chet Dirkes
November 1, 2015




## Acts 1:7

> "And He said unto them, It is not for you to know the times or seasons which the Father has put in His own power, but you shall receive power, after that the Holy Ghost is come upon you and you shall be witnesses unto Me both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth"

The preoccupation of the disciples with an earthly kingdom can be seen in many places. They, like the disciples of John, were well convinced of the stories and myths that arose from the popular teachings, of an earthly kingdom where the nation of Israel would reign over the nations of the world, with Messiah upon the throne of David. John had seen the Spirit of Yehovah descending like a dove as Jesus came out of the water, in testimony of His Sonship and His duties as the Lamb of God which took away the sin of the world, but neither he, nor his disciples, could rectify the actions of Jesus' earthly ministry with the teachings of the elders concerning the return of Messiah.

John had been imprisoned by Herod for his preaching against the tetrarch concerning his indiscretions with his brother's wife and when John heard of the works which Jesus did, he sent two of his disciples to speak to Him. This son of the priest, Zechariah, knew that Elijah should precede Messiah and, although the Messenger of God told his father that

his son should “go before Him in the spirit and power of Elijah” (Lk. 1:17), John was well aware that he was not the reincarnation of the prophet. When he was asked of the Pharisees, Are you Elias? He said, I am not. They asked him, Are you a prophet? And he answered, No (John 1:21). So when he baptized Messiah in the Jordan River and saw the Spirit descend like a dove and heard the words, “This is My Beloved Son, in whom I am well pleased” (Matt. 3:17) it was not sufficient to overrule the traditional understanding that Elijah must come first.

Jesus Himself even bore witness to John saying that he was more than a prophet, yet John never bore witness to himself as a prophet; but not only a prophet but that “among those born of woman there is not a greater prophet than John the Immerser” (Luke 7:25). But since Jesus was not operating and performing according to the teaching of man which had proclaimed what Messiah would do and say, John concluded that Jesus must not be Anointed of God; thus he instructed his disciples to ask “Are You He that should come or do we look for another?” (11:3) or ‘Are you Elias and do you precede Messiah?’

When Jesus asked the disciples, Who do men say that I am?, they responded that many thought that He was Elias or one of the other prophets, who should precede Messiah; but when the Spirit gave revelation of the truth to Peter, he answered and said; You are the Anointed, Son of the living God. Nothing done or said after the manner or means of the flesh could have revealed that to Peter, even the works which Jesus did; only the Spirit of the Father which is in heaven could make him know and cause him to give testimony of this truth.

If Jesus were Elijah, He would have identified Himself as such and directed the disciples to reveal to John that he should look for the Messiah when he returned; instead He gave the evidence of the written word of the prophets who Messiah was and how he should be identified when He appeared. In the same manner when the disciples of Jesus saw the things which He did and heard the Word, they concluded, from traditional teachings and expectations, that He had come to set up His earthly kingdom in which the nation of Israel would rule. So as Jesus spoke to them “of the things pertaining to the kingdom” they assumed that this major social, political and religious event was at hand. Thus they asked Him, “Will you now restore again the kingdom to Israel?”

These men, who had been with Jesus these three years, witnessing the mighty works He had done and hearing the Word of life, could not differentiate between the earthly manifestations of type and the heavenly reality of truth. The kingdom of Israel, under Solomon, was the greatest it would ever be, possessing the land from the “from the river of Egypt to the great river, the river Euphrates” as God had promised Abram (Gen.

15:18). The land was at peace as the whole world came to see the beauty of the works which Solomon had built and to hear his wisdom. This was the kingdom of legend that the disciples had in mind when they asked Jesus if he would AGAIN restore the kingdom to Israel. They knew that the prophet had foretold that the glory of the "latter house shall be greater than the glory of the former" (Zech 2:9) but the latest Temple was built by Herod and such abomination certainly could not be compared to Solomon's Temple (John 2:20). Since, therefore, neither the structures nor the wisdom could endure the passage of time, the expectation of the disciples was that all would be made new in a magnificent display of majesty and power as Messiah established His earthly kingdom where He would sit upon David's throne to rule as the Great King over all the earth.

"…it is not for you…."

Jesus did not enter into a long dissertation with His disciples, attempting to explain the intricate details of the kingdom or to show them the fallacy of their conclusions. He had told the Pharisees that His kingdom was not of this world, for if it were, then His subjects would rise up to fight for His kingdom with the established authorities (John 18:36). He made no attempt to persuade the people of the land to defect and join His Kingdom, He sought no assistance from the governments of the land and He rebuked those for whom His word of life and truth was not given, "and He said unto them, You are from beneath; I am from above: You are of this world: I am not of this world" (8:23)

These could not understand the word He spoke for they could not hear the truth. They could not hear the truth because their ears were stopped to prevent them from hearing as Elias had prophesied; "lest they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal them" (Matt. 13:15). The power of God prevented them from hearing and believing (which is the work of God that they should believe on Him whom He sent) because that, before the foundation of the world, there was an exact amount of blood shed that was commensurate to the sin and iniquity of the children of promise. Anyone who could see, hear and understand unto belief, without the power of God, would then need to be healed by some other means apart from the blood for there remains no more sacrifice for sin (Heb. 10:26). Thus the Word was not for them first because the blood was shed and applied, the work finished before Adam was fashioned and second because they were not born from above; therefore they had not the Spirit. Since they had not the Spirit and were none of His, it was not given unto them to know the mysteries of the kingdom of heaven.

The disciples, however, were not like the Pharisees of which the Lord spoke to; they were given to believe and to know because they were chosen before the foundation of

the world to be a peculiar people in Him. The generation of the Anointed Salvation of Yehovah is an eternal incorruptible seed unto which the Father has assigned a time of habitation in an earthen vessel afore prepared, every man in his order. This time of habitation is set with such limitations as are decreed of God necessary that they should be conformed to the image of the Son; who made Himself of no reputation and became a servant, enduring the contradiction of sin against Himself. They have been made subject to the vanity of this existence and the Adamic nature that they might know the corruption of the creature and the futility of life, by reason of the hope of glory and the comfort in the Lord God Omnipotent who reigns supreme over all His creation.

It is this Adamic nature that seeks to know the mysteries of God's work yet God has filled his mind with the things of this world, preventing him from finding out the work which He has done from the beginning; so when the disciples desire after the carnal nature to know when and how the tangible earthly kingdom was to be established, Jesus said, It is not for you. He did not say that is was not for them to know for it is impossible for a limited creature of time understand the eternal things of God. When Paul was lifted up into the third heaven he saw magnificent things of the eternal abode of God yet he could not describe these things for he, being caught up into paradise, "heard unspeakable words which it is not lawful for a man to utter" (II Cor. 12:4).

These things were so because it is not for man to see the beauties of His Holiness with the eyes of the flesh, nor is it for man, who speaks in the language of Ashdod, to sing the praises of our God. Yet when the tabernacle of this dwelling is dissolved being put off and returning to the dust, then shall His children be like Him and see His in the beauty of perfection; then shall the tongue of the people speak pure language and call upon His name aright (Zeph. 3:9) and sing His praises for evermore. This is how the children call upon the Father when they are grieved because of the emptiness of this existence and the bondage of this corruption. They know the Father's house and cry out to Him in the tenderness of a child seeking mercy and comfort but the man is oblivious to these things all the days of his existence; "Suffer the little children to come unto Me, for such is the kingdom of God" (Like 18:16).

"…the Father has put in His own power"

From the beginning the creature desired to be like God. Eve saw that the tree was good for meat, pleasant to the eyes and a tree desired to make one wise, and she took of the fruit thereof and did eat and gave to her husband there with her. This is the nature of man who cannot be satisfied with the provision which God has given him nor the station assigned. He seeks to improve his lot and advance his position, striving to be like God, even to ascend to the throne of God and present himself as God.

The creature shall never approach the majesty and wonder of the power of God. He is subservient to His will and a part of His grand design wherein all things work together in harmony, one with another, for good to them that love Him, to the called, according to His purpose. He turns the heart of man like the rivers of waters withersoever He wills and has put it in their hearts to fulfill His will and give the kingdoms of this world unto the beast until the words of God shall be fulfilled (Rev. 17:17). Man has no power of his own whereby he may change that which is predestined or alter that which has been established; he cannot even control the thoughts of his mind or the actions of his tongue, and his nature has not changed from the beginning. He continues to strive to seek out and to know the hidden mysteries of the universe and, denying the God who created, he stands, as Elihu (Job 33:6), in God's stead to his fellow prisoners of the dust. He does not have the mind of God or the power of God or the wisdom to know that he is devoid of all things save what Yehovah God has given him.

The hidden things are kept secret for they belong unto Yehovah God; yet He has revealed unto us and to our children forever, that we may do all the words of His law (Deut. 29:29). Neither the Law of God nor the keeping of it by His children are discernible by the natural abilities of man for they are taught to His people by His Spirit, from faith to faith, who causes them to keep them without deviation or failure. His children, walking by faith, acknowledge and are resolved in the matter that the great King is seated upon the throne and rules over each and every thought, word and deed of His creation and they know that His kingdom is everlasting. It neither had beginning of days nor shall it ever end. The sign of this promise was that a child is born and a Son is given, being the manifestation of the fullness of the Godhead in bodily form, "of the increase of His government and peace, no end upon the throne of David and upon His kingdom, to order and establish it with judgment and justice from henceforth and forever; the zeal of Yehovah of Hosts has performed" (Is. 9:7). This promise, given in the present tense, was five hundred years before realization for He is the eternal Son by whom all things were created. His work is finished in Him before the world began yet it is manifested in the appointed time from generation to generation.

"But you shall receive power after that the Holy Ghost is come upon you"

The philosophies and religions of the world have many characters called jesus but none of them is indeed the Anointed Salvation of Yehovah who came to save His people from their sin. This same Jesus is One with the Father, being made flesh to manifest the surety of the Promise of God and the immutability of His Word. It is He who, being Alpha, spoke and all creation came into being. It is He who has done all the intent of His heart and He who has said, "I Yehovah have spoken, it shall come to pass and I shall do; I will

not go back neither will I spare neither will I repent; according to your doings they shall judge you said the Lord God" (Ezek. 24:14).

And so when this same Jesus said to His disciples, "You shall receive power", were there any conditions of duty or obedience set? Where there any tests that should be completed whereby they might prove themselves worthy of this great blessing of God? No! They were to be still and wait for the Holy Ghost to come upon them in a manifestation of the promise of God and a demonstration of His power. Was the Holy Ghost unknown until then? Was He waiting in the wings for His queue to enter onto the stage and perform His part? These things do not exist; for if Jesus is the fullness of the Godhead then the Spirit or Breath of God must be present in the unity of the Oneness of God. The Spirit was seen of John at the baptism in the form of the dove and Jesus Himself testified that the Breath of God had anointed Him to preach the power of God unto salvation (Luke 4:18).

In the fullness of time, God sent forth His Son to manifest the finished work which He alone had done. Before time began, He saw there was none other and wondered that there was no intercessor; therefore He brought salvation unto Himself by His right hand and His Holy Arm. He made Himself of no reputation and in the form of the Elect Servant of God and in the likeness of sinful flesh He came to do the work of the Father and bear witness to His glory. When, in the end of the world, He had finished these things, He was to return unto the Father and be seen no more, but He would not leave His people alone. The promise of God was that He would send the Comforter; "And I will pray the Father and He shall send you another Comforter, that He may abide with you forever" (John 14:16).

Jesus had come in the fullness of time to fulfill all things written in the Law and the Prophets. This being completed He departed and yet He remained in His people, for He promised that he would NEVER leave nor forsake them, as the fullness of the Godhead in the Spirit. The Tabernacle of God is with men by His Spirit as the proof of the new covenant. His Spirit bears witness with our Spirit that we are the sons of God for it is not for Adam to know. His Spirit teaches His children all things pertaining to the children for the mind of man cannot comprehend such beauty and His Spirit causes His children to keep His commandment and walk in the Light of the Lord both of which are foreign to the nature of man, "according as His divine power has given unto us all things that are unto life and godliness, through the knowledge of Him that has called us to glory and virtue" (II Pt. 1:3)

The Spirit of God was manifested for the eyes of man to see and the results were manifested that all flesh should see the power of God. He came in the form of cloven

tongues of fire for our God is a refining fire reproving and rebuking the works of man and consuming the residue of Edom. He is the testimony of God to His children that they are strangers and sojourners in this world and His covenant is upon them. They see the corruption of this world and the wretchedness of man because the Spirit has opened their eyes to the Truth. They see the darkness of man for the light has revealed it and they know that there is nothing in this world that can sustain them for they live by every word which proceeds from the mouth of the Father. Thus the Spirit teaches His people concerning His Kingdom, which is not of this world, and gives them comfort in tribulation; therefore they have hope and rejoice because He has taken His great power and has reigned (Rev. 11:17).

"…and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth"

The great Rock which crushed and decimated the image which Daniel saw was indeed the Rock of our salvation and He is Anointed. His Kingdom, which shall never be destroyed, shall not be left to another people for it is the Kingdom of Light for the children of Light. It crushed and consumed the image of man, which are the kingdoms of this world, for it is a stone cut out of a mountain, not with the polluted hands of man nor by the intuition or imagination of the political pundits or social celebrities of man, which filled the earth and shall stand forever (Dan. 2:35-44).

Once again the testimony of the mystery of the gospel, which was hidden from the beginning and for which many earnestly sought, was proclaimed in the Word of God through His servants, years before the manifestation in time. Now, in the fullness of time, the Word of God, being the Promise of God, was made evident and all flesh saw the salvation of Yehovah together. He poured out His Spirit upon all flesh "and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions: and also your servants and upon your handmaids in those days will I pour out My Spirit" (Joel 2:28). The gospel went forth by the power of God through the work of His Spirit in His people, whom He made willing in the day of His power, "for the hope which is laid up for you in heaven, whereof you heard before in the word of truth of the gospel; which is come unto you as in all the world and brings forth fruit as in you since the day you heard and knew the grace of God in truth" (Col. 1:6).

The Promise of God is that His people stand for signs and wonders in Israel as a testimony of His great power, His eternal love and His never ending mercy for His Beloved. The commission was given, the subjects were properly equipped and when the power was given, they were obedient to His Word. There is no praise of man for he is but the instrument in the hand of the Master and though he be a saw, hammer, cradle or a

hearing ear that helps bear the burdens of another, he is nothing before the throne of God save a necessary ingredient in His wondrous work.

The outer man is perishing as he walks his assigned path back to the dust. He is broken and crushed by the hand of God which is heavy upon the earthen vessel for the purpose of pulverizing it back to dust (Tribulation). The fire of God is consuming the wood, hay and stubble of the works, ways and means of men unto the consumption when nothing shall remain but the gold, silver and precious stones of the inner man. Though this outer shell has no love of the things of grace for his appetite is for the temporal and tangible things of this world, yet the testimony of the creature within shall always be that salvation is of Yehovah for at the name of the Anointed Salvation of Yehovah, “every knee shall bow, of things in heaven and things in the earth and the things under the earth, every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9).

Yehovah God is the self-sufficient One who is in need of nothing. He is not a respecter of persons nor is He persuaded by the actions or intention of the creatures He has created. He does not need man to bear testimony to His existence or His majesty yet, as He has ordained, all of His works, including the vessels formed from the dust of the earth, bear witness to His glory. Each of His seed have been planted in the corruption of the flesh for a time of habitation until such time when it pleases the Father that they shall hear His voice and awaken unto the eternal life He has for them. Then shall they bear witness of Him and speak of the hope of the common deliverance they have because of the shed blood and His eternal love. They shall also speak of the nature of the body of this death as they are shown the uncleanness of their ways. Then shall they know from what they have been delivered and for what the blood was shed.

The Messenger of Yehovah is the eternal gospel and He alone proclaims life unto His people; thus “faith comes by hearing and hearing by the WORD of God”. And when the power of God is come upon the people of God by the Spirit of God, they indeed bear witness of the power of God concerning the Salvation of Yehovah throughout all the world.

Your servant in Christ,
(Elder) Chet Dirkes
June 10, 2018

# Acts 4:13

> "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled and they took knowledge of them that they had been with Jesus."

This event took place not soon after the miracle of Pentecost, when devout Jews, out of every nation under heaven, had come to Jerusalem for to worship. These men hearing the Apostle heard him preach the gospel of Jesus Christ, every man in his native tongue. This was amazing and they marveled one to another saying, "Behold are not all these which speak Galilaeas?" (Acts. 1:7). They could not understand how these Galilaean fishermen could speak in such a way that they could hear them after their own tongues but even more is how anyone from Galilee could speak intelligently. These men did not bare the outward trappings of learned or educated people. They did not have the long robe, they did not stand on the street corners and they were not desirous of being heard for their much speaking. Rather they were gathered together in an upper room awaiting the power from on high because they themselves were without strength.

This absence of visual confirmation was demonstrated when Jesus was twelve years of age. He had remained in Jerusalem and His parents had begun their journey home. After they could not find Him in the company of the family and searched for Him for three days in the city, they found Him in the temple. There He was "sitting in the midst of the doctors, both hearing them and asking them questions and all that heard Him were astonished at His understanding and answers and when they (his parents) saw Him they were amazed and His mother said unto Him, Son why have you dealt with us this way? Behold your father and I have sought you with sorrow" (Luke 2:46). The point was not only could they not believe that a child of twelve could engage the scholars of the time in an intelligent conversation, or that they could not find answers to His questions but that they were not given to believe that He was Messiah. Even after He had begun His ministry and journeyed across the countryside healing the sick, raising the dead and casting out demons, they still refuted His authenticity because; "Is this not the carpenter's son, is not His mother called Mary and His brethren James, Joses, Simon and Judas and His sisters, are they not with us? Whence then hath this all these things?" (Matt. 13:55).

The arrogance of man demands that there must be an outward presentation for the eyes of Adam to see and the wisdom of the carnal mind to understand in order for there to be any truth. These must be a proof that removes all doubt and sets all opposing arguments

to naught. This is because “Man looks on the outward appearance, but God looks upon the heart” (I Sam. 16:7). These unlearned, uneducated and therefore unimportant people were not of the chosen class of men that were established as the chief rulers and teachers of all Israel. Thus when they began to teach the people, they were intruding upon the arena of the doctors of divinity, the scholars of wisdom and the purveyors of truth. It did not matter that the twelve year old Jesus was speaking the wisdom of the Ancient of days, He was only twelve and had no formal education. It did not matter that He had lessened the social blithe of sickness disease and what appeared to be insanity by the power of His might, He was a carpenter’s son and the fact that He simply toughed the funeral bier and the widows son was raised form the dead was no excuse for teaching in the temple during the time of the feast since He was never educated (John 7:15).

“For this understanding in you is in Christ Jesus” (Phil. 2:5)

Those who have been born of God have the fullness of the Godhead dwelling in them. The Father and the Son have made their abode with His people and the Comforter dwells in them (John 14). The mind of the one and only wise God of the universe is in the child of grace as His Spirit teaches them and leads them being filled the knowledge of His will and with all wisdom and spiritual understanding (Col. 1:9). This is the simplicity of a singular understanding that cannot be comprehended by the carnal mind and therefore those who have been taught of God are esteemed as fools. Thus the Apostle admonishes the church at Corinth that; “The foolishness of God is wiser than men and the weakness of God stronger than men. For you see your calling brethren, how that not many wise men after the flesh, not many mighty and not many noble are called. But God has chosen the foolish things of this world to confound the wise and God has chosen the weak things of the world to confound the things which are mighty and the base things of the world and the things which are despised has God chosen, truly, the things that are not, to bring to nought things that are, that NO FLESH SHOULD GLORY IN HIS SIGHT” (I Cor. 1:26ff).

God does not need the wisdom of man nor does He ask advice of Adam. Adam does not know the ways of the Almighty and cannot attain unto His thoughts. When Paul was lifted up into what he called the third heaven, he said he saw things that it was unlawful to utter. In other words there were no words to properly explain what he saw, man was incapable of understanding what he saw and what he saw was not of this world. When God met with Moses on Mt. Sinai, He gave him a pattern of heavenly things. He showed the children of Israel an earthly representation of the heavenly reality of the beauty of His Holiness. Everything contained in that pattern fully encompassed the political, economical and social aspects of the nation of Israel. Nothing could be done in this

nation here on earth that was not set forth in the pattern and Adam could not keep the pattern.

When the Spirit of God indwells one who is born of that incorruptible seed, they are completely enveloped in the reality of the covenant. There is nothing of this world contained therein because His kingdom is not of this world. They are in this world yet they are not of this world and though they walk in the flesh yet they do not war after the flesh (II Cor. 10:3). If the warfare were of the flesh then carnal weapons and reasoning would be effective. Were the enemy of the flesh then there could be institutes of higher education and training to award those who successfully complete the curriculum and outward indication that they were learned and intelligent people. But because those who are born from above do not wrestle against flesh and blood, then the carnal mind, which is enmity with God and separated from Him, cannot comprehend the opponent. The natural intellect is not equipped to devise a plan of attack, enter into the conflict or vanquish the foe.

“Being grieved that they taught the people and preached through Jesus the resurrection from the dead” (Acts 4:2).

There were two reasons that these men caused such a commotion in the city that day. It was not because they were extolling some new religion for there were many who had raised up, thinking themselves to be somewhat, yet they all faded away as quickly as they came. One of these called Theudas who boasted himself as being somebody, drew away about four hundred men who were all slain and scattered or brought to nought. Then there was Judas of Galilee in the days of the taxation who drew away many people after him but he perished and as many as followed him were dispersed (Acts 5:36f).

But these men taught the people having not obtained the permission from the chief elders and rulers of Israel. They had no degree, they had not been schooled at the feet of Gamaliel, the doctor of the law nor were they given permission to teach those things which were not approved by the divines. They did not teach the racial superiority of nation of Israel, they taught the love of the brethren one for another, which is the eternal love of the Father for His children. They did not teach the oppression of the nations but rather they spoke of the peace and mercy upon the Israel of God (Gal. 6:16)). And they did not teach righteousness by the works of sinful man but rather the finished work of Jesus Christ.

The second reason they grieved the priests, captain of the temple and the Sadducees was because they preached the resurrection. Now in order for there to be a resurrection there must first be a death. This death was the death of Jesus Christ where He who knew no

sin became the sin of His people and shed His precious blood for the remission of that sin. But it was also the death of the types and foreshadows of the Law of Moses. The handwriting of ordinances, which were against His people and contrary to them, were blotted out and taken out of the way, being nailed to His cross (Col. 2:14) This was the old man of the law who was crucified with Christ “that the body of sin might be destroyed, that henceforth we should not serve sin” (Rms. 6:6).

It also taught that were this death was, there was also an end and a beginning. The end of man’s teaching of righteousness by the keeping of the law, wherein one might say that when it came to the righteousness of the law he was blameless or that he had kept all these things from his youth upwards, and a rising up of a new way which is not by works of righteousness which we have done. It teaches that it is not by the will of man, nor by the strength or might of man but all by the grace and mercy of God. This resurrection was unto a newness of life not according to the letter of the law, which kills, but according to the Spirit of the law which is life. And so these prominent people of empirical knowledge and wisdom were grieved when these ignorant uneducated up-starts intruded into their territory and began teaching those things that turned the world up-side-down.

“The stone the builders refused is become the head of the corner. This is Yehovah’s doing and it is marvelous in our eyes” (Ps. 118:22f).

The educated of this world reject the Rock of our salvation as being unworthy of a place in their works. This Rock has no place in them. His words are not for them because they are not His people. Their affections are on the things of this earth because God has put the things of this world in their hearts. They seek the finite wisdom of man because they have a carnal mind. They cannot receive the things of the Spirit, they are not properly equipped to know them and they have not been made willing or able to consider them. God has made the preaching of the cross to be foolishness to them that perish (I Cor. 1:18), and has given them to esteem the flock of His sheep to be fools for Christ’s sake (I Cor. 4:10). The children of this age are wiser in the things of the world than the children of light yet the children of the King of glory are “wise, strong and honourable” in Christ. The world hates, despises and has rejected the wisdom of God and His work so for these ignorant men to teach that the way unto deliverance was not according to the religious methodologies, ceremonies and rituals would indeed cause the inhabitants of this world to hate them for His name sake.

But the children of the kingdom have come as new born babes, desiring the sincere milk of the word that they may grow by, unto that very stone which has been disallowed of men. They have an eternal union with that Rock which is alive and chosen of God

precious and they are one with Him. They are therefore living rocks which are built up as a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (I Peter 2:2ff). They have been taught of the Spirit of God according to the new covenant and eternal of God. They have the testimony of the finished work of Messiah wherein He has abolished the handwriting of ordinances and all that pertains thereunto. There was nothing left undone or incomplete for just as the old covenant (the pattern and foreshadow) had application to every aspect of natural life in and for the nation of Israel so the new covenant (the reality of the fulfillment of all things whatsoever was written) pertains to every aspect of the Israel of our God. Nothing could have been left over or carried over from the one to the other for that which is of the earth is earthly and that which is of the Spirit is spiritual. Just as everything that was given as a pattern in the mount was a figure of the Anointed Salvation of Yehovah so the reality of the new heaven and new earth with the New Jerusalem is the reality of the fulfillment of all things in Christ, and so the children have the testimony of Jesus Christ.

“What shall we do to these men? For that indeed a notable miracle has been done by them is manifested to all them that dwell in Jerusalem and we cannot deny it”

The wonders of the existence, justice and sovereignty of God are all about us. The manifestation of the truth is clearly seen in the creation of God yet He has blinded the eyes of many so that they cannot see. With all of the science, philosophy and religion in the world man cannot understand God. When he attempts to do so he must bring God down to his level of understanding since he cannot raise himself up to the level of the perfection of God. He attempts to explain God using the vulgar tongue of the people and he judges the righteousness of God according to the socially accepted standard of what is true and just. Truth is not a concept that Adam knows because all men are liars.

These rulers of Israel had many magnificent things done in their sight which stood not to convince them of the deity of Messiah but to condemn them as wicked evil men. Jesus told them that if they did not believe the words that He said, believe the works that He did for truly a notable miracle had been done in their midst and they could not deny it. The signs and wonders done by the apostles were not done to convert the masses but to demonstrate the power of God in His condemning the seed of the serpent, the nation of Israel and everything that loveth or maketh a lie.

The truth cannot be proven to anyone who does not know the truth. The truth is revealed to those who are sons of God. God manifestingly declared Jesus to be His Son when He raised Him from the dead and all those who have a part in that first resurrection have also been so declared. He has declared the to be the sons of God when he declared His

generations to the Father saying; “Behold I and the children whom Yehovah hast given Me” (Is. 8:18)

The truth cannot be refuted in anyway for it stands in the perfection of Holiness. No one can deny the truth though many will run away having rejected it. But Jesus said the He was the “Way the truth and the life” therefore any and all who have eternal life in Him have the truth for He is the hope of glory in them.

Each of the men who “taught the people and preached the resurrection” and thereby grieved the elders of Israel, were properly equipped to do so. They had the Spirit within, they had been made willing in the day of His power having their will set at liberty to perform the assignment and they had an earthen vessel afore prepared commensurate to the task set before them. They each endured the trials and tribulations worthy of that high calling in Christ Jesus and they all ran the race with patience looking to the author and finisher of their faith, who for the joy that was set before Him, endured the cross, despising the shame and is set down in the completion of His work 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” (Heb. 12:2f).

Your servant in Christ,
(Elder) Chet Dirkes
January 19, 2014

# Acts 24:14

> "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Heresy is a common accusation leveled against any and all who find themselves embroiled in any dispute or contention. It is the quint-essential anathema that banishes the opposition into oblivion while at the same time resolving the issue in favor of the accusers. Yet the testimony of this chosen vessel of Yehovah, sent forth with the commission of the gospel to the nations, declared that he indeed worshiped God "after the way which they call heresy". He welcomed their aspersions as he continued to enter into the synagogues to dispute and reason with them from the testimony of the ages, the law and the prophets.

The act of heresy is the 'taking to ones self by strength', 'selection through discernment' or the 'dissension caused by the diversity of opinions'. The apostle Paul was not seeking to take anything unto himself, he was not making any choices by discernment nor was he assuming an office position that he had been selected to by man, thus the 'heresy' that he was referring to must be the dissension that had arisen from his preaching. This mission gave the appearance, to others that he was endeavoring to court followers, away from the established and accepted manners of religious thinking, unto himself, much as the modern neo-evangelical movements do today. Yet Paul wrote to the churches; "Be followers of me, even as I also (follow) of Christ" (I Cor. 11:1).

This is a very strange accusation since the groups of philosophers and religious teachers were all earnestly contending for the principles of their positions or the doctrines of their supposed deities. The scribes, the lawyers, the Pharisees, the Sadducees, the Herodians, the Jews and the Greeks each had their own 'spin' on their understanding of God and the proper way to keep the law. They each had writings of eminent men, held daily conferences and lectures and could clearly demonstrate the unbroken line of antiquity which proved their interpretation to be the correct understanding of the fathers. Yet when Messiah confronted them on their conduct and teachings, He said, "Woe unto you scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men; for you neither go in, neither suffer you them that are entering to go in. Woe unto you scribes, Pharisees, hypocrites, for you devour widows' houses and for a pretense make long prayers; therefore you shall receive the greater damnation. Woe unto you scribes, Pharisees, hypocrites, for you compass land and sea to make one proselyte and when he

is made, you make him twice the child of hell as yourselves" (Matt. 23:15). Now Yehovah God had given His chosen vessel the commission to preach the kingdom of the everlasting 'unknown God' whom the 'learned men' ignorantly worshiped in their superstitions and idolatry and this servant of the Most High God is accused of trying to make converts through dissension.

The nature of man enjoys contention and dissension as he has been equipped with 'itching ears' that search diligently to "spend their time in nothing else but to either tell or hear some new thing" (Acts 17:21). This is the mark of an open minded and socially agreeable philosophy that does not offend anyone in the tenants of doctrine or the application of principles. The vaguer the text of the argument or supposition the more it may be accepted as it is generally applied to the masses. Thus the, Greek, Roman and far eastern philosophies are so easily assimilated and implemented as the carnal mind of Adam reasons his numerous postulates and theorems to find meaning to life, self and existence.

The Apostle Paul was commissioned by God and empowered with the Holy Spirit to, as was his custom, enter into the synagogues (the places of assembly) of the Jews every Sabbath and reason with them from the scriptures. Here he, 'after the reading of the law and the prophets', would open the very same writings to contend with them that Jesus of Nazareth, was both Lord and Messiah (anointed) and that He had fulfilled all that was written of Him in the law and the prophets. He further declared that this is the same man whom God had delivered up into the hands of the nation of Israel, who, according to the determinate counsel and foreknowledge of God" (2:23) and by wicked hands, had taken and slew Him, hanging Him upon the cross. But he did not leave the Word of God unfinished for he declared with certainty, that "God raised Him from the dead" (Acts 13:30).

This was not a new interpretation upon an old theme but was identical to that which every disciple of Christ was not only commissioned to preach to all the world but endued with power from on high to perform. This is the same Word, which is God and cannot change, that is preached today by the servants of the Most High God, without variation. And should there be any other response from the philosophers and theologians of the world today than was at the time when the Apostle Paul "stood up, and beckoning with his hand said; Men of Israel and you that fear God, give audience" (13:16). Was this a gospel invitation for any and all who desired to "tell or hear something new"? Not in the least bit! This was the sound of the alarm of the trump of God and only those who had ears to hear were able to "give audience". This is why when Paul spoke this Word of God "as many as were ordained to eternal life believed and the Word of God was

published throughout all the region, but the Jews stirred up the devout and honourable women and chief men of the city and raised persecution against Paul and Barnabas and expelled them out of their coasts" (48-51).

The church of Jesus Christ is not licensed to make converts or to create a following after doctrines, ideologies, denominations or the pretenses of Adam. The preaching of the gospel of Jesus Christ is to the praise and glory of His name. His kingdom is not of this world and the subjects of that kingdom, though they are in the world, are not of the world. They have been born from above of an eternal and incorruptible seed which remains and cannot commit sin because he is born of God (I John 3:9). Even though they have been made subject to the vanity of this world and the corruption of the flesh (not willingly but by reason of Him who has subjected the same in hope (Rms. 8:20) as they have been made partakers of flesh and blood for the duration of the time of their habitation, yet their affections are set on the things from above as they long to return to the Father's house. This is an exclusive family, limited to those who have the eternal living unity with the Father.

"But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts 13:45).

A man who was schooled in the ways of the Pharisees, a man who had "profited, in the Jews' religion above many my equal in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:14), came into their place of assembly and spoke to them in the Hebrew tongue about the Messiah but now, "the next Sabbath day came almost the whole city together to hear the word of God" (13:44). This was an outrage! The Gentiles were not permitted into the synagogue for the Messiah was not promised unto them. They had not been delivered from Egypt and brought to the mount where was given the hand writing of ordinances or the law and the prophets. They had no right to the blessings of Israel or the inheritance of Abraham, Isaac and Jacob. They were not, in type, the chosen people of God but they were indeed elect according to the foreknowledge of God and given to gladly receive the word.

This infuriated the men of the nation of Israel who could not see the power of God nor the fulfillment of the words of the prophets of old, that the nations would be partakers of the same Spirit. They looked upon the outward evidences of works of righteousness which they had done as proof of the kingdom of heaven and so "the unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren" (14:2). This divided the multitude of the city which was followed by an assault made both of the Gentiles and the Jews with their rulers "to use them despitefully and stone them"(5).

No matter where the Apostles went to preach the gospel of Jesus Christ as granted liberty of the Spirit, contention journeyed with them, yet the Word of God grew mightily (19:20). But what was this that was being preached that caused the men of the nation of Israel in Corinth to “oppose themselves” (18:3). What could make the Jews who were in Thessalonica to be moved with envy and “took unto them certain lewd fellows of the baser sort and gathered a company and set all the city in an uproar and assaulted the house of Jason and sought to bring then out to the people” (17:2). These same heard that this gospel was being preached of Paul at Berea, “they came also and stirred up the people” (13) and when Paul spoke boldly in the synagogue at Ephesus “for a space of three months, disputing and persuading the things concerning the kingdom of God” divers were hardened and believed not but “spake evil of that way before the multitude” which caused Paul to depart from them.

What was this gospel? It certainly was not the socially acceptable ecumenical palaver that is spewed forth from the pulpits of the world today. Neither was it a call to ‘who-so-ever will’ to come and accept Jesus as their savior. It was the sword of division that Jesus spoke during His earthly ministry (Matt. 10:34). It was the Word of God which resulted in the prophets of old being despised and rejected, many to be abused and killed for the testimony, for it was and is the same yesterday, today and forever; that Jesus is Messiah of the Sovereign of the universe; that He came and fulfilled every jot and tittle of the Law of God in complete righteousness; that He was despised and rejected of men, namely the nation of Israel, who took Him and by wicked hands slew Him, but God has raised Him from the dead in the manifestation of power that he is the Son of God. This is Christ in you the hope of glory and the mystery of the gospel.

“Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first be spoken to you but seeing ye put it from you and have judged yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (13:46).

This is the heresy that Paul was accused of; that he was attempting to overthrow the traditions of the elders of the nation of Israel and, through the ‘dissension caused by a diversity of opinions’ draw off a following after himself. This servant of Messiah was accused of abandoning the Law of Moses and discarding the traditions. “Men of Israel, help: This is the man that teaches all men every where against the people and the law and this place and further brought Greeks also into the temple and has polluted this Holy place” (21:28). The atrocities committed by Paul were against the words on two tablets of stone as interpreted by man, a people who called themselves by the name of Yehovah but not in truth or in righteousness (Is. 48:1), a building built by Herod of Idumea and the desecration of an area within that building.

He spoke of the fulfillment of the pattern given in the mount contained in the Law and the words of the prophets as given to man by the mouth of God. He earnestly contended that the Word of God became flesh and tabernacles among men. He proclaimed that the day of vengeance had come as foretold of old, that day of reckoning when the fierceness of the wrath of God was poured out upon all unrighteousness and fury of His righteous judgment would be manifested against all wickedness. He also proclaimed the day of liberty in the jubilee of God. This was the day when the captive would be set at liberty as all debts would be paid in full. This was the time when according to the reasoning of Yehovah when the sin of His people though as scarlet would be made whiter than snow and though they be red like crimson, yet they should be as wool (Is. 1:18) because of the remission of sin through the shedding of blood (Lev. 17:11). This blood of the sacrifice was shed only for the remission of the sin of His people and no one else. It was sufficient to appease the demands of the perfect Law of God for it was equal to the sin of Adam for all His elect, the actions of Adam which fall short of the glory of God and the desire of Adam to show forth his righteousness by the works of his hands. It is the atonement (covering) for all who are cleansed by it as it is the sacrifice for sin which was offered in that holy place not made with hands and now appears in the presence of God (Heb. 9:24).

“But now is Christ risen from the dead and become the firstborn of them that slept” (I Cor. 15:20).

The resurrection of Messiah is essential to the eternal life of His people. If He had not satisfied the demands of the Law of God, He could not be raised again until the work was completed. The priests were not permitted to return home until their lot of service in the sanctuary was completed and the High Priest was not permitted to exit the Holy place until the work was finished. When these men had accomplished all that was set before them in the types and foreshadows of the Law, they presented themselves to the High Priest to demonstrate that what they had been given was completed. So the Elect Servant of God could not be raised up until He had finished all that the Father had given Him to do. He also could not be raised up if there remained any sin for then would He still be polluted and unclean.

He kept the Law as it became Him to fulfill all righteousness. He protected and preserved all the children that the Father had given Him and, loosing none, He raised them up with Him to be seated together with Him in the heavenlies. He was manifestly declared to be the Son of God by the power of His resurrection and so also is His generation, who have part in the first resurrection, declared to be the sons of God. This excluded all those who had done good works. It precluded all those who claimed a

lineage through Abraham and concluded all the works of righteousness done by the hands and devices of man as filthy, polluted, bloody rags.

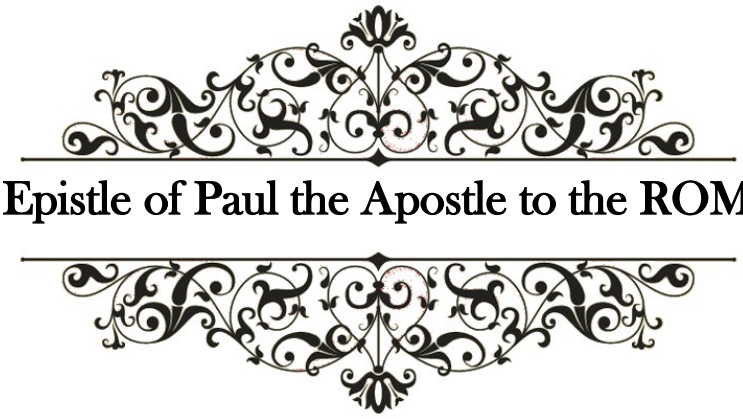
This gospel of deliverance from sin and resurrection from the dead by the power and will of Almighty God, through Jesus the Messiah, called those who were Jews after the flesh, who boasted in the circumcision of the flesh, as outcast heathens while it manifestly declares those who are Jews inwardly, having the circumcision of the heart in the Spirit as children of the Heavenly King. Any wonder why the established religious leaders of the day called it heresy and sought to destroy the followers thereof? Any wonder why the doctrine of Jesus Christ is despised by the religious leaders of today? Then there should be no wonder why those who have this hope of glory are also despised and rejected of men and hated by the world.

“And the Lord added to the church daily, such as should be saved” (Acts 2:47)

In order for Paul, or any other child of grace, to worship God aright, it must be in the Spirit and truth (John 4:24). This worship is contrary to the mandates, practices and thinking of Adam (Gal. 5:17). He worships what he perceives as god after the carnal mind, which is hated, hostile and odious against God, for it is not subject to the Law of God (Rms. 8:7). If the gospel were for man in his natural state, then it would be in harmony with his ways and thoughts but it is not. The gospel of Jesus Christ is the deliverance from the sin whereunto His people have been sold and brought into bondage.

The church is the love, property and responsibility of Her Lord and Master to do with as He has afore decreed. He came into this world at the appointed time, “to send fire on the earth” and to cause division (Luke 12:49f). His people worship Him after the way that the world calls heresy. The gospel is of the Sovereign Omnipotent God who has loved His people with an eternal love and has redeemed them to Himself a peculiar people. He has declared His generation in the first resurrection and upon these the second death has no power. This is the work of Yehovah God and it is marvelous in our eyes (Ps. 118:23).

Your servant in Christ,
(Elder) Chet Dirkes
January 26, 2014




## Romans 1:16

> "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; the Jew first and also to the Greek."

Saul of Tarsus had been set apart for the work of the ministry of God by His Holy Spirit. He was a vessel unto God chosen to preach the gospel of Jesus Christ to the nations. The word he spoke was given to him by the revelation of the Spirit (II Cor. 12:4) without being influenced by man or taught of flesh and blood (Gal.1:16). He preached, from the Law and the prophets, that Jesus, who was born of the seed of David, according to the flesh, and manifestly declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead, was Messiah of God. He confirmed that he had received the grace and apostleship for obedience to the faith among the nations of the world by the Spirit of the Most High God. He affirmed that neither he nor any of the apostles of Jesus had followed after cunningly devised fables but were eye witnesses to the glory and majesty of God. Nor had he devised a crafty interpretation of the ancient

scripture for a new and exciting way to draw off disciples after himself. The word he spoke was the Word of God which was addressed to those called ‘beloved of God’ and ‘most holy’ (saints).

This was not a doctrine that the logic of Adam could decipher or the reasoning of man could conclude because it was by the faith of God. This faith is a mutual faith of all those who have received ‘like precious faith’ in the common deliverance that the salvation of God had completed for His people. This is a simple faith, which cannot be proven by things seen or tangible, which that is based upon the immutable, singularity of God, for there is “one Lord, one faith and one baptism, one God and Father of all, who is above all, through all and in you all” (Eph.4:5). It is the same faith of every child of God born from above without derivation from the beginning. It is the gift of God wherein the entire family has access “into the grace wherein they stand and rejoice in hope of the glory of God” (Rms. 5:2) and the identical hope wherein the sons of God now “stand fast in one spirit, with one mind, striving together for the faith of the gospel” (Phl. 1:27).

This is not the faith of man for “all men have not faith” (II Thes. 3:2). The Lord taught that if man had faith the size of a grain of mustard seed, he could believe and be healed. He could also perform great deeds in and of himself so much so that nothing should be impossible for man to do (Matt. 17:20). But faith is the gift of God (Eph. 2:8), the evidence of the indwelling of the Spirit (Gal. 5:22) and the testimony of things unseen and the substance of the expectations of the children of Zion (Heb. 11:1). It is not inherent to the nature of Adam, it is not a commodity which he may procure and there is nothing which he may do to earn the favour of this gift from God. The gift of faith, which testifies of Emmanuel (Matt.1:23), is because of the eternal love of the Father for His people, whom He foreknew from the beginning.

This is the faith of the Son of God wherein the children of God live (Hab. 2:4), whereby they have been delivered from the wrath of God (Eph. 2:8) and from which they shall be delivered from the bondage of the corruption of the flesh in the manifestation of the sons of God (Rms. 8:24). This is the gospel of Messiah wherein Saul worshiped Yehovah, which he preached to the nations and which was called heresy.

“So much as is in me is, I am ready to preach the gospel to you that are in Rome also”

The gospel of Christ does not change from location to location or from hearer to hearer. It is as constant from beginning to end as the glory of the immutable God which it proclaims. Cursed be anyone who is given to presume to have the right to take liberties with the good news of Messiah either in the addition of Adamic wisdom for clarity of understanding and poetic commentary or the deletion of one jot or tittle of the testimony

of the sovereign God of the universe. The Word which spoke judgment against the deed of disobedience and forgiveness in the fashioning of the covering of skins in the garden to Adam and Eve is the same yesterday, today and forever, therefore the children of promise are not consumed.

Paul, the servant of Jesus Christ, was obligated and empowered to communicate this same gospel to the Jews, who were seeking a sign, as to the Greeks who desired wisdom (I Cor. 1:22). He was equally in debt to the untamed people of the rough language and harsh life-style which the civilized world could not conquer or control (barbarians), as to the learned, skilled and educated scholars and philosophers who considered the preaching of the cross as foolishness. He was also constrained by the Spirit within to preach the love of God to the ignorant, unlearned people who were either deprived of education or incapable of perception and understanding and he did not change one word. He spoke of the glad tidings of great joy which was unto all people, the Jew first and then the nations, that Messiah had redeemed His people and saved them from their sin. He proclaimed that the types and foreshadows of the law were passed away being fulfilled in all righteousness and that the hand-writing of ordinances were of no effect anymore. The old man was crucified with Christ, old things had passed away and behold, because He was raised again and His people with Him, all things were new. This is the New Jerusalem which John saw adorned as a bride for her Husband (Rev. 21:5).

The gospel is identified first as the power of God (Rms. 1:16). This is the same God who according to the good pleasure of His will, spoke and the worlds came into being. His voice brought forth the light and fashioned the darkness. His purpose separated the light from the darkness and made it so that the darkness could never perceive the light. He manifestly demonstrated the invisible things of God, unto all the world, being understood by the things that are made, even His eternal power and Godhead. This power is all inclusive so that nothing was made, in heaven or in the earth, visible or invisible, whether they be thrones, principalities or powers, except by Him, for Him and through Him. Herein He is the head of all and has the preeminence over all for He is before all things and by Him all things consist (Col. 1:16). There is no room for anything created in the gospel of Messiah for it is the salvation of Yehovah for His people.

This gospel is the revelation of the righteousness of God and that from faith to faith. The Law and the Law-giver are just. There is no respect of persons or actions that could influence the judge. There are no mitigating circumstances as every thought, word and deed are according to the good pleasure of His will. Whatsoever comes to pass is according to His perfect will. He has created the waters of the sea and given them their course and strength while establishing the limits that the proud waves should reach and

no further (Job. 38:11). He has put His will in the hearts of the inhabitants of this world to give the kingdoms of this world unto the beast (Rev. 17:17) whom He created as His servant and whom He leads about with hooks in his jaw (Job 41:1f). The only case law that can be sighted is that it pleased the Father so to do and His work is honourable and glorious as His righteousness endures forever (Ps. 110:3). He has performed all the intents of His heart (Jer. 30:24) and as He has spoken so it has come to pass (Ez. 24:14). His name is faithful and true (Rev. 19:11) and His people live by His faith, thus, He communicates the righteousness of His ways and His love, which is shed abroad in their hearts, by His faith which dwells exclusively in His people (Gal. 2:20).

This righteousness is also the wrath of God which is manifested against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. This truth which is rejected as foolishness is first revealed in His creation which man has dismissed as myth and conjecture. It is also revealed in His power, whereby we live and move and have our being, but which man proclaims as the fruits of the labours of his own hands. This same truth manifested in the knowledge of good and evil which He gave to Adam and all his progeny in the garden (Gen 3:22). Herein God has revealed Himself to all of Adam's race but in knowing Him the natural man does not desire to retain Him in his knowledge. Adam does not glorify Him as God neither is he thankful but rather became worthless in his own understanding and professing himself to be wise, he is manifested a fool. Thus God has given man who is born of woman the desire of his flesh, while sending leanness into his soul and his foolish heart is darkened. Truth is deemed irrelevant, faith is dismissed as myth and superstition and hope is called wishful thinking.

Therefore man is without excuse whether he judges another for insurrection against the type and foreshadows of the law or is of a reprobate mind which changes the glory of the uncorruptible God into the image made like to corruptible man or any other of His creation. God has delivered mankind unto the vileness of their uncleanness through the lusts of their hearts, thereby being made of a willing heart and mind to change the truth of God into a lie. This conduct of Adam is according to his nature. He cannot understand the things of Gods creation, discover His works, find out God by searching or perceive His glory. Thus no man comes unto the Father except he be drawn by the Father unto Himself (John 16:6)

The glory of the gospel is the glory of God which is the light of the New Jerusalem. This glory is of such purity that it appears as the light of a precious stone, even a 'polished' (jasper) stone, as transparent as crystal (Rev. 21:11). There is neither spot nor blemish in this glory, or the precious living stones hewn from that Rock which is Christ, or in the

Beloved. She is the glory of her Husband and she has been granted to be adorned in a garment that is clean and white. The aprons of fig leaves of Adam and the covering of skins which God fashioned for them in the garden have been swallowed up in the wedding garments of the Bride, the righteousness of the saints (19:8) which is the imputed righteousness of Christ. This glory is the building of the city of the New Jerusalem whose walls are salvation and whose gates are praise (Is. 60:18) and whose builder and maker is God. It is the city built by wisdom set upon the seven pillars she has hewn (Pro. 9:1) whose foundation is the 'Anointed salvation of Yehovah' and whose walls are of precious living stones.

This is the tabernacle of Emmanuel with men for they are His people and He is their God. There is no room for a temple made with hands or need of light, candle, sun, moon or stars for the glory of God lighten it and the Lamb is the light thereof (Rev.21:23). Adam has no place here for he is a liar (Ps. 116:11) and his desires are of the things of this world. He is an earthen vessel afore prepared of God for His purpose, which has fashioned him to be broken as the glory of Yehovah shines forth (cp. Judges 7:17f). The refiner's fire of the house of praise and the flame of the house of Joseph has consumed all the residue of Edom/Esau/Adam as the wood, hay and stubble have been consumed (Ob. 17). There is nothing within the tabernacle of Peace that can corrupt, defile or pollute the perfect Holiness of the city of God. No man can set foot there for he is of the earth. No man can sing the praises of His precious name, learn the songs of Zion, number the redeemed of the Lord, stand before His presence, and look upon the book of the Lamb or loosen the seals thereof. Adam is tangible and sensual. He was formed from the dust of the ground and to the dust he shall return for he must die and be poured out like water "spilt upon the ground which cannot be gathered up again" (II Sam. 14:14

God is not a man that He should lie. He is the way, the truth and the life of His body (Jn. 14:6). He teaches His people the truth which has made them free from the bondage of the corruption of the sin of Adam. His Spirit mortifies the deeds of the body and testifies that the sons of God are dead to sin because the seed remains within. They have no confidence in the arm of the flesh nor the strength of man. They loathe themselves for their wicked ways in Adam while they delight after the Law of God after the inward man. Their outward man perishes as the inward man is renewed daily. They have the assurance of the testimony of the Spirit of God as the fullness of the Godhead dwells within them as the anchor of their soul. They have that pure language whereby they speak and call upon the name of Yehovah (Zeph. 3:9) and they walk in the light of the Lord (Rev. 21:24). Nothing can separate them from the eternal love of the Father, no man can pluck them out of His hand and none can make them afraid for He is the Lord God Omnipotent and He reigns over all.

This is the gospel of Messiah. The testimony of His work which He has completed for all His people, is Christ crucified, risen and coming again. This is the comfort and patience of the saints which Saul of Tarsus, the persecutor of the church made apostle to the nations by the power of the Holy Spirit, was not ashamed to speak. He was elect from the foundation of the world, separated from his mother Jerusalem's womb and made partaker of flesh and blood. He was a chosen vessel with a path to walk wherein he excelled in those things which were contrary to the truth of the living God while completely convinced that he was a righteous defender of the truth. But in the fullness of time, God delivered him from this ignorance and reveal Himself in him. The Spirit revealed the gospel of Jesus Christ to him, gave him clarity of thought, discernment of truth and liberty of speech. The Spirit fashioned him so that he was not ashamed of that gospel. Paul knew that his God sets in heaven and rules over the kingdoms of this world; that all the inhabitants of this world are accounted as nothing; that he does according to His will in the army of heaven and among the inhabitants of the earth so that none can stay His hand or say unto Him, what are you doing? He was confident in the testimony of the hope of glory that this was this God of eternity who worked in him both to will and do His good pleasure and that He which had begun this good work would finish it unto the day of Jesus Christ.

He is God and there is no other (Is. 45:22). His Word stands true and has performed all that He has purposed. He has declared those things which have not yet come to pass as though they already have been saying, "My counsel shall stand and I will do all my pleasure; calling the ravenous bird from the east, the man that executeth My counsel from a far country; yea I have spoken, I will also bring it to pass. I have purposed, I will also do it" (46:10ff). He has done all for His Bride upon whom is all His desire; "For Yehovah most high is terrible, He is the great King over all the earth" (Ps. 47:2).

The gospel of God is His love for His Beloved Bride. All who are born from above are not ashamed to give an account of what manner of love the Father has bestowed upon them that they should be called the sons of God.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him for the hour of His judgment is come and worship Him that made heaven and earth and the seas and the fountains of waters" (Rev. 14:6).

Your servant in Christ,
(Elder) Chet Dirkes
February 9, 2014

# Romans 4:3

"Abraham believed God and it was counted unto him for righteousness."

The import of this principle is demonstrated in that the Holy Spirit repeated it three times in the written testimony. Paul makes mention of this to the church at Rome and Galatia and James sets it forth to the twelve tribes scattered abroad. Thus in the mouth of these three witnesses is this precious truth established for our consideration.

The teaching of the Holy Spirit is unto and upon those who have been born from above and endowed with all wisdom and spiritual understanding. Therefore when man attempts to explain his carnal understanding the truth of the scriptures becomes a haze of confusion and conjecture. Adam needs something tangible as proof to his carnal mind of his worth and accomplishments so that he may stand before his maker and extol his diminutive virtue.

Abraham did not believe God in order to become righteous and God did not esteem him thus because of the will or work of the arm of the flesh. God is a jealous God. He does not share His glory with another, especially with the flesh of man, for in His sight no flesh shall glory. Yet the philosophy of Adam insists that the avenue to righteousness is to simply believe God. This venture places the action in the heart and will of man and the reaction in the auspices of God. Thus the Apostle Paul, by the inspiration of the Holy Spirit, wrote to the church of Jesus Christ in errant when he said, "For if Abraham were justified by works, then he has to glory, but not of God". Indeed, if the action originated in Abraham, who according to the good pleasure of his will and by the power of his arm, believed God, then God owes him wages for the work that was performed. If Abraham, being dead in trespasses and sin, were able to raise himself up out of the dust of the bondage of corruption, to present his boon before the throne of God in petition for redress of his condition and make application for righteousness, then he has no need to be delivered and has no part in the deliverer who cane to seek and to save that which was lost. Abraham must then be lifted up to a position above the Most High God for he has accomplished that which God cannot, for God needs the catalyst of belief in order to deliver.

"But we have not so learned Christ"

Belief is the necessary conclusion of the presence of faith. Faith is the fruit of the Spirit that indwells the child of grace. This fruit is nurtured for by the Husbandman of the Vineyard and in the fullness of time, it is manifested in the life of them that believe. Without this faith there can be only a carnal acknowledgment of the superstitions and imaginations of the carnal mind because the natural man cannot receive the things of the Spirit neither can he know them. Thus, since Abraham believed God, who is Spirit and they that worship Him must worship in Spirit and truth, there must have been the presence of the indwelling of the Holy Spirit, thus the fruit of the Spirit and, in the fullness of time and the maturation of the fruit, this manifestation in belief.

This manifestation came, at the time appointed of the Father, when He was pleased to reveal Himself in Abram, while he was in his natural father's house, in the Ur of the Chaldeans. The Word went forth from the mouth of God by the power of His Spirit to a child of grace, separated from the womb of Jerusalem, the mother of the elect, dwelling in an earthen vessel afore prepared unto glory. The time had come for Abram, who had ears to hear because of the life within, and so, when the Word of Yehovah had come forth, he believed God.

He believed without proof of destination, for he went out not knowing where he went (Heb. 11:8). He had the Word of God without tangible evidence of the promise and no map to find this 'promised land'. He went out to a city that had foundations whose builder and maker was God and he was obedient to this calling, by faith.

How came this belief, by proof of logic and persuasion or reward of merit? No, by faith, which is the evidence of things that are unseen and the substance of things hoped for, given by the Father to His children. This hope is not a wishful dream of a better life or future rewards for a job well done. It is an expectation and anticipations of the deliverance from the vanity of the habitation of this dwelling and a manifestation of the sons of God (Rms. 8:19). It is the longing of the strangers and sojourners in a weary land to hear the songs of Zion, to hear and speak the pure language and see the Beloved in the beauty of His Holiness. It is the realization, by the illumination of the Holy Spirit, of the body of this death, the worthlessness of this world and the remembrance of the Father's house. It is the earnest desire to be absent from this body and to be present with the Lord. This is only possible because of the eternal life within and Adam has no part, nor portion nor memorial, for he is of the earth, earthly.

"…accounted unto him for righteousness"

The modern religionists of the persuasions of Adam have devised the notion that this belief was accounted unto Abraham unto righteousness. In other words, Abraham was

either devoid of or deficient in faith until he believed. Therefore all that is necessary to curry favour with God is just believe. Once the novice has conjured up this belief, without the presence of the Spirit or the life within, then they are enabled to receive the provisions of the salvation provision and the Righteous Judge of the Universe will accept their work and forgive them. Then they become the children of God. This is contrary to the testimony of the Holy Spirit.

The accounting toward Abraham was because of righteousness and not unto righteousness. This accounting or reckoning is based upon the reality of the existence of that which is counted. There cannot be a counting or reckoning of something that does not exist and the matter reckoned must be commensurate to the action it produced, therefore his faith is counted to righteousness (4:5).

This reckoning of belief is the imputation of the righteousness of the faith of the Son of God. As He is full of faith so are those who have been born from above and clothed upon in the fine linen pure and white. They do not stand in the skins that God clothed Adam and Eve with for therein is death They are covered in the perfection of the Holiness of God and their sin in Adam has been removed never to be accounted again (Jer. 31:34). Before any action takes place, whether it be obedience in faith unto belief or the performance of the good works whereunto they have been created in Christ Jesus, the children of the ‘bringer of light’ (Aaron), who have been made kings and priests unto God, must be clothed in “the holy linen coat and he shall have on the linen breeches upon his flesh and shall be girded with the linen girdle and with the linen mitre shall he be attired: these are the holy garments” (Lev. 16:4ff). No priest of Yehovah God has ever stood before Him not being clothed upon in ‘“fine linen, pure and white, for the fine linen is the righteousness of the saints” (Rev.19:8). Abraham believed God being clothed in righteousness not to get a new suit of clothing.

Then Aaron took the two he-goats for a sin offering and presented them before Yehovah God. The lot of Yehovah fell to one for the sacrifice of the blood and the other to the sacrifice of imputation and removal. When Aaron had made an end of reconciling the holy, the tabernacle of the congregation and the altar, he laid his hands upon the head of the live goat “and confessed over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat” (16:21). The goat became unclean because of the sin of the people. He who knew no sin became the sin of the people and was taken out of the camp into the uninhabited land. There according to the covenant of God with His elect according to grace, they would never be imputed, reckoned and counted again. The nation of Israel, in type, was accounted righteous by the law and the goat was accounted guilty. Abraham was accounted to

righteousness because his sin was imputed upon the Lamb of God, who knew no sin, took away the sin of His people.

"…because He poured out His soul unto death and He was accounted with the transgressor and He bare the sin of many and made intercession for the transgressors" (Is. 53:12).

The imputation of the sin of His people unto the Lamb of God must be exactly commensurate to the righteousness of God imputed unto the redeemed of the Lamb. Not one sin was omitted from the atoning power of the blood of the goat whom Aaron slew first (Lev. 16:15) and not one sin was forgotten or dismissed from all that was laid upon the authority (head) of the scape-goat, so, all for whom Messiah made the atonement for are covered and every drop of that precious blood satisfied the righteous demands of the Law of God. He entered into that sanctuary not made with hands and made the sacrifice for sin in the end of the world (Heb. 9:26). And then He took and delivered His people from the inability, rebellion and guilt in Adam because He is the only 'timely, ready, fit' man who could complete the law in righteousness.

The man who performed the sanction of the removal of the living goat must be without blemish lest he be unsuitable for the work of the ministry. His sin must be forgiven lest he add to the sin imputed to the goat which would result in an unbalanced account. The sin covered by the blood would not be the same as the sin removed and this is abomination before Yehovah (Pro. 20:10). He fulfilled the requirements of the law of God and was made unclean in his obedience. Therefore he must wash his clothes, bathe his flesh in water before he may come into the camp. He must present himself before the priest, after he returned from completing his assignment. He had to make an open show of his having been obedient in all things and having been cleansed before he could return unto the people. When he did return, the people knew that the law was completely satisfied.

And so, after the Son of Man had become the sin of His people, wherein He cried out on the cross, "My God, My God, why have you forsaken Me?" (for He is "of purer eyes than to behold evil and can not look upon iniquity – Hab. 1:13), and shed His precious blood for the sin of His people, He made an open show of His faithfulness in His resurrection from the dead. He was "declared the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead" and His children "have received grace and apostleship, for obedience to the faith among many nations, for His name sake" (Rms. 1:4).

Abraham did not believe God to become righteous or to have anything added to his righteous account. He believed God because the Lamb of God stands, as it had been slain, from the foundation of the world. His belief was because he is a child of the King who, having ears to hear, heard the Word of God and was obedient to the faith, by the power of God for His name sake. Abraham is the father of the faithful who desire a better country, that is, an heavenly country, wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (Heb. 11:16).

Your servant in Christ,
(Elder) Chet Dirkes
September 1, 2013

## Romans 5:5

> "And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The religious world is repulsed at the idea of being saved by hope because of the inability of Adam to comprehend spiritual matters. The natural man requires assurance that can be investigated, scrutinized and understood in relation to temporal things. In his mind, to hope is a 'feeling that what is wanted will happen' and a 'desire accompanied by expectation'. This then establishes the subject matter of hope, firmly in the wants and desires of the flesh because the natural man is drawn away after the wants and desires of the flesh. Thus much speculation and many conjectures have been hypothesized about heaven, faith and salvation all with the basis in the intellect, passion and expectations of Adam.

Now faith is the evidence of things hoped for and the substance of things unseen. That which can be seen is temporal and appeals to the eyes of natural man. It is of the earth, sensual and finite and therefore cannot be of faith.

Faith is a gift of God that He has not given to all men. Even though man is prone to state what it is he believes in, true faith is the fruit of the indwelling Spirit of God which abides in only His elect according to grace. The production of this fruit is a result of the birth which is from above and this birth is without the influence, participation or will of the natural man. Those who are born of the incorruptible seed are born of the Spirit of God. They are not of this world, not formed from the dust of the ground and not dependent upon the earth for sustenance and security. These have an earnest delight and passionate desire for the things that are from above and they find the earthen vessels that they dwell in, during the time of their habitation, to be antagonistic to them. They find, as the Spirit reveals unto them, that they are subject to a weakness and vanity that is not customary to the land of their ancestry and therefore they groan within themselves, waiting for deliverance. They desire to return home to the house of their Father because the land has no water to quench their thirst, the food is nonsustaining to their souls and the customs and traditions of the people of the land are foreign to them. They are strangers and sojourners in a foreign land and they hope, anticipate with great expectation, their departure from the shores of this present evil generation.

This is not a reward of meritorious conduct on their part or a payment of wages earned that they should return to the house of their Father, it is the right of heritage. This is the inheritance that is unto them because they are the sons of God and of the house of the first born. As the champion and chief head of the house, the eldest Son has gone forth and by the power of His outstretched hand, delivered His people from the house of the one who is stronger then they. He being full of faith above all the house and the one who built the house, vanquished the foes, paid the debt accrued in Adam and became the author and finisher of the faith of His house. He completed the work in complete righteousness and was raised from the dead for the justification of His children. Because of His work, there is no more curse of Adam, no more separation from God due to trespasses and sin and perfect peace with God.

This elder brother is Jesus Christ the Master of all and through Him and His testimony of an absolutely all inclusive finished work, His children have access to the grace wherein they stand. They do not stand by works of righteousness that they may do in the flesh, conjured up by the imaginations and intents of the heart of man and they do not stand by the hopes and desires of Adam. They live, move and breathe in Him who loved them and gave Himself for them. They remember the songs of Zion, their Father’s city

set upon that great and high mountain of God and they long for their return after the time of this habitation is over. They remember the glory of God that was before the world began because they are one with Him and they rejoice in that glory in full anticipation of eternal habitation there.

“I have glorified thee on the earth. I have finished the work which thou gavest to me to do” (John 17:4).

The glory of God is in all of His creation and all that comes to pass if for His glory and honour. Day and night, season after season, declares the glory of the Lord and sings for praise unto the Father and this is evident to all men, yet all men have not faith. The expectation of the child of the King is not produced or maintained by the evidence of the creation of God for these things may be seen and that which is seen is temporal. The evidence of the glory of God in the house of the redeemed is the testimony of the Spirit within from faith to faith, comparing spiritual things with spiritual things. The Spirit of the Most High God speaks peace and comfort to His little children, in that perfect tongue that man cannot hear causing them who have ears to hear, to hear what the Spirit has to say and to rejoice in hope of the glory of God.

This also causes His people to glory in tribulation. This is quite contrary to the natural man and completely illogical to his diminutive mind. The Spirit communicates with His people reminding them (not as though they could ever forget because the Spirit of God cannot forget anything) that they are dwelling in booths as strangers. This world or this earthen vessel is not their home, the carnal man is enmity with God and the people and customs of the land are worthless. “Vanity of vanities, saith the preacher, all is vanity” (Ecc. 12:8). He reminds them that the world does not know the Father and hated the Son. He demonstrates daily how that the logic of man is flawed and the lusts of the flesh lead unto sin and death (Jms 1:15). According to the eternal purpose and by the loving hand of the decree of the Father, according to His perfect will, He chastens His children by bringing upon them, in the flesh, trial and tribulations. These are grievous to the flesh and confusing to the mind but they, with labour, manifest patience for which it is a good thing that a man both hope and quietly wait for deliverance from God (Lam. 3:25f).

This tribulation is not against flesh and blood. It is not warfare against dignitaries, earthly governments or social problems. It is warfare of the inner spiritual man against the vanity of the bondage of the corruption of the flesh, that outward man that perishes daily. It is the wrestling against principalities and powers and spiritual wickedness in high places and every thought that exalts itself against the throne of God. The testimony of this warfare is the manifestation of the sin in the flesh for when there is a desire to do good, evil is present. And when that which is wicked is performed it is not the child of

grace that does the deed but the sin that dwells in the body of this death. Thus the tribulation is, by the love of God, for the good of His people as He reveals the true nature of the flesh during their travels through this weary land.

“And patience, experience and experience hope”

There is no better teacher than experience. The new covenant of God states that man shall no more teach his neighbour saying “Know (perceive, recognize, learn of be acquainted with) the Lord” for they shall all know Me (Jer. 31:34). He said that He would put His Spirit in His people and He would teach them His marvelous ways and cause them to walk according to His statutes and commandments (Ez. 36:27). This experience and the deliverance that accompanies it are common to all of His people in their appointed time. It is the revelation of God in His people, whom He has separated from their mother Jerusalem’s womb and made them partakers of flesh and blood. His hand is upon them from the beginning and there can never be a time when He has not been with them. Even before it pleases Him to reveal Himself to them, they are under the consternation of the conviction of the Spirit within, who has been poured out upon them. This is the common faith and hope that they rejoice in and are not ashamed of and it is because the love of God is poured out, bubbling up and distributed abundantly in their hearts. Not the heart of stone wherein the ministration of death and condemnation dwells, but in the heart of flesh (Ez. 36:26).

“And it shall come to pass afterward, I will pour out My Spirit upon all flesh…” (Joel 2:28).

In the last days, God took on Himself the form of a servant to prepare the way of the Lord. He then came and manifested the redemption of His people in His death and burial and was manifestly declared to be the Son of God when He rose from the grave on the third day. The promise of God had come to pass as He had promised to Abraham, He had performed all things according to the intent of His heart and the mystery of the gospel was ready to be revealed. On the day of the feast of Pentecost, the Spirit of God was indeed manifestly declared to be ‘poured out’ upon every kindred, nation, tribe and tongue as God showed forth His salvation and all flesh saw it together.

At the same time He poured out the cup of the fury of His wrath against all unrighteousness of man. He had concluded all under sin and dead in the trespass of His law. Because of His eternal love for His Beloved, He became the sin of His people and endured the cup of His wrath against Himself. Because of that same love He cannot exonerate the wicked and must judge them and thus the cup of His wrath was poured out by His Spirit against all ungodliness.

This Spirit of God was not in addition to the Spirit by which His children are born from above. He is the same yesterday, today and forever and although at times He is manifested in signs and wonders in the heavens for the edification of His people (Joel 2:29). He can never be different in any way for He is the immutable God. He is the Spirit of life and power, righteousness and justice. He convicts the soul for sin and declares the generation of Jesus Christ. He was poured out in spacious abundance upon His people as His love for His beloved is capriciously distributed in the hearts of the redeemed.

This eternal love of the Father for His children and the Bridegroom for His Bride is manifested to each child individually. When it pleases the Father to reveal Himself in His children as they walk the path of life assigned to them, He makes known both the severity of His perfect law and the just condemnation that is due all who do not live by the same. “For I was alive without the law once, but when the commandments came, sin revived and I died” (Rms. 7:9). He then reveals the testimony of the completed work of His Servant and the evidence of the Spirit within demonstrates faith. Herein the just live by the faith of the One who loved them and gave Himself for them. They love Him because He first loved them (I John 4:19) and they stand, established, firm and sure in the grace of God. Thus they rejoice in the hope of the glory of God and long for their return to their Father’s house.

“This is the appearance of the likeness of the glory of Yehovah” (Ez. 1:28).

The prophet saw the many splendid aspects of the appearance of the Glory of Yehovah in type and one of those aspects was the wheel inside of the wheel, full of eyes, ever turning and always going straight forward. The wheel had no beginning and no ending, was consistent in all His works and saw, knew and did all things according to the good pleasure of His will. The glory of Yehovah imputed faith to Abraham for righteousness and Abraham believed God. He fulfilled all He had promised and when He came in the form of His Elect Servant, He completed the work in righteousness. He then raised Him up in manifestation of His approval and declaration that Jesus is the Son of God with whom He is well pleased. Because of His faith the sin of His people in Adam is forgiven and they stand justified before God having neither spot nor blemish. They are at peace with God who demonstrates His love in the tribulation that they hope not on the things that are seen for these are temporal. He intensifies the warfare as He reveals Himself more and more unto them as they grow in the grace and knowledge of His will. This experience teaches them that no flesh shall ever glory in His sight and they are not ashamed for He has done all things because His desires is upon His Beloved (Song 7:10).

He reveals the sin unto His people that they might loath their wicked ways and abhor the sin that dwells in the body of death. He sounds forth the trumpet of His Word and speaks to the heart of flesh. Herein do the dead hear His voice and live. Then the light of the dawn breaks forth and their health springs forth speedily as the glory of Yehovah is their gathering together. They then call upon Him and He answers His children saying; “Here am I”. He guides them CONTINUALLY and satisfies their soul in the drought and makes their bones fat in the famine. Herein are they like a well watered garden and like a spring of water, whose waters never end (Is. 58:8-11).

This is His Beloved for His Bride is an enclosed garden wherein dwells the fragrant spices, the apple tree, and all manner of trees yielding their fruit in season. She is the place of His rest among the lilies (Song 6:2) and there is nothing that can make Him or His Bride afraid. This wheel begins in the eternity of God, which is the beginning and ends in the Omega as the testimony of a finished work of God. He is Alpha, He is Omega, He is the wheel in the middle of the wheel and He has done all for the love of His people.

Therefore, Beloved of the Lord, consider how it is that all things work together for good to them that love Him, to the called, according to His purpose. He that has begun a good work in His people is able to perform all that He has promised until the day of Jesus Christ when He shall be glorified in each His saints. They are members in particular, each have been assigned a time of their habitations and the limitations thereof, but when He shall appear, they shall not regale to Him what they have done and return their merit unto Him. NO! He shall make known unto them the good works that they were created in Him unto and that they unknowingly performed in the love of the brethren (Matt. 25:40). This love is not encouraged by the flesh of admonished by the words of man for these good works, in Christ Jesus, are not of this world. They are the peaceable fruits of righteousness that are the result of there being the common ancestry of the incorruptible seed, the common experience of deliverance from sin and the faith once delivered unto the saints.

Let the philosophy of Adam speak of love for all mankind and call to mind that all men have not faith and all men are liars. The enemies of Ezra claimed to serve the living God and were desirous to build together with the children of Israel. But Zerub-babel and Jeshua told them; “Ye have nothing to do with us to build the house unto our God, but we OURSELVES together will build unto Yehovah God of Israel” (Ez. 4:3). The enemies of Nehemiah sought a conference in the villages of the plain of Ono, but they sought to do mischief unto the servants of God. He was given to tell the enemies of Israel; “The God of heaven, He will prosper us. Therefore we His servants will arise and

build but ye have no portion, no right nor memorial in Jerusalem" (Neh. 2:20). The house of light is hated of all men for the sake of the Lord Jesus Christ. The love of the brethren is particular and peculiar to those of like precious faith and is given to His people by His Holy Ghost.

"But as touching brotherly love, ye need not that I write unto you for ye yourselves are taught of God to love one another" (I Thes. 4:9).

"We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly and the charity of every one of you all toward each other abounds;" (II Thes. 1:3).

Your servant in Christ,
(Elder) Chet Dirkes
November 3, 2013

## Romans 5:6

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

The presumed ability of man to think, reason and function is a stumbling stone and rock of offense to the natural mind of Adam. This is the strong delusion that God has given to Adam to believe the lie that he is knowledgeable of the Law of God, capable of measuring up to that standard and, empowered by the arm of the flesh, equipped to hit that mark of excellence. This was first expressed in the garden when Adam could not obey the word of God and when his eyes were opened, knowing good and evil, he hid himself from the presence of God. Then he appeared before God wearing his apron of fig leaves and, making accusations against God and excuses for himself, thinking this would be acceptable in His sight.

It is not natural for a person to conclude that they are of no worth (vanity) and incapable of performing the necessary tasks of life. He strives to stand upright and say, ‘Come see my zeal for the Lord’. For this reason, the mind of Adam rebels against the notion of the completed works by the hand of God, the absolute sovereign command and control of all things and his irresistible subservience to the perfect will of God. He cannot comprehend the intricate interweaving of all things together by the Lord and Master, according to the good pleasure of His eternal will, whereby creation exists and the universe and time continue. These things are of the mind and intent of God, who will not share His glory with another, therefore man is delusional to think himself capable to provide for himself, qualified to reason and judge and independent of the need of intercession on his behalf. Thus the wise and prudent of this world conclude that religion is an opiate for the masses and security for the weak-minded and infirmed.

Saul of Tarsus was neither weak, ignorant nor infirmed. He had met, seen and spoken with Messiah on the Damascin road. He had been slain by the commandments of the Law of God and schooled for fourteen years in the wilderness by the Spirit of Yehovah through revelation. He was taught that the cumulative wisdom of this world was foolishness before the throne of God and the simplicity of the gospel of Jesus Christ confounded the wise. He knew by experience that he was carnal, sold under sin and in the bondage to the corruption of the flesh for when he desired to do good, evil was present. And so, the education of the Pharisees in the customs and traditions of the fathers, the delusion of the reasoning of the mind which concluded that the law could be kept and the prosperity and prestige that accompanied this life-style were all equated with the refuse of the sacrifices before God (Ex. 29:14). This left him devoid of any confidence in his ability in the flesh to do anything, least of all measure up to the perfect standard of the Holiness of God. He had the testimony of the finished work of The Anointed Salvation of Yehovah which precluded any works of righteousness which man could conjure up and perform.

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (5:1)

The Lord God Almighty needs no assistance from anyone or anything to perform the great wonders of His works. He purposed, designed and created all things by the power of the Word of His mouth, for, by and through Himself (Col. 1:16). It is only the arrogance of the creature that concludes that God has devised a ‘plan of salvation’, an ‘opportunity’ for the deliverance from sin or an ‘offer’ of eternal life to those who have the mind and heart to ask for and accept His magnanimous generosity. He purposed in Himself, for there is no other God, before the foundation of the world, to deliver His

people from the bondage of the corruption of the flesh, which was in Adam. He alone was mindful of the need for this salvation for He had ordained that sin would enter the world through the disobedience of His creation, Adam. He also predetermined that His people, that incorruptible seed, would be born from above in an appointed time and be made partakers of the same flesh and blood. These earthen vessels being separated from Him in rebellion and sin would be without strength and unacceptable in His sight for He is of purer eyes than to give attention to or consider evil (Hab. 1:13). Thus before Adam was yet formed from the dust of the earth, the Lamb of God stood as He had been slain, the purpose of God stood according to election whereby the shed blood of the Lamb of God adjudicated the just demands of the Law and covered those earthen vessels which were “afore prepared unto glory” (Rms. 9:23). He, the Lamb, was delivered up for the offenses of His people in Adam who had not yet been born, neither having done any good or any evil.

This work was accomplished because of His faithfulness to Himself, His Word and His covenant. Since there is no other god and therefore none greater than He, He swore by Himself. His counsel and His promise are confirmed by an oath, which is according to His nature immutable, that His people, who have fled unto Him, might have strong consolation, laying hold to the hope set before them (Heb.6:17f). Since He cannot deny Himself nor violate His Word (for He is not a man that He should lie – Num. 23:19) or His promise, being commensurate to His being, His Beloved has peace with God by His faith.

He is the “everlasting Father” (Is. 9:6). His seed is eternal and they are one in Him (I Cor. 12:12) and, like Him, they are incorruptible (I Pt. 1:23). They are heirs of that incorruptible inheritance which is reserved for them in heaven and cannot fade away. They are seated in Him in the heavenlies yet they are manifested in time as the seed of Adam. Not that the seed is made known, for the seed is spiritual born from above, but that the existence in Adam is revealed as the seed is made subject to the vanity of the flesh. Then, in the appropriate time, the Father reveals Himself to His sons, that He dwells within them and that He loves them. This act of revelation does not make one a child of the King, it is for the children of the kingdom. It does not justify anyone for only those who have been justified by the cleansing of the shed blood have been made fit to be the tabernacle of the seed and it does not save anyone, for only those who have been delivered from wrath may have peace with God.

Thus, when in the performance of time, the children became partakers of flesh and blood, they stood as enemies of God for they walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the

children of disobedience (Eph. 2:2). They were separated from God in the rebellion and sin of Adam and their conduct and way of life reflected that depravity. None of the seed of Adam sought after righteousness in the flesh nor reverenced God in His Holiness, because they were without understanding, strength or hope. They were enemies with God because their carnal mind was enmity against God. They were sinners because they strove continually to hit the mark and prove their righteousness and they were without reverence because God is Spirit and they that worship Him must worship in Spirit and truth.

“But God commendeth His love toward us, in that while we were yet sinners, Christ died for us” (Rms. 5:8).

There is an appointed time span of the existence in Adam wherein the child, redeemed by the blood of the Lamb, appears ignorant of the presence of God. During this time period, they ‘kick against the pricks’ (Acts 9:5), as the Spirit leads and draws them unto the revelation of truth. This is not an act of obedience wherein favour is obtained from God and rewarded with a gift of merit. It is the manifestation of a dormant period when the seed, sown from above and planted in the corruptible earthen vessel, which has been afore prepared unto this glory, awaits the time appointed of the Father when the life within is revealed.

For some this time period is short and they are enlightened by His grace at an early time of their lives. Others spend an entire lifetime searching the wisdom of the world with all its theologies and philosophies but the course that they all walk is the same. It leads them out of the darkness and into the manifestation of the light. This is because God has commended His love toward His elect according to grace. This commending is an act whereby two are placed together as one and inseparably bound together. This is an act which God alone has the right and the power to perform because Adam is without strength. It is an holy righteous work of God, for “the works of His hands are verity and judgment; all His commandments are sure” (Ps. 111:7), which is enacted because of His love. This love is eternal and nothing can influence or alter it in any way. If His love could be procured by merit then would it change from act to act and be dispensed by the degree of the conduct of the worker. If His love could not be dispensed until an act was performed then it is not an eternal love but rather a respecter of persons and if the demonstration of His love were according to works, then it may be diminished when those deeds fall short of the mark of perfection. Such is not the immutable love of a never changing God.

“Yehovah has appeared unto me of old saying; Truly I have loved you with and eternal love, therefore with loving kindness I have drawn you” (Jer. 31:3). This love of God was

not without an object as it awaited the creation of the universe and man. His love, which is upon His Beloved was in the beginning, before the foundation of the world and the demonstration of that love was that the Lamb stood as He had been slain. Thus God demonstrated His love for His bride before she became partaker of flesh and blood, delivering her from all unrighteousness before sin had entered into the world. Then in the fullness or at the capacity of time, God manifested this wonder as He became made in the likeness of sinful man to deliver His people from the wrath to come. As that prophet foretold by Moses, His Word was spoken and did not return unto Him void but accomplished all that He sent Him forth to perform. “I Yehovah have spoken, it shall come to pass and I will not go back, neither will I spare, neither will I repent, according to thy ways and according to thy doings, shall they judge thee, saith Yehovah God” (Ez. 24:14).

“And Moses said unto the people, Fear not, stand still and see the salvation of Yehovah, which He will shew to you today:” (Ex. 14:13).

The hand of Yehovah God delivered the nation of Israel from the house of bondage by the power of His right hand. This poor and afflicted people were without hope and without strength as they languished in the house of that man which was stronger that they (Jer. 31:11). Yet this deliverance was not a one time event in the progress of time. God delivered the people from being assimilated into the Egyptian society by making them a threat to the welfare of the state (Ex. 1:8). He had made them an abomination to the Egyptian people in that they were herdsman (Gen. 46:34) and delivered them into the preferred land of Goshen (drawing near). In this land they drew nigh unto Egypt but, being in Egypt they were not of Egypt. They drew nigh unto God as He isolated them from the indigenous inhabitants of the land and preserved Himself a people. When the Lord sent Moses to deliver His people from the hand of Pharaoh, He delivered them from the plagues of judgment (Gen. 8:22). When the fullness of time was come and the death messenger was sent forth into the land, the blood was struck on the door posts of the house to cover the chosen of Yehovah and deliver them from the wrath to come (Ex. 12). This was because God had delivered this people from a severe drought four hundred years earlier and removed them from the land of Canaan. These same people were delivered from house of the Syrian Laban (Gen. 30:22), delivered from the anger of Esau (27:41), delivered from the house of the Chaldean (12:1), delivered from the wrath of the deluge (6:8) and delivered from the judgment of God in the garden (3:24). The deliverance of Yehovah God for His people has been continually manifested throughout the annals of time because His love supersedes time. His love is an eternal love without beginning or end and the object of that love is as equally eternal. Yet in the fullness of time God sent forth His son, born of a woman and made under the law that He might

make manifest the fact that His love is ‘standing together’ with His people. Therefore He can never leave nor forsake His Beloved.

Does this make them two distinct entities? No not at all. Adam was created in the image of God, male and female created He them. They were one from the beginning as Christ and His Bride are one. She is bone of His bone and flesh of His flesh, therefore as she became partaker of the sinful flesh of man so He made Himself after the likeness of sinful man. She was not polluted by the corruption of the flesh (cp. Hag. 2:12-14) because He had washed it from all unrighteousness in His blood, which was shed before Adam was created. When He who knew no sin, became the sin of His people, He took the cup of the wrath of God and drank all there was. There is therefore now no condemnation to them that are in Him. He endured the judgment, despised the shame and for the joy set before Him, delivered His people from their sin. This He finished before the foundation of the world (Heb. 4:3) yet it is still being made manifest today.

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Rms 5:11).

Joshua stood before the throne of God bearing the sin of His people (Zech. 3:3). He was the only one who could be clothed in those filthy garments because He knew no sin. When the Righteous Judge saw the travail of His soul, in that He suffered as He endured the contradiction of sin against Himself, He was well pleased. The perfect law of righteousness was satisfied and there was given to Joshua a change of garments. He rebuked Satan on behalf of His people, for those filthy garments were their sins of His people in Adam, and He gloriously manifested the beauty of His Holiness. His blood was accepted as the sacrifice for sin and the iniquity of His people was removed, never to be called into account again (Ps. 103:12). His blood was also the covering for His people which had not yet been born, in Adam, neither had done any good or any evil. This covering identifies them as the house of the Israel of our God, protected and preserved in Christ Jesus. It is the seal upon the forehead of the servants of God (Rev. 7:2) and it delivers them from the ever present and effectual wrath of God.

If these things were not complete before man’s disobedience then should man have died in his sin without hope. But God joined His eternal love for His elect people in an inseparable union in that not only can nothing severe this bond but therein do the children of the King have hope. The Spirit within groans, while in the body of this habitation, in earnest expectation awaiting the deliverance and bears witness Himself, that we are the children of God. They have been delivered from the corruption of the earthen vessel by His blood, they have been delivered from the just wrath of God by His

finished work and they shall be delivered from the body of this death when the time of their habitation is over.

Until that time comes to pass or to be more precise, when this time has been fulfilled and shall be no more, the children have the hope or expectation of glory within. This is the indwelling presence of the fullness of the Godhead which tabernacles in His people. It is the reminder of Jerusalem, the home of their heritage. It is the songs of Zion and praise unto her God and it is that peace that surpasses all understanding. It is that hope that cannot be seen with the eyes of Adam, the song that cannot be heard and the glad tidings of great joy which man calls foolishness;

“And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (5:5).

The circle is complete. He redeemed His people by His blood before the foundation of the world because of His eternal love. That love is bound together with His people. His Spirit dwells within the chosen vessels and gives a constant testimony that they are the Beloved of God. This causes them to wait patiently in expectation of deliverance and manifestation and it this hope by which they are delivered (8:24). This hope of glory, which is Christ in you, is because of the eternal love shed abroad in the hearts of the children of God.

Your servant in Christ,
(Elder) Chet Dirkes
March 16, 2014

# Romans 8:1

> "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the Spirit hath made me free from the law of sin and death."

These words are the summation of the point made by the Apostle concerning the kingdom of God, which is righteousness. The Spirit testifies that the faith of God was put to the account of Abraham who is the father of the faithful. This faith was not earned as a reward for the successful completion of a task or the fulfillment of a commission. If such were true then Abraham had somewhat wherein to boast before God for he indeed was blessed of God. This blessing was not contingent upon any conditions of the children of Adam for all have sinned and come short of the glory of God. This blessing could not have been according to the conduct, demeanor or attitudes of the children of the dust because God is not a respecter of persons and this blessing from God could not be placed upon any who are dead in trespasses and sin for then that which is considered Holy would become unclean by reason of its habitation (Hag. 2:12f). The blessing imputed (put to the account) was not rendered provisionally or with any conditions save that the recipient be born from above; "and therefore it was imputed to him for righteousness". Since then, the kingdom of God be righteousness, then Abraham was of that kingdom.

Now this was not written for his sake alone, that it was put to his account for righteousness, but for us also, to whom it is imputed who have confidence on Him that raised up the 'Salvation of Yehovah' our Lord from the dead. This 'putting to the account' must needs be performed by one who is in absolute control of this faith, must have supreme authority over the imputation and must have a purpose for the transaction. He indeed is the Sovereign of the universe who has dealt to every member of His body a measure of this faith commensurate to His purpose. These having been born from above have been justified by the faith of the Son of God whose name is Faithful and True. He came forth in the fullness of time to manifest the works which were finished before the foundation of the world; to save His people from their sin, raise up all that the Father had given to Him (being chosen in Him from before the foundation of the world) and to declare His generation. These and these alone have peace with God through the finished work of the one anointed by the Spirit to fulfill the law in all righteousness.

And so that the type might stand in Adam, who was a figure of He that should come, the entire race of Adam was condemned in him, separated from God by his act and by that

one act of one man, death reigned over all the seed of Adam. So also by the one act (salvation) of one man (Messiah – found in the likeness of sinful man) justification by faith, righteousness through grace and eternal life is upon all His seed though they inhabit the earthen vessel. Death by sin is upon all the house of the 'terrestrial captivity' (Heldai) who are held captive in the 'confusion by mixing' (Babylon) in Adam. But unto and upon those who are 'known of Yehovah' (Jedaiah) resides the 'bounty and goodness of Yehovah' (Tobijah) in the house of 'those whom Yehovah has healed' (Josiah) son of the 'treasure of Yehovah' (Zephaniah). These have been crowned with brilliance and worth (gold and silver) upon their head, Joshua (the salvation of Yehovah) the son of the High Priest 'the righteous Yehovah' (Josedech) (Zec. 6:10f).

This righteousness is of none other save the righteousness of God by the faith of Jesus Christ who fulfilled the Law in all righteousness. It is the same righteousness yesterday, today and forever. It cannot change for it is the righteousness of the immutable God and it is as holy as He is Holy. It is the wedding garment of fine linen clean and white, that His Bride has been granted to be adorned in and as sin has reigned unto death, even so might grace reign through His righteousness unto eternal life. This is why there is now no condemnation to them that are in Him and there never shall be. His righteousness cannot be earned, it is not a reward for good behavior and nothing committed or omitted by Adam, can tarnish or diminish its perfection. The only condition placed upon His righteousness is that it is exclusively for the children of the Kingdom of God, for His kingdom is righteousness. These then are they which "are in Christ Jesus".

Because this justification through His faith and the peace with God was finished from the foundation of the world, nothing that came after could supersede the finished work. Adam did not hold the 'fate' of the human race in his hands as he made his 'choice' in the garden as he hearkened unto the voice of his wife and did eat. He was ordained to fulfill the purpose of the event which being eternally ordained was that sin might enter into the world and death by sin. The proof of this is found in the two witnesses. The first is the Word of God who declared that "in the day that you eat thereof, ye shall surely die" and the second, which indeed is the first, is that the Lamb of God, which takes away the sin of the world, who was slain and risen from the foundation of the world. As God has spoken all things come to pass and as the Lamb stood victorious over all things from the beginning so all His enemies were under His footstool as He reigns King of King and Lord of Lords.

"…who walk not after the flesh but after the Spirit…"

This is certainly not an addendum to the clause of those who are in Christ Jesus but indeed an identifier of their conversation. The testimony cannot be contradicted by first

stating that “by the deeds of the law there shall no flesh be justified in His sight” and then imposing the condition upon those who are in Christ Jesus to walk after the Spirit. The identifying characteristic of those participants in the New Covenant is that of cause and effect. He removed the heart of stone, which is the condition of the natural heart of Adam even with the long suffering and patience of Yehovah God, and has given His people an heart of flesh. This cannot be an heart of flesh after the flesh and blood of Adam for flesh and blood shall not inherit the Kingdom of God. The heart of man is the heart wherewith God has, from the beginning, demonstrated His power, majesty and might over all things yet, “they have made their hearts an adamant stone, lest they should hear the Law and the Word which Yehovah of hosts has sent in His Spirit by the former prophets. Therefore came a great wrath from Yehovah of hosts” (Zech. 7:12). His New Covenant, which is not like the first which stood in rituals, ceremonies and observances, is not by the might of man, nor by the strength of the arm of the flesh or through the power of the will. He has written His law upon the hearts of His chosen race and His indwelling Spirit causes them to walk not after the flesh but after the Spirit as they keep the commandments of God.

How then is this walk performed, by the natural man? Is this walk then encouraged by the words of man as he judges the conduct of his fellow man and disciplines Adam to conform to the image of the one who is Anointed of God? God forbid! We know that whatsoever is not of faith is sin and that without faith it is impossible to please God. If then this walk be not of faith, then it must be of sin and if of sin which can thwart the will of God and change the course which He has decreed, then sin must be greater than the power of the Almighty. God forbid! They which have the gift of God unto salvation are they which have been chosen in Messiah from the foundation of the world, born of Jerusalem from above, which is the mother of the elect, and have been made partakers of flesh and blood in time. These having the Spirit within, have the testimony of that Spirit, who bears witness with their Spirit that they are the sons of God. Therefore as children of the King, born of that incorruptible seed which cannot sin, they walk by faith by the power of the Spirit keeping the statutes of God not as conditions for obedience but as the manifest witness of the life within.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves, which shew the work of the Law written in their hearts, their conscience also bearing witness and their thoughts the mean while accusing or excusing one another” (Rms. 2:14).

The national (Zionistic) attitude of the people of Israel is that there are children of Jacob and then there are ‘goy’. This group encompasses everyone who is not of the natural

prodigy of Abraham, Isaac and Jacob; but the testimony does not support this position. Rebekah was concerned about the children as they struggled in her womb and she inquired of the Lord as to why it was so with her. His Word to her was that there were two ('goy') nations in her womb and two manner of people which had been separated from the beginning. This separation was not a result of things which she or Isaac had done and it certainly was of no recourse against those who had not yet been born, neither having done any good or any evil. The two groups of people stood as the testimony of God of His election according to grace of His people according to His love and the reprobation of the remainder according to His wrath. The testimony of the men as they grew and developed into manhood was no indication of any goodness in the 'heal holding supplanter' (Jacob) or any wickedness in the 'red hairy one', Esau. On the contrary the more resourceful one and well loved of his father was indeed Esau for he was a man of the field and a cunning hunter.

These two men in Adam do not represent the nature and conduct of the group of people spoken of here but rather speak to the fact that there is a group of people that are under consideration. This group of people is not a select little band of seekers who in some remote location have built a Tabernacle and were/are conducting daily animal sacrifices for their sins. They have not developed feast days, dietary rituals, various washings and tribal designations to mimic the law given unto Moses in Mt. Sinai. That law is the ministration of death which stands not in faith but in handwriting of ordinances. Anyone who is actively, be it mental or physical, engaged in the observance of this, whether they be of the house of Jacob or not, is walking after the flesh and not after the Spirit. If they walk not after the Spirit then they are none of His and the testimony of the Spirit is not upon them. This group of people does not fall under the stereotypical designation of Jew and Gentile for in Christ there is no such designation. And so when a group of people, which have been delivered and are no longer under the bondage and tutelage of the schoolmaster, do by nature those things contained in the law, these must be those of the New Covenant.

This nature that this group operates under is not the nature of Adam for; "as it is written, there is none righteous, no not one. There is none that understands, there is none that seeks after God; they are all gone out of the way, they are all together become unprofitable, there is none that does good, no not one" (Rms. 3:10, Ecc. 7:20). The world is caught in an argument between nature and nurture. Adam has concluded that the outcome of an individual is dictated by the training and education which that one receives in an environment conducive to success and free from social-economical prejudice or cultural bias. Adam cannot conceive how a person could enter this world with their habitation expressly fore-ordained, with every step appointed, every thought,

word and deed so meticulously ordered so that all comes to pass in complete harmony with the sovereign will of the Almighty God. Adam calls this cruel and unfair but this group of people apart from the law, act according to their nature, being born by the Spirit, are not taught of man neither came this understanding to them by the words of man nor the discernment of their Adamic senses.

“For the Law of the Spirit of life in Christ has made me free from the law of sin and death”

How came this liberty from the law of sin and death, by works? If so then man has somewhat wherein to boast, but not before God. How then is it maintained? By regimented obedience to imposed conditions for the procurement of blessings and the granting of carnal boons before God or the daily evaluations of man who can only see that which is temporal and is fading away? Where then is the hope, the testimony and the assurance? Paul said he was alive once when he, under the delusion given him by God for a season, believed himself righteous in the law. But when the true commandments came, that which he found to be life unto him was revealed to be death. He was deceived by the law and slain by the commandments when the Spirit within testified that he was carnal, sold under sin. In this there can be no joy as the outward man perishes daily yet herein is the righteousness of the law revealed in the children of grace. The demands of the law, manifested in the handwriting of ordinances given in the mount, are complete and absolute perfection. Since Adam could not adhere to this principle but rather demonstrated how that all flesh falls short of this perfection, so all men are concluded under sin “for all have sinned and come short of the glory of God”. When the light of the glory of God is manifested to a child of the kingdom of light, then those things wherein they had confidence and the assurance of righteousness become as filthy blood soaked rags in relation to the beauty of His Holiness; only then is this liberty revealed.

As the child grows in the grace and knowledge of His will the light of His presence shines brighter and brighter, then they see the bondage of the corruption of the vanity of the flesh. He has not dealt to babes a full measure of faith nor has His light blinded them, yet as the light is revealed brighter and brighter so is the manifestation of the sin that dwells within them. Then can they say “O wretched man that I am” as the flesh of Adam is understood by the perfection of His righteousness. This proclamation does not come once and then departs for as the path which the pilgrim treads leads him into the valley of the shadow of death he experiences the reality of the body of this death. It is a great comfort to know that in this valley of the shadow of death there could be no shadow if there were no light and so as the children of light walk in this waste howling

wilderness, they indeed are ordained to walk in the light of the Lord into places which have been purposed, according to the love of the Father, to reveal the wickedness of Adam in the weakness and infirmities of the flesh.

“Restore unto me the joy of thy salvation and uphold me with thy free Spirit” (Ps. 51:2).

The joy of the Holy Ghost is in the salvation of Yehovah. If one has not experienced the just demands of the Law and the utter despair of the condemned; “Lord be merciful to me a sinner” (Luke 18:13) then they have no understanding of the joy of thy salvation. David had to walk in the path of adultery, murder and deceit before Nathan came unto him and revealed his sin. This was given (Nathan) to the beloved (David) as the revelation of the bondage of his corruption, his inability to keep the commandments of God and his guilt before the Law of God. He could do nothing to prevent this from happening, he could do nothing to rectify the mater and he could do nothing to restore himself unto that joy. The joy of the Holy Ghost is the daily teaching of the Spirit of the condition of the nature of Adam, the power and majesty of the King and the work He has made from the beginning. Man knows nothing of these things and though he attempts to commend himself before God by works of righteousness which he has done, he simply continues to demonstrate his frailty. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. The Law shows forth our sin in Adam. The Law is written in the heart of flesh and the Spirit causes His children to keep His commandments. The conditions were that he finish His work of the salvation of His people from their sin,

“When Jesus therefore had received the vinegar, He said, ‘IT IS FINISHED’ and He bowed His head and gave up the ghost” (John 19:30).

Therefore now there is no condemnation to them that are in Christ Jesus. Amen.

Your servant in Christ,
(Elder) Chet Dirkes
August 3, 2014

## Romans 8:20

> "For the creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope"

When God fashioned Adam out of the dust of the earth, He made him subject to the parameters of the natural realm. Adam's food was of the herbs of the field, his drink was the waters of the ground and his domain was over the creatures of God's creation. God had fashioned him according to exact designs and specifications according to the good pleasure of His will and 'programmed' him to function according to the intended purpose. Man had no freedom of will to design himself or change any of the nature that was given to him. God gave him what he needed, withheld that which was not necessary and Adam performed exactly as he was programmed, just as The Almighty Creator had ordained. Therefore by nature man functions after the desires for the things of this world for the purpose of maintaining the flesh in his own preservation and the propagation of the species according to the time of his habitation and the limitations established for him.

God set him in a garden that He had prepared for him to meet his needs and to sustain him. God gave him the herbs of the field and the fruit of the trees to eat but forbade him from the fruit of the tree of the knowledge of good and evil (no, not calamity but wickedness). He assigned him a job as He brought the beasts of the creation to him to be named and He gave Adam dominion over all His creation. Man had no freedom of the mind or the will to relocate his habitation, change his lifestyle or refuse the work assignment. His station in life was perfect for this duty. Then God separated the woman from him, thus separating the divine image of God, and gave Adam an helper that was compatible and equitable for the duties that were yet to come. Man did not choose his wife or provide God with the specifications to fashion her. He was given this one who was 'bone of my bone and flesh of my flesh' so that the ordained events must come to pass.

When Adam took of the fruit from the hand of Eve, he ate it freely in that no one forced it down his throat contrary to his will. He wanted the fruit, listened to the voice of his

wife and followed the desires of his appetite in complete disregard for the command of God and in complete obedience to the will of God. By this demonstration of the natural inability to measure up to the standard of the Holiness of God, which is as eternal as the law it pertains to, entered into the world upon all the posterity of Adam and death, the separation from God, by that sin. Therefore all men are subjugated to the lusts of the flesh, the inability to measure up to the standard of the Holiness of God and the separation from His presence. Adam had no freedom of will to refuse to prevent the deception of Eve by the serpent, to ignore the overtures of his wife when she gave it to him to eat or to refuse to perform the deed. And when God dispatched them from the garden He placed man under the obligation of the bondage of eating his bread by the sweat of his brow.

This is the pattern and standard wherein all mankind abides. We eat and are not filled. We drink and are soon thirsty. We sleep and desire the next nights slumber. If any has the freedom of the will to oppose these forces let him refuse to eat, drink, sleep and breathe and let him design the time of his habitation and the freedoms thereof. This is not lofty theology or high minded sentiments to ponder; these are the facts about all who are born after the flesh and were formed from that lump of clay.

But the Master Potter fashion two vessels from that same lump. One is unto honour and glory and the other is unto wrath and destruction. Both are alike in the weaknesses and natural subjugation and from the outward appearances no one could tell them apart anymore than one could identify which five virgins were wise and which were foolish until the end when the light was revealed. Both are also in bondage to their inherent inability obey the commandments of God, walk by faith according to His ways and to love the brethren of the Holy seed. It is only when that seed is born of the Spirit, born from above that the distinction becomes evident. The manifestation is not for the natural man to see and recognize for he cannot receive the things of the Spirit neither can he know them. It is manifested at the time appointed of the Father and testified to by the witness of the Spirit within from faith to faith. This witness identifies the seed as the children of God, mortifies the deeds of the flesh, quickens the mortal body and frees them of the dominion of sin. It also reveals a contradiction of sin against itself and the warfare becomes evident. Though this one has been separated from his mother’s womb by the sanctification of the Spirit, being born anew, yet in the fullness of time the Spirit testifies to the sin within the natural members that wars against the law in their mind.

Many of today’s well meaning religionists have ventured an idea that one can rid themselves from this bondage of corruption by surrendering these sins and vices unto Jesus. This would then give then the victory over sin and enable them to live a victorious

life. But Paul wrote, by the inspiration of the Holy Spirit (and not spirit press) that this subjugation was CAUSED by the same one who gave the subjects of this condition, hope or the earnest expectation. Since hope is something that man cannot see and the substance of faith then the making of the creature (that new creature in Christ Jesus who became partakers of the flesh and blood and the sin of Adam) subject to vanity is the same one who created the vessel that the sons inhabit. God has determined that it is GOOD, RIGHTEOUS and HOLY that His children be made subject to the worthlessness of the things of this world, the lusts of the flesh, the pride of life and the lust of the eyes, while never being tainted by it, no not even to the smell of the smoke form that fiery furnace, that His children shall live by the evidence of that which cannot be seen and be sustained in the expectation of the glorious liberty which shall be revealed.

The worlds religion is identified by the logic and reasoning of man. Freedom of mind and will gives man the ability to set forth the works and accomplishments of his hands so that he may appease his rendition of God and impress him with his works. This humiliation of the children by the perfect will of God is opposed by religion and cast aside as being archaic and abusive to the intelligence of man. Yet the Spirit reveals that it is necessary and profitable for the creature as he waits for the manifestation of the sons of God, for when He shall appear, we shall be like Him. This earnest expectation is essential to the children of God and it is for good because we know that ALL THINGS work together for good to them that love God, to the called according to His purpose.

So then dear brethren, whatsoever state you are in is for GOOD as ordained of the Father. It is He who knows the His plan, His ways and his purpose and He works all things after that same purpose. The condition we find ourselves in is not pleasant or glorious or comfortable but it is the place that the Father has assigned for us to be in and as Adam could not change his station neither can we for we are saved by that earnest expectation which cannot be without the affliction of the subjection to the weakness and vanity of the flesh.

Your servant in Christ,
(Elder) Chet Dirkes
November 6, 2011

## Romans 8:28

> "And we know that all things work together for good to the m that love God, to them that are called according to His purpose."

Many will recite this verse and conclude that all things means everything that ever comes to pass and they would be correct. Nothing in creation just 'happens' for all come to pass according to the will of God, through the power of that will to accomplish the purpose for which it was created. Since the purpose of God is in Him and He created all things for Him then the power of that will must be through Him to the praise of Him and nothing may be outside this realm or escape its domain. Yet Paul uses this phrase 'all thing' in a context that is specific to show that these things which he is speaking of work together in harmony to the purpose of God.

He begins with the conflict between the law in His mind and the law in his members. These laws are axioms of the two natures as neither will capitulate to the other for they stand diametrically opposed to each other. The law in the members cannot understand the law of the inner man and the law of the inner man that delights in the law of God cannot be polluted by the corruption of the natural man. Thus Paul is brought tot he doleful conclusion that he is a wretched man in need of deliverance from the body of this death and that he cannot accomplish this on his own. And at the same time he is made thankful to God and to rejoice that the deliverance is through the Anointed Salvation of Jehovah who is Lord over all.

This experience cannot happen to one who has not been born from above. The one who is born from above must have been IN the Anointed Deliverer of Jehovah, loved with an everlasting love by the Master, sanctified by the Spirit to be preserved and given to the Son by the Father to be redeemed, washed, quickened and raised again. Unto this one there can be no condemnation because he was IN Christ Jesus as He became the sin of His people and delivered them from their sin. This unity is vital, essential and eternal. And unto those who meet this qualification and privilege, a law has been given of the Spirit which causes them to walk, not after the flesh to fulfill the lusts and desires thereof, but to walk after the statutes and commandments of God. These have had the heart of stone removed and the heart of flesh inserted with the laws of God written upon it and God has given His Spirit to them which causes them to walk therein. Again this is

not open to the public and ‘who-so-ever wills’ but is reserved for the elect according to grace. The conflict within is the proof of the presence of the Spirit of life.

He then expands upon this conflict by saying that the endeavours of the flesh to gain favour with God are futile since by the deeds of the law no flesh can be justified. Anyone who has their attention upon the things of this world does not have the Spirit f God dwelling within and therefore they walk after the flesh. They cannot please God, measure up to the standard of His Holiness or overcome the things of the flesh because to be carnally minded is death. Yet the child of grace, being born from above and having the Spirit of life in him, walks by that same Spirit which quickens the mortal body and mortifies the deeds of the flesh making the child free from the bondage of fear. These things are not displayed outwardly for the world to see and they cannot be discerned with the nature eye either, for the Spirit cries out, the Spirit makes intercession before the throne having the mind of God and the Spirit bears witness with our Spirit that we are the children of God. “Beloved now are we the sons of God”

This Spirit is the spirit of adoption wherein the true child of grace will be changed at the end of the time of their habitation to be like the Son Himself. It applies only to those who are one with Him because they are of the house of the firstborn. Because of this privilege they are heirs of God and joint heirs with His Anointed One but they must first suffer with Him that they may be glorified with Him. This adoption is for those who are the sons of God who inhabit earthen vessels which were afore prepared unto glory and which shall be changed to be like unto the “Son”. He is the express image of God and the fullness of the Godhead dwelt in Him bodily. The child inhabits a vessel of clay in which the fullness of the Godhead dwells but now groans together in pain awaiting the time of deliverance from the body of this death and to be fashioned as He is. This is the adoption, the redemption of our bodies.

And what does this all add up to? Paul said that he had done the math and had counted up the sum of the matter and his conclusion was that the sufferings of this present time were not worthy to be compared with the glory that shall be revealed in the child of the King. All of the struggles, the trials and tribulations and all of the conflicts within pale in comparison to the time when the tabernacle of this dwelling is dissolved and the child stands before the throne clothed upon in incorruption and immortality completely conformed to the image of the Son of God.

“But it doth not yet appear what we shall be” These things are not revealed to the natural man and the wisdom and beauty of them are discerned in the natural realm. God has revealed these things from faith to faith and thereby is the child saved by hope. Not some kind of wishful thinking and lofty desire but the assurance that because of the

faithfulness of the Redeemer and His finished work, all those whom the Father gave to Him in eternity shall come forth in Him not by any work which may be done or must needs yet be done, but because of “Christ IN you, the hope of glory”. These things are not tangible, visual or tactile as they are not of this world and likewise is the intercession of the Spirit who helps our necessary infirmities with groanings that cannot be uttered because He has the mind of God being One with Him. The One who knows the purpose of God and performs all according to the power of that will and searches the hearts prays for His children before the throne of grace in ways which NO MAN could ever do.

Now Paul says, “And we know that all (these) things work together for good to them that love God”.

Each and every one whom He is intimate with, as intimate as an husband and wife who are no more twain but ONE FLESH, before the foundation of the world, He established all these things as necessary and good unto the pre-established conclusion (destination), that they be conformed to the image of His Son. And unto each one of these He calls with the voice of the King, wherein there is power, and each responds because “another man’s voice they shall not hear”. He also has justified them by the finished work of the faithful Son and glorified them with the same glory that the Godhead has (John 17:22). Hence the vessel afore prepared unto glory, received that glory when the Son gave them the glory which He had with the Father before the world began.

“What shall we say then to these things?”

The conclusion of the matter is that God has performed all according to His will and for the good of His elect seed, according to His purpose that He purposed in Himself. So, SINCE God be for His people, who can be against His people? Herein is the peace and patience of the saints.

Your servant in Christ,
(Elder) Chet Dirkes
August 7, 2011

# Romans 8:29

> "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren."

There can never be any question about the extent of the knowledge of God. The fact that He is God demands that there be a superior knowledge and understanding high above that which He has created. Those things which He has created all have a beginning and a designated end, thus they and their attributes are finite. This finite nature is incapable of the concept of an infinite being who alone inhabits eternity. The vastness of the greatness of His power and the extent of His knowledge are unimaginable to the natural mind and so, after this limitation, man attempt to study God.

The philosophies and theologies of Adam, being endowed by the Creator with this restriction of intellect, proceed from this flawed premise to develop systematic explanations of God and His ways. Men have accrued many years of intensive study and deep consideration to obtain certifications and degrees in the study of God. These like the Pharisees of old, desire to be heard for their much speaking as they give their opinions of what God is, what He has done and who they think He should be. This becomes very evident when the subject of predestination is discussed in the sacred lecture halls of Dust University where the limitations of man are applied to God. These discussions are pregnant with the speculative accessions of the nature of eternity, the characteristics of God and a convoluted presumption of what is fair. Since Adam has no point of reference concerning eternity he shrouds the subject in illusive conjecture in such a repetitive manner that soon it is accepted as fact; from here he presents his systematic theology for all to gaze at and wonder.

The wisdom of the Spirit is the understanding of the number of man (Rev.13:18). Just like the friends of Job, the theology of Adam is proclaimed with great authority and carnal logic as it impugns the integrity of Yehovah of Hosts in arrogant speculation, the first of which is to make God a man. Here He may be judged according to a standard that is common and evaluated through traditions and customs which are manifested in ritual and ceremonies. Because of the assumption that the nature of God is limited then it can be asserted that He thinks like a man. If He thinks like a man then He could not see or know a matter before it came to pass and so, the 'before knowledge' of God is explained as His looking ahead into time and, seeing those things which would come to

pass, made His plans accordingly. Upon obtaining this information, it is purported that God chose the people to properly fit these events so that all things could work together and thus the decrees of the Almighty are predicated upon the events of man; such is abominable before the throne of God.

The infinite sovereignty of the Almighty God has, from the beginning, decreed all things to come to pass according to the eternal purpose which He purposed in Himself and which He enacted by the power of His will. These events, without exception, were and are performed by Him, for Him and through Him that the glory be of God and not of man. Adam was created as a participant in the design of God not as the controller of time and events. Each and every son of Adam was created in him, for he was created having his seed in him, and the time of the habitation of their dwelling was fixed before Adam was formed from the dust of the earth. This time of habitation was not a reaction to the events of the time period nor in hope that the creature might alter the events and produce an outcome contrary to that which is determined. All elements of the 'before knowledge' of God are irrevocably established, fixed fast and sure by the sovereign will of God so that nothing comes to pass but what He has already decreed that it should be as it has unfolded. Time has nothing to do with the foreknowledge of God except to explain to feeble man that before time was, God has already planned, purposed, decreed and empowered all things and thus it is called 'before knowledge'. But lest this treatise seem cold and indifferent, there appears much more to this subject than just the foreknowledge of things.

"For being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works but of Him that calls, it was said unto her, Jacob have I loved and Esau have I hated" (Rms. 911).

The purpose of God in this particular time sequence involved the manifestation of the two sons of Isaac and the declaration of their standing in Him. If His love for Jacob or His hatred of Esau was not eternal, then there was a time when God was either neutral to both or had some other feelings about them. This, were it true, would infer that there was a time when, according to action or some external influence, God changed. This would then demand that the God who said that He never changes, had indeed changed. It would also demand that the One whose name is Yehovah, the self-sufficient, self-contained Creator of heaven and earth is indeed not self-sufficient for an outside influence caused Him to alter His original feeling toward one or both of these boys who had not yet been born. This external influence, according to this hypothesis, could not be the God of the scriptures, but must indeed be a force outside of the created cosmos with a magnitude far superior than that which is called God. Thus 'God' becomes a god who, like man, is a

liar and subject to influences beyond his control. His word is tainted, his promise unsure and the vile corrupt children of Jacob stand every moment of each day in the fear of failure and consumption because of the weakness of this god.

Thanks be unto His precious name that the children of the kingdom have not so been taught of His Spirit concerning Yehovah our God. He is the master of all things and the people that perform them. He has meticulously fashioned each hair of every thread of the fabric of His creation commensurate to His purpose. He has established the time of their habitation wherein they are revealed to perform that which they have been before outfitted to accomplish so that there is neither spot nor blemish in the perfect tapestry. He has empowered all things sufficiently to come to pass precisely as He has ordained and all this is for His Beloved, whom He personally and eternally knows.

God created this world and the universe wherein it hangs for His Beloved (Song 7:10).

His eternal unity with His Beloved is manifested in the creation of Adam who was formed having his bride in him. God said that He created man in His image, male and female created He them, and so, since all things are created by Him, for Him and through Him then He created all things for His Beloved Bride in Him. She is One in Him and since He cannot deny Himself and so she can neither deny herself nor Him. As God created Adam having Bride and seed in him, so the image of God is revealed in all that He created (Rms. 1:19).

This is the incorruptible seed which is born from above as the children become partakers of flesh and blood, each in their times appointed of the Father. This seed is Holy and righteous before God and because it is the seed of God, the children cannot sin because His seed remains in them (I John 3:9). Yet in the body of Adam all have sinned and come short of the glory of God, “wherefore, as by one man sin entered into the world and death by sin, so death passed upon all men for all have sinned” (Rms. 5:12). Could this Holy seed be a partaker of that which is unclean by reason of death? God forbid! If one be unclean by reason of the dead body and the holy flesh come in contact with that, shall it be unclean? “It shall be unclean” (Hag. 2:13). So God afore prepared certain vessels, formed from the same lump of clay of the dust of the earth (dust of the earth + born of water = clay), for the express purpose of receiving that which cannot be corrupted. He purposed in Himself that those created in the Anointed Salvation of Yehovah must first have their vessels cleansed and that by the act of the Lamb which stood as He had been slain from the foundation of the world.

“Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ” (I Pt. 1:2).

The ‘before knowledge’ of God designated that those of the election according to grace, whom He has loved with eternal love, have been set apart by His Spirit unto obedience. He has purposed in Himself and by the power of His will causes the obedience of His children in keeping His Law. There is no possibility of failing or falling short of perfect obedience because the seed is incorruptible, hewn from the Great Rock, which is Messiah. The intimacy of this ‘before knowledge’ is based upon seed not deed and as the seed become partakers of the flesh, they are consecrated in the flesh unto perfect obedience. Not that Adam is now able to measure up to the perfection of the holiness of God for he is still the body of this death. He is dust and to the dust he shall return, yet the earthen vessel, the tabernacle of the Holy Ghost, has been ‘set apart’ and consecrated by the ‘sprinkling of the blood of Christ’.

The sprinkling of the blood of the Lamb slain from the foundation of the world and manifested in the fullness of time is not a result of the action of Adam in the garden. It is the judgment of God upon the sin that had not yet been committed whereby no flesh should glory in His sight. He purposed and enacted this judgment upon the Lamb for the sin of His people in the same purpose which concluded Jacob in eternal love. The eternal judgment upon the wicked and Esau in eternal hatred was also enacted and concluded. These passions of God are based solely on who these two are and not on what they had, could or ever shall do.

One of these, Esau, is of the seed which was created wicked in the serpent; “Ye are your father the Devil and the lusts of your father will you do” (John 8:44). Unto these is fashioned of the lump of clay called Adam, a vessel fitted for destruction. These are the wicked which are created and reserved unto judgment (II Pt. 2:9). They have been assigned times and boundaries of their habitation (Acts 17:26), their minds are filled with the things of this world so that they cannot find God by searching (Ecc. 3:11) and they walk a path established exclusively for them as they are “estranged from the womb, they go astray as soon as they are born speaking lies” (Ps. 58:3). Each of this innumerable host of Megiddo (place of crowds) walks the broad path which leads to destruction and every event which comes to pass in their lifetimes is under the sovereign command and pre-ordained will of Almighty God, who by the same power has before knowledge of “them that are sanctified by God the Father and preserved in Jesus Christ” (Jude 1).

Jacob, with all his antics as he lived up to his name “supplanter”, could do nothing to enhance or diminish the eternal love wherein God loved him. His vessel was ordained of old to be the habitation of the seed born from above and he was consecrated for the labours he was assigned. This consecration did not make Adam any better for in him,

that is in the Adamic being called Jacob, still dwelt no good. Therefore he was drawn away after the needs and desires of the flesh and his antics demonstrated nothing but a carnal nature. Thus this setting apart unto obedience by the Spirit of God was not because of what Jacob had done but unto what Jacob was called to perform.

When Moses was called up into the mount, God instructed him in the manner in which the Tabernacle was to be constructed; “According to all that I shew thee, the pattern of the Tabernacle pf all the instruments thereof, even so shall ye make” (Ex. 25:9). God then empowered chosen men with the wisdom, ability and desire to do all that He had commanded; “The wrought Bezaleel (in the shadow of God) and Aholiab (my father’s tent) and every wise hearted man, in whom Yehovah put wisdom and understanding to know how to do the work for the service of the sanctuary, according to all that Yehovah had commanded” (36:1). Thus was the Tabernacle constructed and furnished according as He had caused His chosen people to be willing to do and to perform.

Then God instructed Moses as to the workings of the Tabernacle beginning with the men who should work in the tabernacle. Aaron (the bringer of light) was chosen of the tribe of Levi (joined) and set apart for the work. His seed in him was designated for this work from generation to generation. They were all provided with garments specifically prepared for this work and under the penalty of death, they must be so adorned in the work; “and this is the thing that you shall do unto them to hallow them to minister unto Me in the priest’s office:” (29:1). Before these men could perform the work assigned unto them and be obedient to the commandments of God they must be hallowed or consecrated, dedicated, set apart (Heb. – ‘qedash’) which was exemplified by the sprinkling of the blood of animals. First these sons of Levi, brought forth a sacrifice for their sin and after laying hands upon the bullock, signifying the imputation of sin unto the animal, they killed it at the door of the Tabernacle. Then the blood of the slain sacrifice for sin was placed upon the horns of the altar and the remainder was poured out beside the bottom of the altar. Then a ram was taken and after the imputation of hands by the sons of Aaron, it was slain and the blood was sprinkled round about upon the altar. Then another ram was slain and the blood was put upon the tip of the right ear of Aaron and his sons, upon the thumb of the right hand and upon the great toe of their right foot and sprinkled the blood upon the altar round about. “And you shall take the blood that is upon the altar and of the anointing oil and sprinkle it upon Aaron and upon his garments and upon the garments of his sons with him and he shall be hallowed and his garments and this sons and his sons; garments with him” (Ex. 29:21). They could not do the work of the sanctuary unless they were of the joined seed (Levi), the house of the ‘bringer of light’(Aaron), adorned in garments afore specifically prepared for them and hallowed by the sprinkling of the blood of the noble strength (ram).

The subject of the sprinkling of the blood as seen in the types is the illustration of the consecration of all that pertains to the work that Yehovah has assigned to His people. The fulfillment of that type is the work which the children have been created in Christ Jesus unto as “they that are far off shall come and build in the temple of Yehovah and ye shall know that Yehovah of Hosts has sent Me unto you” (Zech. 6:15). They are of the eternally joined seed in the singularity of the Godhead. They are of the generation of the Light of the world and they, through the sanctification of the Spirit unto obedience, have been sprinkled with the shed blood of the Lamb of God who delivered His people from their sin.

“…to be conformed to the image of His Son that He might be the firstborn of many brethren”

The generation of Jesus Christ is the general assembly of the called out assembly of the firstborn (Heb. 12:23). As He has made Himself of no reputation and took upon Himself the form of the servant so all His brethren are servants of Yehovah and of each member of the pasture also known as their neighbours. The predestination of the consecrated of the elect according to grace is not simply of the ‘whom’ but also of the ‘what’. Each one of His brethren has been before ordained to be the servants of the most high and to endure the contradiction of sin against themselves. They shall all be hated of all men for His name sake and they shall experience trials and tribulations which cause them to despise the flesh and, groaning within, to long for the manifestation of the Sons of God. They walk through this waste howling wilderness in which there is a drought, not of want of bread or thirst of water, but of hearing the Word of God, by the faith of the Son of God. They run with patience the race that is set before them looking unto Jesus the author and finisher of their faith and they pray by the Spirit with groanings and utterances which cannot be heard, “Thy will be done”.

God has assigned to each of His children during the time of their habitation the work of the ministry of reconciliation. Not that they would go out and attempt to reconcile the world at large or Adam individually unto God. God has reconciled the world unto Himself in that all who are born anew by the power of the Spirit have been reconciled to Him in the Anointed One who came forth having His reward with Him and His work before Him (Is 40:10). He fulfilled the Law in all righteousness and became the sin of Adam in His people that their iniquity should be forgiven, their trespasses absolved and their sin removed as far as the east is from the west. All whom God knew before man was created, before the clock of time began to tick and before sin entered into the world through Adam’s transgression have been completely established firm and sure with all necessary elements synchronized and harmonized in the eternal will of God.

He has ordained the rising up and the falling down. He directs each step along the path He has assigned and He has hedged in the way with hewn stone (Lam. 3:9) that the traveler may not go astray. He has placed His servants in the station of life appropriate unto their needs and congruent to the labours they have been assigned unto. He has not laid upon them a yoke that cannot be born for He is their strength and present help in the time of need. He has not called them a labour that they are not properly equipped to perform and since He never leaves them nor forsakes them, it is God who works in them both to will and do His good pleasure (Phl. 2:13).

The word ‘absolute’ need not be attached to actions such as these for nothing less that the all inclusive, all encompassing and all fulfilling will of God is done in the earth as it is in the heavens. None may stay His hand or say unto Him, “What are you doing”. His Word is sure and His counsel stands without coercion, duress or influence as He speaks and it has come to pass. He is not a respecter of persons nor does He react to either the so called good that one may do or the evil which is always present in Adam.

“Therefore brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle. Now out Lord Jesus Christ Himself, and God even our Father which has loved us and has given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work” (II Thes. 2:15).

The generation of Jesus Christ, the house of the redeemed of the Israel of our God is named Priests of Yehovah (Is. 61:6). He has made them kings and priest unto God the Father (Rev. 1:6) not by the blood of bulls and goats but with His precious blood which He shed before the foundation of the world and made manifest in the end of the world (Heb. 9:10ff). It is by the power of His will according to His great love, wherewith He has loved us, that the children should both serve and build in the Temple of the Lord. Herein have they been predestined to be conformed to His image and when He shall appear unto those who look for Him a second time without sin unto salvation (Heb. 9:28), then shall they put off the tabernacle of this dwelling and being clothed with the tabernacle not made with hands, eternal in the heavens, they shall be like Him.

Your servant in Christ,
(Elder) Chet Dirkes
September 7, 2014

## Romans 8:37-39

> "Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor heights nor depths nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The list that Paul gives is filled with many discussions about our existence here on this earth. The cycle of life, the influences and possibilities (as we see them) with all the fears and doubts that accompany them can all be combined into the last phrase of the list, "or any other creature". It is good to note that the list of death, life, angels, principalities and powers as well as those things which have not yet come to pass in the course of time are included in the realm of creation for Paul writes "any OTHER creature". Which means that there is nothing that has been created that can come between the child of grace, who is in Christ Jesus and the love of the Father. It does not speak to one who has recently gotten into Jesus and became a member of His household. It says nothing about the convert who has decided to surrender all unto Him and take Him as his Lord and Savior and there is no mention of all those who will believe in the time to come but rather it speaks of those who occupy the position of being IN the Anointed Son of God. Now if someone could present from their 'Trinitarian' ideology how that there is a difference between the Father and the Son and the Spirit then we may conclude that the nature of the Son of God might not be as eternal as the Father. We may then surmise that the one who is in Messiah was not in Him from all eternity. BUT since there is no difference in the Godhead, since they conduct in unisonous, proceeding from a singularity of purpose and uninfluenced will without any interference or coercion, yea, because Jehovah the Lord our God is One, the eternal nature of the Son is exact to that of the Father and the Spirit. Therefore whosoever is in Messiah was and is in the Father and the Spirit and has been there for all eternity. This is how the Father's love is spoken of as being an eternal love for it was affixed upon His people, before the foundations of the building of creation was even laid. Before time had been set in motion and before the

creation was started, that Holy and incorruptible seed, called children, were in Christ Jesus their Lord.

Therefore nothing that has been created could possibly come between this eternal love. And not only the first creation, wherein the dry land was separated from the waters and Adam was formed from the dust of the earth, but also that created being who was ‘“perfect in thy ways from the day that thou wast created till iniquity was found in thee”. Even that crooked piercing serpent, called Leviathan, was created by the hand of God for His purpose and was called good yet in all his wisdom (which is greater than Daniel), with all his riches (which were obtained by the understanding that God created him with) and the traffic of those riches, this ‘prince of the rock (Tyrus) who is also known as the ‘prince of the power of the air’ and the ‘god of this world’ cannot undo, erase or alter the eternal will of God. Yea rather, he fulfills the will of God. He was created crooked according to the good pleasure of God’s will, he answers to the beckoning call and serves the children of the King as he ‘sifts them as wheat’ or persists as a ‘thorn in the flesh’ and he is led about with a barbed hook in his nose in covenant with God as His servant forever (Job 41). This is how and why he was created by God, through Go and for God and he can do nothing that would interfere with the eternal love of the Father for His children.

Messiah is Alpha and Omega. All time is contained in Him and functions at His command, so, in that beginning ( or better in Himself), when He created the heavens and the earth, He had already loved His people, predestined them to be conform to His risen, glorified image, created them unto good works, set hem apart and preserved them in the Spirit and chosen His people to be Holy and without blame before Him in love by the adoption, whereby they should be changed to be made like unto the Son, to the praise of the glory of His grace, wherein He has made them accepted in the beloved. These ‘new buildings’ (II Cor. 5:17) are not according to the first building of flesh and blood but are eternal in the heavens and have not been made by hands. They are incorruptible and undefiled and they cannot fade away. Therefore the man who is IN CHRIST JESUS is a new building, fitly framed together, growing up to an holy habitation of our God. This is what John saw in the Revelation of Jesus Christ as Emmanuel is personified for “Behold the tabernacle of God is with men”. Just any man? No, it can not be. It must be for those who are in Christ Jesus who have been born from above in that earthen vessel afore prepared unto glory, washed by the blood of the Lamb, cleansed from all unrighteousness and wherein dwells the fullness of the Godhead; “What know ye not that your body is the temple of the Holy Spirit”. So if the Spirit of the Most High dwells within, the Father abides in you and the Son tabernacles within, can anything of this creation, present or to come, separate you from that love which calls you sons of God?

“Beloved, behold what manner of love the Father has bestowed upon us that we should be called the sons of God” (I John 3:1).

But Paul does not leave it there for he says that in all these things we are MORE than conquerors through Him that loved us. Messiah has gone forth on that white horse with the power of God, that two edged sword, proceeding from His mouth (for He is the Word); He has gone forth conquering and to conquer and He is now seated at the right hand of the Father with all His enemies under His footstool. He is not calling for His sheep to don the armor for warfare and march forth to vanquish the foe, for the accuser of the brethren is cast forth. He is not soliciting the arm of the flesh to surrender all unto Him, suppress the enemy and champion the cause for He has overcome. His army went forth with Him and Jehovah fought for His people and upon His vesture and upon His thigh is the name written, “King of Kings and Lord of Lords”. he does not need the help of anyone for He is all mighty. He asks no ones advice for He is Omniscience and He is not surprised as event unfurl for He in His Sovereign Immutable will has already called those things completed which have not yet come to pass. He is God and there is no other. He cannot deny Himself and therefore even He could not separate Himself from His seed, His people, His chosen generation, that royal priesthood, His bride. As he has overcome so She overcomes this world, even by the faith of Him who loved us and gave Himself for us.

May the Spirit grant a moment of rest from the confusion of this world in contemplation of Truth.

Your servant in Christ,
(Elder) Chet Dirkes
August 21, 2011

# Romans 9:14

"What shall we say then, is there unrighteousness with God? God forbid."

The mere idea that there could be any blemish upon the name and work of God is unthinkable yet many call this the necessary conclusion of the doctrine of the election according to grace. The idea that God has, before the foundation of the world, eternally decreed, willed and enacted the election of a remnant and has bestowed upon them His love, mercy and grace, infuriates the majority of religious minded people. Yet Paul has stated, by the inspiration of the Holy Spirit that before the birth of Jacob and Esau and before either had performed or even intended to perform any act of good or evil, that God had fixed His love upon Jacob and His hatred upon Esau. And not only this but He had blessed Jacob, with all spiritual blessings in the heavenlies and had hardened the heart of Esau against Himself. This is where the accusation of injustice arises.

Not to many people will cast forth this anathema against God for His love and mercy towards Jacob. There is not to much commentary that speaks to the fact that God has delivered Jacob even though he did not want it, seek it or ask for it, but the same cannot be said for the opinions about Esau. God, as is falsely concluded, has condemned Esau without even giving him a chance to seek the forgiveness of God and solicit His mercy and this is normally followed with the hypothetical question that begs forth, 'You mean to say that God would not save Esau even if he asked for it?'. Herein the conclusion of injustice is cast forth, not against God directly, but against the doctrine of the sovereignty of God.

Let it be firmly established and concluded that there can be no injustice with God. His righteousness is the same as His truth, His Holiness and His purity. If there were one iota of blemish in any area of His Holiness then He would not be Holy. Just as Jesus told the leaders of Israel, if you offend in the smallest of points you do violate the entire Law of God. All the works of God are justice and truth, His name is Faithful and True and He is the Way the Truth and the Life. He could no more violate His perfection and Holiness than He could deny Himself. His will is as eternal as He is and the power of that will is what causes all things whatsoever to come to pass. His love is eternal and is settled in the covenant of the Godhead upon all his chosen people for their deliverance, redemption, cleansing and resurrection. His Law is eternal and pure and the violation of it is called sin. All who have been born of Adam are guilty of sin in Adam and Adam is guilty of the commission of sin as ordained of God. God created all things according to His purpose which He purposed in Himself. He created all things for Himself and

properly equipped each passive participant of the creation to accurately and completely perform exactly what was assigned unto them. He set each member of the created family in a proper habitation and assigned a station in life for them, a labour to occupy them and a course for them to walk. Then he empowered each one to complete every jot and tittle that was assigned unto them without any possibility of failure, thus causing them, both Jacob and Esau, to walk according to the good pleasure of His will.

To the one He prepared a vessel of clay that was suitable to house the wicked seed of Satan which He had created and reserved unto the day of destruction. This vessel was outfitted to be destroyed. He established the ways of these wicked ones to go forth from the womb speaking lies. He made their feet swift to shed blood, made them delight in the vanities of this world and delivered them over to a reprobate mind so that they could not find out the things of God by searching. And He called this creation good and rested on the seventh day.

To the other He prepared a vessel from the same lump as the first and prepared it for the glory of receiving the incorruptible seed which was born from above. He swept and purged the leaven from within and set His seal on it to identify it as the habitation of the sons of God. He ordained that they should walk and maintain good works. He set a course of rising ups and falling downs for them in trials and tribulations without any possibility of failure. He established each step of the way during the time of the habitation being empowered by the good pleasure of His Holy will.

Now if God has purposed to perform this in the power of His will can it be imagined that there is something which is not done? Or can it be imagined that He has done something which He did not first desire to do? Or that he shall not perform all the intents of His heart? His will is as immutable as His love and His power, therefore He cannot change and the sons of Jacob are not consumed. How then could it be inferred that He desired to bring many sons into glory or to condemn the seed of the serpent to eternal judgment and had set forth the plans and procedures to perform this masterful work but had not the power to perform it. What kind of God would that be? So He must have purposed in Himself to love one and hate the other based solely upon the good pleasure of His will and then by the power of that will caused all things to come to pass. So where is the injustice?

If God desired to show forth His power and to declare His name throughout all the land and the means for this was established to be through a vial and tyrannical man as a type of Satan, He MUST of necessity first raise this man up to the place where His will can be properly performed and His judgment brought to bare upon this subject of hatred. Thus He did with Pharaoh as He both completely outfitted him for the job, endured with

much long-suffering to cause him to walk the path ordained for him. Can this be grounds for an accusation of injustice? And what if God ordained that a band of wicked hands should be gathered together for the purpose of slaying the Lamb of God, is God to be charged with injustice?

But no one will accuse God of injustice when He, willing to make known the riches of His glory on the vessels of mercy, according to that same power and will, performs all things after His love for His children, working in them both to will and to do His good pleasure. In justice cannot exist in God. All His works are completely in accordance with His will and fall out precisely as He intended including the sins of man and the wickedness of Satan and his seed.

Man has no right to raise any aspersion against the throne of God calling His ways unjust when he has not the mind of God nor know His ways. God is seated in the heavens because His work is done and has been since the foundation of the world. He rules over all of His creation as His will is performed each and every moment of the day and all to His glory and honour. Let feeble man raise his crippled polluted hand in the form of a fist and cry out against the ways of God calling what he will. Our God has created all things by Himself, for Himself and through Himself. He is the author and finisher of all things and His children sing the praises saying, “We give thee thanks O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned.” (Rev. 11:17)

“What then shall we say, unrighteousness in God? It cannot be”

Your servant in Christ,
(Elder) Chet Dirkes
July 31, 2011

# Romans 11:1

> “I say then, Has God cast away His people? God forbid, for I am an Israelite of the seed of Abraham, the tribe of Benjamin. God has not cast away His people whom He knew before.”

When Adam was formed from the dust of the earth, he was devoid of both the cognitive and physical ability to raise himself off the ground and function as a living being. God breathed into him and made him function according to the abilities he had been given. He also gave him a mind far advanced from that of his offspring as He brought every animal unto him to see what he would call them. He gave the man implicit instructions concerning the government of the garden, which He had prepared for him, and forbade him from eating of the tree of the knowledge of good and evil. The man had everything he needed when God separated the women from his side and yet he was not content.

Neither Adam nor Eve was satisfied with the provisions God had given nor were they conscious of the difference between that which God had decreed as good and that which was evil. They were sentient beings who, after careful analysis of their station in life and their wealth of possessions and provisions in the garden, desired better than what God had given. When they were confronted with the subtlety of the serpent’s distortion of God’s word, they freely chose to take the fruit and eat. No one forced them to do that which God had ordained them to do and there was no inner struggle as they attempted to ‘ do the right thing ’. They had no knowledge of good so they followed after the nature God had given them to do the labours He had assigned.

And so by the means of the lust of the eye, the lust of the flesh and the pride of life, interwoven into the fabric of creation, the serpent was dispatched, the woman was deceived, man hearkened to the voice of his wife and sin entered into the world; “wherefore as by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned ” (Rms. 5:12). Yet still the theology of Adam demands that he has the innate ability, empirical knowledge and inherent right to make proper decisions for himself, especially those that, allegedly, have eternal consequences.

The contention of the doctrine of Adam against God is the fear of being deprived of an assumed right to pick and choose. The arrogance of the seed of the dust is that the God, whom his foolish heart declares does not exist, did not create a race of robots and mindless beings; thus the theory set forth is that man is a free moral agent who makes his own choices in life and sculpts his destiny in the decisions he make.

Was Adam a mistake on God's part? Or, better yet, did the actions of Adam thwart the will of God? Since an affirmative answer to either of these questions would seriously impugn the dignity and glory of God, then the conclusions must be that God formed man as He intended. Adam came forth into the environment suitable for the labours he was assigned and that he performed exactly as God's perfect will predestinated. Now there are those who claim that the doctrine of predestination applies only to the deliverance of God's people from their sin but without the actions of the first man, sin does not enter into the world and death by sin. Therefore man, sin and death were afore ordained of God and they all came to pass according to He who created all things.

To insinuate that God has no part in the matter of sin is to beg the question; why was the Lamb slain before the foundation of the world if Yehovah God is not the commander and chief over sin? And if sin is the servant of God, then for whose sin was the Lamb slain? Shall we retreat to the comfort of the theologian who speculated that the blood of the Lamb was sufficient for every son of Adam but only efficient to those who believe? Then by what measure was the blood poured out? Since unjust weights are an abomination before the Lord has He violated His own statute by demanding an overabundance of suffering by His Elect servant for the sin of all while only accepting the blood that was applied? Can there be one drop of that precious blood that was shed in vain? This does not exist! (God forbid).

"He shall see the travail of His soul and shall be satisfied: by His knowledge shall My righteous servant justify many for He shall bear their iniquity " (Is. 53:11)

He who alone inhabits eternity (Holy is His name – Is. 57:15) is not affected by the time He has created. In the beginning there was no time neither can eternity be measured in the concept of time. So, as the Lamb stood, as He had been "slain from the founding of the world " (Rev.13:8) for those "chosen in the Anointed before the founding of the world " (Eph. 1:4) in manifestation of the grace given unto His Beloved "in the Anointed Salvation of Yehovah before the founding of the world " (II Tim. 1:9) so also must have been the ' misery ', ' toil ', ' grievance ' and ' pain ' of the person who became the sin of His people. He did not take on the sin of all mankind for how could He possibly hate Esau if He had laid down His life for him? How could He cast off Jerusalem and proclaim it a desolate house if He had struck the door posts and the upper post with His precious blood? This does not exist !

The blood of the Lamb was slain before time was created; therefore it is preposterous to infer that God looked ahead into something He had not created yet in order to express His eternal love for His Beloved. It is blasphemy to propose that the everlasting, never changing love of God, who Himself cannot change, was influenced by the actions of a

creature that did not yet exist. And it is arrogant contempt to call into account the immutability of He who called those things that were not as though they had already been. For if God was indeed neutral in this matter of sin and forgiveness until such time (which does not exist in eternity) He looked ahead and was influenced by the action of man, then He changed. Thus His Word is untrue for He is exactly like Adam, a liar from the beginning. This does not exist!

The purpose of God is evident in His creation; that he intended to create man corruptible is evidenced in that he was corrupted. That He intended for man to fall short of the glory of God is evident in that He is God and there is none other and the proof that this was all in complete accord with his eternal purpose is manifested in the end of time when the Lamb was taken by wicked hands and slain; “although the works were finished from the founding of the world ” (Heb. 4:3).

The shed blood for sin was for the preparation of the earthen vessels which were fashioned by the hand of the Potter for the purpose of being host to the incorruptible seed. This seed is planted in the corruption of the ground prepared by the Master to receive the seed but, being incorruptible, it comes forth bearing the peaceable fruit of righteousness. The vessel is of the earth (the flesh) and the essence of man (the breath) is carnal and the leaven was cleansed from within the house wherein the children of Israel should abide. Thus the Holy flesh is not polluted by coming in contact with a dead body; “for the body is dead because of sin ’ (Rms. 8:10) and the children of the Israel of God are preserved in this Anointed Salvation of Yehovah.

“Behold I have graven you upon the palms of hands; your wall continually before Me ” (Is. 49:16)

Was there a time when this wall (joined together structure) was not before the singular Resident of eternity? Was there ever a time when the High Priest of our calling did not have on His priestly attire? Of course not! For even when He was clothed upon in filthy rags He was still the High Priest in the performance of His office. Then indeed were the names of His people engraved upon the breastplate of righteousness which He wore for all eternity. Those same names (for there is no shadow of turning in Him) were also found on the two stones which Aaron bore upon his shoulders before the Lord when he went into the holy place every year (Ex. 28). Now these things were fashioned according to the pattern of heavenly things and thus when the ‘ bringer of light ’ who is the “light of the world ” stood in the Holy place to declare His generation, having shed His blood, poured it out before the altar, sprinkled it upon the people and struck the crown of the Altar of God with it, the Righteous Judge not only saw the sorrow of His soul but He also saw the names of His people.

These same names are the praise unto our God upon the gates of His Holy city (Rev. 21:12) and since the Anointed One is the door of His sheep whereby they enter in (John 10:7) so their names are written upon Him. The palms of His hands were ‘ opened up ’ (engraved) with the names of each of His children. Once again, was there ever a time in the place where time has no jurisdiction when the names were unknown unto He who alone inhabits eternity? Was there a time when someone offered to engrave the names of would be believers into the hand of the One who became the sin of His people? And once the Lamb stood as He had been slain, were not the piercing in the palms of His hands rendering any additions impossible? Or is it that there were a few for whom He made this magnanimous gesture in hopes that others would follow suit and for these an addendum has been attached to the wounds He received in the house of a friend? This does not exist !

A far more proper rendering of this blessed truth is that the palms of His hands have always been opened having this engraving, for, like unto the ‘ joined together structure ’ (walls which is salvation – Is. 60:18) so the eternal seed, the children of the Kingdom, His Bride, His Beloved and Jerusalem which is from above, is continually before Him. There can never be a time when He could deny Himself and, since He is not a man that He should lie, so also there can never be a time when He could denounce His Bride and leave or forsake His children. He is one in the fullness of all things and, contrary to the speculations of man, He cannot be separated from Himself who is all in all. His Bride is one in Him as seen in the creation of Adam the type. From the beginning Eve was in Adam and only the power of God could separate them and that for good; so also the Bride is in the Beloved but, not like unto the type, nothing can separate them. Even though for a time, being predestinated to be conformed to the image of the Son, the members in particular are made partakers of flesh and blood, yet the fullness of the Godhead dwells in them.

And thus there remains a remnant according to the election of grace (Rms. 11:5) who are manifested from generation to generation as the people whom God knew before this world was spoken into existence. They are the purpose for the creation of all things as the manifestation in the type and foreshadow of the heavenly reality that Almighty God rules over all things for His glory and honour. He has made everything to function in perfect harmony for good to them that love Him, to the called, according to His purpose; “And I heard a great voice out of heaven saying, Behold the tabernacle of God with men; He will dwell with them and they shall be His people and God Himself shall be with them, their God ” (Rev. 21:3).

Has God thrown away and rejected His people?

The question is raised by the Apostle because of the arrogance of the theology of man. The people of the time had been well immersed in the teaching that the nation of Israel and anyone who could show any kind of ancestral connection to the nation were set apart and privileged in the eyes of God. Nicodemus was of this persuasion when he came to the Master by night. He thought that the nation, in-spite of all that had been spoken against them by the mouth of Yehovah through His servants the prophets was to be dismissed and forgiven when Messiah would come. He would cleanse the people and establish His kingdom with the nation of Israel as the epicenter of all governmental, economical and political activity. Jesus rebukes that thinking by stating “because God so loved the world, He sent His only begotten Son, that whosoever believes in Him should not perish but have everlasting life ” (John 3:16). This was not a universal invitation to ‘ whosoever will ’ but was a denouncing of the Zionisms of the day. John the baptizer was also confused by this teaching and he sent his disciples to ask Jesus if indeed He was Messiah. They were looking for the physical manifestation of a conquering King taking vengeance upon all the enemies of the nation of Israel. When Jesus did not march into Jerusalem and overthrow the government of the time, John asked “Are you He that should come or should we look for another ?” (Luke 7:19). Even after the manifestation of the resurrection, when Messiah revealed Himself to the disciples and Peter, they continued to inquire about the earthly kingdom, saying, “Lord, will You at this time, restore the kingdom to Israel ?” (Acts 1:6) And so it is today that many still seek a tangible kingdom manifestation here on this earth.

Time and events, however, had proven devastating to the nation of Israel; in a few short years the Roman armies would fulfill the words of Jesus and not leave one stone upon another as Jerusalem is decimated. The attitude of many was that the judgment of God had come upon this people because of their unbelief and apostasy. This was self-evident as the nation was reduced from the glory of Solomon to the territorial districts at the time of the Roman Empire but not as an act of retribution on the part of God. He established this nation as a sign for all the world to see of how He has ordered and command over everything, even the thoughts and desires of man. The advantages given unto Israel were incontrovertible and extensive yet “let favour be shewed to the wicked, yet he will not learn righteousness: in the land of uprightness will he deal unjustly and will not behold the majesty of Yehovah ” (Is. 26:10)

This same attitude of the retribution of God was expressed by the disciples when they were confronted with the man who was blind from birth; “Master who did sin, this man or his parents, that he should be born blind ?” (John 9:2). It is also part of the repertoire of the miserable comforter whose God was brilliance (Eli-phaz) as he rebuked Job saying, “remember, I pray you, who ever perished being innocent? Were the righteous

ever cut off? (Job 4:7). Thus the attitude of man is such that the natural mind will conclude that every ‘ bad ’ thing is a judgment from God while good things are merited and earned. This insults the sovereignty of God and espouses a weakness wherein He responds to the actions of man. Is this the Lord God Omnipotent who reigns over all? This does not exist !

God raised up Abram and blessed him for he was a chosen vessel. God made him the father of many nations and in him they were blessed; “not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost ” (Titus 3:5). The nation of Israel was given signs and wonders in the heavens; they were given the types and foreshadows of the covenant in the ceremonies, feast days and daily functions of the Tabernacle and Temple; they were also given eyes to see and ear to hear yet the Word was not for them. Even though they were all born of Abraham yet they were not all the children of the Kingdom of the Israel of our God; “I know that you are Abraham’s seed but you seek to kill me because My word has no place in you ” (John 8:37).

“God is not a man that he should lie, neither the son of man that He should repent: has He not said and shall He not do? Or has He not spoken and shall He not make it good ?” (Num. 23:19).

The doctrine of man is identified by the description and characteristics of God. Yehovah is the self-existing One who is complete in Himself. He needs nothing to remain righteous and holy and He cannot do anything which could diminish His nature. He is not subject to the rules and limitations which He has imposed upon His creation yet He is bound to Himself in perfect truth that He cannot deny Himself. His love is an eternal attribute of His nature and it is directed and focused upon Him the Beloved.

He brought His people into the land of Egypt to preserve and protect them. He subjugated them for four hundred years and turned them into a mighty nation at the end of Pharaoh’s whip and brought them forth unto Mt. Sinai. Here He proclaimed the absolutes of His covenant saying, “now, therefore, if you will obey My voice indeed and keep My covenant, then you shall be a peculiar people unto Me above all people, for all the earth is Mine ” (Ex. 19:5). Like the proclamation in the garden this was not an invite or a means of securing the love of God; it was a declaration of the truth concerning the nature of man that by his actions none should be justified in His sight. This was the covenant of death whereby God revealed the impotent arrogance of the rebellious man.

He also made a covenant with true Israel that was not like the one He made with the nation in the desert. This covenant proclaims the power of the Lord God Omnipotent

who performed all that was demanded in the covenant; “but this the covenant that I will make with the house of Israel; after those days, said Yehovah, I will put My law in their inward parts and write it upon their hearts and (I) will be their God and they shall be My people ” (Jer. 31:33).

In the first God showed the pattern which manifested the condemnation of man but His ‘ pledge ’ to the chosen seed of the house of Israel is that He has performed all our works in us and has made us willing in the day of His power. He has removed the heart of stone wherein man is stubborn and ignorant and his given an heart of flesh. Here He has written (engraved) His law and thus the children “delight after the Law of God after the inward man ” (Rms. 7:23). He has also put His Spirit within who caused His people to walk according to His statutes and keep His precepts. The natural man is incapable of knowing these things while the inner man is strengthened by the Spirit to keep His commandments and walk in the light of the Lord.

Is God a liar? Or is there anything which He has promised that has not come to pass? He demands the proof of the sons of Adam to “Shew the things that are to come that We may know that you are gods: truly, do good or do evil that We may be dismayed and behold it together ” (Is. 41:23). He set the standards of perfect holiness and man cannot attain unto it. He demands complete obedience which the flesh is incapable of performing; therefore His people are His workmanship created in the Anointed Salvation of Yehovah unto good works, which He has ordained to come to pass.

“If we do not believe yet He remains faithful: He cannot deny Himself ” (II Tim. 2:13).

The children of the Kingdom of God are confronted with doubt and insecurity each moment of their lives. They are shown the uncleanness of their ways and they see the hypocrisy of Adam in their thoughts and deeds. They are taught of the Spirit that their heart is desperately wicked and cannot be understood as they endure the temptations of the flesh and the contradictions of sin against themselves. This as they have been made partakers of flesh and blood so are they being made to conform to the image of the Son; “And as we have born the image of the earthly, we shall also bear the image of the heavenly ” (I Cor. 15:49).

God cannot cast away or reject His seed. “But Zion has said, Yehovah has forsaken me and My Lord has forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yes, that may forget yet I will not forget you ” (Is. 49:14).

God cannot deny Himself; “and for their sakes I sanctified Myself, that they also might be sanctified through the truth; neither do I pray for these alone, but for them also which

shall believe on Me through their word; that they all may be one as You Father in Me and I in You, that they also may be one in Us; that the world may believe that You have sent Me ” (John 17:19f).

Has God rejected His people whom He knew before? This does not exist !

“For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers nothing present nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord ” (Rms. 8:38)

Your servant in Christ,
(Elder) Chet Dirkes
February 12, 2017

## Romans 12:1 & 2

> “I beseech you therefore brethren, by the mercies of God, that you present you bodies a living sacrifice, holy, acceptable unto God, your reasonable service and be not conformed to the this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.”

The subject of a sacrifice is a very personal and costly institution to the children of Israel. They were required to give up the first born male of the flock without the benefits of the breeding that might come from him. Since he was without blemish, his offspring would have a good potential to be likewise and therefore be preferred above all others. When Jacob suggested to Laban that he take the spotted and speckled animals, Laban was a more than happy to part with these unwanted imperfections. But God blessed Jacob’s endeavors and produced many offspring’s for these ‘rejects’. Also the Egyptians

gave them of their livestock when they left the land of Goshen so where did they get all these firstborn males without spot and blemish? “The Lord shall provide Himself a sacrifice”.

This sacrifice must be from your flock and not another’s. This is why Samuel rebuked Saul when he thought that taking the spoil for sacrifices was acceptable. But Jehovah demands obedience not blood so the lamb, goat, oxen, ram turtle dove or any other. The offering must be of your flock. Christ the Passover Lamb became a partaker of flesh and blood exactly like His brethren did and was therefore of the flock. He was a prophet of His brethren, as Moses said, “like unto me”. He was of the house of David, He was flesh and blood and He was tempted in ALL points like as unto His children are, yet without sin.

This sacrifice is not to be after the types and shadows of the week and beggarly elements. The law was not the exact image of the heavenly but was a pattern of heavenly things to come. Christ is the living sacrifice in that, since He died once as the offering for sin, He dies no more. He finished the work vicariously and all His children, His brethren, His Bride and His church are the living generation of the firstborn. Therefore they are God’s because, ‘all that opens the matrix (first) is mine’, saith the Lord. This is why the angel rebukes those who are sent to hurt the land and the sea and the earth until the mark of possession was placed on the servants of God in their forehead (Rev. 7:3). This identification seal is the blood. ”Ye are not you own, ye have been bought with a price” and that blood is the mark of His ownership upon those whom He purchased with His precious blood. He bought them, He finished the work for them and they are made willing in the day of His power to remain with Him and abide in Him.

Therefore this sacrifice is not after the fashion of the world (Be not conformed to this world) but according to the fulfillment of a completed work. Adam demonstrated the fashion of this world when he went into the woods, began to harvest the fig leaves and then sewed them together as a covering (an atonement) which he concluded would satisfy God’s Holiness. His temporal, finite linear logic concluded that the justice of God, of which he knew nothing, could be appeased by the works of his hands, apart from the power and grace of God. And anyone who strives to present themselves as a sacrifice, prepared for the assignment by the strength of the arm of the flesh, power of their will and the understanding of things that are seen is following father Adam in the fashion of this world. This is the lust of the flesh, the lust of the eye and the pride of life.

One who has been transformed (metamorphosis just like Christ on the mount before Peter, James and John) by the renovation (complete make over by being quickened from trespasses and sin) of their mind understands with all wisdom and spiritual

understanding the good, and acceptable and perfect will of God because they have the mind of Christ in them. They are not judged after meat and drinks, Shabbots and holy days because they are those whom God knew before the foundation of the world. Not that He knew what they would do and He acted accordingly, as the world would preach, but before they were born and before they had done any good or any evil, that the purpose of God might stand according to election, He fixed His unfailing love (mercy) upon them and determined before that they would be conformed (bare the same form as) to the image (icon) of His Son. Not that their skin of the body of this death would glow and be as white as snow and not that they would glisten as the sun, but that they would be changed from the likeness of the image of corruptible man and be made like the Son of God. Just as man had changed (exchanged for another) the glory of the incorruptible God into the likeness of the image of man and beasts and four legged animals (Roms 1:23) so the image of the earthly shall be changed from the likeness of the image of corruptible man into the glory of God when the tabernacle of this dwelling is dissolved and this earthen vessel returns unto the dust from whence it came. Then shall the sons of God appear in their spiritual body as the risen Lord did, incorruptible, undefiled that will never fade away. ”Brethren now are we the Sons of God but it doth not yet appear what we shall be. But we know that when He appears we shall be like Him” (I John 3:2)

Those who do not have this seal to be identified by are not the Fathers. He never gave them to His Son and He never raised them up with Him in His resurrection. Those whose names are not written in the Lambs scroll of life are the image of the beast and have his mark (identification) upon them. They worship the beast and the dragon that gave power unto him because they are of their father the devil. Their fathers works shall they do and they shall be cast into the lake of fire with him for all eternity. They have not been known from before of God as His Beloved. They have not been chosen in Him, they have not been determined afore to be of His image, which is the express image of the unseen God. They have not the everlasting love of the Godhead upon them, they have not the Spirit and they are none of His. Yet they shall bow before Him and confess that He is Lord for all eternity.

“I beseech you therefore brethren, (fellow strangers and sojourners in this foreign land) by the mercy of God (His never failing everlasting and immutable love for His church) that you give up your bodies (for you are not your own ye have been bought with a price) a living sacrifice (being of the house of the firstborn and a servant of a completed work in His house (Ex. 21) who of his own free will in the liberty of Christ remains in the house, ‘O Lord where shall we go for thou hast the words of life’), holy (‘My desire is upon you My Beloved for thou hast neither spot nor blemish’) acceptable unto God (‘being made accepted in the Beloved’) which is your reasonable service (not of

constraint or oppression but of the love whereby He first loved us and gave Himself for us). Not after the fashion of the world (which knew not God neither glorified Him as God) but according to the transformed (changed) and renovated mind (which is the mind of Christ in all partakers of the new covenant) and thereby shall ye know what is that good, acceptable and perfect will of God."

Do not call the world or the things of the world 'beloved'. Anyone who calls the world 'beloved' has not the everlasting love of the Father in him (I John 2:15).

Your servant in Christ,
(Elder) Chet Dirkes
December 5, 2010

## Romans 12:3

> "For I say, through the grace given unto me, to every man that is among you, not to think more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith."

The apostle of Jesus Christ, in the proclamation of the gospel to the brethren at Rome, stated that the child of grace is not to be 'conformed to this world'. He has already stated that each and every one whom the Lord has chosen has been and is predestined to be conformed to the image of His Son. This conformity is as eternal as the love of the Father for His children. It is manifested while the incorruptible seed is made a partaker of flesh and blood having the fullness of the Godhead dwelling within the body afore prepared. It is demonstrated as the child of grace walks by the faith of the Son of God who loved him and gave Himself for His people and it will be finally realized when the tabernacle of this dwelling is dissolved and the redeemed shall be like Him. Each

member shall be gathered unto Him in their proper order and they shall stand in His presence as His glorified body.

But during the time of their (our) habitation, conforming to this world is the natural desire of the Adamic nature. Adam was formed out of the dust of the ground, he finds his sustenance from the fruit of the ground and he delights in the things of this world. His days are spent working by the sweat of his brow in the fields of this world and he live deliciously of its delicacies. He is of the earth earthy. His logic, senses and reasoning are all of the temporal plane, limited, flawed and corrupt. He views the pleasures of this evil generation as things to aspire after and judges his accomplishments and worth by the standard of those around him. Self-esteem and self-confidence are preached as being essential for success in business, family and religion. They are the dogma of natural, Adamic, doctrine.

The child of grace is not immune to this rhetoric. They see the world and are enticed by the lust of the eye. They aspire to fulfill the pride of life (success, prominence and fame) in everyday activities and projected endeavours and are given to govern their daily lives in satisfying the lust of the flesh (eat, drink, rest, attire, etc.). Yet the Apostle beseeches these saints of like precious faith, who have experienced a common deliverance, to, as living sacrifices, be not conformed to this world. His words speak directly to the esteem one has for self and the attitude that follows from such corruption.

The scriptural evidence is plenteous that God is not a respecter of persons. He has created all things for a purpose and has properly equipped each element to satisfy that purpose in an appropriate sequence and order. He is not persuaded by the actions of one to either bless or condemn for all things work together according to His design. He no more commends the fish for swimming in the water than He condemns the same for not flying in the air and just because a bird may dive deep into the water to catch the fish, praise is not given to him as a swimmer. God has created each man the same way. The one He has afore prepared unto glory and the other He has outfitted for destruction. He has blessed the one with all spiritual blessings in the heavenlies and has provided his daily need. The other He has reserved for the day of judgment and provides such things as are necessary to bring him to the end of the course set for him to walk. Nothing the first may do can diminish or advance the blessing in either worth or quantity and nothing can separate him from the eternal love of the Father for His children. The same is true of the latter. Nothing he can do, no matter how many deeds of righteousness he may perform or benevolent deeds of charity he can accomplish can afford him one eternal blessing from God or diminish the condemnation that he was outfitted for, because God is not a respecter of persons.

He is a respecter of one person and His actions are well pleasing to the Father. When the Father saw the travail of His soul He was satisfied (Is. 53:11) that the demands of the law were met to every jot and tittle. This is His Beloved Son in whom He is well pleased (Matt. 3:17) and whom He instructed the apostles to give heed to and hear (Matt. 17:5). Do you think that if Almighty God was satisfied that all His law was fulfilled in righteousness that there could be one thing that corrupt Adam could bring unto Him to make it MORE fulfilled or make Him MORE satisfied? If He is well pleased with the life, sacrifice and offering of His Servant upon whom He set His Spirit (Is. 61:1) can mortal man add to that pleasure by being more obedient that His Son? And yet the religious hucksters are spewing forth the doctrine of the approval of God based on the numbers that are seen in the auditorium, stadiums and halls each and every meeting day. They call to men everywhere to come to their seminars, buy their books, adopt their techniques and be followers of them in order to be successful. The Apostle Paul said, “Be ye followers of me as I follow Christ.”

Paul was taken from the pinnacle of fame, power and success to the depths of human experience. He was the best of the Pharisees and more profitable than all his fellow kinsman yet all this was stricken from him and he was made the servant of all men. He was caused by the mercies of God to esteem himself nothing for the sake of the brethren and walk by faith. He was an Hebrew of Hebrews that was made a fool for Christ’s sake, stoned and left for dead. All the labours of his hands and the profit thereof were counted as dung. He had no home, no steady income, a criminal record and was marked for death yet he rejoiced in the grace of God that had assigned him this station in life.

It is the nature of Adam to consider the man not so bad and to aspire to improve. This evaluation is ignorant of the station in life that God has assigned man, the labour that He has placed in his heart and the reason for it all. He has not the mind of God and cannot understand the things of God. He is a murmurer and a complainer that walks after the lust of the flesh. He speaks great wonderful words that sooth the itching ear, lift up the accomplishments of the arm of the flesh and entice the knowledge and understanding of man with his own wisdom. This is a gross deception for a man to think himself to be something when he is nothing and the child of grace inhabits an earthen vessel with the propensity for such delusions. The nature that God has given in Adam to His children during the time of this habitation reminds them of the weakness and frailty of the flesh and the inability for Adam to do anything righteous. Thus Paul said that in me, that is in my flesh, dwells no good thing.

One who has been born from above is born of an incorruptible seed. This seed is hewn from that Rock which is the Son of God and therefore as the Son is so is the stone. He is

life and they are living. He is faithful and they are faithful. After He became sin for His people and took away their guilt, He has the charge to keep the commandments of God (Zech.3:7) and they stand upon His obedience. They have been blessed with all spiritual blessings in the heavenlies because of His testimony of a finished work to which nothing more can be added. The respect that the Father has is for His Son and His Son has declared His name in the congregation of the living, His people. He has presented them unto the Father saying, “Behold I and the children that thou hast given unto Me” (Is. 8:18). He cannot change for He is God, therefore the sons of promise (who are One with Him), whom He loved (they having done neither any good or evil that the purpose according to election might stand) are not consumed (Mal. 3:6). They are of the house of the firstborn, (not a descendant of the first born and therefore heirs in waiting but the generation of Jesus Christ), heirs of God and joint-heirs with the Christ. They have neither spot nor blemish being born from above and being washed in the blood of the Lamb and therefore they are Holy as He is Holy. They cannot be tainted with the corruption of this world yet they are subject to the vanity of it. They are tempted on every side with the allurement of temporal comfort and wealth after the Adamic nature but their affections are set on the things from on high (Col. 3:2). Their mind, wherein is the delight for the law of God, is renewed day by day as they prove, not by sight nor by the wisdom of man, the good, acceptable and perfect will of God. Therefore they think soberly, according to the measure of faith which God has dealt to every child of the King for therein dwells the Spirit, upon the grace of God which is bestowed upon them. They contemplate the manner of love that the Father has bestowed upon them that they should be called the sons of God and they are made to be content in whatsoever state they are. Only by this transformed and renewed mind do they find peace for they understand that there is no unrighteousness with Jehovah, He does not lift up persons because of their actions and His favour cannot be bought, borrowed or begged.

This is how they present their bodies as living sacrifices and do not think more highly than they ought; by grace through faith.

Your servant in Christ,
(Elder) Chet Dirkes
June 10, 2012

## Romans 13:12ff

> "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, let us put on the Lord Jesus Christ and make no provisions for the flesh to fulfill the lusts thereof."

It would be very easy to join hands with the opinion of man's religion and spend this time in a vain exhortation and carnal admonishment for the betterment of Adam, but we have not so learned Christ. The Holy Spirit did not inspire Paul to write to the Galatian church and rebuke them by saying, "Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh" (Gal.3:3) and then years later to write to the church at Rome and say, now that ye have begun in the Spirit it's time to exercise that flesh to live the victorious christian life'. Such a contradiction is impossible for an immutable God. Rather Paul is given to again, like John in his writing, to set forth the truth of the condition of a child of grace and then to set forth the manifestations of that life within. he told the brethren at Rom that they had been freed from the law of sin being crucified with Christ and were no longer subjects to the domination of sin. Therefore, he said, reckon yourselves to be dead unto sin, because they had been crucified with Christ. He did not tell them to go out and kill sin or self in order to become free for that would praise the flesh and require that forgiveness was a debt to be paid by God for services rendered by man. He did not tell them that they needed to prepared themselves by training and denial of self in order to become acceptable sacrifices unto God but rather, because they are of the house of the first born, they were living sacrifices acceptable unto God. So here he is not saying that it is time to first make a list of all the deeds that are to be classified as being dark and then to systematically eliminate them from our lives.

The night that Paul speaks of is the darkness of the shadow of death, which is the law. No one could every be justified by the deeds of the law and anyone who could have kept every jot and every tittle would have only proved, with every compliant act, that they were sinners in need of forgiveness. No one could have their conscience purged from sin

by keeping the law but now, since the Son of Righteousness had fulfilled the law in all righteousness, the night is far spent and our salvation nearer than when we first believed. When the child of grace is awakened to the revelation of the Spirit within and feels the condemnation of the commandments he is in that valley of the shadow of death but he is soon shown by the Spirit of light within, that this is not his lot for the propitiation of his sin has been procured in the Anointed Salvation of Jehovah. As he grows in the grace and knowledge of His will he sees more clearly the darkness of his deeds in his attempt to keep the law of God, even in ignorance, and the vanity of this world. Then it is revealed unto him that his conduct, although after the prince of the power of the air, the spirit that now works i the children of disobedience, is unacceptable and contrary to the desires of the inner man. The brighter the light shines, the darker his conduct appears and the greater the struggle becomes between the flesh, who desires the things of this world and the Spirit who hungers and thirsts after righteousness.

Was Paul then appealing to the flesh to deny the very things that sustained it and to crave that which is foreign to it? God forbid. The flesh has well drunk of the old wine and will not straightway desire the new. He has walked in a comfortable way and shall not seek a path that is hedged in with thorns and hewn stones and he knows not the things of the Spirit so as to seek after them at all. Paul was no more exhorting the flesh than Jeremiah was instructing the hands of man to “circumcise yourselves to Jehovah and take away the foreskins of your heart’ (4:4) or Joel was telling the people to tear their chest open and “rend your heart and not your garments and turn unto Jehovah your God” (2:13). These are actions that cannot be performed by the hands of Adam upon himself or anyone else and Paul’s words to the church at Rome are no different.

Casting off the works of darkness requires the ability to discern what they are, why they should be abandoned and how this is accomplished. These works of darkness are not what a person reads, listens to or watches and they have nothing to do with what a person wears, eats or where they live. The works of darkness are the excessive hedonism of Adam, the undisciplined appetites of the flesh and the inability to be at peace with our station and lot in life. They are summed up as the “lust of the flesh and the lust of the eye and the pride of life” (I John 2:16) and Paul calls them, “rioting and drunkenness, chambering and wantonness and strife and envying”. The Spirit would not have instructed Paul to write such things if they did not exist and were of no concern to those who had gained a victory over them. They are the nature of Adam and every child born unto him has the propensity and ability, with great desire, to “gather all together and took his journey into a far country and there wasted his substance with riotous living” (Luke 15:13) in the indulgence of every vice of man. It is only by the grace of God that the children of promise (the house of Jacob) are clothed upon with the armour of light,

which is the armour of righteousness, the armour of God, and are made aware of the works of darkness. It is by the Spirit within that causes them to walk after the commandments of God that they earnestly desire to leave these dead works and are made to walk in the light. But God reveals these things to His little flock, precept upon precept, line upon line, a little here and a little there. By this He teaches them knowledge and causes them to understand doctrine. He does this with a stammering lips and another tongue that they do not know which hardens those who cannot hear and comforts those who have been given ears to hear that still small voice. Herein has He made an eternal covenant with His people and has made the foolish to fall off backwards and be broken, snared and taken (Is. 28:9ff).

Those who have been clothed upon with this armour of light shall walk honestly as children of the day for they have been clothed upon with Christ and although they walk in the flesh yet are they at war with the flesh. But the weapons of this warfare are not carnal in the outward appearance of self denial or will worship. They are mighty in God to the pulling down of strongholds of imaginations, every high thing that exalts itself against the knowledge of God and the bringing into captivity every thought to the obedience of Christ and having a readiness to revenge all disobedience (II Cor. 10:4). Being thus endowed with the power of God, His children are instructed to “do not take forethought of the flesh for desire” (Rms. 13:14 Gk). This represents a premeditation to the performance of the gratification of the desires of the flesh and a wantonness to depart from the light. Again this is the nature of every son of Adam and is ever before present in the conflict.

These that have been clothed upon with Christ have been clothed upon as He was clothed by Jehovah. Jehovah is the One who directs the work of His people in truth and has made this everlasting covenant with them. he has sown the seed among all nations and all the world shall acknowledge them as the seed which Jehovah has blessed because they have love one for another. And the soul of the Anointed One rejoices before God because, “He hath clothed me with the garments of salvation, He hath covered Me with a robe of righteousness”. John saw the new Jerusalem descending from heaven as a bride adorned for her husband and she was arrayed in fine linen pure and white which is the righteousness of the saints, the imputed righteousness of His Anointed. Her walls were made of precious LIVING stones and her walls were called salvation (Is. 60:18). She is adorned exactly as the Bridegroom is for she is ONE with Him and IN Him. Therefore He is adorned “as a bridegroom decketh Himself with ornaments and as a bride adorneth herself with her jewels” (Is. 61:10). These are ONE and have always been and IN HIM there is neither Jew nor Greek, bond nor free, male nor female, for ye are all ONE in Christ Jesus” (Gal. 3:28).

The polluted hands of Adam could only disgrace the purity of these white robes and the best intentions of man fall well short of the glory of God, therefore, these words of warning are not words of advice and exhortation to the earthen vessel we inhabit but the acknowledgement of the corruption and weakness thereof. Only the Spirit knows truth and sees the light, therefore only the power of the Spirit within can pull down, cast out and overcome the vanity of this world and the vileness of the body of this death. What a blessing it shall be when we shall be clothed upon with that house not made with hands that is eternal in the heavens.

Your servant in Christ,
(Elder) Chet Dirkes
January 22, 2012

## Romans 14:17

> "Let not then your good be evil spoken of, for the Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost."

The natural Adamic tendency of making an outward demonstration of belief by tangible proof was not abated with the problems in the churches in Galatia. The problem came to light in the church at Jerusalem when "certain men which came down from Judæa taught the brethren saying; Except you be circumcised after the manner of Moses, you cannot be saved" (Acts 15:1). In the midst of the splendour of the saints being called forth by the Word of God unto faith in Jesus Christ, came the manifestation of the ways of man. This grew to the point that when there was "no small dissension and disputation with them, they determined that Paul and Barnabas and certain others of them, should go up to Jerusalem unto the apostles and elders about the question" (15:2). Even the edict from the elders of the church carried with it a reference to the ways of the Law yet for the

most part they agreed that there should not be a yoke placed upon the Gentile believers “which neither our fathers nor we are able to bear” for salvation is by grace.

The letter to the church at Rome speaks well to the ritual of circumcision in attempt to demonstrate that this act makes the participants debtors to the whole Law, in bondage under the law and condemnation. The child of grace is indeed circumcised. His heart has been circumcised by the Spirit of God but not with the hands of man. The heart of stone has been removed and an heart of flesh has been given wherein the true Law of God is written. This is that Law that the Gentiles have not being part of national Israel or indebted to the Mount. God has placed His Law in the heart of every member of the New Covenant and in a time appointed of Him, He reveals Himself to His Beloved people. The true Israel of our God not only has the Law and that not by the handwriting of ordinances or repentance of dead works, but by the indwelling of the Spirit of the Most High, but they keep that Law perfectly. Not one child of the Kingdom of God can ever violate the Word of the King because His seed remains in them, therefore they cannot sin.

Everyone born of that incorruptible seed is made partakers of flesh and blood, each man in his order, in a vessel fashioned by the potter from a lump of clay and afore prepared unto this glory. This work was accomplished before the foundation of the world and it was conditional upon the faithfulness of the Son of God who cannot deny Himself. Therefore being justified by that immutable faith of the Anointed Salvation of Yehovah, the house of the redeemed enters into the existence of this habitation in complete peace with God. Yet this forgiveness is not a license to lasciviousness or the freedom for complacency toward sin. The Spirit groans within the child of grace because they have been made subject to the vanity of this world. The flesh is in constant warfare and contention with the Spirit because Adam desires the life and communion with God. The Spirit knows that this is a foreign land where in the water is bitter and the food cannot satisfy. That which is of the flesh cannot receive the things of the Spirit and that which is born of the Spirit cannot be tainted by the world.

This entire message, being of course general to the household of faith is indeed personal to the individual. The corporate inclusion is not at the expense of the intricate necessity of the individual members, whom Paul calls Brethren. These are brethren because they have the same Father God and Lord Jesus Christ and they have all been born of that heavenly Jerusalem, the mother of us all. These all have a common experience, being chosen in Him before the foundation of the world, a common vocation for they have been created in Christ Jesus unto good works, a common deliverance from the wrath of God and a common course for they all walk by faith. Because of these manifestations of

the eternal love of the Father for His children, they love Him and each other. They are to walk circumspectly in this world, redeeming the time, and obedient to all that God has ordained.

The work which God has made from the beginning to the end is done for His Beloved. He has ordered the time of their habitations and the limitations thereof for His children and their walk in this wilderness. He has created all things by the Word of His power, through the purpose which he purposed in Himself and for His glory and honour. He has glorified His Bride in all that He has done with the same glory that He has in Himself. Therefore has He ordained all things to work together for good to them that love Him, to them that are called according to His purpose (8:28). Each of His sheep has their place in His pasture. Each is an acceptable sacrifice before the Lord for they have neither spot nor blemish and each is the servant of others. Jesus said that he who would be greatest in the kingdom must be the servant of all and He indeed is the greatest. His children are to love their neighbour (of the pasture) in the same manner in which He loved them and gave Himself for them. Adam does not agree.

“For I say, through the grace that is given unto me, to every man that is among you, not to think more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of faith” (12:3).

The body of Jesus Christ is a singular unit which functions in complete ant total harmony, and it is made up of members in particular. Each of these members have been made subject to the vanity of this world in hope of the glory in Christ Jesus. This vanity is manifested in the pride wherewith Adam has been deceived (Ob. 3). It is demonstrated as the Spirit, He who lets, empowers the carnal mind to contrive and the arm of the flesh to move as the Will of God is performed. As these children grow in the grace and knowledge of His will, they are given faith commensurate to the station and function. This is not a different faith for it is the faith of the Son of God who loved His people and gave Himself for them. It is not a faith without power for it is the fruit of the Spirit of the Almighty God but it is dealt to each in a measure necessary to the purpose. And so to each member of the body is given (assigned) a station and a function which is not of man nor by the will of the flesh, yet the body is one as He is one.

Adam desires to be a part of this blessed contingency. He desires to exalt himself as the eagle and make his nest among the stars of heaven. He imagines that God is a man such as he with whom he may reason. He established guidelines and standards which appear, as the Mother of all harlots, very similar to the pattern given in the mount. She is “arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her

fornication" (Rev. 17:4) and Adam is her father. He sets about to establish his righteousness by those things which he has abstained from and those things unto which he dutifully adheres. He does not need the list from Mt. Sinai of those things which he can and cannot eat for he has developed his own set of standards wherewith he not only judges himself holy but judges those about him unholy. He cares nothing for the leadership of the Holy Spirit as He teaches His little children for Adam knows what to do and how to perform it. God has put it in his heart to be continually fashioning aprons of fig leaves and more so when the Spirit testifies to the contrary. The heart is indeed desperately wicked, who can know it?

The grace of God to His people is also governed by the fact that He knows their frame, that it is dust, for He created them so. He does not lay upon one whom He has decreed to be weak those things which are for the testing and perfecting of those strong. He has placed in His body, during the time of their dwelling in the body of death, those whom he has dealt little faith and He has brought them among His two or three gathered together in His name for the good of the whole. Each and every one of the election according to grace is both weak and strong in the appointed hour, for the intended purpose of God and they can and do quickly find their places reversed as He, according to His love, shows the weakness and corruption of the flesh which has not faith.

Adam earnestly desires those things which sustain his being. Food, drink and raiment are essential to the continuance of man and are of this world. The Kingdom of God is not of this world. Flesh and blood cannot inherit the kingdom and the kingdom of heaven is not of meat and drink. It would be profitable to return to the passages of the Law and rehearse the dietary limitations that God set upon His people but not for observance. The things pertaining to the ministration of death cannot make the doer thereof perfect and by the deeds of the types and foreshadows no flesh is justified in His sight. The meat and drink here mentioned is not limited to those handwriting of ordinances, which were nailed to the cross and crucified with the Messiah, but pertain to all things which Adam deems needful for his existence.

The child of grace, as taught by the Spirit of God, knows that there is One God and there is no other. The idols and gods of this world are the product of the imaginations of man. The superstitions of the mind are based upon the limited understanding and speculations of a being in whom dwells no good thing. So when the church at Corinth wrestled with the question of eating meat offered to idols, once again, Adam thought more highly of himself than he ought. On one hand he claimed to be righteous because he was of a clear conscience to eat and on the other he claimed himself pious because he abstained. But the Spirit testified that the food of this world, which is for the sustaining of the body of

this death, is not for the condemnation of a brother or the elevation of another. The "Beloved of God called saints" at Rome, struggled with the question of meat and drinks as well as the observances of days. The Spirit testified that as the Lord leads His people is His business and no one else.

"Hast thou faith? Have it to thyself before God" (14:22)

The Word of God is as singular as He for He is the Word. His faith is the faith of His people and as He instructs those of like precious faith in their walk along the path He has ordained is between he and His Beloved. Does this mean that the doors are open to whosoever wills to come in and join in unbridled ecumenisms? Not in the least. The writing is to the redeemed of Yehovah. It is for the Israel of our God for whom the blood of the Lamb was shed from the foundation of the world. It is not for the inhabitants of the world, the people of Canaan or whosoever loves or makes a lie (God be true and ALL MEN liars). This testimony is for those who have been born from above. It pertains to those who are born of incorruptible seed and the two or three who can walk together because they are agreed (Amos 3:3). This agreement is not of mutual consent or compromise in Adam but of the immutable, incorruptible and perfect Lord God Almighty. The brethren are of the house of the firstborn and the neighbours are those who walk in the footsteps of the flock to find rest and nourishment at the Shepherds tent.

All men have not faith and if the disciples had faith the size of a grain of mustard seed they could have moved mountains and replanted trees in the midst of the see. The proof that no mountains have been moved and that there are no groves or orchards growing in the midst of the sea is evidence that in Adam there is no faith for faith is the gift of God.

The faith of the child of grace is individual and particular. It does not vary one iota from member to member as they all have "like precious faith" but it is particular to the needs and circumstances of each member. The Kingdom of God, the kingdom of His dear Son, the Kingdom of heaven, the Kingdom of Light and any other manner in which the Spirit describes the Kingdom wherein the King of Kings and Lord of Lords has taken His great power unto Himself and has reigned is not of those things which pertain unto Adam. His Kingdom is Spiritual and the subjects of that Kingdom are born of the Spirit of God. They are taught of His Spirit and He causes them to keep His commandments.

"…and if any other commandment, it is briefly comprehended in this saying; Thou shalt love thy neighbour as thyself" (13:9).

The children love the Father because He first loved them. He tabernacles in them and they in Him. Therefore they love each other as He has loved them. They cannot fail to keep His commandments because His Spirit teaches them all things and causes them to

walk according to all His statutes. The Kingdom of God is righteousness which is the fine linen, clean and white, wherewith the Bride has been granted to be adorned. The Kingdom of God is peace because of the finished work of Messiah for all whom the Father has given unto Him. These have been eternally joined unto Him, therefore they are those precious living stone hewn from that great Rock, and that Rock is Anointed (Christ). The Kingdom of God is the rejoicing in the Holy Ghost where the children without Edom, sing the praises of their God in that pure tongue. These are they who have been quickened together with Him, raised up in Him (for He is the resurrection and the Life) unto newness of life and are seated together with him in the heavenlies. They see Him in the beauty of His Holiness, call upon His name The Word of God, and upon bowed knee profess that He is Lord.

"And after these things I heard a great voice of much people in heaven saying, Alleluia, Salvation and glory and honour and power unto the Lord our God, for true and righteous are His judgments. He has judged the great whore, which did corrupt the earth with her fornication and has avenged the blood of His servants at her hand" (Rev. 19:1f).

The Kingdom of our God is not of this world, flesh and blood and all things connected to Adam cannot be found in it and it is not in what Adam does or abstains from. The brethren dwell together in the unity of the Spirit because of a finished work and they live in harmony being eternally and inseparable joined together in the Godhead. The little children are admonished to beware wherein they think they stand and have their confidence for therein they shall fall as God, in demonstration of His love for His children, chastens each and every one. Those to whom He has dealt a light measure of faith are as beloved of Yehovah as those to whom He has dealt a great measure. The love of the brethren is unto edifications in hope of deliverance and the manifestation of the sons of God.

Your servant in Christ,
(Elder) Chet Dirkes
July 27, 2014

# The FIRST Epistle of Paul the Apostle to the CORINTHIANS

## I Corinthians 2:1f

> "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, because I determined not to know anything among you, save Jesus Christ and Him crucified."

Paul begins his discourse with the brethren at Corinth with a number of qualifiers which identify the Church of Jesus Christ. He calls the group a 'called out assembly' of God. This eliminates the casual gathering of Adam in his normal labours of life for the qualifications of being a part of this assembly are not in Adam. The 'called out assembly' is not simply isolated from the daily conduct of business of the world but rather it is distinctly separate from everything which pertains to the lusts and desires of the flesh. Whatsoever is of the earth does not pertain to the 'called out assembly' except that this gathering place is where two or three weary travelers in this present evil generation may sit together and rest as they speak of 'how great things God has done in their lives'.

This ‘called out assembly’ may be manifested in a certain geographic location but if she is the ‘called out assembly of God’ then no matter where or when she is gathered together, there is unity. She is the same from generation to generation for she is one in the Anointed of Yehovah. Because of what He has completed in and for her all her members have been set apart and consecrated unto God. He has made them a kingdom of priests unto God who daily offer up the sacrifices of thanksgiving and praise unto He who is worthy. Because of the shed blood of the Lamb of God from before the foundation of the world, that precious blood has been applied for the remission of the sin in Adam and is now struck on the door posts of the earthen vessels to identify them as a ‘most holy thing’, saints. Since this blood and all the works associated with the performance of the perfect will of God stand finished from the foundation of the world, the ‘called out assembly’, no matter where geographically or when in time, is the same yesterday, today and tomorrow. Herein she continually calls upon the name of her Lord and Beloved Anointed Salvation of Yehovah. Herein the redeemed of Yehovah are sealed as the servants of God while they are partakers of the vanity of this earthen tabernacle and herein do they stand “before the throne and before the Lamb, clothed with white robes and palms in their hands and cry with a loud voice, saying, ‘Salvation to our God which sits upon the throne and unto the Lamb’” (Rev. 7:10).

None but the blood bought host of the redeemed of the Lord may call upon the name of the Anointed Salvation for His sacrifice was specifically for them and none other (Luke 1:31). The blood is not kept in a reservoir for ‘whosoever wills’ to come forth and take a dip nor is it the communal bathing point for anyone who needs physical or psychiatric relief. The sacrifice of the Lamb of God shed the exact amount of blood for all the sin of His people “in measure” and “by this shall the iniquity of Jacob be purged and this is the fruit to take away his sin” (Is. 27:9).

The blood also distinguishes between that which is of the earth and that which is of the Spirit. The children of Israel struck the door posts of the houses in Egypt with the blood of the Pascal Lamb but the souls within were spared the wrath of God. The Messenger of Yehovah has identified the children of the house of the redeemed by the blood of the Lamb so that as the wrath of God is revealed against all ungodliness and unrighteousness of men, when He shall see the blood, He shall pass over and the plague shall not be upon them (Ex. 12:13). Therefore only those who have been identified and set apart unto God as the redeemed by the blood of the Lamb, sealed with His spirit and marked by His blood, may call upon the name of the Lord and unto them is the grace and peace from God our father and Lord, Jesus Christ. This is the unity of “both theirs and our” which Paul uses to manifest that there are no differences in the Messiah and in His ‘called out assembly’.

“Now I beseech you brethren by the name of our Lord Jesus Christ that you all speak the same thing and there be no division among you; but that you be perfectly joined together in the same mind and in the same judgment” (1:10).

The unity of the body is not the unity of the flesh. Every child of grace is drawn away after the desires of the needs of the flesh and the cares of this world. As a result of this weakness and corruption there arises doubts, fears and contentions between the sons of Adam. There can be no dysfunctions or maladjustments in the children of light for they are born from above, walk in the light of the Lord and delight after the Law of God. The unity of the body is the unity of the Godhead in the Anointed but there remains a law in the members which wars against the law of the inward man.

God created all things and He established divisions and distinctions between them. He separated the light from the darkness, dry land from the seas and the heavens from the earth; these divisions are necessary and cannot be altered. He also set a distinction between the children of the seed of the serpent and the children of the Kingdom of God which are irreversible and intolerable. He also made a division between the sons of the dust and the children of the Spirit.

Here there is a constant struggle as the flesh desires the things of the Spirit (eternal life and peace with God) and the Spirit is contrary to the flesh. Herein is where strife and contentions arise because the pride of Edom and the stubborn arrogance of the children of Adam who cannot accept the station in life where God has assigned them. The flesh tries to improve itself through academic and scholastic endeavours which are classified as science falsely called. While the Spirit within is taught from above the natural man busies himself with ever learning but never coming to the knowledge of the truth. Thus as the opinions of respectable men in Adam (for God is not a respecter of persons) catch the natural ear of the flesh and as the words are evaluated and considered according to the understanding of man, divisions and camps develop.

The gospel of Jesus Christ is the power of God, without man, to deliver His people from their sin. This is preached by the Messenger of Yehovah and He has proclaimed it from the beginning. It is as eternal as the Godhead for it is the salvation of Yehovah who “saw that there was no man and wondered that there was no intercessor, therefore His arm brought salvation unto Him and His righteousness it sustained Him; for He put on righteousness as a breastplate and an helmet of salvation upon His head and He put on the garments of vengeance for clothing and was clad with zeal as a cloak” (Is. 59:17).

Every child of grace throughout all generations has the identical experience of deliverance and that by the power of God. There is therefore no room for any divisions

according to the servant of God who sounded forth the true sound of that certain trumpet of the good tidings of great joy which they hear being born from above. That word is not according to the wisdom of words lest the cross of Christ be of none effect, for the preaching of the cross is to them that perish foolishness but unto those who have been delivered it is the power of God. The wisdom of man looks for signs and wonders as it attempts to explain the ways of God and His works yet the preaching of the finished work of Yehovah God is a stumbling block to those who think they stand firm; “that no flesh should glory in His presence” (1:29).

“And my speech and my preaching was not with enticing words of man’s wisdom but in demonstration of the Spirit and of power” (2:4).

The Spirit of God is not discernible to the eyes of the natural man and His Words cannot be heard of man. Paul did not come to the church in attempt to win them for Christ or to make them His disciples. He came, as was his custom every Sabbath, and reasoned with them in their meeting places from the scriptures that Jesus was the Anointed of God. When they opposed themselves and blasphemed, Paul shook his raiment and said unto them, ‘Your blood be upon your heads for I am clean and henceforth I will go unto the nations’. But the Spirit appeared unto him in a vision in the house of Justice and told him not to be afraid but rather speak and do not hold his peace “For I am with you and no man shall set on you to hurt you because I have much people in this city” (Acts 18:10).

Yehovah God had reserved unto Himself many people, born of that incorruptible seed, who had not bowed the knee unto the other master (Baal). These were His sheep who hear His voice and another man’s voice they cannot hear. These were the sealed redeemed of the Lord unto whom the Spirit had brought forth His servant who was made an apostle, not by the will of man but by the will of God, to demonstrate the power of God unto salvation. Just as when the Father was pleased in the fullness of time to reveal Himself in Saul along the road to Damascus and immediately he conferred not with flesh and blood, so now these children did not need the great swelling words of the wisdom of man. They needed the quick and powerful Word of God so that their faith should not stand in the wisdom of man but in the power of God.

Paul did not give them the arguments of the theology of Adam; he spoke the simplicity of the gospel as the Spirit destroyed the wisdom of the wise and brought to nothing the understanding of the prudent (1:19). He did not bring them the writings of the Rabbi or the customs of the ages and he had no need to teach them the ancient Hebrew text. He held no prophesy conferences, sold no books and organized no conventions or revival meetings which are according to the wisdom of this world and the princes of this world

for the purpose of increasing the numbers. He spoke to those who had been born from above “the wisdom of God in a mystery, hidden, which God ordained before the world unto our glory” (2:7). He did not want to know about their outreach ministry or their endeavours to correct social problems for he determined to know nothing else but Jesus Christ and Him crucified.

Jesus told Nicodemus that the Son of man must be lifted up in the same manner and for the same purpose as Moses lifted up the brazen serpent in the wilderness. He lifted up the serpent for those who had an experience in which they found themselves condemned to death and without hope. Brethren are they who have this common experience and unto whom the glad tidings of great joy apply. Paul did not desire to know the doctrinal position on key issues of this gathering or to see the outward appearances of success. He desired to know the Anointed Salvation of Yehovah and Him crucified or lifted up. This requirement demands that the members in particular of this assembly have an understanding of the pains of death (the wages of sin) and sorrows of condemnation that are made evident by the indwelling of the Spirit of God. All who are born from above have a common salvation because they possess a common condition in Adam; dead in trespasses and sin. The natural man does not comprehend the truth of this condition for like his father in the garden, he is adorned in an apron of fig leaves.

The mystery of the gospel is not a secret treasure which man is employed to discover. It is however a secret which man cannot find by searching. The cumulative wisdom of all the ages is insufficient to discover “the things which God has ordained for them that love Him”. This love is not the catalyst which initiates the actions of God upon a fallen subject nor is it the result of education, indoctrination or spiritual awareness. This is the eternal love of the Father who first loved His children. It is the inherent nature of all who have been born of the Spirit.

“But God has revealed unto us by His Spirit, for the Spirit searches all things, even the deep things of God” (2:10).

The Messenger of the eternal gospel proclaims the good news of the deliverance from sin in the finished sacrifice of the Lamb of God. This is contrary to the mind and wisdom of man. He is occupied throughout his lifetime with the research and speculations into the ways of this world and universe by the spirit of man which he has been given of God. He speaks of these things in the words which man’s wisdom teaches and prides himself in his accomplishments for “that which is born of the flesh is flesh”. He minds the things of the flesh and is constantly drawn away after the desires and needs of this earthen vessel.

They who have been born from above have the Spirit of God within because they are His. The Spirit is the Comforter, who teaches all things and brings all things to remembrance of the ways of God (John 14:26), also concurrently reveals the way and nature of man. He manifests the unsearchable riches of the grace and love of God towards His Beloved whereby He reveals the wretchedness of the carnal man who is sold under sin. He demonstrates the bondage of the corruption of the habitation of this dwelling as He groans within waiting for the manifestation of the sons of God. As the light of His countenance shines brighter and brighter the inability of Adam is revealed and the abomination of man discovered. The subject of grace begins to see the vanity of this world and the barrenness of this wilderness. The confidence of man in his labours and understanding are shown to be foolish waste when compared to the wondrous works of God which stand finished from the foundation of the world. This is the growing in the grace and knowledge of His will; the understanding that the outward man is perishing as the inward man is renewed daily. This is when the inhabitants of Zion loathe themselves for the wickedness of their ways and sing the praises unto the Lamb for He alone is worthy. This is the inward evidence of deliverance and the presence of the mind of Christ and the abasement of the ego, pride and arrogance of the clay pots.

Many will insist that the Apostle did not muddy the waters of fellowship with doctrine as he embraced the church at Corinth in love but the record indicates quite the opposite. He did not seek to know the doctrine of man because the natural man neither receives the things of the Spirit nor can he know them for they are spiritually discerned. He also did not bring the traditions and customs of the religious elite but Paul did desire to know the doctrine and good order of the ‘called out assembly’. The presence of the pride and arrogance of man was evident in their divisions and contentions but their calling in Christ was evident by the love of the brethren as the testimony of Christ was confirmed in them.

Herein is the feast of Pentecost (the fiftieth day) demonstrated as a proclamation of the existence of two manner of people. The first fruits of Yehovah are two loaves of fine flour (having the outer shell pealed off) of two-tenths deal (tithe – remnant according to grace) baked with leaven (Lev. 23:17). These were to be waved before the Lord as the thank offering of the harvest. This stood as an earthly demonstration of the pattern of heavenly things where the Redeemer stood before the throne of God and declared His generation. This was evidently set forth when God manifested His Spirit being poured out in fulfillment of the words of the prophet Joel (Joel 2:28 & Acts 2:17) and remains today as the evidence of things unseen and the substance of things hoped for.

The leaven represents the earthen vessel and the natural man. It is a necessary component of the offering during the time of this habitation until those things seen are done away. When this time has expired then shall the habitation of this dwelling be dissolved and the tabernacle not made with hands, eternal in the heavens, shall be revealed. This is the ordained condition of every child of grace as they become partakers of flesh and blood. The leaven is the contradiction of sin and the bondage of this corruption of all that is carnal sold under sin. This is where fears, doubts, wars and fighting emerge as the leaven rises in the refiner's fire. This is a manifestation of the testimony of Christ being confirmed in His people as they endure the contradiction of sin against themselves. None but they who have life can ever know this struggle and all who are alive in Him know they can do nothing to tame or correct this creature of nature. This is the manifestation of the limitations and weaknesses of the flesh, that vanity that the children have been made subject to in hope of deliverance. None but those who have the eternal life within can know these things for they are spiritually discerned and all who have eternal life come to the knowledge of this truth. Here is where the Spirit reveals the deep things of God and the helplessness of man as He causes those who have been bitten to look unto Jesus and live.

The gospel of Jesus Christ is a spiritual message to those who have a spiritual need. Saul of Tarsus had been trained in the excellency of speech and wisdom but he was shown by the Spirit of God that all that was worthless as righteousness before God. Certainly he was outfitted with these abilities so that he could be all things to all men but the testimony was not of his labours and accomplishments but of the finished work of the Lamb of God. He was taught of the Spirit that the only thing that was necessary was the wisdom and spiritual understanding that every child of grace possesses in Christ. By this the strangers and pilgrims judge all things and try all things to see if they be of the Lord. This is the point of reference, Christ dwelling in each one, being rooted and grounded in love, which enables them "to comprehend with all the saints what is the breadth and length and depth and height and to know the love of Christ which passes knowledge, that you might be filled with all the fullness of God (Eph. 3:17f).

The called out assembly in Corinth was wrought with contentions which were very evident. They exhibited growing pains, disobedience and inconsistencies of attitude and order "as is not so much as named among the Gentiles" (5:1). These did not disqualify them as saints or as the church of Jesus Christ; it identified them as such. These were those things ordained of the Father for the trying of the faith and the proving of the gold, silver and precious stones. Indeed they were abased, ashamed and embarrassed as the Spirit of God according to His eternal love cast the light of His perfection upon the nature of man to reveal the body of this death.

“What shall we say then, shall we sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein?” (Rms. 6:1).

The natural man flees from this illumination of truth for his deeds are dark and evil. It is according to his logic that the conclusion is drawn that if God has ordained all these things, whatsoever comes to pass, then we may indulge to our fill. This is the accusation of ignorance cast upon all who truly feel the weight and sin which so easily besets us as the Spirit causes them to cry out for their loving Father. He alone has orchestrated these trials and tribulations for good to them that love Him to the called according to His purpose. He alone performs this good work in His children working in them both to will and do His good pleasure, therefore all glory and honour is unto His name.

Brethren we shall continue to manifest the inability in Adam until the day we are delivered from the bondage of this habitation. This is not consent unto sin but the explanation of reality. Each and every demonstration of this inability, whether it be in thought, word or deed, has been imputed upon the Lamb of God whose blood was shed before Adam was created. The propitiation for the sin of His people was accomplished before the deed was committed as God had afore concluded all under sin. His Spirit bears witness with our Spirit that we are the sons of God, born from above, while the wretchedness of this natural man gives ample evidence in everything we do that disqualifies us as His children.

“Take heed therefore how you hear:” for with the ears of Adam are the words of man heard and with the carnal mind they are understood. The wisdom of God is a mystery known only to the children of the Kingdom wherein they have hope; “Lead me in thy truth and teach me for thou art the God of my salvation; on thee do I wait all the day” (Ps. 25:5).

“Now we have not received the spirit of this world but the Spirit which is of God, that we might know the things that are freely given to us of God” (I Cor. 2:12).

Your servant in Christ,
(Elder) Chet Dirkes
January 19, 2015

# I Corinthians 2:6

> "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to nought."

The presentation of the gospel of the Anointed Salvation of Yehovah God has been a topic of controversy and debate from the beginning. Many have taken the privilege of 'publishing glad tidings' to be a very lucrative endeavour, saying, "What profit is there?" (Gen. 27:26). They have been drawn away after the fame and glory of the things of this world as the logic of Adam makes merchandise of the glory of God. The study of God has resulted in a great 'confusion by mixing' to the point that the lines of division are established and defended upon semantic understandings and interpretations of men which are defined by activity and following. The more benevolent the endeavour the greater the catch and since Jesus said "Follow Me and I will make you fishers of men" (Mat. 4:19) then the greater the number of followers the more the blessing of the Lord. This is the logic of the flesh and the stubble which the Refiner's fire consumes.

The wisdom of God is not a matter for scholastic endeavours for it cannot be found by observation, research or meditation. It inhabits eternity, which the mortal being has neither a point of reference for comparison nor the mental faculties to understand. It proclaims the glory of Yehovah in all His wondrous work and manifests the standard of perfection by which all was made. The purpose of God is brought forth by the power of His will which is the fullness of all wisdom and inseparable from the Godhead. Wisdom encompasses every thought, word and deed that has been, is or shall be, without exception; "Yehovah possessed Me in the beginning of His way, before His works of old" (Pro. 8:22).

The apostle of Jesus Christ was made so through the will of God and the learning of the world was an essential part of his composition but when the Father revealed Himself to Saul, he was given of the Spirit to relinquish and abandon those things which came before. The former training and education in which he was immersed was shown to be as futile and repulsive to the preaching of the truth as the eyes of the blind or the ears of the deaf. Thus immediately after his eyes were opened and he was baptized, Saul did not

seek the help, advice or tutelage of the flesh; “neither went I up to Jerusalem to them which were apostles before me, but I went to Arabia and returned again unto Damascus. Then after three years I went up to see Peter and abode with him fifteen days; but other of the apostles I saw none save James the Lord’s brother. Now the things which I write unto you, behold, before God I lie not. Afterward I came into the region of Syria and Cilicia and was unknown by face unto the churches of Judea which were in Christ: But they had heard only that he which persecuted us in times past now preaches the faith which he once destroyed and they glorify God in me” (Gal. 1:17ff).

Paul did not come with the theology of man or the practices of the Pharisees when he proclaimed the power of God unto salvation. Nor did he attempt to lift himself up by giving wonderful stories about how much he knew of the mystery of God. He had been lifted up to the third heaven and seen things which was unlawful for a man to utter but this was not given unto him to exalt the man. He was shown the heavenly reality of the types that he had spent his entire life attempting to keep in the light of the perfect righteousness of God. It was manifestly declared unto him that his status of blamelessness according to the law was more accurately understood as helplessness and all the profit gained by his previous endeavours were now painfully realized as being worthless. The system of beliefs that he had under the religious hypocrisy of man were replaced as faith was revealed in him and the power of God was completely understood as absolutely sovereign over all His creation.

“…them that are perfect…”

There is a prerequisite for the presentation of wisdom and that is perfection. This automatically eliminates the natural man for he is created, limited and corrupt. He follows after the passions as he is enticed by the needs of the flesh and the cares of this world. These ‘attributes’ were given to him by the Creator, wherein he is daily exercised, so that the creature can never find out the work which the ‘Wise Master Builder’ has done from the beginning (Ecc. 3:10). Yet man continues to strive to understand God and explain Him in a manner which his fellow children of the dust can understand.

The incorruptible seed, born of God, is as complete in every way as the natural seed was in Adam. The incorruptible seed of the Israel of our God grows in the grace and knowledge of His will yet it can never be made any better than “complete in Him, which is the head of all principality and power” (Col. 2:10). Within these children of light the Spirit of Yehovah dwells in the fullness of the Godhead. He shows them that in the flesh they have no hope before the perfect throne of God as He testifies to them of His grace and goodness. This is not taught after the natural means for man cannot receive the

things of the Spirit. It must, therefore, be that these spiritual things are compared with spiritual things in the heart and mind of one who is of full maturity in Him.

There have been those unto whom the Lord has revealed Himself at a very young age and the time of this awakening is not a barometer for spirituality. In the time appointed approved of the Father, He reveals Himself already dwelling in His people. He has drawn them unto Himself by the cords of man, though they neither perceived His hand nor knew His ways, through the Law which as the schoolmaster brings His Beloved ones unto the Anointing. The Spirit within causes the redeemed of the Lord to know the vileness of the flesh and the vanity of this habitation as He opens their eyes to the truth, but they could not know the truth unless they were perfect in Him.

If one is not of the eternal seed then they shall never hear the wisdom of God. Also if the time of revelation has not yet come, such as the thief on the cross or Saul of Tarsus, the words fall where they will but are not discerned. Thus the Lord Himself said to Saul upon the road to Damascus, “It is hard for you to kick against the pricks” (Acts 9:5) The Spirit caused the Prophet of God to pray that the ears of the people remained sealed “lest at any time they should see with eyes and hear with ears and should understand with heart and should be converted and I should heal them” (Matt. 13:15) and so it is that there is a specific and particular group of individuals unto whom the Wisdom of God is given.

Paul did not come with irrefutable logic, great swelling words or the flare and brilliance of man. He was humbled by the hand of God before the brethren as the one who persecuted the church yet he was exalted in Christ in the power of God. The esteemed of the world, wherein he once walked and excelled, now hated him for the name of Jesus and the way that they called heresy was the way he served his God. The educated and holy men of his day are the sane that walk the face of the earth today. They have immersed themselves in archival research and have compared the writings of the ages in hopes of making themselves better suited for the ministry but they have not been taught of God. These princes of the world, the architects’ of social and religious society have learned as the Pharisees of old to dismiss and discard faith as impractical and replace it with primary source materials gleaned from an extensive library.

The children of hope however have nothing to cling to save the teaching of the Holy Spirit of God who has given them exceedingly great and precious promises along with all things necessary for life and godliness. The wisdom of the princes of this world passes with the days and vanishes as the dew, but the Word of God and His testimony of the finished work remains world without end.

“But we speak the wisdom of God in a mystery hidden, which God ordained before the world unto our glory.” (2:8)

The fullness of the Godhead is far too magnificent and holy for mortal eyes to behold. He would not permit Moses to see His face as He hid him in the cleft of the rock and passed by him yet He has revealed Himself inn the bodily form of Jesus; “Phillip said unto Him, shew us the Father and it is sufficient. Jesus said unto him, Have I been so long time with you and you have not known Me, Phillip? He that has seen Me has seen the Father and how is it that you say, Shew us the Father” (John 14:8).

Mary, who knew the Lord and had been with Him a long time, did not recognize Him in the garden nor was she there looking for the risen Lord. She presumed the man to be the grounds keeper of the cemetery area until the Lord spoke her name and her eyes were opened. The two on the road to Emmaus had their mind closed and their eyes blinded until such time as the Lord revealed Himself unto them, opening their hearts and teaching them that Messiah must have suffered these things and be delivered up to die. Oh how their hearts burned when they spoke to Him yet they did not know it was Him until the mystery of the ages was revealed.

The doctrine of man asserts that a person can be taught to know Jesus and come to the knowledge of the truth through the means of the flesh. The wisdom of God does not need the assistance of the creature in the completion of His will. He has performed all things in and through Himself for His good pleasure. He made man incapable of knowing why and how sin entered into the world by his actions and, while enabling him to be a part in the facilitation of the event, he was impotent in the coordination and actuation of the event.

The hidden mystery of the purpose and power of God in all that He has decreed necessary to the praise and glory of His name is completely unknown to man. Each and every aspect of the unfolding of the events of existence has been ordained of God of old for the glory of His Beloved; yes even the entrance of sin into the world. In the beginning He imputed the sin of His people, before Adam was created, upon Himself and shed His precious blood for that sin. The quantity of the shed blood of the Lamb of God, required to purge all the iniquity of the children of promise, upon whom the eternal love of Yehovah resides, was exactly perfect. Not one drop was spilt in vain neither was there left over any for the remission of sin so that the incorruptible seed could not be tarnished by the unclean body. Before God formed Adam from the dust of the earth, He had ordained that He should fashion one vessel unto honour and one unto dishonour. He knew how many vessels were needed to fulfill His will and thus He created Adam with his seed in him. Adam had no control over the seed he was given nor can he enhance or

diminish the number of vessels that should be produced. Every man has been assigned a time of habitation before time began with each and every limitation necessary to perform the part he and she have been assigned in the course of creation to the praise and glory of the King of the universe.

“For whom He did foreknow, He also did predestinate conformed to the image of His Son, that He might be the first-born of many brethren” (Rms. 8:29)

The Lamb must have been slain before man was created first as the head of His family and second as the first born from the dead; He was slain before man was made alive. The Father, having His seed in Him, knew each and every one for the foundation of God is sure having this seal; He knows them that are His. He also assigned a vessel afore prepared for each of the eternal seed that they should in the fullness of time become partakers of flesh and blood. The vessel wherein the child shall dwell has had the leaven cleansed from within by the shed blood so that the child of grace might experience the contradiction of sin against himself. God did not remove the nature of Adam from the vessel nor make it immune to the cares of this world. Much the rather, He opened the eyes of His children to see the uncleanness of their ways in Adam. He has surrounded them with the sorrows of death and as the pains of the grave tighten their grip upon them they find trouble and sorrow as the true justice of God is made clear to them.

The children of the Israel of our God cannot sin; they cannot fall short of the glory of God for His seed remains in them. Their vessels however cannot measure up to the perfect requirements of the Holy God. God, having imputed their sin in Adam upon His own head, experienced in the flesh as the Son of Man, every trial and temptation that is common to men, being touched with the feelings of their infirmities; this being from the foundation of the world.

He is the first, the one who goes before, He is the one who comes from behind and He is the one who girds His people. He has appointed the sin that they should experience and He has established the tribulation whereby His children will hate the vileness of their flesh and cry out to the Father. Herein are they made to know that salvation is completely of Yehovah without any intent or inclination by the vessel for in Adam they are without strength or hope. The Son of Man wept in the garden for the anguish of His soul as the wicked men who had been assigned the task of taking Him and crucifying Him approached. His prayer was that the cup of the fury of the wrath of God be taken form Him and given to another yet He knew that there was none other; there were none that sought after righteousness and there was no intercessor, therefore He brought salvation unto Himself by His right hand and His Holy arm.

This mystery is unknown to the natural man neither can he explain the ways of God. Sufficient to say that God was completely aware of His doings as He fulfilled His will and accomplished every work. He came into the world having His work before Him and His reward with Him and even though these works were finished from the foundation of the world, yet He hid them from man. He did not leave a trail of breadcrumbs or simple clues for people to follow to find Him for He is found of them that did not seek Him.

God set the testimony of His wondrous work in all of creation. He raised up the nation of Israel and blessed them with signs and wonders which showed forth the salvation of Yehovah as everything was a type of the Anointed One who should come. The evidence is in plain view for all to see so that man is without excuse before God.

“Which none of the princes of this world knew for had they known, they would not have crucified the Lord of glory” (2:8)

So very often I was told, growing up under the tutelage of Adam and his minions, that Satan sought to destroy Messiah by taking Him and killing Him. It was intimated that the wicked one rejoiced to see the Lamb hanging on the tree but that he was only thwarted when Jesus arose from the grave; this is preposterous!

Satan knew that this was the Son of God for he was dispatched to try Him in the wilderness saying, If You be the Son of God…. He fled from Him as Jesus manifested His proof before the Adversary that indeed He is the Son and that the kingdom had come. The demons and unclean spirits knew He was the Son of God for as they cried out in testimony saying, “What have we to do with You, Jesus Son of God? Are You come hither to torment us before the time?” (Matt. 8:29) And when the man came into the assembly, the unclean spirits cried out with a loud voice, saying, “Leave alone, what have we to do with You, Jesus of Nazareth? Are You come to destroy us? I know who You are, the Holy One of God” (Luke 4:33f). So it would seem clear that the Devil and those assigned to him were well aware of who Jesus was and why He had come into the world; the princes of the world, however, did not know.

God has blinded the eyes of man and made his ears deaf so that he cannot hear the Word of God. Faith comes by hearing and hearing by the word of God but there can be no forgiveness for anyone for whom the blood was not shed. God has set the testimony of His salvation before all the world and all flesh shall see it together. But unto those who have not ears to hear the Word it is like unto the seed that was cast upon the wayside that God ordained the foul of the air, being the spirits of the wicked one, should come and take it away. He sent the Mann into the wilderness and all partook of it but unto the

children of wrath it was a light bread which their souls did loathe and the Rock which is the chief of the corner, the master builders of this world have dismissed and rejected.

God blinded the hearts of the wicked men whom Satan entered into to slay the Perfect Sacrifice for sin. He dispatched His servant at the appointed hour and when he had entered into Judas, Jesus ordered him to be about his business and be swift about it. He enraged the crowd against the sinless Lamb as He stood innocent before the people and infuriated their passions to cry out, “Crucify Him, crucify Him”.

If Satan was intent on stopping the manifestation of the redemption of the Lord’s people, he would have prevented the crowds from staking down the Lamb. Then the work which was proclaimed to have been finished would be proven to be a lie. Jesus told the disciples how that Messiah MUST suffer many things and be crucified for then would all things written of Him in the Law, the Prophets and the Psalms be fulfilled; Satan was the obedient servant who according to the determinate counsel and foreknowledge of God, stirred up the people at the appointed hour, so that in the fullness of time the manifestation would be completed.

Does this exonerate Satan? Not in the least! Is the Adar forgiven because it’s venom kills a man whom he has bitten, or is he hunted down and killed himself? Satan and all the powers of darkness are completely under the sovereign hand of the Omnipotent God. The world teaches the doctrines of Adam and after the wisdom of this world they try to amend the justice of God whereby they may be found blameless according to the righteousness of the Law.

“Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God” (2:12)

The Adamic nature of the children desperately seeks to have some semblance of proof whereby he might know that he is a child of grace. The children of the dust are not the children of promise. There is nothing that can be shown unto the natural man that could prove the Spirit within because the natural man cannot receive the things of the Spirit neither can he know them. The flesh desires to see tangible evidences, which indeed the Lord gives but the flesh assumes them to be of his own doing, but that which is tangible fades away. The Spirit has blessed His people with all Spiritual blessings in the heavenlies and has given them all things necessary for their life in the flesh. He has assigned unto them their daily bread, like the Manna in the wilderness, yet the flesh is not thankful. He has promised never to leave them nor forsake them yet the mind of man still expects to see Him walking alongside once and a while as proof of His love.

His Spirit bears witness with the Spirit within, seeing how they are one in the same, that they children are of the King. He shows forth His love in ways that the ignorance of Adam cannot see as he has preserved the Beloved in His Anointed Salvation. The testimony to the flesh is the revelation of its unfaithfulness and wretched contempt for God. The testimony in the inner man is the immutable love of the eternal Father whereby He has lost none but has raised them up in Him unto His glory and honour.

These things are not to be explained or comprehended by the wisdom of man, the attempt to do so is commensurate to trying to find a shadow in a place without light. It is only when the light of His glory shines forth in the hearts of His people that the truth is seen.

Your servant in Christ,
(Elder) Chet Dirkes
December 3, 2017

## I Corinthians 5:7

> "Now Christ our passover is sacrificed for us". This was in connection to the church discipline that he was instructing the brethren to follow against one who had been taken in a fault. He commanded them to, "deliver one unto Satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus".

When we look at the Passover as instituted at Mt. Sinai, Moses told the children of Israel to take a Lamb without blemish on the 10th day of the first month and then kill it on the 14th day. They were to clean the inside of the house of all leaven and strike the outside door posts with the blood of the Lamb. No leaven from the house of bondage was permitted with the children as they left Egypt. (Notice in Rev. 7 that the angels were told

not to hurt the land until all the children were sealed in their forehead. When judgment came those with the Fathers seal, the blood of the Lamb, in their forehead were passed over.) In Leviticus 23 he further states that when they came into the LAND of PROMISE they should observe the feast of unleavened bread for 7 days from the 15th to the 21st of the first month. In Deuteronomy 16 he further states that there should be no leaven within their coasts and that the Passover can only be observed in the place where God would place His name. The Passover was not to be observed in the cities but only where God appointed. When Solomon, dedicated the TEMPLE the glory of Jehovah was there but the scriptures do not record that he kept the Passover. Hezekiah cleaned the inside of the temple before he summoned the people to keep the Passover and Josiah cleansed the land of idols and 'high places' before he kept the Passover.

But when Christ, who is our Passover came, He fulfilled all the law including the feasts. When He was come into His land of promise, which by the way is not in the sands of Palestine, He purged out the old leaven from His house, cleansed the inside of the earthen vessels for that treasure that was within, identified those vessels as His own and the wrath of God passed over His household, His people, His Temple. If He did not come into the land of promise, if all that the Father had promised had not been fulfilled then He could not have fulfilled all types and foreshadows as seen in the Feast of our God.

Thank God He did and it is finished. Therefore the brethren are instructed to keep the feast with the unleavened bread of sincerity and truth not with regard to the body of this death. Man looks on the outside and judges accordingly. Therefore the Pharisees make clean the outside of the plate and cup and white the sepulcher but within is death. The child of grace has the body of this death with all its devices and desires yet inside is clean where the Lord and giver of Life dwells. Paul was not concerned with preserving the flesh of the brother he desired it would be destroyed that the Spirit might be saved in the day of the Lord Jesus.

Consider these things and try them by the Spirit of truth.
Your servant in Christ,
(Elder) Chet Dirkes
July 19, 2009

# I Corinthians 6:11

> "and such were some of you but ye are washed, ye are sanctified and ye are justified in the name of the Lord Jesus, and by the Spirit of our God".

With all that had transpired in the Corinthian church Paul reminds the brethren that the unrighteous shall not inherit the kingdom of God. He gives a list of the defining characteristics of the unrighteous and then says that these were some of you. Paul was not acting as the Pharisee who was thankful that he was not like one of these, but rather he was giving a clear demonstration of the extent of depravity that the flesh is capable of. We all have things which we have experienced for which we are embarrassed or ashamed and the slightest of incidents may cause us to remember these things. When we are mindful of them we are also reminded that it is by the grace of God that we have not continued in such things or have not gone further into the depths of the depravity of the flesh, though from time to time we find enjoyment in such conduct. Many examples from the scriptures are given to shew us that even a vessel of mercy may and are taken in such faults when the lust of the flesh has conceived and brings forth sin. It is not a matter of 'I thank you lord that i am not like one of these' but rather, 'I thank you Lord God Almighty that you have set the boundaries and limitations of my existence, including the weakness, frailty, depravity and failures of the body of this death, that no flesh should glory in your presence'.

The love of the brethren is an understanding that no one has overcome these things. Each of our fellow travelers walk the path set before them, they (we all) find that 'when I would do good evil is present' and how to do good we cannot find. The sin which dwells within the members of this earthen vessel wars against the perfect law of God which we delight in after the inward man and brings us into the captivity of sin; not that it is our master, but that we are still confined in the bondage of this corruption.

Wherefore, brethren, esteem one another in love for there is nothing new under the sun. We all experience the same conflict, the same shame and the same heartache. BUT ye

are washed in the blood of the Lamb; ye are sanctified by the Spirit of Holiness and made accepted in the Beloved and ye have been justified by the resurrection of Christ from the dead, in the name of the Lord Jesus and by the Spirit of our God.

Your servant in Christ,
(Elder) Chet Dirkes
September 6, 2009

## I Corinthians 10:12

> **"Wherefore let him that thinketh he standeth take heed lest he fall."** (*Wherefore, he that is of the opinion that he is established, let him have understanding lest he fall.*)

Paul's address to the church at Corinth is a discourse of the frailties of the natural man that is experienced by those who have been born from above. This 'old man' was not made over or 'born again' when the Spirit revealed the life within the brethren at Corinth but rather his vanity and wickedness became more evident as the truth was revealed. The brethren quickly divided into schisms claiming to be of Paul or of Peter or, for the more spiritual, to be of Christ. Their bickering and in-fighting made them weak as babes so that they could not be fed with the strong meat of the Word. They incorporated the tolerances and liberality of their pagan heritage into the order of the church to the point that they accepted the man that would have his father's wife, and were proud of it. They boasted about their spiritual understanding and the 'right' they had to eat the meat offered to the idols in the shanties, continued to utilize the court systems as a remedy for legal matters and finally the issues of marriage and divorce had the brethren confused and dysfunctional.

Paul begins by re-establishing himself as an apostle of Jesus Christ and reminds them of his right which he has abrogated for their well being. He demonstrates that the love he has for them is more important than the right that was due him as a minister of the gospel. Then he, in this authority and for this love, begins to explain the contradiction of that which is born of the flesh and that which is born from above. All of the fathers of Israel had experienced the wonders and might of the power and glory of God. They had **all** been delivered from the house of bondage and under the cloud of the glory of God were baptized unto Moses in the cloud and the sea. They **all** had eaten that same spiritual meat and drank from that Rock that followed them and that Rock was Christ. But none of this was sufficient to convince them **all** of the holiness and righteousness of God and with **many** of them God was not well pleased for they were overthrown in the wilderness. Paul is not referring the church to those wicked outcasts because this is what happens to all who are not of the household of grace, but rather he is drawing attention to them as 'our examples to the intent that we should not lust after the evil thing'. He did not say that '**you**' should not lust but that **we** which included himself. Those things which happened to the house of Israel as they were delivered from Egypt and the hardness of their hearts is common to *all* man and no one is exempt from it.

Israel desired to be back in the comfort and ease of the bondage of the 'strong man's' house rather that the liberty of God's provisions in the wilderness. This is the nature of Adam to love the world and the things of the world. (Num. 11:4) They could not see the mighty displays of His power so they resorted to something they could see, touch and say unto, "these be the gods that brought us up out of Egypt" (Ex. 32:23). This idolatry (the worship of that which is seen) was fashioned from the gold and jewels which they received from the Egyptians when God gave them favour in their sight (Ex. 12:35).

They committed fornication at Baal-peor (the lord of the gap a Moabitish god who was worshiped through prostitution) when they forgot all that God's hand had done, all that He had provided and protected them from and they joined unto the gods of the land of Moab. They prostituted themselves with the dust of the earth, being desirous of the things of the flesh, with complete disregard for the fact that they represented the chosen bride of God, walking by sight not by faith (Num. 25:2).

They tempted Christ in the wilderness after being given the spiritual meat, 'manna', and that water from the Rock which was Christ and said, "wherefore have you brought us up out of Egypt to die in the wilderness for no bread, neither water and out soul loatheth this light bread" (Num. 21:5). The Bread of Life and that Living water were detestable to them and they again desired the old wine and old garments.

Finally they murmured (were discontent and enraged) against God for His sovereignty, His provisions and His designs as they sought the inheritance of bondage and desired to return unto the land of Egypt (Num. 14:2). This is Edom which is Adam and which is the earthen vessel that was formed from the same lump as those fitted for destruction by the wise and master potter.

“Wherefore he that is of the opinion that he is established’ and thinks he has overcome these things of the flesh, to he that is so high minded and superior to all others and who seeks his own well-being before the brethren and to him that is so heavenly minded that he does not see the wonders of God, “let him have understanding” and be taught of the Spirit “that wherein he thinks he is established, therein shall he fall”. The lust of the flesh and infirmities of the bondage of this corruption are common to man and were it not for the grace of God each and every one of His people should walk according to the corruption of the members of Adam.

It is the Spirit of God which dwells within each chosen vessel which mortifies the deeds of the flesh and prevents the depravity of the flesh from its natural course and causes the redeemed to walk after His statutes and commandments. God is faithful and He will not allow His children to be tempted beyond the limits He has equipped them with (afore prepared them unto) and will with these temptations provide a way of escape that His children may be able to bear the chastening of the Lord and to understand that whom the Lord loves He chastens. These temptations are for the trying of the faith within and the revealing of the corruption without and as the child grows in the grace and knowledge of His will the proving of the faith within reveals the true extent of the vanity to which the creature has been made subject to waiting for the manifestation of the sons of God and the deliverance from the tabernacle (dwelling places) in which they have sinned (Ezk. 37:23).

“Wherefore, my dearly beloved, flee idolatry” The natural man thrives on what he can see and he worships the works of his hands but the child, justified by the faith and having peace with God, lives, moves and has his being by faith, and that not of himself for it is a gift from above. He is saved by hope which cannot be seen with the natural eye and he walks by the faith of Jesus Christ who loved him and gave Himself for him.

Your servant in Christ,
(Elder) Chet Dirkes
April 10, 2011

# 1 Corinthians 10:13

> "There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which you are able but will with the temptation also make a way to escape that you may be able to bear." (I Cor. 10:13)

Temptation is often identified as a myriad of impulses and feelings that are the catalyst which moves a person unto sin; this is not a proper understanding of either temptation or sin. A temptation is an experiment to prove the quality or veracity of a matter. It is neither an instigator which spurs an action nor an antagonist which solicits a response.

Temptation is the manner in which the eternal sovereign of the universe gives an open manifestation of the inherent nature of the subjects of His creation and the frailty of the environment which He has prepared for this magnificent pageantry to come to pass. He tries the quality of the mountain by the earth which quakes and moves. He confirms the strength of the tree by the velocity of the wind and proves the sweet nectar of the flower by the harshness of the winter. He is not provoking the mountain into an act which proves that it has been established, for what could a mountain do but reside where He placed it and be moved when He has ordained that it should be moved. He gives a daily demonstration that the mountain is established by the moving of the earth around it, relentlessly pounding the wind against the slopes and rocks and the slow erosion of the rain and rivers over the annals of time. The great King over all the earth is not hoping that His work will hold up under test, as if the forces of nature were isolated from the power of God, He is proving His Lordship over all He has created by bringing against them that which reveals what they are and who has created them.

These experiments of proving through pressing (trails and tribulations) are also not something which God neither does for amusement nor are isolated to the children of the Kingdom of light. This is the way of God which is common to all men yet all men do not perceive this work of God. The natural sons of Adam cannot know this work even when they are heavy laden under the burdens of which has been given unto them. Their minds have been filled by the decree of God with the things of this world so that they cannot find out the work which God performed in the beginning and which continues from generation to generation. Solomon saw that God had ordained that every son of man should be disciplined in these labours (Ecc. 3:10f) exactly as God had proclaimed in the garden to Adam (Gen. 3:17ff).

“And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make wise, she took the fruit thereof and did eat and gave also to her husband with her; and he did eat” (Gen. 3:6)

God proved the father of all mankind in the beginning to shew what manner of being he is. God gave him all that he needed and provided a garden, proportionately prepared to His exact specification. He blessed Adam with the fullness of all tings but He did not create him holy and without blame. Adam was created able to be corrupted and incapable of measuring up to the perfect standards of the Holiness of God; and thus man was proved to manifest his nature.

The serpent came unto Eve, the weaker vessel, yet Adam was there with her. He did not intervene nor act as the mediator between the wicked one and God. The serpent, according to the subtlety which God had given unto him to be used in the performance of his duties, brought forth a question a concerning the word which God had spoken, the provisions which God had given and the right of God to do what He had done. Thus the adversary was as properly equipped as the actors so that the performance of the matter fell out exactly as the designed and administrator had ordained.

Eve was drawn away after the desires of the flesh. She saw that the fruit was good for food as the natural needs became the first line of reason and conjecture. They had been given liberty to eat of the fruit of every tree in the garden and yet with this buffet table before them, she wanted that which was forbidden. Had God given them no other fruit to eat? Had He lied to them about the abundance of the yield and deceived them as to the availability of these provisions? No, these things do not exist! Yet in complete deference to the obvious provision and devoid of the knowledge of good and evil, the man and woman followed after their nature desires for food and were proved by this experiment.

Eve also saw that the tree was ‘ desirous to the eyes ’. The honour of the possession and utilization of the wonderful ornaments of this tree was understood to give great satisfaction and delight. This was based completely upon theory and speculation since none had partaken of the fruit. There was no clinical analysis, no public opinion polls and no testimonials of man as to the proof of these inferences, yet the natural mind was swayed by the allurement as seen through the limited corrupt eyes of Eve.

She also gave incontrovertible evidence that they were not content with the station in life God had assigned. Adam was not endued with all wisdom and understanding and he full well knew that God was the ruler over all His creation. While these two notions are compatible, since that which of the flesh was created, the fullness of comprehension of them can only be when the Spirit bears witness with the seed born from above. The

natural man will never be satisfied for God has made him to seek out that which is greater than him (Acts. 17:27). Thus Adam was desirous of that which he could not attain and which he could not comprehend as he was deceived by the pride of his heart to think that he dwelt in the cleft of the rocks where he was untouchable by God, yet; " though you exalt as the eagle and though you set your nest among the stars, thence will I bring you down, said Yehovah" (Ob. 3f).

Yehovah God sits in heaven and rules over the kingdoms of this world but the foolish heart of man proclaims that there is no God as he strives to be like the Most High and impose his will upon creation.

"And Yehovah stirred up an adversary unto Solomon, Hadad the Edomite of the seed of the king of Edom" (I Kings 11:14)

God had blessed Solomon with greater possessions and wisdom than any king that had been before him. Nor would there be a king like unto him for he had " come to a great estate and have gotten more wisdom than all that have been before me in Jerusalem: truly my heart had great experience of wisdom and knowledge" (Ecc. 1:16).

This blessing of God was great in magnitude and many came from fart away to hear the Wisdom of Solomon yet this blessing also caused him to know that " in much wisdom is much grief and he that increases in knowledge increases sorrow". He saw that the world was full of labours which never satisfied the actors and that the earth and all tings contained were completely worthless " vanity of vanities all is vanity".

God proved this blessing as He sent forth the adversary unto this most gifted of servants. The first adversary was the ' might of Adam" (Hadad of Edom) who came forth out of the ' great house ' (Pharaoh) as the remnant of Edom (Adam) which God had protected in the ' land of double defense ' (Egypt). He was preserved in this land as a child when David slew all the males of Edom by the hand of Joab (Yah is Father) until the appointed hour. Then in the fullness of time, when all the enemies of David were under his feet, God brought forth the might of Adam to prove the wisdom and the frailties of Solomon. This might of Adam is the same trial that Eve endured in the garden for it is the lust of the flesh.

The second adversary whom God raised up against His servant was a family member. This was a ' prince ' who was a son of Eli-adah, son of David. He was one of the nine children born unto David when he lived in Jerusalem (II Sam. 5:16) but he rebelled against his master. He was of the house of the ' mighty helper ' and a son of his ' station ' but like Adam in the garden, he was not content with the station he had been assigned, even before he was born, nor satisfied with all he had been given. He began a campaign

against his father, who, according to the hand of God, regained the boundaries of the land as promised by Yehovah to Abram many years earlier. And when the exalted band (Syria) came to their ‘ strong-hold ’ (Helam) and attempted to ‘ expand ’ (Sho-bach) into the land of promise, Father Yehovah again gave the Beloved the victory; “ and the Syrians fled before Israel” (II Sam. 10:15ff).

Even though Yehovah God fought for David and Israel and gave the victory over all the enemies of His people yet the lusts of the eyes was not overcome in this son of the King who “ gathered men unto him and became captain over a band when David had slew the men of Zobah: and they dwelled in therein and reigned in Damascus. And he was an adversary to Israel all the days of Solomon,” (I Kings 11:24). This man was convinced that he was to be king of Israel because he was a son of David. He was not convinced of the right of Solomon to the throne and he would not remain in his first estate (station) and so his rebellion against God was the trail for Solomon all the days of his life.

The third adversary whom God lifted up against Solomon was the question of his kingship. God fueled and enraged the ‘ contention of the people ’ (Jeroboam) against the house of peace through a simple prevarication which developed into a public outcry and ended in the division of the kingdom. Solomon had built many structures and cities in Israel and the cost was enormous. He provided jobs for many of the children of Israel but he did not lay this economic burden upon them. Instead; “ all the people that were left of the Amorites, Hittites, Periz-zites, Hivites and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able to utterly destroy, upon those did Solomon levy a tribute of bond-service unto this day” (I Kings 9:21). Yet when the contention of the people arose, the spokesman for the people said; “ Your father made our yoke grievous; now therefore make the grievous service of your father and his heavy yoke which he put upon us, lighter, and we will serve you”.

Just as in the garden the subtlety of the adversary lie sparked an outcry of injustice as the pride of life was offended. This trying of the house of Solomon and Israel was to prove the natural characteristics of the people and to once again show that they were and still are a stiff-necked and rebellious people (not the nation of Israel or the descendants of Jacob but the natural man). And just as the northern kingdom, drew nigh unto God with their lips, albeit through false religion served by the common man in attendance unto man invented forms of worship, so the way of man is like unto the dog back to his vomit; if left to the inherent natural instincts, man delights in the darkness rather than the light.

“There was a man in the land of Uz, whose name is Job and that man was perfect and upright and one that feared God and eschewed evil” (Job 1:1).

God dispatched the adversary against His servant, not because of anything which he had done, but to prove he was a child of grace. This proof was not needed before God for He had pronounced this man as being perfect, not in Adam for in Adam all have sinned and come short of the glory of God. God declared Job a perfect man because he was born of the eternal incorruptible seed that cannot sin. He also stated that this man had a reverent respect for the Almighty and turned away from evil. This reverent respect can only exist because of the Spirit of God dwelling within teaching, admonishing and strengthening the child as he walks the path assigned unto him. This Holy Ghost reveals the light of the glory of God which illuminates that which the natural man has concluded is proper and correct before God. Yet when the light shins forth, the children of the King see the uncleanness of their ways in Adam and, being ashamed of the filth and wretchedness of their ways, they flee unto the Rock from whence they were hewn.

The adversary first alleged that Job was faithful because of what God had given him; his argument was that his station in life made him a believer in Yehovah God. God granted permission unto this adversary, His servant, to take all that Job had as the trial of the desires of the flesh was made evident. Job saw all his possessions destroyed and his family slaughtered yet the imputed faith of the Son of God could not be altered or diminished in any way.

The adversary then cast the aspersion against God that Job loved Him because God protected him in his prestige and prominence in the town and in his appearance before man. God gave permission for the desires of the eyes to be touched by the hand of the adversary but the life of Job was hid in the Anointed; this he could not have.

Finally the adversary came unto Job as one who was in God’s stead (Job 33:6). He came with flattering words and a semblance of comradery as he pressed hard upon Job to denounce the righteousness of God and yield to the logic of man; “ Therefore, men of understanding, hearken unto me: far be it for God to do wickedness and for the Almighty to commit iniquity. For the work of a man shall He render unto him and cause every man to find according to his ways. Truly God will not do wickedly neither will the Almighty pervert judgment” (34:11).

Here the pride of life is again presented as a reason for Job to stand up for who he was and what he had done. He was accosted with the notion that if he indeed was righteous as God had said, then surely God would not lay His hand upon such a good and proper servant. But Job is not left to answer this one who presents himself as ‘ he who is my

god ’ (Eli-hu) for Yehovah God rebukes him and dismisses him, ending this testing and preserving His servant.

“Then Jesus was led up of the Spirit into the wilderness to be tempted of the devil; and when He had fasted forty days and forty nights, he was famished” (Matt. 4:1).

Yehovah God made Himself of no reputation and was made in the likeness of sinful flesh. He endured all the weakness and frailty of these frames of dust along with the contradiction of sin against Himself. He ate when He was hungry, drank when He was thirsty and slept when He was tired but unlike Adam and his children, the Anointed Salvation of Yehovah was not subject to the needs or desires of the flesh.

The adversary, Satan, was sent to prove Him when His body was in a much depleted stage. He had not eaten in forty days or nights (a time of preparation in the scriptures) when the wicked one came to Him with the first trial. The pains of hunger were pressing upon the man Jesus as the adversary gave affront to His Sonship by stating; “ If you be the Son of God, command these stones be made bread”. The lust of the flesh was to be satisfied by the hand of the Son of God and the proof of His Sonship was to be made manifest by the attention to the needs of the flesh.

The Lord rebuked Satan. He confirmed that the body of this habitation is worthless by means of the needs for nourishment and constant attention, and was indeed that land in which there was a famine; “ not a famine of bread nor a thirst for water, but of hearing the Words of Yehovah” (Amos 8:11). He declared than man lives by every word which proceeds out of the mouth of God. This Word is personified as the Word which is ‘ sharper than any two-edged sword ’ which proceeds out of the mouth of He who has the seven churches of God in His right hand. It is also in the hand of the children of the King unto whom it has been granted to be arrayed in the whole armour of God. Thus they live by the sword of Yehovah, the Word of God.

The adversary then took Jesus up to the holy city which is not Jerusalem in Palestine. Here, upon the pinnacle of the Temple, which is the body of the Anointing, Satan impugns the Sonship again by calling for an open demonstration for all to see; “ cast Yourself down; for it is written, He shall give His angels charge concerning You: and in their hands they shall bear You up lest at any time You dash Your foot against a stone” (Ps. 91:10).

This open show was for a demonstration for the eyes to see and thus was to be a tangible proof of the Sonship; thus, prove You are the Son of God by casting Yourself off and having the messengers attend unto You. But what a man sees, why then does he yet hope? Those things which are seen are temporal and fade away. The salvation of

Yehovah has been revealed unto all flesh, both Jew and Gentile. His word is not for all mankind for the natural man cannot hear the voice of the Shepherd and therefore does not follow Him, so the Lord again rebuked the adversary saying, " You shall not tempt Yehovah your God". The test of the lust of the eyes or proof by sight was answered in the affirmation of the sovereignty of God over all things.

The last proof came when the devil took Jesus up to an exceedingly high mountain and showed Him all the kingdoms of the world. Even with today's advanced technology, the top of Mt. Everest would not yield such a view of the kingdoms of this world. Satan presents his canard by insinuating that the kingdoms of this world belong unto him. Indeed he has been stationed as the ' god of this world and the prince of the power of the air ' but Yehovah God reigns over all His creation. Jesus thanked the Father as He was glorified in His crucifixion " as You have given Me power over all flesh, that He should give eternal life to as many as You have given Him" (John 17:2). And again the host in heaven before the throne praised His name saying, " We give You thanks Lord God Almighty, which is and was and is to come; because You have taken to You Your great power and has reigned" (Rev. 11:17). And so the rebuke to the adversary, the wicked one, is " Get away, Satan, for it is written You shall worship Yehovah your God and Him only shall you serve.

The sons of Adam were proven to be weak and insufficient by the test assigned unto them. As members of the new covenant, they see the ways of man and the filthiness of the body of this death. They know, as the prophet proclaimed, that all flesh is grass and that in them dwells no good thing. This is the testimony of the evidence which the experiment has proven by pressing.

The Son of Man, however, is the bodily manifestation of the fullness of the Godhead. He cannot fall short of His glory nor can He deny Himself. It is because of His love for His people that he has endured the contradiction of sin against Himself but unlike the tabernacles of death, He overcame the wicked one by the power of His might. His shed blood upon His people identifies them as His Beloved and thereby they overcome the adversary and his ways.

"My brethren, count it all joy when you fall into divers temptations, knowing that the trying of your faith works patience" (James 1:2).

The perfect work of patience is the complete manifestation of the vileness of man. When this proof is completed and time is no longer the drill sergeant of creation, then shall death be swallowed up in victory; but as this habitation continues, the way through the experiments, which are common to all men, is made manifest as the race is run. The

faithful God and loving Father has not assigned a test which is greater than the earthen vessel, mind or seat of emotions He has designed. He has provided the path through these proofs not so that a short cut may be found or an assignment obverted, but rather, that each of His children may be able to bear them.

The fruit of the Spirit is patience and as each child of the virtuous woman grows in the grace and knowledge of His will they are strengthened with His might as they are shown through the lust of the flesh, the lust of the eyes and the pride of life, their inadequacies in Adam.

Your servant in Christ,
(Elder) Chet Dirkes
February 26, 2017

## I Corinthians 14:1

"Follow after charity and desire spiritual gifts, but rather that you may prophesy."

Many are the philosophies and theologies of Adam concerning the nature and characteristics of God as he would imagine Him to be. These are often noticed in the rituals and ceremonies of man when the members of his society enter into certain stages or enterprises of life. The religious world usually employs the writings of Paul at the wedding ceremonies as an attempt to exhort the new couple unto a loving relationship which will guarantee them a long and happy life together. This is not the teaching which he was inspired to give the church at Corinth.

The church was given to assimilate many of the pagan customs into their practices the result of which was a distorted view of many things. They had concluded that it was improper to judge a man, even though he was in an elicit relationship with his father's

wife. They practiced the remembrance of the death and burial of Jesus Christ as a drunken bash and had entered into a kind of competition with each other as to the exercising of (what they thought were) spiritual gifts. This envy, strife and competition was unseemly for the church of Jesus Christ and Paul rebuked them for each of these demonstration of the carnal nature of Adam and was given to set before them a more perfect way.

Paul indicates that there must be an earnest pursuance after love. This begins with the understanding that love proceeds the follower, the follower recognizes that which he is pursuing and the absolute need for the pursuit. He also sets before the assembly of brethren, in the same manner as the teachings of Jesus to His disciples, that this love is not indigenous to Adam. The love of Adam was demonstrated in the garden in the beginning and is the inherent nature of his children. When they both took and did eat, their eyes being open, they knew they were naked and so they hid themselves. When God came to them and saw the aprons of fig leaves which Adam had made, He asked them how they knew they were naked? Was God surprised at the events which He had foretold? Was all of creation laid waste because man had failed the test? Not in the least! Yet when God approached Adam and demanded that he give an account the same one who was bone of his bone and flesh of his flesh; the same one whom God had given unto him for it was not good that man be alone; this same one whom he could not deny was immediately to blame for all that had transpired that moment; “The woman whom thou gavest with me, she gave me of the tree and I did eat” (Gen. 3:12). This is the love of man. It is selfish, egotistical and self-righteous with a sole enterprise of self preservation, so when Paul instructs the fellow saints in Corinth to ‘pursue earnestly after love’ he is not speaking of anything which has to do with Adam.

“Love is patient” (I Cor. 13:4)

A description of this love is essential to an understanding of what it is that the children of grace pursue after with such zeal. This begins with an absolute axiom of existence. Love does not become any more than one falls into love. Love is. If it is temporal then it is carnal. If it is contingent upon the actions and abilities of man then it is corrupt and if it built upon the emotions and imaginations of man then it is like the flower of the grass which fades away. The existence of love is essential to the understanding and application of it for it must be the constant since man is not consistent.

This love is not at all passive for it is proven patient by adversity; “My brethren count it all joy when you fall into divers temptations knowing that the trying of your faith works patience” (James 1:3). This trying of this love, which is more precious than gold tried in the fire, is in the furnace of affliction for that is where His people reside. These people

have been justified by the faith of the Son of God who loved them and gave Himself for them for “Greater love has NO MAN than to lay down his life for his brethren” (John 15:13). They have access to the peace with God by faith into this grace wherein they stand and rejoice in hope of the glory of God; and not only, but they glory in tribulation also, knowing that tribulation works patience and patience works experience and experience hope; and hope does not make His people ashamed to be called the sons of God (Rms. 5:3).

This love is an eternal love which is not influenced by the actions or imaginations of man. It is the eternal love wherewith God loved His seed, the children of promise, for which the blood of the Lamb was shed before the foundation of the world. This love cannot be influenced by time for it precedes time and it was manifested in the sacrifice for sin before the children were even born ere they had done any good or evil that the purpose of God, according to election, might stand. Therefore this eternal love which is solely of God is in the beginning with God and upon His people before they became partakers of flesh and blood and were made subject to the bondage of sin.

“And whether we be afflicted for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, for your consolation and salvation” (II Cor. 1:6).

This love is personally identifiable in the experience of each member of the household of grace. Each one has had a time, when it pleased the Father to reveal Himself in them, when they were confronted with the commandments of God. This is the time when they were given to know the absolute severity of the righteous judgment of God and their total inability to meet the perfect demands of righteousness. Then they knew the wickedness of their ways and that they are sinful and unclean. This revelation as taught by the Spirit of Holiness comes only to those who have been born from above and., although it is corporately upon the whole house yet it is personally upon each member in particular. This is the common deliverance which is spoken of and the experience that the tribulation speaks to. No one who has not been brought to the place where they feel the pains of hell get hold of them as sorrow and death are all about them has no idea of the forgiveness that is in the Anointed Salvation of Yehovah. Anyone who knows not this salvation has not the love of the Father upon them; “because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rms. 5:5).

This tribulation is common unto all who are born from above because there is enmity between that which born of the flesh and the Spirit from above. This affliction is the manifestation of the love of God for His people for whom the Lord loves He chastens. He openly declares to each of His Beloved the wretchedness of the flesh and the

arrogance of his ways as the Spirit reveals the spiritual wickedness in the exalted places of the heart and mind of man. He shows His people that their heart is desperately wicked and none can know it. He shows them that the imaginations of that heart are of the earth and He causes the natural man to be drawn after the needs and delights of the flesh. And so Adam follows after the flesh yet the Spirit pursues earnestly after love.

The love of the Father for His children caused Him to make Himself of no reputation, to take on the form of a servant in the likeness of sinful man and to endure the contradiction of sin against Himself (Phil 2:7). He brought no glory to Himself as He endeavoured in all that He did to praise and glorify the Father by finishing the labour that was assigned unto Him for there was no other qualified to save His people. He sold all He had and bought the field for the treasure that was hid in that field. He sold all and bought that pearl of great price as He ransomed His people from the wages of sin. He came forth and for the joy that was set before Him, He endured the cross, despised the shame and is set down at the right hand of the Father where He makes intercession for His Beloved (Heb. 12:2). He is touched with the feeling of our infirmities and He alone is able to comfort His people in all tribulation (which works patience) that they may comfort one another in any kind of trouble. The love of man knows none of this.

Love therefore is kind, in that it is personal, it is not jealous of other members for all have the same love, it does not boast in itself for all is for the Beloved and it is not inflated like the heart of man. The pride of man has deceived him to think more highly of himself than he ought and to seek that which is not his. He desires the up-most position, even at the expense of others, and his imaginations exalt him to unrealistic heights of splendour and grandeur. His appetites are justified by his perceived right to happiness and therefore his love behaves itself in unseemly manners. This deviation and perversion is justified by freedom of expression and right of indulgence as the natural man has exchanged the glory of God’s creation into the cesspool of his lasciviousness.

“Love does not seek her own, is not easily provoked and thinks no evil; does not rejoice in iniquity but rejoices in the truth” (13:5)

Man is completely occupied with self preservation and indulgence. His ways are dark and he loves the darkness. He despises the light and receives the praise of his fellow man for his accomplishments in the ways of this world. These are the qualifications of Adam and so, as the Spirit enables, the love which is spoken of here is not of man.

The craving and sustenance of all who are born of God is for the truth. He is the bread of life for His people who live by every word which proceeds from the mouth of the Father. He is the Way the Truth and the Life and He has come forth upon that white horse,

“called Faithful and True and in righteousness He judges and makes war” (Rev. 19:11). He has come forth in this the acceptable year of Yehovah and has poured out the vials of His wrath upon the ungodliness of man. He has trodden alone the wine press of the fury of God “for the day of vengeance is in mine heart and the year of the redeemed is come” (Is. 63:4). Therefore His Beloved praises His name as His love is upon Her and Her love is upon Him.

He has done all for the Beloved. His blood has atoned for the sin in Adam and has covered all things. She lives by the faith of the Son of God as the evidence of the Spirit is manifested in the faith wherein she walks day by day. Her earnest expectation is to be delivered from the body of this death, to lay down this tabernacle and for the manifestation of the sons of God. This love does not end when the time of this habitation is over for it is the eternal love of God (Jer. 31:3). This love leads the sheep and draws His people, therefore they run the race with patience, looking unto Jesus the author and finisher of their faith, as they earnestly pursue after love and desire spiritual things, having their affection set on things from above. They are strangers and sojourners in this foreign land and they long to return to that springing forth of peace (Jerusalem). They earnestly anticipate when their eyes will be opened and faith shall be made sight, to see Him in the beauty of His holiness. They hope to hear the songs of Zion which NO MAN can know and to speak with the pure language the name of the Beloved.

“…but rather that you may prophesy” (14:1)

Much more precious that the ability to speak in another tongue and much more perfect that all understanding of all mysteries and all knowledge yea even more than all faith, whereby you may move the mountains and say to the tree, be planted in the sea; is the ability to speak as divinely inspired. This is not the pompous endeavours of some to predict the future events or to pretend to rightly divide the word as to what things must shortly come to pass. This is the ability, through experience, to be able to speak concerning the ways and purpose of God as He reproves and admonishes or comforts and exhorts His people. This cannot be learned in the classroom or through the lengthy orations of man and the writings of this world are inadequate to set forth what a child of grace has experienced. When given to write of the common salvation Jude was speaking to those who are “sanctified by God the Father and preserved in Jesus Christ called”. Only these have the like precious faith which has taught them the agony of the warfare within and the vanity of this world. When Adam attempts to mimic this, he falls short not in rhetoric but in application. He, unless taught of the Spirit of God and given to believe, cannot reckon his deeds as menstruous rags before the holiness of God. He cannot see his intention as being an abomination or his sincerity as being repugnant in

the presence of perfection. Therefore his doctrine is like unto his practice and herein is wisdom to know “the number of the beast, which is the number of man” (Rev. 13:18).

The path which the children walk may be diverse by time and geographic location but the path is the same. Each walks for a time ‘kicking against the pricks’ until the time when he is awakened unto righteousness. Then the path is illuminated with the brilliance of the commandments and by them the children know their sin in Adam. This sin is shown to be exceedingly sinful as the school-master leads them unto the Anointing. As the light of His glory shines brighter and brighter in the heart of His beloved, they see how vile they are which causes them to cry out for the Father and His mercy. His love leads them into the valley of the shadow of death and causes them to lie prostrate upon the ground crying out; “Be merciful to me a sinner”. Then the warfare begins.

Those things which were a delight of the world are seen to be adversarial to the life of the Spirit. The conversation (life style) of the inhabitants of the market-place wherein was found comradery and joy is a daily reminder of the vanity of this world and a vexation upon the soul. The children of the Kingdom of God desire more and more to be absent from this body and present with the Lord. They see the vileness and hypocrisy of their heart and hope that the brethren never see how wretched they are. But and if they all be born from above, they have all the same experience as they see the outward man perishing and the inward man being renewed daily. This common experience is the common salvation and the hope of glory within; “for we are saved by hope, but hope that is seen is not hope, for what a man sees, why then does he yet hope for?” (Rms. 8:24)

“But he that prophesies speaks unto men edification and exhortation and comfort” (14:3).

The edification of the children while they are partakers of flesh and blood is the unity of the body. To know that every member of the body has experienced the same trials and tribulations as they walk the path of the footsteps of the flock is a comfort to the weary traveler. To know that there is no temptation come unto you but such as is common to every son of Adam lifts the children up and identifies them as brethren. This cannot come from the experience of man for at his highest realm he cannot ascend above God’s creation and the station he has been placed in and so it is when given to listen to the hirelings and street hawkers of the modern religious system. There is no comfort for there is no understanding of the loathing of our ways and the abomination of our iniquities. Though the trained and well rehearsed charlatans of the stage weep and swoon yet they draw nigh with their mouths but their hearts are far from God.

God has blessed His children with these trials and tribulations as He demonstrates His love; “for whom the Lord loves, them also He chastens”. Man cannot teach this enigma unto his fellow inhabitants of the dust for the natural man cannot receive the beauty of this holiness. The church of Jesus Christ does not need someone to write unto them about their labours of love and the love of the brethren for they are all taught of God (I Thes. 4:9). And this is the evidence of the children of light for “by this shall all men know that you are My disciples, that you have love one for another”.

The children of like experience are the only ones in this world who can identify with the wrestling of this struggle. They alone have the testimony that their Elder Brother not only endured the same but has overcome the world. He has been tempted with the feelings of our infirmities in Adam yet without sin and He has overcome them by the power of His blood. He is the suitable High Priest of our profession who has completed ALL that the Father has given Him and is seated in heaven as the Lord God Omnipotent who reigns over all. This finished work is the surety of the soul that He has not left the labour or the course up to His children to find their own way because; “O Lord I know that the way of man is not in himself, it is not of him that walks to direct his steps” (Jer. 10:23). To the assembly in Corinth, the Apostle declares that it is far better to speak of how great things God has done for and to His Beloved than it is to show off special abilities for the amusement of men. Faith, hope and love all abide but the greatest of these is love and every child of the Israel of our God walks in the light of the Lord which is the love He has for His Bride. Man tries to copy this love but the counterfeit facsimiles pale in comparison for the glory of the latter far exceeds the glory of the former (Adam).

“Love not the world neither the things of this world. If a man love the world, the love of the Father is not in him” (I John 2:15)

The wisdom of man demands that God loves everyone and that those who believe they are His children should do the same. God does not love everyone; He loves only His Beloved. His Beloved is of every kindred, tribe, nation and tongue of this world and thereby, in answer to the arrogant Zionism of religion, God so loved the world. God is under no obligation to love those for whom He has decreed His eternal hatred and He has not laid that burden upon His people. He alone has assigned that hatred upon the wicked for they are of this world and as such He has instructed His people not to follow after the love of this world. He has taught them that in Adam they are drawn away after the lust of the flesh, the lust of the eye and the pride of life for this is the nature of man and the way of the world.

The love of the brethren is sacred and precious. Many seek after it, many feign it to all men but few there be that find it. This is the remnant according to grace.

Your servant in Christ,
(Elder) Chet Dirkes
January 17, 2016

## I Corinthians 15

How Messiah MUST be crucified, buried and risen again according to the scriptures.

We heard a gentleman expressing his thoughts this week and he asked, ‘why would Jesus go to Jerusalem knowing he was going to be betrayed, delivered up to the Gentiles, scourged, crucified and then rise again? What could make Him proceed with this knowing what would happen? Sadly the gentleman thought it was because Jesus was a student of the ‘old testament’ (as he put it) and therefore he knew what the prophets wrote. This then prompted him to be obedient to the will of the father.

Brethren those taught of the Spirit have no so learned Jesus!!! Jesus the son of man had the fullness of the Godhead dwelling in Him bodily and since He is God He not only knew the scriptures, He spoke them to those Holy men of old whom He had ordained should write them. He came forth into this world because of the eternal covenant of love of the Father for His children (Jer. 31:3). This everlasting love is centered and established on the immutability of and Almighty God and therefore, since He could swear by no greater, He confirmed the oath in Himself and finished it before the foundation of the world (Heb.4:3). John saw this in the standing Lamb who had been slain from the foundation of the world. Being slain He would have shed His blood and thereby caused the remission of sin for His people before the act was committed by

Adam and sin ushered into the world. He came forth having the Spirit of the Most High upon Him to preach the gospel to His people because He is and was Messiah. He could no more alter the events as set forth in the determinate counsel and foreknowledge of God then He could deny Himself and He completely finished that work in Himself because He is Faithful and True. These things MUST have come to pass for there was no other way and NO MAN could be a part of it save the Son of Man.

This Son of Man is the express image of God being the second Adam. God created man in the garden in His image, male and female created He them. Adam had his bride in him and all that the creator gave unto Adam He also gave unto his wife. All that Adam did, his wife did also being in him. So also is it with the second Adam. A body was prepared in like manner being completely man and having His Bride in Him. His faithfulness is Hers and His obedience is likewise. He came forth to be the perfect sacrifice for His brethren who became partakers of flesh and blood and the imputed sin of Adam with it's curse. He bought back that which was His from the beginning and as He came forth to be crucified, His people were one with Him.

He stood as the High Priest making all the sacrifices that the Law required and the sacrifice of the Lamb. His filthy blood soaked garments appeased the law of God but it was not enough. When He imputed the sin of His people unto Himself and delivered them into the uninhabited land, it was still not enough. When He took the hide, the inner organs and the dung outside the camp and burnt them completely it was insufficient for all three ended in death and have no hope.

When all these works had been completed (Lev. 16) Aaron had to remove the blood soaked garments and leave them in the Holy place. Then he had to wash himself, put on his own clothes and return unto the people as a sign that all had been accomplished and accepted of God. He had laid aside his clothes when he entered into the sanctuary to perform the work and now he took them up again when he showed himself to the congregation. So Christ laid aside the glory He had with the Father from before time and making Himself of no reputation He took on Himself the form of a servant and was made like unto sinful man but without sin. Being humbled like this He fulfilled the Law in righteousness (the fine linen garments of the High Priest) and when all was completed He stood having filthy garments (Zech. 3:3). The Father, being well pleased by the travail of His soul and seeing the shed blood, removed the iniquity from Him and restored unto Him the glory He had with Him before the world was (John 17:5). He was washed in the regeneration as He declared His generation and His Bride was with Him. All of His people being joined unto Him (Levites) followed Him in the regeneration, being cleansed (Num. 8:6ff) that they may execute the service of Jehovah.

While they are dwelling in the tabernacle of this dwelling, these earthen vessels, they have been sealed with their Father's name in their foreheads (Rev. 7). This is the covering that identifies them as belonging to the King. The tabernacles or 'booths' wherein they dwell are marked with the atonement and the judgment of God, which is as continuous upon the wicked as His mercy is upon the just, shall pass over them, for "Christ our Passover is sacrificed for us" (I Cor. 5:7). But until such time as the habitat of this dwelling be dissolved, this New Creature in Christ, groans and travails with the earnest expectation of the manifestation of the Sons of God. The time when we shall be adopted (made like the son) and shall be delivered from the bondage of this corruption into the glorious liberty of the children of God (Roms. 8:21).

Herein is the hope of the resurrection. This is what all who have 'Christ in you the hope of glory' are looking for; not with the eyes of Adam for he can only see the things of this world, but with the eyes of faith, for the just shall live by His faith.

If there is not resurrection then we have all been deceived to believe a lie, we are dead and lost in our sin and we are of all mankind most miserable. BUT thanks be unto our God that Christ is risen from the dead and His bride with Him. They are both seated together in the heavenlies at the right hand of the Father although at this time it does not appear that way to those still inhabiting the body of this death.

Brethren comfort one another with such truth as may be seen in these words as the Spirit teaches and gives understanding.

Your servant in Christ,
(Elder) Chet Dirkes
April 24, 2011

# I Corinthians 15:1

> "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which ye are saved if ye keep in memory what I preached unto you, unless your faith is in vain. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures."

The beginning of this section starts as a continuation of that which has been set forth and is built upon those truths. The church at Corinth had so many problems that had at their root a lack of understanding about the love of the brethren. Paul upbraids them for divisions and strifes that ought not to be in the pastures of the Lord. Their liberality and selfishness became more evident in the abusive observance of the table and they became puffed up in the demonstrations of the gifts of the Holy Spirit. But he reminds them that edification and the welfare of others is paramount to the harmony of the flock. In continuation of this he says that the gospel that he presented to them, which they believed by the Holy ghost and wherein they were established firm and sure, was not a 'cunningly devised fable'; it was not received from the traditions or teachings of man and it came not from the commentaries or 'oral tradition' of the fathers. This was the word which he received when he confer not with flesh and blood. He did not go to Jerusalem for indoctrination. He did not seek the approval of the counsel or a private session with Peter, James or John and he did not float a public opinion poll to see what would work to make his ministry successful. He was sent to the wilderness where the Spirit of God delivered unto him by revelation, the truth of the 'glad tidings of great joy'. This gospel was established by the inspiration of the Holy Ghost as He spoke to Holy men of old and was passed down from generation to generation in what was known as the scriptures. In these writings "beginning at Moses and all the prophets" is contained all things pertaining to the fact that we are sinners in need of deliverance and that we cannot do this for ourselves. From the beginning God set forth that He would provide Himself a sacrifice that would satisfy His Holy Law, complete the work given unto Him without error and save His people from their sins. According to the scriptures this Anointed who, "thought it not robbery to be equal with God" would assume the position of a servant and be made complete in all that He endured. He would experience all the passions, pains, trials and temptations that each of His people have ever had in their earthen vessels and He would endure such contradiction of sin against Himself so that they would have an High Priest who could be touched with the feelings of their infirmities.

This High priest, as represented by Aaron, would lay aside His garments and wash himself in the water of the laver and put on the holy garments which represented the righteousness of the Anointed. He would then begin with a sacrifice for himself of a bullock and a ram which he would slaughter, pour out the blood and then sprinkle the blood seven times upon the mercy seat and then seven times more before the mercy seat. Then he would take the goat upon whom the lot of the Lord was cast and sacrifice it at the door of the tabernacle and do the same as he did with the other blood. This covering was needed before the sin of the people could be removed by imputation upon the other goat and while the High Priest was performing this ceremony, “There shall be no man in the tabernacle of the congregation”.

Now when he emerged from the offering of the sacrifices. Aaron was covered with blood himself. All his white linen garments were stained with the blood of the sheepfold (Bozrah, Is. 63). His obedience to the law had covered him with the blood as a reminder that he did it because the people were guilty of failing to measure up to the standard of perfection that God demands and all his works of righteousness were now evident in the filthy (bloody) rags. Then, after the blood was shed, it was time to recite all the sins of the people, imputing them unto the scapegoat and removing them into the uninhabited land. Everything had to be done in the proper manner, in the exact order and in the fullness of time, the tenth day (the day of the remnant) of the seventh month (the completed work) (Lev. 23:27).

But the Anointed of God is not of the house of Adam nor of the house of Levi or Aaron. He is not a priest after the order of man and the ceremony of weak and beggarly elements. He is a priest of God after the never ending order of Melchizedek, ‘my righteous King’. Herein we see that the Kingship and Priesthood are one and eternal and that He did not become a priest of God anymore than He became the righteous King. He has always been Josiah the High Priest and the counsel of the peace of God is now and ever has been between the King of glory and Josiah (Zech. 6:13). He is the Servant, the Elect of God and the Branch and when He went into that tabernacle not made with hands, that is to say not of this creation, NO MAN was there with Him. Because He was without sin and had completely fulfilled the law and all that the prophets had written concerning Himself, He offered once, in the end of the world, a perfect sacrifice for the sin of His people, His own blood. He stood ‘glorious in His apparel’ before the throne of the mercy seat of God, being the second Adam and having His Bride in Him, and when the Father saw the travail of His soul and the blood He was well pleased.

Notice how Paul does not use an editorial phrase when he speaks of the death of Messiah. He says, “Christ died for OUR sins”. Once again the unity of the brethren is

called to the forefront. The love and regard of the household is because of the common salvation of the flock. We love Him because He first loved us and we love each other because of the like precious faith of the same Spirit within. He came for His people not to find a people. He came to redeem them that were under the law not make redemption possible and He came to save His people from their sins by making an atonement, providing a propitiation and consecrating them unto Himself. They did not come to Him or choose Him and He did not offer Himself to them for acceptance but rather He delivered them from the wrath of God and covered them with His blood.

Your servant in Christ,
(Elder) Chet Dirkes
April 17, 2011

# The SECOND Epistle of Paul the Apostle to the CORINTHIANS

## II Corinthians 4:7

> "But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us."

The apostle begins the letter to the brethren in Corinth with a description of the active work of God in and for His children. God gives comfort to His children as they walk in the habitation of this dwelling because He has ordained it necessary that they be afflicted. He has prescribed a continuous progression of trials and tribulations for the good of the strangers in the foreign land as He shows forth His love for them and gives them hope. This procedure is carefully and specifically designed for each seed, during the time they have been appointed to be partakers of flesh and blood, as a manifest token of the righteous judgment of God. This judgment is not sprinkled upon some while being a deluge upon others for it is poured out upon the ungodliness of all men. It is

intended to demonstrate the nature of the creature as a testimony of his inherent inability to please God while manifesting the pure and perfect holiness of the Creator. Every son of Adam is subject to this judgment, for all have sinned and come short of the glory of God.

The gift unto His little children is that they each are proven to be the sons of God through the testimony of the Spirit within from faith to faith. This testimony cannot be proven to the mind and feelings of the flesh but there is awareness to the presence of the Spirit as the children ‘ kick against the pricks ’ until the time of the awakening. This two-fold witness becomes evident in the time appointed of the Father and by this Holy Spirit each one in their order experiences these many trials which shew forth that they are indeed children of the dust; “ Hearken unto Me, you that follow after righteousness, that seek Yehovah: Look unto the Rock from whence you are hewn and to the hole of the pit you are digged” (Is. 51:1).

The two-edged sword of the Word of God reveals the eternal glory of God and the temporal glory of man, which fades away. It is the same testimony to every seed of Adam but only they who are born of the incorruptible seed have eyes to see the vanity of this world and ears to hear the language of Ashdod. These are taught by the Spirit within that they are carnal, sold under sin in Adam and, as they grow in the grace and knowledge of His will, they understand that His will is whatsoever comes to pass. The works of man while necessary and pleasing to the flesh are shown to be abomination before the Lord and the labours of man are understood as being of no profit.

Therefore, unto His children, having obtained an inheritance in Him and being predestinated according to the purpose of Him who works ALL things after the counsel of His own will and since ALL things work together agreeably to them that love God, to the called according to His purpose, these trials and tribulation have been ordained of old as a demonstration of the love of God for His Beloved. This is the chastisement of God upon His children for “ whom the Lord loves, He corrects, even as a father the son he delights” (Pro. 3:12)

The particular trials sent to the church at Corinth, members in particular, included the infighting and pride due to factional identification within the group. There was the arrogance of education for the attaining of knowledge without love, the foolish tolerance of indecent activity “ as is not so much named among the Gentiles” and the inclusion of the people of the land in matters pertaining to the members of the congregation. This was compounded by the Pharisaical approach of eating meat offered to idols as contrasted with the liberty found in the Anointing, the resumption of legalism and duty faith activity and the carnal Adamic actions that defile the beauty of the order of the

church. Then came the pride of the manifestation of the gifts, a two edged sword which God intended for the confirmation of the church and which puffed up the members, coupled together with the selfish attitude in the observance of the ordinance of the Lord's Table and the speculative confusion of the resurrection when this life is over.

These were the details of the tribulation, the pressing to prove that which is within, which God had lovingly assigned unto His called-out people. This pressing is the work of God upon His people and the reason for the comfort that is given in these trials. This pressing is because one is born of the Spirit and the awareness to the pressing is because of the Spirit within thus the comfort is by the Comforter whom God has sent to His pressed people. The course ordained by God was that these individual members collectively endure these hardships as evidence of the truth about Adam which none may see unless born from above. Since there is nothing new under the sun and these trials and temptations are common to all men, even though many do not see them or understand their meaning, every son of the dust experiences them and none can overcome them.

The bitterness of the waters of this world and the heartache of the vanity of this life are discerned only by the divine nature within. Since the natural man cannot receive the things of the Spirit, neither can he know them, he is as ignorant and blind to his condition now as Adam was in the garden. And just as Adam devised a plan to cover and conceal himself from the presence and righteousness of God, so the natural man justifies his actions having great self-confidence in his abilities as he walks according to the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience; " in those days no king in Israel and every man did right in his own eyes" (Jud. 21:25).

The god of this world delights in the corruption and frailties of this world because he has been assigned to walk to and fro and up and down in the earth. He does not seek the heavenly reality of that city not made with hands whose builder and Maker is God and, being lifted up by the pride of his heart and the beauty of his being, he has been cast out and assigned the duties of blinding the eyes of man so that he cannot see the light of truth. He has been given to find great satisfaction in the dainties and pleasures of life and has been deceived of God to make merchandise of the truth and seek the profit of this world. He presents the festering dung heap of self-righteousness and the daily putrefying of the outer man as the glory of man, the paragon of God's creation in the Garden of Eden, and as Eve was deceived to believe the lie and listen to the serpent, so the natural man is given to this prevarication. This is appealing to the itching ears of the children of the dust and uplifting to the limited mind of man. This is combined together with an

insatiable attention to the desires of the flesh, a gregarious nature, blinded eyes, a deceitfully wicked heart and the need to rise above the station assigned unto him and you have the ingredients to make the fullness of man after the order of Adam. This is the earthen vessel.

“And such were some of you but you are washed but you are sanctified, but you are justified in the name of the Lord Jesus Christ by the Spirit of our God” (I Cor. 6:11)

When the Spirit reveals this loathsome truth about the vessel wherein He dwells, even though it has been afore prepared by the shed blood, the creature groans desiring not to change and improve that which was formed from the dust of the earth, but rather to be delivered from the body of this death. The incorruptible seed does not fall short of the glory of God as he walks in the light of Yehovah according to the Lamb that was slain. The seed cannot sin (miss the mark) because the Spirit of God remains in him, despite what the conditionalistic doctrines of man may infer, and he cannot sin because he is born of God. In this the children are manifested to be the sons of God by the testimony of Messiah and keep the Law of God (I John 3:9).

The vessel has been cleansed by the shed blood having the leaven removed from within so that the Holy flesh is not contaminated. This vessel is not transformed into something new but rather is struck with the blood like the door posts of the shanties in Egypt to show that a child of Israel dwells within. Thus the vessel was afore prepared and the ground made ready for the seed which should be planted and there remains no condemnation to them that love Him.

“Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man has found, he hides and for the joy thereof, he sells all that he has and buys the field” (Matt. 13:44).

The treasure is the eternal seed of God for which He has done all things. This seed was in Him from the beginning as His Beloved bride and since all His desire is upon her, all He has done has been for her. Since He created all things by Himself, through Himself and for Himself and He loves His wife as He loves Himself, then the whole of creation was formed and fashioned for the Beloved. The love of God is an eternal and everlasting love which is completely immutable; she loves Him because He first loved her. The love of the body, which is the body of the Anointed, the Temple of Yehovah, is the love of God for His people whom He has scattered as seed into all the world; “ for as the body is one, and has many members and all the members if that body, being many are one body, so also Messiah” (I Cor. 12:12)

The eternal unity of the seed and the Father is essential to the understanding of the whole of creation. As God created everything having its seed in it, so the seed of God is in Him. He created man in His image, male and female created He them for His Bride is eternally in Him and since everything brings forth ‘ after its kind ’ so all that are born from above are hewn from the Rock of our salvation, Jesus Christ the righteous. Because of this inseparable eternal unity between seed and source, He has not lost one of His sons, His Bride is not deficient and there are no parts missing from His body. He did not give Adam half a woman when He brought his wife unto him nor did He make his seed incomplete. Rather He made the seed of Adam to be the same as the first that in him all are revealed to be limited, weak, corrupt and finite. His seed, therefore, is infinite, perfect and complete in Him and He has done all these things for them; “ to them that are sanctified by God the Father and preserved in the Anointed Salvation of Yehovah” (Jude).

The perfect love of God for this peculiar people is as eternal as He. He did not scatter the seed into the field for the purpose of the dust of the ground making the seed precious; He scattered the incorruptible seed into the ground that it should glorify Him. Although nothing can be added to the seed, yet it pleased the Father to ordain it necessary that the seed be sown in corruption that it might bring forth fruit. The quality of this fruit is peaceable and the purpose is for the healing of the holy ones; not that the incorruptible seed is in need of healing for in it is neither spot nor blemish, but it has been made partaker of flesh and blood. Herein is the fruit in its season and the leaves of the tree of life for the healing of the people (Rev. 22:2) as they endure the contradiction of sin against themselves. This seed is not carnal neither is the fruit for the brethren (Eph. 6:12).

The seed has been made subject to the bondage of this corruption by reason of He that subjected the same in hope. This hope or earnest expectation is the means appointed of the Father that encompasses the child as they await the moment when, in the twinkling of an eye, they are made like the Son (adoption). Sin, that it might be clearly seen to be sin, works death in the natural man by the Law of God written upon the fleshly tables of the heart (II Cor. 3:3). The inner man, that hidden treasure, delights in the law of God which is the perfect, holy standard by which the field is made evident, day by day, as the outer man is perishing.

Now Esau was a cunning hunter and a man of the field. His delight was in the fruit of the ground and his attention was focused upon the acquisition and utilization of the things of the field. He was respected and sought after by his fellow companions of the field for his abilities, understandings and wisdom for God had put it in his heart and

mind to excel in the things of this world. To this end, Esau is a mighty nation yet he has no love for the Kingdom of God for his affections are based upon that which is temporal.

Esau is Edom (Gen. 36:8) and Edom (red) is Adam; therefore the sons of Adam are hated of the Lord with an eternal hatred. They are a stubborn and rebellious people from the beginning and though God has digged and dunged about the plant, yet it shall always bring forth wild grapes. This type is set forth in the example of the nation of Israel; " what more could have been done to My vineyard that I have not done? Wherefore when I looked that it should bring forth grapes, it brought forth wild grapes ?" (Is. 5:4). Esau shall never rise above being a man of the field as he is incapable of changing his nature and though he be shown righteousness yet shall he remain carnal sold under sin.

God purposed in Himself that His seed become partakers of the insufficient frailties and weakness of flesh and blood and He, likewise, became partaker of the same. He decreed that He should be made like unto His brethren and in all points proven like unto them, yet without sin, that He could be the aid to those who have been assigned to endure the same (Heb. 2:18). He is the first-born of the brethren and the author and finisher of their faith, who for the joy set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God (Heb. 12:2).

The children therefore, having been predestinated to be conformed to the image of the Son, have this constant reminder before them all the days of their lives; that in them, that is in their flesh (the earthen vessel) dwells no good thing yet they are complete in Him. They see the uncleanness of their ways in the field and they despise themselves in Adam yet they have been declared to be the sons of God by the resurrection from the dead of the Anointed Salvation of Yehovah. They earnestly await the deliverance from the body of this death and the manifestation of the sons of God in that tabernacle not made with hands, eternal in the heavens.

The Salvation of Yehovah shed His blood before the foundation of the world to identify and consecrate His people by the sprinkling of the blood. He is the great king over all the world and He has power over all flesh and blood. He has taken from the same lump of clay (dust of the earth born of water) and fashioned every vessel decreed essential for His design and when He causes the bones to come together in the womb, the predestined vessel is manifested in the appointed time. Each vessel has a purpose and a function in the manifestation of the creation of God in time. Many vessels are made unto dishonour in the great house and He plants in them the seed of the serpent; therefore they are of their father the Devil. Few, however, have been afore prepared unto the glory of receiving the incorruptible seed; these are born from above and not of the will of the flesh.

These vessels are all after the kind of Adam, deceived and fallen. They do not delight in righteousness nor seek after justice for they are governed by the senses of the flesh, the intellect of the mind and the passions of the heart. They are temporal and have no hope for they are the indigenous people of the land who do that which is right in their own minds. The difference between these vessels is not found in their inherent nature but in the seed which is planted within. The vessels were formed from the dust of the earth and thus, being dust, they shall return to the dust when the time of this habitation is over. The seed of the serpent is cast into outer darkness where eternal damnation is appointed; this shall be manifested when time is no more. The children of the King however, having inherited His kingdom and, as joint-heirs in the Anointed Salvation of Yehovah, they are that city not made with hands shall see Him in the beauty of His Holiness, speak His name in the pure language of Zion and see Him as He is. They shall be delivered from this tabernacle as it is dissolved by the Refiner's fire and it shall be revealed that they are like Him.

"And David perceived that Yehovah had established him King over Israel and the he had exalted his kingdom for His people Israel's sake" (II Sam. 5:12).

There are many ideas and postulations concerning the lifestyle and conduct of the earthen vessels which house the incorruptible seed. The testimony of the scriptures of that man after God's own heart should be sufficient evidence of the manner of people that the subjects of grace find themselves to be. David was an unbecoming youth who was as unqualified, naturally speaking, in the station that God had assigned him, yet he was summoned from the sheep-gate to be anointed king over Israel. He was not made king in prospect nor was he placed on probation as he proved himself; rather as the Spirit gave evidence of His indwelling presence in David, Adam gave ample evidence of his nature, desires and aspirations.

After the old man, Samuel, poured out the horn of oil and anointed David king at such a young age, he did not instruct him to get off to school to learn how to be king nor did he inundate the lad with reading materials and self-help study guides to prepare him for what some day might come to pass. God sent Samuel unto David because He had " provided Me a king" (I Sam. 16:1). This same God had afore prepared this lad with sufficient means and materials to perform this station exactly as God decreed for He had given David, according to His divine power all things pertaining to life and godliness, " through the knowledge of Him that has called us to glory and virtue, whereby are given unto us exceedingly great and precious promises" (II Pt. 1:3).

The Spirit of Yehovah was upon David and he found favour in the eyes of men but he was a man of like passions and fears like any other son of Adam. God wrought mighty

works by his hands in open testimony to all of His presence and power, yet the natural son of Jesse was not converted or persuaded. He fled in fear from the man he was anointed to replace. He lied and cheated his way into many adverse situations which were ordained of God for his good and even feared that his life would be ended. He demonstrated no more ability to believe God after the flesh than his father Adam and was moved accordingly.

After the time appointed unto the son of Kish came to its appointed and designed end, David was not received as king and he did not go about flaunting his anointing by Samuel. He had no confidence in the flesh and no assurance that he was to be king, yet he had the testimony of the Spirit within. Even after the tribes of Israel came to him saying, " Behold we your bone and your flesh", and the house of Jebus was overthrown and Hiram, king of Tyre built David an house, Uzzah was struck dead because of the pride in the heart of David who supposed he was above the law of God. David thought to bring forth the Ark of God unto the city of David but like Adam in the garden, he devised a new and exciting way rather than be obedient to the designs of God. And as God gave him victory after victory over the kings of the earth, yet He did not remove the natural lusts of the flesh from his heart. The result of this was the elicited sexual conduct with Bath-sheba, the murder of Uriah and the loss of the joy of the salvation of Yehovah.

Yes this all came to pass for good for this was the means interwoven into the tapestry of creation by which God brought forth Solomon, the type of Messiah. It was decreed necessary and essential for all these things to fall out exactly as they did not only that the promises of God unto Abraham, Moses and David might be manifested as a pattern of heavenly things but to show unto all His children, from generation to generation, that they are a people that has no confidence in the flesh. Though they are " troubled on every side, yet not perplexed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of the salvation of Yehovah might be manifested in our mortal flesh" (II Cor. 4:8ff).

"For our light affliction, which is but for a moment, works for us a far more exceeding, eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things seen are temporal but the things which are not seen are eternal" (4:17)

The brethren know even if they cannot explain this affliction and few acknowledge it as light affliction. The mind and feelings of Adam would have God remove His testimony of love and leave off this pressing and proving, yet God has decreed this procedure necessary that no flesh should glory in His sight. His sovereign control is over every

thought, word and deed of the imaginations of the heart of man which He reveals to His people in the furnace of affliction for a brief moment. He governs all by the power of His eternal will according to the excellency of the power of the Creator and not the creature so that ALL things, including the proving by pressing (trials and tribulations) which are to show forth the bitter curse of the poisoned head (wormwood and gal), that His people might have hope; " for we are saved by hope". Therefore the brethren bear each other's burdens, working together in the tabernacle of this dwelling as they lift up fallen hands and encourage one another. This is the edification of the body; this is the way, walk ye in it.

Your servant in Christ,
(Elder) Chet Dirkes
April 9, 2017

## II Corinthians 5:1

> "For we know that if our earthly house of tabernacle were dissolved, we have a house not made with hands, eternal in the heavens."

The church at Corinth had experienced a great many crucial moments in the short time it had been manifested. The course of the apostle was set to come into this city, there to find a fellow tent maker named Aquilla, with whom he dwelt. As was his custom, Paul went into the meeting houses every Sabbath day, conversing and discussing from the scriptures that Jesus was Messiah. He entertained questions, gaining the confidence and trust of both Jew and Greek, conveying to all who were given ears to hear, the glad tidings of great joy. This message included the testimony of the finished work of the Anointed Salvation of Yehovah, having fulfilled all the promises given to the fathers and the mystery of the gospel it also included the affirmation of the resurrection from the

dead. This point infuriated many hearers, driving them unto violent behavior, while others were made curious about this subject.

When the Apostle was enabled to speak on Mars hill, he proclaimed the truth of the resurrection “and when they heard of the resurrection from the dead, some mocked and others said, We will hear you again of this” (Acts 17:32). When he stood before the high priest Ananias and perceived that there was a mixed audience in the house, he boldly proclaimed that he was a Pharisee and the son of a Pharisee who was being called into question because of his espousing of the resurrection from the dead. This brought forth dissension between the factions of the Pharisees and the Sadducees for the Sadducees say that there is no resurrection, neither angels nor spirits but the Pharisees confess both. And there arose a great cry and the scribes of the Pharisees part arose and strove saying, We find no evil in this man, but if a spirit of an angel has spoken to him, let us leave him alone” (23:6ff). And when Paul came before the most noble Felix he refuted the accusations of the certain orator named Tertullus, who was called as an expert witness against him, by saying that the way which the religious leaders and scholars of the day called heresy, so he worshipped the God of his fathers believing all things written in the law and the prophets, and have hope toward God, that they themselves also allow, that there shall be a resurrection of the dead, both the just and the unjust” (24:14f).

The subject matter has not changed nor has the reaction of the natural mind toward this precious truth. Many divers and sundry theories have emerged concerning the resurrection of the dead, covered in the speculation of Adamic paranoia, and have developed into venerated doctrinal foundations upon which assemblies have divided. Paul was well experienced in the effect that this subject had upon the superstitions of man and the confusion which developed because the natural man could not understand this mystery. His message returns to the foundations of the first principles of the Anointed Salvation of Yehovah when he addresses the problem in the church at Corinth the first time moreover, brethren, I declare unto you the gospel which I preached unto you, which you also received and wherein you stand by which you are also delivered, if you keep in memory what I preached unto you, unless you have believed without just cause” (I Cor. 15:2).

The evidence that was set forth concerning the resurrection of Messiah was first and foremost visual, since “He was seen of Cephas, then of the twelve”. The testimony of the scriptures was that the Holy One of God should not see corruption (Ps. 16:10), the type given was the sign of Jonah (Luke 11:29) and God, having ordained further confirmation of His sovereign power over death and the grave, openly manifesting the

risen Lord, “after that he was seen of above five hundred brethren at one time, of whom the greater part remain unto this present but some are fallen asleep”.

Now these individuals who saw Him before His ascension were of no special natural abilities for like Mary in the garden and the two on the road to Emmaus, unless the Lord revealed Himself unto them, they could not recognize Him. These two returned to Jerusalem, rejoicing and proclaiming a passionate testimony of seeing the Lord yet when He appeared before the twelve, “they were terrified and affrighted, supposing that they had seen a spirit” (Luke 24:37). The ability to understand this wondrous mystery of the power of God unto deliverance is the hope of every child born from above yet it remains an enigma to the children of the dust.

“Now if Messiah be preached that He rose from the dead, how say some among you that there is no resurrection ?” (I Cor. 15:12)

John saw in his vision of the testimony of Jesus Christ, a Lamb standing as it had been slain and that from the founding of the world. Before God had spoken the creation into existence He had completed His work of delivering His people from their sin in Adam. Jesus, who is the firstborn of many brethren (Rms. 8:29), the firstborn of every creature (Col. 1:15) and the firstborn from the dead (18), did not become these things after He rose from the grave two thousand years ago, He was manifested at that time to be all these things. He cannot be the firstborn of every creature unless He is the first to be born of the entire house and as the first, Alpha and Omega, beginning and end, He must precede all who should come after. So is the resurrection John saw the Lamb resurrected (standing) before Adam was yet formed from the dust or ere any had died. He saw the heavenly reality that was manifested in the fullness of time when He who is like God (Michael) stood up to confirm the oath with many “and at that time shall your people be delivered, everyone found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt” (Dan. 12:1).

This heavenly vision of the finished work of God was given to Daniel by the Lord concerning the manifestation whose time was appointed to be long, “and he understood the things and had understanding of the vision” (Dan. 10:1). He saw that which was already finished and gave a testimony for the brethren that they might have hope this is not for the sons of Adam for they look upon that which can be seen and thrive on that which can be reasoned and evaluated. The gospel of the Anointed Salvation of Yehovah is of faith and that cannot be seen neither can it be proven. Jesus confirmed the prophesy when He said, Truly I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live for as the Father has given

life in Himself so He has given to the Son to have life in Himself and He has given Him authority to execute judgment also because He is the Son of man. Do not marvel at this, for the hour is coming, in the which all that are in the graves shall hear His voice and they shall come forth they that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation" (John 5:25).

The reality of the Lamb as affirmed in the vision of the prophesy, the proclamation of the Word that became flesh and dwelt among His people and the manifestation of the power of God according to the spirit of Holiness by the resurrection from the dead was confirmed and cooperated by the eye witnesses of His majesty and yet there were some who said that there was no resurrection from the dead. As the question of the type of the natural vineyard is asked again, "what more could have been done to My vineyard that I have not done in it?" (Is. 5:5), the answer must unequivocally be, nothing, for unless the ability is given, which is not inherent to the natural man, to believe something as unfathomable as the resurrection of the dead. And so, in fulfillment of the type as given concerning the feast of the ingathering, the leaven of the flesh is evidenced as carnal logic festering in the compost of natural reasonings should bring forth the fruit of speculation and doubt among the brethren to undermine the foundation of hope in Messiah and the eternal security of all who are preserved in Christ Jesus. Thanks be unto God that this plague, which is from head to the soles of the feet, cannot overcome the faith of the Son of God.

"And if Messiah be not raised, your faith is unprofitable and you are yet in your sins" (I Cor. 15:17).

The arguments and disputes concerning the resurrection are immaterial if there is no resurrection from the dead and if the Lamb is not standing from the founding of the world, then there is no resurrection for those who came before His natural advent. Many have speculated that these have slept in another place and time awaiting the advent of Messiah when they could join Him in the resurrection. This concludes that the resurrection is a separate event, isolated, in time, at the end of the offering of the perfect sacrifice for sin. But, and if such were the case, then how was the holy flesh protected from the body of sin if no blood had been shed to prepare the earthen vessel to receive the seed planted within? If the blood had not been shed then how were those who came before covered in the atonement, sanctified unto obedience and the sprinkling of the blood of the Anointed the sealing of the covenant? All these things were given unto Moses in the mount as the pattern of the heavenly reality demonstrated in the type of the handwriting of ordinances of the feasts and ceremonies, but they stood complete in heaven.

The Lamb of God standing as He had been slain is the testimony of the Anointed Salvation of Yehovah which is the spirit of the proper discerning of the hidden things (Rev. 19:10). Since He is the irrefutable evidence of the work which God has done from the beginning, to deny the resurrection is to deny Him for He said, I am the resurrection and the life". Did He say He would be the resurrection and the life or that He was? Indeed He is the same yesterday, today and forever, therefore the resurrection is not only some future event for all to look forward unto, when He shall come a second time without sin, but it is that which is and was and shall be again.

The election according to grace has always been and ever shall be predestinated to be conformed to the image of the Son. They are manifested to be the sons of God according to the spirit of Holiness by the resurrection from the dead for they have been raised up together in Him and made to sit together in Him in the heavens (Eph. 2:6). These are the children, given of Yehovah of Hosts which dwells in mount Zion, for signs and wonders in all of the Israel of our God (Is. 8:18); indeed they are the fellow companions of the Joshua "that sit before Him for they are men wondered at" (Zech. 3:8). If there is no resurrection, because Messiah is not raised form the dead, then there is no Anointed salvation of Yehovah. If He does not exist then there is no eternal seed and no sons of God, for faith must rely upon that which can be seen, the testimony of God is false and He, if He exists, is a liar like unto all men. All who have such hope in this world, concerning Jesus Christ, have followed after cunningly devised fables and they are indeed, of all men, most miserable (I Cor. 15:19).

"But now is Messiah risen from the dead, being the first-fruits of them that slept."

Because of the Resurrection and the Life, being Jesus Christ the Righteous, they that have been planted in the corruption of the natural earthly body come forth out of their graves, in the time appointed of the Father, and are manifested during the time of their habitation. They have been raised up in the first resurrection, they are raised up in the fullness of time and they shall be delivered form the body of this death when the time of their habitation is over. This is the manifestation of the fullness of the resurrection wherein the children, being predestinated to be conformed to the image of the Son, learn obedience, like unto the Son (Heb. 5:8), in all that they suffer, being made subject to vanity.

Since He is Mighty God and the eternal Father, there is nothing that He needed to be taught or learn, neither is there any to teach Him, yet He made Himself of no reputation and He Himself likewise partook of the same as the seed. He was fashioned like unto sinful flesh and ordained to be made partaker of that flesh. He fulfilled the Law in all righteousness, having abolished in His flesh the enmity, the law of commandments in

ordinances, overcame the flesh before Adam was formed so that He might be the first-fruits unto the Father but now is made manifest by the appearing of our Saviour, Jesus Christ, who has abolished death and has brought life and immortality to light through the gospel" (II Tim. 1:10)

The feast of the first fruits was observed in the 17th day of the first month when the sprouts were just peaking through the soil. These shoots came from good seed that had life within and, in testimony to God that He indeed gave that life and the impending increase, they were waved before the Lord as an offering of thanksgiving to His grace and goodness. Messiah stands before the Father as the first-fruit of many brethren and first-born of His body. He represents His house as the chief or principle one who has the preeminence over the house and as He is faithful so they are accounted faithful in Him. Since He took upon Himself the inherent inability of His people in Adam and the uncleanness of the ways of man they have neither spot nor blemish by reason of contact with the unclean thing. Since He alone could become the sin of His people and He alone could remove that sin as far as the east is from the west, so "there is, therefore, now no condemnation to them which are in Christ Jesus, who do not walk after the flesh but after the Spirit" (Rms. 8:1).

These all stand in the Lamb before time and yet as they have been made partakers of flesh and blood they earnestly anticipate when they shall once again see Him as He is. They are seated together in Him yet they have been made subject to the bondage of this corruption which looks upon that which can be seen. They are taught of the Spirit that they are carnal sold under sin in the body of this death but they are not cast down for as the flesh looks upon the things of this world, which fade away, the children of the kingdom of light perceive with the eyes and the senses 'and observing', give attention unto 'and cherish' the fact that if this dwelling tent upon the earth is destroyed, as the outward man perishes, they already have the uppermost building of God which is lifted up.

This is not a building that is made of the components of this world, devised and conceived by the limited intellect of man or constructed by the feeble polluted hands of the arm of the flesh. It is the eternal house of God in heaven wherein dwells the fullness of the Godhead. This is the city that Abram looked for whose builder and Maker is God. It is that Temple which the Lord Himself is the chief stone of the corner of the foundation, the Anointed Salvation of Yehovah, set and finished by the hand of He that comes forth out of the confusion (Zerub-bable), fitly framed together of living precious stones, being lifted up as the Holy habitation of our God. The walls of this building are the salvation of Yehovah, the gates are praise unto Yehovah and the gates of the grave

shall never prevail against it. It is not of the weak and beggarly elements of this world nor is it confined to the ministration of death, “but you are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem and to the innumerable company of messengers, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” (Heb. 12:22). Though concealed and hidden in the field yet is this the Israel of our God.

“For we that are in tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life”

The earnest expectation of the children is magnified in the burdens of this world and the labours of this life as they are revealed (Ps. 137). The light of the Sun of righteousness, rising with healing in His wings, reveals the bondage of corruption of this tabernacle and the uncleanness of this abomination before God thus the children cry out to the Father to be delivered. This is the same healing that comes from the leaves of the tree of life planted by the river of living water which flows from the throne of God (Rev. 22:2) and out of the belly (inner most part or soul) of all who believe (John 7:38) as the inner man is renewed daily. It is the peaceable fruit of righteousness which each seed is ordained to produce and the good works created in the Anointed salvation of Yehovah that they are each passionate about, for the edification and comfort of the fellow companions of the pasture.

This expectation is not to return to the man as he was in the garden before God made a covering for him or to occupy eternity in the limitations of this mortal body. The seed was planted in a perishable body perfectly prepared of the Lord. That body, each particular to the seed within, serves the seed (the elder shall serve the younger-Gen.25:23), as it grows in the grace and knowledge of God‘s will yet the seed is not improved upon by the ground wherein it is planted. The seed is exhibited by the testimony within and the disdain for that which is without that it is not of this world as the children are taught that they are strangers and sojourners in a foreign land. Although the natural ways of this world are pleasing to the outward man yet the field can produce nothing that satisfies the inner man who, delighting after the Law of God, hungers and thirsts after righteousness. The seed has been planted in the vessel of clay but it is raised up in an incorruptible spiritual body there is a natural body and there is a spiritual body” (I Cor. 15:44).

This spiritual man is the Temple of the Holy Ghost as the fullness of God dwells within. The prophecy was given as a sign unto one who ‘has possessed’ (Ahaz) that a virgin would conceive and bear a son and shall call His name Emmanuel. This sign was given in the midst of a battle between the houses of the beloved (David) and ’the step‘ (Syria)

as proof that Yehovah God is indeed in complete sovereign control of all things. In the fullness of time, God sent forth His messenger to the virgin Mary, and “all this was done that it might be fulfilled which was spoken by Yehovah by the prophet” (Matt. 1:22). She called His name Emmanuel, which being interpreted means, God with us, and thus in the revelation of Jesus Christ, John saw that the dwelling of God is with men (Rev. 21:3). The children of God are the incorruptible seed which are heirs of God and joint heir with the Anointing unto whom God has given His kingdom. They do not stand before Him naked or unclothed but rather, just as the Head, they have been given a change of raiment for this mortality has been clothed upon in immortality and this corruption has been clothed upon in incorruption.

“Now He that has wrought us for the selfsame thing is God, who has given us the earnest of the Spirit”

Let the world dance and sing and make merry, the resurrection and especially the hope thereof cannot be proven. It cannot be explained for it is a mystery and since the natural man has no point of reference to eternity or the holiness of God, he therefore cannot understand the glory that shall be revealed. No one can earn, merit or procure eternal life and flesh and blood shall not inherit the kingdom of God. The children, being heirs of God, have ‘the pledge’ or promise of the Holy Spirit and since God is not a man that He should lie nor the son of man that He should repent and since He has loved His people with an eternal love which nothing can disannul and since He is the same yesterday, today and forever, therefore the sons of Jacob (children of promise) are not consumed. This pledge is reserved unto all who are sealed with the Holy Spirit of promise (Eph. 1:13)

The testimony of the Spirit is that two-edged sword which proceeds from the mouth of God. It is the testimony of the truth as its light shows forth the condition of the outward man in his daily march back to the dust. Yet it also gives the children the hope of the adoption in that when the time of this habitation is over, they shall be made like Him and sees Him as He is. In the Father‘s house ARE many mansions was given to them as the assurance of faith and when the prescribed fruit has been produced by each seed for the edification of the pilgrims in the wilderness, then shall every man in his order, “put off” their tabernacles (II Pt. 1:14) and, being absent from the body, stand present with the Lord.

The illusion of time shrouds the truth of eternity but when time is no more, then shall we behold Him with untrammeled eyes, who alone is worthy. The spirit of prophecy is the understanding of hidden things and we have this treasure hidden in earthen vessels. As the Refiner‘s fire consumes the dwelling tents upon the earth, the outer man perishes,

until the time when the children shall be absent from this body and present with the Lord.

“Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waits for the precious fruit of the earth and has long patience for it, until he receive the early and the latter rain. Be also patient, having your hearts established, for the coming of the Lord draws nigh” (James 5:7).

Your servant in Christ,
(Elder) Chet Dirkes
April 16, 2017

## II Corinthians 10:4

“For though we walk in the flesh we do not war after the flesh:”

There is not a one of us who does not know by experience what it means to walk in the flesh. We continually encounter the abilities and inabilities of this earthen vessel as we attempt to make it through the day. The pains of the degeneration of time, the fatigue of the labours of the day and the futility of the endeavors of our best intentions beset us in this mortal shell and if truth be given to us, we readily acknowledge that it is not getting any better as we continue to walk in the flesh. But with all that had been and was being encountered in the church at Corinth, Paul reminds them that the struggle is not after the flesh. With all the corruption of the world around them, the promiscuousness of society, the graft and corruption of government and the constant competition and strife between people, Paul writes, “The weapons of our warfare are not carnal” because “We wrestle not against flesh and blood” (Eph. 6:12).

The events of this world and the conduct of the inhabitants thereof are the demonstrations of the nature of Adam. Adam was formed form the dust of the earth and, although he has the knowledge of good and evil yet, his desires and lusts are of this earth earthly. The child of grace has the same earthen vessel with the same desires and cravings and the resulting conflict between the Holy Spirit within is not with the symptom but with the cause within, the nature of Adam. One who is a chosen vessel afore prepared unto glory has that which is born from above within that vessel from the beginning and even though there is no outward evidence of a struggle, yet the flesh lusteth against the Spirit from the start. (Paul was kicking against the pricks long before the time of his conversion and the manifestation of this warfare within.) This struggle is against strong hold, imaginations, thoughts and every high thing that exalts itself against the knowledge of God and it is important to notice that these things are not the flesh.

Many times our imaginations and thoughts plague us with fears and presumptions which cause us to come to erroneous conclusions causing us doubt and sorrow. We inaccurately conclude that since we do not feel the struggle within that we must not be born from above. We reason that since there is such an apathetic state of mind towards the things of the Lord we must not have His Spirit dwelling in us and because we have such a craving and delight in the things of this world we surely cannot be a child of the King. These thoughts and conclusions proceed from the false pretence that the flesh can comprehend the things of God and therefore must be cognoscente of them when or as they occur. Such is not the case for the natural man does not receive the things of the Spirit neither can he know them yet these imaginations and thoughts exalt themselves against the knowledge of God which speaks to His sovereign control over all things and the security that He knows them that are His. Nothing of the flesh can diminish or enhance this warfare and no faculty of the flesh can ever ‘feel’ the warfare unless the Spirit reveal it to us. There are many who think they have this warfare based on what they feel but only when the Word of God dwells in the child of grace can he know that the heart is desperately wicked and no man can know it.

Our struggle is not with man for we do not fear what man may do. No creature has any power to do anything but what is given to him by God. Therefore whatever man can do is according to the will of God and for His good pleasure. But we do struggle with the fact that when the Spirit reveals His grace and mercy to us we see the evil within our flesh. When we would do good, evil is present and the things which we do not allow, we find ourselves performing and finding delight in and the more the Spirit reveals Himself and His glory, from faith to faith, the more corruption, weakness and vanity we see. The flesh desires to trust in that which can be seen and felt while the child of grace lives and walks by the evidence of things unseen and the substance of things hoped for.

This struggle, wrestling and warfare shall not end, dear brethren, until such time as the time of our habitation be over and the habitation of this dwelling be dissolved. It does not get easier or lessen in severity for as a child grows in the grace and knowledge of His Most Holy will, the more the thrones, principalities, powers and rulers of the darkness of this world shall be seen in the light of His glory. When it was revealed unto Saul of Tarsus that the Son of God dwelt in him, the commandment came and he died and sin revived. Then this sin, by the commandment, that it might be seen as it is (exceedingly sinful) worked death in him to show him that the Law of God is spiritual and he was carnal sold under sin. The more the inward man delights after the law of God them more the law in the members, wars against him and by this is sin revealed.

The flesh profits nothing and the chastening of the Lord teaches His children that there is nothing to glory in save His finished work and righteousness and though for a season they have been made subject to this vanity, yet do they know that the sufferings of this present time can in no wise be compared with the glory that shall be revealed.

Your servant in Christ,
(Elder) Chet Dirkes
February 27, 2011

## II Corinthians 12:1-11

Paul had been equipped of God with many abilities and accomplishments in the flesh. He was educated and experienced after the carnal achievements of this evil world, but when God introduced Himself on the Damascin road, Saul did not seek out flesh and blood, but was driven into the wilderness. There God gave him the truth by revelation, as He still does to all His children. If anyone had room to boast of all that God had given him and all he had done, Paul was well entitled. But God sent him a thorn in the flesh, a

messenger from Satan, that he should not be exalted above measure; that no flesh should glory in the presence of God, and that for his good. This is the same Satan that desired to sift Peter as wheat (Luke 22:31) and that was sent of God to touch the body of Job (job 2:4). That body was fashioned of God, in Adam from the dust of the ground (Gen. 2:7) and that dust was given to the serpent for his meat (Gen. 3:14; Is. 65:25). It is the same dust to which the body of Adam and all his seed shall return to (Gen. 3:19) and the dust that the daughter of Jerusalem was told to stand up and shake off before she sat down as the obedient wife and bride of our Lord (Is.52:2). It is the same dust that is to be shaken off the feet of them which preach the gospel to the heathen and say, “The Lord reigneth” and to give comfort to His children say, “Thy God reigneth”, when they do not receive them nor hear their Word (Matt. 10:14). God empowers the wicked one to perform His Most Holy Will as He separates the old man and the body of this death from the new man which delights in the Law of God. He then causes His children to, “take pleasure in infirmities, in reproaches, in necessities, in persecutions in distress for Christ’s sake; for when I am weak, then I am strong” (2 Cor. 12:10)

Flesh and blood shall not inherit the kingdom of God, therefore the brethren are buffetted on all side yet not defeated; for nothing can separate them from the eternal love of God in His Anointed.

Your servant in Christ,
(Elder) Chet Dirkes
April, 26, 2009

# II Corinthians 12:10

> "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions and in distress for Christ's sake; for when I am weak, then I am strong."

The gospel of Jesus Christ is the power of God unto salvation. Any deviation by embellishment, oversight or abject ignorance is abomination before Yehovah God. It is also the heart and soul of man's theology. Countless numbers of assemblies, fellowships and covens are holding conferences, seminars and conventions in hopes of conveying to the natural man how he may harness the power of the inner man and accomplish great things. Saul of Tarsus grew up and matured in such a system and he excelled higher and accomplished more than all his kinsmen.

The path assigned to this man lead him twice to a place of exaltation. The first was at the feet of Gamaliel where he was taught according to the perfect manner of the law of the fathers and was zealous toward God (Acts. 22:3). Here he persecuted the church of Jesus Christ and "profited in the Jew's religion above all my equals in my own nation, being more exceedingly zealous of the traditions of my fathers." (Gal. 1:14). He grew in stature, wisdom and power to the point where he received letters from the Pharisaical Counsel in Jerusalem to comb the countryside in search of these followers of this way, who were first called 'Christian' at Antioch. Unlike the man they called Jesus of Nazareth, the son of the carpenter whom they accused of having no formal training or education, Saul was well educated. He was fluent in the language, knowledgeable of the text and completely familiar with the customs and traditions. He was a man who had dedicated himself to the strict sect called Pharisee. He was circumcised in compliance with the Mosaic Law on the eighth day of his life of the stock of Israel. He was of the tribe of 'the son of my right hand' (Benjamin), an Hebrew of the Hebrews, completely consecrated to the pursuit of perfection. He became a man of influence, authority and power and he knew how to make good use of these to their fullest extent.

Where did this young man get such a zeal for religion? He was born a Roman citizen in an unremarkable town called Tarsus over 400 miles from Jerusalem, yet he was also of the house of Israel. As a child he left home and came to the temple in Jerusalem to study the ways and customs of the father's. He was apprenticed under Gamaliel where he was totally immersed in intense studies and a disciplined lifestyle. He was made willing at a young age to travel to this place and surrender himself wholly unto God. His training

and education brought him to the conviction that he was, according to the righteousness of the law, blameless (Phil. 3:6).

This was not the way for a Roman citizen to live. If in the pursuit of knowledge, an earnest Roman would delve into the plethora of Greek and Roman scholars and study the philosophies of the ages. Religion was a part of this but it was an addendum to the assimilation of wisdom through fables and mythology. Being a free born citizen, Saul had all this at his disposal, but the purpose of the mind of God was elsewhere. Thus according to the determinate counsel and foreknowledge of God, this chosen vessel was first sent to be filled with the doctrines of man before he came to the knowledge of the truth.

“But when it pleased God”

God had elevated this man in prestige, power and wealth, which are the ways of Adam and his world (Rev. 13:18). The natural man flourished in the natural world as he demonstrated his expertise in the manipulation of the pattern of heavenly things through the carnal understanding of the flesh. This is the ability that man was created with for the purpose of the performance of the labour that is assigned to him. Saul of Tarsus was to exercise this ability as the means of his ascension to the position he obtained wherein he profited in splendid fashion and display. Almighty God had interwoven these qualities and abilities into the fabric of the creation and the time of the habitations of Saul and the limitations thereof, for His glory and honour. He had afore assigned this chosen vessel, Saul of Tarsus, to be the instrument of the execution of His will and to preach the gospel to the nations of the world. Now under the authority of Jerusalem on the road to Damascus armed with the honour and glory of man and his machinations, Saul was about to be ambushed by the truth.

This man was abased to the lowest form of existence. He was reduced from the pride of his Olympian like glory and prestige to the humility of a blind, helpless and afraid man. Here stood on the Damascin road, which once was commander and chief but now who needed to be led by the hand to a place of refuge. He came forth in the strength of man yet devoid of the power of faith and found himself devoid of the power on which he relied and helpless as a child.

He was led by the hand of the same band of marauders, whose intent was the apprehension and incarceration of this criminal element called the followers of Messiah, to what can only be concluded was a safe house. Here a man named Judas who lived on a street called ‘Straight’ had been ignorantly afore prepared of God to receive this abased and humiliated champion of the cause. There he sat for three days without food

as his friends abandoned him for his edicts and commands were of no worth anymore. He found, as he sat in darkness, that he had lost all of his presumed power and authority and he feared for the future. It was soon to be revealed to him that he was no more righteous according to the Law of God than the most despised Gentile dog. Almighty God had humiliated him and broken his earthen vessel to manifest that Adam has no strength in which to present himself or his works of righteousness before the Righteous Judge of the Universe.

“Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with also” (Gal. 2:1).

Saul of Tarsus, redeemed by the precious blood of the Lamb of God which stood as He had been slain from the foundation of the world, was set apart for the work of the ministry. A man who had been educated in an elite school with an extensive library of primary source material and the most esteemed professors was not ready to enter into the ministry of the preaching of the gospel of Jesus Christ. The wisdom of the ages of man cannot approach the simplicity of the truth as the truth confounds the collective wisdom of Adam. God had fashioned and trained this one, who was elect according to the foreknowledge of God, through the sanctification of the Spirit unto obedience and the sprinkling of the blood of Messiah, in preparation for him to be taught of the Spirit of Holiness. At the appointed time, he was removed from society and alienated from the commonwealth of Israel with all her grandeur, politics and hypocrisy as he was taken into the wilderness for an education that no son of Adam can ever have.

The great and mighty Saul of Tarsus was now devoid of earthly possessions, influence and associates yet he grew mighty in the faith of Jesus Christ who loved him and gave Himself for him. There must be an imbalance in these two elements for when the flesh is strong then there is no faith and whatsoever is not of faith is sin. Hence when the child of grace discovers by the revelation of the Spirit, that “the good that I would, I do not but the evil which I would not, I do” it is because of the sin that dwells within and even though this deficiency has been ordained of God from the beginning yet the Spirit within groans and travails because of the weakness and infirmities of the flesh.

These infirmities have been intricately interwoven into the existence of the child of grace and when the eyes of understanding have been illuminated by the Spirit of God to see, recognize and consider them, the vanity of Adam and his world is made manifest. As God reveals Himself, whose name is “Faithful and True”, as He tabernacles with the children of hope, the perfection of Holiness is understood by faith. The exceeding sinfulness of sin is made evident through the weakness of Adam to measure up to the standard of the holiness of God and His Law.

And so it was seventeen years of the teaching of the Spirit in the wilderness by revelation accompanied by infirmities, reproaches, necessities and persecution that cured this chosen vessel in the furnace of affliction and made him suitable for the preaching of the gospel. He was shown the reality of the heavenly existence and by the perfect law of God he was slain each and every day of His life. He was stripped of his confidence in his abilities of man and accounted all of his accomplishment and gain of the former days as refuse not worth of the offering before the throne of grace. He experienced the truth of the vain labours of man in his attempt to please God and was given the peace to accept his station in life as being according to the will of God. He knew that without the Master and the absolute predestination of his life in complete harmony with good pleasure of His will, he could do nothing. He was that treasure hidden in the field which the good man had gone and sold all that He had to purchase the field (not the treasure). He was the soil of that field that had been afore prepared to receive the seed and he was that seed which should bring forth the peaceable fruits of righteousness. He was that earthen vessel wherein dwelt the light of the truth in the hands of Gideon and his army. Those clay pitchers needed to be broken in order to vanquish the inveterate enemy. Thus when the trump of God sounded forth this clay pitcher was crushed in order for the light to shine forth and every child, who has been made a partaker of flesh and blood is likewise.

This mental, emotional and spiritual awareness, although essential, was not sufficient. God inflicted Saul with a thorn in his flesh lest the arrogance of Adam should cry out, ‘Come see my zeal for Yehovah’. Yet He did not leave His servant to find his own way or learn how to cope with his disability. His grace was sufficiently bestowed upon Saul not only for the labours assigned unto him but also for the adversities that he suffered. His station in life of going from renowned scholar to abject fool was counterproductive to the mind and lusts of the flesh but Saul was made to rejoice in his infirmities. His transformation for a socially acceptable and revered Pharisee to a recluse vagabond was his perfection in weakness and the absence of physical strength and abilities were so “that the power of Christ may rest upon me” (12:9).

“And now stand I and am judged for the hope of the promise made by God unto the fathers…why should it be thought a thing incredible with you that God should raise the dead? (Acts 26:6).

The power of God is absolute over all things. He commands the stars of the heavens, the wind and the waves of the sea and the dust of the earth. The epitome of the demonstration of this great power is that He should bring Adam to the end of the time of His habitation, returning the dust unto the earth from whence it came, and raise His

people up to the manifestation of their existence in Him in the heavenlies. Saul of Tarsus had been indoctrinated and brainwashed to the fullest extend as to believe himself ‘blameless’ but now he gloried in the hope of the resurrection. No longer was there any confidence in the flesh for in the years of isolation the refiner’s fire and fullers soap had burned at the wood, hay and stubble of Edom. This furnace of affliction would not be quenched until the time when there remained no residue of the house of Esau and the tabernacle of this dwelling were dissolved. Then the manifestation of the part in the primary resurrection, that this child of grace had from the foundation of the world, would be evident as the tabernacle not made with hands would be made evident.

Saul had been brought from the power of the arm of the flesh to walking by faith yet every element of his life was essential to the work that he was given. It was absolutely necessary that he be certified in the eyes of man that he had been schooled in every jot and tittle of the Law of Moses. This is made evident when he went every Sabbath into the synagogues and reasoned with the learned men that Jesus was Messiah. But he did not need the wisdom, imagination or instrumentation of man or this world to be taught the truth. When he was in those schools, the Godhead dwelt in him and protected him as he unknowingly prepared for the ministry. As he stood at the side of the stoning of Stephen and gave his consent, the Holy Spirit, wherein he was sanctified, dwelt in him preserving him unto the day of Messiah and as he persecuted the church and gave his sentence of death against the elect of God, the power of God enabled and strengthened him to bring him to that episode on the Damascin road; “for we know that **ALL** things work together for good to them that love God to them who are called according to His purpose” (Rms. 8:28) {emphasis added}.

Saul of Tarsus could no more alter the steps of the path he was given to walk than Samson could have caused his hair to grow or the thief on the cross could have been reformed. Each was elevated to a place in this world of affluence and success yet as the elect according to the foreknowledge of God, they were each, every man in his order, brought low and humbled. Then did Yehovah reveal Himself in them. Then did they see their ways and hate themselves. Then were they made weak in the flesh but mighty in the power of God.

Saul was persecuted, beaten, whipped, stoned and left for dead because he had the experience of hope. He lived by the faith of the Son of God, rejoiced that he had been counted worthy to suffer for Christ’s name and he longed to return to his Father’s house. He knew that in him, that is in his flesh dwelt no good thing, that the flesh and blood could not inherit the kingdom of God and that he must be changed. He was taught of the Spirit that this flesh must return to the dust from whence it came. He had his affections

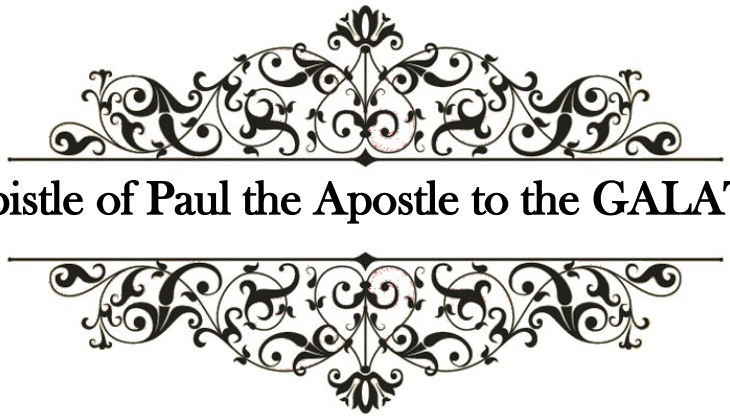
set on things from above and he knew that when he was to be absent from this body, he would be present with the Lord.

“And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (12:7).

The arrogant pride of the heart of Edom has deceived him to think himself righteous and perfect (Ob. 3). The pride of life strokes the ego of man to think that he has worth and value to God and his fellow man and this is of the world (I John 2:16). Saul of Tarsus was prepared to preach the power of God by learning the vanity and weakness of man. This is the same lesson each child of the kingdom is taught from above as he wanders through this barren wilderness and Satan is the servant of God for the welfare of His children. This messenger sent from God to fulfill His will was for the purpose of reminding Paul that He is a subject of the King and a servant of God. As such he is not to present himself in the phylactery of man or speak with great swelling words. He is not to draw off man to follow after him or establish his own traditions and customs. He was to preach the power of God unto deliverance from sin, deliverance from the wrath to come and deliverance from the body of this death. He, Saul, was a wretched man who had no hope in this world yet he lived by faith and that not of himself.

The path that has been walked is most often painful to remember and the way of life that was enjoyed is embarrassing and unfulfilling. But the steps of the righteous are ordained of Yehovah from beginning to end for the praise of His name and His glory.

Your servant in Christ,
(Elder) Chet Dirkes
March 2, 2014




## Galatians 1:6

> "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel."

The amazement and wonder that beset the Apostle was not the action only of the churches at Galatia but the swiftness of the event. The turning unto another or more appropriately the 'laying down with' is not something that should shock or amaze anyone who has been taught from above about the true nature of Adam. From the beginning Adam has demonstrated the created instinct of being drawn away after those things which appeal to the flesh. There was no choice made in the garden between good and evil for man did not possess that understanding. Eve was deceived by the subtlety of the serpent as she looked, considered and desired. Adam was no stronger than she was as he simply took and did eat but the instinct was present in him as he was with her throughout the entire ordeal and could not prevent the outcome. He saw nothing wrong with what she looked upon, he did not enter into a long and in-depth dissertation of the

pros and cons of her considerations and he was not at all repulsed by the desire of the fruit of the tree to ‘make one wise’. This demonstrated the inherent nature of man to be attracted to those things which he concludes are beneficial to the pride of his flesh and therefore worthy of his attention.

The churches in Galatia were not of the natural nation of Israel. Though many Jews lived in the region, the Law was not delivered unto them before the Spirit opened their hearts, minds and souls to the truth in Jesus Christ. Paul was directed by the Spirit to go to this region where he preached the gospel of the completed work in Christ and forgiveness of sin in the shed blood of the Lamb of God (Acts 16:6). He returned to the area and ‘strengthened the disciples’ being comforted in their love of the brethren, fellowship to the truth and the hope which was manifested in them (18:23). Though for a while, the Spirit forbade him to preach in this region (Acts 16:6), both he and Peter wrote letters to the area before and during the first Roman siege of Jerusalem indicating that the work of the Spirit of God was manifested in this sometimes hostile and barbaric region of the world known as Asia Minor.

A band of spiritual marauders had come out from Jerusalem with the intention of introducing the law to these ‘converts’ in the places where the Law was not taught or known. These first century ‘conditionalists’ believed that faith was not enough to please the God of Abraham, Isaac and Jacob for, as they concluded, the Law clearly said, “Hear O Israel and observe to do that it may be well with thee and that ye might increase mightily as Yehovah God of your fathers has promised you in the land flowing with milk and honey” (Deut. 6:3). These had been taught that strict observance meant righteousness and they used the scriptures as their proof. Jesus said that He had not come to destroy the Law or the prophets; “I am not come to destroy but to fulfill” (Matt. 5:17). This was enough for these to go out with the best of intentions to help these new followers of the Way to fulfill the Law even as they had been taught of the fathers.

The key element of this ‘keeping the law’ was the tangible evidence of works, especially circumcision. If a person had tactile evidence wherewith they may confirm their conversion, convictions and discipleship the doubts and fears of uncertainty can be dispelled by sight. The wisdom of Solomon spoke to this “for as he thinketh in his heart, so he is” (Pro. 23:7) to show that what a man truly believes shall be manifested in his endeavour to keep the commandments as he is given to understand them. Yet the prophecy of the new covenant speaks on this wise; “a new heart also will I give you and a new Spirit will I put within you and I will take away the stony heart out of your flesh and I will give you and heart of flesh. And I will put My Spirit within you and cause you to walk in my statutes and ye shall keep all My judgments and do them” (Ezk. 36:26f).

And so these missionaries went forth and still today continue to go forth with the intention of complimenting the gospel of faith with works. Herein is wisdom to know the number of man.

The attraction and the logic seemed irrefutable as the brethren in the churches of Galatia were easily persuaded to ‘lay down with’ another, away from the gospel of grace. Is this condemnation unto them? Well it is certainly not a condoning of their actions but before that Pharisaical nature is manifested which cries out, “I thank thee Lord that I am not as one of these”, remember that the fathers of the children of Israel were in no way exempt from these conclusions. The promise of the blessings given to Abram was of the power and grace of God according to the good pleasure of His will. Abram thought them to be his responsibility to carry out for, as the years passed and no heir was born unto him, he and his wife thought to take matters into their own hands so as to bring about the will of God. Isaac and Jacob were not immune either. Each makes a clear demonstration of the proclivity of the nature of Adam seeking for natural signs and wonders as confirmation of those things which God has said. The nation of Israel, so soon after experiencing the magnitude of the power and glory of God, were drawn to the basic needs of the flesh wherewith they murmured against God. Within only three days of seeing the hand of God part the sea and destroy Pharaoh and his army these people were doubting His sovereignty and condemning His will (Ex. 15:22). Then as Moses was atop the mountain in communion with Almighty God as He gave him His Law and when he was delayed in coming down, the people rose up to play. They committed spiritual fornication as they ‘lay down with’ the image of the molten calf saying, “These be thy gods, O Israel, which brought thee up out of the land of Egypt” (Ex. 32:4). This nature can be traced all the way back to the garden and father Adam’s inability to believe without tangible proof. His rebellion against God and his guilt before Him demonstrate the innate nature of the natural man, which is, that which is formed of the dust of the earth, cannot walk by faith for faith is not natural to man.

“Which is not another”

The preaching of faith plus anything is not good news to the child of grace, born from above. These are they who are born of that incorruptible seed which cannot sin and yet they are constantly engaged in warfare within, wherein the law of the mind wars against the law in the members. The satiating of the desires of the natural man through works may calm his fears and alleviate some doubts for a while as he finds solace in his active and full hands. Saul of Tarsus was such a man that kicked against the pricks for many years, but at the appointed time he was taught that true praise unto God is empty hands (Judah) and the cessation of works. God finished His creation and all the necessary

works of the intent of His heart and on the seventh day He rested from all His works. The Anointed Salvation of Yehovah came forth and when He had fulfilled every jot and tittle of the Law He said; “It is finished”, “Father into thy hands I commend My Spirit and having said thus, He gave up the ghost” (Luke 23:46). Any message, no matter how it is accompanied, that does not testify to the finished work of Messiah is no good news to a poor sinner who cries out, “Lord be merciful to me a sinner” (Luke 18:13).

Then having completed all the work which the Father assigned unto Him, namely the glorification of the Father in the salvation of His people from their sins, He came forth “with power, according to the Spirit of Holiness, by the resurrection of the dead” (Rms. 1:6). After three days, in fulfillment of the year of the tithe (Deut. 26:12), He and the remnant according to grace, His dead men with Him, arose from the grave (Is. 26:19 & Hos. 6:2). They have been quickened together in Him, raised again unto newness of life and are now seated together in the heavenlies (Eph. 2:6). These have indeed entered into the Sabbath of the Israel of our God as all these works were finished from the foundation of the world (Heb. 4:3). Therefore if the message is of works there can be no rest; this is not good news to a child of grace.

The church of Jesus Christ has been raised up out of the dust of the corruption wherein she was planted. She was planted so that she should increase her numbers for the generation of Jesus Christ, although incapable of being numbered by man, is indeed known of God from all eternity. She was planted as seed in the dust of the corruption of Adam and his insatiable desire to demonstrate to God his righteousness and worth. She was planted in that good soil afore prepared unto the glory of being the tabernacle of the Holy Spirit to bring forth the fruit of the Spirit which are the peaceable fruits of righteousness. When Her Head came forth, putting on His strength as in the ancient of days and fulfilling the Law in righteousness (Is. 51:9) so She was caused to “awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem the Holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake off the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion” (Is. 52:1f). The inseparable, eternal unity of the Head and His body is indeed, good news to the weary traveler in this present evil generation.

The work of Jesus Christ, of redemption, forgiveness and deliverance and of the hope of glory which is the promise of eternal life, is completely separate from and foreign to any dust of the earth and so is His gospel to His people. His absolute sovereignty over all things wherein He has ordained of old the time of habitations, the labours assigned unto all for to be disciplined by and the limitations of every activity and existence is the

‘anchor to the soul’ of the ransomed few; “I am Yehovah, I change not therefore the sons of Jacob are not consumed” (Mal. 3:6). This is the absolute predestination of the Supreme ruler of the Universe. Any who would present a Jesus who is not King of Kings and Lord over all has not the good news. Any who would have the labours of the hands of Adam and the logic of a carnal mind does not know the delight of the Law of God after the inward man and any who would add unto the Word of God has the condemnations of the curses as He has promised upon them. Therefore they are ‘anathema’.

“O that there were such an heart in them that they would fear Me and keep all My commandments always, that it might be well with them and with their children forever” (Deut. 5:29).

The heart of Adam cannot receive the things of the Spirit neither can it know them. Adam is indeed a very religious being but he is of the earth. He does not have the mind of God, though he knows good and evil, and he cannot comprehend His ways. God has fashioned the natural man this way and has put the things of this world in his heart that he cannot find out the work which He does from beginning to end. Some may say this is cruel and unfair but God has ordained it to be so for the express purpose that no flesh shall glory in His sight. Man may in his attempt to please God swear that he will keep (Ex. 19:8), claim that he does keep the law of God (Luke 18:21) and profess that according to the righteousness of the Law he is blameless (Phil. 3:6). This is the strong delusion that he has been given in the natural mind, to believe himself capable and the work of his hands necessary. The Word of God is that there is no such mind in man that can understand the truth.

Adam hid himself in the garden because he knew that his ‘subtle craft was uncovered’. When they ate the fruit of the forbidden tree and their eyes were opened they knew without a shadow of a doubt that there had been a change and they hid themselves. The fear of Adam was not that he was guilty before God but that his deeds had been as revealed as the nakedness of his body. He attempted to make a covering for himself and his bride to conceal from God their exposure. This conscience endeavour to cover themselves is based in the understanding of the need for the atonement but aprons of fig leaves could never accomplish that which the shed blood of the Lamb has sufficiently supplied to every tabernacle of clay wherein dwell the children of light. Nor can the polluted hands of man fashion anything acceptable before God.

However, every child born from above, being devoid of the carnal mind, fears God by a complete and perfect reverence of His Lordship over all. The children of the kingdom know and love their King. They sing the praises of His name for He alone is worthy. He

has taken the book and loosed the seals thereof and that which was written from the foundation of the world has been revealed, that is, the new names of the redeemed of Israel. These keep His commandments for they have been born of that incorruptible seed. They do not keep the types and foreshadows which stand in ceremonies, rituals and death. They keep the perfect law of God because they have the testimony of Jesus Christ whose name is Faithful and True. He has finished the work set before Him and has declared His generation and so it is well with Him and His children forever.

"O that they were wise, that they understood this that they would consider their latter end!" (Deut. 32:29).

God has made the wisdom of this world to be foolishness before Him (I Cor. 3:19). He has chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty; the base things of the world and things which are despised, He has chosen and the things which are not to bring to nought the things that are, so that no flesh should glory in His sight (I Cor. 1:27ff). He has closed their ears that they cannot hear, blinded the eyes of man so they cannot see and He has made their hearts fat; "lest they see with their eyes and hear with their ears and understand with their hearts and convert and be healed" (Is. 6:10). He has purposely made the natural man this way because "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). Yet He has also given the natural mind to contrive many ways to explain life, death and the essence of eternity. His rituals are as elaborate for life as they are for death and as various are the imaginations of the carnal mind so are the explanations of the latter end.

Some believe that life ends in oblivion as the 'life force' simply 'winks out' of existence. Others believe that they are absorbed into the cosmos and become a continuation of the energy of the universe. Yet the religious mind of Adam has contrived many ways in which he thinks to appease God and earn his way into eternal bliss; the keeping of the law of God is foremost in this opinion. He envisions that works of righteousness which he has done shall assuage the justice of God. By this he impugns the perfection of holiness which is the essence of the Godhead with the impudent assertion that God is a respecter of persons. His finite mind cannot comprehend how God would give such and elaborately detail of rites and ordinances that could never be kept of man. How could God ever find someone guilty of not keeping His Law if He created them incapable of keeping it in the first place? Yet the very nature of the Law demands that whosoever is under the Law and obligated to keep it is already concluded to be a sinner. "Knowing this, that the Law was not made for the righteous man but for the lawless and disobedient, for the ungodly and the sinners, for unholy and profane, for murderers of

fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust" (I Tim. 1:9ff).

Therefore the handwriting of ordinances was given to demonstrate to those quickened in Him the vileness of sin. The Law of commandments, being Holy and Just, which was ordained unto life, is found unto death, for sin, taking occasion by the commandments, deceives and slays the keeper in guilt before God (Rms. 7:10). God intended that the Law never be kept by the natural man for only those born of God can keep His commandments for only they have the Spirit of the Most High dwelling in them. When in the fullness of time, God reveals Himself dwelling in the vessels of mercy, then the deception of being blameless by obedience is replaced with guilt by nature and impudence. Adam stood guilty before God in the garden for that he hearkened unto the voice of his wife and did eat and that he attempted to hide the matter from God. He fashioned his understanding of the atonement, lied before the omniscient Master of the universe and then had the audacity to try and place the blame on Him. The Law, given to Moses and the nation of Israel as the type of the spiritual heavenly thing, was an explanation by the habitual practice of traditions that Adam is carnal sold under sin.

"Now all these things happened unto them for ensamples and they were written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinks he stands take heed lest he fall" (I Cor. 10:11f).

The record left unto those who have been given to flee from the wrath of God and stand fast in the perfect liberty of grace, is that they still dwell in the booths of captivity. This is why the Spirit within groans awaiting the deliverance from the body of this death and the manifestation of the sons of God. The light of His glory shines bright in the heart of the children as they grow in the grace and knowledge of His will, they see more and more the wretched man that they are in Adam. They are given to experience the contradiction of sin against themselves, the weakness of their infirmities and the vanity of this world. They see the apparent comfort of the wicked and ask, "Lord, how long shall the wicked triumph? How long shall they utter and speak hard things and all the workers of iniquity boast themselves?" (Ps. 94:3). This is not a cry of concern for the world; it is the cry of the child of grace who in the struggle asks, "why am I thus".

The love of the Father is manifested for His children in that He has left them a testimony of those who have traveled the path before. He reveals that these trials and tribulations and the temptations wherein they are drawn away after the lust of the flesh are common unto all who are partakers of flesh and blood. There has never been a child of the

Kingdom who has not found the waters of this land bitter, found that there is neither bread nor meat to sustain them and found themselves, their ways and their beliefs contrary to the people of the land. Yet at the same time they have found that this Adamic nature through the lusts of the flesh, the lusts of the eyes and the pride of life desires those things which are offensive to the King and His Kingdom; “but God knows the hearts, for that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15).

Take heed therefore, you who have this precious faith and the hope of glory, for wherein we think ourselves confident and sure is the very arena wherein the hand of the Lord shall bring us down to show us our weakness in Adam. As long as we inhabit the tabernacle of this dwelling, we are susceptible to the vanity of the world wherein we have been made subject. We have in the flesh this need for tangible proof and the feeling of accomplishment and worth. In these feelings we are drawn away and when that lust has conceived it brings forth the manifestation of death.

“Stand fast therefore in the liberty wherewith Christ has made us free and be not entangled with the yoke of bondage” (Gal. 5:1).

This liberty is neither of the will of man, nor by the works of his hand. The true gospel of Jesus Christ proclaims it to; “Not by might nor by power but by My Spirit saith Yehovah of Hosts” (Zech. 4:6). Esau/Edom/Adam is the elder and he has been made servant unto the younger Jacob, the child of promise. If we stand, we stand by grace alone and that by faith which is the fruit of the Spirit and the gift of God. Adam is constantly drawn away after the delights of his heart and though the path we walk may indeed lead into the valley of the shadow of death, yet this is a demonstration of His love for His people, who fear no evil, for His rod and His staff comfort them.

Your servant in Christ,
(Elder) Chet Dirkes
July 20, 2014

# Galatians 2:20

> "I am crucified with Christ, nevertheless I live; yet not I but Christ lives in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

The Spirit of God had impressed upon the servant of God the need for him to relate to the troubled brethren of the called out assemblies in the region of Galatia, his experience. Many religionists of this day have taken this as an example of the liberty of people 'sharing' their 'testimony' with others as a proof of salvation; no such liberty is inferred save in strict conformance to the subject of the gospel. This called out servant and chosen vessel of Yehovah was not presenting his credentials for the ministry to these brethren as the authority for what he was writing, saying and doing, he was proclaiming the "power of God unto salvation". As he told the assemblies in Philippi, his desire was to "know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10) and thus he wrote to these churches, scattered throughout Galatia, "I am crucified with Christ".

There can be no proclamation of the gospel of Jesus Christ if there is no understanding by experience of the power of God unto deliverance. This knowledge by experience is all-inclusive, absolute and immutable. This is not meant to infer that the natural Adamic creature can have or discern this knowledge but that nothing can be added to that which was "finished from the foundation of the world" (Heb 4:3) for every child of grace, nor can it be altered in any manner. This deliverance existed in the beginning in Him who is Alpha and Omega, in the everlasting love of the Father for His people. This eternal love for the incorruptible seed required that the earthen vessels, formed by the Potter from a lump of clay and assigned to house this seed during the time of their habitation, must be "afore prepared unto glory" lest the Holy flesh be polluted (Hag. 2:11-14). Therefore the Lamb of God is seen by John as being "slain from the foundation of the world" (Rev. 13:8).

The exactness and precision of the perfect Law of God demands that the blood of the sacrifice be commensurate to the sin of the people both in nature and quantity; that is, a specific sacrifice, first born male without spot (Num. 28), for the sin offering, the peace offering, the trespass offering…etcetera. It also demands that the blood of each sacrifice be handled in a specific manner, some to be poured out, some to be sprinkled and some

to be struck on the horns of the altar. There was never any provision for saving or stockpiling any blood, nor was there any permission for the offering or applying of the blood to anyone but the guilty party who brought the sacrifice for his sin. Even when the sacrifice for the nation was offered in the Day of the Atonement, that blood was sufficient for the sin of the people of Israel only and there remained no more sacrifice for sin. Each and every drop of this life of the sacrifice, be it ram, sheep, goat, heifer, bovine or turtledove, was an essential element of the rituals given in the pattern in the wilderness (Lev. 4) which was the pattern of heavenly things (Heb. 8:5). The precious blood of the Lamb of God, which was shed from the foundation of the world, was for a specific number of people, “a great multitude which no man could number” (Rev. 7:9), for their particular ‘inability’ that they possessed in Adam to measure up to the standard of the Holiness of God (sin), before Adam was formed from the dust of the earth (having not done any good or any evil that the purpose of God according to election might stand) and before sin entered into the world. Thus the sacrifice for the inability was completed before the creation of the being that was created incapable of measuring up to that perfect standard. God purposed to create Adam that way that he might perform the labours assigned unto him in the predestined manner so that sin would enter into the world and death by sin. This is the will of God for thus it came to pass.

“And I beheld, and lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into the earth” (Rev. 5:6).

John was not given to see an altar dripping with, or the ground all around stained crimson and the garment of the High Priest splattered with blood, nor did he smell the burning of the flesh or see the smoke of the fire for he saw the Lamb standing. The vision of the revelation of Jesus Christ was that from before the foundation of the world the Anointed Salvation of Yehovah stood resurrected from the death of the sacrifice which He had made as the propitiation for the sin of His people. He did not have to wait many thousands of years until things go so bad and so far out of control that He thought it best to come and provide a remedy for His people; every child of grace stood redeemed by the blood of the Lamb before they became partakers of flesh and blood for, as they are one in Him so they stood resurrected in the Lamb.

The pattern given in the mount many years later came to the sons of Jacob as a manifestation that there already existed children of promise and it came to the nation of Israel to demonstrate that God had indeed already set apart a people unto Himself. The shed blood of the Lamb forgave His people of their sin (inability) in Adam so that the vessels, the outer garments and the houses would be cleansed from all unrighteousness

and suitable habitations for that which was born from above. Since the Lamb was slain after the fashion of being ‘staked down’ (crucified) as the Redeemer Messiah was lifted up so the Bride was crucified with the Anointed One and drawn unto God not drawn away after the lusts of the flesh (John 12:32).

The name of the Lamb of God is Jesus or Jehoshua, the salvation of Yehovah. He is great and the Son of the Highest and Yehovah God has given unto Him the throne of His father David. He reigns over the house of Jacob (the children of promise) for ever and of His kingdom there is no end (Luke 1:32). He glorified the Father in all He has finished and He has authority and dominion (seven horns) over all flesh (John 17:1). He has done all things after the counsel of His own will with complete understanding (seven eyes) of all things being God. He has completed the work set before Him having His reward, His generation, with Him and He has declared the name of Yehovah in the land of the living before the congregation of the redeemed of God. He has the seven stars in His right hand which are the seven Spirits of God, the messengers (angels) of the churches of God who proclaim the everlasting gospel, which is the power of God unto deliverance;

“Thine Yehovah the greatness and the power and the glory and the victory and the majesty, for all in heaven and in the earth is your dominion, Yehovah and You have exalted Yourself above all. Both riches and honour are of You and You reign over all. In Your hand is power and might and in your hand to make great and to give strength unto all” (I Chron. 29:11).

All things, whatsoever come to pass, are by the will of God for His Beloved. His desire is upon her for she is bone of His bone and flesh of His flesh. She is one with Him as the Father and the Son are one (I Cor. 12:12) and therefore, being crucified with Him yet she lives. She lives because He lives and as He was raised up so she, being quickened together with Him, is raised up together with Him. If He be not raised from the dead, then she is still dead in trespasses and sin and her faith is in vain; but thanks be unto God that He is risen from the dead “and become the first-born of them that slept” (I Cor. 15:20).

The Father saw the travail of the soul of the sacrifice which He provided for (Gen. 22:8) and was well pleased, therefore is He exalted above all things in the heavens and in the earth and is seated at the right hand of the Father in His throne. His Beloved is also seated together with Him in the heavenlies (Eph. 2:6) yet, until the time of this habitation be over, she also continues to dwell in the body of this death. She has been made subject to the vanity of this world and the bondage of this corruption by the Father according to His love for her, “not willingly, but by reason of Him who has subjected in hope” (Rms. 8:20). This hope is the anticipation and expectation that in the fullness of

time, when the habitation of this dwelling is dissolved, the manifestation of the sons of God shall be revealed. Therefore, because she has part in the first resurrection in Him before the foundation of the world, and because she has the testimony of the Spirit within so she earnestly awaits the adoption, the redemption of the body, whereby she shall be like Him.; “Beloved now are we the sons of God and it does not yet appear what we shall be but we know that when He shall appear we shall be like Him” (I John 3:2)

Each child of God, born of the Spirit and partaker of the earthen vessel, has an assigned time of habitation and labours to be performed. This includes the daily routines of life, every trial and tribulation which the Father has decreed profitable by His love and every good work they have been created in Christ Jesus unto. These are all dutifully accomplished by the will of God as He has given them life, breath and all things. He has blessed His people with strength, wisdom and spiritual understanding as they grow in the grace and knowledge of His will; “according to His abundant mercy” wherein He has “begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (I Pt. 1:3). They do not live by the power of the arm of the flesh nor are their fruits the result of the labours of Adam for it is God who works in them both to will and do His good pleasure and they are “His workmanship created in Christ Jesus unto good works which God has before ordained that we should walk in them” (Eph. 2:10).

During the time of their journey in this foreign land, the Spirit manifests the weakness and frailties of the flesh as it is drawn away after the appetites of its nature and the allurement of “this present evil world” (Gal. 1:4). These lusts and desires are contrary to the delight of the inner man but, that no flesh should glory in His sight, God reveals the vileness and corruption of Adam in the very labours of this life He has assigned. These trials and tribulations whereby it is manifested that the tents of Kedar are black being carnal sold under sin (Rms. 7:14). And so, though they live the time assigned unto them upon this earth in this present evil generation, they live in the flesh but not by the flesh. God has left them in the world even though they are not of the world (John 17:16) and has sent His Spirit to lead them along the appointed path. This is a testimony to them that they are sons of God for whosoever has not the Spirit is none of His, yet the flesh cannot perceive the Spirit nor know His ways. Thus the life they live in the flesh they live by faith and not by sight.

“While we look not at the things which are seen but at things which are not seen: for the things which are seen are temporal but the things which are not seen, eternal” (II Cor. 4:18).

The eyes of the flesh are distracted so easily by the wind and the waves which cause the anxiety and fears of man to grow, seemingly, uncontrolled. The nature of Adam is to

look at the reflection in the mirror and as soon as he is turned away to forget what he has seen. He forgets the signs and wonders God has given in His creation, as the heavens declare the glory of the Lord, and follows after that which is right in his own eyes. He knows not the way of Yehovah; he has not the mind of God and cares not for but for the things which are tangible. The promise was given and confirmed by an oath to Abraham and yet he feared for his life when he thought that Abimeleck would kill him to take Sarai to wife. The children of Israel saw the cloud by day and the pillar of fire by night yet they trembled before the army of Pharaoh. They stood at the base of the mountain as it was engulfed in flames and quaked at the presence of Yehovah God but when they lost sight of Moses, the people rose up and played. David had been anointed of Samuel, King over Israel and the hand of God was openly manifested in his defeat of Goliath. He was constantly delivered from the hands of his enemies and the relentless pursuit of Saul yet "David said in his heart, I know I shall perish one day by the hand of Saul. There is nothing better for me than that I should speedily escape into the land of the Philistines. Saul shall despair of me, to seek me any more in the coast of Israel, so shall I escape out of his hand" (I Sam. 27:1). This is the frailty of man who has not faith and is governed by the carnal (in)abilities he has been given but the Israel of God is not of Adam. The children of the kingdom of light, however, walk in the light of the Lord (Rev. 21:24).

The Spirit of Yehovah God dwells within them causing them to walk after the statutes of the perfect Law of God. They keep the commandments of God because they are identical to the Rock of their deliverance from whence they were hewn; therefore they cannot deny themselves. They do not demonstrate the hereditary nature of Adam in the daily commission of evidences to their inability to measure up to the perfect standard because His seed remains; "he cannot sin because he is born of God" (I John 3:9). They are not controlled by the elder brother, the first Adam for he has been made subservient to the younger. His inabilities cause the creature within to groan in anticipation of deliverance and his pension for the things of this world are a constant reminder to the inner man that this world is not his home; he longs for that city made without hands, whose builder and maker is God. The first man lives, loves and has his being by the power of God according to the laws and subsistence of this world while the children of the King are sustained by every word that proceeds from the mouth of God as the water of life flows from within.

These walk by faith, "esteeming the reproach of the Anointed greater riches than the treasures of Egypt". They live by the faith of the Son of God and by grace they are delivered through faith, not of themselves, for it is a gift of God (Eph. 2:8). They are delivered from the inability in Adam, delivered from the wrath of God which is manifested against all ungodliness of men, delivered from the blindness of this existence

when it pleases the Father to reveal Himself in them and, when the time of this habitation is over, they are delivered from the body of this death. Though they be sons of God and heirs of the promise, yet they are made complete in all that they suffer for it is granted unto them, not only to believe but to suffer for the name of Jesus and this suffering is a manifest token of their sonship; “These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14). This is the fellowship of His sufferings which the Apostle desired.

The power of God unto deliverance is a reality, an experience and an expectation for the children of the Kingdom of God. The blood was shed for the actual children for their inability in Adam not for children in prospect. The children that were given unto the Redeemer are for signs and wonders in Israel from Yehovah of Hosts, which dwells in Mt. Zion (Is. 8:18) and He has lost none of those whom the Father gave Him. He bore them all along, He became the sin of His people and He has raised them up in the last days. They that have been delivered, being raised up in Him, unto newness of life and they shall be delivered unto the tabernacle not made with hands which is eternal in the heavens, for he that endures unto the end shall be saved (Mk 13:13).

“Behold, God is my deliverance, I will trust and be not afraid. Yah Yehovah is my strength and song He also is become my salvation. Therefore with joy shall you draw water out of the wells of salvation and in that day you shall say, Praise Yehovah, call upon His name, declare His doings among the people and make mention that His name is exalted. Sing unto Yehovah for He has done excellent things and this is known in all the earth. Cry out and shout, inhabitants of Israel, for great is the Holy One of Israel in the midst of you” (Is. 12:2ff).

The Apostle Paul was not accrediting himself to the churched in Galatia; he was verifying the truth of the gospel. The preaching of the death of Jesus upon the cross is foolishness to those who are ordained unto destruction and insufficient to the whole of the gospel. The cross was the manifestation of the shed blood of the Lamb but the empty tomb was where Jesus was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rms. 1:4). Only the Deliverer could deliver those in need of deliverance and only those worthy of being delivered can be delivered. Thus God who is my deliverance has become my deliverer and the children of grace, upon whom the eternal love of the Father resides, are delivered daily. The ordained will of God had stripped Paul of all his accolades in the flesh that he might have hope. He was given to count all things loss for the excellency of the knowledge of Christ Jesus that he might be found in Him and know the power by which He was raised from the dead. Only then could he also know the “fellowship of His sufferings, being

made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:8ff). He could only have hope in the resurrection of the dead if he was a child of grace in a chosen vessel who had an experiential part in the first resurrection and he could only have the hope of deliverance from the body of this death if he had the hope of glory within.

"Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dies no more; death has no more dominion over Him, for in that He that died, He died unto sin once but He that lives, He lives unto God. Likewise reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rms. 6:8ff).

The redeemed of the Lord live not unto themselves or to the thrones, principalities and powers of this world. They are subjects to the Lord and Master over all as heirs of God. His Kingdom is not of this earth and flesh and blood have no right, nor portion nor memorial in the New Jerusalem. Only they who have peace with God may enter into His courts with praise and come before His presence with thanksgiving. They are hated of all men for His name sake, they groan within as they endure the contradiction of sin against themselves, waiting to be delivered. This is the testimony of the Spirit from faith to faith, this is the anchor to the soul and this is the assurance of salvation which the natural man cannot know though he searches for it daily.

Your servant in Christ,
(Elder) Chet Dirkes
December 7, 2014

# Galatians 4:24

> "Which things are an allegory for these are the two covenants; the one from Mt. Sinai which genders to bondage, which is Hagar."

The legalists had come from Jerusalem in Judah and, following the evangelists of the church, were teaching the need for the physical keeping of the Mosaic Law. There is no indication of any malice on the part of these individuals and there did appear to be confusion on the part of the church at Jerusalem as to how to address the situation. There was definitely an ignorance of the understanding of grace by faith as taught by the Spirit of Holiness. This teaching gave rise to a practice that appeared to have scriptural backing and therefore was sincerely followed. The teachers knew what they thought was the law given at Sinai, Messiah had taught that the Law must be kept and the true child of grace was confronted with a great dilemma.

The understanding that the law was for only Israel was well accepted and fervently taught for God had chosen this people, peculiar unto Himself. The fathers were explicitly instructed not to make any alliances with the people of the land by giving of their children or the taking of theirs because this would cause the children of Israel to follow after the gods of this world. They knew that the handwriting of ordinances was exclusively for the sons of Jacob therefore they did not engage in a practice of trying to make converts. There were provisions made for any who came in among the nation of Israel that were not of the blood line; these were called, the stranger among you. They were commanded to be circumcised as an outward demonstration of unity with the nation and any who refused were forbidden to engage in the ceremonies of the sacrifices and rituals of the law; "one law shall be to him that is home-born and unto the stranger that sojourns among you" (Ex. 12:49). These narrow restrictions and limitations along with what appeared to be introvert isolation were not observed by the children of Israel as they became encumbered with the world and manifested from generation to generation that they could not keep the types and foreshadows of the heavenly Law of God. However an arrogant Zionism festered over the centuries and developed into a doctrinal axiom; "They answered and said unto Him, Abraham is our father." (John 8:39).

This concept of the special nature of the nation of Israel has caused many to seek to come under the Mosaic Law in attempts to become an Israelite. Many, even today, teach observances of special days (some magically converted from the former required days while others reflect the false 'feast days' established by King Jeroboam – I Kings 12:32),

along with special dietary restrictions and monetary guidelines for financial success. These so called church doctrines, which are nothing more than a carnal renovation of the statutes found in the first five books, enslave the child of the Kingdom of God with labours and burdens as they strive to be accepted of the beautiful people of stature and power in the assembly. The establishment of the Adamic educated class of 'believers', beginning at Mt. Sinai, has developed into nothing short of anarchy in the minds of those whom the Spirit has been revealed unto for the ministration of condemnation cannot bring peace.

Learned pontiffs of the world, direct descendants of the Pharisees, have divided the law of Moses, this compilation of types and foreshadows, into distinct categories of ceremonial, dietary, civil and moral laws in attempt to make them more palatable to the natural man. The doctrines which accompany this fanciful dissection and shameful categorization of the pattern of heavenly things (commonly known as theology) have become irrefutable axioms of the faux assemblies and are as sacred as the gods they think to serve. Those who have been raised under these systems find immense social pressure when the Spirit within convinces them of the futility of their observance while family and friends cast a doubtful eye upon them for their radical behavior. They cannot understand how someone could abandon the tried and true teachings of the elders and fall into such apostasy; "with us both the gray-headed and very aged men, much elder than your father" (Job 15:10). Yet even more horrific are they who come in among the group from without who have these same outlandish ideas of the departure from the 'old landmarks'.

This is the climate of the churches in the area of Galatia as the Spirit of the Most High God opened their eyes to the truth. Those who had been raised under the corrupt yet well meaning teachings of the teachers of Israel could not imagine the idea of abandoning all they had stood for their whole lives while the converts of the nations could not imagine participating in these absurd rituals. The would-be teachers had come from Jerusalem and proclaimed adherence to the law was the way unto salvation and the conflict, once again, came to light.

"And the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons" (Gen. 3:7).

The teachers of the law may have come forth from Jerusalem and may indeed have had noble intents but their actions were the continuing manifestation of the nature of man. Adam could not stop Eve from being beguiled of the serpent any more than he could have stopped himself from eating and when the deed was complete a testimony was set before their eyes, This was not an accusation nor were there extenuating circumstances

through hearsay evidence; the testimony was open, obvious and effectual. It declared the blatant inability of Adam to hear and obey the word of God. This testimony also had a second manifestation. It showed forth man's feeble understanding of the Law of God, his realization that something needs to be done and the corrupt conclusion of his carnal mind as to how to remedy the situation. Words were not needed for the aprons did testify against Adam and Eve. God did not have to ask them what happened and no explanation was required for there in plain view and by their own hand was the irrefutable evidence that testified to their guilt.

This testimony of man in the garden demonstrated that man has no idea of grace, mercy or forgiveness. He instinctively conducts himself in a manner of understanding that demonstrates his desire to perform some labour in order to show forth his contrition. He cannot keep the Law of God and when his inability is manifested daily in the things he does, his desire is to keep a form of the idea of the law in order to shew himself unto God.

God gave His promise of inheritance unto Abram who believed God by the Spirit which dwelt within. The promise was according to the Word of God and therefore was as much the Law of God as the handwriting of ordinances would be many years later. Abram demonstrated that he was as incapable of understanding and abiding by this promise as Adam was in the garden and the children of Israel would be at the mount. He thought to help God by keeping His Word after his own understanding. The first came in his attempt to barter with God for Eli-ezer of Damascus (God is my help). He had heard the promise of God but he could not accept the way of God therefore he thought to help God; this resulted in an open rebuke of God; "This shall not be your heart" (Gen. 15:4).

These paths appear to the eyes of man to be like unto the way of God and the mind of man rationalizes these ways as being just because the end of the matter (an heir of the house) seems right in his eyes. This s the way of man and when the children of Israel came to the base of the mount where the glory of Yehovah appeared on the mount, they were as wiling as Adam in the garden and Abram in the wilderness to hear and do the Word of God.

"And it shall be when your son asks you in time to come, saying, 'What this'? that you shall say unto him, 'By strength of Yehovah's hand brought us out from Egypt, from the house of bondage:" (Ex. 13:14).

The celebration of the Passover was given unto the children of Israel to testify to the protection of the hand of Yehovah over His people. It also represented the end of the 400 years of captivity and affliction, the death of the first born of Egypt and the beginning of

forty years in the wilderness. Each and every time the Passover was observed, at least two years before the tablets were written, it stood as a testimony against the house of Jacob showing their inabilities and subjugation for those many years. Any deviation from the pattern given by Moses that evening stands as a second testimony against them of the curse of God for adding to or diverting from that which He commanded. Moses was commanded to build according to the pattern without derivation, he delivered every word which God gave him without interpretation and the nation of Israel was obligated to keep all that God commanded them. Therefore at the base of the Mount, this well intentioned stiff-necked and rebellious people said, “All that Yehovah has spoken we will do” (Ex. 19:8). These words also stood to testify against them for they indeed would alter the words, amend the practices and change the meanings when they forgot Yehovah their God.

Moses called this to their attention when he recited the hand-writings once again before his death. He had shattered the tablets in their sight to show that the Law of God stood broken before they even received it and three thousand died because of their idolatry and fornication. Israel came to Aaron and fashioned a tangible representation of the god which led them out of Egypt. This they did in attempt to worship their understanding of God and find peace in the wilderness. The broken tablets remained as evidence of this abomination and the words of Moses reminded them of it. Now, in the end of his life, he again proclaimed that a man must live in every jot and tittle of the Law of God to be justified of the Law, saying, “Keep all the commandments which I command you this day” (Ex. 27:2).

The words of the law were to be placed on the back of the hand and between the eyes as a testimony against the children of Israel. See before you and in everything you do that you cannot keep the law of God after the ways and means of man is repeated and Moses told them, when they crossed over the Jordan, to “set up great stones and plaster them with plaster; and write upon them the words of the Law, when you are passed over, that you may go into the land which Yehovah God has given you, a land flowing with milk and honey, as Yehovah, God of your father’s has promised” (27:3). This monument stood as a testimony to the children of Israel both of the mercy and the severity of God.

Moses then placed the representatives of six tribes upon Mt. Gerizim (cut off) to bless the people and the representatives of the remaining six tribes upon Mt. Ebal (bald) to curse the people. ‘Cut off’ were they who by the grace of God walked by the faith of the Son of God. These were ‘joined’ unto Him, in ‘praise’ unto His name and through the ‘recompense’ they are numbered with he who was dead but lives, even the ‘son of My right hand’ (Simeon, Levi, Judah, Issachar, Joseph and Benjamin). These are a peculiar

people unto God who have been born not by the will of man but by the Spirit of God. They are not of this world, their affections are upon the things from above and they long to be delivered from the bondage of this habitation.

Those who are ‘bald’ or having their head exposed are cohabitants with the children of the truth. They are the building of this earthen vessel the troop of contentment in the ways of man and the delights of this world the dwelling in the judgment and the wrestling with the truth. (Reuben, Gad, Asher, Zebulun, Dan and Naphtali). These are the curse of the nation because they are contrary to the ways of God. They are drawn away after the desires of the flesh and they delight after the dainties and luxuries of this dwelling.

These two represent the warfare which exists in every child of grace while he is partaker of flesh and blood. It also represents the desire of the natural man to augment the word of God with his own understanding in order to satisfy his own mind and conclude he has somewhat to boast before His throne.

“Now therefore write this song for you and teach it to the children of Israel: put it in their mouths that this song may be a witness for me against the children of Israel” (Deut. 31:19).

Moses warned the children of Israel that they could not keep the Law of God. He told them that they would forget Yehovah God, make alliances with the people of the land and they would soon follow after the gods of the land. His word was as true as when God told Adam, “in the day you eat thereof you shall surely die” but the people scoffed at him. Moses set before them testimony after testimony not of their greatness nor to their faithfulness but quite the contrary. He set forth the continuing declaration and testimony to their inabilities, their stubbornness, ignorance and their apathy toward the perfect Law of God. He told them he was afraid of the hot anger of Yehovah God against their defiance and he testified against them that they would surely die (Deut. 8:19). He was shown of God that this people would forget God and follow after their own imaginations as their theology attempted to study and explain God; “for I know their imaginations which they go about, even now, before I have brought them into the land which I swear” (Deut. 31:21). Yehovah God gave Moses His word to stand as a testimony against the nation of Israel that they had failed before they even began “for I know your rebellion and your stiff-neck; behold while I am alive with you this day, you have been rebellious against Yehovah and how much more after my death?” (26).

“And the people answered and said, God forbid that we should forsake Yehovah and serve other gods” (Josh. 24:16)

Joshua had brought these people across the Jordan and into the land of the inheritance. He had subdued the land before them as the Captain of the Host of Yehovah fought for Israel. Joshua utterly destroyed the enemies of the Lord. He had divided the land by lots and given the inheritance to all the tribes yet they could not walk in the commandments and keep the Law of God. The land stood as a testimony to the Faithfulness of Yehovah God and also stood as a testimony against the people for their inabilities. They could not keep the handwriting of ordinances, they could not drive out the inhabitants of the land and they had no control over the thoughts and imaginations of their hearts and minds. As the years progressed they, in representation of the manner of the natural man, forgot God, ignored His ways and continually demonstrated their indifference to His commandments. This is the law in the members which wars against the law in the inner man.

Joshua declared that his family served Yehovah God; this is the testimony of the Salvation of Yehovah unto His children. Joshua told the people to choose which of the other pagan gods they desired to serve for it was of no consequence to him. The people declared that they would serve Yehovah God and this stood as a testimony against them; “And Joshua said unto the people, You are witnesses against yourselves that you have chosen Yehovah to serve Him, and they said, we are witnesses” (24:22). The passage of time and the events of life proved that they could not for according to their nature, they were sinful and unclean, dead in trespasses and sin.

This does not represent two different people from various walks of life; it represents that natural man in Adam and the spiritual man in Christ. The natural man cannot receive the things of the Spirit, neither can he know them, yet he boasts himself in his ability to keep the Law of God and serve Yehovah; “all these have I kept from my youth up, what do I lack” (Matt.19:20). He has great intentions as he strives for the life that he cannot have. He desires to stand before the Almighty, adorned in the works of righteousness which he has done and be accepted of the Lord. He does not comprehend the fact that the very clothes he wears, with the intention of his darkened heart, testify against him. He earnestly contends for that which he believes is true but there is no truth in him for he is deceived by the pride of his heart. He vows and pledges repeatedly that he will follow and be obedient, yet he is feeble and without strength.

The inner man, that child born from above, has the eternal love of the Father and is hewn from that great Rock. He cannot deny his heritage nor be tainted with the people of the land yet he groans within the earthen vessel for the vanity of this world and the corruption of the body of this death. He keeps the commandments of God because The Anointed One has fulfilled the Law in all righteousness. His righteousness is their

righteousness and they have been adorned in fine linen, clean and white, which is the righteousness of the saints. They cannot cease from serving Yehovah God as they sing His praises in the pure language of Zion; the children of Adam cannot cease from sin for they are cursed children.

And so Paul asks the question of those who know the law; “Do you not hear the Law”? The testimony of the nature of man from the beginning is against him. The handwriting of ordinances stands as the ministration of condemnation and to keep it is to openly declare the wretchedness of the creature. This ministration of death is the particulars of the Law of God in type wherein the commandments deceive the child and slays them in demonstration of how exceedingly sinful sin actually is. This causes the child to cry out for his Father’s mercy while the law causes the son of Adam to beg for that which he has no right, nor portion nor memorial.

Every child of the King has the testimony of the finished work of the Anointed Salvation of Yehovah who; “according to divine power has given unto us all things that are unto life and godliness, through the knowledge of Him that has called us to glory and virtue; whereby are given unto us exceeding great and precious promises that by these you might be partakers of divine nature, having escaped the corruption that is in the world through lust” (II Pt. 1:3f).

Adam is still fashioning aprons of fig leaves as a testimony against himself as he stands in complete ignorance wondering why he is not accepted of Yehovah; “not every one who says unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven. Many will say unto Me in that day, Lord, Lord have we not prophesied in Your name? And in Your name cast out devils and in Your name done many wonderful works? And then I will profess unto them, I never knew you, depart from Me you that work iniquity” (Matt. 7:21f). Adam strives to be accepted of God but Jehoshua has made all of His children accepted in the Beloved; “Behold I and the children whom Yehovah has given Me for signs and wonders in Israel from Yehovah of Hosts which dwells in Mount Zion” (Is. 8:18).

“And I beseech You, Yehovah God of heaven, the great and terrible God that keeps covenant and mercy for them that love Him and observe His commandments” (Neh. 1:5).

This is the testimony of love and life for the redeemed of the Lord who have peace with God. Herein do His children love Him with all their heart, with all their mind and with all their strength. Hereby do they love their neighbours, fellows of the pasture, the brethren because He first loved them.

The allegory is the two rivers of the land of Shinar. It is the two ways, broad and narrow and the two natures of man. It is the wise child of grace and the foolish child of man; the true Jerusalem from above and the counterfeit representation of the Jerusalem which is now, Hagar and her children in bondage. It is the carnal tangible things of this present evil generation and the eternal habitation of the inner man, that spiritual man who delights after the law of God as they co-exist during the time of this habitation. Let him that has ears to hear, hear the law of grace.

Your servant in Christ,
(Elder) Chet Dirkes
February 14, 2016

## Galatians 4:27-29

The allegory between the two covenants is climaxed with a quote from Isaiah 54:1, “Rejoice O barren one…” There were three barren ones that were brought to mind, Sarah, Rebeckah and Rachael. Sarah had no life in her as the time of women had passed her, therefore, the child of promise was not of the power of the flesh. Rebeckah had no inheritance since she was without child. Therefore the child of promise who God loved with an everlasting love was the inheritance of Jehovah. Rachael had no hope as she plead with Jacob to give her a child lest she died. Her son of promise indicated that it was God who added (Joseph) to His church such as should be delivered and to these He has forgotten their sin and iniquity and made them fruitful unto all good work (Mannaseh and Ephraim). After his name was changed from the ‘supplanter’ (Jacob) to ‘he who has power with God’ (Israel), Rachael brought forth the ‘son of my right hand’ (Benjamin) as a type of the Messiah. All of these types show forth that the New Covenant, Jerusalem which is from above, is not of the will of the flesh nor by the

power of mans hands. Why then should the child of this liberty be looking to the dust of the earth to rebuild an earthly temple by mans hands so that God may establish and earthly kingdom? Jerusalem which is from above has descended and now dwells with man (Immanuel) Isaiah 7:14. This happened in time when the virgin conceived and brought forth the Son of the Most High, therefore, the New Jerusalem, the bride adorned for her husband in fine linen pure and white must be here with us today if we be of that household.

Brethren by the grace of God, be not entangled with the yoke of bondage of the week and beggarly elements of the old covenant which Messiah nailed to His cross and annulled by His fulfillment of the New Covenant by a better hope.

Your servant in Christ,
(Elder) Chet Dirkes
November 8, 2009

## Galatians 5:1

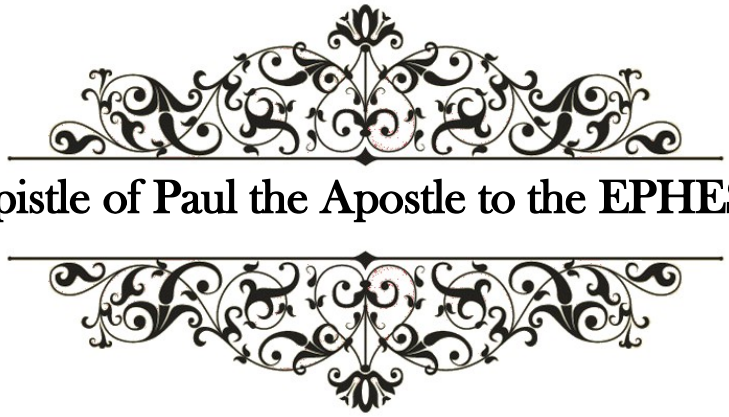
> "Stand fast therefore in the liberty wherewith Christ hath made you free and be not entangled with the yoke of bondage".

Being firmly established is something this ever changing world cannot afford as all is vanity and indeed a bondage to our souls. This bondage is connected in the allegory of chapter 4 to Mt. Sinai and Jerusalem which is here below and we have no business being entangled with either. Interestingly it is also connected to Hagar the mother of Ishmael, who, with her children, is in bondage being 500 years prior to the law being given at Mt. Sinai. This bondage then was manifested at Sinai in the handwriting of ordinances but the law of God is eternal. Just as the liberty which is from above and the heavenly

Jerusalem who is the mother of us all. This is a liberty of being born free from above and being made free in the redemptive cleansing of the precious blood of the Lamb. This liberty is based upon the truth of God which is from everlasting to everlasting in Christ our Lord who said, “I am the way the truth and the life” and is founded sure and firm in the eternal love of the Father for His elect. The immutability of the Sovereign God has established them in truth, resting upon a sure rock and foundation and they shall know the truth and the truth has made them free.

Beware therefore of the entanglement in the yoke of bondage that pertains to Hagar, Mt. Sinai and the Jerusalem which is below.

Your servant in Christ,
(Elder) Chet Dirkes
June 7, 2009




## Ephesians 2:4

"But God, who is rich in mercy, for His great love wherewith He loved us."

Many a man has endeavoured to understand and explain the mercy of God by the natural reference points of nature and the ability of Adam. These have proven to be less than futile because the natural man cannot understand this most precious spiritual subject. Adam stands gird in his apron of fig leaves in attempt to appease the righteous demands of the Law of God and he sees no need for anything else. When Adam took and did eat and his eyes were opened, then they knew that they were naked. Adam went into nature and sewed together aprons out of the leaves of the fruit of the earth because he knew that he could not stand before God in that condition. He knew he had done contrary to God's commandment, he knew something had happened to he and his wife and he knew that

something else must be done, but he did not know what it was. Before he had the knowledge of good and evil, he and Eve were naked but this fact was hid from them and they did not know that a covering was required. The condition was present but the severity of that condition was not known. In this condition, no amount of instruction could have been given to him to convince him of his condition for he had no point of reference. Even when he had the knowledge of good and evil, he did not possess the understanding of how to do that which he knew must be done. Therefore he followed after the imagination and desires of his natural mind and fashioned aprons out of fig leaves demonstrating that Adam knows nothing about mercy.

God is singular and immutable. He does not share His glory with another and no flesh has or ever shall glory in His sight. Sin is the manifestation of the inability of the flesh to measure up to the standard of the perfect holiness of God. That which is flesh and blood is not of the spirit and therefore does not have faith for faith is the fruit of the Spirit. Whatsoever is not of faith is a demonstration of the inability of that which is of the earth to hit the mark of perfection. Whatsoever is of the flesh is a continual attempt to hit that mark by the arm of the flesh and to establish the righteousness of man. He stands condemned of sin in Adam being completely polluted and yet tries to measure up to the standard because he has the knowledge of good and evil. Yet the natural man, being carnally minded, does not possess the ability to understand the true concept of sin or the condition of being dead in trespasses and sin. This was well demonstrated when Adam stood guilty before God and blamed God and his wife for his actions being clothed in his works of righteousness.

“If we confess our sin God is faithful and just to forgive us our sin and to cleanse us from all unrighteousness” (I John 1:9).

The confession of sin by a contrite and humble heart is caused by God to demonstrate His faithfulness in the forgiveness of that sin and the cleansing from all unrighteousness. The contrition of the heart is no more possible with an heart of stone than humility is possible in a stiff-necked and rebellious people. The heart of stone must be removed, the obstinacy broken and the rebellion defeated. This is the work of God in and for each of His seed when they become partakers of flesh and blood but it is not a remake of the flesh.

When the child is born of the Spirit, he is separate from the natural man as Jacob was separate from Esau. He has been separated from his mother’s womb, which is Jerusalem from above the mother of the redeemed and he is a different manner of person. He has an eternal existence in God, has the Godhead dwelling in him and has the mind of Jesus Christ. This spiritual man knows the perfection of Holiness that pertains to God being

one with Him. Therefore he knows what is the standard of perfection which God demands and how that Adam cannot hit this mark.

In the fullness of time, when it pleases the Father to reveal Himself in His children, the revelation of this dichotomous relationship is made manifest. The child is made aware of the perfection of Law and the status of Adam, being guilty of all charges. The Law, which is life, becomes death in that the glory of God reveals the fact that in the flesh dwells no good thing. The child is made to understand by the Spirit within that the flesh cannot keep the law, does not delight in the Law and is drawn away after the lusts and desires of the people of the land. Herein does he groan within himself and travail in pain (Rms. 8:22).

Until this time of awareness, the natural man does not know that he is dead in trespasses and sin or that he walks according to the course of this world. He has no spiritual life or light and although he may strive to be a moral and benevolent person, he is ignorant of the fact that his conversation is in the lusts of the flesh. By nature, he is a child of wrath, like unto every son of Adam. He perceives himself as still wearing the fig leaf apron from the garden and acceptable before God. (It is interesting that when God clothed Adam and Eve with skins, He did not remove those aprons, but rather left them on thus signifying that every child of Adam, would forever think that he stands in his own righteousness; cp Gen. 3:21).

“For I was alive without the Law once, but when the commandments came, sin revived and I died” (Rms 7:9).

When the children of God are awakened to their dwelling in Adam and their minds are illuminated in the truth, they see the righteous Law of God. Only a subject of the King can hear and know His Law. But with that understanding of the righteous demands of God comes the realization of the corruption of the tabernacle of this dwelling. The comparison between the eternal perfection of the incorruptible seed and the finite, corrupt body of this death can only be seen and comprehended by one who has been born from above, by the Spirit. This is not when the flesh feels or discerns the presence of the Spirit it for even Saul of Tarsus ‘kicked against the pricks’ before he was converted (Acts 9:5). This is the school-master that instructs the children of inheritance of their need for deliverance from the bondage of corruption and the impotence of the flesh. Herein does the child cry out to the Father, when the Spirit turns them unto the light and they are aware of their condition, being dead in Adam. They repent of their lewdness, corruption and idolatry, because there is life and light within. After they are instructed, as only the Spirit can teach His children, then they are ashamed of their doings and confounded as to how these things can be (Jer. 31:19). They die daily

because of the inability of Adam to meet the demands of the Law because they are alive in Him.

Sin has been in Adam since it entered into the world by his actions but where there is no awareness until the time appointed of the Father, there is no understanding of condemnation because of guilt. The sorrows of death cannot be discerned by one who is dead and troubles and the distresses of hell are effective only on those who are alive (Ps. 116:3). Where there is no life there is no Law and those who are dead in trespasses and sin stand condemned and guilty, therefore they do not believe.

Now after that the Spirit has shined into the heart of flesh of the subject of grace can he see the corruption of Adam and is humbled and ashamed of his fig leaf loin cloth. It is because of the reviving of the Law and the commandments that this separation is manifested and the son finds himself polluted with the swine in the swill of the ways of the world, totally separated from his Father's house. It is here that he joins himself to the "citizens of the country" (the Philistines, Jebusites, Perizzites, Hivite, Hittites and all the other 'ites') and it is revealed to him that "NO MAN" can give anything unto him. It is here that the Spirit brings him to himself and finds that he has strength to uphold himself, no provision to sustain him and no hope in this world. He is reminded of his Father's house and longs to be delivered from his condition (Luke 15:15ff). His heart of flesh, upon which God has written His statutes, delights after the very thing which has been revived and he is slain by the commandments of life. He was brought by this way, by the mercy of God for His love for His child, to a place of conviction and condemnation that he might know the sufferings of Messiah and the power of His resurrection. God did not drive out the inhabitants of the land in order to prove the son and reveal His love. Then he calls upon the name of Yehovah in humility and contrition and beseeches him to deliver his soul (Ps. 116:4). This is the will of God, that none should perish but that all should come to the knowledge of the truth.

"I will arise and go to my father and will say unto him, Father I have sinned against heaven and before thee" (Luke 15:18).

This man was brought forth to a place where he was convicted of his sin wherein he took his delight after the flesh. He walked according to the god of this world and came to the exact place and point in time when he found that "no man gave unto him". It was here that the Spirit revealed his wickedness of the flesh and the fact that he had a father. Never did this young man loose his relationship with his father for nothing can separate a son from his father, they are forever joined.

Only when the conviction of condemnation was upon him did he confess that he had sinned against his father, then, was he turned unto his father and repented of his ways. But it was his father who was wealthy in mercy that received him. He could have sought repentance with the tears of Esau and found none because his father had given his blessing unto his older brother, but he could never have severed the bond of father and son, because of love. Now the eternally pre-existing, abundant mercy of his father was revealed and applied because of his love for his son to the extent that the son might know the exceeding riches of His grace in kindness toward him through Christ Jesus (Eph. 2:7).

God has loved His children with an eternal love. There has never been a moment when the intentions of His heart, the work of His hand and the affections of His love did not command all His labours for His Beloved. His abundant mercy is because of that love and since He and His love are eternal, so is His mercy. He is ever present and immutable and so is His mercy to His elect according to grace. The fact that His mercy is continual indicates that the need for mercy is the same and this is because “we have this treasure in an earthen vessel”. The extent of the wealth of His mercy far surpasses the corruption of the flesh of the wretched man that houses the sons of God.

The blood of the covenant was shed for the sin of His people and that sin is never brought into account again, yet the actions of the flesh that were atoned for must still be committed in time. The exact amount of blood was shed for the sin of the entire household and there remains no more blood for another sacrifice for sin. The blood of the atonement covers and identifies the house where the children dwell and satisfies the eternal judgment of God. If the sin had not been covered and removed then a new sacrifice would be required, each and every moment of earthly existence, as Adam testifies to the bondage of the corruption of the body of this death. And there can be no act omitted or averted else the judgment of God was more sever than the debt required. Balanced weights are the justice of Yehovah and an unbalance weight is an abomination before Him (Pro. 16:11).

According to this great love, wherewith He loved His people even when they were dead in trespasses and sin, He quickened them together with Messiah and raised them up to sit together with Him in the heavenlies. He did not remove the fig leaves from off Adam, He did not remake Adam and his lusts and He is not preparing Adam for the next dimension. He quickened His people in Christ Jesus when He raised Him from the dead and raised them up to sit in Him as He is seated at the right hand of the Father. He has given them the victory over the inhabitants of the land in Him as He has overcome the world, placing all His enemies under His footstool. He has made His elect more than

conquerors in Him for He has gone forth upon that white horse conquering and to conquer. He has the bow, which is the sign of the covenant, the children of grace, and a crown upon His head signifying that He is King (Rev. 6:2) He has declared His generation before the hosts of heaven, has redeemed them with His blood, making them Kings and Priest to their God and He has finished His work in righteousness. Shall any do otherwise? Is there something left undone or deficient in quantity and quality? NO, IT IS FINISHED!

> "I write unto you, little children, because your sins are forgiven you for His name's sake."
>
> "I write unto you, fathers, because you have known Him from the beginning."
>
> "I write unto you, young men, because you have overcome the wicked one."
>
> "I write unto you little children, because you have known the Father."
>
> "I write unto you, fathers, because you have known Him from the beginning."
>
> "I write unto you, young men, because you are strong and the Word of God abides in you and you have overcome the wicked one."
>
> "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him"

The natural man cannot discern the things of the Spirit and he does not desire to overcome that which he can comprehends as his nature by his natural faculties. He does not see a need to overcome sin because it is his home and he does not esteem himself a sinner. If Adam was convinced of sin and being converted would he repent then must he be healed of God and that without blood for there remains no more sacrifice for sin. But God has put the things of this world in the minds of Adam so that he cannot find out the work which God makes from the beginning and He has set his affections on the things of the earth.

Brethren of like precious faith, the Lord God has chosen His people before time and action were created, with the purpose and to the intent that they should be Holy and without blame before Him in love. Before the events were made manifest, His decree stood, that they should endure all things in their appointed time unto the end that they should be made like the Son of God. All this in accordance with the good pleasure of His will and to the praise of the glory of His grace, wherein He has made His people accepted in the Beloved. He has done all things for the elect according to grace, in all wisdom and prudence, and has made known the mystery of His will, according to His

good pleasure, which he has purposed in Himself. Praise His name as He has spoken it has come to pass.

This mystery is that He is not willing that any of His generation should perish, but that all should come to repentance (II Pt. 3:9). He has openly revealed the mystery of the gospel that all nations have been made partakers of the same Spirit and have been delivered by the power of the immutable God through the mutual faith of Jesus Christ unto an hope that cannot fade away. He has finished the work of fulfilling the law in righteousness and manifesting all that is written about Him in the Law and the Prophets and He is seated in the throne of God. He has won the victory, overcome the world and the accuser of His brethren is cast out.

But He has not revealed this to the nature of Adam nor made it evident to the senses of the flesh. If these precious truths were known unto man, then would they be seen and understood. If they were thus, then, according to the testimony of the Spirit, they must be temporal, being seen and therefore not hoped for (II Cor. 4:18).

Thanks be unto God that the inheritance of the saints of light is not of this world. It is incorruptible and undefiled, reserved in heaven, for His children (I Pt. 1:4). Herein is hope wherein the redeemed of the Lord are saved (Rms. 8:24). This hope is the tabernacle of God with His children, the fullness of the Godhead dwelling within (Rev. 21:3), and it is the anticipation of the manifestation of the sons of God to the glory and praise of his precious name (Rms. 8:19).

Do not be deceived by the passion and exuberance of the world who cry; “Lo here and Lo there”. He is not there, His kingdom is not of this world, the hope of His people is not revealed in Adam and the evidence of His glory cannot be seen with the natural eye nor comprehended with the finite mind. He has called His children out of the kingdom of darkness and caused them to sojourn in a weary barren wilderness. They seek that building not made with hands whose builder and maker is God. They walk by the faith of the Son of God, being made subject to the vanity of the flesh and this present evil generation. They long for the songs of Zion and the deliverance from the body of this death, because of;

“His great love wherewith He loved us”

Your servant in Christ,
(Elder) Chet Dirkes
August 25, 2013

# Ephesians 2:11

> "Wherefore remember, that you in time past Gentiles in the flesh, who are called uncircumcised by that which is called the circumcision in the flesh made by hands: that at that time you 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."

The Spirit of the Most High God inspired His chosen vessel to instruct the gathered assembly at Ephesus after this manner because of the nature of man which is in opposition to the gospel of Jesus Christ. This called out assembly, which was about 800 miles away from Jerusalem, was experiencing a basic problem in Adam which is the need of identification and instruction. This problem in the flesh was and still is a never ending nemesis of the arrogant pride of man and his inherent need to attempt to be in control of his environment and his life. It is a deception given of God to the carnal mind to dismiss the all-inclusive sovereign rule of God and to conclude himself worthy and capable of directing his steps. There is also an accompanying opiate, called ego, which anesthetizes the conscience of man to futility of his ways and the final conclusion of his course. The natural man not only craves this poison, for it gives him the euphoric conclusion that his way is righteous, but he is completely addicted to the sensual benefits of a constant indulgence as he is drawn away after the desires of the flesh. Thus it is completely unnatural for a child of Adam to come to the conclusion that he is insufficient in his endeavours as he continuously misses the mark of perfection which God demands.

This of course is common to all men and nothing of this world shall ever change this inherent nature. The outward man of every prisoner of hope is consumed with the proclivity of these characteristics which are manifested in their daily lives and for which the creature within groans in earnest expectation to be delivered from the body of this death. Such was the case in the first century when the church was being manifested in every nation of the world. The religionists of the time were insistent that their way was the truth, for after all they had the ancient ones with them. The promises and the covenant, which the carpenter from Nazareth said He came to fulfill, first belonged to the fathers of Israel, therefore any who would follow after this teaching must adhere to the basic principles of the handwriting of ordinances and the identification with the chosen people. Thus there were extensive endeavours made to find these new believers

of the way and make sure that they also kept the feasts, rituals and lifestyle of the sons of Israel.

The apostle Paul did not preach this perversion for the Spirit had taught him that by the deeds of the law no flesh should be justified in the presence of God. He gave him to know that salvation was by grace alone and nothing that was done or possessed by the natural man could carry favour or ingratiate himself before the perfect justice of Yehovah God. Therefore this chosen vessel of the Lord set forth to this assembly of children in hope of glory a record of what great things Yehovah God had done for them; “having made known unto us the mystery of His will according to his good pleasure which He has purposed in Himself; that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and on the earth, in Him” (1:9).

Paul did not begin with the creation and move through the history of the father’s so as to familiarize these saints with what was expected of them; he spoke to them of the eternal purpose and power of God and His anointing. He did not instruct these people to become sons of the oath with daily sacrifices, moral traditions, dietary restrictions or governmental procedures. He did not attempt to proselytize them into becoming Jews, as was prescribed in the Law under the heading of ‘the strangers among you’, so as to make them worthy of the blessings of the covenant. Rather he sets forth the fact that neither Jew nor Gentile has any right to the blessings of God because of who they are or unto whom they were born of the will and power of man. The gospel of the Anointed Salvation of Yehovah God is established fast and sure “according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the Beloved” (1:40).

He does not mention having any right or portion or memorial in any son of Adam for all have sinned and come short of the glory of God. So it is irrelevant as to whose lineage a person sprang from or what good works they had done or what sincere intentions they may have had for by one man sin entered into the world and death by sin. The righteous demand of God as payment for the inability of His creatures to measure up to the standards of His Holiness is a spotless perfect life blood. This life blood must be shed to cleanse from all unrighteousness and to cover the subject for whom it is intended from the judgment of God. This blood was shed by the Lamb of God before Adam was created, before Jacob was born, ere Israel was even a nation, therefore when the wage of sin was paid there was neither Jew nor Gentile. Hence when the wonder of the eternal

love of God is manifested in the hearts and minds of His chosen vessel, in the time when it pleases the Father to reveal Himself dwelling in His people, there can be no designation or identification in Adam for though these children are in the world yet are they not of the world.

Paul was given to instruct the saints at Ephesus after this manner because of the ignorance of man to this precious truth. The nation of Israel was convinced, as they still are today, that they are the chosen people of God. They are given to conclude that the doctrines and the covenants were given to them, not in type and foreshadow of the heavenly reality of the finished work, but as a demonstration of their worth to God. Many a child of grace is confronted with this confusion and their natural minds find it logical that they should begin to emulate the children of Israel. Yet the nation of Israel was presented, also in type, as the demonstration of the nature of Adam which is not altered even when confronted with the visual testimony of the power, patience and provisions of the hand of God. Thus the church at Ephesus was not instructed to be like unto them but rather to learn from them that there is none righteous, no not one.

“And you who were dead in trespasses and sins, wherein in times past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience” (2:1)

This was not an indictment against these people in contrast to the stellar life and model of perfection that the nation of Israel set forth; it was a testimony to the conduct, mindset and attitude of man as he walks through this world. The earthen vessels afore prepared of God have all been formed from the dust of the earth. They all have the same limitations and attributes which are necessary unto the purpose of God and there is not one who is capable of hitting the mark. In the time appointed of the Father these earthen vessels are manifested by the union of the seed of man and into each of these clay pots is planted a seed commensurate to the intent of God. These vessels follow after the nature that is inherent in them as they exist in time in which are needed natural elements for survival. The vessel needs sustenance and protection from the natural conditions and these endeavours occupy the mind of the sons of man as they are drawn away after the desires of the flesh.

Not only are the passions of man after personal subsistence but the mind of man is filled with the pursuit of the understanding of the mysteries of existence. His mind is busied with the things of this world which he is incapable of understanding; therefore his attempts to explain the wonders about him are filled with conjectures and speculations. Since faith and belief are not inherent traits of man (but rather the evidence of the indwelling Spirit of God) the god of this world has blinded the mind of man from the

truth. Adam trusted in the words of Satan in the garden when he took the fruit from Eve and ate and so every one of his seed comes forth into time following after the god of this world. They seek that which is “good for meat and that is pleasant to the eyes and a tree to be desired to make wise” (Gen. 3:6) for this is the ‘course of this world’.

The people of the land are humbled and brought low as they toil and labour in the tasks assigned unto them by the will of God. They seek that which cannot satisfy and strive for that which is temporal in complete ignorance of the vanity of their labours. God has made all men subject to this worthlessness and the children of the dust thrive in it being deceived to think it prosperous, beneficial and enduring. The doctrines and philosophies of man expound upon this attitude as rules and regulations are developed for the proper indulgences of “touch not, taste not, handle not, which all perish with the using” (Col. 2:22). These things, being seen and handles of the flesh, are temporal and indeed “have a shew of wisdom in will worship and humility and neglecting of the body, not in any honour to the satisfying of the flesh”. Thus all men come forth into the natural environment of this existence with their labours set before them and in fulfilling the lusts thereof, they walk, by nature, as children of wrath, even as others.

“But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, has quickened us together with Christ”

The eternal love of God is upon all whom He foreknew. These He also predestined to be conformed to the image of His Son and so unto them was His mercy poured out. These works were all finished before the activation of time for God is not a respecter of persons nor of their actions. He is the originator and activator of the beginning of all things and there is nothing which comes to pass but by the power of His will. This will is centered upon the love of His Beloved for whom He shed His life’s blood before she became partaker of flesh and blood. The mercy of God, being eternal in Him, was demonstrated in the shedding of the blood and manifested in the same so that the inability of man could never tarnish the perfection of the holiness of the righteousness of the saints, before the foundation of the world. God did not react to the sin of Adam in the garden nor did He devise the function and operation of His creation as it came to pass. He ordered all things fast and sure from the beginning and in the fullness of time, each event comes to pass; “being predestinated according to the purpose of Him who works all things after the counsel of His own will” (1:11).

The mercy of God was enacted by the shed blood whereby the vessels were afore prepared unto the glory of being the habitation of the incorruptible seed. This seed is one in the Godhead and being born from above cannot sin against God nor fall short of His glory. The children then become partakers of flesh and blood in the appointed time that

they should learn obedience by that which they suffer. They are made subjects unto the vanity of this world by reason of the hope of glory within, which is the Anointing. This anointing is personified in Jesus; “being in the form of God, thought it not robbery to be equal with God made Himself of no reputation and took on the form of a servant and was made in the likeness of man: and being found in fashion as a man, he humbled Himself and became obedient unto death, even the death of the cross” (Phil. 2:6).

The seed then is planted by the Master of the field, in the corruption of the dust of the earth yet it is hidden. Then in the time appointed of the Father, the seed is awakened and the manifestation of the testimony is revealed; no longer in types and foreshadows, but in reality and wonder. This manifestation is not by the will of the flesh or according to any works of righteousness one who is separated by trespasses and sin may perform, “lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them” (2:9f). And so, that which is eternally loved of the Father, is manifested in the time appointed of the Father, revealing that it has been made subject to the vanity of this existence while being raised up in the Anointing and made to sit together in Him in the heavenly places. The Spirit within has complete understanding in all wisdom and spiritual understanding of the limitations and frailties of the flesh as it cries out to the Father for the deliverance from the tabernacle of this dwelling.

This was first demonstrated unto a remnant of a people called Israel and was set forth in the types and foreshadows of the handwriting of ordinances. This developed, through the corruption of the natural mind and wicked heart of man, into a nation of people who called themselves by the name of Yehovah but their hearts were far from Him. They boasted themselves in their understanding of the truth in a perfect demonstration of that which was right in their own eyes as they made merchandise of the pattern and found great security in holding the truth in a lie. These drew nigh, as man does, unto this truth in words and conduct but they had not the Spirit of God. These, having much given unto them “because unto them were committed the oracles of God” (Rms. 3:2) also have much required of them. But they, being of the common wealth of Israel and participants in the promises and covenants, have not the mercy of God upon them. They have not the eternal love, nor the mercy nor the shed blood; therefore they have no right, no portion and no memorial in the blessing for they are of the earth, earthly.

“But now in Christ Jesus, you who sometimes were far off are made nigh by the blood of Christ, for He is our peace, who has made both one and has broken down the middle wall of partition” (2:13f).

The cultures of the peoples of the nations of this world each have their own pre-occupation with the quest for knowledge and truth. Everyone is trying to discover what they perceive as truth and tranquility yet the natural man can neither see nor receive the truth. Only those who have been born from above have the Spirit of the Most High dwelling in them. These know the truth because the God who dwells in His people is truth. No amount of learning, teaching or searching of the natural abilities of man can identify, discover or understand the truth though man has seen it with his eyes and even handled the truth in his hands every day. The creation of God is the testimony to the power of His Godhead as His work declares the glory of the Lord. His people, being His workmanship created in the Anointed Salvation of Yehovah, do likewise declare His glory. And as nothing of His creation has ever failed to perform exactly as he has decreed and enabled, so His children shall forever perform every good work they have been created unto.

God has scattered His seed throughout every kindred, nation, tribe and tongue and He knows them that are His. Though the natural man makes a diligent attempt at piety and morality, he does not seek after righteousness for his nature is sinful and unclean. Though he is common to both the wheat and the tare as they grow together in the same field, the Master of the harvest knows His wheat for “the foundation of God stands sure, having this seal, The Lord knows them that are His.” (II Tim. 2:19).

This called out assembly in Ephesus was viewed as tare by the religious mind of the Jews. They were of polluted blood and of pagan upbringing in the eyes of the natural born citizens of Israel. Paul, however, declares that God did not make these foreigners and strangers part of the types and foreshadows, which the people of the ‘holy land’ were so diligent to follow after, even in their convoluted manner, but rather that the grace of God had taken the election according to grace had taken of all peoples and made a new man. He is no longer Jew nor Gentile, bond nor free for all are one in Him. He has broken down the wall of separation that the ‘Arian’ arrogance of race, creed and Zionistic presumption of religion had developed according to the inherent nature of man.

God had indeed separated man at the tower and given language as the barrier but these things are of the flesh. The Anointed Salvation of Yehovah has abolished the Law and fulfilled it in all righteousness in His flesh, being without sin. He manifested, in the end of the world, a sinless life whereby He is declared the perfect sacrifice for sin. He became obedient to the death of the cross for the justification of His people. He who knew no sin became the sin of His people as “He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon Him and with His stripes we are healed” (Is. 53:5).

“Therefore being justified by faith we have peace with God, through our Master, Jesus Christ” (Rms. 5:1).

Peace with God could not be made by man nor could the rhetoric and rituals of a religious ceremony appease the righteous demands of His law. Only He who knew no sin could be presented as the perfect sacrifice for the sin of His people and that in the end of the world. Here He manifested the finished work of God in the deliverance of His people as the mystery of the gospel was revealed. This was the Lamb of God who did not come to put the nation of Israel back on track for the long-suffering of God was full. He did not come to offer deliverance to the nations of the world because the Israel project had failed; He came to shew forth His salvation before all nations and all flesh saw it together.

He abolished the hand-writing of ordinances, nailing them to the cross, for He had fulfilled the Law in all righteousness. He delivered the remnant according to grace, who all their life had been subject to the ministration of condemnation from the types and foreshadows of the law and He delivered them that were sometimes afar off; “having abolished in His flesh the enmity, the law of commandments; for to make in himself of twain one new man, making peace; and that He might reconcile both (he which was close and he that was far off) unto God in one body by the cross having slain the enmity thereby; and came and preached peace to you which were far off and to them which were nigh” (3:15ff).

He told the Pharisees that after they had torn down the Temple, that he would build it again in three days, “but He spoke of the Temple of His body” (John 2:21). This body is one yet of many members in particular which are not subject to the limitations of time. They are one in Him as He is one in the Father yet they are manifested in the time appointed of the Father, being built “upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner in whom all the building, fitly framed together, grows unto an Holy Temple of the Lord: in whom you also are built together for an habitation of God through the Spirit” (20f). There was no distinction in the body in the beginning and there is neither Jew nor Gentile in the body now. The body is the singular unity of all members together just as the Godhead is the singular unity of all things and this all because of the love of God for His Beloved.

“I will mention the loving kindness of Yehovah, the praises of Yehovah according to all that Yehovah has bestowed on us, and the great goodness toward the house of Israel, which He has bestowed on them according to His mercies and according to the multitude of His loving kindnesses” (Is. 63:7).

His love is eternal upon the Israel of our God and His mercy is from generation to generation. This is the testimony of the Spirit which is called to remembrance by the strangers and sojourners in the wilderness of this world.

Your servant in Christ,
(Elder) Chet Dirkes
July 10, 2016

## Ephesians 2:21

> "In whom all the building fitly framed together, groweth unto an holy temple in the Lord".

The Spirit of Holiness has inspired His servant to set forth the conditions of salvation. He begins with the acknowledgment of the origin, design and purpose of salvation and manifestly sets forth that salvation is of Jehovah God, the Lord Jesus Christ. It is because of His great love, wherewith he has loved His Bride with an everlasting and unalterable love that head waters of salvation are to be found. This 'living water' of eternal life flows from the Godhead, by the power of Almighty God for the blessing of those chosen before the foundation of the world to be partakers of flesh and blood and thereby to be dead in trespasses and sin because of the sin of Adam in the garden. It is the source of life to every tree planted by the rivers of water and is for the healing of the nations, to the Jew first and also the Gentile.

This company of the elect were to be hid in the shadow of the types and foreshadows of the nation of Israel as being naturally "aliens from the common wealth of Israel and strangers from the covenants of promise, having no hope and without God in the world". This despised company, which number no man can tell, was ordained to walk

“according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience” until such a time when the seventh angel was to sound and the mystery of God was revealed as finished. This mystery is that the Gentiles should be partakers of the same Spirit of God as the Jews being born from above. They are born of that same incorruptible seed as the children of promise who were part of national Israel.

Both of these groups, being one in Him, had their origin in their fathers. The one origin is the natural Adam wherein they bear the image of the earthly. He was formed from the dust of the earth, being male and female, and he was fashioned having his seed in him. The exact number of his descendants was ordered fast and sure from the beginning. Nothing, not even man’s science (falsely called) and all of his fanciful fertilization, test tubes and incubators can add one more to the number. No one pill, procedure or device can prevent the number from being other than what the designation was set for it from the beginning. Neither can one scalpel prevent one of the seed of Adam from the life afore predestined for them. A vessel was afore prepared to house the seed born from above. It was swept, washed and cleansed because of the inner man.

The inner man has his origin in the Heavenly everlasting Father. His image is male and female and His seed is in Him. This seed is called a remnant but the number is as exact as the hosts of heaven which He has numbered and calls by name. He cannot add one to His number for the blood of the Lamb was sufficient for the sin of His people in Adam and if one should be added then there should be no blood. The sacrifice for sin which was offered in the end of the world, was for a specific number. Just as the sin of Adam condemned all of his seed so the precious blood of the sacrifice of the Lamb justified each and everyone of His children of Promise; “By this therefore shall the iniquity of Jacob be purged and this is all the fruit to take away his sin, when He maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and the images shall not stand” (Is. 27:9).

He also cannot diminish the number in any way for in doing so He would not have completed the work that the Father gave Him to do. All that the Father had (His seed) He could not loose for they dwell in the cleft of the Rock which is a sure place. Each one of their names had been engraved in the palm of His hand and He was obligated, by His eternal love, to raise them up together with Him in the last day. He fulfilled the wave offering of the first fruits when He declared His generation and said; “Behold I and the children whom Thou hast given Me”.

The elect children have been chosen in Him in eternity, they are heirs of God and joint heirs with the Anointed One and they have been predestinated unto the change when

they shall be made like the Son. They all have been predestinated to be conformed to the image of the risen Lord. They have born the image of the earthly but when the time of this habitation is over, the image of the heavenly shall be revealed. When Eve was deceived of the serpent in the garden, she ate of the fruit and stood guilty of failing to measure up to the standard of God's Holiness. She had violated His commandment and was separated from Him. Adam hearkened to the voice of his wife and ate and became conformed to her image. Therefore they were both dead in trespasses and sin, their eyes were opened and they knew they were naked before the Creator. Messiah became a partaker of flesh and blood and was made in the likeness of sinful flesh. He was tempted in all points like unto His brethren, yet without sin and upon the cross, He who knew no sin, became the sin of His people. But He was "declared to be the Son of God with power and holiness by the resurrection from the dead" (Rms. 1:4). Being raised from the dead, He was glorified with the Father with the same glory that they had from the beginning and He glorified His bride in the same. His body was changed and He was no longer flesh and blood. The dispensation of time had come and all things were gathered together in Christ, in heaven and on the earth to the praise of His glory. Therefore she is conformed to His image being raised up together with Him, though for now the creature groans within awaiting the deliverance and the revelation of the adoption.

His children, His people, His Bride, His church **ARE** baptized by one Spirit into One body. They were buried with Him and raised again unto newness of life, not in Adam but in Him and they await the adoption, to wit the redemption of the body. Now, whether they be of the nation of Israel or of the Gentile nation, "being of fellow-citizens with the saints and to the household of God", they are blessed with all spiritual blessings and cause to be seated in the heavenlies in Him.

This is the "in whom" all the building **IS** fitly framed together. It is not the "in whom" the house is being framed together or the house that may someday be framed upon some venerated mount in Palestine. This is a building that is framed together upon a foundation that was set on seven hewn pillars which the wisdom of God formed and built by Himself, through Himself and for Himself (Pro.9:1). This is the city that had foundations, whose builder and maker is God, which Abram went out from his father's house seeking. This foundation is the Word of God in the apostles and prophets, Jesus Christ, "the Anointed salvation of Jehovah" is the chief cornerstone. This is the stone that is rejected by Adam and the builders of this word but is elect and precious to God. He has come forth out of confusion (Zerub-bable) crying, "grace, grace to our God" (Zech. 4:7). This building is His body which He built in three days. This is His church which He built and the gates of hell cannot prevail against and this is the Temple of Jehovah which His servant built. The walls are Jehovah's salvation and the gates are

praise unto our God and she is His people. She is not made of the weak and beggarly elements of this world, she is not of this world and she has arisen in Him to shake off the dust of Adam and be seated with Him.

The wise master builder has fashioned this building with such precision that it is ‘laid with harmonious joints’ (framed together). Each piece has it’s own unique location, function and time when it is manifested on the stage of time. This time has a limited duration in which all the labours assigned to the body member shall be accomplished. Each serves for the edification of the body and even the unseemly and uncomely parts are necessary. They are specific and particular members but they are one body (I Cor. 12:12-27). There is complete harmony in the body, each portion supplying the needs of other members in perfect cooperation with each other. Each has an essential purpose, placement and function and all are as faithful in their work as the head is Faithful. The name on His vesture is Faithful and True and it is His righteousness which adorns His Bride, therefore **SHE CANNOT FAIL** !!!!!

The world will mock and banter about ‘how to do God’s will’ or ‘being effective in your ministry’ but brethren we have not so learned Jesus. His people are the object of His ministry, wherein He has reconciled the world unto Himself and the work of God is performed by His Spirit in them in that they are given to believe. His people are passive recipients of His love, His grace and His blessings. They walk the path He has assigned with the steps He directs because it is He that works in them to both will and do His good pleasure. Adam cannot see these good works and would not recognize them if they were in plain view. Jehovah has chosen the correct materials for His building. He has built His house and filled it with His glory and peace (Hag.2:9). He has made His people willing in the day of His power and they succeed in all He has ordained them to do. They are zealous of good works and they maintain good works because they have been created in Christ Jesus unto good works.

His building is the temple where God tabernacles with man (Rev. 21:3). The inner man is the Holy Temple of God wherein dwells “Christ in you the hope of glory”. The New Jerusalem is His Bride and, as it was in the beginning and shall ever be, He dwells in Her and She in Him, being One.

Your servant in Christ,
(Elder) Chet Dirkes
January 6, 2013

# Ephesians 3:1

> "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, since you have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the mystery."

Building upon the certification of the unity of the body of Christ to the brethren in Ephesus, Paul assures the called out assembly that this is not a new religion but indeed that which was from the beginning. The child of grace can never be made one with the children of the flesh but every child of God is eternally one in the Father. There is no distinction between the body for it is all unified as one in Him yet God Himself has put separation between every man. He separated Eve from Adam, Cain from Abel, and Esau from Jacob just as He separated the light from darkness and the dry land form the sea. This is the work which God has done from the beginning and no man can change it for just as what God has brought together no man can separate so what God has separated no man can join together.

The gospel of the Anointed Salvation of Yehovah is the power of God to deliver His people, which are the eternal incorruptible seed, from their inability in Adam. He delivered all whom He foreknew from everything He has ordained that should come to pass. He created man incapable of keeping His commandments or understanding His ways therefore he was not obedient in the garden. He also predestinated each of His children to be conformed to the image of His Son in that they learn obedience through all that they suffer; thus they are made like the son through the contradiction of sin against themselves, just as He was made perfect.

The mystery of this gospel is the unity of every separation that the arrogance of man disallows. The precious stones, which are hewn from that great Rock, which is Anointed, are disallowed just as the Jesus was disallowed by the nation of Israel. He is the chief of the corner of the foundation of the Temple of Yehovah upon whom all the members are fitly framed together, growing up unto the Holy habitation of God. Since, therefore, the foundation is unsuitable for the mind and purposes of Adam so also are each and every one of the members in particular,. These are all hated of all men for the sake of the name of Jesus, every man in his order. Paul was preaching the comfort of the immutability of God and the unity of His body and now this mystery was manifested.

Paul continues this precious doctrine of unity when he tells the brethren that he was 'bound unto' or 'knit together' in Jesus Christ. He was not deprived of his liberty and incarcerated under suspicion of violating some code, standard or law, as is the concept of

a prisoner, but rather he was joined unto Messiah. His life was intertwined in the purpose of God as the weaving of a tapestry and his inner man was joined in the Godhead; therefore the ‘administration of the family business’ (dispensation) was of the grace of God, given Paul, for them, who are “fellow heirs and of the same body and partakers of His promise in Christ by the gospel” (3:6).

This grace was delivered unto this chosen vessel not by studying, teaching, meditation or any other method which involves the abilities and characteristics of man (Saul of Tarsus had been to all of these places but to no avail). God ‘disclosed the truth’ (revealed) Himself to His servant in a manner that could not be explained by the natural mind. He brought him to that point along the road to Damascus where Yehovah God had afore ordained to meet him and reveal the fact that Almighty God was dwelling within him. This was specific unto Saul of Tarsus and while those around saw the light, yet they heard nothing of the conversation nor saw the truth. God had personally come to His elect servant, chosen in Christ before the foundation of the world, and delivered him from darkness.

Everything which Saul thought he knew and on which he placed his confidence was completely eradicated. His Zionistic opinions about the nation of Israel were abandoned by the beauty of the Israel of our God. His extensive education and training, which were ordained of God for good, had become useless and reprobate unto Him. The righteousness which he found in the law and the derivations that man had made of it was shown to him to be a testimony of condemnation for when the commandment came and sin revived, Saul died. The light of the glory of God had ‘made naked and bare’ the corruption of man, the foolishness of his ways and the abomination of his philosophy and religion; “immediately I did not confer with flesh and blood, neither did I go up to Jerusalem to them which were apostles but I went to Arabia and returned again unto Damascus” (Gal. 1:16).

“For we have not followed after cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eye witnesses of His majesty” (II Pt. 1:16)

Paul was not given to take the oral history of the nation of Israel and expound it unto the teachings of Jesus and he did not rely upon the stories of the elders as proof of what he believed. He understood that the Spirit of the Most High God teaches His children all things that pertain unto life and godliness and there was no need for the elaborate educational structure that he had grown up under. His authority for the Word he was preaching did not come from an institute of higher learning nor was he schooled at the feet of the other Apostles in Jerusalem. The Word of God came to him by revelation and,

opening his eyes, he saw and understood both the power of God unto salvation and the mystery which had been hid of God. Thus the Spirit brought him to this assembly to instruct them not from tradition or from ‘cunningly devised fables’ but according to the grace of God given to him for the nations.

The natural tendencies of man are to seek after change. Each son of Adam is given to incorporate his natural growth and maturity with the drive for advancement in a world and environment where nothing changes. His labours and endeavours which are strides made for his sustenance and continuance are also undertook for the praise of others and the advancement in society. Man is therefore constantly seeking to tell or hear something new (Acts 17:21) whether it be in science, philosophy or religion and his convictions are augmented accordingly.

Peter encountered this problem when his authority was called into question. He confirmed his authority by the truth of the Word he spoke and added that he was indeed an eye witness upon the mount when the voice came from heaven and bore witness to the Sonship of Messiah. He said this not to bring praise to himself but rather to appease the fears and doubts in the minds of the hearers. So also, Paul presented to the church that his message was not an ecumenical attempt to make converts for Judaism nor a new wave approach to morality, social change or personal growth. His message was given to him by the power of God which had removed the blindness of arrogance through ignorance from his eyes and caused him to see the truth in the Anointed Salvation of Yehovah.

The world continues to run after every form of doctrine that the mind of man can contrive especially if there is a vision or something special which accompanies the speaker. Some have said that they spoke with the Angel of the Lord; others avow they had a vision and even more attempt to achieve their form of peace in this world without controversy or argument. The mantra of ‘peaceful coexistence’ is the religion of the day as the mind of man is tossed to and fro with every wind of doctrine but the peace which passes all understanding is not to be found in the promises of these cunningly devised fables.

“How that by revelation He made known unto me the mystery”

Saul of Tarsus was taken by the Spirit of God into a place where the natural man does not exist and shown things which he was incapable of expressing because they are not of his being. He saw the beauty of the holiness of God as the glory of the Salvation of Yehovah was made clear to him. He knew that they are not all Israel who are of Israel and that the outward pageantry of the traditions of man cannot justify the sinful way of

man. He had been schooled in the writings of man, read the ancient scrolls and sat at the feet of Gamaliel (my recompenser is God) and while by the grace of God all these were necessary for the preparation of this vessel unto the work God had assigned unto him, yet they were useless before the righteous judgment of God.

The word of comfort to the church was that Almighty God had sent this lowly servant to His people to guide them along the way. He had properly equipped this chosen vessel with the witness of the truth, confirmed with signs and wonders. The veracity of the message was manifested in the simplicity of the word not to the glory of the speaker but unto the experience of the common salvation of the hearers. If the message of this or anyone did not ring true to the like precious faith and the groaning of the warfare within, then there would be no comfort to those who wrestle daily against principalities and powers, against the rulers of darkness of this world, against spiritual wickedness in high places and against every thought and imagination which exalts itself against the knowledge of God. Thus Paul speaks to the unity of the body in Him, the unity of the experience of grace and the unity of the daily walk in the lives of the pilgrims and sojourners en route to Zion.

Paul did not glory in his message nor did he boast in his schooling. Rather the Lord had ordained a messenger of Satan to attend to this servant, a thorn in the flesh, “lest I should be exalted above measure” (II Cor. 12:7). God had given him not only the wonders of His truth and a ministry unto the nations of the world but He also gave him a daily reminder of the struggle between the law in his mind and the law in his members. This reminder was confirmed by the disclosure of the emptiness of this world which he and every child of the Kingdom have been made subject to for which the Spirit within groans, awaiting deliverance. But this reminder is not for crimes committed or for the sins of the fathers for God has given each of His beloved ones this manifestation of love as they wander through the barren wilderness of this world.

The mystery had been hid yet it still existed from the beginning. Paul did not come with a new doctrine or an adaptation of the old. He came to explain that Able was not a Jew, nor was Abram, Isaac or Jacob but the promise was unto them by grace. He came not to lay a burden upon these believers in Christ but to explain the liberty that the Spirit had revealed unto them. He came to make an open disclosure of the beauty of the Bride of the Beloved as she stands in Him without the blemish and pollution of Adam. He made an open shew of his infirmities as proof of the grace of God to one has unworthy as himself as he placed his lot beneath that of a Gentile for he persecuted the church of Jesus Christ. Therefore he took pleasure in his infirmities, in reproached, in necessities,

in persecutions and in distress for the sake of the Anointing “for when I am weak, the am I strong” (II Cor. 12:10).

“Then Jonathan and David made a covenant because he loved him as his own soul” (I Sam. 18:3).

The story of Jonathan and David is much more than the bond between two men who walked beside each other along the path of life; it is the beauty of the gospel. Jonathan was the son of Saul of Kish and the heir apparent to the throne of Israel while David was a sheep herder from Judah. God had revealed unto these men the testimony of His presence within as the fruit of the Spirit was manifested one for another. The second commandment, which is like unto the first, is that you love one another and that love, wherein Jonathan loved David as his own soul, was made evident to these two children of grace.

Saul (desire) was the people’s choice for king. They had rejected Yehovah God as they desired to be like the other nations of the world (I Sam. 8:7). They had refused His counsel by the hand of the prophet and they had denounced the cornerstone of the foundation; thus God gave them the desire of their hearts and sent leanness into their souls in the demonstration of the natural man’s deficiencies and sin.

Jonathan is ‘given of Yehovah’. He was given to Saul as the false hope of the perpetuity of his reign even though Jacob had pronounced years earlier, that “the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come and unto Him shall be the gathering of the people” (Gen. 49:10). But he was also given as a testimony of the love of God unto David.

David is the ‘Beloved’. He is the king who has fought all the battles and has placed all his enemies under his footstool as he has overcome the world. He is God’s chosen king over Israel and he follows after Him with all his heart, with all his mind and with all his strength as enabled by the power of God. It is to him that God has given a testimony of the reality of his experience for ofttimes David is seen fleeing in fear and wondering why King Saul desires to kill him.

The desire of the people of the seed of Adam is for sustenance and pleasure; “and when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make wise, she took and did eat and gave also to her husband with her and he did eat” (Gen. 3:6). But this desire is unto that which cannot sustain and indeed when the knowledge of good and evil was manifested in them both, they saw that they were naked before the Lord. Their blindness of ignorance was removed and they saw their rebellion and guilt before the commandment of God. They knew they were in

need of something and being the creation of God they sought to be like Him. Therefore they fashioned their own form of the atonement (covering) from the leaves of the trees of the garden.

Adam's defense for his actions was to blame God for the woman which God gave him (Jonathan – given of God) did give to him and he did eat. God had given him a helper that was suitable for the labours he was assigned. God had ordained that by the single deed of one man sin should enter into the world and death by sin and therefore the woman was beguiled by the serpent, through his subtilty, and was corrupted from the simplicity of the truth of the gospel. She became the constant reminder that he had fallen in ignorance from the place that God had prepared for him; "and unto Adam He said, Because you have hearkened unto the voice of your wife and have eaten of the tree, of which I commanded you saying, You shall not eat of it: cursed is the ground for your sake; in sorrow you shall eat of it all the days of your life" (Gen. 3:17). This is the natural reminder to all mankind of the corruption of the body of this death.

Jonathan was given unto the Beloved as a reminder that the ruling desire of the people seeks to kill the redeemed of the Lord. The flesh lusts against and is diametrically opposed to the things of the Kingdom of God. This is manifested in the wrestling of the perishing outward man and the law in the members against the inward man who delights after the law of God. The warfare is engaged as the natural man continues that which was begun in the garden; he desires to be like unto God and his daily endeavour is the demonstration of his worth before God. He can not be like God for he is the creation of God and he has no worth unto God for Yehovah is complete in Himself. All things proceed from Him and without Him was nothing made that was made. Nothing can be greater than the source who is Alpha and nothing can add anything to He who is all in all; Yehovah of Hosts is His name.

"But you shall not only, while I am yet alive, shew me the kindness of Yehovah that is do not die, but you shall not cut off your kindness from my house for ever: no, not when Yehovah has cut off the enemies of David, everyone from the face of the earth" (I Sam. 20:15).

The covenant between that which is given of Yehovah and the Beloved is as eternal as the bond between them. They are one in the Beloved and nothing can separate them from the love of God, neither can anything come between the love which caused them to consider each other greater than themselves. The mercy and compassion of the Beloved of the Lord is unto all whom the Father has given Him and they love Him because He first loved them. He gave His life for the remnant according to grace in demonstration of perfect love as He fulfilled the Law of God and abrogated the types and foreshadows of

the hand-writing of ordinances; “God commended His love for us in that while we were yet sinners, Christ died for us” (Rms. 5:8). In Him the Beloved keep the commandments of God both in the keeping of His statutes and precepts and in the love, one for another.

The covenant between Jonathan and David was not for glory of man. The son of Jonathan was undesirable in the community for he was lame. He could not provide for himself and no one would shew him pity for he was of the fallen family. Certainly if the Lord had found goodness in Saul, his grandson would not have been stricken as he was in demonstration of God’s displeasure. This is the same mindset that the disciples demonstrated when they asked the Lord, saying, “Master, who sinned, this man or his parents, that he was born blind?” (John 9:2) and the same attitude persists today in the hearts and minds of the natural man.

The covenant between the Beloved and those given of the Lord is for the mercy of God unto they who are undeserving of His love and yet hated of all men for His name sake. It is as eternal as their love and therefore the Apostle Paul told the church at Ephesus;

“Wherefore I was mad ea minister, according to the gift of the grace of God given unto me by the effectual working of His power”

The preaching of the power of God unto deliverance must be both of the work of God as He reveals Himself to His people and that from which they were delivered. The corruption and hatred of the flesh against the inward spiritual man is the experience which every child, born from above, is engaged in and for which the creature within groans awaiting deliverance. Peter said that the testimony of the gospel was both the power and the coming of our Lord Jesus Christ. This is the hope of glory that resides in the hearts and minds of the redeemed of the Lord and while the tabernacle of this dwelling strives to extend his life and improve his quality of living, the earnest expectation of the inner man is to be delivered from the body of this death.

Grace is given of Yehovah (Jonathan) for those for whom the blood of the Lamb was shed before the foundation of the world (Beloved) to explain to them why they are thus. This grace teaches them that the ruling desire of the flesh (Saul) is the inveterate enemy of the Beloved but even he was created as the servant of the household of faith; “for the elder shall serve the younger”

“that I should preach among the nations the unsearchable riches of Christ”

Man cannot form the words nor can the natural man receive the things of the Spirit but His Spirit bears witness with our Spirit in the sweet fellowship of the mystery of the

gospel, with all wisdom and spiritual understanding. This is why the Spirit teaches His children all things pertaining unto godliness and leads His people in all truth.

Your servant in Christ,
(Elder) Chet Dirkes
July 7, 2016

## Ephesians 3:8

> "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The Spirit of God had empowered this servant to proclaim a most precious basic principle of the kingdom of God. He did not send Paul to proclaim types and foreshadows of the law, the academic achievements of man throughout the ages or anything that would attribute praise unto the arm of the flesh. The good news that he was sent to declare before this chosen assembly was grace and nothing more.

He came forth as the messenger of Yehovah God with the testimony of a vessel chosen of God before the foundation of the world who had been given the experience of one who was come forth out of confusion. He was delivered from his inherent inability and corruption in Adam when the light of the glory of God revealed his guilt and rebellion unto him. He knew that he stood condemned by the perfect Law of God in the very lifestyle wherein he took great comfort as being just before God. He knew he had no right to claim the rights of the children of the kingdom and he knew he was not worthy to be called like the Anointed (Christian). Paul was taught of God that he was less than the least of all the saints as the memory of his persecution of the election according to grace was with him his entire life. Even though he did it 'ignorantly' yet he found no comfort in being the 'fearful minister' of Almighty God sent forth to 'put to flight' and 'drive off' (persecute) those for whom the Lamb died. Therefore when this servant came

forth bound unto the Son of God having his heart knit together as one in Him, he brought forth “the headstone shouting Grace, grace unto it” (Zech. 4:7).

The work which the Spirit had anointed Saul of Tarsus unto was a ministry of proclamation of the blessing of grace form God. He told these brethren of hope that it was not according to anything they did or could have done for they were “without Christ, aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in this world” (2:12). He also told them that when they were without hope and ignorant of their condition, God sent forth His Son to make an open testimony of the finished work of God. This work was accomplished and completed in the beginning, which is the Salvation of Yehovah. His people, being one in Him, were delivered from their sin, trespasses and iniquities in Adam before he was formed from the dust of the earth. They were made alive in Him by the power of God “according to the spirit of holiness by the resurrection from the dead” (Rms. 1:4) and made to sit together with Him in the heavenly places. Yet now, in the fullness of time and the end of the world, God sent forth His Son to fulfill all that was written in the Law, the Psalms and the prophets concerning the Anointed One and to make an open demonstration of His sovereign rule over His creation. He came forth out of the confusion of the types and foreshadows, the confusion of man’s attempt to translate and interpret the ‘handwriting of ordinances’ and reveal His kingdom, which is not of this world.

Contrary to the philosophies and theologies of Adam, God revealed the reality of the pattern given to Moses in the mount and He was rejected of men, hated of all men and despised of the world. But to the election according to grace and in the time appointed of the Father, He has revealed Himself to His people dwelling in them. These were living in the midst of the same doubt, fear and confusion of every inhabitant of this world being “of the nations in the flesh, who are called uncircumcised by that which is called circumcised in the flesh made by hands, that at that time you were without Christ” (2:11). These would be considered by the arrogance of the natural mind to be of inferior stock, yet Paul announced to these beloved of the Lord that he was less than the least of all of the ‘holy ones’ (saints). And so the message of hope to the children of the kingdom of the Israel of our God is “not by might nor by strength but by My Spirit saith Yehovah of Hosts” (Zech. 4:6).

This is the grace that was given of God to His people whereby they are delivered, through faith. It is the grace by which the love of God is manifested in His redemption, forgiveness and covering of His people as they walk through the waste land of this wilderness called the habitation of this dwelling. It is the throne of God whereby the

children obtain mercy and find grace in the time of need (Heb. 4:16). It proceeds from the Ancient of Days, the Almighty and immutable Sovereign of the universe; therefore it is the same yesterday, today and forever. “Wherefore we receiving a kingdom which cannot be moved, have grace by which we serve God acceptably with reverence and godly fear” (12:28). And it is unto every child of the Israel of our God (Rev. 22:21).

Paul received grace, experienced grace, lived by grace and proclaimed the same for the edification of the body. There are no glad tidings of great joy if there is no grace and there is nothing glad about the tidings or any joy of any kind if there be anything but grace.

“…unsearchable riches of Christ.”

The sons of Adam have, from the beginning, attempted to show unto others the way unto life and happiness. They, like their father Adam, have no idea what either of these is yet they have developed extensive theorems and postulates upon which they base their most exquisite recitations of carnality and humanisms. In complete deference to the revelation of God in that which He has created, having their minds full of the exploits and endeavours of this existence, the theology of man centers around what he can prove, either by demonstration, exposition or extensive pontification. The study of od and truth, neither of which the creature can know, has elevated the Canaanites from the valley of vanity to the heights of the dung heap where the rotting compost causes the grass of the fields and the flowers thereof to blossom and flourish. Thus the days of man are like the grass and as the flower of the field so he flourishes (Ps. 103:15).

The children of the Kingdom of God are grieved by the vanity they have been made subject unto and the stench of death is repugnant to their being. The Spirit teaches them the uncleanness of their ways and the wretchedness of their existence in Adam as they earnestly await the deliverance from the body of this death. They have their affections set on things from above and anticipate the day when they shall return to the ‘Coming forth of peace’ which is Jerusalem from above (Ps. 137:1). The dainties of this world are repulsive, for they cannot sustain the spiritual life within, and the waters of this world cannot quench the thirst of one of the King’s people. There is a famine in this land, “not a famine of bread nor a thirst for water, but of hearing the words of Yehovah” (Amos 8:11). The preaching of the good tidings of great joy, which is the grace of God, is foolishness to them that perish for “God has chosen the foolish things of this world to confound the wise and God has chosen the weak things of the world to confound the things which are mighty and base things of this world and things which are despised has God chosen, and things which are not to bring to nought things what are; than no flesh should glory in His presence” (I Cor. 1:25ff). The glory of man fades away and vanishes

as the dew to the morning sun yet the children of the kingdom are assigned a time of habitation in this existence whereby they may be made complete in all that they suffer.

These walk in the light of the Lord all the days of their lives as they live by the faith of the Son of God who loved them and gave Himself for them. Faith is unseen by the eyes of man for it is not of this creation and, being a gift of God and the manifestation of the presence of the Spirit, Adam has no right, nor part nor memorial in faith.

So many times a well meaning individual will offer a solution to a problem by saying; “all you need is to have a little faith” or “you just have to believe”. The Lord of glory, however, in whom the fullness of the Godhead dwelt bodily, said “IF you had faith as a grain of mustard seed, you might say to this sycamore tree, ‘Be plucked up by the root and be planted in the sea’, and it should obey you” (Luke 17:6). In the absence of any accusations or the casting of aspersions there are no sycamore trees planted in the oceans of this world which should be testimony enough that no son of Adam has any faith, therefore the riches of the Anointing cannot be found by the intuitive abilities or cognitive attributes of the flesh. Faith is the natural ability and the manner of life style of everyone, born from above and made just by the work of God.

“Which does great things past finding out and wonders without number” (Job 9:10)

The lifestyle and accomplishments of man leave his imprint upon the earth through the annals of time. His endeavours yield him that which is assigned unto him as he eats his bread by the sweat of his brow. He builds upon the ruins of the previous generation and his memories are of that which is past as he leaves the legacy of his life from generation to generation. Thus the history of man can be traced, examined, embellished and re-wrote to the pleasure of the generations to come.

The way of God is singular in purpose and intent for it never changes. It is established firm and true upon the will of God for His people and comes to pass by the pleasure of that will. No man has any part, except as a willing participant, in the will of God for before he was created, the heavens and the earth came into being by the perfect will of God. Creation was completed before man was formed as God prepared the location and provisions necessary for the existence of Adam and his seed. A visual manifestation of the intent of God’s heart was fashioned and set into motion and when God finished His work on the seventh day and rested, He called the whole of creation exceedingly good.

The evidence of the glory of God can be seen in the firmament above and the earth below wherein man dwells. He has called those things that are as though they have already been because there is nothing new under the sun. “I know that, whatsoever God is doing, is for ever; nothing can be put to it nor any taken from it and God has done all

that men should fear before Him" (Ecc. 3:15). He has provided persons, places and things commensurate to His purpose and each of them function in complete cooperation to each other in a simply yet complete manifestation of the wonders of God. He holds the reigns of the heart, mind and passion of every part of His creation in His hand to turn them whatsoever way is congruent to His purpose in an open declaration of His sovereign rule over all.

Man cannot find the path of His goodness nor seek out the extent of His abundance. His way is hid from the natural eye yet the sheep of His pasture walk in the footsteps of the flock. The passion of the child born from above is unto the love of the Father and by His provision they are sustained. They seek the place where He feeds His sheep with every word that proceeds from the mouth of the Father for they have been taught that this world is not their home, the food and company of the inhabitants of Canaan are not conducive to the love of God and the pleasures of sin are a vexation upon their soul.

God has hid His ways form the natural creation and the abundance of His goodness is 'without trace'. He is the great King over all the earth which yields the abundance necessary for the sustaining of the seed of Adam. God has filled the hearts and minds of these sons to seek after the traces and paths of the 'development' of man throughout the ages but the abundance of His way is 'not by step' and 'without foot-print'. Thus the natural man cannot see the path of the footsteps of the flock and his seeking cannot discover His way.

"And I looked and behold a whirlwind came out of the north, a great cloud and a fire infolding itself and a brightness about it and out of the midst thereof as the colour of amber out of the midst of the fire" (Ezek. 1:4)

The extent of the glory of God cannot be found. His majesty and power emanate from Himself and return unto Him for He is Beginning and End. Nothing happens apart from the purpose of God and He brings all things to pass according to the power of His will. He, like the wheel in the middle of the wheel, has no beginning, no end and nothing can be added or detracted from Him, therefore, "that which has been is now and that which is to be has already been and God requires that which is past" (Ecc. 3:15).

The glory of God was manifested unto Moses in the burning bush that was not consumed and the fire did not spread. This manifestation was of the sovereign control and sufficiency of God. He did not need an accelerant to start this fire, He did not require the fuel to sustain it and he limited this vision to the only one who had eyes to see. He spoke out of the midst of the burning bush and commanded His servant to go forth and do that which he had been ordained unto and made Moses wiling in the day of

His power. He had interwoven the method and means whereby the nation of Israel would be delivered out of the great house to the praise of His name and even though this was a stiff-necked and rebellious people from the beginning, yet, God showed forth the abundance of His love, power and majesty as He brought them forth out of the land of ‘double entrenchments’ wherein man finds protection and sanctuary, and delivered them into the wilderness for forty years.

This deliverance was facilitated by the hand of God which was openly demonstrated through the servant whom He had raised up. He caused Moses to walk in a path that was afore prepared for him which led him to the place where he was given to do all that Yehovah had ordained must be done and the testimony of this work was a pillar of fire. This fire infolded upon itself, needed no fuel to sustain it and did not spread past the limitations of the purpose and will of God. It left no track in the sand to follow, destroyed nothing in it’s path and gave light unto the children of Israel only as they ventured through the desert for forty years.

Science cannot explain what happened when God revealed Himself as the cloud by day and the pillar of fire by night and the imagination of man can only present something of this world in speculation of the abundance of the riches of God. The Apostle was sent to make an open declaration to the children of hope of every kindred, nation, tribe and tongue of this path that was not accomplished by any steps and there were no foot prints in the sands of this world which man can see to follow. He came to show them the way which is beyond finding out and to say unto them, “This is the way, walk in it”.

“And to make all see what is the fellowship of the mystery, which from the beginning of the world has been hid in God who created all things by Jesus Christ”

This fellowship is the communion of those of like precious faith as they experience the vanity of this world, ever groaning awaiting deliverance. It is the association of the community of companions in tribulation and in the kingdom and patience of Jesus Christ, which kingdom is not of this world. It is the testimony of those who wrestle not against flesh and blood but against thoughts and imaginations which exalt themselves against the throne and person of God. It is the witness of the Spirit of Holiness with the Spirit within the child of grace of the total inability of Adam to hit the mark and the futility of his continual attempts to prove himself before God. It is the understanding of the deception of the pride of the heart of man, the uncleanness of his ways, and the absurdity of his endeavours to fashion his particular line of botanical apparel for God to see and accept. It is the association of the spiritual hearts and minds being knitted together in the love of the Father for His children who know that in them, that is in their flesh dwells no good things.

The eyes of man see many things which are evaluated and judged according to the experiences which that particular person has had. Time and chance affect these experiences as well as the abilities of the person to see, hear, comprehend and understand. The natural man sees that which is natural and these things change before his eyes as the ages pass.

The experience of the inner man, as he grows in the grace and knowledge of God's will, is to the hatred of self and his abominations before God and the absolute sufficiency in the Godhead. He is constantly confronted with the corruption of his ways in Adam and finds that he is devoid of strength to control even the smallest of members (the tongue) let alone the thoughts of the mind and the passions of the heart. He watches the flesh being drawn away after that which cannot satisfy as Adam continues to make his open declaration of his impotence, stupidity and pride and he is grieved in his soul.

The good news of great joy is deliverance to this one who feels the sorrows of death around him and the pains of the grave having an hold upon him. He finds nothing but trouble and sorrow as he experiences the bitterness of the chief poison (wormwood and gal) which is exalted spiritual wickedness manifested daily in the lusts of the flesh, the desires of the eyes and the pride of life (I John 2:16). These the hand of the Father has bestowed upon him that he be not exalted above measure and be not overtaken in his own arrogance.

Many will assert that this wickedness comes forth from the wicked heart of man and they would be correct but the theology of Adam prevents the conclusion of the equation. The wicked heart of man was created by the Anointed Salvation of Yehovah who made "the heart deceitful above all and desperately wicked: who can know it?" (Jer. 17:9). He created this abomination in the beginning, when all things were made that were made and without Him was nothing fashioned that was made, and He called it exceedingly good. He created that which was crooked and could not be made straight that the glory should be in the Creator and not in the creature and He made the heart of the creature to think more highly of himself than he aught; therefore the sons of Adam are without excuse before God. The act according to their nature and are condemned in all that they think, do and say.

"But I will have mercy upon the house of Judah and will save them by Yehovah their God and will not save them by the bow, nor by the sword, nor by the battle, nor by horses, nor by horsemen" (Hos. 1:7).

The mercy of God is upon the household of praise. These have 'open hands' (Judah) before the throne of God for there is no work which can be done. They are His people

redeemed by the shed blood of the Lamb and they all sing the praise unto Him for He alone is worthy. The song of the redeemed cannot be learned by Adam for he has been assigned unto labour. The song of Zion is the same forever; Grace, Grace unto the cornerstone, for He has done marvelously.

The identification of the theology of Adam is the abundance of labours to find out the way of God and to admonish the followers to join in this holy quest. The peace that passes all understanding, which keeps the hearts and mind in the Anointed Salvation of Yehovah, is that the citizens of Zion walk in the light of the Lord as they keep His commandments and love one another.

Your servant in Christ,
(Elder) Chet Dirkes
August 7, 2016

## Ephesians 3:14

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

The letter to the church at Ephesus begins with the affirmation of the unity of God and His people from the beginning as they have been chosen in the Anointing. In his obedience to the commission to preach the gospel to the nations, Paul does not attempt to introduce anyone to the Father nor does he attempt to add to the number of those who are one in Him. He continues to confirm the fact that every child, born from above, is one in the Beloved without exception because of the finished work of the Elect Servant of God. There is no duty obligation set upon the church, there is no special unction due to heritage and there are no fear tactics employed to scare the brethren into submission. Rather the message is one of hope and comfort to a people unto whom the Father has

revealed, not only Himself dwelling in them, but His grace through the warfare which accompanies this condition.

Paul has presented himself as being bound or knit together in the Anointed Salvation of Yehovah for the nations. He is neither shackled nor restricted in his ministry for the truth as he has been made wiling in the day of the power of God to be bold in the liberty wherein he stands. He does not boast of this liberty and lord it over the little flock nor does he demand of them any praise or compensation for, as the servant of the Most High God, he came to serve the children of hope.

He was sent forth to guide the brethren along their assigned paths and to give an understanding of the trials and tribulations which beset them. These he affirms are “according to the eternal purpose which He purposed in Christ Jesus our Lord” (3:11) and serve as the testimony of the hope that is within. He bore in his body the evidence of these trials and the hatred of all men to Messiah as testimony to the light of the truth. This daily reminder was given to him lest the pride of Adam should rise up and boast of the works which he had done in attempt to draw praise and glory unto himself rather than God. This is the inherent trait of every son of the dust. Without the sovereign hand of the eternal decrees of God every son of Adam is deceived by the pride of his heart, which is desperately wicked, as he strives to make his habitation among the stars and be like God. This is highly esteemed of man and an abomination before God; “In those days no ruler in Israel; every man did right in his own eyes” (Jud. 21:25)

The evidence of the messenger of Satan was obvious to any who looked upon Paul and many were given to conclude that he had been struck down by the hand of God in judgment. He was well aware of this prejudicial attitude of men for as a Pharisee of Pharisees, he not only was convinced of the truth in this arrogant prevarication but he also preached and lived his life accordingly. The blessings of God, he concluded, were to be unto the faithful and the faithful were protected from all hardships and maladies of the flesh because they kept the commandments. Any and all who were disobedient to the ways of God were marked as the recipients of His wrath either in outward appearance or in calamity of life. This was what he thought Moses taught when he said; “If you will diligently hearken to the voice of Yehovah your God and will do that which is right in His sight and will give ear to all His commandments and keep all His statutes, I will put none of these diseases upon you which I have brought upon the Egyptians for I Yehovah will heal you” (Ex. 15:29).

The teaching and lifestyle of the Pharisees was the manifestation of the doctrine of conditionalism in the first century but it was not new. The imagination and superstitions of man had simply made it more elaborate and alluring to the eyes and more convincing

to the carnal intellect of man. Paul, however, after beseeching the Lord to remove this ‘thorn in the flesh’ was assured that the grace given unto him was of God and sufficient to that which this same God had imposed upon him for his good. He instructs the church that this is not a judgment of God against him but the manifestation of the love of God who had hedged his way with hewn stones and made his path crooked to prevent the natural tendencies of man, which is, to be exalted above measure.

Thus the cause, which began with the blessings of God the Father and Lord Jesus Christ, who had chosen His people IN HIM from the foundation of the world, and continues until the conclusion of the habitation of this dwelling, is the power of God unto salvation which is for your glory. The trials and tribulations, the bitterness of the poison (wormwood and gall) and the vanity of this existence are that which causes the creature within to groan and thereby the children have hope (Lam. 3:21). This proof of the sonship is contrary to the liking and pleasures of the flesh and the carnal mind cannot understand them but they are common to all who are in Christ Jesus;

**“**Of whom the whole family, in heaven and in earth, is named”

The completeness of the family is not dependent upon time, ambition or the works of man. The seed is complete in the Father before man was created and manifested in time as appointed. The names of each of His children (a name which no man can know – Rev. 2:17) are graven upon the palms of His hands and the sin of His people in Adam is imputed unto Him. His blood is shed for the remission of that sin and has cleansed the habitation of all ungodliness from the foundation of the world. He who knew no sin became the sin of His Beloved and as the perfect sacrifice for sin (the Lamb of God) was acceptable unto the Father, so the generation of the Anointed Salvation of Yehovah was declared before the throne of God. He declared His generation saying, “Behold I and the children whom Yehovah has given Me are for signs and wonders in Israel from Yehovah of Hosts which dwells in mount Zion” (Is. 8:18).

The relationship between the Father and His children is personal yet corporate. The foundation of the kingdom of God stands sure having this seal, Yehovah knows them that are His (2 Tim. 2:19) and He has reckoned the number of the princes of His people and calls them by their names (Ps. 147:4). The sin of each of His children in Adam has been imputed unto Him and each and everyone is cleansed by His shed blood.

He has built His Temple, which is His body of members in particular yet completely joined together as one. His called out assembly is protected and preserved in Him in His death and burial and being quickened together with Him has been raised up together and been made to be seated in Him in the heavenly places (Eph. 2:6). These are all they

whom He foreknew and the whole of they who are predestinated to be conformed to the image of the Son. They each have a time of their habitation when they are made partakers of flesh and blood and yet they are all glorified in Him as He is seated at the right hand of the Father. They have each been made subject to the vanity of this flesh during their sojourn in this wilderness yet they have an habitation eternal in the heavens. They each occupy an earthen vessel formed form the dust of the earth yet they all have an eternal tabernacle not made with hands.

When God created Adam in the garden He made him in His image; male and female created He them. Adam and Eve were, in the beginning, joined as one in representation of the Godhead. The reality of the heavenly then must be that the Bride was in the Beloved in the beginning and since Messiah is Alpha (beginning), the church was in Him. This election according to grace was never apart from Him and nothing can every separate her from Him.

God also created Adam having his seed in him, in the beginning. This seed was divided when God separated Eve from Adam yet it was still all the seed which God had given to man. This also represents the image of God who, having His seed in Him in the beginning has known them and called them by name. He fixed a finite number of combinations unto the seed of man wherewith the earthen vessels necessary to the eternal purpose may be manifested. There can never be one that is not according to the purpose of God nor one that exceeds the intent of His heart for all things (including man, woman and child) are created by Him, through Him and for Him. So it is with the reality of God; the eternal seed has the eternal immutable love of God and although the host cannot be numbered by man (Rev. 7:9) the Salvation of Yehovah knows each of His people for whom He shed His precious blood; “by this therefore shall all the iniquity of Jacob be purged and this all the fruit to take away his sin” (Is. 27:9).

**“**Wherefore God also has highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow of in heaven, and in earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father” (Phil. 2:9)

The whole family is also called by that name which is above every name, Salvation of Yehovah. The wall of the New Jerusalem is built of the precious living stones which are the redeemed of Yehovah. These walls are salvation (Is. 60:18) for these precious living stones have been delivered from the inability of Adam, the uncleanliness of his ways and the bodies of this death. This is the Tabernacle of God wherein is no need or sun, moon or stars for the glory of God is the everlasting light which lightens it and the Lamb is the light thereof (Rev. 21:23). The names of each of these stones of this Tabernacle are

written in the book of life of the Lamb who stood as He was slain from the foundation of the world.

This was not as Israel of old who called themselves by the name Israel and were come out of the waters of Judah, which swear by the name of Yehovah and make mention of the God of Israel, neither in truth nor in righteousness. For they call themselves of the holy city and stay themselves upon the God of Israel (Is. 48:1) yet they draw nigh with their mouths but their hearts are far from the Lord. These have handled the truth in unrighteousness and yet claim that they are the chosen people of God. They pride themselves upon their keeping of the law but they do not know that by the deeds of the law no flesh is justified in His sight. This is the natural man who strives to be like the Most High yet he seeks glory unto himself not the glory of the great King over all the earth.

Paul said that his tribulations were for the glory of the brethren and the edification of the church. He bowed his knees before God not as a gesture of piety or a show of reverence for man to observe but rather he was humbled and made low because there is no other name in heaven or in earth whereby one must be saved. This he did in testimony to the name of the Lord Jesus Christ as he confessed his own sinfulness and weakness before the One who is the Lord God Omnipotent who lives and reigns supreme over all His creation. This God is the Lord and Master of the Hosts. He has declared the end from the beginning, calling those things which are not as though they have already been. He has complete control and command over His creation and because of His great love, wherewith he loved His people, He orders, empowers and enacts all things, whatsoever comes to pass, by the counsel of His own will. The Apostle is taught not of man but by the Spirit which dwells within and thus he makes his petition for the church;

**“**That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man”.

This is indeed the work of God for His people. The natural man cannot know the things of the Spirit and could never properly teach the ways of God. The creature strives to know the things of this creation as God has given him to seek and to observe yet he finds only mystery upon mystery. He has rejected the notion of the creation and thereby has dismissed the Creator. He reasons within himself using the impotent tools given unto him to explain his environment and his conclusions are as carnal as his abilities.

The Apostle has been taught of the Spirit of God that the members of the new covenant are not inhibited by the limited teachings of Adam. Each participant in the new covenant has been sprinkled with clean water and made clean from all filthiness and idolatry.

They have been given a new heart as the spirit of God dwells in them, causing them to walk according to the statutes of God. This Spirit teaches them all things pertaining to life and godliness and they have no need to teach each other his neighbour saying, Know the Lord, for "they shall all know Me from the least of them unto the greatest of them, said Yehovah, for I will forgive their iniquity and will remember their sin no more" (Jer. 31:34).

So it is that the petition is made to the Lord of glory that by the power of His Spirit He would grant not unto the outward man who lusts against the spirit, but unto the inner spiritual man, who delights after the law of God, that he would be strong and mighty.

Paul was not asking God to make Adam strong and formidable so that he might be a powerful witness for the kingdom of light nor did he intend that man should take up the standard and champion the cause of God and truth. Man does not know the truth, for all men are liars, and the Omnipotent God does not need any help from the creatures He has created according to His eternal purpose. The outward man is perishing moment by moment as he walks the path back to the dust from whence he came but the inner man is renewed daily by the power of God within. The prayer is therefore directed unto God for the child of grace, born from above and growing up to the mature spiritual man;

**"**…that Christ may dwell in your hearts by faith…"

The natural man walks by that which he understands and speculates about commensurate to his nature. Faith is not an inherent trait of Adam and without faith it is impossible to please God. Faith is however a gift from God and the fruit of the indwelling Spirit. All who have been born of the Spirit live by the faith of the Son of God who loved us and gave Himself for us and this faith cannot be seen nor imagined by the sons of the flesh. But unto each of His children, every man in his order, has God given a measure of grace according to the gift of the Anointing (Eph. 4:7) sufficient for the time of their habitation. This grace is by faith which is the evidence of things which man cannot see and the substance of the earnest expectation of the children to return to their Father's house in the manifestation of the sons of God; this is the hope of glory, the Anointing in you.

God does not want someone to accept Him, give Him their heart and welcome Him into their heart; He has given a new heart to His people. The fullness of the Godhead dwells in His people for they are One in Him. They have been sealed by the Spirit (Rev. 7:3) and have the name of the Father in their foreheads (Rev. 14:1). The house of the children of promise (Jacob) walks in the light of the Lord (Is. 2:5); "The nations of them which

are saved shall walk in the light of it" (Rev. 21:24) and the Lamb is the light thereof. This is the generation of Jesus Christ.

The redeemed of the Lord are set apart by God the Father and preserved in the Anointed Salvation of Yehovah (Jude 1). These are the called that have been quickened together in Him in whom the Father has revealed His presence and His love. This is the eternal love of Almighty God for His people which is not based upon merit or performance. No amount of begging or earnest petition may secure or procure it from Him for; "God commended His love for us in that while we were yet sinners, Christ died for us" (Rms. 5:8). Thus the prayer for the brethren continues;

**"**…that you being rooted and grounded in love might comprehend, with all the saints, what is the breadth and length and depth and height and know the love of Christ, which passes knowledge…"

This is the promise of God for His people. He has "made of one blood all nations of men for to dwell on the face of the earth ad has determined the time before appointed and the bounds of their habitation, that they should seek the Lord, so then they might feel after Him and find Him, though He be not far from every one of us" (Acts 17:26). But unto His children he reveals Himself dwelling in them at the time when it pleases Him. He opens the eyes to see Him in the beauty of His holiness and as the light of His countenance shines brighter and brighter into the heart so the wickedness of the ways of Adam are revealed. The child knows the uncleanness of his ways and the abominable labours of his natural hands. He is brought low by the conviction of the Spirit and the very standard wherein he found comfort in his own righteousness in Adam becomes his adversary and executioner; "for I was alive without the law once but when the commandment came, sin revived and I died, and the commandment, which was to life, I found to be into death" (Rms. 7:9).

Each and every child of grace has the same experience in this common deliverance. Each knows the wretchedness of his man and each is daily confronted with the lechery of his ways. They know that the love of God is the root cause for His grace for in them, that is in their flesh, dwells no good things and they hope that no other brethren ever sees this corruption in them.

Yet this is the tie that binds. The common experience that each of the redeemed have in this habitation is the manifest token of the righteous judgment of God, that they are counted worthy of the kingdom of God, for which they suffer (II Thes. 1:5). The fulfillment of the second commandment, which is like unto the first, is the love of the brethren. This love is not based upon merit or performance for each child has the same

testimony and cry before the throne of grace; “Be merciful to me a sinner”. Adam cannot teach this for he is still parading about in his apron of fig leaves attempting to shew forth his worth before God; “but as touching brotherly love, you do not need that I write unto you for you yourselves are taught of God to love one another” (I Tim. 4:9). And so the children, “which are born, not of the will of the flesh nor of the will of man but of God”, love each other as they love the Father, by nature; thus they have the testimony of the Anointed Salvation of Yehovah and they keep His commandments.

The Spirit then teaches them all things of the vast expanse of the power, wisdom and majesty of God. His ways are wonderful and beyond finding out of the natural man yet God reveals Himself to His people and thereby does the peace which passes all understanding keep their hearts and minds in Christ Jesus.

**“**…that you might be filled with all the fullness of God.”

The fullness of God is the all inclusive nature of all that is joined together as one. He is consistently immutable and complete in Himself. He is God and there is none other and He dwells in His people; “And I heard a great voice out of heaven saying, Behold the tabernacle of God with men and He will dwell with them and they shall be His people and God Himself shall be with them, their God. And He shall wipe away all tears from their eyes and there shall be no more death neither sorrow, nor crying neither shall there be any pain, for the former things are passed away” (Rev. 21:3). He has come to His people and He abides in them. He has given the Comforter who teaches them all things and leads them in the way they should go and He has given the testimony of the Spirit that they are the sons of God.

Adam is looking to the things which he can see, touch and feel to explain God and though he may wander to and fro upon the face of the earth, he shall never find Yehovah God or His salvation. “I am sought of them that asked not; I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name” (Is. 65:1) but “My sheep hear My voice and I know them and they follow Me” (John 10:27).

Your servant in Christ,
(Elder) Chet Dirkes
July 24, 2015

# Ephesians 3:16

> "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that you being rooted and grounded in love, may be able to comprehend what the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God".

Nothing herein speaks to the grandeur or praise of Adam and the earthen vessel which we inhabit but after the inner man, which delights in the law of God, we are strengthened by the power of His Spirit. The indwelling of the Holy Spirit is a critical element of the new covenant in which He said, "I will put my Spirit within them". This power is what causes the children to walk by His faith and to do His will. By faith, Christ dwells in this new heart, which has been washed and cleansed by His blood. Faith is the path that the children walk, of who the world is not worthy, in the subduing of nations, raising of dead and defying all human logic because it is the Faith of the Anointed of God which is imputed unto His children. By this faith we are rooted and grounded in the eternal love of the Father for His own and drawn by Him to Him through the time of our habitation. By this faith we are given to comprehend what the natural man cannot even begin to imagine, that is, the love of Christ which passes all knowledge. Man tries to explain, imitate and counterfeit this love in his striving for perfection but without the power of the Spirit he cannot escape his carnal abode. The child, by faith which is the evidence of the Spirit, is filled with the fullness of God. Just as Jesus of Nazareth was a body created in whom the fullness of the Godhead dwelled bodily, so His children are earth vessels, afore prepared unto glory in whom, Immanuel dwells. Quite mind boggling and wonderfully amazing to think that the God of the universe dwells in the inner man, to the praise of His glory.

Your servant in Christ,
(Elder) Chet Dirkes
January 24, 2010

## Ephesians 4:1; Colossians 1:10 and I Thessalonians 2:12

Each text speaks, as Paul exhorts the brethren, of ‘walking worthy’. First of vocation then of the Lord and lastly of God. These are not an attempt to coerce the flesh into obedience as it grows better and better but rather they are a reminder of the inability of the flesh and that the just live by faith. The word worthy used in all three passages has the meaning of worth or value and each is attached to a specific but not separate subject. The vocation is not the jobs we attend to every day but the calling by which the voice of God has come forth awakening His children to life. If there is life then the walk or way of life, will be one commensurate to that life. If there is life then there must be the Spirit of life and if the Spirit abides within then the child walks by the Spirit and not by the flesh. The Lord is the Master of all things. As Sovereign His word is true and the value of the walk is commensurate to being about the Kings business, for where the word of the King is, there is power. God is Spirit and the worship of Him is in Spirit and truth. They that have the Spirit of God are obedient to His will as they are ‘strengthened with all might according to His glorious power’. And the faith of the Son of God is the way God leads them day by day, for by faith the great cloud of witnesses did perform things completely contrary to the arm of the flesh and the logic of the mind of man.

Therefore brethren, stand beside and walk with me being followers of me as I follow Jesus Christ, having your way of life equal to the value of the calling that the Master has given to you, in all meekness and lowliness with long-suffering one toward another endeavoring to keep the unity of the Spirit in the bond of peace, as we increase in the knowledge of His will with all wisdom and spiritual understanding, being fruitful in every good work that we have been created in Him to perform and that He has ordained us to walk in as we increase in the knowledge of Him, giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints of light by delivering us from the power of darkness and translating us into the Kingdom of His dear Son unto His glory. (Forgive my liberty of condensing and paraphrasing).

Your servant in Christ,
(Elder) Chet Dirkes
November 15, 2009

# Ephesians 4:1

> "I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith you are called."

The messenger of Jehovah has assured the brethren of like precious faith that they are the same as everyone for whom the precious blood has been shed. There is no class system in the generation of Jesus Christ for every member of His body is fitly framed together in the unity of the Godhead. There is no special dispensation due to heritage or berating according to past, present or future conduct in the flesh for in Him the Body is one as the dwelling place of Immanuel.

This is not a dwelling place fashioned after the similitude of Adam for Adam was fashioned in the image of God. The fullness of the Godhead dwells in His children in the earthen vessels afore prepared unto glory but God is not a man that He should be limited to the confines of His creation. The eternal seed in Him as the Beloved in the beginning, is the type set forth in the creation of man having his seed in him and his bride with him; therefore all that proceeds from the natural seed is of the earth, earthly and all that is of the spiritual seed is spiritual. The natural follows the progression of time from one generation to the next and is limited being finite. That which is born from above is spiritual and is eternally infinite in the Father. The mystery, which was hid from the beginning, is that His seed is planted in time in the ground which has been prepared to receive the seed. This ground is in every kindred, nation tribe and tongue of this world, throughout the ages, where the sower has planted His seed. Therefore there is neither Jew nor Greek, male or female, bond or free in the Anointed salvation of Yehovah (Gal.3:28).

Having this indwelling of God manifested in their lives, the brethren of Ephesus were confronted with the various and sundry philosophies of man. This is the confusion they had which Paul is addressing for they are his ministry as he explains to them the love of God. This love is not shrouded in confusion and speculation for God is not the author of confusion. Rather the love of God casts away all fear as He reveals Himself to His Beloved. The vain philosophies of man are identified by the complexity of their teachings and the passion of their presentation as they beguile the hearer as the serpent deceived Eve in the garden. The "simplicity of the gospel" is consistent from the beginning and never changes. The love of God for His people is as eternal as the Godhead and equally all inclusive unto all who are joined in Him.

Therefore as one joined unto God, Paul encourages, instructs and admonishes the brethren of like precious faith to walk worthy of the vocation wherewith they have been called. He is not giving instructions in good business practices or exhorting the little flock unto proper moral behavior in the community (these things have their place in the life of a child of grace but cannot alter the nature of Adam or his inherent mannerisms). He was speaking to them concerning their 'station in life' and places this in contrast with their manner of life before God revealed Himself dwelling in them.

"Wherein times past you walked according to the course of this world, according to the prince of the power of the air, the spirit which now works in the children of disobedience" (2:2).

The way of life for the children of Adam is concentrated and enveloped in the care of and maintaining of the flesh. The cares of this existence occupy the hearts and minds of the children of the dust all the days of their lives and they are drawn after these lusts on a daily basis. This is the course of this world which leads directly unto the grave and the return unto the dust from whence Adam came. All who are born of man walk this path being blinded to the truth of the reality in God, but in the time appointed, the Father opens the eyes of the blind to see their station in life in Adam. These are not aliens from the commonwealth of the Israel of our God even though they are not born of the blood line of Abraham. They are strangers in the land and sojourners in this world and even though for a time, the god of this world (the prince of the power of the air) blinded their minds in unbelief, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4), now has the Son of Righteousness risen in their hearts which healing in His wings.

The manifestation of the presence of the Spirit of the Most High in the lives of the redeemed of Yehovah causes the child to cry out for mercy to the only one who can grant it. They cry out because now they know the wretchedness of their ways which were occupied in the "fulfilling the desires of our flesh and of the mind and were by nature the children of wrath, even as others" (2:3). This station of life and the manner of lifestyle which accompanies it is unacceptable before God for it seeks to establish and promote the worthiness of the righteousness of man to God. But and when the glory of God is unveiled the children then hate themselves for they are given to "remember your own evil ways and your doings that were not good and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31). Every son of Adam walks in and loves the darkness of this vanity but the children of hope groan within waiting to be delivered from it. The church at Ephesus was experiencing this

condition and the brethren desired to know what things they might do to overcome this contradiction against themselves.

The unity of Paul in Christ, being knit together as one, was the authority whereby he sternly instructs the brethren to conduct themselves after the station in life wherein they had been called. He was not giving them social or business incentives whereby all who call themselves ‘christian’ may join together and help one another nor was he instructing them to ‘keep God in their daily lives’. He was giving them the contrast between the manner of life wherein they walked in the past and the manner of live that they walk in now.

The former of these lifestyles which was in ignorance was for the promotion of self. It was attracted to that which was temporal, which fades away, and was self centered, egotistical, boastful and arrogant. This way of life is driven by the pride of the heart of man as it seeks to make its home in the cleft of the rocks for protection and to exalt itself against the throne of God. Herein dwell the thoughts and imaginations that desire long life, the accumulation of wealth and the prosperity of this world and until such time as the Father reveals the errors of this mindset and the vanity of the ways of this world, the children of the dust are busied in conduct according to their station in life.

The children of the King, however, having their eyes opened, see the worthlessness of this life. They understand that this world is not their home and as the Spirit reveals their affections for the things from above, they slowly begin to experience that the waters of this world cannot quench their thirst and there is no meat in the desert. These have been separate from the natural man from the beginning and though they may kick against the pricks for a while yet in the fullness of time they begin to understand that the way of this world is unto death. As they grow in the grace and knowledge of His will the Spirit manifests that they are a peculiar people who are engaged in a struggle, within themselves, against all that they are in the flesh. They find that there are few, if any, who can empathize with them as to these feelings and even less that, understand the dichotomy of their being. But God, who is rich in mercy for His children, from time to time, reveals one or two, here and there, who have had the same experience and know the reality of this warfare. These are given to sit together in peace and to help each other as they bare each others burdens and guide one another through the land.

These have a station in eternal life that is contrary to the natural temporal station of the flesh. They keep the Law of God perfectly in their head, who is the Anointed Salvation of Yehovah. He has fulfilled the Law in all righteousness and has cleansed His people from their sin in Adam, He is set down at the right hand of the Father and He make intercession for His children as they are in the world but not of the world. His instruction

in all righteousness unto them is that they love Yehovah God with all their hearts and with all their minds and with all their strength and that they love one another. The children keep this commandment because they are born from above and His seed remains in them and as they are taught of God, so they see the vileness of their ways in Adam.

“With all lowliness and meekness with long suffering; forbearing one another in love; endeavouring to keep the unity of the Spirit in the bonds of peace” (4:2).

The ways of this world are identified in their ostentatious manner and self promoting style. The doctrine of this life style is the same and the theology is likewise. There can be no acknowledgement of the sovereignty of God over all things, whatsoever comes to pass, or His Lordship over the minutest details of this world because these exclude the need for and reliance upon the abilities and conduct of man. Thus self esteem is promoted along with personal accomplishments as the ego is stroked and the pride gorged.

The children of the kingdom are taught from above that each has a place in the body of Christ. This place is particular to each member and essential unto the whole of the body. Each member supplies the needs of the other members and all give praise and glory unto the Lamb who alone is worthy. They are taught that their station in life is to lift each other up in the love of the brethren and to edify the body. This cannot be accomplished in the attributes and limitations of the flesh but they are all finished in Christ.

The essential nature of every part of this building is demonstrated in it being fitly framed together. There can be no missing timbers or absent stones in this building which is built upon the apostles and prophets, Jesus Christ being the chief corner stone and there can be no waste in the production. Jesus told the Pharisees that He was the builder of the Temple of Yehovah and all the work which the Father gave Him to do was accomplished before the foundation of the world and manifested in the last days. Therefore the church of Jesus Christ is the New Jerusalem the city of the Israel of our God wherein nothing can enter whose names are not written in the book of life of the Lamb. These all have the testimony of the Anointed Salvation of Yehovah upon them as they walk in the light of the Lord.

Yet during the time of this habitation, these prisoners of hope endure many trials and tribulations, which the Father has decreed essential in the trying of the faith within. As the Spirit reveals to each one that their brethren are enduring the same hardships and sorrow for each has been chosen in the furnace of affliction, then they are given to understand that there is nothing new under the sun. The tribulations of this existence are

the same that Abel endured in the beginning and shall be the same unto the end for "there has no temptation taken you but such as is common to men: but God is faithful who will not suffer you to be tempted above that which you are able; but will with the temptation also make a way to escape, that you may be able to bear" (I Cor. 10:13).

If therefore there is nothing that is new and all things remain, then each child of the Kingdom of our God, experiences the same things and with this experience is the understanding that the station in life for the citizens of Jerusalem from above is to love one another as He loved us. This love is greater than the carnal love of an husband for his wife, even though he is to love her as he loves himself. It is the love of the brethren above the love of self for "greater love has NO MAN than to lay down his life for his friends" (John 15:13). This love was manifested in that He who knew no sin became the sin of His people as He redeemed them from the house of the one, who is stronger than they, delivered them from their inability in Adam and has cleansed them from all unrighteousness. The station in life of the redeemed is 'forgiven' and the way of life is the love of the brethren in all lowliness and meekness with patience, forbearing one another in love.

The unity of the Godhead cannot be altered in any way. Nothing can be added unto God and nothing can be taken away from Him for He is the consonant unity of all things in Him. The body of Christ is complete in the same manner. All who have been ordained unto eternal life believe and as many as were ordained unto eternal life have been gathered together in the church, the bride of the Lamb. This unity was complete in the beginning and proceeded from the Father in the manifestation of time. They have been sealed by the Spirit and they have the Father's name in their foreheads for they are known of Him and whether they be Jews or Greek, bond or free, male or female in their natural station in life yet are they all one in Him because;

"There is one body and one Spirit, even as you are called in one hope of your calling. One Lord, One faith, one baptism, one God and Father of all, who is above all. Though all and in you all" (4:4).

The divisions and schisms of man are given of God to separate man from himself but the body of the Beloved is one. There can be no difference between the first and the last for there is only one generation of Jesus Christ. There can be no one greater than the other for each member of the body is necessary to supply the needs of the others in the inter-cooperation of the whole. They which came before in time are no different from the last one to be manifested and those who come last are not inferior to the first. God has set the time of habitation and manifestation of His seed commensurate to His will for His

glory and honour and although each has a specific place in the body yet all have but one station in life.

God has given to His messengers the ministry of reconciliation; not that they are to go out and attempt to reconcile others unto God but to proclaim that “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them”. This is the word of reconciliation for the ambassadors of the Anointing. These representatives are not to be out in the attempt to cause a revolt or uprising against the government of the land and they are not authorized to overthrow the king of the land. These are the representatives of the country of their home and to provide a haven of rest for every citizen of that land as they travel through this foreign land. They are set forth to proclaim the greatness of their King and when one weary traveler hears the songs of the home land sung in a familiar voice, he is drawn to sit with them to speak of how great things God has done. This is the fellowship of the mystery of the gospel.

The common denominator in all this is the singularity of God. There is one body and it is the body of the Anointed Salvation of Yehovah which the One Spirit has anointed to preach the glad tidings of good news. There is one hope of the household of faith and that is the final deliverance from the body of this death. All who are part of this body have the faith of the Lord Jesus Christ as an evidence of the indwelling of the Spirit. They have like precious faith because it is the faith of the Son of God who loved them and gave Himself for them. This faith is the power by which they live their lives and by which they walk in the light of the Lamb for these things cannot be seen with the natural eyes of man.

This same group has one baptism and that in the death burial and resurrection of the Messiah of Yehovah. He is Alpha (first) and He is the resurrection therefore all who have been raised up together in Him and caused to sit together in the heavens have had part I the first resurrection; upon which the second death has no power. God sent forth His Son, born of a woman and made under the law, as a manifestation in the end of time of the work that was finished before the foundation of the world. John testified to this when he saw the revelation of Jesus Christ as the Lamb who stood as He had been slain from the foundation of the world.

Therefore all who are in Him as the eternal seed and have the eternal love of the Father have been resurrected in the Lamb from the foundation of the world. These have the testimony of the Anointed Salvation of Jesus Christ and they keep His commandments. They have been sealed by the messengers of the Lord, they have the name of the Father in their foreheads and they have each been assigned a station in life for the good of the body and the praise of the one God and Father of all. Unto these the Apostle of the Lamb

has admonished that they walk in a manner suitable to their station in life in the love of the brethren who each walk the same path of trials and tribulations. Paul instructs them to uphold the brethren in patience and this patience comes from divers temptations as the trying of your faith works (exercises) faith. Since the faith is the same and the trials are the same then the patience which is manifested must be the same generation to generation.

God is the Father from whom all things proceed. Nothing is above or beyond Him and everything, visible and invisible, exists and consists by the power of His will. He fashioned the darkness and made man love it. He made the serpent crooked and set him as the prince of the power of the air, yet he is completely subservient to the Lord God Omnipotent. He created the lying spirit and sanctioned it to go forth into the mouths of the prophets of Ahab, there to speak a lie and to succeed in the deception unto the death of Ahab; “I Yehovah do all these things” (Is. 45:7). He is the great King over all the earth, His Word is the discerner of the thoughts and intents of the heart which man cannot know and He alone command and controls the hearts and minds all His creation to His glory and honour.

“But unto every one of us is given grace according to the measure of the gift of Christ” (4:7).

God has not left His beloved people to fend for themselves. His Spirit reveals the vanity of this world, the warfare within and the worthlessness of this existence yet unto each He has also given grace. This grace is needful for the sheep of His pasture to endure unto the end as they are preserved in Jesus Christ and called. This is the grace of God by which these are delivered through faith and that not of themselves, for it is the gift of God and this grace is commensurate to the evils of the day.

Paul petitioned God three times to remove the thorn in his flesh, that messenger of Satan which was sent to buffet him but the word of God was, “My grace is sufficient for you”. Now if this one who was less than the least of the saints received sufficient grace to endure unto the end how much more so is this grace unto His children?

“The grace of our Lord Jesus Christ with you all, Amen” (Rev. 22:21)

Your servant in Christ,
(Elder) Chet Dirkes
August 14, 2016

# Ephesians 4:12

> "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

The church of our Lord Jesus Christ is not of this world. It is not the result of earthly endeavours and it is not sustained by the efforts and ingenuity of Adam. His body is eternal and perfect in every respect and it has an earthly manifestation. This entity has always been represented through the annals of time but was made evident on a specific day in fulfillment with the type as given in the mount. Fifty days after the wave offering of the first fruits, a feast was to be observed in which two wave loaves were presented, of two tenths meal of fine flour and baked with leaven (Lev. 23:15ff). This was the day of Pentecost when the Word of God by the prophet Joel was made manifest before all flesh and His Spirit was poured out upon all flesh. This was the time of the sounding of the seventh trumpet when the mystery of God was finished as He revealed that His Spirit upon the nations was the same Spirit that abode in His people of national Israel. The church in the wilderness was fully discovered as "the multitude came together and were confounded because that every man heard them speak in his own language" (Acts 2:6). And God explained this mystery as being a building perfectly and completely framed together that supplied every need of the members and performed exactly as He intended.

This "habitation of God through the spirit" is not some illusive concept that one hopes to arrive at some day and establish a permanent residence of peace and tranquility. It is the vibrant, fully functional and effectual body of the living God manifested in earthen vessels afore prepared unto glory. He has removed the captivity of the ineffectual types and foreshadows of the law, which could not make the doer thereof perfect nor appease the conscience of the forgiveness of sin, by nailing those 'handwriting of ordinances' to His cross. He has freed the bondage of corruption and has given gifts to the saints, members in particular, "according to the measure of the gift of Christ". These gifts are not for the aggrandizement of the dust of the earth or for the improvement of the Adamic shell which shall soon return unto the dust from whence it came. These gifts are not for the improvement of the holy brethren born of incorruptible seed for; "whosoever is born of God doth not commit sin because His seed remains in him and he cannot sin because he is born of God" (I John 3:9). The Bride is Holy without spot nor blemish in Him and cannot be improved upon. So these gifts must then be given because of the frailty and weakness of the earthen vessel and the contradiction of sin.

This is the conflict that remains until such time as the tabernacle of this dwelling is dissolved (II Cor. 5:1). It involves the warfare between the nature of Adam and the divine nature, born of the Spirit. The Adamic nature lusts after temporal things, is drawn away after the things of this world and is that law in the carnal members that when a child would do good, evil is present. This is the leaven of the feast that shall never be purged until the time of the habitation is ended. There is another law that delights after the law of God and is contrary to the things of this world. These two are incompatible so that when the fruit of the Spirit, being faith, causes belief in the truth, the flesh cannot receive the things of the Spirit and therefore lives in unbelief. When the peace that passes all understanding keeps the heart and mind of the children of hope in Christ Jesus, the eyes of Adam are give to see the wind and the waves and to fear the unknown. Adam sees an empty barrel of meal and cruiz of oil, the widow, her son and the prophet eat each day their daily bread.

Therefore, because of the missing parts and broken pieces of this relationship in the impotence of the flesh, God has given gifts in His church for the mending of the saints. These are not give to halt the warfare and seek articles of capitulation but are to fill up that which is lacking and completely furnish the saints while they are partakers of this flesh and blood. This completion is not found in abundance or prosperity in the delicacies of the land of Canaan but it is found in the suffering of trial and tribulations for herein is faith proved. Since the captain of salvation was made complete through sufferings when He brought forth many sons into glory (Heb. 2:10), so the brethren are companions in tribulation and in the kingdom and patience of Jesus Christ (Rev. 1:9). They are given to suffer for His name sake as a testimony of their sonship and fellow heirs of glory. Herein is their strength made complete in weakness as they gladly glory in their infirmities rather than the abilities (or lack thereof) of the flesh. Thereby no flesh shall glory in His sight as the praise shall be to the power, majesty and glory of the Sovereign Omnipotent God who reigns.

These gifts are also give for the work of the ministry. This business of the service of the sanctuary is the same as depicted in the sons of Aaron and their sanctification for the business of the Tabernacle. They were the lot of Jehovah’s inheritance, adorned in fine linens and consecrated with blood to work in the sanctuary in the performance of their assigned tasks, each man in his order (I Chr. 6:32). This was the type of the ones who came from afar and built in the Temple that the Branch, My servant, has built (Zech. 6:12 – 15). It is not a mission to build new satellite stores, annexes to the main building or branch offices. The building was completed by Wisdom from before the foundation of the world (Pro. 9:1), sought after by Abraham (Heb. 11:10) and seen of John in the revelation of Jesus Christ (21:1). She is the exact size (Rev. 21:15ff) and Her

accommodations are sufficient for all those who are ordained unto eternal life (John 14:2).

Her walls are Jehovah's salvation and Her gates are praise (Is. 26:1 & 60:18) and the work of the ministry is that God has reconciled the world unto Himself. He has not employed anyone to reconcile the world unto Him and He does not ask anyone to reconcile themselves unto Him. His people are reconciled unto Him (II Cor. 5:18). Time has been fulfilled where His people have come to the place where He finished the transgression, made an end to sin and made a reconciliation for iniquity, to bring in everlasting righteousness (Dan. 9:24) when He who knew no sin became the sin of His people and has cleansed them from all unrighteousness by His shed blood. The walls are built, the blood is shed, the sacrifice is accepted and the salvation has come. To speak anything other than Jehovah reigneth to the heathen and "Behold your God" to the house of Israel is to add to the words of the book and to embellish the Word of God. "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself (by Him I say whether things in earth or things in heaven) and you that were sometimes alienated and enemies in mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. 1:20f). This is the gospel of Jesus Christ and the business of the service of God.

These gifts are also given for the building up of the body of Christ. This is not to increase the size of the body or the quality of Her existence. It is not to better prepare Her for the coming kingdom or to make Her ready for His return. It is the building in an inhabited house. It is the bearing of one another's burdens, of rejoicing with them that rejoice and weeping with them that weep. It is the restoration of a brother overtaken in a fault and the rebuking of one another in love. It is not the pursuit of the knowledge of this world, wherein are found fables, traditions and disputation over words, for herein is the flesh elevated above another for scholastic expertise. It is the love of the uncomely parts of the body that are esteemed as the least of the brethren (to our shame). It is the receiving of the week in the faith, not to doubtful arguments and condemnation, but to the pleasing of the sheep of the pasture for his good and lifting up (Rms 15:2). Adam is not the Lord and Shepherd of our faith. The Lamb of God is and He has been tempted in all points like unto His sheep. He speaks the language of the sheep and teaches the singularity of One Lord, One faith and One baptism. Thus the purpose of these gifts is manifested.

"Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"

The just live by the faith of the Son of God and daily walk by that same faith. Adam has not faith and until such a time when the nature and shell of Adam are put aside there is no singularity of faith. Now there is a beholding as through a dark glass. There is the beholding in a glass and straightway forgetting what was seen but there is a time coming when the hindrance shall be no more. When time is no more, all shall see Him face to face and behold, with untrammeled eyes, the beauty of His Holiness. Then there will be no need for the filling up that which is lacking for His people shall be complete in Him and they shall be like Him. Those whom God has predestinated to be conformed to the image of the Son shall come in the maturity and fulness of time to the manifestation of the image of the Heavenly. They shall not only know the truth but they shall see Him in His glory. Then shall they realize the body as one seated together with Him in the heavenlies for all eternity.

“That we be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of man, cunning and craftiness, whereby they lie in wait to deceive”

The gifts of the members in particular are for the furnishing of the brethren that they be not drawn away from the simplicity of the gospel and entangled in the science of the world. The doctrine of man is confusion and deception. It is devised after the wicked imaginations of Adam whereby he did not like to retain God in his mind and forged a lie after the weak and beggarly elements of this world. It thrives in the weakness of the flesh and festers in the teachings of duty. It appeals to the Adamic nature and denies the sovereignty of God over all things so as to elevate the creature above the Creator and bring Him down into subjection.

As the child of grace grows in the grace and knowledge of His will, their ears detect the cry of the children of this generation piping in the marketplace and they learn this is not their home. The long for the land of promise and the language of Zion. They hear the song of Moses sung by fellow travelers and they rejoice in the common deliverance they have experienced. As they mature, the marks of the task master’s whips are seen on the backs of the strangers and sojourners in the weary land and being subject to the vanity of this world, they seek the ‘Shabbot’ of Messiah. Though all these works have been finished from the foundation of the world yet they labour to enter into that rest.

They stumble and fall many times and oft times are taken in the snare of the net. Yet when the Spirit gives them deliverance, they loathe themselves for their wickedness and praise the name of their Deliverer. This is that ‘manner of love’ that the Father has bestowed upon His Bride, His church. He has redeemed His people, whom He has loved with an everlasting love. He has fitly framed them together and has given gifts to fill up,

completely furnish, build up and protect them from the wicked one. He knows them that are His and no man can snatch them out of His hands. His sheep hear His voice and follow Him.

“Behold how good and how pleasant for the brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard and went down to the skirts of his garments; as the dew of Hermon (the covering of the sanctuary) that descended upon the mount of Zion for there Jehovah commanded the blessing of life evermore” (Ps. 133).

Your servant in Christ,
(Elder) Chet Dirkes
January 13, 2013

## Ephesians 4:12

> “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

The gifts that God has given to the called out assembly and members in particular are according to the completed purpose of His eternal design and are without repentance. The purpose of God comes to pass by the power of His will as the work of God, which He has made from the beginning, is revealed in time. This work is that His people are given not only to believe in Him but also to be made subject to the vanity of this world and to suffer for the Kingdom of God.

This suffering is not because of differences in the flesh but because “two nations are in your womb and two manner of people shall be separated from your bowels” (Gen. 25:23). These two are diametrically opposed to one another but not as equal combatants

striving to win the crown. The natural man seeks the glory of this existence and the continuation of the natural life while the spiritual man has eternal life in the Anointing. They strive against each other, having enmity one against the other, but the spiritual man can never be overtaken by the natural man for the decree of God is that “the elder shall serve the younger”. Now that which is first is natural as Esau and he is a mighty being but his lot is to serve the purpose of God in the growth and maturation of the spiritual man within; “for which cause we do not faint but though the outward man perish yet the inward is renewed day by day” (II Cor. 4:16).

It is within the limitations of this dwelling with the trials and tribulations which accompany the ways of the land that the children of hope are ordained to occupy till He comes. The Spirit that dwells in the creature desires the things of Zion, city of our God. The cares of this life are the weight and sin which so easily besets the weary traveler. They are a vexation of the soul and a constant reminder of the heavenly ‘coming forth of peace’, Jerusalem. As these travelers experience the ways of the people of Canaan and their kinfolk of fear, doubt, swelling words, inflated ego and self confidence in the ability and accomplishments of the flesh they are taught by the Spirit of God that in them that is in their flesh dwells no good thing. The carnal nature is continually drawn away after the delights of eye, which is temporal and the needs and pleasures of the flesh, which cannot satisfy because it has been deceived by the pride of an heart that is desperately wicked above all things. This experience causes the children to groan within as they find that they cannot rid themselves of the soil they have been planted in nor tear down the tabernacle afore prepared for them so as to deliver themselves from the body of this death. They know that the way of Yehovah is perfect and Holy yet they see the vileness of the outward man whose hatred is such so as to kill them that cry out; “How long O Lord Holy and True, do You not judge and avenge our blood on them that dwell on the earth” (Rev. 6:10).

Where the Lord has been pleased to gather together two or three with this common experience and like precious faith, so that they may walk together for an allotted time, He has properly equipped the brethren with all things necessary to meet the needs of one another. He has given the gift to those who are ‘sent forth with orders’ (apostles) to be the ‘bringers of glad tidings’ (evangelists) by the ‘proper interpretation’ (prophets) as the ‘shepherds’ (pastors) of the little flock for instruction in righteousness (teachers) because the Father in heaven knows the need of His people. He has ‘reached out’ (given gifts) to His children through the fellow members of the pasture of common deliverance for the intent of ‘properly outfitting’ each of the holy ones, ‘strengthening’ them for the labour before them and the ‘putting in order’ (perfecting) those things which He has ordained essential. As He has predestinated His children to be conformed to the image of the Son,

who is a man of sorrow acquainted with grief, so He has chosen His people in the furnace of affliction. As He learned obedience in all that He suffered and thus His name was Faithful and True so His children shall be proven through the work of the ministry, being reconciled unto God, to be faithful in Him. He is the way, the truth and the life of His people, they are His workmanship and He has done all their works for them; "Yehovah You shall ordain peace for us for You also have done all our works in us" (Is.26:12).

"And how shall they preach except they be sent, as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things?" (Rms. 10:15).

The theology of Adam asks who these are who have been 'sent out with orders', to whom have they been sent and what shall they proclaim. The day when Jesus ascended back to the Father in the sight of His disciples, He commissioned them to go forth and to preach. He sent them forth with the orders to love one another, even as I have loved you, and to proclaim that love unto all men. His word was not limited to those of the nation of Israel who called themselves by the name of Yehovah for the mystery of the gospel had been revealed. Nor did He send His people forth to make converts, add unto the kingdom or save any sinners. He gave orders that those who had the hope of glory within, which is the Anointing, should go forth to every creature and proclaim the only Word of God, the Anointed Salvation of Yehovah. These glad tidings of great joy, which were unto the Jew first and then unto all mankind, is not the story of God turning a blind eye to the corruption of man and opening wide the gates of heaven that all may go in. Neither was it the announcement that there was a pool of blood, sufficient to cleanse from all unrighteousness for all yet efficient only to those who would accept and take the plunge. Nor was this an invitation for whosoever will to give their hearts unto Yehovah; none of these have any part in the gospel of the Anointed Salvation of Yehovah.

God has shown forth His salvation and all flesh, of every kindred, every tribe, every nation and every tongue, having eyes to see and ears to hear, has seen it. It is the same salvation of Yehovah that has been from the beginning for He cannot change neither can any of His works. The preaching of the gospel is the proclamation that the all powerful sovereign has redeemed the election according to grace back to Himself and by the shed blood of the perfect sacrifice for sin, He has removed their iniquity in Adam as far as the east is from the west, never to be called into account again. This was accomplished before Adam was created by the Lamb slain from the foundation of the world and manifested in the fullness of time when God sent forth His Son, born of a woman and

made under the Law, to redeem them that were under the law. When He had completed all that was given unto Him, having abolished the hand writing of ordinances nailing them to the tree and crucifying the old man of sin, and having fulfilled the Law in all righteousness, losing none whom the Father had given Him, He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. He, having His seed in Him and His bride in Him (which is the same) quickened His people in Him in the washing of regeneration and raised them up in the last days; this is the primary resurrection. These He presented before the Father, declaring His generation, the generation of the Anointed Salvation of Yehovah, causing them to be seated together, eternally in the heavens, in Him. This is the hope of the gospel and though for a time, the children do not see the beauty of His Holiness, being obscured by the vapour of this existence in flesh and blood, yet they are all one in Him, who is the fullness of all things.

He ‘certainly reached out’ and sent forth with orders, bringing glad tiding to the sheep of the pasture and instructions in righteousness unto the strangers and sojourners wandering in a foreign land; for the proper equipping of these travelers in the work they have been assigned, which is the proclamation of the finished work in Jesus Christ. This testimony is to them that perish, foolishness, but unto those whom God has revealed Himself tabernacling in them, it is the joy of our salvation and the earnest expectation of the redemption of the purchased possession. It is the answer of the good conscience before the Lord and the giving of account of the hope that is within

Any who does not preach the power of God unto the salvation of His people is accursed of the Lord for they crucify Him afresh and call the blood of the sacrifice as common. These have made merchandise of the blessing and have profited more than any others in the trafficking of souls.

“But you have not so learned Christ, if so be that you have heard of Him and have been taught by Him as the truth is in Jesus” (Eph. 4:20-21). The brethren speak of how great things God has done in them for He has shown them the reality of the corruption in Adam. They know from what they have the hope of deliverance because as the Spirit bears witness with their Spirit that they are the sons of God they are also shown the law in their members which wars against the law of their mind. This is the testimony of the new covenant in them wherein instead of believing themselves seasoned for heaven; they find that they know they have no right, nor portion nor memorial in Adam that would plead mercy before the Righteous Judge.

Thus the preaching of sufficiency in the finished work of the Anointing builds up and lifts up each member of the body, being scattered throughout the earth throughout time;

“Until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ”

The all inclusive nature of the fullness of the Godhead demands that as He is so is His body. Since He has predestinated each member of His body to be conformed to the image of the Son, each member shall come in the complete unity of the faith of the Son of God who loved them and gave Himself for them; every man in his order. There can be no division in the body for it is one as the head is one; “for as the body is one and has many members, and all members of that one body, being many, are one body: so also Christ” (I Cor. 12:12). Not all the members have the same station in the body yet all function for the good of the body and the nourishment of the parts.

The natural body functions as an individual unit being nourished by the food, drink and elements of this world, yet these cannot satisfy the flesh; “all rivers run into the sea, yet the sea is not full; unto the place whence the rivers come, thither they return again. All things are full of labour; man cannot utter; the eye is not satisfied with seeing nor the ear filled with hearing” (Ecc. 1:7f). Nor does the flesh have any faith in anything save that which can be experienced in the flesh. Even the imaginations of the mind as rooted and grounded in the natural things of this world and so when Paul knew the man who was lifted up to the third heaven, he saw things that he could not describe for there were neither words to explain nor understanding to comprehend the things of God. Man is given to desire and imagine things of this temporal plain for which he believes his life shall be blessed and his endeavours rewarded; “But you have not so learned Christ”.

The unity of faith is not when we shall all come to an agreement; it is the unity of all that are joined together in Him; “How can two walk together unless they be agreed (joined)” (Amos 3:3). It is the time when the limitations of this habitation are concluded and the redeemed of the Lord are delivered from the bondage of this death. Then shall be the manifestation of the sons of God who live by His faith. They are unprofitable servants in the labours that have been assigned for they add nothing to the glory or worth of God yet they are good and faithful servants in that they have kept the commandments of God and have the testimony of the finished work.

This can not be of anything of Adam, for that tabernacle of the body of this death shall be put off for the tabernacle not made with hands, which is eternal in the heavens. It cannot be of anything concerning Edom/Adam for the fire of the house of the children of promise (Jacob) and of the house of the next son (Joseph – being the testimony of the mystery of the gospel), which is the Refiner’s Fire, shall, during the time of this habitation, consume the wood, hay and stubble of the labours and works of the house of Esau (the elder) “and there shall not be remaining of the house of Esau for Yehovah has

spoken" (Ob. 18). Nor can it be of anything that is not of faith "for without faith, impossible to please, for he that comes to God must believe that He is and He is the rewarder of them that diligently seek Him" (Heb. 11:6). Since God is not found of him that seeks, nor can He be found of the intentions or labours of man: "And He saw NO MAN and wondered that no intercessor: therefore His arm brought salvation unto Him and His righteousness sustained Him" (Is. 59:16).

Therefore since faith is a gift of God and the inward testimony of the indwelling of the Spirit of the Most High God, the unity of that faith must be the manifestation of the fullness of the Godhead, which is the completed man. This man is not formed of the dust of the ground but rather is born of God. He has been planted in the good ground to come forth at the appointed time and to bear the peaceable fruits of righteousness. He, being a son of God, experiences the contradiction of sin against himself and, learning this obedience to the will of God, he is made perfect in all that he suffers (Heb. 5:8).

It is this learning through the teaching of the Holy Spirit which causes the children to grow in the grace and knowledge of the will of the Father and to walk by faith; that they "speaking the truth in love, may grow up into Him in all things, which is the head, Christ:". The growth and maturation of the seed produces the fruit that each has been ordained unto as it abides in the vine. He that abides in the true Vine brings forth the fruit of love, joy, peace, patience, kindness, goodness, faith, meekness and temperance: against such there is no law (Gal. 5:22). This fruit is produced to the glory of God and for the supply of the needs of the members of the body. Each branch bearing fruit is purged by the Husbandman of the Vineyard that it may bring forth more fruit (some thirty, some sixty and some an hundred fold) and when the branch is finished producing its fruit, it is the Father who takes it away (John 15). This is the time appointed of the Father when all things decreed have been fulfilled and the time of this habitation is complete. This is the final deliverance from which he that endures to the end shall be delivered (Mark 13:13).

This then is the perfect man. A fully developed and mature seed which is brought to the end, being fully grown and lacking nothing. How and why this happens is a mystery of the wondrous works of God which He makes from the beginning but since this process comes to pass in the life of the believer as they are made to walk this earth, so it must be concluded that it is both good and necessary as the perfect will of God. He works all things after the counsel of His will and causes whatsoever is to come to pass for the good of the body (Rms. 8:28). Since, therefore, the redeemed are His workmanship, created in Christ Jesus unto good works, which He has before ordained that we should walk in them (Eph. 2:10) and since all His works are "done in truth" (Ps.33:4) and since

He has finished His work and is set down at the right hand of the Majesty on High (Heb. 1:3) and since He is the same yesterday, today and forever (Heb. 13:8); there can be no possibility of the failure of one work, one fruit or the final coming in the unity of the faith, unto a perfect man.

This spiritual man cannot be affected by the things of this world for God has decreed everything necessary to the development of the inner man; thus he is made a subject to the vanity of the world. This subjugation is unto the hope of glory and the final deliverance when time is no more and faith is made sight. Then the reality of eternity is not obscured by the illusion of time and the perfection of His glory is not shrouded in the corruption of the flesh. Then shall the veil be lifted from the eyes and the children shall see Him in the beauty of His Holiness. Then shall the bondage of inability vanish as a vapour and the earnest expectations be made a reality for then each fully developed child shall see Him as He is; “and unto them that patiently wait for Him shall He appear a second time without sin” (Heb. 9:28).

The ‘correct measurement of the fullness of age’ of Him that is fully complete and the fullness of all things in Him is the destination of each seed He has planted. He has reached out unto His people who live in the land of famine and drought, not a famine of bread or a thirst of water, but of hearing the Word of God (Amos 8:11) and made them acceptable in the Beloved. He has sent them forth as ambassadors of the Kingdom to sound forth the trumpet of God, which is the trumpet of the everlasting power of God unto salvation. These bringers of glad tidings have been so commissioned for the citizens of the Kingdom of the Israel of our God and each member has the same commission unto the same purpose; “for the moth shall eat them up as a garment and the worm shall eat them as wool; but My righteousness shall be forever and My salvation from generation to generation” (Is. 51:8).

“That we be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of man’s cunning craftiness, whereby they lie in wait to deceive”

The theology of man is founded upon the sandy soil of the indigenous people of the land. It is centered on the qualities of the flesh and the abilities of the greatest of God’s creation whereby he might show forth his attributes and secure the blessing and favour of the Almighty. It denounces the sovereignty of God, reduces the Godhead to less than man and exalts the creature above the Creator, thus it has ears to hear the words of man while being deaf to the Word of God. It esteems the inventions and speculations of the carnal mind above the inspiration of the Holy Spirit and delights in the complexity of intrigue and the prognostication of the unknown. This is appealing to the itching ears of

the natural man who is persuaded by the lying spirit, moved by emotion and completely enamored with logic while being made ignorant of the simplicity of the gospel.

The children of the Kingdom have been assigned to walk in this manner for an allotted time period until it pleases the Father to reveal Himself in them. Although they are not aware of the presence of the fullness of the Godhead within, yet they 'kick against the pricks' until the appointed hour. Then having ears to hear the voice of the Redeemer, because they have been quickened together in Him, they are enlightened by the brilliance of His perfection and the Holiness of His Law; "for I was alive, without the law, once, but the commandment came, sin revived and I died" (Rms. 7:9).

Then after the Father has revealed Himself, the student, because he is a son of God, is taught of the Spirit a life long lesson. The complete and utter worthlessness of the flesh in comparison to the righteousness of God is revealed moment by moment and with it, the baggage of the vain janglings of the teachings of man is discarded. The unstableness of the house of the flesh, built upon the dust of the earth, is revealed day by day as the outward man perishes. This causes the children to cry out unto the Father for mercy, confessing their inability in Adam. They hunger and thirst after His righteousness as they are taught His ways, His statutes and His judgments by the 'proper interpretation' given by the Spirit within.

The lesson material is the same as the Teacher for there is One Word. He is the Lord God Omnipotent who reigns over all and His children are preserved in the unity of His Spirit unto the unity of the faith of the Son for the "testimony of Jesus is the spirit of prophesy (proper interpretation)" (Rev. 19:10). Man has devised cunning fables and myths wherein he finds comfort, The Spirit leads His people in the truth of the Anointed Salvation of Yehovah and, having their hearts knit together in love, they speak the truth in love, one for the other, as they "grow up in Him in all things, which is the Anointed Head".

"Now abides faith, hope and love, these three but the greatest of these is love" (I Cor. 13:13). "But as touching brotherly love, you have no need that I write unto you for you yourselves are taught of God to love one another" (I Thes. 4:9).

Your servant in Christ,
(Elder) Chet Dirkes
August 28, 2016

# Ephesians 4:14

> "That we be no more infants, tossed to and fro and carried about with every wind of doctrine by the sleight of men, cunning craftiness, whereby they lie in wait to deceive."

The nature of Adam was made manifest in the garden when Eve was deceived by the serpent. She was not given the ability to trust in God as the consummate provider as she looked upon the fruit and saw it was good for meat. Almighty God had prepared this garden specifically as the place perfectly suitable for man to live and work. He planted the garden "to grow every tree that is pleasant to the sight and good for food" (Gen. 2:9). He then "took the man and put him into the Garden of Eden to dress it and keep it" (15). He also "formed every beast of the field and every fowl of the air and brought unto Adam to see what he would call them and whatsoever Adam called every living creature, that was the name thereof" (19). Finally, God caused a deep sleep to fall upon Adam and he slept and He took one of his ribs and closed up the flesh thereof; and the rib, which Yehovah God had taken from man, made He a woman and brought her unto the man"(21). These were the provisions which God had ordained necessary to for man for the facilitation of His purpose upon the earth. He prepared man and provided everything for him, without any petitions or prayers of man or ever man even knew what his needs were.

But the inherent nature was demonstrated when the serpent castigated the Word of God by questioning his righteousness. He insinuated that man would become like God when he had the knowledge of good and evil; this is an affront to the Godhead (3:5). The mind of the woman was deceived as her heart was enticed with pride and her curiosity was stimulated to the prospect of rising above her station and ascending unto the status of being like God. She was unstable in her ways, being temporal and sensual, and being drawn away after the lust of the flesh, the lust of the eyes and the pride of her heart, in complete deference to what God had given her, she was deceived to desire more.

The ignorance of man was displaced by the knowledge of good and evil as man became like unto God and, having his eyes opened, he saw that he stood naked before his Maker. Yet he was not given to seek the mercy of God unto forgiveness, nor did he claim his ignorance as a defense; rather he followed after the imagination of his heart and devised a plan that he full well expected God to accept. The aprons of fig leaves were as corrupt and insufficient as the man who fashioned them. The argument for the defense before God was accusative and belligerent as he denied himself, that is Eve who was bone of

his bone and flesh of his flesh, and having an heart that is desperately wicked above all things equipped with the knowledge of good and evil; “And God saw that the wickedness of man was great in the earth and the imaginations of the thoughts of his heart were only evil continually” (6:5). This inherent nature was not changed in man after the earth was destroyed by the deluge for the sons of Noah and their children continued to make an open shew of their wickedness. And so it continues, and shall until time is no more, that man is corrupt in his ways, which are carnal, lustful after that which cannot satisfy and governed by the deception of the pride of his heart.

“This only would I learn of you; did you receive the Spirit by the works of the Law or by the hearing of faith?” (Gal. 3:2)

The brethren in the region of Galatia had been beset by the religious teachers of the day who were given to attempt to ‘cash in’ on the latest religious craze. The problem was two-fold; not only were the religious leaders of the established state sanctioned religion concerned about this new sect and the departure of people but also the people themselves were subject to the fears and trepidations of the inherent nature of man. The teachers could not conceive how a man could be delivered from anything unless he first be found blameless according to the law. Then being found blameless according to the righteousness of the law the obedient subjects were entitled to come forth with the accomplishments of the arm of the flesh. These accomplishments granted the right to stand worthily before God. This was the same things that Adam attempted in the garden; “touching the righteousness which is in the law, blameless” (Phil.3:6)

The called out assembly at Galatia, being of like passions and having been given the glad tidings of great joy of the deliverance from their sin, were also deceived as Eve that there was something more needed for their salvation. They were tossed to and fro by the cunning trickery of the mind of man to conclude that they now were enabled to keep the law albeit that the commandments were but types. They desired circumcision as the sign of the covenant in the flesh for the tangible blessings of the flesh. They were convinced that obedience was rewarded by God as the fruits of their labours resulted in prosperity, prominence and wealth. Thus conditions were preached as the means to salvation and grace was discarded.

These brethren were being taught of the Spirit, through the corruption of the theology of man, that no flesh has ever been capable of keeping the hand-writing of ordinances, which are the ministration of condemnation. The testimony was one of bondage to the weak and beggarly elements of this world, through ceremonies, rituals and daily observances but deliverance was in and of the Anointing; “Wherefore if you are dead with Christ from the rudiments of the world, why as though living in the world are you

subject to ordinances, (touch not; taste not; handle not; which all perish with the using), after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, humility and neglecting of the body not in any honour to the satisfying of the flesh?" (Col. 2:20f).

Were these brethren weak in the faith? Had they lost their 'first love' and fallen from grace? Or had the Spirit of God ordained that the method of their instructions in righteousness be that they be taken in the delusions and deceptions of their hearts to think they could improve on the job which the Anointed Salvation of Yehovah had declared to be finished? The grace of God and Adam do not mix for they are diametrically opposed to each other. Even though the child of grace in Adam is the passive recipient of the grace of God which is sufficient for the evils of the days which He has ordained, yet the flesh has no awareness of grace or control over it. He is a sentient being who is confined to the limitations of his environment and when faith is revealed the natural man attempts to explain it in a natural way. Thus the development and allure of man's theology.

They who are led by the Spirit of God walk in the light of Yehovah. They live by the faith of the Son of God who loved them and gave Himself for them and they are saved by hope. These cannot be understood or perceived by the natural abilities of man for the natural man cannot receive the things of the Spirit, neither can he know them. Those things which are by faith are contrary to those things which are of the flesh wherein the children of hope have been made subject; thus the law of the mind wars against the law in the inner man wherein the children of the King delight in the Law of God.

"And your ears shall hear a word behind you, saying, this is the way, walk in it, when you turn to the right hand and when you turn to the left hand" (Is. 30:21)

God has not left His people to find their way unto a determined destination nor has He left 'sign posts' along the way to help those seeking after Him to find Him. He has ordained, of old, a path that every man should walk, a course that must be followed and a race that must be run. The journey He has given, to every man in his order, and each step along the way is precisely ordered and established fast and sure so that everything happens in the fullness of time in complete coordination and cooperation with the whole of creation. Not one thought, word or deed comes to pass but that it has been brought to pass by the power of His will as it has been ordained of God for good; that is according to His eternal purpose. The cohesive working of all things together is for the good which He has decreed for His Beloved; to the called according to His purpose. This good encompasses the trials and tribulations along the way which He has ordained for the purpose of proving the fruit of the Spirit. The presence of the indwelling Spirit is the

surety of the Father of sonship for if one has not the Spirit, he is none of His (Rms. 8:9). The testimony of the Spirit is manifested in the love of the brethren for the other, the earnest expectation of the deliverance from the body of this death and the faith within. These three bear witness with the inner man that he is a child of grace and that no flesh shall ever glory in His presence.

This is the comfort of the Spirit and the assurance of hope to the redeemed and the frustration of Adam for man does not know these things. Adam is drawn away after the glitter and brilliance of the trinkets of this world and his philosophy follows suite. As he ignorantly walks the path assigned unto him, he imagines himself a champion of a cause, a good servant, a righteous person and a defender of the truth yet these are based upon the frailties of his limitations and the corruption of his nature. He has been given itching ears and so he heaps unto himself teachers to speak and hear something new. He also has an out stretched neck to appease the desire to look beyond the present and see what is to come. He is deceived to think the decisions he makes are his own and his choices are made of his independent and free will. Thus he is “ever learning but never coming to the knowledge of the truth” (II Tim. 3:7).

The grace of God is given to the citizens of Zion as they walk through this world. He reveals the true nature of Adam and the corruption of this world. His Word, which is alive, full of power, sharper than any two-edged sword and is a discerner of the thoughts and intents of the heart, is the lamp and the light unto the feet of the pilgrim as they walk upon the path they have been given. The outstretched neck of the sons of Anak is desperately looking to see those things yet to come, being devoid of patience which comes by tribulation, while the eyes of the children are bowed low to see each step upon the path. His Spirit directs each step of the righteous causing them to walk according to His statutes and to keep His judgments as He shows forth the vileness and vanity of Adam. And thus He has given certain ‘sent forth with orders’, with the ‘proper interpretation of the hidden things’, for the ‘proclaiming of glad tidings’ and for the ‘overseeing’ and teaching of the brethren;

“That we be no more infants…”

These brethren had been instructed of the Apostle that they walked in former times according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience. He did not say that they were once children of disobedience and now were made obedient but rather that this was their course before God revealed the truth unto them. The incorruptible seed can not deny the Father nor be disobedient to His Word. Being born from above he cannot commit

anything which does not ‘hit the mark’ of the perfection of holiness in Christ because the eternal seed remains in him (I John 3:9).

The Spirit gives the illustration of an infant because of their total dependence upon those who care for them. They are helpless without guidance and will instinctively do that which is by nature. But the reference is also to them which cannot speak (Gk. – ‘nepios’ – no say) thus giving the indication that he is not speaking of small children or of young adults but rather of those of a very young age. Now the infant acts by nature as they grow and as they mature they follow after that which they learn through nurture. They desire food and attention as they are led about by whom ever is their care giver. They follow after the natural course of the body and having no expectations set upon them, they show forth the natural traits of Adam being dead in trespasses and sin.

The child of grace, born of God, grows in the grace and knowledge of His will as he matures unto “a perfect man, unto the measure of the stature if the fullness of Christ” (Eph. 4:13). He does not walk after the lusts of the flesh for his affections are on the things from above. He is not drawn after the music of Babylon or the songs of his captivity for he longs to hear the song of the redeemed and sing the praises of His Redeemer. He is indeed seated together in the Anointed in the heavens but this reality does not yet appear while in the bondage of this corruption.

The child of the dust, however, is born to die. He progresses through the time of his existence, professing himself to be wise yet he is a fool, as the outward man perishes. He is maturing in age but as the years pass, the manifestation of his arrogance, his pride and his rebellion against God become more pronounced and evident. The natural man is oblivious to these transgressions as he continues to seek the approval of God in his righteous works; “Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name? And in Your name cast out devils? And in Your name done many wonderful works? And the will I profess unto them, I never knew you: depart from Me, you that work iniquity” (Matt. 7:22).

The gifts that God has bestowed upon His called out assembly, manifested in time, are to the intent that His people be not deceived in the flesh to follow after the instinctive habits of their Adamic nature. These are necessary for if left without grace and the discipline of the Spirit, the flesh will follow after that which is right in the heart, which is deceitful and desperately wicked. Thus as the struggle continues between the incorruptible seed of the inner man and the corruption of the outward man, God, who knows the frame of dust that He has afore prepared for His seed, supplies the necessary elements in the assembly “for the perfecting (repairing) of the saints, for the work of the ministry, for the edifying of the body of Christ”.

Each of His Beloved children, having been made subject to the bondage of sin in the body of this death, groan within themselves because of the worthlessness of this existence. Adam has no life of his own for God breathed into his nostrils the breath of life and made him a living soul. He has no strength in him but that which the Maker has equipped him with and Adam has no future but to return to the dust from whence he was formed. The seed, planted in the earth, has eternal life in the Father, who is the life of the body. They each have the strength of Yehovah God as they endure with Him; therefore they are the Israel of our God. Their earnest expectation is the moment when, in the twinkling of an eye, they are manifested as the sons of God. This is the time when the veil of this habitation shall be removed and His children will be made like the Son (adoption), where unto they have been predestinated; “Beloved now are we the sons of God and it does 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 has this hope in him is himself purified even as he is pure” (I John 3:2f).

“For the flesh lusts against the Spirit and the Spirit against the flesh and these are contrary one to the other so that you cannot do the things that you would” (Gal. 5:17)

The wicked of this world, which have been created and reserved unto the day of judgment, are indeed the enemies of the truth but this includes every son of Adam. Men love darkness rather than light because their deeds are evil. He does not come to the light because then would his deeds be revealed just as Adam hid himself when his eyes were opened and he knew he was naked before the Lord. In the time when it pleases the Father to reveal Himself in His people, they are not shown only that they have been delivered from this love of darkness but also they are shown how dark the darkness is and how evil their deeds are. The Spirit of God reveals the craftiness and trickery of the natural man who, like the Canaanites of old, seek an alliance of deception with the children of promise (Josh. 9).

The people that ‘belonged unto, were associated with, were accessory unto and had reference to the hills’ (Gibeon) saw what mighty things that Yehovah God had done by the hand of His salvation, Joshua. All the kings on this side of the Jordan, in the hills and in the valleys and in all the coasts of the great sea against Lebanon, had gathered themselves together to fight with Joshua and with Israel with one accord. But when these people of the hills heard what Joshua had done to the mighty city of Jericho, they devised a plot to make a league with Israel and save themselves from the sword of Joshua. These men disguised themselves in old clothing, torn and rolled up, and presented a very convincing charade before the men of Israel for they were the sons of fear and terror (Heth). They lied to Joshua saying they were from a country very far

away who, as the servants of Israel, heard of his fame and “all that he did in Egypt, and all that he did to the two kings of the Amorites that were beyond the Jordan”. Thus these men deceived Joshua and a league of peace was made with them, to let them live and the princes of the congregation sware unto them (9:15).

These people through the craftiness of their imaginations dwelt all their days among the children of Israel and although they did not worship Yehovah God; nor were they made part of the covenant as the stranger which dwelt in the midst of Israel, yet were they put to tribute all the days of their lives; “And Joshua made them that day, hewers of wood and drawers of water for the congregation and for the altar of Yehovah”. Thus as the sin of Israel was manifested so it grew as the nation remained in league with the people of the land. They gave their children in marriage and exactly as Moses had said would happen; they turned the hearts of the people unto the gods of the earth. Israel forgot Yehovah and served other gods.

The children of the Kingdom of God cannot forget their God nor can they turn or be turned from Him. Yet they dwell in weak and frail earthen vessels formed from the dust of the earth. The desires of the carnal nature strive and contest daily attempting to draw the inner man away from God and bring him down into the dust through the dainties of this world and the vain philosophy of man. But God is faithful who will not allow His Beloved to be tempted above that which they are able but will with the temptation provide a way of escape, that they may be able to bear. This common experience and the lessons taught of the Spirit through them are the certain gifts given for the perfecting of the saints. It is the ability of the members of the body to identify and empathize with those who are out of the way and have been taken in a fault. It is the earnest desire to bear one another’s burdens, to weep with them that weep and rejoice with them that rejoice, in the knowledge that the Anointed Salvation of Yehovah has overcome the world. It is the love of the brethren and the harmony of like precious faith of the members of the pasture of God wherein the sheep are “sanctified by God the Father and preserved in Christ Jesus, and called” (Jude 1).

These all speak the truth in love for they speak that name which is above every name whereby they have been, are being and shall be saved. They speak of His faithfulness and the work He has completed in righteousness as they grow up into Him in all things, which is the Anointed head. This love is communicated to the brethren by fellow companions in tribulation who have been so taught to speak of the wickedness of their heart, the uncleanness of their ways and the grace of Yehovah God. They find that whatsoever state they are in therein to be content for this is where the perfect will of God decreed they should be. They know that the Redeemer lives and that He is seated in

the heavens where He rules over the kingdoms of this world therefore they are not afraid of what man can do unto them.

Though they cannot give proof of this to the eyes and ears of man yet they have the hope of glory within and since they all have the same hope wherein they have been called, they all live by faith;

“Now faith is the substance of things earnestly desired and the evidence of things unseen” (Heb. 11:1).

Your servant in Christ,
(Elder) Chet Dirkes
September 4, 2016

## Ephesians 4:15f

> “…which is the anointed head, from whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.”

The church at Ephesus was experiencing serious growing pains which caused them to question many things. The question of identity was addressed by the teaching of the Spirit through the Apostle for the benefit of the assembly. They knew they were not of the ‘natural’ branch because they were not of the nation of Israel. They had not been raised up under the tutelage of the law, they did not dwell in the land of promise and they were well aware of the fact that they had no claim to what was called ‘the promises’, but within each and every one of these, unto whom the Lord had revealed Himself, there was an unexplainable hope. It was this hope that bound them together as

they sought out others who were of ‘like precious faith’ and it was this hope that caused their questions.

The Apostle knew that these people had been living under the auspices of what was called ‘paganism’, with the various rituals and ceremonies, some of which were considered ‘barbaric’. They knew nothing, after the flesh, of Yehovah God and they were not seeking His approval through obedience to His statutes for they were all their lives walking “according to the course of this world, according to the prince of the air, the spirit that now works in the children of disobedience” (2:2). Yet these few had been assembled together being set apart by the Spirit of God when He revealed Himself in them.

The Apostle was sent unto them for guidance and instruction as one who had experienced the same things that were happening in their hearts and minds as a manifestation of the mystery of the gospel. He explains to them that he is joined unto this anointing and has been sent forth to proclaim the mystery unto all men; “to the intent that now unto the principalities and powers in heaven might be known, by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in the Anointed Salvation of Yehovah, in whom we have boldness and access with confidence by His faith” (3:10f).

He describes the wondrous work which God has done and identifies Yehovah God unto them as their loving Father. He professes Him as the Sovereign ruler over all things and properly identifies Him as the fullness of all that is, was or ever shall be. These teachings were contrary to the religious order that these people grew up under yet the words set before them were the sure sound of that certain trumpet for they agree with the experience in their lives.

The singular unity of the Godhead was essential in the development of this discourse unto these children of the kingdom. God has done His work by Himself, through Himself and for Himself without the assistance or advice of another. There is nothing greater than God, He does not answer to anyone save Himself and there is none who can stay His hand, overrule His mandates or alter the course He has decreed to be needful. He has done all things in truth and is faithful to His word for as He has desired in His heart, he has spoken and as He has spoken “shall it not come to pass?” (Ezek. 24:12)

Having identified Yehovah God and His work in these peculiar people, the Spirit sets forth the mystery of the body. He knows that the law which is found in the natural members is contrary to the delight of the inner man and he knows the groaning that is within each of these who have been awakened unto life. Paul is given to use this natural

example of the body as teaching tools of the reality of the body of Christ. In the same manner that God has supplied all things necessary for the continuance of the natural body in this world so also He has supplied all things for His spiritual body. Yet as the natural needs are attended to in the natural body through natural things causing it to grow up into the mature form of Adam that which is supplied for the church is not of this world for it is unto the measure of the stature of the fullness of the Anointing.

This anointing, which Yehovah God has given by His Spirit is upon the head of the body. It is the sign given by the Father upon the Son that He is indeed, sent of God to perform a work, empowered by God to finish that work and authorized as the representative of the Godhead. Jesus stood up in the meeting place (synagogue) and when the book was delivered unto Him He read “The Spirit of Yehovah is upon Me because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord” (Is. 61:1). He made Himself of no reputation and took on the form of the servant in the likeness of sinful man that he might manifest the work which God had done from the beginning. There was none other who was authorized, qualified or able to redeem His people therefore He brought salvation to Himself by His right hand. He was clothed upon with the breastplate of righteousness and an helmet of salvation was upon His head; He was clothed upon with the garments of vengeance for clothing and was clad with zeal as a cloak (Is. 59:16f).

According to His righteousness He has completed the work set before Him. He has delivered His people from their inability in Adam, He has prepared the earthen vessels for the seed that should be planted within and He has declared His generation before the Father. His anointing was unto righteous obedience and His faithfulness sustained Him; therefore the Father has apportioned Him greatness and the spoils of the enemy for He saw the travail of His soul and was well pleased. He has highly exalted Him and given Him a name which is above every name that at the name of the Anointed Salvation of Yehovah, every knee should bow, of things in heaven and in the earth and under the earth and every tongue confess that the Anointed Salvation of Yehovah is Lord to the glory of God the Father (Phil. 2:9f).

This Anointed One is the “image of the invisible God, the first born of every creature: for by Him were all things created, that are in heaven and that are in the earth, visible and invisible, whether thrones or dominions or principalities or power; all things were created by Him and for Him and He is before all things and by Him all things consist.

And He is the head of the body, the church, who is the beginning, the first born from the dead, that in all He might have the preeminence" (Col. 1:15-18).

Since this head has been anointed by the Spirit of God, the whole body, every member in particular, is anointed in Him. As the oil of the anointing was placed upon the head of Aaron it flowed downward unifying all parts of his body in his appointment. The beauty of this is seen in that of the brethren dwelling together in the unity of love and the fellowship of the truth (Ps. 133:1). This unity cannot be any different from the unity of the head which is one in the Godhead which is the fullness of all that is for by Him were all things made "Hear Israel Yehovah our God Yehovah is one" (Deut. 6:4).

Paul identified himself as one who was joined to this Anointing by the will of God. He was not dispatched to preach the gospel in any other manner than the Head had done nor was he to add anything or detract anything from the glad tidings of great joy concerning the Anointed Salvation of Yehovah. Being a child of grace, born from above and of the Father, he was joined unto God and nothing could ever separate him from that union. Being 'sent forth with orders' to 'preach this good news' with a 'proper interpretation of the hidden things' for the oversight and guidance of the flock, he was inseparably joined to those of like precious faith who were his joy at the coming of the Lord. He had the same experience as every child of the kingdom, he lived by the same faith and he was delivered by the same hope, which is "the Anointing in you the hope of glory".

The fact that the Head was Anointed, which caused the whole body to be also, means that whatsoever the Head has experienced so has the body. He came forth having His seed with Him and His work before Him and as He was tempted and proven so also was the seed. The same way He came unto His natural people Israel and they rejected Him so the children are hated of all men for His name's sake. As he was betrayed, crucified and buried so His seed is dead in Him but as he was raised again and declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection from the dead (Rms. 1:4) so also His people have been quickened together in Him and raised up in the first resurrection are declared to be the sons of God. As it is appointed once to die and after that the judgment, so also He gave His life a ransom for many; He despised the shame and became the curse for His people that in Him they should die no more. He has taken the cup of the fullness of the wrath of God and has drunk it for His people as He endured the contradiction of sin against Himself; "Surely He has born our griefs and carried our sorrows, yet we esteemed Him stricken, smitten of God and afflicted; but He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him and by His stripes we are healed" (Is. 53:4).

The Anointed Salvation of Yehovah, “being the brightness of glory and the express image of His person and upholding all things by the word of His power, when He has by Himself purged our sin, sat down on the right hand of the Majesty on high” (Heb. 1:3), has blessed his people with all spiritual blessings in heaven in the Anointing according as he has chosen them in Him before the foundation of the world that they should be holy and without blame before Him in love. He demonstrated that love by preparing earthen vessels as habitations for His children and making them subject to the vanities of this world. He has appointed the time of habitation with sufficient trials and tribulations necessary to prove the frailty of the flesh and the faith within. He has caused every one of His people to walk the same path through the barren wilderness, which is the footsteps of the flock, and which leads to the Shepherds tent where He feeds them and sustains them. This is the common experience of those who have the common salvation as they endure each temptation which is common unto men. Unto these He has also ‘reached out’ and given gifts which are needful to the saints. He has not exalted any singular person above the Head nor has He made one member of the body more important than another. He has caused the entire body to walk together in perfect harmony as they grow in the grace and knowledge of His will; “That they may be one as we are” (John 17:11).

“Can two walk together except they be agreed?” (Amos 3:3)

The eternal unity of the Godhead causes the whole of creation to function as a single unit as the power of His great name is revealed. The minutest particle is in complete harmony with the mighty planets as the heavens declare the glory of Yehovah. There cannot be so much as a speck which acts independent of the decrees of old or function contrary to the ordained will of Almighty God; therefore creation walks together being joined together as one.

The same may be seen in the habitations of the creatures; man cannot live beneath the waves of the sea and the fish cannot survive in the habitation of the air for God has made the habitations agreeable to the nature and abilities of the creatures. The vain thoughts of man have concluded that man has evolved out of the slime pits and become the wonder that he is today but the testimony of the Spirit is that God fashioned him from the dust of the earth. He then made him a living soul by breathing the breath of life into his nostrils, made him a garden to live in and assigned him a task commensurate to his abilities. Man does not live outside the environment he was created for and he cannot attain unto anything contrary to what he is joined unto.

Within the society of man, God has placed two manner of people and two nations, separated from the beginning. These two are contrary one to the other so that they

cannot agree. The first is natural and of the earth. His passions and desires are for those things which are natural and pertain to the continuance of the flesh. Every member of the first manner of people acts according to the nature and characteristics of the head of his family. This nation is drawn away after the things of this world which can only satisfy for a moment and soon must be replenished. This is the vanity of the labours of this existence in Adam.

The other man and nation is spiritual, whose affections are on things from above. Every member of this manner of people has been hewn from an Anointed Rock which is the God of their deliverance. They are all born of their Father of an incorruptible seed which cannot fail to 'hit the mark' because they are the eternal seed of God. They are sustained by the Bread of Life and have rivers of living water flowing from within. The light of the glory of the Father is within their hearts showing them the vileness of the body of this death. They endure the contradiction of the inability of the flesh against themselves and groan within because of the carnal nature which is sold under sin. They do not have their beginning, as the first, in of the dust of the earth for the second is eternal. They are not the bone of bone and flesh of flesh of Adam, they do not have common heritage, one being born of the will of the flesh the other being born of the Spirit and they are not of the same country. Adam is of Canaan where he is constantly humbled by the labours assigned unto him (Ecc. 1:13). The children of the Kingdom are of Jerusalem from above, the mother of them all (Gal. 4:26). These cannot walk together with the first Adam because they do not agree, not being joined one unto the other.

"…compacted together by that which every joint supplies, according to the effectual working in the measure of every part…"

Each member in the household of grace is needful as a particular member of the body. Each has been given certain things which are necessary for the other members of the body during their time in the habitation of this dwelling. These gifts are the fruits on the trees on either side of the river which flows from the throne of God, which are the peaceable fruits of righteousness, and the leaves thereof are for the healing of the nations (Rev. 22:2). Each leaf brings forth, in the time of need, that which is essential for the brethren as they 'render a service' (healing) unto each other. The needs of the members in particular are all the same for they are all experiencing the manifest token of the righteous judgment of God. Some may be manifested as burdens which must be born, or the restoring of a brother taken in a fault or the lifting up of feeble hands or the comfort and patience of the scriptures but they all are of the same Spirit and unto the same end; the edifying of the body in love. This is the love of the brethren.

When the mind of Adam is unleashed upon these precious truths, the result is exhortations and carnal admonitions to be busy and do good works. The testimony of grace is that the good works which the children have been created in the Anointed Salvation of Yehovah unto are performed in complete ignorance to the natural man (Matt. 25:37). He cannot recognize the need and he does not have the methods, materials or know how necessary to meet the need for God has blinded his eyes to the truth. These good works of the body are the same as the works of the Head which are "truth and judgment and all His commandments are sure" (Ps. 111:7). Adam has no part in these things but as a passive participant; "Shall the axe boast itself against him that hews therewith?" (Is. 10:15).

God has not only supplied those things which He has ordained necessary for the growth and building up of the body but He has done so in measure. Just balances are in the hands of Almighty God and the imbalance of man's justice is not found in the perfection of His church. The measure of each gift is effectual in the work it has been assigned unto and nothing is wasted. He has given to each grace according to the measure of the gift of the Anointed and this measure is exact, alive and effectual unto the perfecting of the holy ones, for the work of the ministry and the building up of the body of the Anointed.

Neither Aaron, nor his sons nor their sons after them could do any of the work of the Tabernacle in the attendance unto the altar unless they were first born of the child of promise in Abraham, Isaac and Jacob. They then must be born of the tribe of the 'joined' (Levi) whom God has kept unto Himself as the keepers of the testimony; also of the house the 'light bringer' (Aaron) and of the house of them whom 'God has helped' (Eleazar) whom God has ordained "chief over the Levites having the oversight of them that keep the charge of the sanctuary" (Num. 3:32). Only these have their courses established for them and in the time of their service, they perform these services which stand as the type of the church. The fulfillment of this earthly type was perfectly maintained and intrinsically regulated by the same Anointed One who gave the pattern of heavenly things. He has sanctified His people unto obedience by the sprinkling of His blood for the growth and lifting up of the assembly until they all come in the unity of the faith and the knowledge of the Son of God unto the complete man, unto the measure of the stature of the fullness of the Anointed. He has redeemed unto Himself a people zealous of good works, equipped them with every good and perfect gift which is from above and comes down from the Father of lights with whom is no variableness, neither shadow of turning for His Beloved (James 1:17).

"…making increase if the body unto the edifying of itself in love."

No one can add any to the number of the redeemed of the Lord. The blood was shed in measure commensurate to the sin of His people and “by this therefore shall the iniquity of Jacob be purged and this is all the fruit to take away his sin;” (Is. 27:9). Therefore there remains no more sacrifice for they who sin willfully for they crucify the Anointed One unto themselves afresh and put the blood of the covenant to open shame (Heb. 6:6).

The Bride is complete in Him, lacking nothing. Many will espouse and pontificate upon their speculation of what is wrong with ‘the church’ today. These are not speaking of the Church of the Anointed Salvation of Yehovah for she is perfect, without spot or blemish. Unto her it has been granted that she be arrayed in fine linen, clean and white which is the righteousness of the saints. This is the imputed righteousness of the Anointed Head in testimony of the finished work. If there is anything amiss in the body, then there is something wrong in the Head. If the Head is not pure then the anointing of the Spirit is ineffectual and there is a power greater than God. The Beloved of Yehovah have not so learned the Anointing.

The body is growing in the grace and knowledge of His will as the members endure the vanity of this world and the contradiction of sin against themselves. These trails and tribulations work patience, and patience experience and experience hope and hope does not make her children ashamed because the love of God is shed abroad in their hearts by the Holy Ghost which is given to them (Rms. 5:3).

The body is built upon the solid foundation of the Anointed Salvation of Yehovah who can never change. Nothing can prevail against this building whose walls are salvation and whose gates are praise unto our God. Adam has no entry and Edom is excluded therefore the polluted hands of man cannot harm or tarnish the beauty of His Holiness.

“This I say therefore and testify in the Lord, that you henceforth walk not as the nations walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; who, being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness” (Eph. 4:18).

Your servant in Christ,
(Elder) Chet Dirkes
September 11, 2016

# Ephesians 4:20

"But you have not so learned Christ;"

Copious time and expense have been expended in the delusional attempt to teach others the Word of God. This enticement of the flesh through carnal means and methods has been honed and sharpened since the days in the garden when Eve looked upon the fruit "and a tree to be desired to make wise" (Gen. 3:6). The natural instincts of Adam have been openly revealed and plainly identified through his earnest desire to make merchandise of the truth for profit and gain and there are no shortages of men who have been given to gladly teach the science unto the fellow man.

The church at Ephesus was well aware of the fact that they were not descendants of the natural line of Israel. They had not been raised with the doctrines and the covenants of the Law of Moses and were, by nature, aliens from the commonwealth of Israel. The Apostle has been given of the Spirit to assure these precious ones of the unity of the body of the Anointed, which is born not of the will of the flesh nor of the will of man but of God. This eternal incorruptible seed has been planted in the corruption of the earthen vessel and, during the time of this habitation, made subject to the vanity thereof. These are all the ordained ingredients of the first Adam and his environment which have been decreed of old as necessary for the nurture and maturation of the inner man unto the measure of the stature of the fullness of the Anointing.

During the time of their habitation, when they walked according to the course of this world, that time when the natural man kicks against the pricks, ignorant of the seed within, these saints were tossed to and fro with every wind of doctrine. They had been given to follow after the accepted religion of the culture and society where they lived and to be active participants in the associated customs and ritual. Some may have been given to think themselves holy and to walk piously before his fellow man but everyone of them was given, in some degree, to accept the teachings as the truth. These practices were expanded through the imagination of man to include many superstitious teachings which were directly intended to cause fear in the minds of the participants. This fear was then played upon unto obedience as the spiritual teachers gave instructions as to how to overcome the fears, remove the doubts and prove the doer as a true servant of god. Human atrocities were incorporated into the worship ceremonies as the vanity of the mind of Adam was enticed "through the ignorance that is in them, because of the blindness of their heart" (4:18).

During the time of His earthly manifestation, Jesus was questioned by John whether He was Messiah or “should we look for another?” Jesus told these disciples of John to return and report unto John the things that they had observed; “Go your way and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and to the poor the gospel is preached” (Luke 7:22). The Elect Servant of Yehovah had come to open the eyes of His people that they might see the truth, for He is the way, the truth and the life of His Beloved.

The Pharisees objected to Jesus healing the blind and proclaiming Himself the light of the world (John 8). They had long since been convinced that they were the holders and keepers of the light of understanding unto holiness. They had been elevated through the ignorant superstitions of man unto a place of respect in the society and of reverent fear in the religion of the people. Jesus said He had not come for those who were righteous but for the unrighteous. He said He had not come to redeem they who have been found blameless before the Law but they who have been found wanting under the galling yoke of the demands of religion through theology and that they who were whole were in no need of the Great Physician. Thus the words of His ministry and the gospel He preached were diametrically opposed to the ways of man, the teachings of the learned and the passions of the flesh.

Jesus professed before all that He was the anointed of Yehovah who, as the seventh messenger of Yehovah, came forth with the eternal glad tidings of great joy. He ascribed all glory and honour unto the Father, who gave breath unto the people and the spirit which caused them to walk upon the earth. He came as a servant not to speak His own words or to do His own works. The word which He spoke was that which was given unto Him of the Father who had called Him in righteousness and holding His hand, kept Him, for the covenant of the people, for a light of the nations; “to open the blind eyes, bring out the prisoners from the prisons and them that sit in darkness out of the prison house” (Is. 42:7). This was the testimony of the Anointed One as He walked the earth and it remains the same as He is the same unto all His people.

The church at Ephesus were members in particular of the body of the Anointed which had been raised up in Him and made to sit with Him in the heavens. They were of the household of faith, the general assembly of the called out assembly of the house of the first-born. The instruction and guidance given unto them was that they no longer walked according to the prince of the power of the air for that time had ended. When the eyes of their illumination had been opened and they saw themselves naked before the Lord, they were shown of the Spirit that all their works of righteousness, the practices and beliefs of

the natural man, were completely filthy and repugnant before the Holy throne of God. They were taught of the Spirit in His communion with their Spirit that they were the sons of God being raised up in Him who was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rms. 1:4).

These then, being born of God and having the anointing of the Spirit in the Beloved, were also taught that their former ways of life were the ways unto destruction “and many there be that find it” These former ways, being identified as the old man wherein a person was adorned in the fig leaves of his own righteousness and deceived by the pride of his heart, were revealed as being akin to the ways of the people of the world; “who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” The Spirit of Yehovah calls unto His people to come out of the confusion of this world and not to be a partaker of the inabilities of the people of the world, whereby they are unclean (II Cor. 6:17). The Spirit within causes these chosen of God to walk in the light of the Lord for He has given them the Word as a lamp unto their feet and a light upon the path (Ps. 119:105). He is that word which instructs the pilgrim “This is the way, walk in it” (Is. 30:21) as the steps of the valiant are ordained by the Lord and He delights in his ways (Ps. 37:23)

“If so be that you have heard Him and have been taught by Him as the truth is in Jesus” (21)

It would be very easy to enter into a long litany of the teachings and instructions that have been received at the hands of the various groups that the Lord has brought His people out of. Many can recount the instruction, admonitions and exhortations of these well meaning instructors who had been sufficiently schooled in the art of deception and had been set forth with orders to propagate the theology of man. These sons of Adam who through the agitation of the senses have a testimony of experience have been given instruction which is soothing to the ears and sentient to the carnal mind. They are made to feel under the conviction of duty and driven on through the zeal of the natural heart to tell others of the truth.

The basic tenant of this way is the identification of the number of the beast which is the number of man (Rev. 13:18). This number is characterized by the need for a following, blasphemy of the name of Yehovah and the casting of doubt upon the truth. The teacher of the doctrines and promises of this way is the false accuser who is both destruction and the destroyer (Rev. 9:11). He appeals as he did in the garden to the natural needs and abilities of man as he casts aspersions against the holiness of God and questions the Word. He has exalted himself to the throne of God and thinks himself to be god yet he is the servant of God. Yehovah has created him evil and the pride of his beauty has

deceived him. He is an inveterate foe to those who have the hope of glory but he is led about with hooks in his jaws. He cannot exceed the limits that the Sovereign Ruler has placed upon him as he performs all that has been assigned unto him; “casting all your cares upon Him for He cares for you, be sober, be vigilant, for your adversary the devil, as a roaring lion, walks about seeking whom he may devour” (I Pt. 5:7)

Wisdom teaches her children to identify this number through their own experience as they are shown that in their flesh dwells no good thing. She shows them the uncleanness of the body of this death and the abomination of the ways of man before God; “now therefore hearken unto me my children for blessed are they that keep my ways” (Pro. 8:32). They who are the children of wisdom, being “in the beginning of His way, before His work of old, set up from everlasting, from the beginning, or ever the earth was” are of the eternal seed born of God. These are the children of the covenant of God, not like the covenant made in the wilderness which covenant they broke, but according to a new covenant. These being taught of the Spirit are hated of the dragon, the beast and all men for they have the testimony of the Anointed Salvation of Yehovah and they keep His commandment. They live by the faith of God and walking in the light of His glory they have no need to teach or to be taught every man his neighbour saying “know Yehovah, for they shall all know Me, from the least of them unto the greatest of them, said Yehovah, for I will forgive their iniquity and I will remember their sin no more” (Jer. 31:34)

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rms. 6:6).

The work society of the theology of Adam demands that the religious actions of man be repeated daily to insure compliance through an outward demonstration to the demands of the way. Daily devotionals, pious prayers and dutiful labours are the practices and policies of the religion of man. The disciples of this way find great comfort labouring under the burdens of expectations and hollow promises as they strive for the mastery and the illusive prize that shall be awarded them. This is the way of man. It is the labour and delusion which God has assigned unto EVERY son of Adam that they might be humbled and exercised therein (Ecc. 3:10). These labours and the willingness to follow passionately after and excel therein is the delusion of the desperately wicked heart and the carnal mind; who can know it?

The labours of man are intoxicating and pleasing to his nature. The sleep of the labouring man is sweet and the rewards of the plaudits of his fellow labourers are greatly desired. The workers strive to leave their mark upon the shores of time and to make an

impact in lives of the fellow man yet they are completely ignorant of the Sovereign hand which leads them in their walk through this life insuring compliance to His will.

This is the way of the first Adam wherein everything he does is in attempt to prove himself unto God. Adam did not have to say a word unto God after his eyes were opened and he saw he was naked, for he stood before God adorned in the work of his hands. This demonstration of his guilt was only exacerbated by the words of his mouth before God. He was fashioned after this manner and he and all his seed lives their lives accordingly.

God has redeemed His people from the demands of the ministration of condemnation as He has fulfilled every jot and tittle in righteousness. He has delivered His people from the ways of the nations which is according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience. This is the way of darkness for the world is full of darkness. Men love the darkness for their deeds are dark and the prince of the power of the air, being the god of this world, is that cherub which covers and “darkens words without knowledge” (Job 38:2).

God has nailed this handwriting of ordinances, which represents the futility of the labours of the hands and the corrupt nature of the thoughts and intentions of man, upon His cross. These were against us and contrary to us for by the deeds of the law no flesh is just before God. Neither could the blood of bulls and goats cleanse a man from his sin or cleanse the conscience of sin. The Anointed Salvation of Yehovah took this out of the way (Col. 2:14) as the old man was crucified with Him upon the tree. Thus He has redeemed His people from the house of the strong man, delivering them from the bondage of the inabilities in Adam and abolishing the types and foreshadows of the earthly pattern. As He died upon the cross so the old man and thus the body is dead because of sin, that the body of this death might be destroyed.

All who have learned the Anointing have heard Him. They have not heard of Him nor have they been told the story of Jesus but rather they, being His sheep, have heard His voice and follow after Him. They that were dead in Him have heard His voice and now live (Ezek. 37) and in the fullness of time the Father reveals Himself in them in a still small voice. The Apostle, after the Father had revealed Himself, immediately did not confer with flesh and blood because flesh and blood have no idea what happened to him neither could any direction or comfort be afforded. His sheep hear His voice and are taught of the Spirit to know Him. They have no need of any other to teach them how to walk in the statutes of Yehovah for the Spirit of the Most High dwells within each of them, causing them to walk and keep His commandment (Ezek. 36:27). These know the truth for the truth is in the Salvation of Yehovah.

“That you put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts and be renewed in the spirit of your mind” (4:22)

The casting off of the old man is commensurate to the growing in the grace and knowledge of His will. As the light of His countenance shines brighter and brighter in the new heart of His people it illuminates the corruption of the earthen tabernacle. The beauty of His Holiness magnifies the wretchedness of the flesh and the power of His glory serves to show the impotence of man. If there is no light, then there is no acknowledgement of the evidence of being a partaker of the new covenant for as the Spirit bears witness that this is a child of grace so also “shall you remember your own evil ways and your doings that were not good and shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:31).

The measure of the gift of God is given by His grace to each member of the body. This measurement of grace is the exact amount and intensity for the revelation that is needful in this point of the maturation of the seed/children unto the measure of the stature of the fullness of the Anointing. Unto the babes in the Anointing it is the milk of the Word but unto the full grown it is the meat of the breath and length and height and depth of the love of the Anointing and the fullness of God.

This is not a labour that is performed by the arm of the flesh for the denial of the will is according to the deceitfulness of the heart. Nor is it the product of instruction in righteousness which the sons of Adam know nothing about for no child of the dust can control himself let alone teach another how to do so. The casting off of the old man is the rising up of the bride by the commandment of her Husband. He calls unto her unto whom it has been granted that she should be arrayed in fine linen, clean and white, commanding her to “Awake, awake, put on your strength O Zion put on your beautiful garments O Jerusalem (the coming forth of peace) for henceforth there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise and sit down, O Jerusalem: loose yourself from the bands of your neck O captive daughter of Zion” (Is. 52:1).

The Salvation of Yehovah was adorned in filthy garments as He became the sin of His people. It was commanded that these garments be removed and a change of raiment be given unto Him with a fair mitre upon His head (Zech.4:4). Since He is the head of the body, as the head is adorned so is the body. Since the head is anointed so are all members of the body united in the same and as the head is the fullness of the Godhead so the fullness of the Godhead dwells in the body; “for as the body is one and has many members and all the members of that one body, being many are one body, so also the Anointing” (I Cor. 12:12). Since therefore the body is clothed upon with the anointing so

also does the body cast off the old man as they are blessed to abandon the concerns for this world having their affections set on things from above. This is the blessing of the same Spirit and not by the will of man or the arm of the flesh.

“And that you put on the new man which after God is created in righteousness and true holiness” (24)

The daily rituals of the law demanded that the same things be performed in the same manner of each day, each subsequent to the other; but you have not learned the anointing that way. The new man is not a change of clothing that can be obtained from the clothes closet or forgotten in the daily ensemble. Nor is it an optional accessory to the attire of the day. When the Anointed Salvation of Yehovah was revealed as adorned in the breast plate of righteousness having an helmet of salvation upon His head and as he put on the garments of vengeance for clothing and was clad with zeal as a cloak (Is. 59:17) His people were also clothed. Every child of grace has been ‘swallowed in the clothing’ of the garment without seams which is the priestly garment of the kings and priest of God. This is the righteousness of the holy ones, which is the imputed righteousness of the Anointing.

The Anointing is learned by being taught of the Spirit, from faith unto faith. Those taught of the Spirit are clothed upon with the new man, which is the inner man who delights after the law of God. This is the image of the second Adam who was faithful in all things and in the fullness of time, when this habitation is over, those who have been predestinated to be conformed to the image of the Son shall see Him as He is and they shall be like Him. This is the hope of glory and the anchor for the soul of the children of Zion as they walk through the wilderness of this world.

The task masters will crack their whips and cry out admonitions and exhortations to put off that old man. These seek to activate the natural mind unto natural reformation and social change. Nothing but death shall remove the cares of this world from the mind of man, noting but the departure from the body of this death shall indicate the end of sin and nothing but the Spirit of God can teach this to the prisoners of hope.

“Beware lest any man spoil you through philosophy and vain deceit after the traditions of men after the rudiments of the world and not after the Anointing; for in Him dwells the fullness of the Godhead bodily and you are complete in Him which is the head of all principality and power” (Col. 2:8f).

Your servant in Christ,
(Elder) Chet Dirkes
September 18, 2016

# Ephesians 5:1

> "Be therefore followers of God, as dear children, and walk in love as Christ also has loved us…"

The Apostle was not instructing the assembly at Ephesus to all get in a Congo line and follow one another around the room. He was not exhorting them to walk after the manner of Adam, one physical step before another, and he was not giving anyone the permission to oversee how another is walking. Exhortations like these are inherent to the theology of Adam for their foundation is carnal and the platitudes of their manifestations are temporal.

Today the word 'christian' has taken on various meanings and has been improperly assigned to just about everything imaginable unto man. There is 'christian' music, 'christain' entertainment, 'christian' fashions and 'christian' business alliances all to give the false impression of holiness and true worship. The name of Jesus appears on clothing, advertisements and solicitations in attempt to appeal to the self-professed righteous consumer and some even ask the question like, "What would Jesus do?" This is the way of this world and the manner of man. Everything is made into merchandise to the intent of profit and gain as the religion of man lives deliciously upon the commerce of the land. All who have been taught of the Spirit have not so learned the Anointing.

A very common adage of man is that 'the apple does not fall far from the tree'. This is made as a reference to the antic behavior of a child that was formerly seen in the manners of the parents. Behavioral patterns cannot be contrary to the nature of the natural parents and family resemblances may be seen in physical characteristics, vocal patterns and psychological development. Every son of Adam acts according to that which was given to father Adam in the beginning and none can overturn or augment this behavior above the natural plain. This axiom of nature cannot be altered in the seed of Adam born of a woman even though the religion of man attempts and boasts of this accomplishment.

Wisdom calls unto her children and instructs them in the manner of truth. She does not take that which is finite and attempt to refine it in preparation for the eternal abode nor does she infer that the limited mind of man is capable of comprehending the wonders of

Holiness. Paul has built this lesson, line upon line and precept upon precept as he has shown the called-out assembly that they are all one in the Beloved. They indeed are members in particular, each having place, purpose and performance in the body but still, the body, being many members are all members of the same body. There is no division within the body as all is joined unto the head which is anointed. The head is the fullness of the Godhead which is all inclusive and the singular cohesive nature of the Godhead causes each member to function as one in the performance of His perfect will.

Because the election according to grace is joined, as bone of My bone and flesh of My flesh, unto the Head, they are all after the nature of the Head. The first Adam was natural and every one of His children has born the image of the natural. The second Adam is spiritual and all whom He foreknew, being hewn as precious living stones from that Great Anointed Rock, He predestinated to be conformed to the image of the Son. Therefore in the adoption, to wit the redemption of the body, the sons of God shall be manifested for they shall each see Him as He is, being made like the Son.

Because there is one body and one Spirit, then all the members of that body are taught of the same Spirit who leads them each in all truth. Being all taught of God, who is truth, these all speak the truth in love as they grow in the grace and knowledge of His will. Though they have been made subject to the vanity of the flesh, yet they have not been born of the will of the flesh nor the will of man. They walk not according to might nor by strength but by the Spirit of the Most High. The evidence of the indwelling Spirit is the faith within whereby they live and walk yet this faith cannot be proven (or dis-proven) by the cognitive abilities of man. These all see the vileness of their ways as the Spirit opens their eyes to the truth and seeing the wickedness of the Adamic nature they despise themselves in Adam.

The Spirit, causing them to keep the commandment and walk in the statutes and judgments of Yehovah, causes them to cast aside those former things of confident and assurance (being consumed in the Refiner’s Fire) because they have been clothed upon in the righteousness of the Head. These former conversations or ways of life are manifested in the daily activities of the natural man through the lusts of the eyes, the desires of the flesh and the pride of his heart. He lies because Adam does not like the truth; that is why when his eyes were opened in the garden he hid himself from God. When God asked him where he was and who told him he was naked, Adam lied and avoiding the question he blamed God for what had happened. Adam took that which was not his to take (the fruit of the tree) and thus his children steal what is not theirs to have. He attempted to obtain that which was not given to him as he desired to be like God, knowing good and evil, and sin entered into the world and death by sin. From by this

one act by this one man came envy, strife, wars, anger, contentions malice and bitterness "and so death passed upon all men for all have sinned" (Rms. 5:12).

"And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption" (4:30)

To the Spirit born from above, these actions are the outward expression of the corruption, ignorance and abomination of the earthen vessel and his natural habitation.; this is the contradiction of sin. They openly show that this is a barren wilderness wherein there is no water and no bread for it is completely devoid of hearing the Word of God (Amos 8:11). There is no truth for all men are liars and the natural man loves the darkness for his deeds are evil (John 3:19). The arrogant ignorance of the flesh continually strives to present the labours of his hands, which demonstrate the intention of his heart, before the throne of God, just as Adam paraded about in his apron of fig leaves. He has been deceived to expect that the One who is of purer eyes than to behold iniquity, shall 'wink' at his corruption and give him a pass into the eternal abode. Thus as the carnal is constantly labouring in the fields of the world by the power of the arm of the flesh and being drawn away after the desires of the flesh attempting he continues to put on display to his own righteousness. This is the way of man; his religion, his theology and conversation is saturated in the repulsive stench of the filthy, blood soaked rags of works which he instinctively returns to like a dog to his vomit.

The Spirit within is grieved at this conduct and attitude and, knowing that this subjugation according to the perfect will of God is unto hope, yet He groans within earnestly waiting the deliverance (Rms. 8:22). Because there is one Spirit, which is the Holy Spirit of God, this Spirit bears witness with the Spirit within the children born of God, that they are the sons of God. This is the same Spirit which is the Comforter given unto the children of the kingdom to teach them all things which pertain to life and Godliness. He makes them see the contradiction of sin against His perfect holiness and makes them understand that in Adam they cannot control the body of this death. They discover that the good that they would do they find not the ability to do and the evil that they would refrain from they earnestly run after with natural delight. It is only through the Spirit that the deeds of the flesh are mortified (Rms. 8:13). This same Spirit teaches them, from faith to faith, "knowing that Christ being raised from the dead dies no more, for death has no more dominion over Him. For in that He died, he died unto sin once but in that He lives He lives unto God. Likewise, reckon yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Sin does not reign in the mortal body that you should obey the desires thereof; neither stand beside your members, being busy about unrighteousness unto sin, but stand beside yourselves unto God as those that

are alive from the dead and your members being busy about the righteousness of God; for sin has no rule over you for you are not under the law not under grace" (Rms. 6:9ff).

"Take away the filthy garments from Him and unto Him He said, I have caused your iniquity to pass from You and I will clothe You with a change of raiment" (Zech. 4:4)

The Salvation of Yehovah became the sin of His people that He might endure the wrath of God against Himself for His Beloved. She has neither spot nor blemish in Her for she is of the incorruptible seed, yet she would have been tainted and polluted had she come in contact with a dead body (Hag. 2:13). He fulfilled the Law in all righteousness and, before Adam was created, shed His precious blood for the remission of the inability of Adam, thus afore preparing the vessel unto glory. Therefore when the perfect sacrifice for sin stood as the Lamb slain from the foundation of the world, the Father, being well pleased, declared Him to be the Son of God by the resurrection form the dead and, removing the filthy garments, clothed Him in the beautiful garments of salvation; "who has saved us and called with an Holy calling, not according to our works but according to his own purpose and grace which was given to us in the Anointed Salvation of Yehovah before the world began, but is now made manifest by the appearing of our Savior, Jesus Christ, who has abolished death and has brought life and immortality to light through the gospel" (II Tim. 1:9).

He clothed Himself with His glory and gained the victory over sin and death. He provided Himself the sacrifice and was wounded for the transgression of His people. He is faithful above all the house as the builder of the house and when the Father saw the travail of His soul, He was well pleased. At the same time His vesture was soaked in the blood of vengeance as He tread the winepress alone "and of the people there was none with Me: for I tread them in Mine anger and trampled them in Mine fury and their blood shall be sprinkled upon My garments and I will stain all My raiment, for the day of vengeance is in My heart and the year of My redeemed is come" (Is. 63:3). Since He came forth having His seed with Him and His labour before Him in the demonstration of His eternal love for His Beloved; and since there is nothing that can ever separate Her from His love; and since His desire is upon Her and all that He does is for Her, so must She have been one in Him in His trials and temptations, being crucified in Him, buried with Him and risen again in the first resurrection. Since the filthy garments of the inability of His people in Adam have been removed from Him who became their sin and He has been clothed upon in righteousness, so must She now be arrayed the same. As he is the Anointed so She has put on the Anointing which, after God is created in righteousness and true holiness. She speaks the truth in love unto the fellow inhabitants of the pasture of Yehovah, wherein dwell His sheep. She performs the good works She

has been created in the Anointing unto as She is zealous unto good works. She is kind, tenderhearted and forgiving of the ‘neighbours’ of the fold because God has forgiven Her for the sake of the Anointing and His finished work. Therefore She has put on the new man which is the second Adam who; “having abolished the enmity, the law of commandments in ordinances, for to make in Himself of twain one new man, making peace” (Eph. 2:15).

“Therefore you are followers of God as dear children”

Paul has not cast aside all that the Spirit has taught and replaced it with an exhortation for the flesh to stand up and get in line to follow after God. He said that because God has done everything for His children (for we are His handiwork, created in the Anointed Salvation of Yehovah unto good works), as you have been born from above so you will ‘mimic’ God as His dear children. Anyone born of God cannot deny the Father anymore than a natural son may separate himself naturally from his natural parent. That which is born of the flesh carries the identifying code of the flesh and particularly the genetic code of the parent seed and so it is of those who are born from above. And if the Spirit of God bears witness with the Spirit of God dwelling in His people that they are the sons of God, they shall mimic or imitate the Father in the spiritual man.

Those who have the eternal seed have been sealed of the Father by His messenger (Rev. 7). They have the Father’s name in their forehead, their names are written in the book of life of the Lamb, He has engraved their name’s on the palm of the hand and the blood identifies them as being the possession and property of the King of Kings. Neither Adam nor any of his seed can approach unto the perfect holiness of God neither can the thoughts and intentions of his heart nor the deeds of his hands snatch His Beloved from His arms. As the nature and characteristics of Adam dictate his antic disposition and preponderance of corruption so the nature and characteristics of the Father dictate the conversation and desires of His children. As Adam is drawn away after the cares and needs of the habitation of this world so the children of the Israel of our God have their affection set on things from above. They are fed by every word which proceeds from the Father’s mouth and rivers of living water flow from in their midst. And as the natural seed mimics the ways and means of Adam unto death, even over them that had not sinned after the similitude of Adam’s transgression, so much more the incorruptible seed mimics the ways of God; “That which is born of the flesh is flesh and that which is born of the Spirit is Spirit” (John 3:6).

“…and you walk in love as Christ also loved us and has given Himself for us an offering and a sacrifice to God for a sweet smelling savour”

There are two smokes which ascend before the throne of God. The first is the smoke of the great furnace, which is the manifestation of the judgment of God against all wickedness of man (Rev. 9:2). This is the smoke of the torment of the wicked, who have been sealed with the mark of the beast (which is the mark of man), and which ascends up for ever and ever; they have no rest day or night, who worship the beast and his image and whosoever receives the mark of his name (Rev. 14:11). This smoke presents the savour of death in them that perish and for all the fury of God poured out upon them; "neither do they repent of their murders, nor their sorceresses, nor their fornication, nor their thefts" (Rev. 9:21).

The other smoke is the smoke of the incense of the golden censor in the hand of the Messenger of God, "that He should offer with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3). This is the sweet smell of the perfect sacrifice for sin whereby His children have peace with God. It is the odours of the ointment of the Anointing in perfect righteousness, which is the fine linen that the Bride has been granted to be arrayed in, as the Spirit, make intercession for His children for they do not know how to pray. It is the savour of eternal life by He who is the Way, the Truth and the Life of His people before the habitation of Him who alone inhabits eternity. This smoke is the sweet smelling aroma of the finished work; therefore it is the testimony of Jesus Christ.

"And he made the holy anointing oil and the pure incense of sweet spices according to the work of the apothecary and he made the altar of burnt offering of shittim wood" (Ex. 37:29f)

Aaron was commanded to pound the exact amount of the prescribed sweet spices and precisely mix them together that they may give off the proper odours as the various sacrifices were burnt upon the altar. No substitutions were allowed in procedure or ingredients. No one was permitted to make a counterfeit compound and it was not permitted to be applied to the flesh of man. The mixture was to be burned upon the altar of shittim wood (scourging) as the pattern of heavenly things. The fulfillment of that pattern was that the perfect sacrifice for sin shed the exact amount of blood necessary to cleanse all His people from all unrighteousness; "by this therefore shall the iniquity of Jacob be purged and this all the fruit to take away his sin" (Is. 27:9). There could be no substitutes for the perfection of the blood of the Anointed Salvation of Yehovah. There can be no surplus of blood or sin for a "false balances is abomination to Yehovah but a just weight His delight" (Pro. 11:1).

The pattern of the type was the work of the 'perfumer' (apothecary) who must be meticulous in his measurements and skilled in his preparation lest a product is created

which is less than the preferred aroma. The commandment of God unto Aaron was that he learn about, oversee and inspect the procedure of collecting, arranging and preparing of the incense and that all be built in strict compliance with the plans of the pattern God showed him. God put it in the hearts of the men of Israel whom he chose to do the work to be willing, knowledgeable and able to gather, arrange and complete the labours He had assigned them and when the tasks were properly completed, God showed forth His approval by descending upon the Tabernacle in the cloud of fire.

How much better that the type is the reality of the person of the fullness of the Godhead manifesting that which was finished before time began? He became obedient unto death, even the death on the cross, that all things written of Him in the Law, and the prophets and the Psalms might be fulfilled. Therefore He grew up before Him as a tender plant and, as a root out of dry ground, He has no form or comeliness; when we see Him no beauty that we should desire Him. He is despised and rejected of men, a man of sorrow and acquainted with grief; and we hid as it were faces from Him. He was despised and we calculated nothing of Him. Surely He has born our griefs and carried our sorrows, yet we accounted Him stricken of God and afflicted. But He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Him and with His stripes we are healed (Is. 53:2ff).

There remains therefore no more sacrifice for sin. He has ascended before the Father to declare His generation. He came to seek and to deliver all that were lost and He lost none that the Father gave Him. They were quickened together in Him and are seated with Him in the heavens, declared to be the generation of the Anointed Salvation of Yehovah. The Father has assigned unto them a time of habitation in the vanity of this world when they should be partakers of flesh and blood and though for a time they are in darkness yet when it pleased the father He revealed Himself in them. He has put His Spirit in them and has taught them all things.

As the children grow unto the perfect man, which is the stature of the fullness of the Anointing, they walk in the light of Yehovah, keeping His commandment. They love Yehovah God with all their heart, mind and soul and they love the fellow companions of the pasture as He loves them. This is perfect love that casts away all fear for it strives for the good of the body preferring the other members above itself.

The theology of man teaches that this love can be planted, cultivated, abused and discarded. If it can be any of these things than it is not the eternal unchangeable love of the fullness of God for His Beloved Bride. As the tools of man polluted the stones of the altar so the intuition and speculations of man show his corruption;

“But as touching brotherly love you have no need that I write unto you for you yourselves are taught of God to love one another” (I Thes. 4:9).

Only that eternal seed, born of the Spirit can imitate the Father; the flesh is not equipped for the job. Therefore Paul is not giving forth some carnal exhortation for natural observation. The children imitate the Father as the Son imitates the Father; they love Him who has loved them and gave Himself for them. They also imitate the Head as they love one another; “By this shall all men know that you are My disciples, that you have love one to another” (John 13:35).

Your servant in Christ,
(Elder) Chet Dirkes
September 25, 2016

## Ephesians 5:8

> “For you were sometimes darkness but now light in the Lord; walk as children of light.”

Every child of Adam is of this earth. His abilities and his ways are shaped after the confines of this existence being expressly limited by the Creator. The inherent conscience ability to discern good and evil was facilitated by the actions of Adam in the garden. Yet when he knew God having his eyes opened and knowing good and evil his mind was saturated with the cares and concerns of self-righteousness and the preservation of his life. He gave no thought to the truth and there was no humility in him as he attempted to hide himself from God, protect himself by the works of his hands and abandon the woman God gave him. It is no small matter that when the eyes of man were opened to know good and evil he demonstrated the natural propensity to darkness rather

than light. The nature given unto him sought out the darkness because his deeds were evil as his feeble intellect concluded that he could hide the matter from God; this condition continues; “Yet they say, Yehovah shall not see, neither shall the God of Jacob regard. Understand you brutish among the people and fools, when will you be wise? He that planted the ear, shall He not hear? And He that formed the eye, shall he not see? He that chastens the nations, shall He not correct he that teaches man knowledge? Yehovah knows the thoughts of man that they are vanity” (Ps. 94:7ff).

That which is of the natural seed cannot deviate from the natural characteristics and instincts of Adam. A man cannot come forth from the womb and fly like the bird or assume a habitation beneath the waves like the fish for this is contrary to his nature. Nor does he come forth having faith to move the mountain, displace the tree into the sea or believe in Yehovah God. Every son of the dust comes forth from the womb dead in trespasses and sin, speaking lies and seeking his own way and even though the little ones are so very cute and lovely yet they birth begins the inescapable journey to that one event which happens to us all (Ecc. 9:2).

But in the fullness of time, when it is pleasing to the Father according as He has afore ordained, He causes certain earthen vessels, whom He has afore prepared unto this glory, to be awakened to their true. During an appointed time, these blindly trod upon an obscure path in ignorance, following after the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience; among whom they had their conversation in times past fulfilling the lusts of the flesh and the desires of the flesh and the mind; and were by nature the children of wrath, even as others. “But when it pleased the Father, who separated me from my mother’s womb and called by grace”, He calls unto His people, being in the confines of the tabernacles of this dwelling. These having ears to hear, they hear His voice and follow Him. Like the man who was born blind, He opens their eyes to the truth in the Anointing and they testify; “one thing I know, that, whereas I was blind, now I see” (John 9:25).

This man was born and lived all his life in the darkness. He was completely at the mercy of others as he survived by the hand of God to come to this point where Messiah delivered him from the darkness. Yet when the eyes were opened, the benevolence of others vanished and their mercy turned into judgment. Was not this man better off naturally when he was blind? A wonderful miracle happened in the midst of the people who prized themselves as being the children of Yehovah by the hand of the Anointed One whom they professed to be looking for. Was there a great revival at this testimony to the presence of Immanuel? Was there the renting of garments, the casting of ashes and

the adorning of sack cloth in demonstration of a contrite heart before the righteousness of God? No! Quite the contrary.

The people rose up in condemnation of the man who had been given his sight, his parents abandoned him and the religious establishment branded him a sinner casting him out of their esoteric assembly and venerated observances. In addition the people sought after Jesus accusing Him of breaking the very Law He came to fulfill by healing this man on the Sabbath. Moreover the man now saw the insolence of office, the oppression of superstition and the spurn of hatred from his fellow man made manifest in the presence of the demonstration of the power of God. He who was in darkness had been translated into the light only to see the corruption, injustice and vanity of the sons of Adam.

“And passing by He saw a man which was blind from birth” (John 9:1)

Was this a chance meeting between this unfortunate individual and the Messiah? Had Jesus backed Himself into such a corner wherein He was about to be stoned by the people for invoking the name of Yehovah that He quickly took the first available means of escape and just happened to run into this man? Or was this ordained of old “that the works of God should be manifest in him” (the blind man)?

Jesus had so incited the passion of the religious mob that they strove to kill Him yet He passed through their midst for they had no power over Him. Passing through them was the route ordained by Him of old that took Him to the intersection of paths. Here a man who had been blind for over thirty years was positioned by the determinate counsel and foreknowledge of God to meet the fullness of the Godhead in bodily form. Jesus came to him, unannounced; no one told the man that Jesus was there, no one invited the man to seek Jesus while he may be found and no one brought this man to the feet of the Savior. Messiah walked directly to this man, spat upon the ground before him, took the mixture of spit and the dust of the earth and anointed his dead eyes. He then, still without any word uttered by this passive recipient of His grace, commanded him to go and wash in the pool of Siloam. The man did not ask or deserve anything from Jesus and being blind from birth, he had no portion in Israel of memorial in the promises of the ‘so called’ chosen people of God. To the people around him, with whom he had grown to maturity in his infirmity, the hand of the judgment of God was upon him even as the disciples asked, “Master, who did sin, this man or his parents, that he was born blind?” Yet as a child of grace in a corrupt earthen vessel, the Anointed Salvation of Yehovah came to him and, commanding him, made him willing in the day of His power to go and be obedient; therefore “he went his way therefore and washed and came seeing” (9:7).

But he was blind. How did he find his way to the pool called Siloam? Did someone show him the way? Were the road signs written in the 'Braille' language to help those with disabilities? How long did it take him to find this place and what a sight for all to see, a blind man wearing a pair of mud glasses groping his way along the streets of the city, determined as if he was on a mission. And what became of the crowd that was intent on stoning this Jesus who, after blaspheming the name of Yehovah, had just up and walked out of the Temple and no man laid a hand upon Him? Where had they disappeared to?

Had an evangelical work-monger handed the blind man a booklet to read to bring him unto the Christ? Did someone entice him with a few choruses from the fabricated four spiritual laws to convince him that he needed to be obedient in order to receive his sight? Did someone lead him to the water and help him wash in this demonstration of faith and obedience? And how unsanitary is the whole idea of making a clay patch out of saliva and putting it onto the eye sockets of a blind man, especially when the law gives reference to spitting in the face as a manifestation of disdain and rejection (see Num. 12:14 & Deut. 25:9). Nothing is recorded of any of these observations save the fact that Messiah came to him who was in need, this man heard the voice of the Master, which caused him to be obedient, and he, keeping the commandment, received his sight.

"Verily, verily, I say unto you, He that hears My word and believes on Him that sent Me has everlasting life and shall not come into condemnations but is passed from death unto life" (John 5:24)

This man stands as the manifestation of the work of the Anointed One who came to open the blind eyes of His people in need. Jesus did not come to set comparative reasoning before the religious people of the time and He made no invitation for them to come and try His ways. He came to seek and to deliver that which was lost. He came to deliver His people out of darkness by opening their eyes to the truth and to save His people from their inability in Adam. Many people heard the words that came forth out of His mouth but they were of no effect for those who heard and did not believe were condemned already (John 3:18). These had not the Spirit of God within for they had not been born of the eternal incorruptible seed; therefore they were none of His (Rms. 8:9).

His sheep, however, hear His voice and they follow Him. They do not become His sheep when they hear nor are they awarded with citizenship in the fold because they are obedient. Rather they hear because they have eternal life within being born from above. Even though the body is dead because of sin yet there is life in the seed which has been planted in the earthen vessel and in the appointed time this life is manifested. The blind man was rejected and despised of society because of his infirmities but because he was a

child of the King, the Prince of Peace came to him and delivered him from his inability. He gave this man the eyes to see through the interwoven means of the events and circumstances of his life being sanctified unto obedience. This obedience was because he was of the election according to grace who keep the commandments of God by the Spirit within; “And I will put My Spirit within you and cause you to walk in My statutes and you shall keep My commandments” (Ezek. 36:27).

No one can get eternal life. Either one has that which is eternal or they have not. If at any moment along the line of the time of this existence, one who does not have eternal life was able to get eternal life then that life would have a beginning in time and could not have been eternal. Nor could anyone who has eternal life loose it for it is the Life of the fullness of the Godhead who said that He did not change. If any aspect of His being was able to be changed in the slightest manner than He is a man and a liar.

And so the immutable life of God is in the incorruptible seed which is born of the Spirit having been planted in an earthen vessel afore prepared unto this glory by the shed blood of the Lamb of God from the beginning of the world. The man was born blind from the beginning but the seed within was alive and when Jesus caused him to go and wash, he came away seeing. This is the picture of what He does for each of His dead children who have been made partakers of flesh and blood, who, at the time appointed of the Father, have their eyes opened to see the truth. They already know the truth for they have been taught of God but they are made aware of the truth just as Adam and Eve knew they were naked when their eyes were opened in the garden. He heard the voice and followed in testimony of his sonship in Yehovah God.

“Jesus said unto them, If you were blind you should have no sin but now you say, We see; therefore your sin remains” (John 9:41).

When the eyes of the man born blind were opened, he saw the truth. He saw the hatred of his fellow man, the arrogance of religion and the fear of the natural man when confronted with a “marvelous thing”. He could not explain to others what had happened except to give testimony to the truth. For this he was condemned as a sinner and cast out. Jesus again came to him again without being asked and revealed Himself to him “and he said. Lord I believe; and he worshipped Him” (9:38). No man can worship God aright except he worship in Spirit and in truth and no man has either the Spirit or the truth unless he be a son of God. This man kept the commandment of God and had the testimony of the Anointing.

When the eyes are opened then the light reveals the truth. The Light of the World has come to make manifest the darkness of man. Man loves the darkness for his deeds are

evil and “every one that does evil hates the light, neither come to the light, lest his deeds should be reproved” (John 3:20). Those who have ears to hear the voice of the Son of God live and, have the light within them, which is the “Christ in you the hope of glory” (Col. 1:27) they follow Him. Thus the Anointed Salvation of Yehovah said; “I am the light of the world. He that follows Me shall not walk in darkness but shall have the light of life” (8:12).

This light is the Word which is alive and full of power, being the Lord God Omnipotent who lives and reigns eternal. He became flesh and dwelt among the nation of Israel manifesting the glory of God in the work which He completed. They being natural rejected Him but He tabernacles in His people (the Israel of our God) and they walk in the light of Yehovah. He is the salvation of His people, which God had prepared before all His nations, “a light to enlighten the nations and the glory of Your people Israel” (Lk. 2:32). He is a “lamp unto my feet and a light unto my path” (Ps. 119:105) and because He has promised and cannot repent (for God is not a man that He should lie nor the son of man that he should repent – Num. 23:19) therefore He is never separate from His people. Thus as His people walk in the barren wilderness of this world during the time of their habitation, the light illuminates the valley of the shadow of death and they fear no evil.

The house of Jacob, the child of promise, are given to see the vanity of this existence for all the world is full of labour and “what profit has he that laboured for the wind” (Ecc. 5:16). The labours which God has assigned unto the children of the dust are unfulfilling yet they sustain the temporal flesh on its journey to the grave; this is a sore vanity and the grasping for the wind (vexation of the soul – 1:14). These children walking in the light of Yehovah see the vanity which they have been made subject to, not willingly, but by reason of Him who has subjected in hope; “for we are saved by hope” (Rms. 8:24).

The children of light also are given to see the corruption of Adam and the uncleanness of his ways. They see the hypocrisy of the religion of man, the old man in which they walked in darkness attempting to portray righteousness through the wickedness of their ways. Here they find filth and disease in the dung of that which they called holy. The light of His glory shines brighter and brighter as they grow in the grace and knowledge of His will, causing them to remember their former ways. They understand with all wisdom and spiritual understanding the ways of Adam and their own evil ways. The Spirit compares spiritual things with spiritual things showing each pilgrim the pollution of his own doings that are not good, wherein he adorned himself in his own fig leaves, which causes him to cry out, “Be merciful to me a sinner”.

These strangers and sojourners in a foreign land also begin to see by the light of the Lamb the wretchedness of Adam in every thought, word and deed. They know that all men are liars for the Spirit convinces them of their inability in Adam to know, embrace and speak the truth. They are shown by experience that in their flesh dwells no good thing, thus they hate themselves in their own sight for their rebellion against God and the guilt which is ever before them in Adam. This is the beginning of strife and sorrow for they find that though they would do good yet evil is present and the evil which they abhor, that they cannot refrain from doing.

“But all things that are reproved are made manifest by the light for whatsoever makes manifest is light” (Eph. 5:13)

Adam has a great propensity for morality and civility which are malicious cloaks to hide envy, hatred and contention. These rudiments of the world indeed have a shew of wisdom in will worship and humility, neglecting of the body and not in any honour to the satisfying of the flesh but not unto Godliness. Thus every son of Adam participates in the rituals of this existence being foolish, disobedient, deceived, living in malice and envy, hatefully hating one another (Tit.3:3) and parading about in this years latest collection of the ‘fig leaf’ line of clothing. The pride of the heart has blinded the natural man from the truth, the arrogance of Edom entices him to work harder at his festering edifice built upon the sand of this world and the aroma of death has him addicted to works of righteousness which he has done to prove his worth before God. This was the first Adam and every child of hope has born the image of the first in the earthen vessel.

The revelation of the Light within convicts and refutes (reproves) the carnal arguments of the mind. It dispenses with the feeble logic and corrupt understanding of Adam and reveals Wisdom who has “built her house, she has hewn out seven pillars; she has killed her beasts she has mingled her wine and she has also furnished her table (Pro. 9:1). She is in the beginning as one brought up with Yehovah and her children are with her for she is the coming forth of Peace, Jerusalem, the mother of the redeemed. She gives instruction to the wise, which is the respectful reverence of Yehovah and the knowledge of Holy understanding (10).

Wisdom is the understanding of the number, identification and characteristics of man, the limitations and futility of existence in this world and confidence and assurance in the perfect finished work of the Anointed Salvation of Yehovah. His people are taught these things, from faith to faith. The natural man cannot know wisdom neither can he find it out by searching, praying or working for these are the things of God.

“See then that you walk perfectly, not as fools, but as wise, redeeming the time because the days are evil” (Eph. 5:15)

Without the presence and revelation of the True Light, no one can understand and appreciate the deliverance which the Lamb has procured by His blood. The perfect sacrifice for sin became the sin of His people corporately and as that sin was cleansed, covered and removed, never to be called into account again, so His people were translated from the kingdom of the darkness of Adam into the kingdom of His dear Son (Col. 1:13). This work was finished before the foundation of the world and manifested in time. Thus His people are perfect and complete in Him. There is nothing that they can think, do or say that can separate them from the eternal love of the Father nor is there anything which can enhance His love or ingratiate them unto Him. His love is as “a sea of glass like unto crystal” perfectly pure as His Light is the same (Rev. 4:6).

The nations of them which are delivered (the Israel of our God) walk in the light of the glory of God and His Lamb because they have been redeemed unto Him a nation of kings and priests of God. The dwelling and walking in the light is neither optional nor conditional for there is no shadow of turning in Him. They that walk in the light keep His commandments because of the finished work of the Elect Servant. They cannot fall short of the glory of God because His seed remains in them (I John 3:9) and although the natural man is constantly attempting to deceive with vain words from a deceitful and desperately wicked heart, yet the promise of the Shepherd is; “and a stranger will they not follow but will flee from him, for they do not know the voice of strangers” (John 10:5).

The natural man loves his habitation in the barren wilderness of terra firma. He strives to improve both through innovations, technology and philosophy yet all these perish with the using. He labours for that which cannot satisfy, he eats to live but he is born to die. There is one event that happens to all as the outward man perishes and the gathering of time grows closer to the conclusion. And man has no more control over this than he did in his own natural birth.

The prisoners of hope know that this world is not their home and they earnestly wait for the time when the tabernacle of this dwelling shall be put off. They have their affections set by the Spirit on the things which are from above and they long to return to their Father’s house. As time is being gathered together (redeeming the time) they see that “if in this life only we have hope in Christ, we are of all men most miserable” (I Cor. 15:19). Thus they have that earnest anticipation that if our earthly house of tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens because of the resurrection of the Anointed Salvation of Yehovah.

Your servant in Christ,
(Elder) Chet Dirkes
October 9, 2016

## Ephesians 5:14

> "Wherefore He said, Awake you that sleep and arise form the dead and Christ shall give you light."

When the light of the glory of Yehovah God is revealed, dwelling in the earthen vessel, old things are passed away and, behold, all things are new. This is not to infer that the former passions of the flesh and the cares of this world magically disappear nor is it intended to present a false hope that some day they will. Rather this newness of life is the awareness to the presence of the evil within the body of this death and the emptiness of the habitation of this dwelling. When the veil is lifted from the eyes of the children of hope, the light illuminates the truth about the flesh and the unfruitful works of darkness are reproved by the light. Only the light can convict the sensitive nature of the new heart of the reprehensible ways of Adam and the just wages which the righteous Judge of the perfect law demands. Thus when that light illuminates the shame of those things which are done in secret the children of hope loathe themselves and the abominations of the flesh.

Yet the children of the light do not wrestle against flesh and blood but against the law which is in their members. This law represents the ways of darkness of this world wherein Adam desired to be like God and the god of this world was cast out for the lifting up of his heart to be like the Most High. This high spiritual wickedness was manifested in the garden when Eve saw that the tree was to be desirous to make one wise for she was deceived to believe the word of the serpent; "For God knows that in the

day that you eat thereof, then your eyes will be opened and you shall be as gods, knowing good and evil" (Gen. 3:5). As it was in the first man, which is the natural, so it is in his seed from generation to generation; man desires to rise above his assigned station in life and transform himself from his diluted and lofty position in the cosmos unto the seat of God where he may rule and command. This is the thought and intent of the natural heart, the ruler of this world and the seat of power in the religion of man.

The light of the Lamb reveals what He has done for His Beloved and what she has been delivered from. He shows her that she has been made accepted in the Beloved by the finished work which He has done for her because He has loved her with an eternal love that cannot be changed. He reveals the brutish manners of the earthen vessel and the vain words of the theology of Adam which worships and glorifies the creature more than the Creator. Thus as the seed within sees the corruption of this flesh and the confusion of this world, they cry out unto the Father for deliverance from the narrowness of this gate in which they dwell.

The narrowness of this gate is comprehended through wisdom and spiritual understanding at the time appointed of the a Father when He calls unto His sleeping people to; "Awake, awake; put on your strength Zion; put on your beautiful garment, Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean" (Is. 52:1). These were always His people who for a moment in time walked according to the ways of the darkness of this world, yet, in the time of the manifestation, they hear His voice and live.

"Wherefore He saith…"

The voice of the shepherd is unto His flock. He does not delegate this word for expression or interpretation. He is the Messenger of Yehovah who preaches the eternal gospel to the nations of this world and unto them that have ears to hear it is the sound of His voice. These hear the voice throughout the time of their habitation calling unto them, instructing them and guiding them as they walk in the light of the Lord. This message is the trumpet of the Lord which awakens them out of their ignorance in Adam and brings them forth from the darkness. His voice reveals and teaches truth unto His children and speaks peaceably unto them. He reveals the work which He has done for His Beloved as He manifests His love and that still small voice directs them in the way that they should go.

The voice of another will not distract His sheep from their journey. Though He has given unto His people the word of reconciliation, to wit that He has reconciled the world unto Himself, yet no man has the power to awaken the slumbering child of hope. The final

trumpet of God was sounded by His Messenger to declare the mystery of the gospel (that the nations should be made partakers of the same promise) in the end of the world. Here in the fullness of time the work which was finished from before the foundation of the world was made manifest. Yehovah God delivered His people before man was created in the garden and called them with an holy calling, “not according to our works but according to His own purpose and grace which was given to us in the Anointed Salvation of Yehovah before the world began; but is now made manifest by the appearing of our Savior Jesus Christ who has abolished death and has brought life and immortality to light through the gospel” (II Tim. 1:9).

This is the same light which He gives to each of His little ones, every man in his order, when He calls unto them to awaken from their sleep and come forth out of their habitation of darkness. His Word reveals the light which causes them, each to hear the song of the redeemed wherein He has redeemed them unto their God and has made them Kings and priests before Him. His voice reveals, not through the corrupt communications of mortal tongue but rather from faith to faith, that He has overcome the world by the power of His will and all things are completely under His command. He shows the weakness of man and presence of this infirmity in every son of the dust which leads His children to the Rock of their salvation.

“Your dead men shall live together with My dead body shall they arise; awake and sing you that dwell in the dust, for your dew is as the dew of the herbs and the earth shall cast out the dead” (Is. 26:19).

The Lamb standing as He had been slain from the foundation of the world is a demonstration that the sacrifice was complete and accepted of the Father before man was even created. God required the shed blood before the manifestation of man’s corruption in the garden and before sin entered into the world that the salvation of Yehovah be not of mans doing but according to the grace of God. He ordained sin from the beginning and in complete and perfect control and command over it He brought forth the Lamb who, knowing no sin became the sin of His people before they contemplated or committed the act. He came into the world to make this work manifested in the fullness of time, having His seed with Him, for they are one in Him, and His work before Him. He made all flesh to see His deliverance as He openly disclosed the fact that His people were in Him when the Lamb was slain and raised up together with Him in the first resurrection.

And when according to the purpose of God, the seed is ordained to become partaker of flesh and blood, then, being planted in a prepared field, the seed awaits the voice form above to awake unto righteousness. The promise of God is that as He has heard the

voice of the Elect Servant and delivered Him when He prayed, not allowing Him to see corruption, so He has heard the voice of His Beloved when she is called forth in the light of life. He has ordained the time of habitation, the limitations thereof, the trials and temptations for the proving of the faith within and the time of awakening when He reveals Himself unto each of His children. Thus the time is coming and now is, when the dead in Christ hear the voice of the Son of God and they that hear shall live (John 5:25).

The corporate body heard the voice in the beginning when by the power of God, according to the Spirit of Holiness by the resurrection from the dead, the Lamb stood; before time began His dead men stood with Him being risen in Him. In the fullness of time this was made manifest as he made Himself of no reputation and became partaker of flesh and blood. He manifested that He endured every trial and being of like passion as unto His children, He endured the contradiction of sin against Himself that He might be sympathetic to the groaning of the children. Thus when He came forth from the grave in calibration of the victory, the graves were opened and the bodies of the Holy Ones came forth and walked in the Holy city, which is Jerusalem from above. His dead men arose in Him, after the three day journey into the wilderness, the three day hiatus in the heart of the earth and the three days of purification, when He was heard of the Father, for Salvation is of Yehovah.

At the time appointed of the Father, when it pleased Him to reveal Himself, He comes to each of His children. The seed is eternal yet it is made subject to a mortal habitation in Adam. Though the blood has been shed from the beginning and the inability of the flesh has been cleansed, covered and removed yet there is a time appointed for an ignorant habitation. This wandering in the darkness of this world is ordained of the Father necessary to the proper development of the seed within as it lies silent in the dust of the earth. Some of His children are awakened early in their journey and called forth as young people after the flesh (***Samuel***) while others may spend almost the entire time of their habitation in the darkness before He reveals Himself unto them (***thief on the cross***) but whatever the appointed time may be the axiom of the promise is that His sheep hear His voice and follow Him (John 10:27).

“see then that you walk circumspectly, not as fools, but as wise,” (Eph. 5:15)

When the voice is heard by they which have ears to hear, there is no waiting about to see if there may be an acceptance or rejection of this light. When Saul was met upon the road to Damascus, God did not send forth a missionary emissary to give a gospel invitation, He came directly to His servant. The path which had been prescribed for Saul brought him to the very place where the glory of Yehovah shone all around him and

caused him to cry out, “Who are you Lord?” (Acts. 9:5). Those with him saw the light but not having the ears to hear, they did not hear. The word of God was not for them.

Now after God introduced Himself to His chosen servant, immediately Saul did not seek out the advice or tutelage of man. He was taught of the Spirit in the same manner that every participant in the new covenant is taught from above. He was awakened from the darkness being a child of the King by the voice of God and, being called out of the sin and rebellion of the world, he arose in the Anointing to walk in newness of life. He was given to see the foolishness of his former ways and the arrogance of his boast declaring all things worthless and polluted (Phil. 3:8).

Saul was instructed in righteousness through the revelation of that which was reproved by the light given him of Yehovah God. He was also given to instruct the churches to be followers of him as he followed the Anointing. Did Saul walk sinless before all men? No. He was shown in the privacy of his own mind and heart that he was a wretched man in whom dwelt no good thing. He was given a messenger of the Wicked One to remind him of who he was in Adam and that he was carnal sold under sin. This thorn in the flesh was given unto him because of the natural propensities of man to exalt himself in his constant attempt to be like God and “lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

This messenger came not of his own accord but was sent of Yehovah God because of His love for this chosen vessel to show him the depths of the wretchedness and corruption of man. Saul thought he was alive once as he championed the cause of god and country but when the commandments came he died. The perfect light revealed the imperfections of man and, even though he did it ignorantly, Paul was given a constant reminder of the abomination of his ways.

He also was given to follow after the truth and to proclaim the glory of God with divers temptation, trials and much tribulation. He lived day by day upon that which God gave unto him knowing that whatsoever he needed, the hand of his God would provide. He walked the path set before him by the faith of the Son of God who loved him and gave Himself for him. Paul walked in the light of the Lord in the same manner as every child of grace has and ever will walk the same path and go their way by the footsteps of the flock. Saul was a sinner delivered by the shed blood of the Lamb and Paul walked in the glory of the Lamb by faith.

His words to the brethren of like precious faith were a warning to them of the foolishness of the world. This was in confirmation of that which the light was revealing

in them for “all men do not have faith”. The methods and means of the theology of the religion of man is made evident by the Spirit as foolishness for it denies God, rejects His deliverance and worships the creature above the Creator. The endless genealogies, fables and foolish question which gender confusion and conflict are the festering sores of the incurable wound of Adam. These do not seek to build up the brethren nor edify the body, for they are enmity against the Spirit, nor are they based in the love of the brethren above all things. The light of the gospel reveals these hidden things of darkness as being the grasping after the wind; empty and unprofitable.

“Wherefore be not unwise but, understanding what is the will of the Lord, be not drunk with wine, wherein is excess, but being filled with the Spirit” (5:17)

Contrary to the neo-isms of today’s renditions of the religion of man there is no spiritual pumping station where the so-called believers may pull in for a refill of the Spirit to help them along their way on the heavenly highway. Likewise there is no instruction to go into their spiritual closet for their choice of the clothing of the day, to choose whether they should don the whole armour of God or only certain parts of it depending on the conflicts of the moment. They neither decide to put on their Anointing nor choose how and when to walk in the light. Nothing can separate them from the love of God and they can neither become deficient of the Spirit of the Most High God nor replenish their supply of the Comforter who was given them because they feel a little low. These are the identifying tenants of the theology of the natural man. The children have no so learned the Anointing.

Those things which are designated here as being unwise consist of the unfruitful works of darkness and since the world is in darkness and man loves the darkness rather than the light because his deeds are evil, that which is unwise pertains to the lusts of the flesh and the labours of this world. These are manifested in fornication and all uncleanness or covetousness for these speak of the selfish action of man as he satisfies the flesh to no profit. The children of the new covenant have the Spirit within which shows them the uncleanness of their ways and how that this is not to be named among the redeemed of Yehovah. Whore mongers, unclean people and covetous men, who are idolaters, have no inheritance in the kingdom of Christ for these are all without the camp of Jerusalem (Rev. 22:15).

The child of grace is taught of the Spirit that this world and all that pertains thereunto are not the habitation of righteousness. The light reveals the corruption of the flesh and the fact that the body of this death will soon return to the dust from whence it came. With their affections set on things from above and the Spirit within earnestly anticipating the manifestation of the sons of God the sons are endued with all wisdom

and spiritual understanding to know the will of God. Many have written lengthy treatises in attempt to reveal how one can know the will of God yet simply put, whatsoever comes to pass is the will of God. And since He works all things after the counsel of His own will then as He has purposed in His heart so to do, all things come to pass. This is the teaching of Wisdom unto her children wherein they compare spiritual things with spiritual things.

Wisdom teaches her children to identify the nature of man and to understand those things which ingratiate the flesh. Solomon was given to research this matter and to find that nothing which man is given unto can satisfy the soul but rather, to those who have the Spirit within, the pursuit of the passions and aspirations of the natural world are revealed in the light of the Lord as the grasping at air. The emptiness of this mortality whose path leads to that one event which happens to all men causes a vexation unto the Spirit within and so the writer instructs the church;

a

“Do not be drawn away after the intoxication of effervescence of the ways of man which is excess, but being filled with the Spirit…”

Paul has not changed horses in the middle of the stream here and gone off on a temperance lecture. The context of his instructions to the church is comparing the walking of the children in the light of Yehovah against the foolish conduct and proclivity of Adam. The effervescence of the wine which makes the heart merry is the deception of the pride of Adam which has concluded that proud feelings of accomplishment are the foundation of a good spiritual life. The natural heart is ready to call out to ‘come see my zeal for Yehovah’ and to showcase the labours of his hands in demonstration of his worth before God.

Saul of Tarsus thought himself sufficient in these matters as a Pharisee of Pharisees but when the light came unto him and he heard the voice of God call unto him to awaken and arise from the dust immediately he knew that his confidence in the wine was of no use. As the Spirit revealed the truth that He dwelt within this chosen vessel, Paul counted all things loss for the glory of God, being filled with the Spirit. Therefore he said “Be followers of me as I also of Christ” (I Cor. 11:1). He walked by faith in the infirmities of the flesh as he was taught of the Spirit. He was stripped of the wood, hay and stubble of Edom by the Refiner’s fire as the servant of God. He had nothing wherein to boast, save in the blood of the Lamb, slain from the foundation of the world. His word to the church was that the days are being gathered together (redeeming) for the days are

evil. The unwise follow after these days for their deeds are evil while the redeemed praise the Lord God Omnipotent who lives and reigns forever.

Was he pointing the finger at those wretches of the world? Those unbelievers who follow after logic, reasoning and hedonisms? No! He was speaking to each child of grace for only when the Spirit gives light to His little ones can they know what the evil works of darkness are. Only then can they know who the ‘rulers of darkness’ are and how they are not the men and women in power. The rulers of darkness are the thoughts and intents of the heart, those passions and desires of Adam which are devoid of contentment in the Creator, are satisfied with the present life and seek to preserve the creation with all its temporal delusions. This is the nature of the earthen vessel in which the seed has been planted. These are the thrones, dominions, principalities and powers which exalt themselves against the throne of God in affront to His sovereignty and power. This is the law in the members of the body of this death which wars against the law of the mind which delights in the Law of God.

Your servant in Christ,
(Elder) Chet Dirkes
October 16, 2016

## Ephesians 5:19

> “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”

The subjective nature of the fullness of the Spirit dwelling within one who has been born anew applies to each particular member of the body and there is not one member who is not filled. There is no such thing as an empty vessel in search of a seed for each vessel,

being formed from the dust of the earth, has been fashioned commensurate to the ordained seed that should be planted within. The incorruptible seed is born of the Spirit and is planted in the vessel afore prepared unto glory. This vessel is temporal yet it contains all necessary ingredients, being dunged and dug accordingly, for the seed to germinate and grow until the time of manifestation. The seed is incorruptible and undefiled for it is the fullness of Immanuel who dwells in His people, the sons of God. This condition of the seed growing in the earthen vessel remains unnoticed until the manifestation of this truth is realized during the time of habitation in the flesh. Thus in the fullness of days, a time appointed as being necessary and true, the Father opens the eyes of His people and shows them the truth; “now I say, the heir, as long as he is a child, does not differ from a servant though he be lord of all; but is under the tutors and governors until the time appointed of the father” (Gal. 4:1)

There can never be a factor of time when the subject of eternity is considered. Time is a part of the creation of God and even though it has been set as the cadence for the manifestation of every event and the standard of measurement for mortality yet it is contained within the confines and the limitations of creation. There never was, therefore, a moment when the eternal children were apart from the Father. He has ordained it necessary for a season, that they should become partakers of flesh and blood yet are they always with Him. Just as the natural child is the fullness of the union of the seed of Adam so the eternal seed is completely filled with the presence of the Father in whom they are eternally one.

Man cannot disassociate himself from his lineage in the first Adam. Those things which came to pass in the beginning to the father of man directly impacted every child of Adam; “wherefore as by one man sin entered into the world and death by sin, so death is passed upon all men, for all have sinned” (Rms. 5:12). The nature and characteristics of the first man are seen and heard in the present manifestation and even though those deceived by man’s science called evolution would speculate differently yet the man of this present time is the same as the man God created in the beginning.

The spiritual man is in the Beginning. He is one in Alpha, by whom all things were created, and he is hewn from the eternal Rock which is Anointed. He is born of the Father in the appointed time being planted in the clay pitcher fashioned by the Potter and is as one in Him as the Godhead is one, being the singular fullness of all that is. Though the philosophies of man have presented the Spirit of the Most High as a commodity which may be controlled, supplied and maintained, yet the ‘breath’ of Yehovah God is the source of the life of the very beings which blaspheme His name and speak of those things which they cannot understand. This breath gave a limited natural life to mortal

man in the beginning but when Adam demonstrated his God-given inability to ‘hit the mark’ of the excellency of perfection, he died in sin and was separated from God.

The spiritual man, being of eternal incorruptible seed is the life of the Ancient of days; therefore he has no beginning or end. The incorruptible seed cannot deny the Father nor can he fail to measure up to the perfection of God for His seed remains in him; therefore he does not commit sin. This seed is the chosen generation of the Anointed Salvation of Yehovah who have been gathered together by the shed blood of their kinsman redeemer that they should not be made corrupt by coming in contact with a dead body (Adam) and because of the blood the seed corporately has overcome the beast (man) and his image and are seated together in the Beloved.

When the Spirit is revealed and the light of His glory teaches the children the truth in Messiah, they commune with themselves of how great things God has done. They cannot explain the matter after the natural man for these things are too wondrous and unlawful for the natural mind to comprehend. But the Spirit bears witness with their Spirit that they are the sons of God and the testimony of the Anointing is revealed unto them. Like the blind man, they begin to see the cruelties and inequities of this life as the vanity is manifested and they are rejected of their family member in Adam. Yet no matter what, they worship God and praise His name for what He has done; “and he said, Lord I believe and he worshipped Him” (John 9:38).

Like the man delivered of the evil spirits, they desire to leave this land and follow after the Anointing, yet they are instructed to go to their friends and tell them what happened. The man from the regions of Gadarenes and Gergesenes, who had spent those many years amongst the tombs, had no friends to speak of and unto whomever he came with the testimony of his deliverance he was met with the reminder that he was the one possessed of the devil. He could not divest himself from his history of running naked in the graveyards and his violent behavior toward all that passed by. Yet when the light came to him, being filled with the fullness of the Spirit, he testified before all; “And he went his way and published throughout the whole city how great things Jesus had done unto him” (Luke 8:39).

When Jesus healed the man full of leprosy, He charged him to “tell no man but go and shew yourself to the priest and offer for your cleansing according as Moses commanded, for a testimony unto them (the priests)” (Luke 5:14) and when Lazarus was called forth from the dead, the testimony was alone unto the work which Yehovah God had done; for this testimony “the chief priests consulted that they might put Lazarus also to death” (John 12:10).

Each of these examples may have different particulars yet they all bear record to the glory of the work of God. These people could testify to the power of God and His specific dealings with them even though all men around them could not understand these things. They each praised God for His mercy unto them, as they knew of their unworthiness in Adam, and they each gave a personal testimony to the work manifested in them. For this cause were each of these children of the Kingdom of God made to suffer in the infirmities of the natural world until such time as the Master delivered them yet the world did not accept the evidence of the work or the testimony of the recipients.

Thus each child of grace has a personal testimony of an experience of grace in which God has revealed His presence unto them. But this testimony is also corporate since every child has the same experience. This is the common salvation which Jude gave diligence to write unto the church concerning. It is the experience of the redeemed and all who have been drawn out unto Yehovah. Though this manifestation occurs specifically in time to each child yet the same manifestation occurs to all in their appointed time, every man in his order. And thus each child speaks to themselves in the communion of the Spirit of this magnificent work of God as the body corporate speaks unto themselves in the praise and honour of His name.

“Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord”

A psalm is not a lovely or doleful sonnet that the hand of man produces from his carnal intellect and reasoning. It is the ‘striking cords of a musical instrument with the hand’ or the ‘plucking of the string’ or the ‘pruning of a branch’. In short it is the testimony of the hand of God as He causes the whole of creation to work together in complete harmony in the performance of His love song for His Beloved. He has written the music of a song which no man can learn, save the redeemed of Yehovah. He has assigned each portion of creation the time when He plays His music upon His instruments that are in complete cooperation and harmony with every other aspect at any given time as the heavens declare the glory of Yehovah. This is the glory of His Anointed Salvation; the wall of Jerusalem which is from above.

The city of our God has been adorned with the garments of salvation, which is the righteousness of the Holy ones, and, as the dutiful bride, she praises Him in all that she is and does. Her celebration of praise (hymns) unto her Beloved Head is not after the natural abilities of man for she is not of the flesh. Nor is it in the manner of this world for she, being in the world, is not of this world. She breathes (spirit) the songs of the recounting of the testimony (songs) of the work of God finished from the foundation of the world, in constant praise (singing) of His handiwork. She sings the song which He

has given her as He plucks the strings, causing the sound to come forth. She bears fruit in His vineyard, being planted in the prepared soil of a goodly root, as He prunes and purges each branch that they bring forth more fruit (John 15:2). She is devoid of the wood, hay and stubble of the works of Esau as the Refiner's fire consumes the works of man and all that is of the house of Edom; therefore, having neither spot nor blemish being unskilled in the language of Ashdod and wearing none of the apparel of Egypt, she speaks to herself in the pure language of the people of the Israel of our God and call upon His name (Zeph. 3:9).

This singing is done with all her heart because she has a new heart, not according to the heart of Adam but an heart of perfect spiritual flesh. Jesus told the disciples that he was flesh and bone after He had arisen from the dead. He had no blood because the blood was the life of the body and He had shed His blood that the body might have eternal life. This body of the risen Messiah is not after the will of the flesh nor is it born of corruptible seed. It is the flesh and bone of the spiritual man; that inner man who is renewed daily and who delights after the perfect Law of God. The Bride, being the wife of the New covenant, has this new heart wherein the Law of God has been written, not engraved in stone as the manifestation of death was but in the heart unto newness of life; and by the Spirit within, she is obedient in keeping the commandments of God perfectly. She loves Him with all her heart, with all her mind and with all her soul and each member of this body loves one another even as He has loved her.

This is the new song which the Beloved (David) sang unto Yehovah because His Word is straight-forward, correct and righteous, all His works in truth and He loves righteousness and judgment (Ps. 33:3). David praised Yehovah because He had put this new song into his mouth, even praise unto God (40:3) and caused him to sing through the trials and tribulations which proved the faith within. These were not written by the pen of man nor sung with the stammering unruly tongue of Adam.

This song must be a song of faith for without faith it is impossible to please and worship God aright. It must be a proclamation of the greatness of His name that shews forth His deliverance before all nations and His wonders among the people (Ps. 96:1); therefore no one can sing it aright who has not like precious faith. It cannot bear any record to man or the desires of his heart and the works of his hands for this song is exclusively about the marvelous things which Yehovah has done for "His right hand and His holy arm has gotten Himself the victory" (98:1). It was He alone who delivered His people from the house of the one stronger than them; He has given deliverance to the rulers and delivered His Beloved from the hurtful sword (144:10) and only the congregation of holy ones can sing this new song (149:1).

This congregation is the called-out assembly, that church in the wilderness of the house of the First Born, which is Anointed. This is a chosen generation, a royal priesthood and holy nation, a peculiar people that should shew forth the praises of Him who has called them out of darkness into His marvelous light (I Pt. 2:9). These are the redeemed of Yehovah who have been made kings and priest unto God the Father for they alone have the light while Adam dwells in darkness. These being raised up together in Him has He caused to be seated in Him in the heavenlies where the new song rises up before the throne of God saying; “Holy, Holy, Holy, Lord God almighty, which was and is and is to come, and when those beasts give glory and honour and thanks to Him that sat upon the throne who lives for ever and ever, the twenty four elders fall down before Him that sat upon the throne and worship Him that lives for ever and ever and cast their crowns before Him saying, You alone are worthy, Lord, to receive glory and honour and power of you have created all things and for Your pleasure that are and were created” (Rev. 4:8f).

The sighs and groanings of these children as they inhabit the earthen vessels are always before the throne of God as the Spirit makes intercession for them. He makes intercession for the children with groanings which cannot be uttered and He that searches the hearts and knows the mind of the Spirit, because He makes intercession according to the will of God (Rms. 8:27). He alone is the Messenger of Yehovah who has put the fire of the altar into the incense which causes the sweet smelling savour of the salvation of Yehovah to ascend before His throne. Thus the song of the Beloved and the Messenger of God are the same saying; “You are worthy to take the book and to open the seals thereof for you were slain and have redeemed us to God by Your blood out of every kindred and tongue and people and nation and have made us unto our God kings and priests and we shall reign on the earth” (5:9).

At the same time as the congregation is seated before the throne singing this new song of praise unto Yehovah God, two or three are gathered together here in His name speaking to themselves in praise unto His name of the great things which He has done. There is no design to take this message out into the highways and byways of the world in attempt to win one for Jesus nor are there any means whereby the natural man can be made to understand the simple beauty of the gospel of the Anointed Salvation of Yehovah. No man can learn the song of the redeemed save those who have been redeemed by the blood of the Lamb, slain from the foundation of the world. Only these can sing the song of Moses (drawn out by the eternal love of God) saying; “Your works are great and marvelous, Lord God Almighty, and Your ways are true, King of the Holy ones” (Rev. 15:3).

This is that sure sound of the certain trumpet; the glad tidings of great joy. When another trumpet is sounded and the sound is uncertain and not true, they who have been given ears to hear identify that sound and flee from it. But and when the voice of the Master is heard, which is the gospel of our peace, then is the acknowledgement of “Salvation and glory and honour unto the Lord our God for true and righteous are His judgments for He has judged the great whore which did corrupt the earth with her fornication and has avenged the blood of His servants at her hand”; “Praise our God, all His servants that fear Him great and small” (Rev. 19:1ff). This is the melody of praise sung by they who have been redeemed by the blood of the Lamb.

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:20)

The natural man cannot give thanks for something he has not experienced. Feigned gratuity is easily rendered as a religious identifier and the phrase ‘Thank you Jesus’ permeates the conversation. This genders confusion and suspicion because it is forced and disingenuous but when one who is in need is given those things which ease the pain and comfort the tormented heart, there is true thankfulness. The will of God is that the children give thanks in everything yet the testimony of the flesh is that there is neither contentment nor gratitude found in the natural man. Neither Adam nor Eve were thankful for what God had given them nor were they content with who they were; therefore they lusted after the knowledge of good and evil being deceived. This tradition is the way of life for the children of Adam being occupied with the cares of the world.

The Father has ordained that every aspect of His creation work in complete harmony for the good of the called who love Him, to the praise of His name. The natural eyes of man, having no point of reference, cannot see any good proceeding from the hand of God nor can the mind of man comprehend the will of God. The things in this life which man seeks after for his good are completely worthless as the world is full of labour. These give temporary satisfaction to the needs of the flesh but they cannot comfort the soul and certainly cannot purge the conscience of sin. Yet still the natural man is drawn away after these empty and unprofitable works in constant maintenance of this earthly carcass and preservation of the dust from whence he came.

All who have heard the voice of the Master have eternal life. These come forth when they are awakened from their sleep to the understanding of the will of God. They know by the testimony of the Spirit that they are the sons of God though they see the vileness of this flesh and the uncleanness of their ways. They know that whatsoever comes to pass is the will of God for there is nothing which can stay His hand or oppose Him in all His works. Since it is the will of The Father to give the Kingdom unto His children then

nothing can alter or amend the intent of His heart or prevent one ordained unto eternal life from entrance into the Kingdom of Light. Therefore He has translated His children out of darkness and into the kingdom of His Son, the Kingdom of Light.

Since it is the will of the Father that His Elect Servant be offered up as the perfect sacrifice for sin then in accordance with His determinate counsel and foreknowledge did He deliver the Lamb into the wicked hands to be taken and slain. Since it is the will of God to deliver His Beloved from the present evil world by the perfect sacrifice for sin (the Anointed Salvation of Yehovah) then are His people delivered by that precious blood shed from the foundation of the world. He does not ask for nor does He require any assistance from the feeble hands of man in the facilitating of His will but rather He turns the heart of the king as the rivers of water, wither-soever He wills, causing the evil King to do His will. He sends forth the lying spirit into the mouths of the prophets and gives the wicked King Ahab an hearing ear and willing heart, that His name might be praised, His Word came to pass and His people delivered from their bondage. He raised up the ‘great house’ (Pharaoh) to enslave and persecute His people for four hundred years that He might she His power in him and that His name might be declared throughout all the land (Rms. 9:17). He caused a religious zealot to come to power and to persecute and deliver His people unto their death and in the fullness of time, He put Paul into the ministry to preach the good news unto the sheep of His pasture.

It is the will of the Father that His people be separated unto Him and that they abstain from fornication, each one knowing how to possess his vessel in sanctification and honour (I Thes. 4:3) and that in everything His children give thanks (5:18). So it is that His people are sanctified unto Him and walk in obedience knowing the lusts of the flesh, the lust of the eyes and the pride of life; being taught of the Spirit, being called forth out of the confusion and no longer partaker of the sin; being translated into the light to walk not in the darkness but in the light of Yehovah and to keep themselves unspotted from the world. This is the will of God and as He has purposed so He works all things after the counsel of His own will.

“And I heard a great voice out of heaven saying, Behold the Tabernacle of God with men; and He will dwell in them and they shall be His people and God Himself shall be with them their God. And God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away. And He that sat on the throne said, Behold I make all things new. And He said unto me, Write for these words are true and faithful” (Rev. 21:3ff)

If this is the will of God, has it not come to pass, finished from the beginning? Shall it not be understood as the Spirit leads His people in the light of the truth? These things are not written for the world to come, they are written for our learning that we through patience and comfort of the scriptures might have hope (Rms. 15:4).

There is one Spirit and one hope of glory. Each child of grace has the testimony of the hope that is in them and when asked concerning it, they are given a mouth to give an account. No preparation of man can properly present the truth but when the Spirit of God speaks, even an Balaam's ass can speak the truth.

Your servant in Christ,
(Elder) Chet Dirkes
October 23, 2016

## Ephesians 6:10

"Finally brethren…"

As Elder Poole used to say, 'it don't take much more than the knowin' of Ned in the third grade' to know that when one says 'finally' it is the summation of a subject. Paul instructs the brethren to be followers of God and walk in love as Christ loved us and gave up Himself for us an offering and sacrifice to God for an odour of sweet smell. This did not take place two thousand years ago, although it was manifested then, for the Lamb which John saw, stood as it had been slain from the foundation of the world. Therefore the love of the brethren is according to the everlasting love of the Father that knows no limitations of time.

Paul continues that being filled with the Spirit, we speak to each other in Psalms and Hymns and spiritual songs. This must be the new song spoken of by John which the redeemed of the Lord sing and which no man can learn. Sorry Adam!

He then says, “finally brethren, being in the strength of the Lord and the power of His might, sink down into the whole armour of God”. Without the eternal love, being filled with the Spirit, the strength of the Lord and the power of His might, there is no armour to put on and no ability to do so if there were. The implements of the armour is the fruit of the Spirit and the armour is the same as the anointing oil that flowed down over Aaron’s head and beard uniting all parts as one.

Brethren be aware of the methodology of the wicked one. He is the Father of all lies and a murderer from the beginning. He is still presenting himself to us in Gods stead being transformed into and angel of light and we are no ignorant of his ways. The garments wherewith the bride has been granted to be arrayed being the righteousness of the saints and their salvation shall stand against this methodology yet the dust of the earthen vessels may fall and that by the decree of God.

Your servant in Christ,
(Elder) Chet Dirkes
May 24, 2009

## Ephesians 6:11

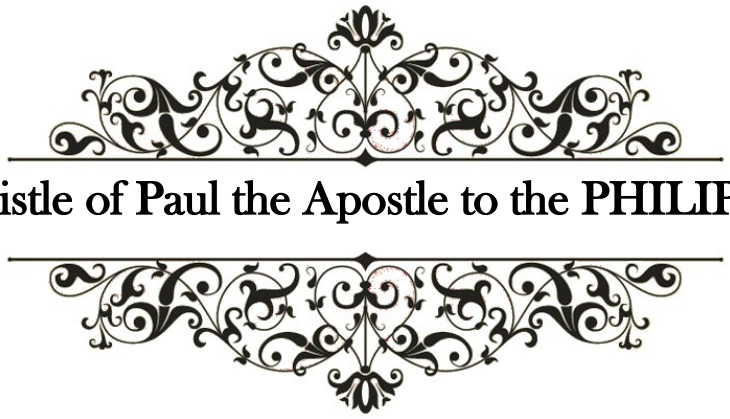
Many have attempted to expostulate about the armour of God and the components thereof but most have presented nothing more than a formula for the creation of such would-be armour and the contrivances of man as to its usage. Paul enters into the subject by writing, “Finally brethren”. He does not address want-to-bees or prospects but speaks to those who have been chosen in Christ before the foundation of the world, who have been predestinated to be conformed to the image of the Son. Therefore the entire subject of the ‘whole armour of God’ begins and ends in the eternal unity of Christ and His

people. “Finally brethren, being strengthened IN the Lord and being empowered by His might”. Only those In Him can have His strength according to His might for His people are made willing IN the day of HIS power. The strength of His might is nothing short of the in-dwelling presence of the fulness of Him who spoke and heaven and earth were created. And it is because of this strength that His children are clothed upon with the whole armour of God. This armour is not carnal in any way, shape or form since, “We wrestle not against flesh and blood”. The covering of God is His righteousness pure and white which the bride, the new Jerusalem, was granted to be adorned in as she descended from heaven. It is the imputed righteousness of Jesus the Anointed who was faithful to fulfill all the law in becoming the sin of His people and drinking the cup of the fury of God for those sins.

Paul was not given a new revelation or Word from God. These same sentiments were recorded by the prophet Isaiah when the Spirit called out to those who follow after righteousness, who are called His people and who know, by experience, righteousness. These are they which have part in the eternal love of the new covenant having the Spirit within and the law written upon their hearts. For these the Anointed came forth, “Arise, arise be adorned with your strength o arm of Jehovah.” God looked and saw that there was no man qualified or capable therefore He brought salvation to Himself by His arm, the Branch. Again, “Arise, arise, stand erect o you bringer of peace” And “Arise, arise, be clothed upon with thy strength o Zion, Be clothed upon with thy beautiful garment O ye bringer of peace”. These all point to the resurrection of Christ as He arose from the grave having His bride IN Him. She has indeed been baptised with the same baptism that He was baptised with yet she was protected from the judgment of God, being IN Himas IN the ark, for He is her shield and defender. When He put on His strength and His salvation she put it on also. When He was clothed upon in righteousness it was granted for her to be so adorned.

If man can find the ingredients on this earth to construct the armour of God as the Egyptian task masters told the Israelites to, make brick without straw, then man can go to his closet and take that armour and put it on. Then he can in the power of his Bible study, effective prayer life, maintaining good works and victorious christian living stand and quench the fiery darts of the wicked one. If this be true, then he has no need for God. “I came not to call the righteous to repentance”.

Your servant in Christ,
(Elder) Chet Dirkes
February 14, 2010



# The Epistle of Paul the Apostle to the PHILIPPIANS

## Philippians 1:27

"Only let you conversation be as becometh the gospel of Christ…"

This is not limited to the words we speak but encompasses our manner of life and the politics of our homeland, which should be of an equal weight and standard, for the Lord loves equal measures. This lifestyle must be in accordance with the gospel (the power of God unto salvation) of Christ (the anointed of God to redeem His chosen people). Therefore, brethren, be not entangled with the things of this world nor enticed by the lusts of the flesh. For our homeland is that city that has foundations, whose builder and maker is God. We are strangers and sojourners in this wilderness, which God has made to blossom for His children, but it is not our home. We grow tired and weary of the vanity of this world and long to GO HOME !

Your servant in Christ,
(Elder) Chet Dirkes
December 14, 2008

# Philippians 2:1-7

> "Since there is a standing in Christ, since there is the calling of love, since there is a common Spirit and the heart felt compassion and pity for each one, fulfill ye my joy, that ye think the same, having the same love, one in soul minding the one thing…"

With each child of grace having the same ingredients within and the same purpose (the eternal love of the Father) and same experience (For it is granted unto you on behalf of Christ not only to believe in Him but to also to suffer on His behalf), they all are equal, on the same plain and have a common reference point, therefore, "let this mind be in you that is in Christ Jesus our Lord, who subsisted in the form of God and thought it not robbery to be equal with God, but emptied Himself taking the form of a slave, having become in the likeness of man, He humbled Himself having become obedient to death even the death of a cross".

There is One God, One Word and One Spirit that teaches all His children the same thing that they be of the same mind and speak the same thing. Therefore, resist the wisdom of the flesh and the vain janglings of the enticing words of man, for they are NOT unto life. Do not become involved in worthless arguments about words and endless genealogies which gender to confusion. Mark and avoid them which cause strife and division and bring those things which are contrary to sound doctrine. As the Spirit directs our affection on the things which are above we shall walk according to the manner and customs of our home land which is that Jerusalem which is above, in the love of the brethren in truth.

Your servant in Christ,
(Elder) Chet Dirkes
December 28, 2008

## Philippians 2:5

"Let this mind be in you which was also in Christ Jesus."

The doctrines and philosophies of the world are resplendent with advice and admonitions for the improvement of our well being, both physically and emotionally. Many have even ventured into the spiritual world in attempt to satisfy the natural desire of man to please his Creator and justify his actions. But no matter how sincere or diligent the imaginations of the heart of Adam may be, he can never comprehend the ways of God nor know the thoughts and intents of His heart. The way of God cannot be contained in the wide expanses of the universe and the thoughts and intents of His heart are unsearchable. God is not playing 'hide and seek' with the men of His creation and He has never posed the question to any of the sons of Adam, 'Can you guess what I am thinking?'

The only way that the same mind as the Lord Jesus Christ may dwell in an earthen vessel is if that vessel has been afore prepared unto such glory and the incorruptible seed has been born from above. This comes neither by the will of man nor by the works of the flesh. This birth is a work completely of, by and for the Spirit of God of the eternal seed of God. Therefore those born from above by the Spirit of God the Father are the sons of God.

Jesus told Nicodemus that all who were born of the Spirit were as the blowing of the wind. Man cannot discern from whence the wind comes or to where it goes (John 3:8). The arm of the flesh has no power to command it and with all the so called technology of the world, the mind of man cannot predict the course, intensity or destruction of the wind. He may not summon the wind for his pleasure nor rebuke the wind for his protection or comfort and so it is with the Spirit of Almighty God.

The philosophy of Adam continues to sound forth in a maniacal drone that all problems and situations may be properly attended to with 'positive thinking'. Any so called problem can be worked through if all are in the 'right frame of mind' and there are no situations which cannot be understood and successfully navigated through if the participants are on the same wave length. Negative energy is emitted through negative

brain waves and emotionally charged pheromones. To counter these negative impulses, people simply have to generate positive energy and reinforce each other with positive cogitations. And thus the religious interpretation of this passage is an exhortation to open your heart and mind to the positive energy of Jesus Christ and thereby we will all be on the same page. As a result of this active endeavour, this vain doctrine offers up a promise of vast blessings dependent upon the degree of activity of man. Brethren, count the number of this beast and see that it is the number of man, herein is wisdom.

“Who, subsisting in the external appearance of God did not go before and seize the equality of God”

The singularity of the Godhead is paramount to the understanding, by the teaching of the Holy Spirit, of the relationship of the sons of God in the Godhead. The Anointed of God (Messiah, Christ) is one in the Godhead. He is the external appearance of God with no variation. He is the same mind, heart, Spirit, power, purpose and will without delegation or transference. He is manifested in ways commensurate to the purpose and identified according to the revelation being made. Thus when the Spirit came to the servant Mary and the power of the Most High overshadowed her, Jesus was born of Mary. Herein the prophesy of Isaiah was come to manifestation that “a child is born and a Son is given” whose name is the “Wonderful Counsellor, The Mighty God, The Everlasting Father and the Prince of Peace”. His earthen vessel was afore prepared for Him who came forth with the government of the Kingdom of God, the throne of the Beloved and the zeal of the house of Yehovah. All of these attributes of the Godhead were made manifest when Jesus was born as a babe of flesh and blood in Bethlehem. He is God and He was revealed having the fullness of the Godhead dwelling in His body.

He is the external appearance of the invisible God, the first born of every creature (Col. 1:15). So when Philip said to Jesus; “Shew us the Father and is it sufficient for us” (John 14:8), Jesus made it perfectly clear that if they had seen Him they had seen the Father. Now who among them, save those who were deficient of the natural faculties of sight, had not seen Him in the flesh? But how many understood what He was talking about? God created man in His image being male and female, body, soul and spirit and having his seed in him, yet dwelling in a vessel formed from the dust of the earth, he was of the earth, earthly. He had not the power or the Spirit of God in him which is the causative power whereby obedience and faith emanate. Therefore man could not keep the commandments of God, was not properly equipped to walk according to His statutes or fathom the ways of God. In this state of being, he followed the desires of the flesh, listened to the bone of his bone and the flesh of his flesh and became dead in trespasses and sin before God. Jesus became partaker of the same flesh and blood, but, being the

Spirit of God and His Anointed One, He is faithful above all the house in the performance of His will and the completion of His work.

Yet being equal with God, He came not as the Lord and Master over all. Rather, He assumed a station in life that was essential to the revelation that was to come to pass. He did not come as the One of authority but rather as One under authority. He came not as the One of power and might but rather as One sent forth in the strength and power of God. He came forth in the fullness of time as one who had been anointed with the Spirit of God for the fulfillment of a purpose, thus He is the Anointed Servant, Mine Elect (Is. 42:1).

“But made Himself of no reputation and took upon Him the form of a servant and was fashioned in the likeness of man”

Even though He is the fullness of God and the image of the invisible God, He took upon Himself the form of a servant. He did not come with the pomp and circumstance of a conquering hero even though He triumphed over all His foes. He did not come with popular opinion or persuasive oration to turn the minds of the people of the land for a political ascension even though He came for the kingdom of God. He did not come with the smoke and mirrors of the trickery of modern religious endeavours. He came to do the will of Him that sent Him. HE spoke the Word of God, performed the work that was set before Him and brought the salvation of His people unto Himself, all in the form of a servant.

As we see the popularity and prestige of modern religious leaders, we must ask if they seek no reputation among man. Having the respect and reputation of fellow man is a natural trait of Adam. Cain sought the good name among men as he dedicated the city that he built to his son Enoch (dedicated) (Gen. 4:17). The people of the earth became great and the wickedness of their hearts and minds was only evil continually as they sought to assert themselves and establish their worth in the land (6:5) and after God destroyed the world with the flood, man returned to his natural instincts and began to build a tower unto heaven for to “make us a name” (11:4). The Pharisees stood on the street corners arrayed in their magnificent clothing to demonstrate to all that would see them that they were holy, righteous people. They sought an audience with all who would hear them as they would pontificate the principles of their understanding of the law. They desired the glory of man, which is empty and temporal, and as the Lord Himself said, they have their reward (Matt. 6:2). And so it is unto this very day, that man seeks the approval of his fellow man and strives to establish his good name in the earth.

“Let us not be desirous of vain glory, provoking one another, envying one another” (Gal. 5:26).

This good name of man is based upon his carnal achievements and tangible evidences of his accomplishments for the accolades of the inhabitants of the land. Since his mind is filled, by the hand of God, with the things of this world (Ecc. 3:11), he cares only for the prosperity and prominence of the earth. Adam does not seek that good name which is better than great riches (Prov. 22:1), he seeks the great riches which come from obtaining and maintaining a good name among his peers and no man is different in this endeavour. When one is born of the Spirit of God and dwells in the earthen vessel afore prepared unto glory, they are made subject to this very vanity and they groan within themselves. Thus the Spirit of God speaks through His servant to guide His children.

The sons of God, being made subject to this vanity, not willingly but by reason of Him who has subjected the same in hope (Rms. 8:20), have been assigned a station in this life as servants of God. They have no reputation with the men of this world because their good works, which they have been created in Christ Jesus unto, are not perceived of man. The Word which they speak is not for the children of disobedience for they are of their father the Devil (John 8:44) and the preaching of the truth is discerned as foolishness to them that perish (I Cor. 1:18). The world has hated the Anointed of God and has changed the glory of the incorruptible God into the image like unto corruptible man. Therefore the wrath of God is revealed from heaven against all ungodliness.

Natural man is without excuse before the throne of God and shall give an account of the deeds done in the flesh. But His people, abiding in the tabernacle of this dwelling, the body of this death which is the likeness of sinful flesh, are heirs of God and joint (equal) heirs with the Anointed who is One in the Godhead. They are not instructed of the Spirit to change the mind of Adam and make him conform to the mind of the Anointed of God. This is impossible. The carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be (Rms. 8:7) and the natural man can neither receive nor understand the things of the Spirit because they are spiritually discerned (I Cor. 2:14).

Therefore, “for this thinking among you which is also in Christ Jesus” is a communication of the Spirit, comparing spiritual with spiritual, from faith to faith with all wisdom and spiritual understanding that the children “may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom you shine forth as lights in the world” (Phil. 2:15). It is an enlightenment of the eyes of understanding to know that this is a foreign land with strange customs and traditions. This is not the home of the ancestry of those born of the Spirit, who long for Jerusalem the beginning of joy (Ps. 137:6). This is a waste howling wilderness wherein a

rest house has been established where two or three sojourners are gathered together to sit and speak of how great things Yehovah has done and unto these is given the understanding that they are of no reputation among the inhabitants of the land. Yet they are sons of God who have a testimony of the anticipation of returning home, which is "Christ in you the hope of glory" (Col. 1:27).

"And being found in fashion like a man, He humbled Himself and became obedient unto death, even the death of the cross"

The Elect Servant of God is the only One who could have made Him subject unto this humiliation. No man or any other of His creation has the power to make God do anything. Despite the antics of the modern religious sentiment which proclaim that one may call down a blessing from God, or that the habitual bombardment of the throne of God with repetition and chants can move Him into action, or the diminutive permission of man can authorize God to do His will, the Almighty God made Himself of no reputation. He subjected Himself to this obedience because there was no one else qualified, capable or interested. "And I looked and none to help and I wondered that none to uphold, therefore Mine own arm brought salvation unto Me and My fury it upheld Me" (Is. 63:5). He made Himself obedient and was perfected in that which He suffered (Heb.5:8) and so He has made His children subject to the same.

Not that He has called His people to hang on crosses again that they may be made complete but that He has given them not only to believe but to suffer for His name sake (Phil. 1:29). This is the fellowship of His suffering that the Apostle Paul sought after and experienced daily as he endured the contradiction of sin against himself. This is the inner wrestling of the flesh against the Spirit which results in the understanding that it is no more I that do these things but the sin that dwells in my members. The testimony to the children of light is that the light reveals that which was hid in the darkness and brings them to cry out; "O wretched man that I am, who shall deliver me from the body of this death" (Rms. 7:24).

"Wherefore God also has highly exalted Him and given Him a name which is above every name"

The name of 'Yehowshuwa Meshiak' (Jesus Christ, the Anointed Salvation of Yah) is the name of the God of the Israel of our God. This is the name that is far above every name that is named in heaven or in the earth and to it shall every knee bow and every tongue confess that He is God. It is a name that is mimicked, counterfeited and mocked by the natural man and of a certainty, the lips of Adam cannot utter the perfection of that Holy name. It is the name of the Word of God who rides upon the heavens (Ps. 68:4), the One

who created heaven and earth and the one who came to save His people from their sins (Matt. 1:21).

This is the same name that is on the white stones given to the children of the redeemed, which **NO MAN** knows (Rev. 2:17). It is name that is written in the forehead of the children of the Lamb (Rev. 14:1), wherewith they have been sealed of God. “After this I beheld and lo a great multitude, which **NO MAN** could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands” (Rev. 7:9). And it is the name of everyone written in the book of life of the Lamb for they are all called by His name and are the children of the house of the Only Begotten of God (Heb. 12:22f).

Those redeemed by the precious blood of the Lamb of God are His seed, His generation, His people, His Bride, His body and His church. The body is One in Him as He is One in the Father (I Cor. 12:12) and yet many members. Each is a son of God, a child of the King with all royal rights and privileges (John 1:12). Each was one with Him being buried together with Him in His death (Col. 2:12) and each is sustained by the power of His resurrection (Phil. 3:10). They are all the Bride and, though it has not yet been made manifest, each is seated in the heavenlies in Him (Eph.2:6).

But as they travel through this barren wilderness, wherein there is a great famine not of bread or for water but of hearing the words of Yehovah (Amos 8:11), they are to understand that they are in the same station as their elder Brother and Lord, Jesus Christ. They are of no reputation to the world, they are subject to the bondage of the corruption of the flesh and they are brought low in the humiliation of obedience unto being dead to the things of this world. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world” (Gal. 6:14). They have been assigned a path to walk, a work to perform and a cross to carry. His Word is the lamp unto their feet and the light upon that path that must tread (Ps. 119:105). It is He that works in them both to will and to do His good pleasure (Phil. 2:13) for they are His workmanship created in Christ Jesus unto good works (Eph. 2:10) and they, as the Beloved, are coming forth out of the wilderness reclined in Him (Song 8:5) for His burden is light and His yoke is easy (Matt. 11:30).

There is no exhortation given here to allow these thoughts to enter your mind and there is no admonishment to those who are deficient in these thoughts. This is a statement of fact that this is the thinking, understanding and wisdom among the children of hope; that they, as sons of God have been made low by His most perfect will for their good and that He has made them perfect in all that they have suffered. Remember the trial of Job and that his latter state was greater than former. So it is that the sufferings of this present

time cannot be compared with the glory that shall be revealed (Rms. 8:18), and that this light affliction, which is but for a moment, works for His children a far more exceeding, eternal weight of glory (II Cor. 2:17). These shall be made evident, to every man in his order, when the time of the habitation of this dwelling is over. Then, when the weakness, corruption and limitations of this earthen vessel are removed and it returns unto the dust from whence it came, then are the redeemed of the Lord manifested as “she that breaks forth as the dawn, fair as the moon, clear as the sun and terrible as an army with banners” (Song 6:10).

This is the second commandment, which is like unto the first, love your neighbour as yourself. We love Him because He first loved us and if that love is shed abroad in our hearts, we can do nothing but love the brethren of common salvation, common experience and like precious faith. “This think of in you”.

“Beloved now are we the sons of God and it does 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” (I John 3:2)

“For whom He foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called and whom He called, them He also justified and whom He justified, them He also glorified” (Rms. 8:29f)

Your servant in Christ,
(Elder) Chet Dirkes
October 27, 2013

# Philippians 2:14

"Do all things without murmurings and disputings."

The assembly at Philippi was manifesting the natural tendencies and characteristics of Adam, which were being exhibited in contentions and strife. The stations in life of the members was a subject of disputation as the eyes of the flesh were more concerned with the possessions and status of the other members rather than being content with their standing in the Anointing. This outward demonstration of the inward pride of the heart of man strives to rise above the fellow inhabitants of the dust and, as the cream in the fresh milk, be first seen and the focus of the attention of all men. Comparisons are made between the conduct of each other, the effectiveness of their prayer life, the persuasive abilities of their 'testimony' and the tangible blessings which God has given as a sign of His approval for the labours of His more obedient children. Divisions due to a faux spirituality lead to cliques and factions in the group and the deplorable distinctions between 'clergy' and 'laymen' or indeed those who are considered spiritual and they who are labeled 'babes' in the faith. These are the common manifestation in any assembly in which Adam is present, especially in the earthly manifestation and mechanics of the called-out assembly of God, having been decreed of old necessary for the beloved.

One point of confusion amongst the brethren in the assembly was the imprisonment of the Apostle, for why was he not protected of God against those evil unbelievers? After all, one who preaches the gospel of the Anointed Salvation of Yehovah should certainly be impervious to the plagues of the flesh, the slander and injustice of the system and the scorn of man for he is defending the truth. This is the logic and doctrine of man whose message is to the natural ears of the hearers saying that once you give your life to Christ, He will prevent any harm to befall you. He will make you successful in business, give you an happy marriage and respectful obedient children and you will be respected in the community as one who sits at the gate and counsels others; this is the tonic elixir of the lie that the itching ears of man desires to hear. It soothes his ego, boosts his morale and gives him hope in a better tomorrow but this is not the truth.

God never asks for anything from His creatures except absolute obedience. Contrary to the teachings of the various mythologies, Yehovah God is in need of nothing, especially the praise and worship of man in order for Him to be Lord over all. The work which He has done, being finished from the foundation of the world, praises His name; even the wrath of man shall praise Him and the remainder of wrath He restrains (Ps. 76:10).

Everything which He has created bows in complete submission to His name, confessing that He is Lord, thus worshipping Him in complete humility. The sons of God, walking in the light of His glory, worship Him in Spirit and truth, having the love of the Father, the indwelling of His holy breath and the testimony of the finished work of His salvation. They are His people and need give nothing back to Him of this life for He is their life; neither do they impose upon His sovereignty by attempting to take dominion over anything.

“Let nothing through strife and vainglory but in lowliness of mind let each esteem other better than themselves”

It is natural for the sons of Adam to make comparisons and look for advantages. When the church was gathered together in Jerusalem, they sold all possessions, having all things in common, and yet there were those who desired the advantage. When the Spirit revealed the treachery of Ananias and his wife, the offense was not against the assembly but rather against God; “Then Peter said unto her, How is it that you have agreed together to tempt the Spirit of the Lord?” (Acts 5:9) The attempt to withhold the monies from the sale was not the offense against God but rather the device to deceive was and since these had perpetrated this ruse against the brethren, the words of the Lord are, “in as much as you have done this to the least of My brethren, you have done it unto Me.”

The inner-workings of the local visible manifestation of the called-out assembly of Yehovah God is set forth in type when the children of Israel came into the Promised Land. The people were commanded of the Lord, by the mouth of His servant, Moses, to “smite and utterly destroy” the indigenous people of the land and “you shall make no covenant with them, nor shew them mercy: neither shall you make marriages with them; you shall not give your daughters unto his son nor shall you take his daughter unto your son”. They were also forbidden to take the objects of worship which the common people had venerated for the appeasement of whatever superstitions and customs that were imposed upon them through the traditions of time. They were to burn these objects with fire, not desiring the silver or gold that overlaid them, “lest they be a snare therein for it is an abomination to Yehovah you God: neither shall you bring the abominable thing into your house lest you be a cursed thing like it. You shall utterly detest it an utterly abhor it for it is accursed” (Deut 7:2 & 26).

Even though there is no God save Yehovah yet the ignorance of the natural man causes him to be drawn away after the imagination of his deceived heart. He sees the glory of God and His handiwork manifested in the creation but because he has not eaten of the tree of life, his attention is on temporal matters, thus he relies upon the labours of his hands and worships the creature instead of the creator. The images of the glory of God

become the vanity of man through idolatry; “for the customs of the people are vain: one cuts a tree out of the forest, the work of the hands of a workman with an axe. They deck it with silver and with gold and fasten it with nails and hammers that it does not move; they are upright as a palm tree but cannot speak; they must needs be born about because they cannot go” (Jer. 10:3).

Does this make trees unclean because the penchant of man is to fall down and worship the inanimate object? Does it make gold and silver like the plague because they are used to decorate such abominations? Not at all; trees are set as types in the scriptures of the characteristics of Adam and the children of grace. Adam is temporal and dying daily but having his seed within him, his posterity lives from generation to generation while the sons of God are “as a tree planted by the rivers of waters, that brings forth his fruit in his season; his leaf shall not wither and whatsoever he does shall prosper” (Ps. 1:3).

The children of Israel could not drive out the inhabitants of the land but Joshua utterly destroyed his enemies. The indigenous people were left of God to prove Israel, not to see if they would be obedient for they were a stiff-necked and rebellious people from the beginning unto whom God had not given an heart to perceive and eyes to see and ears to hear; thus the people were left to show Israel that they have no strength to overcome the children of the dust, nor to avoid the interactions of life which drew them away after the natural passions of man. These include acceptance in society and prosperity in business for the lording and dominance over his fellow man; which attitudes lead to strife and wars fueled by the greed of avarice. Self-esteem gives the false illusion of worth which is silver and success shows forth the wisdom and fortitude of ability, this brilliance is gold and the love of these things is the root of all evil.

The natural man is not eradicated or neutralized when the Father is pleased to reveal Himself dwelling in His children; Adam has been left as the servant of God to prove the precious living stones within. When the light of the glory of God illuminates the soul of His Beloved the darkness is dispersed and the corruption is revealed; thus, as demonstrated in Jacob and Esau, the time comes when the distinction between the two nations and the separation of the two manner of people is discovered. The Spirit of Holiness mortifies the deeds of the flesh as He slowly burns the wood, hay and stubble of Edom in the Refiner’s fire, revealing the worth of the sons of the King and the brilliance of His glory as precious living stones. Adam is the passive recipient of this demonstration of the love of the Father for His children and He never calls upon the flesh for assistance or encouragement.

The flesh, however, continues as father Adam did in the garden to seek a better station and prove his worth before God. He brings his works of righteousness to the altar of

sacrifice even though he has been told that these blood soaked menstrual rags are an abomination before the Lord. His wardrobe has only slightly changed since the days in the garden but it has not improved as he is adorned in his Babylonian attire with Egyptian embroidering, pontificating in the language of Ashdod. He is drawn away after the desires of the flesh in his quest to understand the mysteries of life and having only natural eyes to see, he has dismissed the chief cornerstone of existence calling Him of no value.

The children of Israel were not exempt from these natural passions; they were tempted by the lusts of the flesh and when that lust had conceived it brought forth the manifestation of the sin of man. Not one son of Adam is exempt from these feelings for these temptations are common unto men. Just because a person was a son of Abraham, Isaac or Jacob did not excuse them from experiencing and succumbing to these allurements and yielding to the voice of the strange woman (Pro. 5:3ff).

“Look not every man on his own things, but every man also on the things of others; let this mind be in you which was also in Christ Jesus.”

Those who have been born from above keep the commandments of God by the power of the Spirit within; they love Yehovah God with every fiber of being and love the brethren as themselves. This is not optional or obligatory for obedience is the essential element of the divine nature within which serves as proof to the world that the love of God is shed abroad in the heart of the inner man; “By this shall all men know that you are My disciples, if you have love one for another”.

This love must be identical to the love of the Father for it is by His love that the children love Him; “we love Him because He first loved us”. It is an eternal love wherein the sons of God do not take upon themselves the fact that they are ‘hewn from that Rock’ as they are made of no reputation, subject to the vanity of this world. They are confined in the habitation of the dust of the earth and are, at first for a designated period of time, caused to walk after the ways of the world. But in the fullness of time, when the Father reveals Himself in His people, they are given to see the corruption, vileness and wretchedness of the vessel. They are taught the bondage of this corruption as compared to the Holiness of His law and they find themselves deficient in Adam; thus they understand the need for intercession, sacrifice and mercy.

This brings a proper perspective of the relationship of the natural man to the inner man of faith as the Spirit testifies that salvation is by grace through faith, and that not of yourselves, it is the gift of God. The accolades of the flesh and the accomplishments of the flesh are seen in a proper light as being the ways of the world which fade away and

as the child grows in the grace and knowledge of His will, which is that they believe on He who was sent, they are brought to the reality of the long-suffering mercy of God, for indeed, in Adam, they have no right, nor memorial nor portion in the Beloved.

This testimony is unique to every child of the King who has been ransomed from the prison house and made to see the uncleanness of their ways. Thus when two or three are gathered together by the will of God and each gives an account of the hope that is within, there is a witness of a common deliverance by His grace and like precious faith in His eternal promise. This identifying characteristic of the incorruptible seed demonstrates the earnest desire to be delivered the bondage of sin and death which is in the mortal coil and laments that, like Israel of old, the people of the land cannot be utterly exterminated in this life.

The promise of God, however, is that the people of the land are there to serve and to prove the children of the promise. Like King Saul, the idea that the things of this world can be incorporated into the lives of the sons of God causes the natural man to “put the Canaanites to tribute but did not utterly drive them out” (Josh. 17:13). The logic of man is to use whatever means are available to achieve the objective and assimilate the weak and beggarly elements into the outward pretense of obedience before the Lord. Thus the children of Israel made league with the inhabitants and their natural hearts were drawn away after their gods. God left these to prove the impotence and ignorance of man and his contention to the truth. The apostle knew this also; “But I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of din which is in my members” (Rms. 7:23).

Each person who has the hope of glory, which hope cannot be proven to the natural senses of man, knows this contradiction of sin against themselves. There is enmity between the inner man and the wretched fool without but the corruption of man does not appear to be diminishing, rather it appears to be an invincible foe of great strength; this causes the creature within to groan. This experience is part of the predestined plan of God whereby He has afore ordained that His children should be made like the Anointed One being conformed to His image. They must each be made, not to boast in the hope that they are His sons, but to be the servant of all. They are caused to dwell in a foreign land, wherein is neither water nor bread to sustain them, and to walk in the solitude of being rejected and despised of his fellow compadres of the flesh; thus are they made of no reputations like the Anointed One.

The love of the brethren then, being based in the love of the Father, is the mutual experience of being humbled in the flesh by the hand of the Father, revealing the inerrant need of mercy. Hereby each child knows that salvation is completely of

Yehovah; “not of works of righteousness which we have done but by His mercy He has saved us by the washing of regeneration and the renewing of the Holy Ghost” (Titus 3:5).

Having this revelation of the Anointed Salvation of Yehovah, the children each have the testimony of Jesus Christ, the finished work of Alpha and Omega. They are of the same mind being taught of the same Spirit, and having the same love, which is the love of the Father, they are of one accord and one conviction, “one body and one Spirit, even as you are called in one hope of your calling; One Lord, one faith and one baptism, one God and Father of all, who is above all and through all and in you all” (Eph.4:4).

Since there is no shadow of turning in the Father the children remain consistently faithful in every good work, not because they labour hard to perform them accurately, but because they have been created in the Anointed Salvation of Yehovah unto these works. But while they dwell in the earthen tabernacles they have the characteristics, qualities and abilities of the peoples of the land to contend with. The constant, almost uncontrollable compulsions of fear, anxiety and base mannerisms are brought forth again and again and there seems to be no way to control them let alone abate these vulgar feelings and lascivious thoughts. Not only does the nature of Adam return, as the dog to his vomit and wallow as the sow in the mud, but the mind of man reasons the matter away in an attempt to justify his actions. The more ardent the attempt to overcome the inherent nature and it’s insatiable desires the more evident the failure in the strength of the arm of the flesh. This is not a license for sin, as some may impugn, it is the understanding of man, his ways and his place in the sovereignty of Almighty God.

**“**Wherefore, my beloved, as you have always obeyed, not in my presence only but now much more in my absence, work out you own salvation with fear and trembling for it is God which works in you both to will and to do of His good pleasure” (2:12-13)

If obedience is in the flesh then the law may be kept by Adam and he may be justified, however; “by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin” (Rms. 3:20). Obedience before God is by the power of the Spirit apart from anything that man can imagine or propose. Paul is not instructing the brethren to begin by the power of the Spirit of God and finish the course by the will and ability of Adam. He did not speak the comfort of the people that the warfare was accomplished and her sins forgiven only to instruct them that now it was time to muster the forces of Adam and win the victory over sin and self.

The called-out assembly is obedient in her head, which is Messiah, for He completed all the work that was set before Him in absolute righteousness. He redeemed all that were

given unto Him and, being hidden and protected in the secret place of Yehovah, He raised them up in Him, who is the resurrection, to be seated together in Him in the heavenly city. His righteousness is the righteousness of the saints, wherein the bride is adorned, and there is neither spot nor blemish in her glorious apparel for she is born of the incorruptible seed.

The work which God's people have been ordained unto is commensurate to the salvation of Yehovah for it is the result of salvation. Adam has no part in this for he has not the capability to understand or receive the things of the Spirit, so to insinuate that the 'working out' or rather the work which is indicative of the salvation, is in and of Adam is blasphemy before God. Adam is the passive recipient of the seed planted of the sower in the good ground He has prepared. Adam is the host of the incorruptible seed whose nature it is to miss the mark, which nature is manifested in the actions of the outer man. His works are sensual and temporal for not one work of man can continue after the life of man has ended; "wherefore do you spend money for not bread and labour for that which does not satisfy?" (Is. 55:2).

The children of grace have been created in Christ Jesus unto good works which they shall not fail to accomplish both in quantity and quality. These are the results of the work which He finished before the foundation of the world but is made manifest to each of the election according to grace in the appointed hour. This salvation is very personal and subjective as the Father reveals His love to each of His children personally and the work which He has done. There is no room for the petty bickering, envy and strife that are the works of the flesh and the greed of shinny trinkets and shallow praise has no place in those who have been blessed with all spiritual blessings in the heavens; these are the ways of the flesh. Thus the Apostle instructs the brethren at Philippi to consider the work which Messiah has done in manifestation of His love for them for therein is the love of the brethren, one for the other.

This love, based in the common salvation of all members, is also demonstrated in the comforting of one another as each endures the trials and tribulations which the love of the Father has decreed as being necessary and good for them that love Him. It is the lifting up of one another as each is beset by the weight and sins which burdens them. It is the testimony of faith that these light afflictions, which are for but a moment, work a far more exceeding and eternal weight of glory. It is the preferring of a brother above self and the performance of that which is edifying unto the body; it is the fruit of the tree of life which is the peaceable fruit of righteousness and the evidence of the indwelling Spirit for those who have no confidence in the flesh. It is everything that is contrary to the flesh even though it may be manifested in the flesh.

The love of the brethren, the result of the salvation of Yehovah, is the work of God in and for His people. He causes them not only to desire the truth and to keep His commandments but He also is their complete desire; “I am My beloved and His desire is upon me” (Song 7:10). He is the cause that His people desire to return to the Father’s house and to dwell in Jerusalem; “If I forget you, Jerusalem, let my right hand forget; if I do not remember you, let my tongue cleave to the roof of my mouth if I do not prefer Jerusalem above my chief joy” (Ps. 137:5). He has empowered His people in the day of His power for as the King has spoken so all comes to pass and has made them willing to praise His name in every thought word and deed. This they do in Messiah, not in Adam who is returning to the dust, as they do all things unto Him, walking and living by faith.

“That you may be blameless and harmless sons of God without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world”

There is no condemnation to them that are in Christ Jesus for they have been washed in the blood of the Lamb. They are without fault being unmixed with the things of the flesh, therefore they are without censure before God. The glorious light, which is the glory of God and the Lamb, shines forth in their hearts as a beacon in the darkness of the world. Men see the light and flee for Adam loves the darkness and thrives in his perverted distortions and none of his seed shall ever come to or comprehend the light.

The children of the Israel of our God walk in the light of Yehovah because they are children of light and subjects of the kingdom of light. They see the corruption, as they hold forth the word of life, dwelling in their earthen vessels and they loathe themselves. But they have the hope of glory within which is the earnest expectations of being delivered from the body of this death and being absent from this body to be present with the Lord.

“For we are saved by hope: but hope that is seen is not hope for what a man sees, why then does he yet hope for?” (Rms. 8:24)

The children of Israel could not drive off or overcome the people of the land and neither duty faith nor the good intentions of the flesh can drive off the children of the dust. The assurance of hope is that the Anointed Salvation of Yehovah has overcome the wicked one, the world and sin. His children have overcome all things in Him though for the time of this habitation it does not yet appear that they have overcome anything.

Joshua gave the children of Israel two memorials; one was on the land after they came forth out of the river and the other was in the midst of the river (Josh. 4). One was seen of all and used to teach the children that Yehovah had kept His promise when Israel crossed the river; this memorial is no longer standing for the house of Israel is left

desolate. The other memorial was covered by the waters when they returned to flow; this is the memorial of faith. Jesus told Thomas that “because you have seen Me you have believed: they are blessed that have not seen yet believe” (John 20:29)

Adam needs to see but cannot believe while the children of hope believe having no need to see.

Your servant in Christ,
(Elder) Chet Dirkes
January 28, 2018

## Philippians 3:3

> “For we are the circumcision which worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh.”

Paul’s letter to the church at Philippi testifies to the presence of the manifestation of the Holy Spirit, the existence of counterfeit intruders, the work of Jesus for His people and the laborers that were sent to Philippi to preach and make disciples. Now he come to the summation of the matters covered and tells this group of like minded brethren to beware of dogs, evil workers and the concision. He would not tell this assembly to beware of dogs if they did not know what a dog was or how it acted. Even so when Jesus said, ’Give not that which id holy unto the dogs”

Many who despise the decrees of God will complain that you never know if one of these could be a child of grace and that they should be treated with love. But the Master

indicated that His disciples would not only identify these beasts by their conduct but would know not to set a‘feast of fat things’

Lastly he speaks about the concision or ‘mutilators’. Here he is referring to those who would preach that the circumcision of the flesh was necessary to be a child of grace. He did not refer to it as the sacred ritual of the old covenant or as the covenant in the flesh. Rather he called it a mutilation and condemned it. These groups were very strongly opposed to the church at Philippi and sought to infiltrate and disrupt it whenever they could and Paul warns the flock of their existence.

He then tells these scattered few that they were the circumcision. Did he mean that they had become Jews and were now under the obligation of keeping the law? Or as some have inferred, that they became of the Jewish people and were made able to keep the law? Neither is true because circumcision was not given to Moses and the nation of Israel, circumcision was first given to Abram as a sign of the covenant that God had given him. Abram then took and circumcised Ishmael and all the males of his house but God told him that even though these were demonstrating the sign of the covenant, they were not part of it. God told Abram that he was going to have a son. Abram laughed at the prospects of an hundred year old man and a ninety year old women having and raising a child and, in complete disbelief of what God had just said, he asks, ’O that Ishmael might live before thee!”

God had promised Abram and his seed the land in which he sojourned. If that promise was of this earth then it was visible and therefore temporal (II Cor. 4:18), but it was not of the earth for it was eternal. If Abram could see the land that he would inherit why then would he yet hope for the promise to come especially if he was standing upon the very soil that was to be given to him.“For what a man sees why then doth he yet hope for it”

From Abram to Moses there is no record of any circumcisions, not even Jacob. Moses receives the commandment of the Lord and he has his wife circumcise his sons to which Zapporah calls him a‘bloody husband’ (Ex. 4:25) and all Israel was circumcised also. But God makes it very clear through the mouth of His servant that circumcision in the flesh is worthless. In keeping the fleshly ceremony of circumcision, the father identified his son as a sinner under the ministration of the condemnation of the law and obligates him to devoting his entire life to the keeping of the whole law. By not performing the ceremony, the father condemns his son a heathen and not a part of the chosen nation of God. One who is not circumcised cannot partake in the eating of the Passover which makes them subject to the wrath of God because they have no covering. So the circumcised in the flesh are under the condemnation of death by the law and cannot be

justified for; ’by the deeds of the law there shall no flesh be justified in His sight for by the law is the knowledge of sin”

Yet there are two rivers. Moses saw the corruption of the children after the flesh and he told them that the circumcision of their flesh was not what God wanted; ’Circumcise therefore the foreskin of your heart and be no more stiffnecked” (Deut. 10:16). God’s love was upon His children and He had delight only in them that loved Him and their seed after them. Since man cannot love God unless He first loved him so man cannot circumcise his heart to keep His commandments; ’And Jehovah shall circumcise thine heart and the heart of thy seed to love Jehovah thy God with all thine heart and with all thy soul that thou mayest live” (Deut. 30:6). Those whom God has removed the heart of stone and placed with an heart of flesh, have His statutes written upon that heart and the Spirit of the Lord within that causes them to keep His commandments and to walk in all his ways. Then shall they dwell in the very land that God promised Abram as the people of Jehovah (Ezk. 36:25ff). So when Paul tells the Philippian church that“we are the circumcision”

Many will say; ‘we have Abraham as our father’, in attempt to lay hold of this inheritance. God said that the family identification cannot be seen or understood for it is of the Spirit and the natural man cannot see that which is spiritual. Man looks on the outside and seeks the things of the flesh as proof of that which is within. He gauges his success and failures quantitatively not qualitatively but Paul declares that there are three characteristics for one who is of the circumcision.

Those whose hearts have been circumcised worship God in the Spirit. This is not an action performed of the flesh and cannot be seen of the flesh. Those who wish to be seen of the flesh stand of street corners and want to be heard for their much speaking. They attempt to do‘good deeds’ in the sight of man so they will be seen of all men. They tantalize and tease men with their long robes and religious trappings and looking down on others they exclaim, ’I thank you Lord that I am not as other men”

Those whose hearts have been circumcised of God rejoice in Christ Jesus. They do not boast of the accomplishments of the arm of the flesh, the ideas or intentions of the mind or the good works performed. They know that all that was needed to satisfy the Holy demands of God’s law were FINISHED in the Anointed Salvation of Jehovah. They do not look for some unfulfilled event to take place at any minute now, they are not scanning the headlines to see if prophesy is being fulfilled and they are not making plans for the upcoming kingdom. They boast, rejoice and glory in the fact that Messiah came as the servant of the Most High God to do His will and finish it in all righteousness; that the Father was well pleased with the sacrifice and the fulfillment of His law and He

raised His servant from the dead where He is seated at the right hand of the Father having ALL things under His feet. They find great joy in the fact that the days of vengeance have come in which all things written were fulfilled and that Yeshua has taken His power unto Himself and now rules. This is why there is nothing that can separate His people from His love, for He is King of Kings and Lord of Lords; 'For Jehovah your God is God of gods and Lord of lords, a great God, mighty and terrible which regardeth not persons nor taketh reward"

Therefore brethren of the circumcision, be not deceived by that which can be seen for the workers of evil have much to shew forth of their accomplishments. Be not allured after the prospects of something to come on this earth and be not entangled with the affairs of this world, 'For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby He is able to subdue all things unto Himself" (Phil 3:20f).

Your servant in Christ
(Elder) Chet Dirkes
May 27, 2012

## Philippians 3:3

> "For we are the circumcision who worship God in the Spirit and have no confidence in the flesh."

The Apostle Paul by the inspiration of the Holy Spirit devoted a great deal of time in his teachings and writings to the dispelling of the notion and conjectures of the worthiness of the flesh. The primary areas of his discourses dealt with national heritage, family

lineage and accomplishments. The ceremonial ritual of circumcision was revered as a right unto the nation of Israel because they were the chosen people of God. The covenant of circumcision, however, was received by Abram before he was circumcised, before there was the manifestation of the seed and before there was a nation of Israel. Thus the token of the covenant was not by works of righteousness which Abram had done but an evidence of the faith within which was imputed for righteousness sake.

The circumcision of Abram and his sons was a token of the promise of God that He would make Abram the father of many nations and having changed his name to Abraham, God proclaimed that the act was already accomplished; “For I have made you a father of many nations” (Gen. 17:5). The mystery of this covenant was unto all the seed of Abraham as God made him fruitful, unto whom God would be God and not just the nation of Israel. Because God gave Abraham this covenant of circumcision, he circumcised Isaac who likewise did the same for Jacob and he unto his twelve sons before the handwriting of ordinances was delivered on Mt. Sinai. This token of the covenant was reiterated in the tables of stone as God made every male a subject to the ministration of condemnation. The ceremonial ritual performed on every male that opened the matrix obligated these children to complete obedience to every jot and tittle of the Law of Moses under penalty of death (Lev. 12:3). The fact that each child born unto Adam begins life dead in trespasses and sin precludes the notion of the possibility of any acceptable obedience. Compliance with the observance of the pattern given in the mount condemns the child in their inability. It also demonstrates this every present and inescapable inability of Adam to measure up to the standard of the perfect Holiness of God. And so, circumcision of the flesh profits nothing for “by the deeds of the Law no flesh shall be justified in His sight” (Rms. 3:20).

This was not to infer that the Law of God was unjust or ineffectual. The Law is perfect and the statutes of God are just and Holy. The weakness is not in the Law but in the subject who attempts to live in the Law; “for what the Law could not do, in that it was weak in the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh” (Rms. 8:3). The inability, attitudes and conduct of Adam are unacceptable before God and there are no works which he can do, even in the best of intentions, which may appease the standards of God. The circumcision of the flesh is nothing and the blessings associated with that covenant are temporal; “Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God” (I Cor. 7:19). Those who would brag themselves upon the works of righteousness which they have done are deceived for they believe that there are blessings which they shall receive as children of Abraham, sons of Jacob and children of the law; “but they are not all Israel who are Israel” (Rms. 9:6).

“Therefore, circumcise the foreskin of your heart and be no more stiff-necked” (Deut. 10:16).

From the beginning the nation of Israel was never expected or given the opportunity to keep the law. Moses shattered the two tablets upon the ground before any, other than Joshua, had seen them. This indicated that man could never measure up to the standard of perfection that the perfect Law demanded. The foreskin in the flesh was not a sign of preference or perfection but a sign of condemnation and corruption. The removal of part of the body of Adam, which God had created, was contrary to the proclamation of the Creator when He saw His work and called it exceedingly good (Gen. 1:31). This further demonstrates that Adam cannot change what God has made for He has created all things after the design of His purpose. The heart of the natural man cannot receive the things of the Spirit because that is exactly how it was made. The mind of Adam cannot find God by searching because God has filled it with the things of this world and no amount of ritualistic conduct, mindless chanting, self-deprivation or denying of the flesh shall change what God has created for His good pleasure.

The circumcision which Moses spoke of was one that could never be performed by the hands of man. Yehovah God alone can remove the veil or foreskin on the heart which He has afore prepared as the natural course of man has “made their hearts adamant from hearing the Law and the words which Yehovah of Hosts has sent through His Spirit by the former prophets” (Zech. 7:12).

Does this mean that man by the strength of the arm of the flesh can perform something that can overpower the Lord God Omnipotent? God forbid! Adam was not sensitive to the law of God in the garden because he was created devoid of the knowledge of good and evil as created by God. He was without strength and alienated from the commonwealth of the house of ‘he who has power with God’ Israel. He not only did not understand because he was incapable, he acted contrary to the demands of God by the nature that he was given. He fashioned his works of righteousness in his aprons of fig leaves, denied accountability, accused God as being culpable for the mess and was rebellious from the beginning. He, and his seed in him, cannot be changed by education, prayer or ritual as his own theological rhetoric declares him, according to the righteousness of the law, blameless.

Joshua circumcised the children of Israel as they were readied to cross the Jordan and receive their inheritance according to the covenant of Moses and the Law. These were tangible possessions which pertained to the things of this world but unto those who have a circumcision, not made with hands, there is an inheritance which is not of this world. The inheritance of the natural children of Abraham pertains to the dust of the earth, the

people of the land, the fruit of the field and the kingdom of this world. The inheritance of the children of light is Yehovah God, His city Jerusalem which is His Kingdom; “for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). The covenant with Abraham was to the ‘father of the faithful’ and since ‘all men have not faith’ for faith is a gift of God and the evidence of the indwelling Spirit, therefore, the natural children of Abraham, being circumcised outwardly have no right, nor memorial nor portion in the covenant of grace.

Does this outward circumcision preclude them therefore from the covenant of grace? God forbid! For as many as have been redeemed by the blood of the Lamb and assigned the habitation of this dwelling in the customs and rituals of the Law of Moses can never be separated from the eternal love of God, which is the basis for the true covenant; “Yehovah has appeared unto me of old saying, Yea I have loved you with an eternal love, therefore with loving kindness have I drawn you” (Jer. 31:3).

This circumcision of the heart and the removal of the veil of Adam must then pertain to a new covenant, “not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant of Mine they broke although I was a husbandman to them” (10:32). Since therefore there is a change in the covenant there must needs therefore be a change in the blessings and the promises (although it is not a change but indeed the manifestation of that which has been from the beginning). The subjects of this new covenant are of the household of the firstborn of the covenant who is of the tribe of ‘Praise’ being Judah. Therefore they who are of the general assemble of the called out assembly of the firstborn, having that circumcision of the heart, by the hand of Yehovah God (Deut. 30:6) are indeed of the tribe of Judah; “he is a Jew who is inwardly and circumcised of the heart in Spirit not in letter, whose praise is not from men but from God” (Rms. 2:29). All of the dry bones, unto whom the Word of Yehovah speaks, are the whole house of Israel. These have been joined together in Him and having been raised up together in the Anointed Salvation of Yehovah are seated together with Him in the heavenlies; “Those whom Thou hast given Me I have lost none, but the son of perdition, that the scriptures might be fulfilled” (John 17:12).

These know the power of His resurrection because they have been raised again unto newness of life. No longer are they under the week and beggarly elements of the various washings, observances of days, dietary restrictions and ceremonial rituals. These all have been nailed to the cross and crucified with The Anointed Salvation as the children are raised dead unto sin. And so, shall all Israel, ‘the circumcision’, be delivered (Rms. 11:26) who are of the Israel of God (Gal. 6:16).

"…who worship God in Spirit and rejoice in Christ Jesus…"

No man can worship God aright. The mind of man is to limited to comprehend the nature and wonders of the Godhead and his hands are completely impotent to perform a deed which is acceptable in His sight. Yet if one is born from above, then the Spirit of the Most High God dwells within the inner man. This inward man delights after the law of God and being born of the incorruptible seed, he can do nothing that falls short of absolute perfection. Herein is the true worship of Yehovah God, "God is Spirit and they who worship Him must worship in Spirit and truth" (John 4:24).

All men are liars and the ways of man loves and makes the lie for only God is true. Man may be swayed in his philosophies and meditations by a spirit of euphoria or a wave of peace and serenity but Jesus Christ is the only Truth. They that have the indwelling of the Son, know the truth as the Spirit teaches. The Anointing of the oil of the olive as pertains to the old covenant has no power and the labour of the olive has failed (Hab.3:17) but the anointing of the Spirit cannot fail. Every child of grace has been sealed with the name of the Father in their forehead and the indwelling of the Spirit (Rev. 14:1).

Jesus said, "I am the Way the Truth and the Life" and since Adam knows not the ways of God, has no concept of the truth but rather loves and makes a lie and only has life by the breath of God, he is therefore not equipped or capable to worship God aright.

Jesus is the Anointed of God. He came forth to manifest the work that was finished from the foundation of the world as the Lamb of God. The eternal union of the seed in Him means that all that He has completed is completed in the seed and therefore all the sons of God sign together. Yet the child of grace, who worships God in Spirit and truth, rejoices in the Anointed Salvation of Yehovah. This rejoicing cannot be based upon that which Adam has done for Adam has no power in and of himself. This rejoicing is in the deliverance from the guilt of sin in Adam, the newness of life in the first resurrection and the testimony of he Spirit within. This is the Spirit who causes the children of light to walk in the commandments and keep the statutes of God. It is He who has removed the heart of stone and given an heart of flesh and it is He who bears witness with the Spirit of the children that they are the sons of God. Herein is the confession made that the Anointed Salvation of Yehovah has come in the flesh, that He has redeemed His people from the house of the strong man and He has delivered His people from their sin.

"…and have no confidence in the flesh."

As the Spirit of Holiness dwells with the children of hope, He teaches them all things as they grow in the grace and knowledge of His will; this has nothing to do with Adam. It

is the Spirit who works in the children both to will and do His good pleasure for they are His workmanship, created in Christ Jesus unto good works. While it is very true that faith without works is dead yet it is blasphemy to call the labours of the polluted hands of Adam as the good works spoken of. The children do that which they have been created unto but these works cannot be evidenced in Adam. When they stood before the throne and the Father blessed them for their labours, the children were ignorant of their accomplishments as they asked; “Lord, when did we see You hungry and fed; or thirsty and gave drink? When did we see You a stranger and took in; or naked and clothed; or when did we see You sick or in prison and came to You? And the King shall answer and say to them, Truly I say unto you, Inasmuch as you did to one of the least of these My brothers, you have done to Me” (Matt. 25:37ff).

Adam takes pride in his accomplishments and by the pride of his heart he is deceived. He wants others to “come see My zeal for Yehovah” as he venerates objects, consecrates days and sets behavioral standards to walk and live by. His idols are of the earth and their beauty is appealing to the eye and flattering to the intellect of man; “The ones who make them are like them and everyone who trusts in them” (Ps. 115:8).

The Apostle Paul exemplified this in the early part of his life. He had the proper lineage being circumcised in the flesh in the obligatory 8 days. He was of the stock of Israel and the tribe of Benjamin, sat at the feet of Gamaliel, an Hebrew of Hebrews and as regarding the law a Pharisee. Concerning zeal, he persecuted the church and regarding the righteousness of the law, he was blameless. Yet all these plaudits of man were not only useless to him but they were polluted and abandoned by the power of there Spirit within for they were unprofitable; “for the Excellency of the knowledge of Christ Jesus my Lord, for whose sake I have suffered the loss of all things and count them dung, so that I may gain Christ”. The very same God who created him and placed him in his social, economical and religious environment, wherein he grew and flourished, took him to the place where he knew that the flesh profits nothing. The same God who gave him the persuasion that his conduct and his zeal were righteous before Him drew him to confess, by the Spirit within, that his desire was to gain Christ “and be found in Him not having my own righteousness, which is of the law, but through faith in Christ, the righteousness of God by faith”

The doctrine of Adam speaks to Adam. It is identified by the praises of man, the comforts of this world and temporal blessings. The chosen vessel of God desired to know the power of the first resurrection unto newness of life and the fellowship of the sufferings of the Anointed One who endured the contradiction of sin against Himself. Without the first resurrection there can be no fellowship for if there be no first

resurrection, wherein He was “declared to be the Son of God in power, according to the Spirit of Holiness” (Rms. 1:6), then all His children are dead in their sin; “and if Christ be not raised, your faith is vain and you are yet in your sins” (I Cor. 15:17).

But thanks be unto the God of Israel that he has seen the travail of the soul of His Elect Servant and did not leave Him in the grave but has raised Him up; His children with Him. These are not raised up in the first Adam for he was formed of the dust of the earth and to the dust he shall return; rather they are raised up unto eternal life in the second Adam. Every child then has a room (habitation) prepared for them by the precious blood of the Lamb so that when the time of this habitation is over and the tabernacle of this dwelling is dissolved (this tabernacle is put off – II Pt. 1:14) they have a tabernacle not made with hands, eternal in the heavens (II Cor. 5:1). Herein is the confidence, not according to the flesh of Adam, but according to the faith of the Son of God who loves His people and gave His life for them; that when He shall appear, they shall be like Him. This vile body shall be changed, in a twinkling of an eye, and they shall be like Him.

This is the promise to the ‘circumcision’ not made with hands who have the perfect sacrifice for sin of he precious shed blood of the Lamb from before the foundation of the world, in the tabernacle not made with hands (Heb. 9:11) upon the altar which Adam has no right to eat “which serve the tabernacle (pattern in the wilderness)” (Heb. 13:10). Herein is the truth of the Will of the Sovereign God over all and herein is wisdom to know the number of the theology of Adam.

“Yehovah is my Rock and my fortress ad my deliverer; Yehovah is my Rock, in Him will I trust. He is my shield and the horn of my salvation, my high tower and my refuge, my Savior who delivered me from violence” (II Sam. 22:3).

Your servant in Christ,
(Elder) Chet Dirkes
November 16, 2014

# Philippians 4:11

> "Not that I speak in respect of want; for I have learned, in whatsoever state I am in, therein to be content."

All too often we associate contentment with happiness since the two do travel together. But Paul was no more speaking of happiness than was Job as the hand of the Lord was upon him, or Daniel as he was being led to the lions den. What Paul had been taught of the Spirit that in whatsoever state, circumstance or condition he was in that it was sufficient for him. He had been given a thorn in his flesh, a messenger from Satan to buffet him and thrice he petitioned the Lord for redress in the matter. But God answered him personally that His grace, which was given to him, was sufficient for him. The love, grace and mercy of God is all encompassing to all the household of the redeemed and His blood has cleansed all the sin and iniquity, but, He reveals these truths as He has applied them to each individual in a personally identifiable way.

Saul of Tarsus had been separated from his mothers womb as a child of grace. Yet he was raised in the philosophy of the Pharisees in the feet of Gamaliel in the heart of Jewery. No coincident that the name 'Gamaliel' means 'produced of my God' or that he had been born of the tribe of 'the son of my right hand', Benjamin. His education and training were all part and parcel to the assignment that God had given him and when he had ascended to the pinnacle of power with letters in hand on the road to Damascus, it was revealed to him, by the Spirit of Light, that the Son of God dwelt in him. He was told that he was a chosen vessel unto God; that he had a specific assignment, i.e., to the name of Jehovah to the Gentiles, before Kings and the children of Israel. Immediately after he received his sight and was baptized, he conferred not with flesh and blood, nor did he go up to Jerusalem for confirmation of his office. Rather he spent three years in Arabia, that great seminary in the wilderness, being taught how that all things that he had accomplished and gained were now considered worthless and polluted. Fourteen years later he went up by the revelation of God and was received by the brethren gathered there. A few years later he and Barnabus were separated for the work that the Spirit had called them to do and this once proud and prominent champion for the righteousness of the law was confirmed as minister of the gospel by stripes, imprisonments and in patience, affliction, necessities and distress, by the power of God and the word of truth. Then after three missionary journeys in which he carried neither purse nor bag, being beaten, stoned and left for dead and shipwrecked, he was arrested in Jerusalem and sent to Rome. This is where he writes this letter to the Philippian

church and reveals to them that all this has been done to teach him that in whatsoever state he is in it is the will of God by the grace of God and it is sufficient for him. He did not need to pray to see if he was doing God's will or if he was in the center of God's will, it had been revealed to him by the teaching of the Holy Spirit that dwelt within and peace was imparted to the inward man that where he was and what he was doing was and is the will of God and therein he was content.

Let the world rant and rave about getting into God's will and doing a good work for Him. Adam cannot understand these things although he tries to obtain righteousness by doing them himself and coercing others to join him. The peace that passes all understanding is the sovereignty of God and His love for His people.

Your servant in Christ,
(Elder) Chet Dirkes
August 15, 2010

## Philippians 4:13

"I can do all things through Christ which strengthens me."

We live in a world of technology which enables us to communicate with many people, research any subject and obtain vast amounts of information almost instantaneously which has erroneously given man comfort in the illusion of power. The information super highway has become the avenue whereby facts and figures, whether confirmed or substantiated, are transmitted for support of a cause, verification of a proposition or the dissemination of an idea seemingly without the burden of time. Man in the corruption of his nature has been given a toy by which he may hide in the darkness of ambiguity,

strike from a well concealed location and find comfort in his indiscretions in the vastness of the cyber world.

In the fullness of time at the end of the age, Yehovah God became flesh and dwelt among His people. He walked upon the earth according to that labourious mode of transportation and word of mouth was the means for the transmittal of the evening news. Yehovah God was incarnate in demonstration of the fullness of His salvation which was to all men, the Jew first and also to the nations and in the midst of this primitive order His Word went forth. He walked the face of the earth, in what is called the years of His earthly ministry, covering many miles to meet with certain people, attend to various and sundry illnesses and maladies and to preach the power of God unto deliverance; for the Kingdom of God was present.

The fact of the time ordained of God for this magnificent demonstration of the love of God for His Beloved in His absolute sovereignty over His creation, which He created for His good pleasure, demands that everything necessary for the accurate and efficient communication of the purposed intent was prepared and present in this primitive culture and isolated region of the world. He did not need the mass media of this day or the rapid communication of facts and figures for His Word to go forth into all the world. The Salvation of Yehovah came to seek and to deliver they who were lost and in perfect demonstration of His great power over all things, He found certain ones who had been stricken with illness, born with congenital defects or possessed by demons; each of which were properly outfitted for the manifestation that the fullness of God dwelt in this man bodily being prepared by the determinate counsel and foreknowledge of God. No modern medicine, advanced pharmacological wonders or medical training of this day was needed for the Great Physician had come and everything was exceedingly good.

The Apostle Paul was one, as it were, born out of time. He was restricted to the use of vocal communication (no PowerPoints, video conferences or social media) and limited to the writing of letters on scrolled parchments transported by courier’s to certain people in specific locations who did not have addresses on their front doors or a centralized postal system, yet the letters arrived at their appointed destinations and the brethren were comforted. The Apostles had no organization to fund them for their mission trips or agencies to sponsor them with advanced intelligence of the regions of their work or the indigenous people of the regions for when the Spirit of God moved the men of God were made ready, willing and able as they went forth, not knowing where they were going, to do the will of God.

Paul had been properly equipped with a wonderful knowledge of the law as set forth in the scriptures which was for many years clouded in the traditions of man. He was an

educated man of many different subjects and a tradesman in the art of tent making but he was made zealous for the ways of Israel in both a social and religious manner. He lived his life in strict conformance to his understanding of the righteousness as found in the Pharisaical interpretation of the law and was deceived to conclude that he was right for he profited above all his kinsman in his endeavours. But, in the fullness of time, God revealed that this morally righteous and devout man was persecuting the very One he thought he defended.

Then, after a fourteen year hiatus, wherein this man was taught of the Spirit as he grieved over the many dear brethren he incarcerated, tortured and consented to be put to death, he was returned to the work which God has chosen him unto properly prepared for the work of the ministry. He returned to the ‘gathering places’ (synagogues) and stared at the crowd of zealous men wherein he once sat, and reasoned with them from the scriptures that Jesus was anointed of God as that Prophet who should come. He also disputed and reasoned with the common people of the land who were uncircumcised in the flesh, alienated from the commonwealth of Israel, unclean by reasons of heritage and customs and at one particular location, “we sat down and spake unto the woman which resorted there” (Acts 16:13).

Here at Philippi, a certain woman from Thyratira, who was a merchant of garments and products that had been dyed purple, a color indicating royalty and wealth, was among these women gathered in this certain place worshipping Yehovah God, “whose heart Yehovah opened”. She heard the word of truth as the true sound of that certain trumpet, and she attended to Paul and his company. The Lord had ordained that she should be who she was, where she was, employed as she was, yet in the exact location with open ears to hear what He had prepared for her to hear. Then, in the day of His power, He made her willing to be baptized and to extend her hospitality of all that God had given her (most likely through the employment wherein she was engaged) so that Paul would abide with her until such time as the hand of God brought before him the agent and means whereby he should be taken, falsely accused, beaten and incarcerated to meet another member of the little flock of the Fold of God; the jailor.

Thus as the Lord gave forth such testimony in the earth-quake, the manifestation of His people and the testimony of His servants, the gospel was preached by the mouth of various men despised of all men for His name’s sake. Proud men were brought low, the powers of the Adversary with his messengers and ministers was proven to be impotent before the power of Yah and the rulers of this world bowed low before the name of Jesus and His people rejoiced; they did not become famous, wealthy or holy as they were scattered by the hand of God among every kindred, nation, tribe and tongue of this

world and like Elijah by the brook, God provided for them such things as were needful to sustain them. These had no confidence in the flesh, either in ability or assets, for they were taught of the Spirit the wretchedness of their vile bodies as they walked by faith not by sight; therefore whatsoever was set before them they ate, asking nothing and whatsoever things they had they were taught to consider them sufficient.

“But I rejoice in the Lord greatly, that now at the last your care of me flourished again, wherein you were also careful, but you lacked opportunity” (4:10)

The experience which Paul had in Philippi resulted not only in the manifestation of the presence of the Holy Spirit in His children but a strong personal bond was forged in and through the common deliverance of the family of the election according to grace. During the ten years or so after his departure from the region, Paul would travel many miles and experience a multitude of trials, tribulations and persecutions from defenders of the Law, scholars of philosophy and Zionists who zealously looked for the return of the kingdom of Israel. This chosen vessel walked the assigned path that brought him to the areas where the power of God was to be preached, for the ground had been prepared either to receive the word in power or to dismiss it as worthless, and the same Spirit did not allow him to preach into other areas (Acts 16:7).

As a result of this preaching of the gospel, Paul was received of the poor and afflicted brethren whom the Lord had scattered as the seed in the garden, yet he would not be accountable to any of them for his needs. He labored, not only in the work of the ministry but also in the trade for his keep, (18:3) as he and his fellow labourers were sustained by such as the Lord saw fit to supply. These left their homes and as led by the Spirit, entered in where they were received and accepted such as was set before them. There were times when they went without food or shelter yet the Lord provided. Paul was stoned and left for dead, as a testimony to the power of the Spirit of life and the power of the resurrection; in this he was abased as a criminal against the Law of Moses and the nation of Israel but he was also exalted to be counted worthy to suffer for the name of the Anointed.

The hand of the Master had made this man into the bold and arrogant defender of the law and the same hand had made his speech rude and his appearance repulsive to the eyes of man. He took the one who would kill for his understanding of the truth up to the third heaven and revealed the beauty and wonders of God which man cannot see or comprehend. He reasoned with the learned and was gentle with the weak as the truth was revealed to the world “that the race was not to the swift nor is the battle to the mighty, neither yet bread to the wise nor yet riches to the men of understanding nor yet favour to men of skill but time and chance happens to them all” (Ecc. 9:11).

This servant of God received forty stripes five times, was beaten three times with rods, stones, suffered shipwreck (floating a day and a night in the deep), robbed, ridiculed and cast out by his countrymen and the heathen, being pursued in the cities, the wilderness and upon the seas (oft-times the same mobs would follow him from town to town stirring up the people against him) and now he was, once again, incarcerated for that very truth. He labored by the strength of the only One who strengthened him in all things that he might preach the Salvation of Yehovah which is good news to all who have been delivered and whether he was weary or in pain, hungering or thirsty, cold or naked this chosen vessel proclaimed that whatsoever state he was in, he had learned to be content.

It was through the heritage of his father that Paul was given to appeal to Rome yet nothing is said concerning this vital thread in the tapestry of his life. He is sent by this means to Rome where he is treated kindly, not because of diplomatic involvement or any compassion of the leaders of the day, it was according to Roman law that this man be held safe until such time as he could be heard of Caesar; once again an element which neither Paul nor his adversaries had any hand in preparing for this time in his life.

From this new dwelling Paul wrote to confirm the churches and to encourage them as to his well-being and the continuance of the truth. Many had risen up seeking the pre-eminence among the brethren and had exalted themselves to positions of power. These were given of the Lord to think more highly of themselves than they ought and the Spirit revealed many to the brethren yet others flourished as the congregations disbanded going forth into all the world. The assembly at Philippi heard of Paul in Rome because the Spirit had laid it upon his heart to send Epaphroditus to them to strengthen them for they were concerned of his condition being in bonds. Paul sent ‘love’ (Epaphroditus) to the brethren because the love of the brethren is not confined to space nor limited by time to convey to those of like precious faith that man had not effected the Spirit of God in any manner for “Many brethren waxing confident by my bonds, are much more bold to speak the word without fear; some even preach Christ even of envy and strife and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds but the other of love knowing that I am set in defense of the gospel. What then? Notwithstanding every way, whether in pretense or in truth, Christ is preached and I therein do rejoice yea and will rejoice” (1:14ff)

This one who had labored day and night for them in love of the brethren continued to warn the assembly that there were many who would come in among them and usurp authority by condemning this same man because of his imprisonment. The word which was given was first of the Anointed One who made Himself of no reputation, then of the

brethren who labored until he was nigh unto death and finally of himself who indeed had all the credentials (naturally speaking) to be a teacher of Israel but who had been made low for the glory of the gospel. Even though he had been adorned with the prestige and qualifications of man, yet his zeal was for the fellowship of the sufferings of Messiah through the power of His resurrection as he continued to “press toward the mark for the prize of the high calling of God in Jesus Christ” of which all who are perfect, complete in Him, are of the same mind.

All who have been born from above, whom the Spirit has revealed the light of truth unto in the time appointed of the Father, know that the nature of man is unclean and his works unprofitable. They have the fullness of the Godhead in them as the Spirit causes them to ‘hit the mark’ in the keeping of His law and statutes and hereby do they know by experience that man cannot ‘hit the mark’. Paul was not intimating that he had found a way for the natural man to improve his aim or change his weapon of choice so that he now was able to ‘hit the mark’ nor was he admonishing the brethren that they should do that which he did not find a way of doing in himself.

All that he had done as a fledgling Pharisee had made him powerful and wealthy in this life but the Spirit had shown him that they were all dung. This was to be taken out and burnt outside the camp for it had no place in the service of the Tabernacle; the irony is that indeed this action was in keeping with the demands of the covenant of the law. There was a Priest assigned to the collection of the innards of the animals being slain, including the dung, whose duty to the law was to remove these vile things and burn them with fire outside the camp. This is the type of the Refiner’s fire which burns the outer man, then inner passions and the wastes of the natural man and when the Priest returned to the camp, having completed his assignment for that day, he was unclean until morning. Then in a type of the resurrection, after showing himself to the High Priest to confirm that he had done his job, he appeared unto the people, having washed the blood off himself and being given a change of clothing, to signify that the work was finished.

This type stood as the representation of the resurrection of Messiah who took the sin of His people outside the camp, being consumed in the fire of His judgement, and returned to show Himself unto the Father saying, “Behold I and the children whom thou hast given unto Me”. The Father, seeing the travail of His soul and being well pleased, declaring the generation of the Anointed Salvation of Yehovah in the resurrection of the Son by the Spirit of Holiness, has predestinated that His children be conformed to the image of the Son by the fellowship of His suffering; thusly Paul said “I know both how to be abased and I know how to abound everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need”.

**“**Those things which you have both learned and received and seen in me, do and the God of peace shall be with you” (4:9)

The apostle was not entering into a long series of admonitions and exhortations whereby he instructs the people to be thankful for what they have and quit complaining; nor was he giving a lesson in mission support or the financial assistance of the labourers in the field. He was setting forth, through the example of his own life, the truth concerning the state or condition he was in. All that had transpired in his life was essential to bring him to the place where he was (in prison) and all this was for the edification of the saints. The same people who were frightened and confused by the notion that the persecutor of the church was a child of grace, were now emboldened by the persecution which he endured for the gospel of Jesus Christ. His life was a tangible manifestation of the inner testimony of truth; that there is no good in the flesh, the accomplishments of man are but the means whereby the will of God is performed and everything comes to pass as appointed by the absolute sovereignty of Almighty God.

Paul was taught by the Spirit through many trials and tribulations that whatever state God had him in was the perfect place for the work that he was assigned and that all which proceeded that time was an essential foundation on which to build, not according to the works of man which are wood, hay and stubble, but rather in the weakness of the flesh the Spirit was manifested as the strength of Yehovah. Thus all that he was and did was by the power of God concerning the deliverance of His people from the body of this death through the shed blood of the Lamb of God.

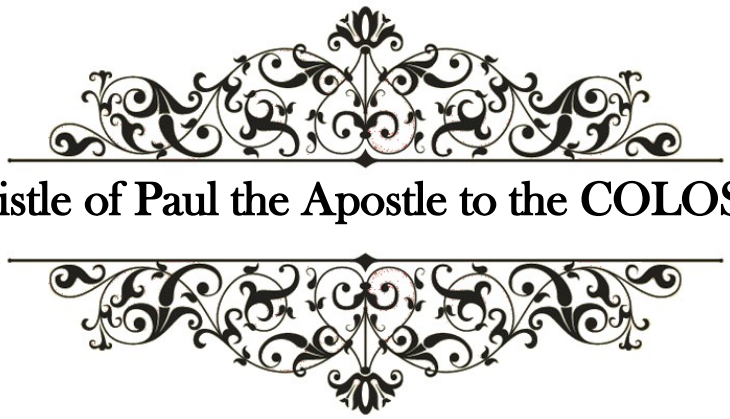
The fact that God does not change and there is nothing new under the sun should be sufficient to conclude that those things which were seen in the life of this chosen vessel are indeed the same that happens to every child of the kingdom. Since God has predestinated His children to be conformed to the image of His Son it must be that they walk the same path of the fellowship of His suffering by His power who is the first resurrection. Each is born in the fullness of time and made subject to the dictates of this creation and the vanity of this world. Every man in his order experiences the contradiction of sin against himself as the Spirit reveals the truth which shows that the outer man is being consumed by the Refiner’s Fire as the inner man is strengthened by the Spirit of God. The labours of the flesh are unprofitable while the good works that the children of hope have been created unto are for the supplying of the needs of the members of the body. Thus the Apostle, who was the chiefest of sinners, could say “Be a follower of me even as I also of Christ” (I Cor. 11:1)

This is the fruit that abounds to the account of the brethren, that sweet smell of the acceptable sacrifice before the Lord well pleasing unto the Father. His children have all

things necessary which pertain to their station in life and the labours they have been assigned which is manifested in time as they become necessary because;

“My God shall supply all your needs according to His riches in glory by Christ Jesus. Now unto God our Father glory for ever and ever Amen”

Your servant in Christ,
(Elder) Chet Dirkes
March 18, 2018




## Colossians 2:1

> "For I would that you knew what great conflict I have for you and them at Laodicea and as many as have not seen my face in the flesh."

The journeys and experiences of this chosen vessel of Yehovah were in the very least, magnificent. His love and concern for those who gave the testimony of a good conscience before the Lord dominated his entire life as he loved his neighbour as himself. The reality of the commandment was made known unto him by the Spirit of Holiness. This revelation was observed in his daily way of life and heard in his speech. At the beginning, there were those who knew nothing of him save "that he which persecuted us in times past now preaches the faith which he once destroyed" (Gal.1:23) but now, nearing the end of his life and ministry, he was given to bring to mind those things which he suffered for the name of Jesus.

He addressed his correspondence to those whose hearts were knit together in love. These were not fair weather friends, social acquaintances or religious comrades for they were ones who had been given like precious faith by the Spirit within and who knew of the common deliverance of every child of grace. They had “all riches of the full assurance of understanding to the acknowledgement of the mystery of God and of the Father and of Christ” which came not through studies of ancient languages or daily discourses in theology. These had the knowledge and spiritual understanding of the perfect holiness of the sovereign God and the total vileness of the creature. They were the incorruptible seed of God, born from above by the Spirit of God, made partakers of flesh and blood and experiencing the trials and tribulations of the habitation of this dwelling. They were loved with the everlasting love of the eternal Father yet made subject to the vanity of this corruption in hope of the manifestation of the sons of God.

If any did not fit into this extremely limited criterion then this correspondence was intended for them. Only those who have experienced the pains of death when the Spirit enlightens them to the total corruption of man can be comforted in their sorrow. And only those who have been granted to forsake all and follow after the truth know the contradiction of the war in the members wherein they groan within themselves and it is no different today. The Spirit of God teaches His children to know the Lord by the manifestation of His love in their being. He shows them His power and majesty through His creation, He reveals the inner desire to return to the Father’s house by opening their eyes to the futility and corruption of this world and He manifests His love through His chastening hand.

These people and all who have the hope of glory within attest to the full assurance of understanding of the acknowledgement of the mystery of God because the fullness of the Godhead dwells in them and they in Him. They are one in the Father, who is the source of all life and in whom is hid all the treasures of wisdom and knowledge, they all speak the same language, which is one of sorrow and affliction and they all look for the time when they shall put off the tabernacle of this dwelling and be manifested as being clothed upon in the fine linen, clan and white. Yet while in this habitation, these children of the Israel of our God experience the heartache of the passions and limitations of the natural man. He is weak in strength though he boasts himself to be strong; he is subservient to the course of the path that he has been given to walk even though he imagines himself setting his course and directing his steps and he has been deceived to think of himself much higher than he aught by the pride of his heart. Adam is gullible and corrupt. His resolve is unto impotence like as the grass of the field and his glory is as the flowers which fade away (I Pt. 1:24). Therefore these were in need of comfort in the troubles they were experiencing and the only ones who can comfort the brethren are

those who have been through great tribulation. The God of all comfort comforts His children in all their tribulation for they are a peculiar people who have been chosen in the furnace of affliction. Here the Refiner's fire purges away the dross and chaff while exposing the worth and the brilliance of the precious living stones within. "For this cause we do not faint but though our outward man perish, yet the inward is renewed day by day; for our light affliction, which is but for a moment, works for us a far more exceeding eternal weight of glory" (II Cor. 4:17).

"And this I say, lest any man should beguile you with enticing words" (2:4)

The ears of the natural man are atoned to hearing the sounds of this world. They strain to hear the softest whisper, rejoice in sounds of joy and praise and are repulsed with the reverberations of loud, tumultuous and boisterous sounds. These vibrations are interpreted by a carnal mind that has been given a very limited and constantly suspect means of interpreting the sounds and drawing conclusions from what was allegedly heard. The serpent is not what man would consider and cognitive being yet when he spoke unto Eve in the garden she not only heard him but she understood his verbiage and entered into discourse with him. She heard with her ears, understood with her mind and formulated a response all within her abilities given to her by God, thus there remains the ever present ability (or disability) in man to be deceived by what is heard and understood. Adam stood with her as she conversed with the serpent and he could not stop her from performing the part she was ordained to play nor could he refute the logic of the adversary for it was conducive to the passions of his heart.

Many examples are presented in the scriptures of the weakness of the natural man and the inability of Adam to retain and understand the things of God. The children of Israel repeatedly saw, with the naked eye, the powerful hand of Yehovah God yet they could not retain His majesty in their hearts. They saw many in the wilderness fall by the hand of God yet they continued in their rebellion against Him. Moses told them of their stubbornness and warned them, by the Word of God, "for I know your rebellion and your stiff neck. Behold while I am alive with you this day, you have been rebellious against Yehovah and how much more after my death?" (Deut. 31:27). After the death of Joshua and the elders who had witnessed the hand of God in their sight, the children of Israel did evil in the sight of Yehovah, not because God had abandoned them but because they could not retain Him in their minds neither did they desire to retain Him. Jesus told the disciples that after His death and resurrection, men would come in His name to deceive many "saying I am Anointed" (Matt. 24:5). Paul sent from Miletus to Ephesus and called the elders of the church together. He told them; "for I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also

of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29). So when Paul addresses the brethren at Colosse about 'certain men who shall deceive you with persuasive speech' he had the testimony of the nature of man, the testimony of the scriptures and the testimony of the Spirit of God as his proof that these things would come to pass.

Man is capable of being persuaded by many things. He can be influenced by friendship and swayed by family. He can be coerced by social, economic, political and religious pressure causing him to be converted under duress. His eyes are easily distracted and his retention span fluctuates with the subjects at hand. His mind is occupied with the cares of this world and his existence and in addition to this, the natural man cannot receive the things of the Spirit, neither can he know them. Such was the case when Peter's eyes were diverted from looking upon the Master, as He walked upon the waters, to see the winds and the waves. This and many other personal experiences give just record to the lack of concern and conviction of the nature of Adam to the things of God and the ability of this corrupt being to be drawn away after the desires of this world. This is what God intended when He fashioned man from the dust of the earth, this is how man functions (after the law which I find in my members) and this is the reason Paul was given of the Spirit to instruct the elder of the churches to be alert to; 'this I say unto you, certain men shall come to deceive by giving a false reckoning in attempt to circumvent the truth with persuasive discourses from which arguments normally follow'

Paul told Timothy to "avoid and flee from youthful desires, but follow righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they gender to strifes" (II Tim 2:23). He instructed Titus to "avoid foolish questions and genealogies and contentions and strivings about the law for they are unprofitable and vain" (Titus 3:9). These all indicate that this is an ever present condition in the natural man and a common condition amongst the brethren of hope.

"Beware lest any man spoil you though philosophy and vain deceit, after the tradition of men after the rudiments of the world and not after Christ" (2:8).

Many people have been given of God to desire and enjoy extended endeavours into the world of philosophy and traditions. These are the people of the land whom God has left among the children of Israel to prove Israel (Judg. 3:1). They attempt to explain things wherein they have no knowledge through superstitions and folk lore as they present themselves as wise in their ability to unfold the mysteries of life. They are crept in unawares among the little flock to raise the curiosity of man by the agitation of the pride of the natural heart about things that they themselves know nothing about. They speak

with great swelling words to draw off a following of disciples after themselves yet they have not the love of the brethren. They have been endowed by the Creator with the ability to “speak with the tongues of men and angels” yet they have not the love of the ‘fellow inhabitants of the pasture’ (neighbor).

The desire of these individuals is to ‘carry off the spoils’ or to ‘rob of the reward’ as a treasure of victory. They are given a following of prestige and honour through the plaudits of man as the earnest desire of Adam is realized in his attempts to have the preeminence and be like God. The prize they are after is the same prize that Adam sought in the garden; to be accepted of God.

The children of grace have been made accepted in the Beloved because He, being faithful above all the house, has fulfilled the Law in all righteousness. The imputed righteousness by His faith is the reason why His children have peace with God (Rms. 5:1). The Spirit causes them to walk after a new heart in the keeping of the commandment of God and they have the testimony of the finished work of Messiah. Adam lusts against the spirit because these are the attributes which he desires. Just as Adam fashioned his aprons of fig leaves and Cain brought forth the fruit of the land by the labours of his hands so now ‘certain men desire to carry off the booty and lead you captive through philosophy and traditions’.

Paul told Timothy that these things must come to pass for “the Spirit now speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy having their conscience seared with a hot iron” (I Tim. 4:1). He further stated that the practice of engaging in “foolish and unlearned questions avoid, knowing that they do gender strifes and the servant of the Lord must not strive” (II Tim. 2:23). To Titus he admonished; “but avoid foolish questions and genealogies and contentions and striving about the law for they are unprofitable and vain” (Tit. 3:9). And thus it is evident that the nature of man is present in the assembly while here in the habitation of this dwelling, warring and lusting against the peace and rest of the inner man; therefore the children groan within “waiting for the adoption, the redemption of our body” (Rms. 8:24).

“Let no man therefore judge you in meat or in drink or in respect of an holyday or of new moon or of Sabbath, which are a shadow of things to come; but the body of Christ” (2:16).

The infamous ‘NO MAN’, who has rejected the chief corner stone and built his house upon the sands of the earth, cannot speak the name of Yehovah, cannot number the redeemed of Israel, cannot sing the new song of the redeemed of the Lamb and cannot

speak the new name of the children of Zion and unto whom the preaching of the cross is complete foolishness, is not to be the standard whereby the lone pilgrim is singled out and separated either in isolation for misconduct or in praise for adherence to the rudiments of this world. Adam is indeed well equipped to make this determination because he is of the earth and because he is “carnal sold under sin”. He fashions his opinions and standards after that which his eyes can see, his intellect can comprehend and his imagination can speculate but he has not the mind of God.

The ways of Yehovah are not his ways and the eternal thoughts of He who inhabits eternity cannot be compared with the limited and flawed cognitive abilities of the creature. Paul said that those things which he saw in the third heaven were unlawful for a man to utter. Adam has not the words to describe the beauty of the Holiness of God nor the ability to comprehend the wonders of His glory. His eyes cannot behold Yehovah God, his mind cannot retain Him for he cannot receive the things of the Spirit neither can he know them. He has not faith so he is incapable of pleasing God and since all men are liars, he has not the truth, therefore, he cannot worship God aright. Yet he presumes to stand as the one who would accept or reject the prisoner of hope based on his performance in the arena of public opinion and outward demonstration.

The thief upon the cross gave no credence to the practices of the law and therefore was esteemed a vile and worthless being by all who looked upon him, yet he was a child of grace. Judas was esteemed a disciple of Messiah even after Jesus dismissed him and dispatched him unto his duties of betraying the Son of God. The judgment and conclusions of man are incompetent at best therefore the brethren are admonished that even though certain men will attempt and strive to be the judges over you by the standard of weak and beggarly elements, yet they are not judges over who is in the Beloved; “for the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost” (Rms. 14:17).

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind” (2:18).

Here is the wisdom of the Revelation; “let him that has understanding count the number of the beast for it is the number of a man” (13:18). When the theologies of man rear up and show themselves, they will make open manifestation of their understanding of mysteries and the unraveling of things to come. The mastering of the ancient languages entitle them to a vast expanse of speculation into those things that they have not seen and the natural man is drawn out after such chicanery. These men are given to set themselves up as role models of faith and order to be followed and emulated as they

stand as ‘umpires’ over the flock. These set policy and procedures for the aesthetics of the congregation and have great concerns for the economic and social well being of the fold. They, being sons of Adam, will have the rule over their brethren rather as they forget the fatherless and the widow and oppress the stranger. They call out to all who will hear; “come see my zeal for Yehovah” and take great pride in how humble they are. They have no care for the burdens which the strangers and sojourners must bare as they promote self and they know nothing of the warfare within. These teach the propriety of presentation in a look good and feel good atmosphere and speak of vague concepts with immense vocabularies which the common man cannot understand. This sets them apart as the elite of the group and eventually establishes them as the leaders and rulers over the assembly.

Before looking about and attempting to identify these villains within the assembly rest assured that these characteristics are the same in all of Adam’s seed. The delight in the accolades of the fellow man and the praise for accomplishments is an pleasing elixir to every natural pallet. Cain desired the preeminence over Abel just as Ishmael did to Isaac and Esau did to Jacob and although they had just intents in their own minds yet they had no right in the purpose of God. The natural man seeks to have the preeminence over the inner man and to suppress him into servitude, thus “Diotrephes, who loves having the preeminence among them, did not receive us” (III John 1:9). This is why the Spirit instructed Paul to tell the elders from Ephesus that “also of your own selves shall me arise, speaking perverse things to draw away disciples after them” (Acts 20:30). This is why there shall many arise who call themselves “Anointed” seeking to have a following.

Paul was not warning the congregation about these men so that they could rise up themselves and fend them off but rather that they be aware of this as an inevitable event. The simplicity of the gospel, “I am God there is none other”, is contrary to the understanding of man and therefore as long as man is involved, there shall be leaven in the lump (thus the feast of Pentecost has wave loaves baken with leaven – Lev. 23:17). He cannot understand the ways of God nor can he comprehend the mind of God therefore the limitations of his corruption contends with the purity and simplicity of the love of God for His people; “lean not upon your own understanding”

“And not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increases with the increase of God” (2:19).

The gospel of the Anointed Salvation of Yehovah God is praise unto Him for the Lord God Omnipotent reigns. His blood has been shed for the sin of His people and it cleanses them from all unrighteousness. They are the recipients of the eternal love of the Father without condition and being circumcised with the circumcision not made with

hands, whereby the foreskin of their hearts have been removed in the putting off the body of the sins of the flesh by the circumcision of Christ, being buried with Him in the baptism of His death and burial and being raised again unto newness of life, they are one in Him as He is in the Godhead. He is the summation of all things in Him for He has created all things by Him, for Him and through Him that He might have the preeminence being the head of the body. He has supplied all the needs of the body having blessed them with all spiritual blessings in the heavenlies and made them to sit together with Him in the throne of grace. They have need of nothing for they have all in Him. He manifests His power in His creation that the invisible things of God might be seen in all that He has made and he demonstrates His love to His children as He chastens them.

This is the body of Christ here in the habitation of this dwelling. This is why the children cry out to the Father because the man strives daily as he is perishing to deceive with persuasive arguments and false reckoning, carry off the reward, obtain an following of his fellow man, sits as judge over the standard of propriety and would lord over the flock as an umpire determining what is acceptable; “O wretched man that I am, who shall deliver me from the body of this death?”

“I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God but with the flesh the law of sin” (Rms. 7:25).

Your servant in Christ,
(Elder) Chet Dirkes
March 13, 2016

## Colossians 2:2f

> "That their hearts might be comforted being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God and of the Father and of Christ, in who are hid all the treasures of wisdom and knowledge."

The theology of Adam drinks well from the second river in the land of Shinar for its waters are carnal and temporal. These waters are suitable for the nature of man for like Adam they are of the earth. It is no surprise then that when the doctrines of man speak of assurance, especially of eternal life, the proofs are to be found in those things which can be seen and felt. The impulses of the flesh earnestly desire to know the time and place of the deliverance as a registration point for the continuance of assurance and the ebb and flow of the currents of this counterfeit river calm the children of the dust of their fears and doubts. If assurance of anything spiritual could be found in these natural waters of reason, logic and sensation there would be no need to return to the waters for a renewal of refreshment or refreshment of belief. Thus God gave the testimony of the "figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining conscience" (Heb. 9:9) as the manifestation of condemnation unto man, that no works of man are sufficient and no flesh should glory in His presence.

The hedonistic nature of Adam is in conflict with the Spirit of God within. The Spirit, which is the second river in Shinar, teaches His children the truth as He demonstrates the inherent inabilities in the flesh. He communes with His children, from faith to faith, as they compare spiritual things with spiritual things (I Cor. 2:13). The doctrines of dust are after the enticing words of man and are soothing to their itching ears but the voice of the Shepherd is still and small which only those born from above may hear. This contradiction of sin against themselves causes the children of hope to cry out to the Father because "the flesh lusts against the Spirit and the Spirit against the flesh and these are contrary one to the other so that you cannot do the things you would" (Gal. 5:17). This is the vanity that each has been made subject to during the appointed time of their habitation in the body of this death. This natural existence reminds the children of the

King of the Jerusalem which is from above and the expectation of the manifestation of the sons of God (Rms. 8:19) as they hope and patiently wait the deliverance of God (Lam. 3:26).

“Remembering mine affliction and my misery, the wormwood and the gall, my soul has these still in remembrance and is humbled in me. This I call to mind, therefore I have hope” (Lam. 3:19f).

God created man a sensual creature who is governed by these natural abilities. Because he is of the earth, earthly things are necessary to sustain him both physically and mentally. He eats his bread of the ground by the sweat of his brow and he ponders the expanses of the universe according to his own cognitive abilities, according to the manner God created him. God also created him incapable of approaching the perfection of His Holiness by any thought, word or deed and He filled his heart and mind with the things of this world. These disciplines have been assigned unto man to prevent him from finding out the work which Almighty God has done since the beginning (Ecc. 3:11). When it pleases the Father to reveal Himself in one of His children, then are these disciplines manifested in warfare for they do not agree with the Spirit within.

A counterfeit representation of this manifestation is what the traditions of man look for as the time of salvation. This normally includes an act of contrition and acceptance where petition is made unto God for deliverance. These ritualistic expressions instigated and performed by the natural man become the land markers of proof of being a resident of the kingdom of God. Many differing methods are employed as reminders of that time when ‘you gave your heart to Jesus’ and ‘accepted Him as your Lord and Savior’ but these all exist in the natural realm. These then are pleasing to the natural man who, for whatever reason, has found himself in need of an emotional or psychological remedy to ease his troubled conscience. When the symptoms return from time to time, he simply returns to the ‘former paths’ and the ‘old land marks’ wherein his natural memory is stirred and his hope is renewed; “But ye have not so learned Christ” (Eph. 4:20).

The seed born from above is incorruptible and cannot be tarnished in any manner. This seed has been planted in the corruption of the earth which has afore been prepared unto the glory of that which shall be revealed (Matt. 13:23). The earthen vessel is a clay pot fashioned by the Master for a specific duty and outfitted with natural abilities and characteristics commensurate to the labours it has been assigned. Every labour is performed and every duty is accomplished, during the time of habitation upon the earth, which serves to manifest, to one born from above, the inherent inabilities of the flesh. Each and every step of the natural man is ordained of God to demonstrate that it is not by might, nor by strength but by the Spirit of Yehovah God that all things come to pass.

The natural man cannot see these things and though they be explained to him with clarity and truth yet will he not know them for they are spiritually discerned (Hab. 1:5).

God has removed the heart of stone from His children, wherein the indelible demands of the Law reside in handwriting of ordinances, and has given a heart of flesh. This is not the natural heart of Adam which is desperately wicked for if any man be in Christ, he is not a remade or refurbished old creature; he is a new creature (II Cor. 5:17). God has written His law and commandments upon his heart and by the indwelling of His Spirit, His people walk in and accomplish the Law of God flawlessly. He has translated His children out of the kingdom of darkness, the natural kingdom of creation wherein the deeds of man are evil, and has made them suitable for the Kingdom of God by the shed blood of the Lamb, slain from the foundation of the world.

These walk not by sight, for that which can be seen is temporal, nor by the power of the arm of the flesh, though they are continually tempted by both. The confidence they have is therefore not in the ways of man for these shall all be rolled together like a scroll and fade away. The confidence of full assurance of the deliverance cannot be found in a temporal, limited and sensual environment for these are the wondrous works of God in and for His Beloved, who is not of this world (John 17:16).

The hearts of the children of the household of grace all have the calling to each others side (comfort – Gk, – ‘parakleo’) as they are assembled at the feet of the Redeemer. Here they are encouraged, admonished, exhorted and taught the truth wherein no man has right, portion or memorial. This is the same ‘calling to one’s side’ that each is given “in all our tribulation” that we may be able to succor one another in any troubles which beset us in this present evil world (II Cor. 1:4ff). In order for these hearts to be thusly compatible that they may stand beside each other they must be able to ‘walk together as one in love’ (knit together in love). Two or more cannot walk together unless they be agreed (Amos 3:3). This agreement must be consistent and immutable lest there be a shadow of turning or uncertainty (Mal. 3:6). Herein the confidence of Adam in himself is demonstrated as he is tossed to and fro by every wind and wave of the doctrine of man. He hurries to see ‘lo here and lo there’ as he looks for signs and wonders in the heavens. He is drawn with the Athenians and strangers to spend his time in nothing else but to either tell or hear some new thing (Acts 17:21) or to speculate upon the latest fulfillment of prophesy.

The children of the Israel of God walk in the Light of the Lamb. They love Him because He first loved them and they love each other with this same love that the Father has loved them. They keep His commandment to love their neighbour as themselves because of the fruit (evidence) of the Spirit within all sheep of His pasture, born from above.

These coalesce as one for they are One in Him who is “all things joined together as one” (Deut. 6:4) unto the fullness of being completely filled up and complete confidence. Just as the torches of the children of Israel filled the clay pitchers with light as Gideon commanded, so the singularity of the love of the brethren and the truth of God fills the earthen vessel afore prepared unto this glory. These are completely furnished, lacking nothing, of the fullness of the understanding of spiritual things as a river flows together from the source upon the assigned course. This is the river of living water which flows from the throne of God and out of the inner most part of the soul of the inward man (John 7:38). The purpose of this river is for the healing of the nations with the precise and correct knowledge of the hidden things of God by faith.

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds, casting down imaginations and every high things that exalts itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ” (II Cor. 10:4f).

This warfare within the child of grace is exclusive to those born from above. No son of Adam can ever experience such a conflict until the Spirit reveals the nature and vileness of the corruption of the flesh. These revelations are the testimony of the Spirit with our spirit that we are the sons of God. There is a direct comparison of spiritual things with spiritual things which manifest that in Adam the children are ‘carnal sold under sin’. The Spirit of God, because of the love of God wherewith He chastens every child, is the witness which leads to the conclusion of “O, wretched man that I am who shall deliver me from the body of this death” (Rms. 7:24).

No one knows the darkness until first they see the light. When the light is revived and the sunrise of righteousness arises with healing in His wings (Mal. 4:2) then that which is dark is manifested to be exceedingly dark. The full and complete understanding is not some ‘feel good’ experience of the flesh, the complacency of being ‘happy in Jesus’ or some renowned argument of impeccable logic after the doctrines and customs of man; it is the comparison of the Spiritual life within to the spiritual wickedness in high places.

When the light was revealed in Saul of Tarsus, he said that the commandments revived and he was slain. The commandments which were ordained unto life were found to be death unto him as sin was revealed exceedingly sinful. His inherent inability in Adam was manifested as the perfection of the holiness of God illuminated his cage of unclean birds, the hypocrisy of Adam’s ways and the idolatry of his wicked ways. The rebellion of Adam in the garden is the nature of man which is discovered to the foundations thereof when the grace of God is revealed in His Beloved children; “Then shall you remember your own evil doings and your doings that were not good and you shall loathe

yourselves in your own sight for your iniquities and for your abominations" (Ezk. 36:31).

Herein is the hope of glory wherein the child of grace is delivered for, when there is a remembrance of the worm wood and the gal, there is hope. The afflictions of the contradiction of sin are the manifest token of the righteous judgment of God against the ungodliness of man. The nations of them which are saved walk in and abide in the Light of Yehovah and His Lamb. They see the darkness and understand the wickedness because of the beauty of the Holiness of God. They are made to be content in the will of the Father and rejoice in His mercy; "The mercy of Yehovah that we are not consumed because His compassion does not fail" (Lam. 3:22). This is absolute assurance.

"Now faith is the substance of things hoped for and the evidence of things not seen" (Heb. 11:1).

The natural man looks upon those things which are seen. These being temporal and subject to the courses of nature and the expenditure of time, fade away and dissolve back to the dust from whence they came. The incorruptible seed lives by the faith of the Son of God who loved them and gave Himself for them. The assurance of Adam is in the works of his hands, his zeal of his heart and the righteousness of his intention while the inner man cry out "be merciful to me a sinner". Adam has his created inability which he is accustomed to and finds comfort in but the creature groans and travails in pain waiting for the deliverance from the bondage of this corruption. The testimony of the Spirit of life is to the presence, vileness and vanity of the body of death.

The theology of the world demands that one must know the time and the place of their salvation. The doctrine of the testimony of Jesus Christ teaches that His children were delivered from their sin in Adam before the foundation of the world even before man and time were created. The theology of the customs of man demands that there must be an assurance of the act of grace and the presence of the Holy Spirit through signs and wonders which can be seen and felt. The experience of the children of hope is that in them, that is in their flesh, dwells no good thing. They see that the works of their hands are unacceptably polluted filthy rags before the throne of God and they know unequivocally that should Yehovah mark iniquity none should stand (Ps. 130:3).

This is the testimony of the Spirit within wherein spiritual things are compared. The spiritual wickedness in the exalted (high) places is not the local, state or national governmental figures or the depravity of society. It is not the conspiracies of the world leaders toward a new world order, a centralized world banking system or a renewed war waged against the natural children of Jacob. It is the lust of the flesh, the lust of the eyes

and the pride of life (I John 2:16) wherein Edom, who would dwell in the clefts of the rocks, is deceived (Ob. 3). It is the instinct of the natural man to think himself a god who can direct his own steps, control his tongue, dictate his conduct, understand his heart and augment his ways for the greater good of all mankind. His throne is his pride, his dominion is his delusion and his power is a presumptive attitude of his righteousness before God. The signs and wonders which he bases his confidence in are the delights of a wicked generation and the wisdom wherein he professes himself the paragon of creation is utter foolishness before God. The things wherein he thinks that he stands confident, established and sure are the very things wherein he falls for he has built his house upon the sands of the earth.

“The secret things belong unto Yehovah God but those things which are revealed belong unto us and to our children for ever, that we may do all the words of the Law” (Deut. 29:29).

The sons of Jacob continued in the natural course to prove that no flesh shall ever be justified in the sight of God for their observances and performances of His Law. The hope and confidence in the one who stands before Yehovah and claims “all these things have I kept from my youth up” (Luke 18:21) is based on those things which are evident. Because they say they see and claim their own righteousness their sin remains (John 9:41). When the Father opens the eyes of the blind to see this condition in Adam they are compelled to discard all works of righteousness which they have done calling them worthless. These see that which cannot be seen and are established firm and sure upon the substance of things hoped for. They have been given not only to believe but to endure the fellowship of the sufferings of the Anointed and to know as Job, “Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth” (40:4). They know that they are undone, men of unclean lips who dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Yehovah of hosts (Is. 6:5). This is how they know they are sinners in need of deliverance. This revelation can only be to those who have the common frame of reference of being born of the Spirit because they are chosen in Christ before the foundation of the world.

This is the mystery of the gospel and the secret things of God which He has kept from the sons of man; “But we speak the wisdom of God in a hidden mystery, which God ordained before the world unto our glory: which none of the princes of this world knew, for had they known, they would not have crucified the Lord of glory” (I Cor. 2:7). This is the word of God to His Beloved children and this is the point of reference wherein His people know the truth.

This truth is not a vague concept which is arbitrarily applied by the interpretations of the consensus of society; the Truth is the Lord of glory. He is the way the truth and the life and the redeemed of the Lord know Him. They are One in Him, they hear His voice and they follow Him by faith. Those things which the Spirit has taught them, the same is committed unto faithful men that they may teach other strangers and pilgrims as they travel through this barren land. This teaching is again not by flattering or enticing words whereby they plead and coerce men to come to the Lord through threats of eternal damnation and promises of reunion with loved ones. It is the proclamation of the power of God unto salvation, the testimony of hearts which have a calling to stand together in love and in the complete confidence of the finished work of the Author and Finisher of their Faith. It is the edifying of the body in love as they shake off the dust of Adam, put on Christ and take His yoke upon them, thus growing in the grace and knowledge of His will.

There can be no natural testimony to this spiritual life within save the 'kicking against the pricks' and the never ending manifestation; "vanity of vanities, saith the Preacher, vanity of vanities ALL IS VANITY. What profit does a man have of all his labours which he takes under the sun?" (Ecc. 1:2). This is the constant reminder of the bondage of corruption and the relentless struggle within. This cause one to hope and quietly wait for the time when the habitation of this dwelling will be over with the full expectation of the casting aside of this tabernacle and the manifestation of that tabernacle not made with hands. This is the full assurance of understanding to the precise and correct understanding of the hidden things of God. Many will attest to this in the affirmative and rejoice in this plain truth: "for many are called but few are chosen" (Matt. 22:14); only those who are of the eternal incorruptible seed can know this as the truth for they have been counted worthy to suffer for the name of Messiah. Consider this a manifest token (II Thes. 1:5) that God has ordained diverse temptations for the trying of your faith.

"For God is not unrighteous to forget your work and labour of love which you have shewed toward His name in that you have ministered to the sacred ones ad do minister. And we desire that every one of you do shew the same diligence to the <u>full assurance of hope</u> unto the end; that you be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:11).

"And having an High Priest over the house of God, let us draw nigh with a true heart in <u>full assurance of faith</u>, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of faith without wavering (for He is faithful that promised) and let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as is the manner of

some, but exhorting and so much the more as you see the day approachin" (Heb. 10:21ff).

Your servant in Christ,
(Elder) Chet Dirkes
January 25, 2015

## Colossians 2:4

"And this I say unto you lest any man should beguile you with enticing words."

The subjects of wisdom, understanding and knowledge are continually addressed by the servant of God to the 'sacred ones' in Colosse. He had been through the area at least twice where he was given to preach the power of God unto salvation but it is unclear that he ever met any of these consecrated ones (saints). This region was greatly entrenched in the Greek and Roman mythologies as men strove to find their peace through the teachings of natural philosophies and various theologies. The called out assemblies struggled with the baggage that they had grown up in yet they were "established in faith and increased in number daily" (Acts 16:5). When the Spirit began Paul's journey to Jerusalem, where he would be bound and delivered unto Caesar, he went through the area again "strengthening all the disciplines" (18:23). Now as a prisoner of Caesar, the Spirit directs his words to this band of strangers and sojourners in a weary land.

The abundance of humanistic philosophies and natural superstitions, from which the brethren were brought forth, were constant sources of confusion within the assemblies. Some were drawn into the attempt to earn and display righteousness by obedience to the shadows and patterns even after being given a hope of deliverance by grace. Others

sought to bring the doctrines of Messiah onto an ‘equal footing’ with the ideologies of the learned scholars of the time. These endeavoured to explain the wonders of the mystery of God in philosophical terms and carnal rhetoric. These fleshly attempts to ‘know God’ did not edify the assembly but rather led to confusions, strifes and divisions.

The petition before the throne of grace for these little flocks was that they would “be filled with the knowledge of His will with all wisdom and spiritual understanding. That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering; giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints of light” (Col. 1:9ff). The gospel of Jesus Christ is exactly that; His glad tidings. It is not the latest rendition of the labours and struggles of man or the reciting of conquests and victories. Nor is it the ability of man to explain the mysteries of the universe and the Creator with logic, mysticisms or ‘enticing words’. The praise and honour is unto Yehovah of Hosts for all that he has done in, for and through His people.

The faith and order of the local called out assembly is as contrary to the ways of man as the Spirit is to the flesh. She lives by faith as the members of the true body endure the contradiction of sin against themselves. The intrusion of the mind and logic of Adam, the leaven of the Feast of Fifty Days (Pentecost), is abrupt and abrasive. It proceeds from the deception of the pride of man, labours for that which perishes and delights in the sensual pleasures of the body. It is self-preserving and territorial as the mind of man strives to justify himself for all his worth, vindicate his actions as necessary and elevate his status above his fellow man as he announces; “come see MY zeal for the Lord”.

The doctrine of the Salvation of Yehovah denounces the teaching and understanding of man as foolishness before His throne. The indwelling Spirit of God demonstrates to the children born from above a daily reminder of the inadequacies of the carnal labours and the impotence of the arm of the flesh. He is pleased, according to His great love, to manifest the presence of sin in the members of Adam and the bondage of corruption that the daughters of Zion have been made subject unto. The testimony of the Spirit then is that of a finished work and the absolute security of the children in the Beloved as the body of this death labours in the struggles of the time of this habitation.

“…beguile…”

Language is the manner in which we are given to communicate our thoughts to one another. The inherent nature of this communication is completely flawed because it relies upon the abilities of expression by the speaker and the understanding and

reception of the hearer. The words which are spoken can only be rightly interpreted and applied in the context of the expression and the manner and intent in which they are spoken. The servant of the Most High God addresses His people with the exact words which are necessary and needful to express the truth apart from any attributes of the flesh.

Every member of the body of the Anointed is inseparably joined together as one. Nothing can move them from their assigned place in the body nor alter their purpose. The attributes and inherent nature of this spiritual body is pure and holy with the understanding of the mind of the Anointed completely perfect in all things. The new creature knows the mysteries of the Creator, the children know the mystery of the Father and the members in particular all know the Anointing of the Spirit of God. They are safely established firm and sure in “him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the wise God and Savior, glory and majesty, dominion and power, both now and forever, amen” (Jude 24).

Adam, however, is drawn like the moth to the flame after the things of this world. The logical explanations of man, in his own words, of his concepts of God make for interesting reading and contemplation to the carnal mind. Impressive vocabularies, humorous anecdote and skillfully rehearsed arguments are the tools used to sooth the itching ears of the populous. Damnable accusations and virulent aspersions against all that is unknown holds the audience in fear as the logic of the children of the dust makes good sense to the natural ears. The ability to pontificate upon such lofty matters elevates the learned teachers high above the common clave of society, stroking the Adamic ego and, like the festering dung of the compost, causes the vile nature of man to blossom and grow.

This is not a casual conversation between people of the common experiences in their lives nor is it the inquiring concerns of one who would help. These are the calculated ambitions of the children of the god of this world whereby they deceive by reason the little flock as they struggle with the warfare within. Just as Yehovah God sent the wicked one to provoke David to number the nation of Israel (I Chr. 21:1) and gave His servant Paul a messenger of Satan to buffet him, lest he be exalted above measure (II Cor. 12:7) so the Lord brings into His called out assemble those whose intention and purpose it is to confuse and “circumvent through persuasive argument”. This circumvention is manifested in the attempt to, like their brothers the Pharisees, make the ways of God more palatable to the taste, easy upon the ears and sensible to the understanding of Adam.

Even though Paul may have never met these saints yet he knew that this was an ever present occurrence in the local assemblies as the traditions and customs of man were taught by the flesh as the doctrines of God. The doctrine and order of the church of Jesus Christ is in Him without spot or blemish and no man can ever approach unto the perfection of holiness. The nature of Adam is to the justifications of his ways, the acceptance of his works and his ability to explain this to his fellow man. Adam in the garden demonstrated his deception by reason when he told God that it was not his fault but that of the woman which God had given him. King Saul attempted to justify his disobedience to the commandment of God by blaming the people of Israel and saying that the end justified the means (I Sam. 15:21), the people of Israel told the prophet Jeremiah, “we are delivered to do all these abominations” (7:10) and Paul himself, being shown his corruption in Adam by the Spirit of God, said, “If then I do that which I would not I consent unto the law that it is good. Now then it is no more I that do it but sin that dwells within me” (Rms. 7:16).

“Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ” (2:8).

Since the natural man cannot not know or receive the things of the spirit it is impossible for the natural man to explain these hidden wonders. The children of the King have been redeemed by the blood of the Lamb slain from the foundation of the world and when it pleased the Father to reveal this unto them they became aware of this wonder. They neither asked nor earned His grace and there was nothing in the natural man that facilitated this birth from above. In this same manner the Israel of God walks in the light of the Lord, not by might, nor by strength but by the Spirit of Holiness, because they are rooted and built up in Him, who is the everlasting Father, and they are established firm and sure in Him whose name is Faithful and True. They act according to their eternal spiritual nature in the Beloved as they render the sacrifices of thanksgiving and praise unto God. Adam hates this and lusting after it constantly questioning the reality of God and the substance of His Word.

This warning to the saints is not an accusation against the wicked of the world who occupy the time of their habitation in the lasciviousness of the world, this is a warning of those who give the appearance of righteousness. These are they who receive the word and spring up but had no deepness of earth and they who receive the word among the thorns but were soon choked out (Matt.13). These both gave evidence of life but desiring the name without the right “follow in the ways of Cain and run greedily after the error of Balaam fro reward and perish in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds without

water, carried about of winds, without fruit, twice dead, plucked up by the roots; raging waters of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12).

These are ravenous wolves that are given to enter into the assembly to disperse the flock, cause divisions and breed confusion. They speak of the love of the brethren but are more concerned with the traditions of the history of man and their venerated practices. Doctrine becomes a secondary element as they draw the eyes of the people after the success and grandeur of other religious institutions while faith and order are excused for the peace of the whole. They seek to carry off captive those who are called by the name of Yehovah into the camp of the taskmasters who call themselves by the names of Zion.

The feeble sheep of the pasture of the Lord have been delivered from the bondage of the types and foreshadows of the week and beggarly elements. They are complete in Him who is the fullness of God. They have no need for the circumcision made with the polluted hands of man for they have the circumcision of the heart. This is what Moses commanded the children of Israel was absolutely essential for the keeping of the Law of God (Deut. 10:16) and promised that Yehovah God would perform in and for each of His children (30:6), ensuring that they do keep it perfectly. This is the new heart of the covenant, not like the one made in the wilderness which was broken before it was delivered to the people. They have no need for the washings of the waters of this temporal corrupt earth for, though they scrub with the harshest of soaps and bathe continually, only the shed blood of the Lamb can wash away the sin of Adam.

Therefore they have been buried with Him in the baptism of His death and burial and have been raised up again unto newness of life in Him. He has removed the handwriting of ordinances that was against them, the heart of stone, for by the deeds of the law shall no flesh be justified. He fulfilled the Law in all righteousness and took the ministration of condemnation out of the way, nailing it to His cross. His power, His majesty and His glory has spoiled all principalities and powers and He has made an open shew of them, triumphing over them in His resurrection. He, being the Alpha is the first and primary of all things. He is the firstborn from the dead and the first born of many brethren, therefore He is the first resurrection and all His people being raised up together in Him have part in the first resurrection. They have overcome all things and they shall not be hurt by the second death (Rev.2:11) and the second death has no power (20:6).

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath, which are a shadow of things to come; but the body of Christ" (2:16).

Man loves rituals because they give structure and order to their lives. Sudden changes or omissions of the daily rituals lead to hesitation and confusion as the natural mind tries to adjust to that which is not normal. The earthen vessel and the natural man of the child of grace is no different. When the Father reveals Himself in a chosen vessel, He also has ordained a sometimes long process whereby He reveals the vile and worthless habits and rituals of this life. The one who has been steeped in these traditions is not quick to discard the old and straightway desire the new, for after they have drunk well of the old wine they say, the old is better (Luke 5:39). Those who have had no structure of religious demonstrations in their lives quickly adhere to the teaching of man which attempt to manifest their faith by their works to show forth their zeal for the Lord.

Thusly the tares of duty faith doctrine are planted, by the wicked one, in the corruption of Edom and they grow next to the wheat of the Lord (Matt. 13:24). Man looks at the tare and criticizes the quality of the zeal by the height, colour and aroma of the plant in comparison with all other tares. The standard for the perfection of the tares is judged in that which is visible while the wheat is completely ignored. The anathemas and castigations of the world are heard by the ears of Adam, and so, rather than being left out or accused of being odd, different or peculiar, the natural man exhibits his natural ways by running after the things of this world. This again is the testimony of the Spirit within a child of grace of the wretchedness of the body of this death.

“Let no man beguile you of your reward in a voluntary humility and worshiping of angels in intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding the Head…”( 2:18).

The vast libraries of the writings and teachings of man as he attempts to unravel the mysteries of God are as old as the written word. Man has been using this diminutive and limited understanding as the litmus test of all that is true and of all that are of the truth. Paul was witness to the report of the faith of these sacred ones and the manifestation of that faith in their love one for another. He did not ask for a long dissertation of doctrine because he knew that if they be of the Father then they are taught of His Spirit in all things through the measure of faith dealt unto each one. He did not send off an emissary to make sure that they were all on the same page for he knew that if they were indeed of the body, then they were one, of the same mind and all spoke the same things. He sent to them this word of comfort for the edification of the body as he spoke of the experience of common salvation and like precious faith.

Yet he also knew that the allurement of knowledge and understanding is a potent drug that beckons to the pride of the flesh. Even today those who would present themselves as ‘teachers in Israel’ will flaunt their understanding of ancient languages, rare writings and

the mysteries of God as they call out to the pilgrims of Zion to come and follow them to the promised land. They are given to appeal to the natural abilities of man within the reasoning of that which can be seen. They sneer at the idea of faith, laugh at hope and dismiss endurance as childish and weak as they embellish reports of labours, exaggerate success by numbers and point to that which can been seen as proof of eternal life. These are the identifying characteristics of the doctrine of Adam and the number of man; “herein is wisdom; let him that has understanding count the number of the beast, for it is the number of a man” (Rev. 13:18).

The head of the body is Christ and all the body is joined together as one in Him. Every joint and band, having been nourished by the ministering spirits of God, being knit together, and fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love (Eph. 4:26) with the increase of God. The doctrine of the Anointed Salvation of Yehovah is the completed work of the Servant of God for the unity of the body. As He is One and in Him is the fullness of God so the body is One, without dissemination. There is no room for the accolades of Adam or the accomplishments of the clay pots. The axe and the saw have nothing wherein they may glory before the One who is worthy of all praise and honour as they stand submissively before His will awaiting the hand of the master to perform the intent of His heart. The reward of the instrument is in the labour performed by the Master as he designed, prepared and utilized it according to the good pleasure of His will. This is the earthen vessels afore prepared of the Potter for use according to His design in the house, one unto honour and another unto dishonour.

The reward of the child of grace is the inheritance of God. He has given His children the kingdom of heaven and has set their affections on the things from above. They long to return to their Father’s house, Jerusalem which is above, to hear the songs of Zion and to call upon His name with in the pure language. They know they shall be rid of the stammering tongue, the weakness of the flesh as with untrammeled eye they shall see the beauty of His Holiness and sing His praises forever. His kingdom is not of this world for if it were His servants would rise up and fight to protect and retain it but it is not from hence (John 18:36). His people are in the world yet they are not of the world, therefore the world hates them, and His called out assembly walks and lives by that which cannot be seen. This indeed is a peculiar people, who can know them?

“Which things have indeed a shew of wisdom in will worship and humility and neglecting of the body, not in any honour to the satisfying of the flesh” (2:23).

The ways and means of the commandments and doctrines of man look good, sound pleasing and bring forth instant gratification to man. The mindset of Adam equates increase with accuracy and fruitfulness with faithfulness as he esteems his worth through that which can be seen or felt. The Spirit of God bears witness that these things shall perish and grow old like a garment and the hope therein shall be found empty.

Adam may indeed be endowed with the ability to accurately judge the things of this world, for; “the children of this world are in their generation wiser than the children of light” (Luke 16:8) but he knows nothing of the kingdom of Light. The ways of man delight in the darkness because the deeds of man are evil. He sees in the darkness and judges according to his blindness to the truth. He is not qualified to act as an ‘umpire’ to rule over, either pro or con, the things of the Spirit for he has not the mind of God yet he has been created with the insatiable desire to attempt exactly that.

Herein is his deception in the pride of his heart manifested as he occupies his efforts and labours for the wind. He has been created the elder and his duty is to serve the younger. He has no right or authority to rule over the child of promise but as a tool at the builder’s disposal, the earthen vessel serves the purpose to which he was intended. Herein he cries out for his worth saying, “Lord, Lord” as he presents the laundry list of accomplishments (Matt. 7:21) and herein he argues his righteousness by ignorance (Matt. 25:41). This is the witness of the Spirit of God to the children of hope in Him, the hope of glory.

The Spirit within the child of grace does not groan because of the wickedness in the world but because of the vanity and corruption of the flesh. The natural eyes are drawn like Peter after the winds and the waves (Matt. 14:30), the pride of man runs after contentions and strife (I Cor. 1:11) and wars and fightings come from the lusts that war in the members (James 4:1). These things daily beset the house of the King because of the tabernacle of this dwelling which causes them to earnestly await the manifestation of the sons of God. The natural evidences of the ability of man, as ordained of the will of God, catch the attention and entice the natural mind but they vex the soul of the righteous, for it is the Spirit, not man or his world, which bears witness with our spirit that we are the sons of God.

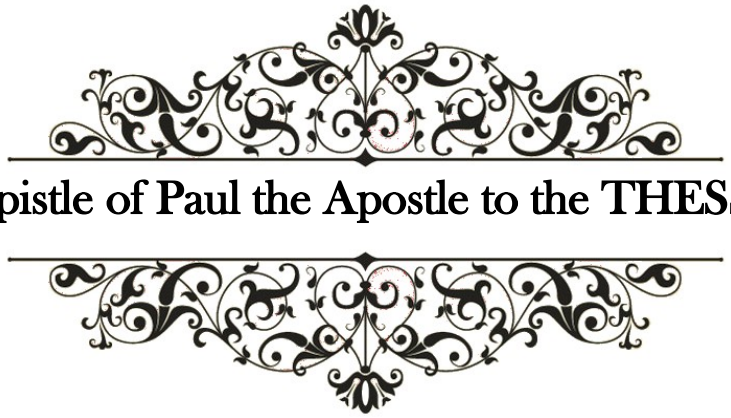
The reward of the children of Zion is the Kingdom of God, which is not of this world. Adam is of this world yet the sum of his wisdom cannot comprehend the wonders of this Kingdom, neither can he enter therein. The heirs of God and joint heirs with the Anointed Servant live by the expectation of the reality of this Kingdom and the eventual manifestation of that glory. The sufferings of this present time are for the perfecting of the saints as they run the race set before them with patience for there are dead to the

world and their life is hid with Christ in God. When the time of this habitation is over then shall the Son be revealed from heaven to every man in his order and when Christ, our life, shall appear, then shall we also appear with Him in glory (Col. 3:4).

“In God have I put my trust; I will not be afraid of what man can do unto me” (Ps. 56:11).

“Behold what manner of love the Father has bestowed upon us that we should be called the sons of God, therefore the world knows us not, because it knew Him not. Beloved, now are we the sons of God and it does 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” (I John 3:1f).

Your servant n Christ,
(Elder) Chet Dirkes
February 1, 2015



# The FIRST Epistle of Paul the Apostle to the THESSALONIANS

## I Thessalonians 5:23

> "And the God of peace, Himself, sanctify you wholly; and your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ."

The Spirit of the Most High God directed the steps of His servant Paul to Thessalonica, "where was a synagogue of the Jews" (Acts. 17:1). There was no advance party that scouted out this region of Macedonia to conduct a straw poll to see how receptive Paul or his word would be and there was no security force in place to ensure his well being during his visit. This servant of God was commissioned with the ministry of reconciliation, to wit, that God had reconciled the world unto Himself, as he preached the manifestation of the Anointed Salvation of Yehovah to the world. He was more important, not in and of himself but by reason of the glad tidings of great joy which he was sent forth to proclaim, than any religious pontiff, social debutante or chief magistrate that could ever set out on this kind of journey and he was protected by the hand of the Lord God Almighty. No one could touch this man and no power in heaven, in the earth or beneath the earth could hinder the course he had been predestined to walk or the work he had been assigned to perform. When he arrived in this portion of Macedonia therefore, he did as was his customary practice and entered into the synagogue of the Jews on three Sabbath days. Here he "reasoned with them out of the

scriptures, opening and alleging that Messiah must needs have suffered and risen again from the dead" and that Jesus of Nazareth was Messiah of God (17:2f). (We write the word 'Messiah' instead of 'Christ' because, even though they mean the same thing, "anointed", it would have been improper for Paul to enter into a synagogue and speak Greek. This would have been an affront to the meeting and an insult to the hearers.)

God had appointed this 'messenger' to preach the power of God unto salvation in this specific place to these precise hearers as the interwoven means of His will. Accordingly, those who were ordained to eternal life, believed and these were of the same lot (inheritance) as Paul and Silas. These were not exclusively from the nation of Israel but also a great multitude of devout Greek and chief women gave evidence of the work of the Spirit of God within as they revealed the mystery of the gospel of Jesus Christ. They received the 'power of God unto salvation', not by the intellectual reasoning or emotion persuasion of Adam, but in the "power and in the Holy Ghost and in much assurance", these became followers of the Lord, having received the Word in much affliction with the joy of the Holy Ghost. Thus were they "examples to all that believed in Macedonia and Achaia" not of the ability of man to be saved but examples of the grace of God in every kindred, nation, tribe and tongue of the world.

This process is not isolated to these few here in this remote region of the globe but rather is a testimony of the grace of God, to all of the elect according to grace, from generation to generation. Each has been chosen in the Anointed from before the foundation of the world and born from above in the time of their habitation in the earthen vessels afore prepared unto glory. Then at a time when it so pleases the Father, He reveals Himself in the tabernacle of this dwelling. This event, known only to the 'inhabiter of eternity', results in an action which is not of the will of the flesh nor by the power of man. When the light of His glory is revealed unto the weary traveler in the barren wilderness of this world there is a reaction to all that is and a response to the manifestation of the truth. When God reveals Himself in His children, they see the wickedness of their ways in Adam and they despise themselves and are ashamed. They are given an understanding of the purity of the Holiness of the Father and the exacting justice that His Law demands. This is not an awareness of the Ten Commandments, the dietary restrictions or Holy day observances of the pattern given in the mount and it is certainly not according to the carnal contrivances of the mind and lusts of man. It is an understanding that in Adam dwells no good thing and that nothing that he can think, imagine or perform could ever be acceptable in the sight of God or measure up to the standard of His perfection. It is also an acute awareness that he has believed himself 'not so bad' as he has perform the 'works or righteousness' by the polluted hand of man and that he expects God to be satisfied with his endeavours.

Now when God sent forth His Word, by the mouth of this prophet, those who had eternal life in them and unto whom God had given ears to hear, heard these sayings, they responded. Even though it was Paul who spoke, it was the Word of God who revealed Himself in His people and caused this reaction, just as He did when here on earth when He spoke and the deaf heard, the blind saw and the lame walked. They could do none the counter wise, for they which heard, “received not as the word of men, but as of God which effectually works also in you that believe” (I Thes. 2:12). They had the love of God shed abroad in their hearts because they were kept in Christ Jesus. They had the testimony of the finished work and the mystery of fullness of the time of the Gentiles and were part of the New Covenant. They had the Law of God written upon their hearts of flesh, they had the Spirit of God in them and He causes them to keep the Law of God perfectly. Therefore they loved one another and had a good testimony of “faith and charity” as the brethren beheld their faith and order.

“For you, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for you also have suffered like things of your own countrymen, even as they of the Jews” (I Thes. 2:14).

The manifestation of the grace and presence of God is accompanied first by the curiosity of friends and family who caringly offer sympathy for this strange manner of thinking. This is normally followed with an isolation from the society that was common as the conversations and antics of the world begin to vex the soul. This is coupled together with accusations of intolerance, abject self ascribed holiness and the absence of intellectual sophistication. Thus the hatred of all men is revealed against the children of the King of the universe, but it does not end there.

The affront to the standard and accepted axioms of the religious world are at first accepted with some form of tolerance but this quickly festers and matures into outward actions of anger, malice and hatred. Yet there are a few who feel that these old-fashion tales of a ‘wretched man’ and indwelling sin can be isolated to be dealt with philosophically. Thus the words of the messengers are explained in ways which are less obtrusive to the ears of man, the text is questioned for authenticity and accuracy and mythological tales of the Master Himself are concocted to impugn His Lordship and Deity.

This group of men in Thessalonica was not stirred up because of mere doctrinal disputes. Many groups and sects had arisen which spent their time doing nothing more than disputing doctrines and traditions and although each thought the other in error, none sought to kill the other. There were Pharisees, Sadducees, Herodians, Greeks and every sort of natural philosopher that were ready and willing to discredit the position of the

other groups while fully endorsing their own conclusions. These men all gathered together, in search of the truth (as they understood it), like the Athenians, either to tell something new or to hear the superstitions of others. When Paul arrived at the 'meeting place' (synagogue) of the Jews, he took hold of the old writings and showed, through the Law and the Prophets, those things concerning Messiah, but when he came to the issue of the resurrection, then the uproars began. This is because if Jesus is resurrected from the dead, then He is the Lord of all. If He is the Lord of all then He is the King of Kings and if that be so then the Jews killed Him so that God would raise Him up again. If all the Law and the Prophets speak of Messiah as the Wonderful Counselor, The Mighty God, The everlasting Father and the Prince of Peace, then the world stands guilty of rejecting Him and killing Him. If God has raised Him from the dead then judgment has come upon the whole of Adam's race for He was that sacrifice for sin and He had endured the judgment of God upon His people.

Every place where he preached the gospel was seemingly without issue until he brought up the hope of glory in the resurrection of the dead. To the scholars this was outrageous and to the wise it was utter nonsense because, although these men spent their time in religion, they had not the Spirit of God, therefore they knew not of spiritual matters. Their hope was placed upon lineage, performance and intentions just as every religious ideology is today and shall be until time is not more.

The resurrection of the dead is a spiritual matter. Jesus Christ is the resurrection and the life of His people. They were all raised up together with Him and are seated in the heavenlies in Him and every child of grace, groaning within themselves because of the vanity they have been made subject to in hope, patiently awaits the manifestation of the sons of God in their glorified body. The dead men have all risen after the third day in Christ (Is. 26:19) and the whole house of Israel has been quickened together with Him (Ez. 37:11) and this was manifested when Jesus was "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead" (Rms. 1:4). This is the primary (first) resurrection and all who have part in the first resurrection have no part in the second death. This is the boiling point for every group to which the gospel of Jesus Christ is preached. This is a matter that the natural man cannot receive neither can he know it, because it is spiritually discerned.

"You are all children of light and the children of the day. We are not of the night nor of the darkness" (I Thes. 5:5).

The conduct of the children of grace as they walk through this world is not to be of those things which are inherent to the indigenous people of the world. The church of Jesus Christ is not of this world yet she is in the world. She is manifested from place to place

throughout all generations, as a little flock of poor and afflicted people. There are not many noble and not many rich in the things of this world; one even spent his entire time in the habitation of this dwelling as a beggar with sores who lay at the gate of the rich man pleading for bread to sustained him (Luke 16:20).

The children of man, who have not been given the “light to lighten the Gentiles and the glory of His people Israel” (Luke 2:32), love the darkness. Their deeds are dark and they have concluded that none can see them in such darkness. They have been afore outfitted for destruction, they have been created wicked and reserved for the judgment and they have rejected the corner stone of the foundation. These are without thanks before God for all His wondrous works as they have become vain in their own imaginations and have reduced God to the diminutive state of that of His creation. They are drawn away after the natural desires of the flesh while they esteem themselves as being wise yet they daily display themselves as fools.

This is the natural man without the indwelling of the Spirit of God. He is of the night and lives in the kingdom of darkness his entire life. When the time of that habitation is over and the body returns unto the dust from whence it came, there shall be no natural man in the heavens. The new heaven and new earth, wherein exists the New Jerusalem have no need of any sun, moon or stars there for the glory of God and the Lamb are the light thereof. There is no night there and no darkness therefore no children of the night shall enter in through the gates. Only those whose names have been written in the book of life of the Lamb dwell in that Holy City.

These have peace with God through the death, burial and resurrection of the Anointed of Yehovah. He is the King who made Himself of no reputation and taking on the form of the servant of God, He fashioned Himself like unto sinful man. He endured the contradiction of sin against Himself and being touched with the infirmities of His people in Adam, He became perfect in all that He suffered. He who knew no sin, became the sin of His people so that His shed blood might be the remissions of their sin. He therefore as King and Priest upon the throne and being the Prince of Peace has redeemed His people unto Himself, washed them of their sin and cleansed them of all unrighteousness in Adam and has covered them in the day of the wrath of God which is manifested against all unrighteousness.

This is the same God of Peace and that same peace which exceeds all understanding who has set apart a people unto Himself. They are His workmanship, the sheep of His pasture and the citizens of His kingdom. He has preserved them unto the day when, every man in his order, their sonship shall be made evident and the bondage of this corruption shall be no more. He has preserved them as His Bride without spot nor

blemish and nothing can harm them or separate them from His love. They are one in Him as He is one in the Father and the Spirit. They are complete in Him, body, soul and spirit yet, as they appear in the flesh, they cannot see what they shall be; but they know that when He shall appear unto them that wait for Him, in the day of their Lord, and they shall be like Him.

“Rejoice evermore, pray without ceasing; in everything give thanks for this is the will of God in Christ Jesus concerning you. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every appearance of evil.”

This is not a check list of duties to become a child of the kingdom for if not born of that incorruptible seed from above, none can enter into the kingdom of God (John 3:5). These are the natural characteristics and daily conduct of children of the light, who walk in the light of the Lord. The Spirit within sings the praises unto God in that pure language and with an unstammering tongue speaks of how great things God has done. The Spirit causes the groanings and utterances which cannot be heard to ascend continually before the throne of God in the smoke of the incense of a sweet savor unto God. The natural man is not thankful and cannot offer the praise of thanks. Only the messengers about the throne and the elders and the four beasts can properly fall upon their faces to worship God aright with the innumerable host of the redeemed of God, saying “Amen, blessings, glory, wisdom and thanksgiving, honour, power and might be unto our God for ever and ever” (Rev. 7:12) as the will of God is performed in heaven. His children rejoice in the Spirit and call upon His name in their trials and tribulations of the flesh and in all this suffering, wherein they have been counted worthy to suffer for His name’s sake, they are thankful unto God for His love, for He treats them as children and not as bastards.

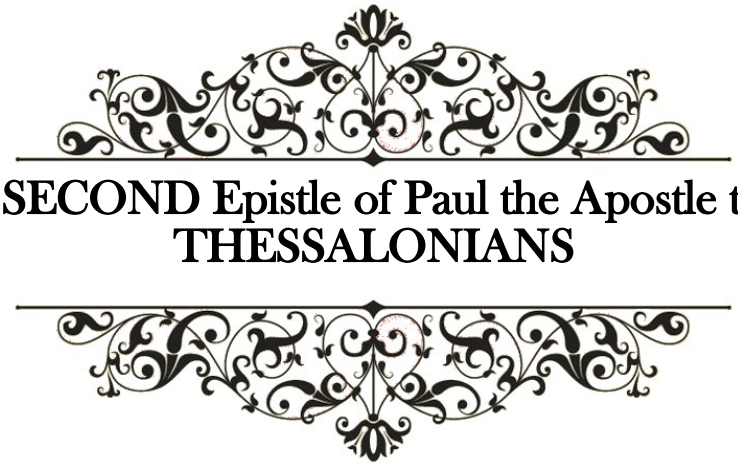
Since the natural man cannot receive or know the things of the Spirit and therefore cannot worship God aright, it is the Spirit within which causes the sons to walk by faith. This faith, which is the faith of Jesus Christ, is not logical as discerned by Adam, it is based upon the hope of the resurrection wherein the spiritual man returns unto God unshackled from the vanity of this world and it cannot be proven by anything that is tangible or visual to the naked ye of man. Thus a man shall act with no regard to his apparent station in life for he has a burning desire to leave his fathers house and venture into a country unknown unto him. He is given a trust and a hope in a promise which cannot be verified in books, through nature or in conversation with his family and friends and he performs those things which defy nature itself as God works in him both to will and do His good pleasure.

The leadership of this Spirit within is contrary to the delights and desires of the flesh so that there is a warfare as the child discovers the law in the members which wars against the law in the mind. He is taught that his natural heart is so desperately wicked that he cannot know it, his thoughts and impulses are so vile that he is repulsed by them and yet at the same time drawn after them and he finds that when he would do good, evil is present. To this the Spirit instructs the pilgrims and sojourners in the flesh, to be aware of His presence, His leadings and His Word (which is the testimony of Jesus Christ – Rev. 19:10) and 'give account' to the evidence which cannot be seen.

This is not a blind acceptance and ecumenical adoption of every wind of doctrine for if the Word cannot be verified in the mouth of two or three witnesses or if the word spoken does not come to pass, then it is another gospel and the speaker is 'Anathema'. Therefore, to the children of that city set upon the hill, the breath of God commands that all things are to be tried and proven as they hold fast that which is good. These walk circumspectly in this barren wilderness knowing that their affection are on high as they long to return to the Father's house. They cannot ride the land (their earthly tabernacle) of the inhabitants of the land (Adam) but the grace of God has made the elder (Esau/Edom/Adam) servant to the younger, the child of promise. He, the Lord God Almighty, has set His people apart from the world and all her sin and He shall preserve them without blame unto the day when He returns in the clouds to call them home.

"Who shall lay anything to the charge of God's elect whom God justifies? Who is he that condemns? It is Christ that died, yea rather, is risen again, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ,; tribulation, distress, persecution, famine, nakedness, peril or sword? (As it is written, 'For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.')
Nay, in all these things we are more than conquerors through Him that loved us; for I am persuaded that neither death nor life, neither angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rms 8:33ff).

Your servant in Christ,
(Elder) Chet Dirkes
April 6, 2014



# The SECOND Epistle of Paul the Apostle to the THESSALONIANS

## II Thessalonians 2:1

> "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and our gathering together unto Him, that you be not soon shaken in mind, or troubled, neither by spirit, or by word, nor by letter as from us, that that day of Christ is at hand."

Dogmatic speculation of the future events is a large and profitable commodity of the religion of Adam, not only because of the wonder of delving into the mysteries of time and the universe, but also because of the willingness of the natural ears to hear such pontifications and conjectures. These two, coupled together, make for the fertile fields of Mars Hill where man is assembled to hear and speak something new; a place where vague hypotheses can be cultivated together with a doctor of divinity degree from anywhere to produce a fantastic presentation that fills the seats and the coffers.

Endless lectures and volumes of writings have been dedicated to the pursuit of uncovering the hidden things of God and His kingdom, yet they all fail miserably

because of the two primary ingredients necessary for the understanding of the wonders and vastness of His domain. The first is the ability of man to know such things. The natural cognitive and emotional characteristics of Adam are devoid of both the desire to know the truth and the ability to recognize it when confronted by it. That which may be known of God, both His power and His glory, have been openly manifested in the creation so that the invisible things of the Creator are clearly seen, being understood by the things that are made, even His eternal power and Godhead (Rms. 1:20). The natural man, however, is not capable of knowing these things because God has filled his mind with the cares of this world and the needs of the flesh. Even though man lives, moves and has his being in God's masterful creation, yet he cannot see, discover or know the work which God has done from the beginning.

The other essential ingredient to the knowledge of the truth is the work of God upon and in His people. Those who have been born from above have the testimony of the Spirit of truth within. This Spirit of the Most High communes with the spirit of the children of grace, for they are indeed one in the same, not according to the abilities of the flesh but from faith to faith. This teaching of the 'breath of God' is undetectable to the human ear and incoherent to the natural mind but it is the word of God whereby each of His children live; "for man shall not live by bread alone but by ever word that proceeds out of the mouth of God" (Matt 4:4).

Every child of Adam is devoid of the Spirit of God and every child of God is completely separate from the flesh of man. The natural man cannot hear the Word of God since Adam is not a child of grace thus the Word of God is not for him. Since Adam has not the Spirit he is none of God's, though he is part of His creation; "that which is born of the flesh is flesh and that which is born of the Spirit is spirit".

God has afore prepared an earthen vessel for His seed to dwell in, yet the seed and the vessel never mix, for there is enmity between them. That which is spiritual cannot become carnal and that which is of the earth cannot become ethereal. The chosen vessel has been anointed with the shed blood of the Lamb slain from the foundation of the world as an identifying mark just as the Egyptian shanties in Goshen were marked wherein the children of Israel dwelt. The recompense for the sin of Adam has been paid by that same precious blood and the inside of the house has been purged from all leaven so that the incorruptible seed could not be contaminated by the dead body; but Adam is not changed. Nicodemus was correct in asking; "How can a man enter a second time into his mother's womb and be born?" (John 3:4), for each son of Adam is appointed a time of habitation.

Thus the cumulative wisdom of man with the combined superstitions of ignorance and the postulations of the learnings of ‘science falsely called’ could never properly investigate, understand or explain the ways of God and the prime indicator of his inability is found in his theology. Since man cannot comprehend God or eternity it is inconceivable that his theology could contain anything less than speculative conjectures based completely upon his natural existence. Since he does not have the mind of God, knows not His ways and cannot confer with His eternal Will then what more could be expected than to hear of a God who needs the help of the creature to perform His will, the assistance of the dust of the earth to win souls to God and the good intentions of institutes of higher education to explain His love for His Beloved; for whom He created all things.

“For thus said the high and lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy with him also of a contrite and humble spirit and to revive the heart of the contrite ones” (Is. 57:15)

The ever present eternal nature of God demands that there can be nothing new or exciting about Yehovah God for He is the same yesterday, today and tomorrow. His love is eternal and His immutability is the foundation of assurance for His people; because He cannot change, the children of Promise cannot be consumed, even though as the Spirit reveals, they know they stand guilty in Adam before Yehovah God. He cannot do anything that is contrary to His will, which He has purposed in Himself to do, as He causes all things to come to pass by the counsel of that will.

There is no time in eternity for time was created and set in motion by the Creator in the beginning. He set the lights in the heavens to divide the night from the day, for “signs and seasons and for days and years” (Gen. 1:14) and though ‘time and chance happen to all of creation’ yet with Him all is ever present and finished.

Time began when the voice of God said, “let there be light” to serve as the stage on which the events of the manifestation of His creation, prescribed of God, came to pass in their appointed place, magnitude and succession. It does not, however, have any command, control or influence upon the Ancient of Days for He is the Master over everything; ruling by His great power over all flesh, His will is performed on the earth as it is in heaven. Is there any who can oppose His will in heaven or stay His hand? Is there one who dwells outside of the realm of God who does not answer to His eternal decree? Is His kingdom from everlasting or is it yet to come? And has there ever been a time (which is only possible in creation) when God and His people were separated?

He is Omnipotent and He reigns supreme and though the ignorance of Adam may speculate about the power of his ‘free will’, calling the sovereign decrees of God ‘unfair’ or the effect of his duties assuming that his actions effect the world rather than being a result of His decree, yet the Word of the King is also ever present. He turns the hearts of men as the rivers of waters, withersoever He wills making them passively willing to perform that which He has decreed as necessary, for “God has put it in their hearts to fulfill His will and to agree and give their kingdom unto the beast, until the Word of God be fulfilled” (Rev. 17:17).

“We beseech you brethren…”

This address is unto those of like precious faith who have the testimony of the Spirit of God unto the answer of a good conscience before the Lord. The doctrines of Adam have gone into the market places and beating the hedges of the byways and highways have assembled many people together with the promise that one day the Lord will return for them. This is set forth as incentive for obedience as under the watchful eye of their ‘jesus’ who is not watching over them but rather spying on them to see their evils, they are through fear of retribution, instructed what to wear, who to associate with and the means and methods of living a righteous life.

The testimony of the children of the Israel of our God begins with such actions and ambitions but it continues with numerous failures, copious amounts of fear and an ever-present reality of the uncleanness of their ways. While the religious fellow bondsman and labourers speak of the lives they are living for the anointed and the victories they have won, the children of hope find the labours of this world tiresome, the burdens unbearable and the battles lost. They attest to the fact that they have tried the ways of man and though for a brief moment they may have been elated by the stimulants of false praise and admiration, yet this, like the light of Moses’ face, faded away quickly, leaving their end worse than their beginning.

Thus the testimony of truth is that in this flesh dwells no good thing as the law of the members brings the body of this death into the bondage of the law of sin. They find that the lineage of Adam is a heritage of inabilities as the cursed children have eyes full of adulteries which cannot cease from ‘missing the mark’. And to compound the brief of this vanity upon the soul of the children of hope, the natural man and his ways continue to strive for the mastery, with varying degrees of failures, being deceived to conclude that he has done a good work for the Lord. This is the common condition of every child of grace as, in the time pleasing unto the Father, their eyes are opened to see that they are of the ‘hot’ passions of the disgraceful nature of Ham. They were brought forth in the place of their nativity among the common people of the land which are easily ‘humbled

and subdued' by everything of the world because God has put the things of this world in their minds that they may be 'brought low' in their 'zeal' (Canaan). Their father is a speaker of great swelling words that are pleasing to the itching ears but which speak great blasphemy against God, "opposing and exalting himself above all that is called God or that is worshipped, so that he, as God, sits in the Temple of God, shewing himself that he is god".

This Temple of God is the children of His habitation wherein God dwells with man. The fullness of the Godhead dwells within His people, for this is His body, and the man of sin, though sought after and identified by many of the theologians as the current politician, dictator or other potentate, is that same one who in the garden of Eden, sought to be like God as he took and did eat of the fruit of the tree. This man of sin is manifested in each child of the dust and having eyes opened by the grace of God, the children identify him, the evil of his ways and his guilt before God. This guilt is not placed in holding as the laundry list of improprieties is compounded to be held against the children of hope someday when they stand before a great white throne to answer for their actions, these works are identified as the fuel for consumption of the Refiner's fire, as every man's work is being made manifest by the light of day.

The children of Israel wandered for forty years through the wilderness; a cloud preceded them during the day and a pillar of fire accompanied them every night. The darkness of the night was made bright and revealed by the glory of the in-folding fire which never diminished. So the Refiner's Fire, consuming the residue of Edom, reveals the truth concerning Adam to the children of grace. This teaches that it is not by the might, nor the strength of the arm of the flesh, said Yehovah of Hosts, but by My Spirit and as the children grow in the grace and knowledge of His will, the light of His glory shinning brighter and brighter in their hearts, so they see the vileness of man and the wretchedness of his ways.

"…by the coming of our Lord Jesus Christ…"

The daily testimony does not end in the despair of the corruption of man. This constant revelation causes the child to cry unto the Father for forgiveness as they confess their sin and deliverance from the body of this death. This hope cannot exist without the tutorial of experience concerning sin and helplessness. Indeed their father was an Amorite (sayer) but their mother was a Hittite, a child of fear. This fear is painfully experienced in the flesh as the righteous Law of God is taught by the Spirit within but the love of God casts away all fear, as that same Spirit causes the children to walk by faith, keeping the statutes and precepts of the perfect Law.

The ever-present testimony of the indwelling of the Anointing, the Comforter, the Master in the fullness of Emmanuel, is not governed by time for now is the Tabernacle of God with men. The anticipation of each pilgrim and stranger in this foreign land is that when the time of this habitation is concluded, the veil of time shall be lifted, every man in his order, and we shall see Him as He is. But the reality of truth is that every child, being One in Him, is risen up together in Him and is seated in the heavenlies, adorned in the righteousness of the saints, which is His imputed righteousness, singing His praised forevermore.

His kingdom is and though the eyes of man cannot see the King in all His beauty seated upon His throne yet the testimony of peace is that being justified by His faith, the children of hope have peace with God. This hope is the assurance in the finished work of God in which the guilt and rebellion of Adam have been satisfied. It is the evidence of His eternal love which cannot be altered or diminished by what man may do or by what thoughts, words or deeds proceed from the wickedness of the flesh and the earnest anticipation of being absent from this body and present with the Lord. There, having laid down the tabernacle of this dwelling, and seeing Him in the beauty of His Holiness, His Beloved bows in submission before Him who alone is worthy.

The reality of existence, wherein the cares of this world are paramount in the eyes of the flesh, is the jurisdiction of time but the governorship of time and the daily events in the life of the children of the King cannot alter the reality of the present status of His Kingdom. When the thief on the cross petitioned the Savior to remember him when He came into His kingdom, Jesus answered and said “Today, shall you be with Me in paradise” giving clear evidence that the kingdom existed; yet Jesus also instructed His disciples to pray that the Kingdom of God was to come for the two are true.

He is the King of the Universe seated and ruling over His kingdom wherein the inhabitants of this world are accounted as nothing as His will is done. He is the King of peace in Jerusalem from above who sits as both King and Priest having the counsel of peace between them both (Zech. 6:13). He has redeemed His people making them a kingdom of priests unto God offering up the sacrifice of praise and the offering of thanksgiving for His love and His good work which He has done. Yet while in the habitation of the earthen vessels, these kings and priests are ambassadors of the Kingdom in this foreign land. They are gathered together by the Spirit to speak of great things which God has done for them and, according to the love of the fellow inhabitants of the pasture, to lift up the feeble hands and, bearing one another’s burdens, comforting them which are in any trouble.

“That you be not soon shaken in mind, or troubled; neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is present”

The children of hope were not afraid that they had missed the ‘rapture’ or the so called ‘second coming of the Lord’; they were taught that the day of Yehovah was to be manifested, as Jesus taught the disciples, in the destruction of Jerusalem. This was the time when the wrath of God was to be made evident in the events of time as foretold by that Prophet who should come among them as a sign of His return. Yet there were those who taught it as a time of fear that the children may be caught up in the destruction, even as it is taught today.

The Spirit has given His word to the children who have ears to hear, that the time of His coming shall be as a thief in the night wherein no man has made preparations or made himself ready; “but you brethren are not in darkness that that day should overtake you as a thief. You are the children of light and the children of the day; we are not of the night nor of the darkness” (I Thes. 5:4). This is the time when the final judgment of God is signified upon the flesh as death is swallowed up in victory; the tabernacle of this dwelling is put off and the child of the King is revealed in the glory of the resurrection. Each one, every man in his order, shall be manifested to be sons of God by the spirit of holiness, in the power of the Anointed Salvation of Yehovah who is the resurrection and the life of His people. Wherefore, comfort one another that though they suffer persecutions and tribulations, which are the manifest token of the righteous judgment of God, for each child is blessed to be counted worthy of the kingdom of God, for which you suffer.

Many have devised numerous theories and conjectures as to how and when these things shall be but the testimony is sufficient; “But I would not have you ignorant, brethren, concerning them which are asleep, that you do not sorrow, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which sleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God (both signifying the voice of Yehovah God) and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in that air and so shall we ever be with the Lord” (I Thes. 4:13ff).

Therefore, brethren of like precious faith and in hope of the end of our time of this habitation, do not be tossed to and fro by every wind of doctrine which speculate that THE resurrection which is Jesus Christ, is past or be encumbered with the doubts and

fears of when it shall be. The voice of the Master goes forth in His appointed hour and the dead hear His voice and live. His sheep also hear His voice and follow Him; another's voice they shall not hear nor follow after the false shepherd and charlatans of this world; the natural man may if that is the path assigned unto him, but His precious little flock can never hear another. These things must be as the foundation of His Kingdom stands sure for the Lord knows them which are His and all that the Father has given to Him were raised up together in Him from before the foundation of the world; they are risen up and translated from the kingdom of darkness into the kingdom of life during the time of this habitation and they shall be raised up when time has finished its duties.

"Let no man deceive you by any means for except there come a falling away first and that man of sin be revealed, the son of perdition who opposes and exalts himself above all that is called God or that is worshipped, so that he as God sitting in the Temple of God shows himself that he is God" (2:3)

The doctrine of Adam strives to lead by diversion calling to the hearers to look here and look there, trying to find and identify this man of sin. Many religious, social and governmental people have been branded with this label but as they have lived and died, so the mystery of iniquity still works. After these men and women have passed a new target is set as the Pharisees of this world look to prove themselves holy by pointing at the next victim and thanking God that they are not like his one.

The man of sin who resides in the temple of Yehovah is Adam in this earthen vessel. He strove to gain the knowledge of good and evil in the garden for it would make him like God. He accused God saying, "the woman which You gave me did eat" and, after attempting to make a covering for his nakedness, he never admitted his guilt. The Temple of the Lord cannot be the Jerusalem which is from above for nothing may enter there who loves and makes a lie neither can any abomination be found in Her.

Thus as the Spirit of God teaches His children the perfect Law of Liberty in the Anointed One, He shows them the vileness of the man and the corruption of his abomination before the Lord. The brighter the light of His glory shines in the heart of His people, the more the man of sin is exposed and the son of destruction is manifested. The children of hope see these things and they hate themselves in the flesh as they remember their own evil ways and their doings that are not good; thus they learn that in them, that is in their flesh, dwells no good thing and acknowledge "O wretched man that I am, who shall deliver me from the body of this death. I thank God through The Anointed Salvation of Yehovah our Master"

The churches at the time of Paul were awaiting the destruction of the edifice in Jerusalem and they saw it in their generation. The children of hope are awaiting the destruction of the tabernacle of Edom by the consuming fire of the Lord for when that is complete, then we shall see Him as He is for we shall be like Him. We walk by faith not by sight!

Your servant in Christ,
(Elder) Chet Dirkes
March 4, 2018

# The SECOND Epistle of Paul the Apostle to TIMOTHY

## II Timothy 1:7-9

> "For God hath not given us the spirit of fear, but of power and love and of a sound mind. Be not ashamed therefore of the testimony of our Lord or of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called with an holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ Jesus before the world began."

All things whatsoever proceed from God and there is no exception. Everything that exists has come from the only One with the purpose and power to create and perform all things according to the good pleasure of His most Holy Will. There is nothing outside or exempt from this declaration or is there anyone who is equal with God and in charge of those things which we may conclude are not so pleasant, such as sickness, pain, death, sin and evil. He is the One and only God and there is no other and He, the Lord and giver of ALL things has not given us the spirit of temerity or cowardness that His children should hide in fear. Rather He has instructed them not to be afraid of man who

may kill the body, or of the accuser of the brethren or of the wicked One because He has overcome all and is seated at the right hand of the Father.

He has given His children the Spirit, which has no material substance and therefore cannot be seen by the eyes of man, of His power and he is Almighty. This is the power that created the universe and all that is therein with the Word. It is the power that set all things in place, established the courses they should run, empowered them to move and causes them to keep the course without possibility of failure. This power is the Word of God and that Word became flesh and dwelt among us and has redeemed His children unto Himself by the power of His perfect Will.

He has also given His children the Spirit of love that is solely based on the eternal love of the Father for His elect. This is an eternal love (Jer. 31:3) and is not influenced or altered because of action. Before the Word was created and time set in motion there existed in the Godhead the love of the Godhead for the seed of the blessing. They loved the Father because He first loved them and they love each other because of the Spirit of power, for the fruit of the Spirit is love.

And He gave them, not a third Spirit but the same Spirit of a sound mind. This is the power of the Spirit over the elder brother, Adam, and the temperance or moderation and control that causes the elder to serve the younger. It is not a list of duty faith or self help books to aid and improve Adam, it is the manifestation of the power of God over His creation. It is the disciplines and boundaries set by the decree of God that enables and prevents the nature of Edom from exploring his corruption and satiating his lusts. It is the cause behind the wretched man that I am, the sin that dwells within me and that the yoke of my transgressions are bound up in His hand. This is only possible because He is God. This is the Spirit that He has given to His children for hope, guidance and comfort.

Because of this power and of the hope within, be not ashamed of the testimony of Christ Jesus. This is a testimony that He came to do the will of the Father as it had been written in the volume of the book by the law and the prophets and He finished it. He was raised again from the dead because he had finished the work in righteousness and the Father was well pleased, there fore He was manifested to be the Son of God by the resurrection from the dead. Paul was made a minister of the gospel of this testimony and a bond servant unto God, not of his choice or of the will of the flesh, but because he was appointed an apostle by the will of God, set apart from his mother’s womb, converted on the road to Damascus and taught by the Spirit of power, love and self control. He was assigned this station in life and made willing in the day of His power. Therefore to be ashamed of the bond servant of the gospel (which is the power of God unto salvation and by which ye believe) is to be ashamed of the testimony of the finished work of the

Anointed Salvation of Jehovah and God has not given His children a spirit of shamefacedness.

All this is in complete accord with the eternal purpose of the One and only true God. He purposed in Himself, because there is none greater, a singular purpose for His glory and honour and He performed it with exacting precision and accuracy that all things fall out as He decreed; “Surely as I have thought so shall it come to pass and as I have purposed so shall it stand” (Is. 14:24). And by the hand of this Almighty God His people are delivered from the wages of sin, the law of God, the corruption of this world, the body of this death and tabernacles of this dwelling, not according to our works for we have no works in and of ourselves. We are framed from the dust of the earth. The Creator made us alive. He caused us to stand and assigned us the labours to exercise us without the slightest possibility of failure. No we have no works of our own but according to His love, His mercy. His eternal purpose and His grace He has delivered His people from their sin, brought them out of the house of bondage, redeemed them unto Himself and set His seal upon them for all eternity. They are not just the victors in this contest they stand as MORE than conquerors. Because he has overcome the world by His Word in that He was faithful, they have overcome the world even by their faith, which is the faith of Christ Jesus.

All these works were completed before time had a beginning in Christ Jesus, the Lamb slain from the foundation of the world, and they were accounted unto His children for righteousness sake before those foundations were even laid. This is the testimony of the finished work of Meshiah-Jeshuah.

Your servant in Christ,
(Elder) Chet Dirkes
May 8, 2011

# II Timothy 1:11

"Where unto I am appointed a preacher and an apostle and a teacher of the Gentiles."

The Apostle Paul affirms his position to his beloved brother and son in the faith, Timothy as a point of reference for him to follow. He does not present any liberty or freedom of subject, interpretation or opinion with the matter. He expressly declares that he is a preacher of the gospel. That gospel is completely and totally, the power of God unto deliverance. This deliverance was completed in the Lamb, slain before the foundation of the world, of necessity because of sin, caused to come to pass by the power of God, according to His own purpose, based on His eternal love for His people and the covenant of love wherewith the Father loved the Son and the Son the Father, secure in the immutability of God (therefore the sons of Jacob are not consumed and given to His children, in Christ Jesus before the world began.

Now in the fullness of time, or when time had been filled up, this deliverance was made manifest in the appearance of the Saviour Jesus Christ. Not at His conception and birth, not at the announcement to the sheepherders or the arrival of the emissary from the east; not in the miracles which He performed, in His death or His burial, but in His resurrection and triumph over all things. His appearance is the culmination of all that He did to fulfill the will of the Father, fulfill the Law in righteousness, conquer sin and abolish death and then, when the Father saw the travail of His soul and was well pleased, He "declared Him to be the Son of God with power, according to Holiness, by the resurrection from the dead" (Rms. 1:4). Herein is the appearance manifested in its fullness and completion as He appeared unto up to five hundred of the brethren, at once and confirmed that the work was finished and the Father was well pleased.

The gospel, as declared in simplicity and truth, is that God had saved His people and called them with an Holy invitation and because of the life within, being born from above, they that had ears to hear, have heard the Word, had come forth and have been delivered. No works of righteousness, no will or desire and completely according to His own purpose and grace.

All that had been written by the Law and the Prophets has been completed. Every jot and tittle of the Law has been satisfied and death has been abolished, being put under His feet. All things are under His feet and there can be no exception to that statement. All means all and includes, life, death, pain, sorrow, suffering and sin; all dominions, all thrones, all principalities and powers; of things on the earth and of the earth; of things above the earth, in heaven or beneath the earth below; every thought or intention of the

heart, all the devices of the wicked and the depravity of the flesh; all things are under His feet and have been placed there because He went forth conquering and to conquer and He is victorious.

Did this happen when He came to earth two thousand years ago? No! It was made manifest. All these works were finished before the first spec of created matter was formed by the mouth of Jehovah and was made manifest in the last days when He sat down at the right hand of the Father, having all things under His feet. At this time He brought forth life and immortality through the power of God unto salvation. He said, “I am the resurrection and the life” He did not mean that when He raised Lazarus from the dead he became alive, He meant that He is the resurrection and the eternal life of His people. Just as He is the way, the bread of life and the truth of His people that are in Him so when He rose from the dead His seed rose with and in Him to eternal life, “He that liveth and believeth in me shall NEVER die”

He did not set aside a first aid kit before creation for anyone who might stub a toe or skin an knee, He completed the remission of sin by the perfect sacrifice, perfectly slain to deliver the precious blood of the Lamb, whereby His elect might be saved. He did not establish a trust fund for some fortunate individuals, whom He foreknew would be obedient to His invitation, so that He could reward them at a latter time. He ordained life, forgiveness and peace for His chosen people, His Holy nation and He revealed it all by the power of His own will.

God called Moses, Aaron, Nadab and Abihu with seventy elders of Israel up to the mountain in the wilderness. Before the tabernacle was built, the first sacrifice slain, the first drop of blood shed, poured out or sprinkled, before any effort had been put forth to keep the law, God showed these men a vision of His Holiness. “And they saw the God of Israel, and under His feet as it were a paved work of a sapphire stone and as it were the body of heaven clearness” (Ex. 24:10). The saw the declared white (righteous) work completed and so pure as to be transparent. This is the same thing that John saw in the revelation of Jesus Christ when he viewed the city of pure gold like unto clear glass which had as the second foundation the same declaration that Moses saw (sapphire stone). This is the immutability of God who cannot change. This is the surety of the salvation of the children of the King, He does not change, His love shall not fail, He shall never leave His elect nor forsake them for the are safe and secure, being engraved in the palms of His hands. The gospel is consistent from Genesis to the Revelation for it is all the power of God and none other.

David could not build the house of God because he was a man of war. Solomon could not build to house of God until the man of war had subdued all his enemies and put them

under his foot stool, so when the Elect Servant came forth, riding that white horse with the two edged sword coming out of His mouth, He subdued all and was victorious over every foe (the last of which was death. He is now seated at the right hand of the Father, having all things put under His feet and he has built the habitation of God, that Temple He raised up, His body, His church His Bride. Therefore we have peace with God!!!!!!

Now Paul was appointed a preacher of this gospel. He had been born in Tarsus of Cilicia about 400 miles from Jerusalem but in the course of the path set for Him by God, he came to Jerusalem and entered into the schools of higher learning. He attended the best cemetery (seminary) there was and sat at the feet of Gamaliel. Here he excelled far above all his fellow Israelites and became more profitable than them all. But most of all, here he learned how he could keep the law and be found blameless according to the righteousness of the Law. He was so powerful and respected that he consented to the stoning of Stephen and the coats of the assassins that performed the heinous deed. He received letters and authority to incarcerate those who confessed Jesus as Lord and some were killed as he persecuted the church of the living God.

But when it pleased God who had separated him from his mother's womb to reveal Himself in Saul, immediately Saul did not receive counsel, advice or learning from man. He was not sent back to study with Peter or be indoctrinated by John, rather he was sent to Damascus. 'Damascus' means the sackcloth weaver is silent. Sackcloth was worn as a sign of repentance and sorrow and the coat was worn by those who were trying to convey to others that they were holy. The fact that Saul was led to the place where there were no weavers of sackcloth meant that there was no show of humility and righteousness. The fact that the weavers were silent meant that there was no work being done, so, here was a man who had spent his life doing righteous deeds and establishing his piety and holiness and when God revealed Himself to him, he sent him to a place where neither of those attributes were of any worth. He sent him into the wilderness where there were no crowds to impress or converts to be made. He led him into the kingdom of the Syrians (Assyrians) where the rod of His anger and the staff of mine indignation resided. Then fourteen years latter, God brought His chosen vessel to Jerusalem to declare the power of God unto deliverance unto the nations. Paul was then God's bond servant, appointed a preacher, sent out for a purpose and a teacher of the nations.

There is One God, One Word and One Gospel. The only true declaration is the sure sound of that certain trumpet of the everlasting gospel spoken in the power of His Messenger and the only way it can be accepted, heard and received is by that Holy invitation whereby the Word speaks and the dead in Christ stand forth. Let he that has

ears to hear, hearken unto the Word of the Lord. “And the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of Jehovah has spoken” (Is. 40:5).

Your servant in Christ,
(Elder) Chet Dirkes
May 15, 2011

## II Timothy 1:12

> “For which cause I also suffer these things, nevertheless I am not ashamed; for I know whom I have believed in and am persuaded that He is able to keep that which I have committed unto Him against that day.”

Paul continues with the subject matter of the power and majesty of God as he presents quite a paradox to Timothy. Paul had been ordained to be a preacher of the power of God. He had been set apart from his mother’s womb, sanctified by the Spirit and kept as a chosen vessel until the time when it pleased God to reveal Himself in him. The he was isolated for three years from the church at Jerusalem and secluded in the wilderness for 14 more years as the Spirit instructed him in the truth. Then he was taught to sit still in Antioch until such time as the Spirit set him apart for the work of the ministry. He was appointed a preacher, made an apostle by the will of God and empowered to be a teacher to the nations by that same Spirit of power within. And for this he was not ashamed because, he knew whom he believed in. He did not say he knew that he believed as many today would claim as proof of their eternal abode and peace with God, but rather, he said he knew WHOM he had believed in. He was speaking of the same One who had saved him by the power of His will, called him with an heavenly invitation, which is intended for those unto whom it is sent and to those who have been given ears to hear it,

and the One who had blessed him with a singularity of mind. He was not constantly checking the commentaries of the Rabbi down through the ages to find the proper interpretation, he did not consult with the oral law to ascertain the correct application and he did not care what other men thought. He knew that the One in whom he believed was the King of the universe who was seated in the heavens and did the pleasure of His Most Holy Will. This is the One who spoke and it came to pass, the One who called those things which were not yet as thought they had already been saying, 'MY counsel shall stand' and the One who performed all the intent of His heart. (Notice he did not believe **on** Him but rather, being one with Him in the eternal unity of the generation of Jesus Christ, he believed **IN** Him.) Paul knew that the Word of God was certain and sure and that no man could stay His hand or even intimate that God was not doing all things as it seemed good in His sight. He knew that the One in whom he believed was '**Adoni El Shaddah**', the Lord God Almighty.

Belief that is of the flesh is as steadfast as the sands of the seas and as permanent as the clouds of the sky. Adam will and does believe almost anything and, from the proof of history, the more outlandish, bizarre and preposterous the premise may be the more readily it is believed. This is not the singularity of mind that Paul spoke of that has been given by God to His people. The belief he spoke of is because of faith. Faith is a gift of God by which His grace is revealed unto salvation. It is the peaceable fruit of righteousness because of the presence of the Spirit. The Spirit within is One with the Father and the Word and has been sent from above. It is the that Spirit of power and love which God has given. Therefore if the power of God, through the Spirit of God produces faith of God in the children of God, then those children believe in Him. Since that belief is because of faith and faith is the evidence of things unseen and the substance of things hoped for, belief in Him is not proved by the things of this world which can be seen; "For we are saved by hope; for what a man sees why then does he yet hope?"

Paul then states that he has great confidence and trust that this One in whom he believes is the power that guards the commitment of him against that day. He did not say that God was some kind of safety deposit box that Paul could commit things unto that would be brought forth in the final day when the books were opened and he needed a reference or referral. (When the books were opened, God did not 'call to remembrance' the sin of His people for He had already removed that sin as far as the east is from the west and He will 'call them into remembrance no more'.) Paul said that the Lord God Omnipotent was the power of that which had been committed unto him against that day and that which had been committed unto him was the preaching of the gospel (the power of God unto deliverance), the ministry of reconciliation (whereby God had reconciled the world unto Himself) and the teaching of the nations (those of every nation, kindred, tribe and

tongue whom the Lord had redeemed). This had been deposited unto him by the power of Him that worketh all things after the counsel of His own will. It was kept by the power of His might, accomplished as the Spirit gave him liberty according to the purpose of His own will and would endure to the end because it is of God and not man.

Therefore he said to Timothy, ‘this pattern of healing (well-pleasing) words which you have heard from me, in faith (from faith to faith) and (eternal) love in Christ Jesus; that excellent thing which has been deposited in you is kept by the Holy Ghost which dwells in us’. This has not been procured by man, it is not sustained by man and it is not of this world. This is the Word which dwells in His children in all richness and glory. That most excellent thing that has been deposited in those chosen vessels is the testimony of Jesus Christ. The life they live is by the faith of the Son of God and they love one another. God has given His children the Spirit of power and love. He has made them willing in the day of His power and because He first loved them, they are His workmanship, created in Christ Jesus. Since the love of the Father abides in them, they love Him and each other member of the fold. This is a most marvelous work which is unto all the household of the redeemed that have been sealed with their Father’s name in their foreheads. They are His vineyard and He is the husbandman. He has granted unto them every good and precious gift which comes down from above and as they produce the fruit that He has ordained should come forth, He prunes them to bring forth even more. The paradox is that the more the love of God shines forth in the heart of the child of grace as they grow in the grace and knowledge of His will the more intense the warfare within becomes and the more they long for home.

“Fear not little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

Your servant in Christ,
(Elder) Chet Dirkes
May 22, 2011

# II Timothy 2:15

> "Study to shew yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth."

The natural tendencies of man are toward constant inquisitions unto the advancement of understanding. God created Adam full of curiosity about the things of this world and he has busied himself in exploration and research ever since the first day in the garden. God has put the things of this world in his mind as the exercise of his being so that he cannot find out the work which God does from the beginning to the end (Ecc. 3:10). This exercise or discipline feeds the vanity of his ways and continues his deception by the pride of his heart as he is "ever learning and never able to come to the knowledge of the truth" (II Tim 3:7). So to infer that the admonition of the Spirit as spoken here is to continue to feed that pride through in-depth studies of words, genealogies and the customs of man is contradictory to the knowledge of the truth.

Copious amounts of time are spent by the sons of Adam in the pursuit of the mastery of "profane, vain babblings and the oppositions of science falsely called". These exercises are not unto unity and peace but rather unto the identification and isolation of the elite few who possess the intellectual honesty to accept the hidden mysteries. Such men of higher learning have assumed a lofty status in society with the accolades of the professor, the doctor and most worshipful masters but with all their learning they know nothing of the grace and knowledge of God.

It is the Spirit of God dwelling in the children of grace who teaches them all things. The natural faculties of Adam cannot enhance the spiritual understanding of the truth one bit. The absence of physical abilities and mental acuities are the necessary components of those whom the Lord Himself healed as He walked this earth to demonstrate that it is not by might nor by strength but by My Spirit saith Yehovah of Hosts. And so Paul was not instructing Timothy to 'hit the books', converse with the aged scholars or reason in himself the things necessary to show himself approved unto God.

Every child of grace, born from above is accepted unto God in the Beloved. They were not assigned any tests to see if they qualified to be called sons nor are they set in a probationary status as they walk this earth to judge if they are acceptable in the Beloved. The eternal seed of God is identical to the Rock from whence it is hewn and one in Him. It cannot sin because God cannot deny Himself or fall short of His glory. The endeavours which the Apostle wrote to his son in the faith to observe were the manifestations of the testimony of the Spirit of God dwelling within him, whereby the Spirit bears witness with his spirit that he is a son of God. It is only according to these testimonies that the vanity and corruption of the flesh are realized.

The child of grace, who in the appointed time of their habitation is born of the Spirit of God and becomes a partaker of flesh and blood, grows in the grace and knowledge of His will. This will is to give His children His Kingdom which is righteous and holy. As the Spirit causes them to grow and mature, they become more sensitive to the contradiction of sin against them. The Law of God is manifested to them whereby sin (the inability in Adam to hit the mark and his relentless pursuit in the same) “might appear sin, working death in me by that which is good; that sin by the commandments might become exceeding sinful” (Rms. 7:13). Thus they grow to understand how that the body of this death perishes daily while the inward man, is renewed. Paul therefore instructs Timothy to ‘endeavour to stand next to your acceptance in God, a labourer (in his appointed field) who has no cause to be ashamed, cutting straight rows in the Word of truth’.

“But shun profane vain babblings for they increase unto more ungodliness” (16)

The pursuit of excellency in the matters of this world is contrary to the endeavours of the children of the Kingdom of God. The logic of Adam is diametrically opposed to the purpose of God for God has done all things for His Beloved and Adam does all things for himself. The heavens and the earth attest to the wonders of the power of God and shew forth His glory in His handiwork. God has put the things of His creation in the mind of man to prevent him from finding out His works and His ways.

Evidences of the ways of man are clearly manifested in the obsessive competitive nature inherent in Adam. Cain strove with Abel in their offering before Yehovah. Ishmael strove against the child of promise, Isaac and mocked him. Esau strove with Jacob in the womb as they were two manner of people and two distinct nations, separated from the womb. Saul, the desire of the people strove against the Beloved (David) and sought to kill him, knowing the Word of God spoken by the prophet Samuel. The testimony of the scripture is abundant with numerous examples of this constant struggle. Each of these testimonies demonstrate not only the natural competition between people but more so

the warfare of the flesh against the spirit so as the Word of God comes to Timothy by the hand of Paul, he cautions him to be aware of the manifestation of this natural malady.

The first example of this common trait of man is ‘worthless walking’ (profane vain babbling) which refers to the outward demonstration of piety through righteous works of the arm of the flesh. The saints of God have been granted because of their kinship in Him to be adorned in fine linen, clean and white; this is the righteousness of the saints (Rev. 19:8). This is undiscerning to the natural eye for it is the imputed righteousness of Jesus Christ. Since the eyes of Adam see only those things which are temporal which his mind interprets after the carnal point of reference so he cannot see the fine linen clean and white. Thus it is improper for the children of promise who walk in the light of Yehovah to attempt to make a showing of this in the flesh. It is also impossible because man loves the darkness for his deeds are evil. The earthen vessel performs the will of God as the Spirit within cause the children to walk according to the statutes of God but there is no praise given to the axe nor can the saw magnify itself ‘as if the offshoot was not wielded by another or as the branch was not wood of the tree’ (Is. 10:15).

Adam is quick to shew forth his feeble acuity by the demonstration of the modicum of knowledge he has acquired through his research and studies. He will vehemently defend his position through “endless fables and genealogies, which minister questions rather than godly edification which is in faith” (I Tim. 1:4). The need to engage in these activities is inherent in every sons of Adam and so the Apostle warns Timothy of these temptations as they feed the unrighteous appetite of man.

He further advises his fellow labourer that this form of Adamic theology “will eat as a canker”. This is a reference to the cancerous nature of the increasing of ungodliness which is the result of the wisdom of the flesh. Man has been given strong delusions from Yehovah for the purpose that he should believe a lie. He does not know the truth for the truth is the way of God, therefore he leans on his own understanding. He is truth and the works of His hands are verity (firmness) and judgment and His commandments are confirmed (Ps. 111:7) therefore His name is Faithful and True (Rev. 19:11). He is the Way the Truth and the life while men delight in and are skillful in the practice the art of lying; therefore shall no residue of Edom remain (Ob. 17 for Esau is Edom) nor enter into the New Jerusalem (Rev. 22:15).

“Who concerning the truth have erred, saying the resurrection is past already and overthrow the faith of some” (18).

A most venerable agent of this cancerous growth is the fears and speculations of man as he attempts to explain the mysteries of the kingdom of heaven. The resurrection is as all

inclusive as salvation, is a finished work of God from the foundation of the world and is manifested numerous times. John saw the Lamb standing as it had been slain. His people, being eternally joined together in Him are raised up together with Him and are seated in the heavenlies. This was manifested in the fullness of time when God sent forth His Son, born of a woman and made under the law. He was crucified, His Beloved with Him, and after three days His dead men arose with Him (Is. 26:19). The Apostle confirmed this when he said that he was crucified in Christ nevertheless he lived and he also looked forward to the resurrection of the dead when he would be made perfect. Discussions and disputes of this mystery have resulted in anger, accusations and divisions rather than edification and peace.

The preoccupation with particular points of the resurrection is based largely in speculation and conjecture. Paul said that the resurrection was a mystery because it could not be understood by the limited mind of nature. Life and death cannot be accurately explained by man and even if one were to return from the dead, man would not hear his testimony. Thus belief in the resurrection is by faith and that a gift of God, not of works, research, study or in depth analysis.

A good number of self-proclaimed professors have ostracized those who do not agree with their positions on the resurrection as heretics and banished them from the fellowship of the assembly. Many have considered the subject matter in sincerity only to find their questions to be cause for scorn and ridicule by those who profess themselves masters of the doctrine. The Apostle Paul encountered men like this; “and when they heard of the resurrection of the dead, some mocked and other said; We will hear you again of this” (Acts 17:32). He affirmed the teaching of the master in Israel that there “shall be a resurrection of the dead, both the just and the unjust” (Acts24:15) for which he was “called into question” before the high priest Ananias. These men which he spoke of to Timothy however, Hymenaeus (belonging to the god of marriage) and Philetus (beloved) sought to subvert and destroy the faith of some by teaching that ‘the resurrection’ had past already.

Jesus told Mary at the tomb of her brother Lazarus; “I am the resurrection and the life”. All who are born from above believe that Jesus is Messiah, God in the flesh, therefore they believe in the resurrection. Because the Son is equal with the Father who inhabits eternity then is He the eternal resurrection and the eternal life. Since time is part of the creation of God and therefore not eternal, there can be no proper reference to the resurrection as an event in time for time cannot control its creator. Jesus did not say ‘I was the resurrection’ or ‘I shall be the resurrection’ and when Mary spoke of the resurrection at the last day, He corrected her by saying “I am the resurrection”. He

invokes the name of Yehovah, ‘I am’, who is above all things and assigns the entirety of the matter to Himself. Since He is the Alpha, beginning, and has the preeminence over all, He is the primary or first resurrection. Therefore all who are in the Beloved Lamb of God who stands as He had been slain from the foundation of the world have part, portion and memorial in the first resurrection, which was manifested at the end of the thousand years from David to Christ when all His dead men arose in Him; upon these the second death has no power (Rev. 20:6).

“Nevertheless the foundation of God stands sure having this seal; The Lord knows them that are His. (19).

The creation of God of all that is in the heavens and the earth is in complete accord with the thoughts and intents of the heart of God. It functions by the power of His eternal immutable will without the assistance of anyone else. Nothing precedes Him to give Him counsel for He is Alpha and Omega. Nothing exceeds Him to call into questions His actions for He is God and there is none other. He is the Rock on which His house is built and the Rock of the deliverance of His people.

In his vision by the river Chebar, wherein the prophet Ezekiel saw “the appearance of the likeness of the glory of Yehovah”, he saw the foundation of God. This base beneath the living creatures was represented as a wheel in the middle of a wheel, full of eyes, which moved in complete harmony and never turned. This is the immutability of God which is firmly established from the beginning. Since all His work is finished from the beginning and He has entered into His rest, nothing may alter, tarnish nor diminish the foundation in any manner. Therefore the foundation of God stands sure.

This is the firm foundation upon which His church is built. He is the chief cornerstone for He is the Anointed one, Son of the Living God and the stone that is disallowed by the builders of this world. The Rock of this foundation is that great Rock which casts the shadow in the weary land (Is. 32:2) against which even the gates of hell shall not prevail (Matt. 16:18).

The King of Kings has sovereign authority over all His works. He has performed His desire according to His determinate counsel and has placed His seal upon it. This demonstrates to all who is the builder and makers and that all has been completed pursuant to designs and specifications. He has placed this seal, which is His name, in the forehead of each and every one of His redeemed (Rev. 7:3). He has assigned them to endure great tribulation for the trying of their faith and they have “washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of

God and serve Him day and night in His temple (which is His body) and He that sits on the throne shall dwell among them" (7:14).

According to the absolute sovereignty of His authority over all His creation and the indefatigable power of His will, He is upheld by and of Himself. This is the all-inclusive nature of the character and purpose of God. His children are the sole benefactors of His love, mercy and grace for His desire is upon them as His Bride. The joy set before Him is the representation of His generation before the throne and the proclamation, "Behold I and the children whom Yehovah have given me for signs and wonders in Israel from Yehovah of Hosts which dwells in mount Zion" (Is. 8:18). For this joy, He "endured the cross, despising the shame and is set down at the right hand of the throne of God" (Heb. 12:2). He made Himself of no reputation for those whom He foreknew as one in Him "that they might have My joy fulfilled in themselves" (John 17:13). His blood was shed for the forgiveness of the sin of His people in Adam "that they may be one as you Father in Me and I in You, that they also may be one in us: that the world may believe that You and sent Me" (23).

This eternal love which caused the Son to die upon the cross and for which He was "declared the Son of God with power, according to the Spirit of Holiness, by the resurrection of the dead" (Rms. 1:4) is neither carnal, common nor with respect of persons. He has set a seal upon His heart and upon His Holy arm for His Beloved. His love is as strong as death and His jealousy for her is cruel as the grave; "the coals thereof are coals of fire most vehement flame. Many waters cannot quench love; neither can the floods drown it: if man would give all the substance of his house (Adam) for love, it would utterly be contemned" (Song 8:6).

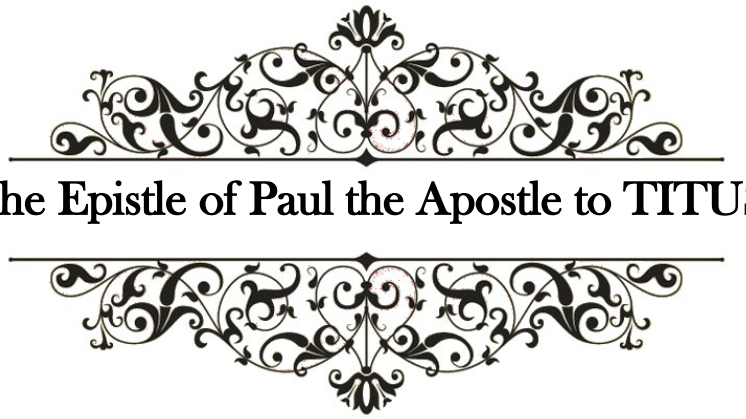
Therefore the comfort to the child of grace as they travel through this waste howling wilderness of this present evil world is that Yehovah God knows them that are His. And as they endure the contradiction of sin against themselves, growing in the grace and knowledge of His will, the Spirit ever revealing the vanity of this existence and the bondage of the corruption of this habitation, they are assured that nothing can separate them from that love. The Spirit bearing witness that they are the sons of God they have confidence that He who has begun this good work in them shall perform it unto the day of Jesus Christ when the habitation of this dwelling is dissolved. Then shall each man in his order be manifested as a son of God for when they shall see Him they shall be like Him.

There is resurrection for all men; the unjust unto eternal torment and destruction and the just unto the eternal life in Him. Jesus Christ is both the judge and executor of His righteous wrath and vengeance against all unrighteousness of man and the rest and peace

of His Beloved election according to grace. This remnant shall forever be with Him in that city whose builder and Maker is God “and they shall see His face and His name in their foreheads” (Rev. 22:4).

“And there in no wise enter into it any thing that defiles, neither works abomination, or a lie, but they which are written in the Lamb’s book of life” (21:27).

Your servant in Christ,
(Elder) Chet Dirkes
December 14, 2014




## Titus 2:1

"But speak the things which become sound doctrine."

The servant of the Lord Jesus Christ, delegated to preach the power of God unto salvation, is not giving a pep talk to the graduating class of seminary students on their way into the world to fleece the flocks of goats. He is not dispatching hoards of anxious young people on their first 'missionary trip' and he is definitely not giving instructions of admonitions and exhortations to enhance the character and commend that nature of Adam in the church.

In a most tender and loving address, Paul speaks to his son after a common faith. Not that it is common in Adam for all men have not faith. Adam was not created with faith and it is not inherent in his nature. He cannot understand faith, he cannot prove it to his limited and flawed intellect, his life is not lived by faith and therefore it cannot be

passed on to his progeny from generation to generation. Adam is a natural man. He is of the earth and he occupies himself in the attention to the needs of the flesh, the satisfying of carnal desires and the pursuit of what he understands as happiness. He naturally believes in things he cannot explain as mythologies and superstitions, he uses the limited resources that he has to evaluate conditions and believes them appropriate and he places blind trust in others to help him live a peaceful life. He is not equipped to know what faith is, he has not the ability to command it and he is incapable of receiving it for it is spiritual.

Faith is a gift of God that He bestows upon His children. It is the evidence of the indwelling of the Spirit of God who bears witness of eternal life from faith to faith. Since it is of the Spirit of God then it is singular and consistent in the Godhead. There can no more be two faiths than there can be two gods to rule and command. This common faith is to all the children of grace who have been born from above for the fullness of the Godhead dwells within them and they in Him. It is a spiritual discernment of the sovereign nature of the all mighty creator of all things who took on the form of a servant and became a partaker of flesh and blood. It is a family of fellow travelers who dwell in earthen vessels and endure the contradiction of sin against themselves. These all know, by the teaching of the Spirit of God, with all wisdom and spiritual understanding, that the federal head of this mystical family has endured the same temptations that are common to all of Adam's seed, and has overcome them by the power of His will. They are given a peace that passes all understanding which cannot be explained by the logic, words or reasoning of Adam. This is the same will of God that states that NONE of His children should perish but that all should come to repentance and be delivered (2 Pt. 3:9).

This common faith is a complete and unquestionable assurance, by the testimony of that finished work, that the entire family has been delivered from the sentence of death as demanded by the Law of God. They have also been delivered from the present evil generation and the judgment of God according to the deeds of the flesh and they have been delivered from the bondage of corruption of the body of this death. Though for the time of the habitation, it does not yet appear to be so, yet as sons of God, as testified by the Word of God, which cannot lie, they have been risen up together with Him in His resurrection and are seated together with Him in the throne of God.

Faith is also the manner in which the children of the King walk the paths assigned unto them as they sojourn in a weary land wherein the water is bitter and the bread cannot be eaten. The dainties of the field of this world cannot supply the needs of the Spiritual man for they are temporal and perish with the use. These are suitable for Adam and are

common to him. Those born from above live by every Word that proceeds from the mouth of God, which is the water of life which flows from His throne and the bread of life. This is the Word that became flesh and dwelt among us. They hunger and thirst after righteousness and are satisfied in the provisions of Jehovah. He has given to each of His children a measure of this common faith commensurate to the good pleasure of His will. There is nothing lacking and no excess for as the evils of the day are sufficient to the purpose so is the grace of God, through faith, sufficient for the trials and tribulations which He has deemed necessary for His Beloved family.

This common faith is not a theological dissertation based upon the ancient writings and opinions of man. Theology is mans attempt to study God in what he understands as science yet God has placed this desire for the pursuit of knowledge in the mind of man so that he cannot find out the things of God or His works from the beginning. This science is based upon postulates, theorems and proofs so as to set forth a comprehensive and systematic presentation of who God is, what He does and how Adam can better understand Him. It is more plausible that the ass which Balaam rode could stand in the universities of this world and give a comprehensive lecture on the mysteries of the universe than for the natural man to comprehend the minutest detail of the perfection of the Holiness of God.

The ways of God are not the ways of man and the thoughts of man could never imagine the simplicity of his Creator, therefore this common salvation is not of man, not of the will of man nor of this world. Common faith is in a common deliverance from a common situation by a common Deliverer. Common deliverance is that common salvation by the Anointed Salvation of Jehovah, Jesus. He came, as the Lamb of God, to take away the sin and to save His people from their sin, which is common in Adam. He came having His seed with Him, that seed that should serve Him and be accounted for His generation; He made a complete and final atonement (covering) for sin and cleansed His people from all unrighteousness. This is sound doctrine that is not of mans theology and is a true and faithful saying (I Tim.1:15).

This sound doctrine is an essential ingredient in the daily walk of the pilgrims and fellow travelers. It is the like precious faith once delivered to the saints to those who are born from above who walk by the faith of the Son of God. These do not understand the confusion and complexity of Adam’s theology and cannot live thereby. Sound doctrine is taught of the Spirit as the children grow in the grace and knowledge of His will. It reveals the corruption and weakness of the flesh and as the light of the gospel shines brighter and brighter it manifests the magnitude of the complete depravity of the natural man. This serves to intensify the warfare within as the subjugation to the vanity causes

the creature to groans within waiting for the manifestation of the sons of God. It also reveals the desires of the inward man upon the homeland of Jerusalem which is from above. The longing to depart this habitation and to be clothed upon with that tabernacle not made with hands, to be delivered from the body of this death and to see the Lamb slain from the foundation of the world are the affections of the redeemed of the Lord.

Because these are all common to the strangers scattered in all the nations of this world who have this hope of glory in the inner man, who is renewed daily, they love one another. Being born from above they are all from the same homeland and being born of God they are all brethren in Him. They speak the same language and sing the same song of Moses the song of deliverance. Therefore they are stewards of God, not self-willed and soon angered. They love the hospitality of those of the pasture as they hear that pure language spoken of how great things their God has done. Though they may only be given to sit together for a moment yet they hold fast the faithful Word as they have been taught. They are identified to all men as those taught of the Lord because they have love one toward another and they keep the perfect law of God after the spiritual man.

"**Sound doctrine**"

The students of Adam's theology think that sound doctrine is a good logic factor, followed by irrefutable apologetics based upon a three point hermeneutic outline. These are not taught of the Spirit.

Sound doctrine is instruction and learning that is in good health. If it is for the health of the flesh then the teaching and learning is of the flesh but this is unprofitable to the Spirit. If, however, these be instructions in righteousness which nourish the soul that the man of God might be furnished throughout, then they are for the health and welfare of the inhabitants of Zion. The servant of God had been dispatched on assignment to acknowledge the truth which is after godliness unto those who have ears to hear. These have been quickened together with Christ and have been granted to recognize the sure sound of that certain trumpet.

This is the way, the truth and the life, Christ in you the hope of glory. Speaking this sound doctrine is not the production of air flowing across vibrating vocal cords in the anatomy of Adam. It is the testimony of one delivered and the hope that is within. To the world this is absolute foolishness. The sons of Adam cannot understand the simplicity of the gospel and they stumble at the truth. Since this truth is of God, then it is as singular as His Word and His being. It transcends time and space and is equally applied to every situation and circumstance. Adam perceives truth as socially interpreted and situationally applied because his ways are carnal. The way of Jehovah God is eternal and

consistent. The life is eternal unto all who have been born of that eternal incorruptible seed and the truth is commensurate to the way and the life. These are of good health to the household of the redeemed and common to all who dwell in earthen vessels afore prepared unto glory.

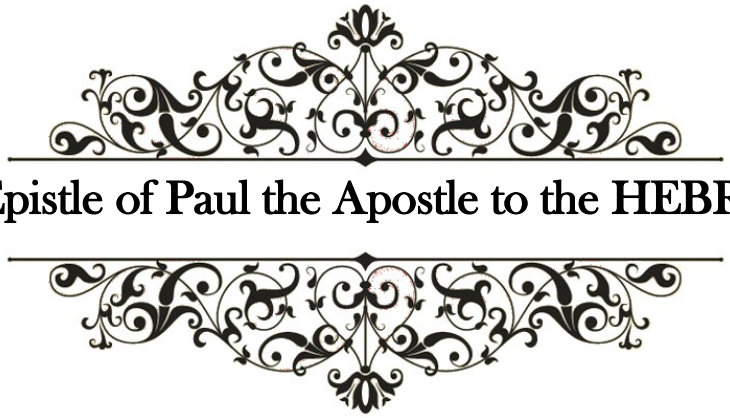
Being sober, grave, temperate, sound in faith, in charity, in patience and behaving as becomes holiness is the evidence of the fruit of the Spirit (Gal. 5:22f). Speaking of the things that become sound doctrine does not instill these attributes in a person any more than they actuate them. These are characteristics of the nature within and like the torches in the empty clay pitchers prepared those pots to be broken (Judg. 7), so the Light within the earthen vessels has a direct effect upon them. Even though they are completely ignorant and passive of the effect of the Light upon the body of this death, yet they walk in the Way. This Way is the willing obedience to the statutes and commandments of God that have been written upon the heart of the new man. The Spirit of God, dwelling in the children of grace causes His people to walk this path by the common faith of Jesus Christ and to proclaim the Truth to all those all who inquire about the hope that is within (I Pt. 3:15).

Speaking the things which become sound doctrine is not for the theologian, the professor or the wise of this world. It is for those who have the fellowship of the sufferings of Jesus Christ and who know the power of His resurrection. It is for the poor and afflicted people who are in the world but not of the world. It is the song of the brotherhood of companions in tribulation and in the kingdom and patience of Jesus Christ (Rev. 1:9). It is the song of the redeemed and praise unto God. It calls to remembrance that they are strangers and sojourners in a weary land and gives a glimpse of the glory to come. All those who suffer these light afflictions, which are but for a moment, are given a sweet taste of the heavenly things to come, the eternal weight of glory that cannot be compared to anything of this world. They long for the final deliverance when the tabernacle of this dwelling is dissolved and the sons of God are made manifest.

Sound healthful speech of the instructions and principles of perfect holiness cannot be condemned and it puts to shame those who are contrary. It is an exhortation to the wise unto honourable and useful assurance and conviction because they have been born from above and are adorned in the doctrine of God the Savior. This adornment is the righteousness of the saints which the Bride has been granted to be arrayed in for Her Beloved. It cannot be tarnished, damaged or discarded. It cannot be attained by research, ownership cannot be transferred and it is not for sale. It is the imputed righteousness of Jesus Christ to His people. It teaches them;

"…that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world, looking for that blessed hope and glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. These things speak and exhort and rebuke with all authority" (Titus 2:12-15).

Your servant in Christ,
(Elder) Chet Dirkes
July 7, 2013




## Hebrews 6:9

> "But Beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak; for God is not unrighteous to forget your work and labour of love, which you have shewed toward His name, in that you have ministered to the saints and do minister."

Being persuaded of something is not wishful thinking that a matter will turn out for the better or as one desires. The ways of man are identified by the need for labour, which is the inherent nature that Adam was given of God in creation, and the relentless drive to be occupied in labour all the days of his life; this is the result of the curse given in the garden as God set the station of man and the limitations thereof.

The writer to the Hebrew brethren has full confidence of better things in this matter, not because of the ability or earnest desires of the sons of Adam, but because of the irresistible compulsion which the children of light in the Spirit of God. He has no confidence in the things pertaining to this world for they are temporal and shall soon fade away. He has no assurance in the abilities or the faithfulness of the sons of the dust for no son of Adam can do that which is good, righteous and holy. And he has no comfort in the labours of the world, wherein the objective is to obtain that which cannot

satisfy the hunger, cannot quench the thirst and cannot deliver the man from the sin which so easily besets him. Man cannot change his nature or the course of time and since he has neither the mind of God nor His power, he is completely subject to the Will of the Creator and His eternal purpose.

This address is unto those who have a like precious faith in the finished work of the Son of God in the Salvation of His people. It is not intended for whosoever wills to become a follower of this new way or any “who have been once enlightened and have tasted of the heavenly gift being made partakers of the Holy Ghost”. These, having been entrusted with the first principles of the doctrine of Christ, were never of the faith of the Son of God for they took the types and foreshadows of the heavenly perfection and turned them onto merchandise; they were the epitome of the nature of Adam and his inherent corruption of those things which he does not understand. Thus as God gave the natural representation of the spiritual reality to man, Adam immediately began exchanging the truth for a lie and worshipped and served the creature more than the Creator, who is blessed forever. For this cause, God gave them up to vile affections, and even as they did not like to retain God in knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness and maliciousness, being full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers without natural affection, implacable and without mercy; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them (Rms. 1:26ff).

The first of two impossibilities is presented here, that these who have and shall continue to fall away from the truth, as presented in type and foreshadow, can never be renewed again unto repentance because of the anti-type. Each and every aspect of the pattern, given to Moses in the mount and manifested in the building of the Tabernacle, manifests the salvation of Yehovah for His people. It is not simply a compilation of rituals and ceremonies used by the diminutive mind of ancient man to control the people and give them a sense of order. The religious life of the nation of Israel did not grow forth out of the teachings which Moses received under the tutelage of Pharaoh or from the customs brought forth by the slaves after 400 years of servitude; God opened the heavens and revealed a better way to Moses and Joshua for He showed them His eternal salvation in an earthly pattern.

The augmentation of this pattern, in any shape or form, was strictly prohibited. When Aaron’s sons ‘turned aside’ and brought ‘foreign’ fire before the Lord, they were both

struck dead for God is not tolerant of the arrogance of man and his idea of a better way. The burning of the incense was to be enacted when Aaron consecrated and dressed the lamps in the morning and in the evening "as perpetual incense before Yehovah throughout your congregation" (Ex. 30:8). These two men presumed themselves above the Law and being 'generous' (Nadab) and having Aaron as my father (Abi-hu), they falsely concluded that their privileged position gave them protection from God's Law. Where they obtained the fire or the incense is immaterial for it was both prepared and preformed improperly and when the fire of Yehovah came forth out of the altar they stood before, they immediately discovered that their doctrine was wrong as they, in a moment, stood before the judgment seat of the Lord.

So it is with all who have experienced the power of God for when the seed falls upon the wayside the fowls of the heavens (the minsters of the Adversary) come and devour it; these have no concern or care for the blood of the Lamb for they walk according to the prince of the power of the air, the spirit that now works in the children of disobedience (Eph. 2:2). Other seed, which has fallen upon the stony places, has come upon the adamant stone of the heart wherein is no depth for the cares of this world occupy the mind of man and he is deceived by the strong delusion sent of God. He concludes himself righteous and has no need for the shed blood for he has found his worth in his way. He has no concept of sin, thinks more highly of himself than of his fellow sons of the dust and is both comfortable and content with the time and provisions of his habitation (Zech. 7:12). Making long the robes of his phylactery, he thanks God he is not like the great unwashed of the earth and boasting of his deeds he makes great prayers of many words wanting to be heard of others. He has no need for deliverance for he has delivered himself.

But the seed which falls among the thorns, which is the necessary conclusion of waste of man's degradation of the types and foreshadows (Is. 5:6) and they rejoice under false pretense, springs up. There is a sign of repentance and great jubilation that the promises, given of old to the fathers, have now come to pass and with great anticipation of a new and better way, there are signs and wonders. This seed springs forth, but they, not being of the prepared good ground, fall away when the customs and rituals of their religious world choke them, bringing them back into submission to the yoke of bondage. The comfortability in what has always been believed and the way it has always been done brings these once enlightened individuals to the place where they trample the blood of the Anointing. The blood of the slain sacrifice was to be poured out around the altar as a buffer that no one approach unto the place of the burnt offering without blood between them and the dust of the earth. All who have been made to taste of this heavenly gift, who have no root in the Beloved, having not been born from above (the generation of

Adam) and being captivated and sustained by the delights of the field (Esau), crucify the Lamb to themselves for there is no consciousness of sin and the need for forgiveness. The ways and conclusions of the mind and so the teaching of Adam tramples upon that which is Holy as the logic of man attempts to inter-mingle the dust of the ground with the blood of the sacrifice. He propounds the universal quantity of the blood for all men, calling it common to all, and puts it to open shame by claiming that it has no power unless activated by the will of man.

“But that which bears thorns and briers is rejected and nigh unto cursing, whose end is to be burned” (Heb. 6:8)

The Law of God is eternal; so are both the penalty for the transgressing of the Law and the forgiveness by the blood of the perfect sacrifice slain from the foundation of the world. God gave His Law in the handwriting of ordinances as the ministration of condemnation unto death and all whose hearts have been opened by the Spirit know that, in Adam, they have fallen short of the required perfection. They see the emptiness of their ways as they once lived and delighted themselves in the brier patch, adorning themselves with thorns as a testimony of their righteousness.

This is the way of man and the way of the earth according to the decree of God (Gen. 3:18). It is also the manner of the people of the land whom the Lord instructed Joshua and the children of Israel to utterly destroy. Joshua was faithful in all that he was given but the individual tribes of Israel could neither destroy the natural man nor drive him from his abode. Therefore Yehovah God left these as thorns and briers to prove His people in the nation of Israel. These natural elements of the land grew up amongst Israel like an infestation to the point where the vineyard of the Lord, the house of Israel, was the brier patch full of thorns.

Was this the work of the Canaanites wherein they overcame the work of God and thwarted His plans? Not in the least! God ordained from the beginning that neither the type nor the manifestation of the type in rituals and ceremonies could deliver anyone from the curse of sin. The curse of the Law of God upon all who fall short of the glory of God is the fire which consumes the way of the forward (Pro. 22:5). That which brings forth thorns and briers being the religion of man and his concept of the truth does not measure up and is rejected being according to God’s curse.

Is the Law of God cursed? Of course not! But the required perfection of the Law stands as the gauge by which all is tested to see if it measures up to the perfection of the way of God. Neither Moses, Aaron nor the children of Israel could keep the Law and as the years passed, wherein there was a vine and fruit, became nothing but thorns and briers

by the decree of God. He never gave the handwriting of ordinances as a guide to bring His people deliverance for the keeping of the Law testifies to the uncleanness of the doer. The Law is the unforgiving schoolmaster who demonstrates in the hearts of His people the inability of man, the corruption of this existence and the need for the finished work of the Redeemer.

“For wickedness burns; as the fire it shall devour the briers and the thorns and shall kindle the thickets of the forest and the shall mount up the lifting up of smoke” (Is. 9:18)

The wrath of God in His perfect justice is poured out upon the ungodliness of man every moment of time. This is the Refiner’s fire, the Light of Israel, and the Holy One is the flame that consumes the residue of Edom throughout the time of his habitation. So the old man is daily being consumed as his works, being wood, hay and stubble as the fuel which stokes the fire, causes the earth to burn with fervent heat. The thorns, being the wickedness of their natural ways and the labours of man, are cast into this fire to boil the pot as man continues to attempt to wash himself and make the flesh clean. Yet the deeds of man, the corruption of the types and the people of the land are what God has both decreed and created for the fire of the thorns and the crackling of this fire brings warmth and comfort to the ears of the natural man.; thus “Surely the wrath of man shall praise You and the remainder of wrath You shall restrain” (Ps. 76:10).

“But, Beloved, we are persuaded better things of you….”

Has the writer insinuated that the flesh of the brethren here spoken to has been changed and that it no longer serves as the fuel for the fire? No! The outer man is of the earth and shall continue to be enamored with the things of this world until the time of his habitation is over. He shall continue to eat his bread in the sweat of his brow all his days as his mind is occupied and disciplined by the cares of this world, for God has put it in the heart and mind of man to that purpose. The children of the kingdom, however, have their affections set on things from above.

Adam had a better idea in the garden and his children have continued this endeavour throughout time; yet the only better way is that which is not of this world. The eternal life of the sons of God did not originate upon this globe or spring forth out of the dust of the earth. Their eternal union in the Father, who is their inheritance, has given them the rights and privileges of the Kingdom of God wherein He has blessed them with all spiritual blessings in the heavenly places. The shed blood of the Lamb protects His people, as they dwell in the earthen vessels upon this earth, from the wrath of God for it is the seal of His love set upon them. These are the Holy habitation of God who tabernacles amongst His people, whose Spirit causes them to keep His commandments,

walk according to His precepts and live by the faith of the Son of God who loved them and gave Himself for them.

All who are of this anointing are sons of God working in the good works they have been created unto and God is not unrighteous to forget these works and labours of love. Has He simply left an outline of things to be done relying upon the intuition of the flesh to fill in the blanks? Let the fools rage! God has ordered the steps of the righteous man and placed him upon a path that is both hedged in with hewn stone and lined with thorns and briers. He has opened the eyes of these pilgrims as they walk the path to see, by the light of His glory, the uncleanness of their ways in Adam, the unprofitableness of the religion of man and the path on which they walk. While the nature of man is to look ahead, striving to see around the corner, the Word of God is the lamp upon the feet and the light upon the path; thus with their head bowed low before the sovereign God who causes all things to come to pass for good to them that love Him, to the called, according to His purpose, the children of the King walk by faith a better walk than Adam. They are not swift to shed blood for there remains no more sacrifice for sin. They are not swift to anger for they know their ways and the frailty of the frame which they inhabit and they do not oppress their fellow inhabitants of the flock for they know that in Adam, who is dead in trespasses and sin, they are all fatherless. They have been taught that they are strangers in this land and they see the law in their members, waring against the law in their minds, bringing them into the captivity of the law of sin, which is in their members (Rms. 7:23).

The love of God is the basis for the existence of the children of hope as they walk this world. He has ordained that each of His children become partakers of flesh and blood to shew forth His name as a testimony to Adam and the world. As they shew forth this love, one to another, because He first loved them, they manifest the full assurance of hope unto the end. They love one another because the love of God is shed abroad in their hearts and each has the same experience of deliverance in the time appointed of the Father; thus each minsters to the other without any reliance upon the flesh as they grow in the grace and knowledge of His perfect will. They neither faint nor are weary for the good works they have been created unto do not need the strength of man or the resources at his disposal to accomplish the work which God has done in them and ordained that they should do for they are His workmanship.

“Wherefore God, willing more abundantly to shew unto the heirs of promise, the immutability of His counsel, confirmed by an oath, that by two immutable things, in which it is impossible for God to lie we might have strong consolation who have fled for refuge to lay hold upon the hope set before us” (6:17)

The second impossibility is presented and He is eternal. He is the same yesterday, today and forever and his inability to change is the basis for the hope and security of His people. There can be no question of this axiom of truth that God cannot change although the mind of man, which cannot comprehend God or His ways, denounces this truth as he makes God like unto man so he can better get a grip on this concept. It is not only a matter of the fact that He will never change but that He is incapable of change. He cannot look back upon those works which he finished from the foundation of the world and make any amendments or adjustments for the actions of man or the passage of time for He is not a respecter of persons. His Word is established firm and sure and all which He created by the power of His Word has been declare exceedingly good for it conformed to the purpose of His will. His Word is in Him and is God from the beginning and when He became flesh and dwelt among His people, He manifested the fullness of faithfulness and truth in that He spoke all that the Father gave His to say, finished all the work which the Father gave Him to do and fulfilled the Law in all righteousness for His people. This is the Lamb of God who came into this world to seek and to save His people from their sin and, being rejected of man as unsuitable, He manifested the eternal love of God for His people. Since neither God nor His Word can change, the two being One, His will is done on earth as it is done in heaven. No man can stay the hand of God or upset the purpose which He purposed in Himself to do for He has ordained and established the end from the beginning and from ancient time that are not done, saying, “My counsel shall stand and I will do all MY pleasure” (Is. 46:10).

This promise stands both sure and steadfast by the power of His sovereign will over all of time and creation for an anchor of the soul. It is not the confidence of the flesh or the means by which Adam is praised for it is not of this world. It has not entered into the sanctuary made with hands, which building has been destroyed and lays waste, and it is not based upon the intentions, passions or persuasions of man. The promise of God is because there is no mediator between God and man save Jesus Christ the righteous and there is none to help for no man recognizes the need for help. The overwhelming comfort and assurance for the children of Light is that He brought forth the deliverance of His people before the transgression was enacted that the incorruptible seed might remain without spot or blemish; that He provided Himself the sacrifice for sin and His blood was poured out in measure that all the iniquity of the sin of Jacob might be cleansed; that this sacrifice was complete and accepted of the Righteous Judge, being the perfect sacrifice for sin and that all His people were one in that sacrifice being raised up in Him unto glory.

Jesus Christ, The Anointed Salvation of Yehovah, is the King of Righteousness and the King of Peace, by whose stripes His people are healed. The blood of this sacrifice was

poured out upon an altar not made with hands, eternal in the heavens where Adam cannot enter. Not one for whom the blood was shed shall ever fail to be numbered among the Beloved and not one shall come unto the father for forgiveness for whom there was no blood; This is the better covenant than the one made in the wilderness, which covenant man could not keep. It is a better promise than the inheritance than the land of Canaan, a better life than in Adam and a better hope than the arm of the flesh.

The confidence of the Beloved is in the fullness of the Godhead who lives and dwells in each of His people. There are no thorns or briers in the Vineyard of the Lord for He is the Vine and His people the branches which bring forth the peaceable fruit of righteousness for His people; these are the things which accompany salvation.

Your servant in Christ,
(Elder) Chet Dirkes
July 22, 2018

## Hebrews 8

A comparison between the first covenant at Sinai and the new covenant.

These both co-exist as the two rivers of the land of Shinar. The one of duty, failure, condemnation and death while the other of grace, mercy, peace and life. The new covenant is older than the first in that it was established when God set forth the ordinances of the sun, moon and stars at creation. It is based on a never ending eternal love which the Father has for His children. Not children in prospect or in the mind of God but children who are as eternal as their head. These children became partakers of earthen vessels which had the first covenant against them. So, in preparation for the children being born from above, the stony heart was removed, a new heart with the law

of God written upon it was inserted and a new Spirit was given to cause them to walk therein. This was all ordained of old and was accomplished by the hand of God. No man or group of men could ever realize the need for this preparation, for they are all blind, or even imagine the manner in which it was performed, because mans way is not God's way. But we are told that if the ordinances of the sun, moon and stars could depart from before God, by their own free will or by the contrivances of man, then would God cast off His chosen seed. If the heavens could be measured or the depth of the foundations of the earth discovered then He could annul to covenant and condemn His people. Since He created these bodies of light, set them in their proper place and by the power of His will set them in motion, then, what can separate us from the love of God. Since God has set the things of this world in the hearts of man so that he cannot find out the things of God is there even a hint of possibility that NASA will ever measure the heavens or that the depth of the deep and the foundations of the earth shall ever be found? Yet man, acting like the god of this world, continues to try to be like the Most High and continues to search.

We have an High priest and HE is seated in the throne of the Majesty in heaven. He is in complete control of all things and His beloved people are forever safe and sure.

Your servant in Christ,
(Elder) Chet Dirkes
November 1, 2009

# Hebrews 8:1

> "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; a minister of the sanctuary, and the true tabernacle, which the Lord pitched and not man."

For a matter to the 'sum' it must be the completion and not the continuation. The equation must be exhausted and a final summation reached and this summary is a recapitulation of that which has gone before. It cannot be something that is not yet done, something that is being waited for in anticipation or something that may or may not happen soon. If this matter is not yet complete, then we do not have such an high priest yet. If not such an high priest then the old ones must still be in place for if they have not finished their allotment and been replaced then they must still be active. If they are still active then the law which they abide by is still in effect and the rituals and ceremonies continue today. If we have not such an high priest, then He has not yet completed His fulfillment of the first covenant and is not now seated on the right hand of the throne of the Majesty in heaven.

But thanks be to our God that He has come, He has completed His work in its entirety and is now seated in the heavens, ruling over all. His priesthood is superior to the old Levitical priesthood in age, conduct and content. His sacrifice as the pure Lamb of God not only cleanses His people from all unrighteousness but purges the conscience from dead works and causes them to serve the living God. His tabernacle is not of this world and man has no part in it. Man cannot approach unto it nor can he assist in erecting, establishing or attending to it for it is the pure sanctuary, the true tabernacle which God pitched without man. His promises are unto an eternal inheritance and not the inheritance of the sands of the seas or the dust of the earth.

Sinai and the priesthood are temporal and visible to the naked eye. They answer to Jerusalem which now is and is Hagar and her children in bondage. The covenant was broken and can not be claimed since no man fulfilled it. The promises of the land and the blessing were contingent upon the obedience of the flesh which is impossible and nothing contained in the handwriting of ordinances could make the doer righteous or holy. If the first had been faultless there would be no need for another but by the deeds of the law no flesh can be justified. Therefore, a new priesthood, which actually predates the house of Levi, must come forth with a new law. Abram displayed his subservient

nature to this priesthood as he gave a tenth (tithe) to Melchizedec (not being asked or obligated) and was blessed of him. Clearly Abram the LESSER was blessed by Melchisedec the GREATER. How then can we leave the better promises, better sacrifice, better covenant, better sanctuary and the better inheritance of this Great High Priest and revert back to the week and beggarly elements of this world by seeking a tabernacle made with the hands of a man, fashioned out of the substances of this earth, having carnal ordinances and animal sacrifices. Since the blood of the animals could not sanctify to the purifying of the flesh why then is the dominance of the land of Palestine and the rebuilding of Solomon's temple of such great fervor. Of old God laid the foundation of this earth which we can see today but they shall perish, yea, all of them shall wax old like a garment and as a vesture shall be changed. The eternal inheritance which Abram sought is not of this world but is eternal in the heavens. The child of grace walks by that which he/she cannot see for faith is the evidence of things unseen and they live by the faith of the Son of God, yet so often, we are drawn away after those things which tantalize the eyes and excite the senses.

The two rivers flow side by side but they never mix or mingle. One is of this earth, carnal and unclean. To this pertains all things after the flesh and the natural man. The other is eternal, pure, righteous and holy and is the substance of things hoped for. The conclusion of the matter is that the holy brethren who have been made partakers of the heavenly calling, have such an High Priest, the sovereign ruler of consecrated things, who is seated at the right hand of the throne of the Majesty in heaven, AND WE ARE SEATED TOGETHER WITH HIM IN THE HEAVENLIES.

Your servant in Christ,
(Elder) Chet Dirkes
August 1, 2010

# Hebrews 8:6

> "But now has He obtained a much more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises."

The promise of God, as revealed unto His servants, is not a compilation of many divers promises of which the sum is the fullness of the intent of God. The promise of God is as singular as He is for it contains all things perfectly joined together as one. When He spoke to Abram He continued to reveal His promise unto him in the manner of the representation like unto two rivers. Thusly He spoke of a multitude of people who would be as the 'dust of the earth' and another 'seed' which would be as the 'stars of heaven'. The first is the natural representation of the descendants of Abram which includes the sons of Hagar, Sarah and Keturah, which seed is indeed fruitful and has filled the earth. Herein is the natural type set forth that God is not a respecter of the pedigree or conduct of the people of His creation for unto every nation kindred tribe and tongue is the grace of God manifested and the glory of God declared. (Matt. 5:45 & Ps. 19:1).

He also told His servant that his seed would be as the stars of heaven but this seed would be of Sarah for in Isaac shall his seed be 'called out' (Gen. 22:12). This did not mean to infer that only the sons of Isaac are to be called children of promise for of Isaac is Esau. Nor is it to infer that of Jacob are the faithful for Jacob has no right of inheritance being not first-born but rather the blessing is in the faithful seed; first of every people of the world and then according to the types and foreshadows of the a specific 'chosen' people. The first stands in ignorant condemnation of Adam unto faith and obedience while the second stands in the type of the condemnation of the law, the ministration of death, unto faith and obedience; "therefore we conclude that a man is justified by faith without the law". These two representations are one promise of the mystery of the gospel, the power of God unto deliverance.

The promise was further defined to Abram in the proclamation of the fact that his people would dwell in a strange land and be afflicted many years (Gen. 15:13). The testimony of the time of history indicates that at the end of this servitude, the children of Israel were delivered on the 'selfsame day' as God had promised (Ex. 12:51) but the promise given to Abram was still in the future. God told Abram that this servitude would be completed in the 'fourth generation' when 'the iniquity of the Amorites was full'. The deliverance from this 'square pile' or 'four-squared dwelling place' would not come to pass until the 'guilt of the sayers' (iniquity of the Amorites) was 'complete', 'perfected', finished' or 'at peace' (full). It was imperative, by the decree of God, that this

‘depravity’, ‘perverseness’, ‘bent’, ‘distorted’ and ‘twisted’ nature of this particular people was to have an essential place in His creation, perform a particular function and continue until such a time when it had finished all that was assigned unto it and so the promise unto Abram and his seed would not be completely manifested until ‘the iniquity of the Amorites was full’.

“…also the Amorites that dwelt in Chazezon-tamar” (Gen. 14:7)

The land where these ‘sayers’ dwell is described as a place where the ‘archers attempt to divide the palm of date tree’. The fruit bearing ‘date tree’ or the shade of the ‘palm tree’ are both descriptions of the Beloved Bride of the King of peace (Song 7:7f). This would seem to indicate that there are outspoken or braggadocios people who are attempting to strike and divide asunder the Bride by the shooting of arrows from a bow. Since the word which is translated in the scriptures, ‘sin’, is the description of this very act, shooting an arrow and continually missing the mark, then the Word of God has stated to the exalted father of the Faithful (Abraham) that the perfect manifestation of the promise of God to his Beloved people will not be witnessed until the perfect conclusion of the perverse shooting of the arrows. This conduct, which is the constant attempt to divide asunder, is the type of the constant warfare between the flesh of Adam and the Spirit of God.

This promise was confirmed by the mouth of Yehovah to His servant Moses when He commanded him to go to Egypt. Here, after a ‘four squared period of time’ (forty years) in which he was properly prepared for the labour which was before him, Yehovah God told him that he was to deliver the chosen people of God from the wrath and anger of the ‘two-fold siege’ of the ‘great house’ (Egypt, Pharaoh). God had surely seen the affliction of His people and was come down to deliver them; “and to bring them up out of the land unto a good and large land, unto a land flowing with milk and honey; unto the place of the Canaanites, the Hittites, the **Amorites** and the Perizzites and the Hivites and the Jebusites” (Ex. 3:8). Even though the mighty hand of God had ripped His people out of the grasp of Pharaoh, the physical entering into the land whereon Abram dwelt was yet forty years in the future “till all the people, men of war, which came out of Egypt, were consumed, because that they did not obey the voice of Yehovah; unto whom Yehovah swore He would not shew them the land, which Yehovah swore unto their father’s that he would give us, a land flowing with milk and honey” (Josh. 6:6). And when the fullness of time was come and the people crossed the river to inhabit the land of Promise, yet were the Amorites dwelling there. The iniquity of the Amorites was not yet full even though Israel had been delivered from Egypt.

“And I said unto you, I *am* Yehovah your God: do not fear the gods of the Amorites in whose land you dwell: but you have not obeyed My voice” (Judg. 6:10).

The power of God by the hand of His servant Joshua had defeated ‘the sweeping warrior’ (Sihon) the king of the **Amorites**. The testimony of this victory, wherein the mighty hand of Yehovah God was made openly manifest before the nations of the world and the people of Israel, preceded them in their march to the Land of Promise. God gave victory after victory over many nations stronger than Israel as He continued to shew forth His power, His sovereign rule over all things and His love for His people. These mighty displays of the fullness of the Godhead to the natural eyes of man could not bring about faith in Him or His Word and though He never ceased to make these open manifestations yet the people did not believe “but rebelled against the commandment of Yehovah your God and murmured in your tents and said, Because Yehovah hated us He has brought us forth out of the land of Egypt to deliver us into the hand of the Amorites to destroy us” (Deut. 1:27).

The warfare with the speakers of the logic of man according to the passions of Adam in the lusts of the flesh and the pride of his heart is the carnality of the sin that dwells in the flesh of every child of grace. The type as represented in the testimony brings the judgment (Dan) into “captivity to the law of sin which is in my members” (Rms. 7:23). These ‘sayers’ dwell in the exalted shinning of the field of the deer (mount Heres in Aijalon) which is in the burrowed out holes of the den of the fox (Judg. 1:35). They feign the glory of the hart, which is the Beloved who dwells in the cleft of the rock (Bethar – Song 2:17) yet they are a deceitful thief and cunning predator. They live in burrowed holes into the ground and are likened to the graves of man, wherein dwells the conclusion of corruption, death and decay.

The coast or borders of where the Amorites dwell is ‘Akrabbim’ or the ‘ascension of scorpions’. They dwell like the scorpion from under the rocks (36) and were a people who “had tails like the scorpion and there were stings in their tails and their power to hurt men five months” (Rev. 9:10). They are the wickedness of man whose “mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity” (Ps. 10:7) and the sin of all men in Adam “whose mouth is full of cursing and bitterness” (Rms. 3:14).

These have been put to tribute for the house of Joseph, the savior of Israel, has prevailed over them yet they have not been utterly destroyed. Therefore “the children of Israel dwelt among the Canaanites, Hittites, **Amorites**, Perizzites, Hivites and Jebusites” all the days of their habitation in the natural representation of the inheritance which God gave to them. He did not let one word of His promise fail when the King of Peace began

to reign over the land of Israel for all things had been fulfilled in type and the Amorites were servants to the king of Israel. All the enemies were subdued under the feet of the Beloved and the King of Peace built the Temple of Yehovah (I Kings 8:56). The promise was completed as God told David that he should not want for a man to sit upon his throne yet God also promised that his kingdom would be established forever (II Sam. 7:12) but the fulfillment of His promise was not yet seen.

Again the natural representation could not show forth the eternal reality of the promise of God. The promise stood in types as did the law but as the handwriting of ordinances could never make the doer thereof perfect so the promise which stands in type and the tangible manifestation cannot make the recipient perfect. The things of this yoke which neither the fathers nor the children can bear are of the earth and dwell in the land with the people of the land, those children formed from the dust of the earth. The promise of God is His Kingdom which is not of this world, wherein flesh and blood have no inheritance.

“For the law made nothing perfect but the bringing in of a better hope by which we draw nigh unto God” (Heb. 7:19).

The hope that is found in the law is in the constant daily performance and perfect obedience to every jot and tittle of the law. Offense in one point is the violation and guilt of the whole and since Adam was formed incapable of being obedient, the scripture has concluded all under sin and God has concluded all in unbelief. God has ‘shut up all in unbelief’ that he might have mercy on whom He will have mercy (Rms. 11:32) and the testimony of the “scriptures has concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe; but before faith came we were all kept under the law, shut up unto faith which should hereafter be revealed.” (Gal. 3:22).

Since the types and foreshadows of the first covenant were made by the ministration of the hand-writings and ordinances of the ceremonies of man, which stand in various washings, the blood of bulls and goats and the observance of days and they cannot purge the conscience of sin, there is need of the bringing in of a better testament which does. This better covenant is by a more excellent ministry than the ministration of condemnation and death. Accordingly the new covenant, which God has made with His Beloved, is unto eternal life in a better Tabernacle, that is to say, not of this dwelling. It is by a ‘better resurrection’ than that of the natural body “for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (II Cor. 5:1). It is unto a better country “that is, an heavenly: wherefore God is not ashamed to be called their God for He has prepared for them a city” (Heb. 11:16).

The first Adam was formed from the dust and, because he is dust, unto the dust he shall return; the first inheritance is of the earth, earthly. The second Adam, which is the Anointed Salvation of Yehovah, was raised up again, not seeing corruption, and His seed is risen up in Him, who is the first resurrection. They shall never die for they have eternal life and upon them the second death has no power. He is seated on the right hand (place of authority) of the Father and all His children, being raised up together in Him, are seated in the heavenlies in Him (Eph. 2:6). Of the increase of the government of His Kingdom there shall be no end, for it is an everlasting Kingdom, and it is the good pleasure of the Father to give the Kingdom unto His children. They are born of God and are His children and being of the generation of Jesus Christ, the first born of many brethren, they have the right of the inheritance, which is God Himself (Rms. 8:17).

The natural representations stand as the figure of the heavenly reality. The type of the inheritance of the promise of God was unto the natural nation of Israel, a land of abundance and splendour. It was a land of fatness and substance which was appealing to the natural eye and sustaining to the earthen vessels of man; it was “the glory of all the lands” (Num. 13:27). Yet the testimony of God to the natural man of all the beauty and glory of this land could not persuade the natural man to trust God for all men have not faith. The carnal man cannot see the wonders of the works which God has made from the beginning and therefore he is drawn, like the moth to the flame, after that which he can see, feel, hear, touch, taste and smell. These things will their fellow man speak of with ‘great swelling words’ as they are given by the decree of God to ‘soothe the itching ears of man’ with the vain philosophies and theology of man. This is the sum total of the beast, which is number of man, “And there was given unto him a mouth speaking great things and blasphemies and power was given to him to continue forty-two months” (Rev. 13:5). The instinctive nature of man is back to Egypt, back to the weak and beggarly elements of the works of the flesh, in attempt to shew forth his worthiness and righteousness before God; This is the warfare of the law in the members against the law of the mind of the spiritual inward man, who is renewed daily.

“It was therefore necessary that the pattern of things in heavens should be purified with these but the heavenly things themselves with better sacrifices that these” (Heb. 9:23).

The Lamb stood as He had been slain from the foundation of the world as a testimony to the work of God being finished from the beginning. He did not need a building of wood, hay and stubble to shed His precious blood for the sin of His people. He entered into a sanctuary not of this world where He poured out His blood upon an altar which man has no right unto. He was bruised for the transgressions and stricken for the sin of His people before Adam was created, therefore He is the author of eternal salvation when as

yet time was not yet manifested. His blood not only cleansed His people from their sin but it covered them (atonement) and protected them from the wrath of God which is "revealed from heaven against all unrighteousness of man, who hold the truth in unrighteousness" (Rms. 1:18). It has sealed His people with the identification of being the redeemed of Yehovah and preserves them in Christ Jesus (Jude 1). This the blood of bulls and goats could never do by reason of the imperfection of the creature before the perfect Holiness of the Creator.

The sacrifice for the sins of His people was finished and His people sprinkled in consecration unto the work whereunto they were created in Christ Jesus when God finished His work in the seventh day and He rested. This was manifested in the last days "when in the fullness of time, God sent forth His Son, born of a woman and made under the law, to redeem them that we might receive the adoption of sons; and because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Father, Father" (Gal. 4:4). Here God shewed forth His promise again "by a new and living way, which He has consecrated for us through the veil, that is to say, His flesh" (Heb. 10:20). This is not unto the laying again of the principles of the doctrine of the Anointed but is unto the newness of life in Him. It is the hope which cannot be seen by the eyes of Adam or polluted by the touch of his leprous hands. The truth may not be tainted by the unruly tongue of those who speak with half the tongue of Ashdod and His people cannot be separated from His love by the rebellion and guilt of the body of this death.

The righteous judgment of the Law of God was completely satisfied by the perfect obedience of the Lamb of God and "by this therefore shall all the iniquity of Jacob be purged and this is all the fruit to take away his sin; when He makes all the stones of the altar as chalkstones that are beaten asunder the groves and the images shall not stand" (Is. 27:9).

"Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness" (II Pt. 3;13)

The children of promise have been made prisoners of hope while they are partakers of flesh and blood. The evidence of the Promise of God is still manifested in the natural world that is seen and the world to come which is unseen. The captivity of this great house in which the children of the Israel of our God dwell and groan, waiting to be delivered, shall continue until the guilt of the Amorites is finished. The accuser of the brethren has been cast out from before the throne of God as 'he who is like God' (Michael- Jude 9) and the 'salvation of Yehovah' (Joshua) has rebuked him saying, "Yehovah rebuke you, Satan, even Yehovah that has chosen Jerusalem rebuke you: is this not a brand plucked out of the fire?" (Zech. 3:2). This was manifested when after

forty days wherein “He did eat nothing and when they were ended, He afterward hungered” the Devil came and tempted Jesus. The One in whom the fullness of the Godhead dwelt bodily did rebuke the Devil for His Bride and His finished work; “and when the devil had ended all the temptation, he departed from Him for a season” (Luke 4:3ff). This dragon, that piercing serpent, is the god of this world and the spirit that now works in the children of disobedience. He has a dominion assigned him of the Lord God Omnipotent and he is bound by the limitations placed on his proud waves. He is the servant of Yehovah God and he knows his time is short and though he be the king of the Amorites yet he has been overcome by the blood of the Lamb.

The Amorites however, still dwell in the land with the children of Israel. The Adamic nature still brings arguments, accusations and justifications before the Lord and Maker of all things in spiritual wickedness in high places. He is exalted by the pride of his heart wherein he thinks himself to be God and he continues to speak of things in demonstration of his ignorance. “This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous boasters, proud blasphemers, disobedient to parents, unthankful and unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the truth thereof: from such turn away” (II Tim. 3:1ff)

Adam speculates upon the ways of God and constantly attempts to explain His doings after the logic and mannerisms of the flesh. He ‘balks’ at the idea of absolute sovereignty, speculates about eternity and contrives ways and means whereby the Almighty God is to answer his beckoned call. This is the Amorite in the nature of Adam which wars against the Spirit within and when the iniquity of this Amorite is perfected, completed and finished, then shall come the adoption, the manifestation of the sons of God.

“Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will” (Eph. 1:5).

The intricate nature of the manifestation of the Promise of God, as given in the examples left the children in the Holy writ, proclaim His sovereign rule over all things. Every thought, word and deed is set forth in the deliverance of Jacob into Egypt, the abundant prosperity, fruitfulness and captivity were all meticulously set forth in the promise which God gave Abram. The minutest of details carefully and strategically set in proper order and enacted to bring to pass His perfect will at the appointed hour. Each and every thread of the tapestry placed, every man in his order, and interwoven into the fabric of the Will of God as demonstrated in His creation. This is the example of those things

which were afore written for the learning of the children of the kingdom during the time of their habitation; “that we through patience and comfort of the scriptures might have hope” (Rms. 15:4). Abram waited an hundred years for his promised heir, Israel waited four hundred years for deliverance “and these all, having obtained a good report through faith, received not the promise, God having some better thing for us, that they without us should not be made perfect” (Heb 12:40).

He is immutable and so His word and His promise, for they are one. He has promised that His people will suffer affliction, heartache, bondage and fear for He has subjected them to the vanity of this world. This subjection is unto hope and hope does not make His people ashamed. Let therefore patience have her perfect work, that you may be perfect and entire wanting nothing (Jms.1:4).

“It is good that a man should both hope and quietly wait for the salvation of Yehovah” (Lam. 3:26).

Your servant in Christ,
(Elder) Chet Dirkes
September 27, 2015

## Hebrews 9:22

> “And almost all things are by the law purged with blood and without the shedding of blood is no remission.”

The Law of God, given in pattern to Moses and the children of Israel, was an all consuming effort of the part of the participants to find forgiveness in the killing of innocent animals and the shedding of blood. The ground at the door of the tabernacle was stained red from the blood of the sacrifices which began with the morning oblation

and ended with the evening sacrifice (II Chr. 13:11). There was no place in the tabernacle where the soles of the feet of the priest walked that was not covered with blood for the blood was the token of the mercy of God.

The blood became known unto the children of Israel while they were in bondage in the ‘great house’. Here the judgment of God was manifested upon the land of Egypt when He turned the waters of the rivers of the land into blood; “and the fish that were in the river died and the river stank and the Egyptians could not drink of the water of the river and there was blood throughout all the land of Egypt” (Ex. 7:21). For seven days the hand of the judgment of Yehovah God was upon the land to harden the hearts of Pharaoh and his magicians while at the same time being a manifest token of the surety of His promise to deliver His people from bondage. God had raised Pharaoh up to the purpose of the evident declaration of His power in Pharaoh and that His name would be proclaimed throughout all the earth. The blood was a curse upon Egypt but was a sign of salvation unto the house of Israel.

As the last plague of Yehovah was to be enacted upon the land of limitations, sieges and entrenchments (Egypt) God sent forth His Messenger of death upon the first born of the land. He instructed those who stood as the type of the election according to grace to kill the Pascal Lamb and strike the blood upon the “two side posts and on the upper door post of the house, wherein they shall eat” (Ex. 12:7). The marking of the earthly tabernacle of the children of the kingdom of God was to appease the required justice of the Messenger of death “and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you, when I strike the land of Egypt” (12:13). And so, even though in the handwriting of ordinances almost all things are purged with blood, yet the blood stood, clearly exemplified, before the tablets of stone were written in the mount. The blood of the judgment and the blood of deliverance were shed, applied and executed before the type was set forth.

When God delivered the nation unto the mount where He met with them, He brought forth a people that were rebellious from the beginning. They murmured against God and His anointed from the very day that Moses came into the land to deliver them. They were neither thankful nor happy with the manner and means whereby God had ordained that they should leave the house of the man who was stronger than they. They cried when the task masters told them to make bricks without straw and “ye shall not minish from you bricks of your daily task” (5:19). They did not rejoice and praise His name when the land of Goshen (to draw near) was protected by the hand of God from the effects of the plagues that He sent unto Egypt (9:26, 10:23). They gave no thanks before Yehovah when He gave them grace in the eyes of the people He was tormenting as they

“spoiled the Egyptians” (12:36) and brought them forth “at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the host of Yehovah went forth out of the land” (12:41). Instead of singing the songs of deliverance as they journeyed into freedom, they cried out against Moses when they saw the army of Pharaoh riding hard against them. The events of the past few days vanished from their memories “and they said unto Moses, because there were no graves in Egypt you have taken us away to die in the wilderness. Wherefore have you dealt thus with us to carry us forth from Egypt? Is this not the word which we told you in Egypt saying Let us alone that we may serve the Egyptians? Better for us to serve the Egyptians than that we should die in the wilderness” (14:11). And so it is when we are drawn away after the lusts and desires of the flesh, we, in Adam desire the bondage rather than the tribulation.

Even with all this complaining and blind ignorance to the majesty and power of Almighty God as He fought for them and with a mighty hand (Deut. 26:8), like an eagle, delivered them out of their captivity, yet they murmured when there was no water, no meat and no flesh in the wilderness. Time after time the faithfulness of God was revealed to these who “have been rebellious against Yehovah from the day that I knew you” (Deut. 9:24) as His right hand drew them to the foot of the mount. Here He gave them His law whereby “Ye have seen what I did unto the Egyptians and how I bare you on eagles’ wings and brought you unto Myself. Now therefore, if you will obey My voice indeed and keep My covenant, then shall you be a peculiar treasure unto Me above all people, for all the earth is Mine”. This stiff-necked and rebellious people said together “All that Yehovah has spoken we will do” (Ex. 19:5-7) as God gave them the handwriting of the ordinances of the ministration of condemnation. They swore before God that they would obey, keep and observe all the ministration of death and stand condemned in everything that they did.

Moses called all the people together, before the work had even begun of the Tabernacle and he, as God had commanded, “took the book of the covenant and read in the audience of the people and they said, ‘All that Yehovah has said will we do and be obedient’. And Moses took the blood and sprinkled on all the people and said, ‘Behold the blood of the covenant which Yehovah has made with you concerning all these words’” (24:7f). The entire congregation of 600,000 people was sprinkled with the “half” blood of the burnt offerings and peace offerings of oxen unto Yehovah. The first half was sprinkled upon the altar to hallow it for the offerings to be laid upon it. Again before any work had begun on the Tabernacle, even before the priesthood of Aaron had been established, the blood was revealed and applied.

How much blood would such a thing require to properly sprinkle 600,000 people? How many animals would need to be killed and how long did this endeavour take? These questions may only be answered in speculation except for the fact that both the quantity and the quality of blood were sufficient for the purpose. There was none left over and there were none of the kindred who had not the stain of blood upon them. There was no basin of blood set by the door for any late-comers who missed the ceremony as the entire house of Israel was sanctified by the blood of the covenant. So it is with the blood of the Lamb of God who came to save His people from their sin. The entire house of the Israel of our God was hallowed by the shed blood of the Lamb who stood as he had been slain from the foundation of the world.

“And these three bear witness in the earth, the Spirit and the water and the blood and these three agree in one” (I John 5:8).

Aaron and his sons with him were brought forth before the congregation of Israel for the consecration of the priesthood. There at the door of the Tabernacle (which is the type of Christ) they removed their common clothing and were washed with water. There they were adorned in the Holy garments of the Priesthood (the type of the imputed righteousness of the saints) for the work in the Tabernacle and anointed with the anointing oil. A bullock (to break or frustrate) was brought forth and slain for the sins of Aaron and his sons after they laid hands upon it signifying the imputation of their sin unto the sacrifice. The blood was put upon the crown of the altar by the finger of Moses and the remainder was poured out by the bottom of the altar. Then the offering was burnt with fire.( Ex. 29:10-14). No one may approach the altar by walking the way of the dust of the earth for around the bottom of the altar was the blood of the sacrifice. The feet of these who approached in order to be obedient unto the commandments of God had their feet polluted with the blood of a dead animal. Even as they offered the sacrifice for sin they stood condemned, covered with blood. But how beautiful upon the mountain are the feet of Him that brings good tidings of great joy and publishes peace; that brings good tidings of good and that published salvation; that proclaims unto Zion, Thy God reigns (Is. 52:7).

The hands of Aaron and his sons were again laid upon a ram (strength) whose blood was sprinkled around about upon the altar before the whole ram was burnt upon the altar. This was to be a sweet savour, and offering made with fire (Ex. 29:15-18). Now with the ‘broken strength’ sacrificed before God Aaron and his sons with him placed their hands on the other ram and the blood of this sacrifice was applied to them. They had been washed in the water, clothed in the Holy garments and now sprinkled with the blood of the sacrifice. These three bear witness in earth, these three agree in one.

This sweet savour of an offering of fire before Yehovah is the type of the Church as the Spirit manifests the life within. They are unto God a sweet savour of Christ, in them that are saved and in them that perish; to the one, the savour of death unto death and to the other the savour of life unto life and who is sufficient for these things (II Cor. 2:15). The flowing river of blood was unto the house of Pharaoh a stench of death but it was a testimony of life to Israel.

The killing of the animals was to the nation of Israel the token of the covenant of God that He alone could forgive sin but not without the shedding of blood. To all around this band of travelers in the wilderness these exploits were foolishness and a waste of good food. The stench of death followed them everywhere as they moved through the wilderness for forty years and the stains upon the earth testified to where they had been. As the years progressed and the sacrifices grew laborious and the services tedious, the heart of the people waxed fat as they despised the types and foreshadows of the precious blood of the Lamb who alone is worthy. They loathed this light bread of Manna, they esteemed the Rock wherein was living water as common, they offered sick and lame animals and turned the ministration of condemnation into merchandise before all the world. Adam's religion is still this day manifestly declared by these same traits. The testimony of the Spirit is a famine in the land, the washing with water is done by the polluted hands of the flesh with the waters of Egypt while the precious blood of the Lamb is called common and trampled under foot. Even in this the testimony remains as witness of life unto the living and death unto those dead in trespasses and sin.

The children of the kingdom of God are identified with the Father's seal upon them and they cannot be hurt as the judgment of God is manifested each day (Rev. 7:3). They have been clothed in the garments of the righteousness of the Anointed Salvation of Yehovah and have been anointed themselves with His Spirit. They come not before the throne of grace with the boldness of the flesh for their strength has been broken in the sacrifice as the clay pitchers in the hands of the army of Gideon (Jud. 7:20). The glory of Yehovah is seen in the work of His hand as He identifies His Beloved in His righteousness and the unity of His anointing (Ps. 133). Herein is the joy of thy salvation.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering and one ram for a burnt offering" (Lev. 16:5).

Moses instructed the nation of Israel in all that the Lord had commanded him to do. He gave exact and precise instructions for the burnt offering, the peace offering and the trespass offerings. He told them what animal was to be slaughtered, how it was to be slain, the order that the pieces were to be laid upon the altar and what was to be done with the blood. All was to be performed exactly as the pattern showed in the mount for

they all were the type of the Messiah who should fulfill the law in all righteousness. Nothing could be deviated from in the pattern so that the testimony would stand sure and firm against all. Even the presumptuous sin of ignorance was covered as an indication of the fact that sin is the nature of Adam which is manifested in his actions. Yet on one particular day, appointed of Yehovah God, the high priest was to take these two animals from the congregation for the express purpose of the type of God's forgiveness of all the sin of the entire house of His chosen race.

Upon the first goat taken by lot the sins of the entire congregation were imputed by the laying on of the hands of the high priest as he recited the sins of the people. Not one sin was omitted. This 'scape-goat' was then taken by the hands of a fit man into an uninhabited land and set free. This was in type of He who knew no sin was made the sin of His people and since He is the only fit man to remove that sin and since therefore there is now no condemnation to them that are in Christ Jesus, God has removed the sin of His people as far as the east is from the west never again to call it into account (Ps. 103:12).

Upon the other goat was the enactment of the judgment of God. This judgment was not enacted upon His people for their sin in Adam but He drank the cup of the fury of the wrath of God against the sin He became. He has borne their griefs and carried their sorrow as they esteemed Him strickened, smitten of God and afflicted. "But He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed" (Is. 53:4f). This blood was to be brought into the sanctuary and sprinkled upon the mercy seat of the Ark of the Covenant. Here the blood stood as the satisfaction of the just demands of the Law of God as it stained the seat that was above the coffin (ark) wherein rested the testimony of condemnation and death, the breads of life and the representation of the resurrection, Aaron's budding rod. This blood, in type, covered the Holy place because of the uncleanness of the children of Israel and because of their transgressions in all their sins (Lev. 16:16). This was accomplished once a year on the day of the atonement.

"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).

The weakness of the law is in the flesh. The observances of the ordinances could never purge the conscience of sin nor make the doer righteous. The blood of bulls and goats stood as symbols of the blood of the perfect sacrifice which could and did save the Israel of our God from the sin and corruption in Adam. This blood was shed before the foundation of the world and made manifest in the end of the world. It is the anti-type of all the sacrifices of the handwriting of ordinances and the testimony of the Anointed

Salvation of Yehovah is that it is a finished work. There was exactly enough blood for every child of the kingdom to clean them from every sin that was in Adam. He bore all their sin as He endured the contradiction of sin against Himself and as there remains no more sacrifice for sin there also remains no more sin to be atoned for. The leprosy has covered the entire body and there is no place where it may grow and spread. The house has been plagued with leprosy and the blood has been sprinkled seven times; “This is the law of all manner of the plague of leprosy and scab….to teach when it is unclean and when it is clean, this is the law of leprosy” (Lev. 14:54ff). Every child is come out of great tribulation and has washed his robe and made them white in the blood of the Lamb (Rev. 7:14). They stand sealed with the blood from the judgment of God against all ungodliness having their Father’s name in their forehead because the ‘red heifer’ has been slain.

The “red heifer without spot, wherein is no blemish and upon which never came a yoke” (Num. 19:2) is the Son of Man. He is the broken Adam (Red heifer) whose body was broken for His Beloved (I Cor. 11:24). He is the living waters of separation wherein all of His children, who were ordained to be made partakers of flesh and blood and subject to the vanity thereof, have been washed. These could never be made unclean because they are of the incorruptible seed, but by reason of a dead body, “he that touches the dead body shall be unclean for seven days” (Num. 19:11). The clean man, Jesus Christ, sprinkled the waters of separation upon those that are unclean, Adam, “on the third day and on the seventh day” and they are clean. Thus all His dead men, (dead in trespasses and sin), live for they have been quickened together in Him (Eph. 2:5) when in the third day they arose in Him (Hos. 6:2). Every subject of the kingdom of God who dwell in the habitation of the dust (Is. 26:19) have been washed in the waters of separation and the vessels made clean but just as the shanties wherein the children of Israel dwelt in Egypt were not made righteous by the striking of the blood on the door posts, so the vessels are still dust and to the dust they shall return.

“Therefore it was necessary that the patterns of things in the heavens should be purified with these but the heavenly things themselves with better sacrifices than these” (Heb. 9:23).

The earthly tabernacle with all its furniture and ceremonies could never provide the pure blood that was needful for the forgiveness of sin. Neither could all the sacrifices with all the shed blood atone for the sin of His people and purge their conscience from sin nor could the services be performed with the corrupt hands of man. Thus the Anointed Servant of Yehovah took the sin of His people upon Himself, entered into a sanctuary not made with hands and there offered the precious blood to keep His Beloved untainted

by the world. The kingdom of our God is a kingdom of righteousness in Him. It is a kingdom of unity as all the seed is eternally joined together in Him and a kingdom of joy in the Holy Ghost for by Him we live and move and have our being.

Adam has no part in the matter but as the earthen vessel afore prepared of God he is the passive participant in all that God has ordained him to do. His conduct is not a condition for reward, blessing or chastisement as he walks the path ordained of old for specifically him. God is neither impressed nor disappointed with the deeds of man for they all come to pass according to the good pleasure of His will. He has completed His work in righteousness and His people are His workmanship, created in Christ Jesus unto good works.

Adam has no portion in the matter for he is of the earth, earthly. He was formed from the dust of the earth and to the dust he shall return. He has no memorial in the death, resurrection and life that is in Messiah for he is temporal and shall soon fade away. But and when the tabernacle of this dwelling is dissolved every one of the election according to grace has a tabernacle not made with hands, eternal in the heavens. Thus when He shall appear we shall be like Him.

“But the anointing which you have received of Him abides in you and you need not that any man teach you but as the same anointing teaches you all things and is truth and is no lie and even as it has taught you, you shall abide in Him” (I John 2:27).

Almost all things of the old covenant were purged by blood, but indeed everything has been purged in the New Covenant by the precious blood of the Lamb of God. This Lamb stood as He had been slain from before time began and in the fullness of time, God sent forth His Son, born of a woman and made under the law that He might redeem them that were under the law. This was the days of vengeance when all things written were fulfilled.

Your servant in Christ,
(Elder) Chet Dirkes
September 14, 2014

## Hebrews 10:19

> "Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh;".

These precious words do not belong to one who is looking to obtain something in a future time or to one who is not of the eternal household of the Beloved. They pertain to brethren who have this boldness because of the finished work of the Lamb of God. This work is not a work in progress for He has finished it in righteousness and is seated at the right hand of the Father. This boldness is not an arrogant assertion of a right that is owed but it is a privilege that belongs only to those whom He has made kings and priests unto God (Rev. 1:6). This way into the holiest, wherein is the Light of the World, the Bread of Life, the altar of a sweet smelling savor before the throne and the Mercy seat upon which the blood of the everlasting covenant has been sprinkled, can not be entered without blood and perfection. Yet He has entered into that sanctuary not made with hands in complete perfection (Heb. 9:24) and has presented that precious blood once for all His chosen family in the end of the world (9:26) and because of His work, we, brethren, have a new and living way of entrance unto that Mercy seat. Herein the fatherless find mercy (Hos. 14:3) and the blood is ever before the throne.

This new and living way is not according to the first covenant in any way (Jer. 31:31). These two rivers flow side by side but never touch, merge or are contaminated by the other in any way. The first, from Sinai, is the ministration of condemnation and death and requires that a man live in it, observing the ceremonies and rituals every moment of every day. It carries the penalty of death for even the most minor of infraction for the violation of one jot is the violation of the whole. The second, the new, is not according to these standards because of the new heart and the new spirit which God places in His chosen vessel. He cleanses them, He heals them, He writes His law upon their hearts and He causes them to walk therein. They cannot falter or fail for it is His power within that causes those, who He has consecrated with His blood, to keep His statutes and His commandments. (Jer. 32:29, 33:6, Ez. 11:19, 36:11 & 36:21-35). Adam seeks to join these two as he did in the garden when he tried to make a covering for himself by the

works of his hands. He speaks in the ear that we should have a more effective prayer life, a testimony for our Lord and a more fervent spirit in studying the scriptures. Each of us hears these word and are made to feel guilty as we are brought into the bondage of this corruption. But God has not called us to such bondage but unto the liberty of the truth in His Spirit. The prayers of the Saints ascend continually before the throne (Rev. 8:3) by the intercession of the Spirit with groanings and utterances which cannot be heard of man (Roms. 8:26), the Word dwells within the new heart of the child of promise and He is the testimony, not of our worth but of His great love wherewith He loved us and gave Himself for us.

This redemption through His blood was accomplished, “That the blessing of Abraham might come on the Gentiles through Christ Jesus, (which is the mystery of the gospel) that we might receive the promise of the Spirit through faith” (Gal. 3:14). God promised Abraham that “All this land which thou seest, to thee will I give it and to thy seed FOR EVER”, and it, the seed would be as the dust of the earth which no man could number. He then said that it would be as the hosts of the heaven which also, no man could number. If one believes in a never ending earth then the sands of Palestine might qualify as a fulfillment of God’s word if it were not that for the greater part of the lat 1900 years that land has not belonged to Israel. (But I digress). John saw on the island of Patmos the redeemed of the Lord, being already in heaven and before the throne, the same place where that sanctuary not made with hands is, and it was a “great multitude which no man could number” (Rev. 7:9). God had fulfilled the promise to Abraham in that city that hath foundations whose builder and maker is God and it is the same place where the ransomed host sits together with their redeemer, in the heavenlies. “not by might, nor by strength but by My Spirit saith Jehovah.

Your servant in Christ,
(Elder) Chet Dirkes
April 25, 2010

# Hebrews 10:34

> "For ye had compassion of me in my bonds and took joyfully the spoiling of you goods, knowing that, in yourselves, ye have, in heaven, a better and enduing substance."

The writer of this epistle signifies that whatever he was involved in had led him to a position of being bound, maybe even in chains, for the work of the ministry. God had sanctified this individual and sent him forth with the commission of the ministry of reconciliation. He was not sent to rectify the world unto God but that God had reconciled the world unto Himself. Now, in the performance of his duty and under the color of the authority given to him by the Spirit of the Most High God, this servant on the King was fast in the confinement of the flesh. He was not bound of the Spirit to the interruption of the labours that had been assigned unto him; rather, he was bound of the flesh that he may continue to be at liberty to do the will of God.

It had been made manifest to the audience that had receive this treatise, that they had become associated with a group of people that were deemed, by the standards of excellency of this world, to be undesirable. When it had pleased the Father to reveal Himself to His children, every man in his order, these, after they were illuminated but the light of glory that shone forth in their hearts, were given to endure "**a great fight of affliction**". Once God had revealed the commonality between each member of this select few and made them aware that they were 'joint partners' with those who were considered '**gazing-stock**' by this world and endured "**reproaches and affliction**", they themselves became compassionate to all those who suffered the same. When the uniformity of their condition and the contradiction of the world against themselves were made evident, their feelings were activated for this writer who suffered for the same cause. They had feelings for him in the exact same way that the great High Priest has feelings for the infirmities of His people. Since He was touched with the lusts and desires of the flesh, he was tempted in all points, exactly like each and every one of His people are tempted, yet without sin, He was able to 'bring aid' to His people; "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:18). He experienced all of the fears and doubts of the uncertainty and weakness of the flesh in addition to the contradiction of sin against Himself. Nothing that comes into the hearts and minds of the earthen vessel, in which His people dwell during the time of this habitation, has escaped His experience or eluded His compassion; "Who in the days of His flesh, when He had offered up prayers and supplications with

strong crying and tears unto Him that was able to save Him from death, and was heard, in that He feared" (Heb. 5:7).

The children of the King are made to have the same experience as their Elder Brother. This experience is given unto them for the 'fellowship' with Him in His sufferings (Phl. 3:10) because God has ordained them to be conformed to the image of the Son (Rms. 8:29). This conformance must be exactly alike for there to be unity and perfection between all the parts of the building and the body. The earthen vessels of each member must have been dug from the same pit so that the Refiners fire may consume the wood, hay and stubble. Each member must have been hewn from the same Rock so that same fire may prove the gold, silver and precious stones within without tarnishing the living stones. This is the common lineage, the common experience and the 'common salvation' that Jude speaks of. It is also the common frame of reference for the feelings of the people of Jehovah.

They are also an indication of heritage. The experiences and sufferings of the Anointed of Jehovah when He became partaker of the same flesh and blood as His people were unto the First Born of God. He is the First-born of every creature (Col. 1:15) and by Him were all things made that are made (John 1:3). He is the First-born from the dead (Col 1:18) and all the children given unto Him of the Father have been raised up together in Him. This is the general assembly and 'called out assembly' of the First-born (Heb. 12:25), whose names are written in the book of life of the Lamb slain from the foundation of the world, who are made perfect in all that they suffer. These have the testimony of a finished work by the Anointed Servant who came to do the will of Him that sent Him for it is the faithful witness of the First-born of the dead and the Prince of the kings of the earth (Rev. 1:5).

Because of this comradery and the partaking of the suffering, which have been given, exclusively to the little flock as they traverse the wilderness of this present evil generation, the brethren of hope were moved 'with joy' to plunder and they robbed their own possessions to help meet the needs of another. The Spirit of God brought to mind the remembrance of the sufferings they had endured and caused them to be filled with compassion for the brethren in need, moving them to count the goods of this world as unimportant for their keeping. They were influenced, empowered and activated unto the tangible evidence of a good work that they had been created unto by He who created all things by Himself and for Himself (Col. 1:16).

This is the influence of the Spirit upon the vessel. This is how and why the children love one another. They have a fellowship in the sufferings of Jesus Christ and this fellowship is the common experience of the entire family. It is a fellowship of reproach and

affliction. This two-edged sword brings the accusations of heretic, dissenter and trouble maker to those who are not led about by customs and traditions while it convicts these scattered few of their unworthiness in Adam. They understand that the law demands perfection which they have not in the flesh and that they cannot be made perfect and obtain a clear conscience were they to keep every jot and tittle of the handwriting of ordinances. These are accused of turning the world up-side-down and are those who trouble all of Israel yet they know that in them, that is in their flesh, dwells no good thing. Therefore they groan within themselves, waiting for the manifestation of the children of light.

The Spirit now has brought these to the remembrance of the former days and the trials and tribulations that they endured. He has given them to an understanding of the association of those who are joint partakers of the same conditions as they walk the same path led by the same Spirit of God and illuminated by the same Light of the World upon their feet. In this their joy is filled up as they understand that the kingdom of God is not in meat and drink but righteousness, peace and joy in the Holy Spirit. With this joy or being filled with this joy, they account the possessions of this world as expendable for the needs of another fellow companion in tribulation and they willingly spoil the goods they have. They perform an act of kindness and communal interest to the other members of the pasture and in as much as they do this to the least of the brethren, they do it unto the Lord (Matt. 25:40). Thus the Spirit, causing them to walk according to the statutes of God, leads them into the performance of these good works where unto they were afore-ordained. Adam's imagination is not the motivation for this good work and the power of his will does not facilitate the action. He is effected by the indwelling Spirit like the clay pots were effected by the torches within (Judges 7:16) and he is passive in his involvement as the earthen vessel is in its birth.

Because the members of the body are pressed together in tribulation and comforted of the Father with a peace that passes all understanding, they are enabled to comfort one another in any kind of trouble. Because of this common experience they esteem a brother more than themselves and gladly take the watch and care for one another. They carry each others burdens, weeping with them that weep and rejoicing with them that rejoice. This is how they are brethren "and companions in tribulation and in the kingdom and patience of Jesus Christ" (Rev. 1:9). Herein do they love one another and fulfill the commandments of God.

This is not an involuntary activity like some programmed robot that is devoid of feelings and emotions. God stirs the feeling and emotions and grants all wisdom and spiritual understanding to His redeemed causing them to know, in themselves, that they have in

heaven a better and more enduring substance. This is not a feeling that can be explained by Adam for it is not carnal. The evidence for this proof is in things unseen and things hoped for and, since the natural man cannot receive the things of the Spirit, he cannot discern these proofs. The testimony of the evidence is of faith and it is conveyed from faith to faith and the justified live by this faith because it is the faith of the Son of God who loved His people and gave Himself for them (Gal. 2:20).

His Spirit bears witness with our Spirit that we are the sons of God and if sons then heirs of God. This inheritance is incorruptible and undefiled. It is not of this world, on this world or soon to be constructed in a certain region of the world. This unspotted, clean and perfect inheritance is exclusively for the children of the house of the First-born, in heaven where He has blessed His children with all spiritual blessing. This is where all His elect are seated together with Him (Eph. 2:6), the whole family (the generation of Jesus Christ) is named (3:15), the administration of the civil affairs (conversation) of the citizens of the land are conducted (Phil 3:20) and the inheritance is reserved (I Pt. 1:4) The citizens are of a better country (Heb. 11:16) where the King of Glory resides with His Bride. This is the city set upon the hill that has seven foundation pillars, hewn out by Wisdom from before the foundation of the world. It is a city whose builder and maker is God. It is a fitly framed together spiritual habitation of Jehovah God where He tabernacles with His people. It is that New Jerusalem, coming down out of heaven as a Bride adorned for her Husband, that would only be tainted and marred if it were to come in contact with the corruption of this world (Cp. Hag 2:12).

It is a Better, more glorious, hope than that of the nation of Israel who still had to work the land for their sustenance and fight the enemy of the land. It is a Better, more excellent, testament than the one that was broken before the people received it and was only the ministration of condemnation and death. It has a Better, more advantageous, sacrifice in that He entered in to the sanctuary, not made with hands, and presented the sacrifice for sin, once in the end of the world. Therefore there remains no more sacrifice for sin for the conscience of the sinner is purged. And it is a Better, more useful, resurrection. It is not the return of the flesh and blood of Adam for the refiners fire shall consume all the stubble of Edom and no residue shall remain of the man of the field (Ob. 18). It is the manifestation of the children given unto Him by the Father of whom He lost none but raised them up together in Him in the end of the world. It is the laying aside of the tabernacle of this dwelling and seeing the Redeemer in the flesh of the glorified risen Lord. It is being like Him when He shall appear and ever being with Him in the air. It is the final manifestation of the liberty from the captivity of the bondage of this corruption when the body of this death is torn away and His children see Him as He is. But most important it is eternal and cannot fade away.

The elect of God are a people that are born zealous of good works. They have been created in Christ Jesus unto these works and it is God who works in them both to will and do His will, which is the good works where unto they have been ordained. The power of the Spirit causes them to perform the works assigned unto them without any possibility of failure and in complete ignorance to Adam. The good and faithful servants of the Most High God have done all that they have been bid to do. They have, are and will always give all praise and glory to the Lord God Omnipotent who lives and reigns forever, Amen.

Your servant in Christ,
(Elder) Chet Dirkes
May 5, 2013

## Hebrews 12:3

> "For consider Him that endured such contradiction of sin against Himself, lest ye be weary and faint in your mind; ye have not yet resisted unto blood striving against sin."

Many things encroach upon the natural mind each day. The business of the day, the duties and obligations of friends and loved ones and the continual upkeep and maintenance of the body all occupy the thoughts and concerns of Adam. These daily contemplations, with the fears and anxieties which accompany them, are the nature of the children of the dust according to the design of the Creator. They are all part of the things of the world which He has set in their hearts that they should not find out the work which God has made from the beginning to the end (Ecc. 3:11).

The instruction to the children of hope, who struggle with the weakness and infirmities of the flesh, is for an immediate and actively attentiveness to “run the race with patience, looking unto” He who is the “author and finisher of our faith”. This thoughtfulness of the character, nature and accomplishments of the Lamb of God is reserved for those who are kin to the redeemer. The consideration is not of the mental aptitude of Adam nor of the resources of the theology of man but only for those unto whom the light of His glory has shone into their hearts. All others “have no portion, nor right, nor memorial in Jerusalem” (Neh. 2:20).

True consideration is to be in the ‘midst of the Word’ which would indicate much more than an awareness of the ancient text or scholarly mastery of the language and subject matter. Those who have been born from above have the Spirit of God within. He causes them to walk after the statutes of Yehovah God, to keep His commandments and know the Lord. In the time appointed of the Father, when He reveals that He tabernacles in His people (every man in his order) the child within desires the sincere milk of the Word. He is a member in particular in the congregation of the living but he dwells in the vanity of the earthen vessel. Each one as they are made partakers of flesh and blood is brought under the bondage and corruption of the flesh and therefore groans within awaiting the deliverance.

The teaching and leadership of the Spirit of God to the incorruptible seed is to not look on that which is seen for it is temporal, yet the flesh can see nothing else. He causes the affections of the children of hope to be on the things from above as the clay pots are drawn away after the lusts and desires of the flesh. He has not left them to their own devices to find their way to the throne of grace nor does He urge them to bring themselves unto Christ for without Him they can do nothing. Rather He has left the testimony of the scriptures “for our learning, that we through patience and comfort of the scriptures might have hope” (Rms. 15:4). This written evidence of the “great cloud of witnesses” which, by faith, have endured unto the end is given “by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished throughout unto all good works” (II Tim. 3:16). And so, in order for one to ‘consider Him’ they must be “children of God and if children, the heirs; heirs of God and joint heirs with the Anointed, if so be that we suffer with, that we may be glorified together” (Rms. 8:16).

“Him”

The subject matter under consideration has been a matter of debate, conflict, persecution and death for all of time. The sacrifice which Abel brought before the Lord was unto His God and according to the wisdom and spiritual understanding which he possessed in the

Spirit. He was slain by his brother because he worshiped God aright, in Spirit and truth. This is set forth as an example of the animosity and bitter hatred which exists between that which is of the earth and the Spirit, born from above. The list is extensive of the persecution and torture that the children of light have endured from generation to generation yet it cannot compare with He who first endured. He is Wonderful Counselor, the Mighty God, the Eternal Father and the Prince of Peace and He is also the Lamb slain from the foundation of the world. He is the Creator and sustainer of all that is, unto whom all the cosmos is subject, yet He "being in the external appearance of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Himself the external appearance of a servant and was made in the resemblance of man; and being found in 'as compromising everything in a person which strikes the senses' as a man, He humbled Himself and became obedient to death, even the death of the cross" (Phil. 2:6ff).

The natural man cannot receive the things of the Spirit neither can he know them so it is physically, mentally and emotionally impossible for Adam to comprehend the concept of God let alone the fullness of His glory. He cannot fathom the heights, depths or wide expanses of His being, His power or the perfection of His Holiness, therefore he cannot know this One who is equal and one with the Father. The knowledge of this One comes by revelation and not by flesh and blood (Matt. 16:17).

This very Jesus, delivered up by the determinate counsel of God into the wicked hands and slain cannot be contained in the edifices of this world or described in all the combined works of all men throughout all the ages. Yet He endured the epitome of contradictions against Himself; the inability of the earthen vessels of His people to hit the mark and measure up to the exacting standard of the Holiness of God. He not only experienced it for His people but He who knew no sin (that is being incapable of not hitting the mark and meeting the perfect standard of Himself) became the sin or inability of His people in Adam. And for this there was a brief moment when the Father turned away from him as He cried out on the cross, "My God, My God, Why hast thou forsaken Me?" (Matt. 27:46). He being in the outward appearance of a servant was "despised and rejected of men (Adam); a man of sorrow and acquainted with grief". "He was wounded for our 'rebellion', bruised for our 'depravity', the chastisement (disciplines) of our peace was upon Him and with His stripes (wounds) we are healed" (Is. 53:3 & 5). His complete perfection and absolute Holiness demanded that He lay upon Himself the wages or punishment of sin which He whose eyes are too Holy to behold iniquity could not look upon when He as the servant, became the inability of the His people. Consider that!

The incorruptible seed never fails to measure up to complete perfection because they are born of God. Having been born from above, the seed of God remains in them and therefore they do not commit sin for how could God deny Himself? (I John 3:9). The perversity and corruption of the flesh could never pollute the inward spiritual because the seed is incorruptible, therefore before time began, the Lamb of God stood as He had been slain. Not only is this incomprehensible to the natural man but it involves the inconceivable notion of an existence before and outside of time. The seed is eternal in Him as He is eternal. He shed the blood as the perfect sacrifice for sin before the act was committed and sin entered into the world, “while we were yet sinners Christ died for us” (Rms. 5:8) that the atonement would be upon the tabernacles of each of His elect before Adam was created.

His name is the King of Kings and Lord of Lords. He has power over all flesh, has created all things by Himself, through Himself and for Himself that he might have the preeminence in all things being the Lord God Omnipotent. He is the Salvation of Yehovah whereby ye must be saved, He is that name above every name unto which every knee shall bow and every tongue confess that he is Lord and He is the resurrection and the life. In Him His people live and move and have their very being, He has finished the work assigned unto Him (for no man sought after righteousness or could deliver himself from his guilt), He has declared His generation before the Father, calling them by His new name which no man knows and He is seated at the right hand of the Father as the scepter of sovereign power and absolute authority being the “Word of God” (Rev. 19:13). By His right hand He has brought salvation unto Himself for there was no one else worthy.

This One was born of a woman and made under the law. He grew and matured as every child of Adam does. He experienced the physical and emotional changes that occur in the body as He was tempted in all points, in the identical manner as His people are daily and continually tempted, yet without failure. He experienced the weakness, licentiousness, confusion, fears and doubts so that He could be a High Priest who could be touched with the feelings of our infirmities. Jesus was completely the son of man, as the second Adam for He was descendant from no son of Adam, in whom the fullness of the Godhead dwelt bodily. Those that saw Him and viewed the earthen vessel of His dwelling, remarked “Is this not the carpenter, the son of Mary, the brother of James and Joses and Juda and Simon; are not his sisters with us? And they were offended at him” (Mark 6:3). This is the One whom the Spirit, knowing the vileness of our nature, directs our attention to, not for amusement or pity but as the champion of our condition and a present help in time of need;

"…lest ye be weary and faint in your minds".

The manifestation of The Anointing of God as He dwells in His people is a matter discerned by faith. This faith is an evidence of the presence of the Spirit and is contrary to the nature of Adam. When the Spirit communicates the truth to His people and bears witness that they are the sons of God, the understanding is by faith which the flesh does not have. Therefore the carnal mind, reverting back to the instincts of nature in which he can see with the eye but not perceive, hear with the ear but not comprehend and taste of the heavenly thing yet never be filled and he questions if these things be true. The temptation of the serpent directs his mind to doubt the logical nature of this testimony and to draw erroneous conclusions based upon ignorance. The castigations of the children in the market place say, "Where is your God?" and "we have the ancient ones with us" and "What makes you right and everyone else wrong?". The flesh cannot answer such things without being puffed up and thinking more highly of himself than he ought.

The natural mind listens to the hawking of the contemporary preachers who attempt to ascend into the heavens and bring God down to a level of understanding that is comparable with the cognitive abilities of man. He speaks not of righteousness and judgments for these matters are counterproductive to the peace and welfare of the community. He dare not speak of the depravity of the flesh as the philosophy of humanisms demands "positive re-enforcement" and security in self esteem. He dare not address the inability of the arm of the flesh to do anything without the power and authority of the Sovereign of the Universe first ordaining and then enacting all things, whatsoever comes to pass for this encroaches upon the independent nature of the free will of man. And so the preachers of the doctrines of man speak great swelling words that are soothing to the itching ears of Adam as they delve into science falsely called, endless genealogies, vain philosophies which gender to questions and debates which confuse and do not edify.

The Anointed Salvation of Yehovah God is peace and tranquility to the stranger as he wanders through this barren wilderness. The lust for knowledge and power after the outward man which perishes causes the natural man to think more highly of himself than he ought and to glory in his flesh. The grace of God, according to His eternal love, chastens His children as they suffer amidst trials and tribulations. God created man this way, having the pride in his heart wherewith he labours for self indulgence, self preservation and personal gain. He knows the frame that it is dust, He ordained the emotions and the feelings and He empowers the lusts of the flesh whereby His sons are drawn away. This is the subjection to vanity which is contrary to the Spirit but has been

established that His people might have hope. Those who have been given to believe in the name of the Lord Jesus Christ as the propitiation of their sin and the perfect completed sacrifice for their sin are also given to suffer as they wrestle against spiritual wickedness in high places.

Adam desired to show himself sufficient before God. He demonstrated his understanding of his power, his ingenuity and his worth as he attempted to clothe himself and the debate with God. But God is a jealous God who does not share His glory with another and He is not a respecter of persons. He ordained the path of man which, from time to time, results in the praise of man by his fellow man. God sends forth prosperity, achievements and prosperity, each in its season, which tempts Adam with the desire of his heart. Herein the pride swells, Adam feels himself important and the knowledge puffs up (I Cor. 8:2). This feels good to man as he envisions himself someone and thinks he knows his place in the world and his value to God.

“My son, do not despise the chastening of the Lord, nor faint when you are rebuked of Him, for whom the Lord loves HE chastens and scourges every son He receives” (Heb. 12:5).

When the hand of God lifts up the nature of Adam and reveals the corruption of this wretched man, He also brings forth His hand for correction and discipline; this is the way of the Almighty and none can stay His hand. His hand is heavy and the blows are strong as He demonstrates His love for His people. No flesh shall ever stand in His presence and glory in His sight as there shall be no residue of Edom left. He has decreed the infirmities of the flesh to show His beloved that they inhabit a tabernacle that shall not continue. He empowers the fear and doubt that the children walk by faith and not by sight for that which is seen is temporal and He conducts the chorus of the children of this world in their daily song and pipe concert which calls to the natural man to demonstrate that this world is not their home. He raises up the presence and nature of the instincts of man to manifest that he is finite and can do nothing without the decree, the power and the liberty of the Lord and Master.

These daily temptations are common unto all men. The children of this world call it self motivation and self disciplines which those who are experiencing must harness and redirect into a positive influence in their lives. The child of grace however, after being drawn away after the desires of the flesh and when that lusts has conceived it brings forth the manifestation of sin, laments this condition. When the Spirit shows them the vileness of their ways and they abhor themselves for their wickedness, He then speaks to them in that still small voice. “And though the Lord give you the bread of adversity and the water of affliction, yet shall not you teachers be removed into a corner any more, but

your eyes shall see your teachers, and your ears shall hear a word behind you, saying, This is the way, walk in it, when you turn to the right hand and when you turn to the left hand" (Is. 30:20).

"You have not resisted unto blood, striving against sin"

The corruption of Adam and the sin that dwells in his flesh prevent the acceptability of his sacrifice for his sin. The sacrifice must be the first born of the flock and without spot or blemish. Jesus is the only begotten of the Father who kept the law in righteousness; therefore He is accepted as the perfect sacrifice. His shed blood is pure and it cleansed His people form their sin. It is sufficient for the inability of all His people and has been struck on the door posts of all their dwelling places as the covering (atonement) that the judgment of God Passover them. His blood stains the coffin of the old covenant and secures the mercy of God upon His dear children. And in the fullness of time, God sent forth His Son to be castigated and ridiculed, hated and mocked, betray and abandoned that His salvation of His people be not of works of righteousness which they had done, nor by the power of the arm of the flesh or by the combined might of the forces of man, but of God. Whom He loves He treats as His children as He daily demonstrates His love by His pruning of the vine, purging of the dross and discipline of His little children

"Behold what manner of love the Father has bestowed upon us that we should be called the sons of God" (I John 3:1).

The presence of the warfare within and the heavy hand of the chastisement of God are ever evidences that His love is upon His people. These chastisements grow as the sons grow in the grace and knowledge of His will, contrary to the idea of progressive sanctification, and with the increasing manifestation of the wretchedness and corruption of the flesh. Do not think it strange that you fall into diverse temptation knowing that the trying of your faith works patience.

Your servant in Christ
(Elder) Chet Dirkes
June 8, 2014

# Hebrews 13:5

> "Let you conversation be without covetousness and be content with such things as you have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me."

It would be easy to conclude that this is a passage of exhortations and admonitions wherewith we may scrutinize each others lives and help remove those most obtrusive beams from another's eyes. We may look for areas of covetousness in our lives and work diligently to over come them and find the victory and present ourselves as good stewards living the victorious christian life. But such is a lie.

Covetousness is a characteristic of the nature of the flesh. It is the love of wealth, money, fame and prominence which every child of Adam lusts after continually. It is the way of the world and as primal to the earth as the dust from whence Adam was formed. This is not an exhortation to 'clean up your natural man' but rather and acknowledgment of the warfare of the flesh against the Spirit.

The chapter begins with "Let brotherly love continue". This is the second commandment (which is like unto the first) and is not a right of passage into the family but an identifier of the family members. If the love of the Father is within, then one is a child of grace. And if the same everlasting love abides in brethren then do they love one another. Not according to the attributes of the flesh or the accomplishments of the arm of man, but because He first loved them and gave Himself for them. By this all men shall know that these are disciples of Christ because they **have** love one for another. No one who is not born from above can possess this love, though many support a cheap facsimile filled with shallow praise and ulterior motives, and no thought word or deed of the flesh can promote, enhance or deter this love. It is not of this world and with all his natural abilities, Adam cannot prevent it for it is based upon the eternal vital unity between the Father, Son, Holy Spirit and the seed. Thine they were and thou hast given them unto me, and I have lost none but have raised them up in the last days.

So it is when the writer said, “Let you manner of life be without averace”. If this were of the flesh then there should be nothing but want and desire for the things of this world, for the flesh desires the things of it’s origin and is sustained by the dust of the earth. But since this is the personification of the love of the brethren, then there shall be no envy of the persons, possessions or station in life which God has assigned His people. “Thou shalt not covet” means “There shall be no discord in the pasture”. Each one has been assigned a time of habitation in a perfectly designed earthen vessel, with a labour to perform, trial to encounter, temptations to endure and chastisement to receive from the hand of He who worketh all things after the good pleasure of His most Holy will. Shall the hand be envious of the eye because he is not the eye? And if we were all eyes, wherewith shall we stand having no feet? All the elect family is the body of Christ yet they are members in particular, each with a specific duty assigned to them which they perform without possibility of failure according to the determinate counsel of His will. There can be no covetousness of the members of the pasture because He has said, “I will never leave you nor forsake you”.

This is not, as I was told so many time while growing up, ‘don’t do that ‘cause Jesus is watching’ or ‘when you tell a lie God hears you’ or ‘if Jesus was with you would you be doing that?’ and many other self righteous comments designed to coerce one into obedience. This means that the fullness of the Godhead, Father, Son and Spirit, dwells in the child of grace and nothing can ever separate them from each other. Let the Trinitarians divide the Godhead into three separate persons each with distinct functions and identities and you will be able to find a way in which the children could be separated from the Godhead. Christ said, “I and the Father are one” and since they cannot be divided neither can the children be removed from the everlasting love of the Father and His covenant of mercy. Nothing in all of creation can come between the purpose of God, according to election, and the subjects of His grace any more than any agent other brought them together. He is the Everlasting Father and they are the seed that shall serve Him and be accounted as a generation.

“That we may boldly say” not of ourselves or of the works of our hands or by works of righteousness which we have done, but by His immutability, “Jehovah is my help and I will not fear what man shall do unto me”. We do fear after the flesh for it is our nature and just as the dog returns unto the vomit, we are fearful and uncertain in Adam. God has decreed that men shall do things to His people just as what happened to Paul when he was assigned labours more abundantly, stripes above measure, in prison more frequently and in deaths often. Five time receiving 39 stripes of the Jews, thrice beaten with rods, only once stoned, thrice suffering shipwreck and spending a night and a day in the deep. Journeying often in perilous waters and being robbed of his own

countrymen and strangers, in the cities and in the wilderness, at sea and among false brethren he was weary, painful, watching often, naked, cold, hungry, thirsty and often without food. And beside all these things from without the daily care for the churches was set on him, yet his contentment and sufficiency was that his God never left him to his own strength or devices and was an ever present help in time of need. Therefore he did not fear what man would do to him, though the hand of God had ordained it to be done and had prepared those wicked hands to do it and therein did he rejoice in his infirmities.

Stand fast dear one and see the hand of our God. He has not left His people unarmed and defenseless for He shall fight for us. Even though the wicked hands of men shall do many things to His children in the fulfillment of His will yet do we know that we wrestle not against flesh and blood and the weapons of our warfare are not carnal. He has gone forth conquering and to conquer and has overcome all. He is seated in the heavens and is our surety of His faithfulness. As the wind and the waves cause our flesh to quake and fear we know that He dwells with His children even unto the ends of the world.

Your servant in Christ,
(Elder) Chet Dirkes
February 20, 2011

## Hebrews 13:5

> "Let your conversation be without covetousness, being content with such things as you have, for He has said, "I will never leave nor forsake you."

The letter to the Hebrews, or those 'from beyond', addresses the wonders of the fullness of the Godhead in the manifestation of the perfect sacrifice for sin in the righteous

fulfillment of His Law. Those familiar with the types and foreshadows as seen in the ceremonies and rituals of the pattern given in the mount knew that the beauty of the reality far outshone the figures of the types. The prophet said many years ago that the beauty of the latter house would far outshine the glory of the first by such a degree as to leave the first without glory and yet the eyes of man continue to look for the restoration of the former and the glory of the by-gone era (Hag. 2:9).

The beauty of the first was in the magnitude of it's size and grandeur. It was built of wood not indigenous to the land and the workmanship was of artisans as the gold shimmered in the sunlight and the wisdom of words flowed from Solomon's mouth. But it was still a building of this world and though many traveled extreme distances to hear the wisdom which God had granted Solomon, yet the man was not immune to the corruption or desires of the flesh. This edifice was destroyed by the Babylonians and left an heap of stone until the Lord raised up His servants to rebuild and thus Ezra, Zerubbabel and Nehemiah re-constructed the facsimile but could never recover the glory.

The third temple took King Herod forty-six years to build and it stood as the symbol of corruption, greed and rebellion against God hand His Holy Law. The priesthood was corrupted by the designs of man as the Scribes, Pharisees and Lawyers ruled in the place of the statutes and ordinances of God; "for laying aside the commandments of God, you hold the traditions of men, the washing of pots and cups and many such like things you do. And He said unto them, Full well you reject the commandment of God that you may keep your own traditions" (Mk. 7:8).

This was the structure that the nation of Israel was told would be destroyed, not having one stone left upon another, as the manifestation of the wrath of God, poured out in the decimation of the 'abomination that causes desolation'. Yet the advancing armies of Rome could never erase the types and foreshadows of the Law, as given in the pattern, for herein was hope. The people of Israel were busied in their daily routines attempting to be exact in their keeping of the moral, ceremonial and civil aspects of man's interpretation of the law while the children of hope were burdened with the reality that they, in Adam, could never keep one jot or tittle. Thus the ministration of condemnation was unto them death and despair rather than life as the Spirit taught them the way of the new covenant.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is to say, His flesh" (10:19)

The new covenant is not based or contingent upon anything in creation. God finished the work of His salvation for His people before time began in the shed blood of the Lamb of God, slain from the foundation of the world. It is finished because He has put all His enemies under His feet, taken His great power unto Himself and reigned and has redeemed His people unto Himself. Nothing can be added or detracted from this eternally perfect work, though Adam continues to attempt to change and improve things, because God is the same, never changing Lord God All Mighty.

The events in the garden came at no surprise to God, nor was the whole of creation upset by a war in heaven wherein the earth was ‘without form and void’ when Satan and his fallen messengers rebelled against God. To allege such is to infer that something came to pass outside of the counsel of the eternal will of God, causing His creation, which he created for His good pleasure, to go astray, forcing God to fix what had been broken; this is the god of the ignorant professors of Adam’s theology.

Satan was created as the servant of God, the father of all lies and a murderer from the beginning, having beauty in his countenance and pride in his heart wherein his sin was manifested. He was the messenger to Eve in the garden who planted the lie in the fertile ear of his hearer who, being incapable of hearing the voice of God or believing His Word, was deceived, her husband with her, and sin entered into the world. This inability to ‘hit the mark’ is upon the seed of Adam, from generation to generation, and the manifestation of this characteristic is clearly seen in every thought, word and deed. Adam labours for his meat, is obsessed with the cares of this world and his body and strives to unravel the mysteries of life and failing on all three accounts, he is weary and heavy laden with the vanity of life; this is the will of God.

No one understands this emptiness better than one who is born from beyond and taught by the ‘breath of God’. His Spirit is the ‘Comforter’ who leads His people in the paths of righteousness for His name’s sake, causing them to walk by faith, keeping His commandments. These have the ‘full assurance of faith’ because that which is seen with the natural eye is like the first temple; it appears glorious and magnificent at first but that glory quickly vanishes in the ‘confusion by mixing’ of this world. When in the time, pleasing unto the Father, to reveal Himself in His people, the Spirit reveals the truth of emptiness of this existence, for there is nothing in this creation that can satisfy or sustain the eternal seed, and the wretchedness of the flesh.

The testimony of the finished work of redemption is communicated from faith to faith, which no man can see or prove, and the children cry out to the Father for deliverance from the body of this death. This is the common salvation and testimony that each of the inhabitants of the pasture identifies with from personal experience. They consider the

vileness of their way, always hoping that their brethren never find out the darkness of their evil ways, yet knowing that everyone born of woman is of the same condition. This identification and the love for the members of the family causes each member, in particular, to be able to bear one another's burdens, to weep with them that weep and rejoice with them that rejoice, for God has not left His people to fend for themselves.

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power has given unto us all things that pertain unto life and Godliness, through the knowledge of Him that has called us unto glory and virtue" (II Pt. 1:2)

God has not set His people adrift in this world to see how they would fare with the corruption and inept mannerisms of the vessel. Before Adam was formed from the dust of the earth, the shed blood of the Lamb slain, was applied for the anointing, cleansing and consecration of certain earthen vessels afore prepared unto the purpose of receiving the seed born from above. Each vessel, having an exact time and place of existence, is thoroughly equipped with all things necessary to walk the path, run the race and complete the labours assigned unto them and since every thought, word and deed is expressly ordered and accomplished by the good pleasure of His eternal will, all things function in complete harmony one with another.

Jesus explained this to His disciples when He instructed them to consider the lilies of the field and the birds in the air. The Father, who has provided the daily necessities of life for these portions of the creation has certainly provided for His children as they sojourn in this foreign land. Today's modern and learned theologians stand as the doctors and teachers of divinity of the time of the bodily advent of the Anointed One and scoff at the idea that the God of the universe cares about the rain that falls upon the ground to make the plants grow or the nutrients in the ground that nourish the plants of the field; they balk at the idea that God cares about the color of the tie that they wear for the day yet He cares about the smallest bird in the air as it is sold in the market or falls to the ground.

The teaching which the Lord gave to His students was concerning the necessities of life which the Father not only supplies to every man according to measure but that He is completely cognoscente of those very needs. The One who fashioned and outfitted the earthen vessel according to the purpose which He has ordained necessary as a part of His creation has a personal knowledge of each chosen vessel, which He makes willing in the day of His power; "for it is God that works in you BOTH to will and to do His good pleasure" (Phl. 2:13).

He also instructed them to pray that the Father would give them their daily bread. This bread is not only the physical necessities for the sustenance of life although nothing should be dismissed concerning these things. God caused a famine in the land and sent His servant to a trickling brook where He fed him by the mouth of an unclean bird. He then sent this same servant into a neighboring land where unclean people dwelt and, having prepared a widow woman and her sons to receive this messenger, caused him to dwell with her for many days; He indeed supplied the daily bread and water for the continuance of the body.

But God has also given unto His children all things which pertain to godliness. This subject cannot be properly spoken of until one is taught what godliness is for Adam from the beginning has attempted to be like God yet he knew nothing of being like God. When in the fullness of time, the Father opens the eyes of His people, causing them to see the reality of life, He awakens the understanding of the spiritual nature within and the carnal man without. His love uncovers the mystery of the Holiness of God and the wonders of His power but it also grants this point of reference that they children might know the contradiction of the natural man and his inability.

Almighty God has done all things. He created, engaged and sustains every aspect of His creation, which He has made for His Beloved. There are no parts that are broken or out of place which fail to function properly for His attention to detail has caused all things to come to pass in proper order and magnitude. Many speculate that the world was a better place in the by-gone years when things were simpler but the testimony of truth is that there is nothing new under the sun. The wickedness of man is the same as it was in the garden; his aspirations have not changed neither has the ‘divine spark’, which he erroneously presumes to have, been discovered. Yet he continues to function in the blindness of his ways, pursuing the darkness of the world and those things which cannot satisfy. This is the vanity which Solomon saw and understood by the Wisdom which God gave him, the conclusion of which was that it was better to eat your bread and enjoy life for nothing will be enhanced or diminished by anything that is done by the creatures.

The light of His glory, however, is the fullness of the Godhead which dwells in the eternal sons of God. This light, which is the same light of the pillar of fire which followed the Israelites in the wilderness, illuminates the darkness and reveals the nature of this world. The Spirit within, shows the people of the Lord not only the corruption of this existence but the beauty of Emanuel, the perfection within. Many will ask, How can I see this perfection? That which can be seen with the natural eye is not spiritual, rather it is carnal, and though the glory of God is revealed in the heavens as the firmament shows for His handy-work, yet the natural eye seeing cannot perceive. The natural man

has observed the work of God and dismissed it as religious superstitions of man. He has handled the evidence left of God to show forth His sovereign power over all things which Adam has called fate and yet man dismisses these things as being unnecessary to his intentions for the natural man has no concept of God, the wonders of His ways or the desire to come to the light of His perfection.

To see the beauty of the Holiness of God in the flesh is to bring that eternal beauty into the natural world and corrupt it for that which is seen shall shortly fade away. The same is true for the things which He has given His beloved concerning godliness. To attempt to incorporate the natural man into the workings of the Spirit is the teaching of the traditions of man. This teaching is identified by that which must be or ought to be done by the man in order to secure or enhance the work which God has begun or intends to do in your life. The creature needs to accept Him in order to become a child of God, surrender his life to Him so that He can be Lord and Master over all and to commit his ways unto Him that he might walk worthy of the Lord. Every child of the King has attempted these in the flesh and found them not only completely impotent but also a vexation upon their souls. They have tried to rejoice evermore but find a heaviness of sorrow upon them that they cannot overcome. They have tried to pray without ceasing but they do not know how to pray and though they desire to do that which is righteous, holy and true, yet they cannot find the way to perform those things they desire.

Though the teachers of the world's religions would instruct that it is a conscience effort of the labours of Adam to put on the whole armour of God so that they may stand against the devil yet it is impossible for one to adorn themselves in unseen garments to combat an unseen foe and quench his unseen fiery darts. The comfort of the reality is that the Anointed Salvation of Yehovah has adorned Himself with righteousness as a breastplate and on His head rests the helmet of the salvation of His people. His salvation is the new covenant that he has with His people wherein there are no conditions for activation, continuation of fruition for all is finished in Him. The Spirit causes His people to keep His commandment and to walk in all of His statutes, therefore, it is not for man to activate the solution, stir up the culture and affect the love for the fellow pilgrims in this foreign land, it is the Spirit that gives the evidence of His presence, which is the fruit of the Spirit, whereby we love one another because of the love of the Father which is shed abroad in our hearts. The cause and effect is spiritual not carnal.

So also is the manner of life of the children of hope not according to the delights and prosperity of this world. There is no need to exhort one another that they be not concerned about the tangible expenditures of this life for in Adam these worries are insurmountable. There is therefore great comfort in bringing to remembrance the all-

inclusive nature of the Great King of the Universe who has given His children everything they need for the day. He has ordained that there is sufficient evil for each day (Matt. 6:34) and that neither the wood nor the sacrifices of this world are sufficient for a burnt offering before the Lord. He has inflicted the earthen vessel with certain maladies so that the outward man is perishing daily in the Refiner's Fire (II Cor. 4:13) yet He has promised "My grace is sufficient for you, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me" (II Cor. 12:9).

"…being content with such things as you have for He has said, I will never leave you nor forsake you, so that we may boldly say, The Lord is my helper I will not fear what man shall do unto me".

The sufficiency of all things is complete in the ordained will of God for His people. Adam will never be content for this is his nature. He was not content in the garden when Yehovah prepared the trees of the garden and gave him to eat of every tree nor was he content with the station in life that God had placed him in. Were he content, then he would not have desired to be made wise, for who indeed told him that he was not wise, nor would he have desired the fruit of the forbidden tree for the abundance of God's provision. So it is consistent with his nature and inconceivable that it will ever change that the natural man could ever understand the sufficiency of God in all that he has been given thus he strives to improve upon his station and show forth his worth before god and his fellow man.

The incorruptible seed, however, knows that what God has decreed is correct and for good to them that love Him, to the called according to His purpose. The love of God is manifested in the sacrifice He made, the provisions He has granted and the protection He has supplied so that no man can approach, harm or remove one of His children from His hands. Those preserved and protected in the Anointed Salvation of Yehovah have the full assurance of His faithfulness and His eternal love in complete conjunction and cooperation with that He, being touched with the feelings of our infirmities, has been tempted in all points like unto as we are, yet without sin, so that He is able to aid, assist and comfort His children as they endure the contradiction of sin against themselves.

Aaron and his sons approached the Tabernacle in the wilderness and corrupted it with their presence. They must first offer a sacrifice for their own sin before standing before the throne on behalf of another; that alter has been crushed to chalk-stone. The perfect sacrifice for sin was offered upon an altar that no man can approach. It was not built by the hands of Adam nor of the materials of this world and the sacrifice was not of the seed of corruption, therefore it was accepted of the Father and remains the same

yesterday, today and forever. Nothing needs or can be added to the finished work and though the traditions of man attempt to diminish the glory and soil the perfection, yet the Lamb stands for His people.

The whip of duty faith is laid upon the backs of the students of Adam as he urges them on to greater heights of achievements and fame; these things are foreign to the children of the King of glory. Though the sorrows of death compass about them and the pains of death get hold of them yet they know that this light affliction is but for a brief moment and when it has concluded the desired course that the Father has ordained, each child knows that to be absent from this body is to be present with their Lord. Man is but an instrument in the hand of the Master as He guides His children through the barren wilderness, showing them the vanity of this world and the frailties of this life.

The hand of Yehovah brought a formidable enemy into the camp of Israel and they served the Midianites for seven years. When the Messenger of the Lord came to Gideon, he was confused as to the role of Yehovah God who had apparently forsaken His people, saying, “Oh my Lord, If Yehovah be for us then why has all this befallen us? And where are all His miracles which our fathers told us of, saying, Did not Yehovah bring us up out of Egypt? But now Yehovah has forsaken us and delivered us into the hands of the Midianites?” (Jud. 6:13). He could not see the hand of God in the matter nor did he understand the course that Yehovah God had predestined the matter to follow, yet the Lord made him willing in the day of His power and said unto him, “surely I will be with you and you shall smite the Midianites as one man” (6:16). Gideon had no power and there was no man who followed after him, but the sufficiency of Yehovah caused him to be content with what the Lord had given him and to fight and win; not being afraid of what man might do.

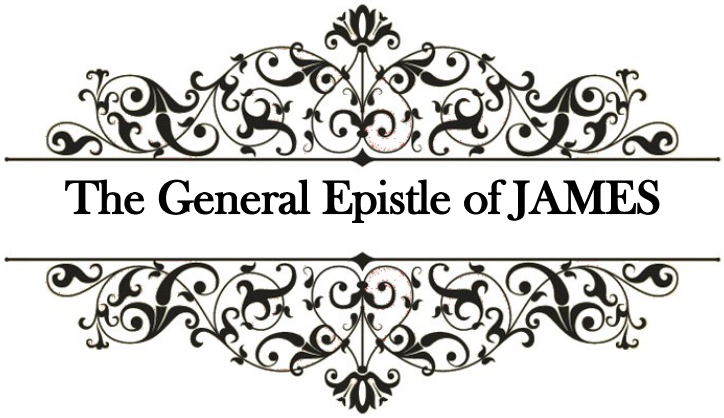
Our Gideon (the hewer) has come forth to cut down the high places of man making every mountain and hill laid low. His people have been raised up in Him and given exceeding great and precious promises that are as secure in Him as He is immutable. The axiom of truth is that these works have been done by Him for His people therefore they cannot fail “for if God be for us, who can stand against us?” (Rms. 8:31).

Adam cannot see the good that God has created nor can he comprehend the good that God has ordained all things to work together unto; he will, therefore never be content.

**“**Now thanks be unto God which always causes us to triumph in Christ and makes manifest the savour of His knowledge by us in every place; for we are unto God a sweet savour of Christ in them that are delivered and in them that perish; to the one the savour

of death unto death and to the other a savour of life unto life. And who is sufficient for these things?" (II Cor. 2:14)

Your servant in Christ,
(Elder) Chet Dirkes
March 11, 2018




## James 2:17

"Even so faith, if it has not works, is dead being alone."

Many lengthy treatises have been prepared of numerous well meaning religionists in attempt to demonstrate the obligatory nature of works as proof of being a spiritual existence. The emphasis is always upon those things which aught to be done as an outward evidence of life with an extensive list of standards and criteria of this 'proof' as carnal and flawed as the reasoning. There can be no argument about the union of works unto faith but without the understanding given only by the Spirit to His children there can be neither peace nor comfort in the subject. Devoid of the teaching of the Holy Spirit of God the doctrine of works is completely sensual, catering only to the lusts of the flesh. It is lead by an arrogant presumption and concludes with mandates which are diametrically opposed to the grace of Messiah for His people.

Now faith is the evidence of that which cannot be seen by the eyes of man. Neither can it be explained by his logic nor understood by his reasoning for he is incapable of receiving the things of the Spirit. It is also the substance of the earnest expectation of every child of grace, born from above, that he is a son of God and that at the conclusion

of this habitation he shall, in a twinkling of an eye, return to that city, whose builder and maker is God (Heb. 11:1).

Faith is the confidence and comfort of the redeemed in the perfect will of Almighty God, which is performed in the earth as it is in heaven, for good to the called, according to His purpose. It is not of Adam nor of this world for faith is a gift of God, the evidence of the indwelling Spirit and contrary to the ways of man. Adam was not endowed with it in his formation from the dust of the earth neither could he obtain it by merit or diligent searching; therefore his seed does not inherit this quality and virtue from him. Without faith it is impossible to please God and all men have not faith; “Yehovah said unto Samuel, Do not look upon his countenance or on the height of his stature, for I have refused him, for Yehovah does not see as a man sees; for man looks on the outward appearance but Yehovah looks upon the heart” (I Sam. 16:7). Since faith cannot be seen nor understood of Adam so then the works which proceed from faith cannot be seen of man; howbeit, the religious taskmasters of man not only demand this visual proof but have established this elaborate ruse as the grading standard for spirituality, growth and maturity.

“Then Jesus, looking at him, loved him and said unto him, One thing you are destitute of, sell whatsoever you have and give to the poor and following Me, taking up the cross” (Mark 10:21).

This encounter with the man who came running unto Jesus could have easily been dismissed by the fact that no son of Adam can keep the Law of God, even as it was given unto Israel in type and foreshadow. No flesh shall ever be justified by the deeds of the law for it is the ministration of condemnation and death. Anyone who could have possibly observed the fullness of the handwriting of ordinances could do no better than to show forth that he is a sinner. The Law begins with the singularity of Yehovah God who is to be worshiped and loved with all the heart, all the mind and all the strength of any and all who would approach unto holiness. This cannot be accomplished by the creature whom God has fashioned with a deceitful heart that is desperately wicked and which no man can know (Jer.17:9) and whose mind is filled with the cares of this world and the needs of this body (Ecc. 3:11). (Objection to statements like this are numerous and passionate, but if God did not fashion the heart and mind of Adam after this manner, then by what means did he arrive in this condition, being alienated from the commonwealth of Israel and without hope in this world? Is there a power that is greater than the Almighty?)

Jesus, however, does not upbraid this one kneeling before Him but rather He lovingly engages him, knowing full well every thought, word and deed of this man and every

word he was about to say. The gentleman came fully convinced that he had indeed kept the commandments but he also acknowledges that he was in need of and desired eternal life. Even in his delusional ignorance, though completely sincere in his endeavours and full well convinced of the righteousness of his ways, he had an understanding that the labour of keeping the law was insufficient for the portion by law, eternal life. He asked Jesus what things he needed to produce, prepare, commit or show in order to be in possession of, to be holding onto or to be joined unto eternal life. (The question in and of itself is self exclusionary for if eternal life could be obtained by any act, be it by merit, or heritage or obligation or even of default, then it could not be eternal. Eternal life has neither beginning nor end and can only be found in He who inhabits eternity; Yehovah God.)

The child of grace is of that eternal incorruptible seed born of God, therefore he is a son of God. He is hewn from that Rock which is Christ and is one in the Godhead. The child does not become a son of God, for he has the eternal love of God, yet, at the appointed hour, he is born from above, begotten of the Father, into an earthen vessel afore prepared unto glory. Now, being a son of God, he awaits the time when the body of this death is destroyed, the manifestation of the sons of God, when he shall be made like unto the son (adoption) for when He shall appear, they shall be like Him (I John 3:2).

These children have their life in Him and are as eternal as He is so they need not do anything to obtain the portion by allotment (inherit) eternal life. These children have the testimony of the Spirit of God that they are heirs of God and joint heirs with Messiah “if so be that we suffer together that we may be glorified together” (Rms. 8:17). If Messiah had to perform some deed or duty to become the Son of God then they must follow suit but indeed He was the Son from the beginning; “for unto us a child is born, unto us a son is given and the government shall be upon His shoulder and His name is called, Wonderful Counsellor, The Mighty God, The Eternal Father, The Prince of Peace” (Is. 9:6). He made Himself of no reputation and took on the form of a servant (the Son), He came to do the will of the Father and to speak that which was given Him of the Father. As no prophet came to speak his own words so The Salvation of Yehovah came not to speak the words of a man but the words of the eternal Father. He finished the works in all righteousness having His people in Him.

Adam, however, is a created being. He came into existence in the garden when God breathed into his nostrils and he became a living creature. He obtained his natural life at a certain time, in a certain place and for a certain purpose. He fulfilled that purpose when he hearkened unto the voice of his wife and sin entered into the world and death by sin. Therefore from the beginning man has been occupied with the vain attempt at

preserving and prolonging the life he has been given, procreating to continue his lineage and striving to prevent that which happens to all; “Then I said in my heart, As it happens to a fool, so it happens even unto me and why was I then more wise? Then I said in my heart, that this is also vanity, for no remembrance of the wise more than the fool for ever, seeing that which now is in the days to come shall all be forgotten; and how does the wise die? as the fool” (Ecc. 2:15). The question of this certain man was a demonstration of the foolish delusion of the pride of the heart of Edom, wherein he is deceived, and the confidence of the assurance of Adam in his worth before God.

“Now when Jesus heard these things, He said unto him, You are deficient in one thing” (Luke 18:22).

There is but one commandment and that is the complete and unaltered devotion unto Yehovah God. The second is like unto and contingent upon the first for if there is no love of Yehovah God in the heart then there can be no love for the ‘fellow companions of the pasture’; “We love Him because He first loved us” (I John 4:19). This certain man probably could have sold all he had and distributed his wealth to his family and friends and perhaps, given enough incentive like a healthy tax write-off, he could have given to charities and non-profit organizations, but because he was deficient of the love of God shed abroad in his heart, he could not love the brethren. The poor mentioned here is not a reference to those destitute in the world but it is a direct reference to the poor as defined in the Law. The poor of the children of Israel were to be attended to by their brethren and there were even provisions in the statutes for one who was incapable of bringing the proper sacrifice. These demands were not set upon Israel for the nations of the world and there was no special sanctions given for the Canaanite who could not attend to the Tabernacle, for he was not obligated unto it. The children of Israel were instructed; “You shall not afflict the widow or fatherless child” (Ex. 22:22) for “Yehovah preserves the strangers, He relieves the father-less and widow but the way of the wicked He turns upside down” (Ps. 146:9).

God has chosen the poor of this world to be rich in faith and heirs of the Kingdom of Light which He has promised to them that love Him (Jms 2:5). These are despised of the world and shunned by respectable people but God has left them as the testimony of His great love for His Beloved. Jesus was not instructing this man to start up a social program and mission to the poor nor was He indicating that all who are ‘out of the way’ as pertaining to material possessions and the comforts of life are His people. He was answering this man’s inquiry by solving the mystery of the missing element; the man could not get what he did not already have for the evidence that he presented testified against him being worthy of the blessing.

The sincerity and performance of this certain man was completely worthless because he did it all without the love of God. He gave the first-born male of his flock that was without spot or blemish, to be sacrificed for his inability to hit the mark. He came daily, from his youth up, to present the daily sacrifice, the peace offering, the trespass offering, the sacrifice of thanksgiving and those required for the Sabbath observances, the feasts of the months of the years, the feast of the years and the feast of the Jubilee, in addition to any oblations that were necessary due to any uncleanness or defilement in his family. He came to Jesus and said that he indeed lived in the law as he kept the judgments, ordinances, statutes and commandments of God (Lev. 18:5) therefore he felt he was entitled to the reward. He wasted his efforts in his endeavours for; “Though I speak with the tongue of men and angels and have not love, I am become as the roaring echo of an empty vessel or the lamenting sound of the striking of a hollow basin of brass; and though I have prophesy and understanding all mystery and all knowledge and though I have faith, so that I could remove mountains and have not love I am nothing; and though I bestow all my goods to feed and though I give my body to be burned and have not love, it is of no profit” (I Cor. 13:1–3).

The doctrines of Adam quickly conclude from these words that it is time to up and be busy for the Lord in the demonstration of a universal charity to all mankind yet the testimony of the scripture does not support such assertions. No man can love another but that love is given unto him and even if his deeds be most benevolent yet there is no sincere love for ones he does not know. However, there is a deep feeling of affection and comradery for one who has been given love to return; this is true in nature but it cannot compare to the love of the brethren.

“A new heart also will I give you and a new Spirit will I put within you and I will take away the stony heart out of your flesh and I will give you an heart of flesh” (Ezek. 36:26).

A new heart is needed in order for the love of God to be shed abroad within. This new heart is not one drawn out after the observances of the ministration of condemnation but is rather an heart that is led by the school-master unto the Anointing. It is taught of the New Spirit that all flesh is grass and the glory thereof is as the flower of the field. The brilliance of the truth illuminates the wickedness of sin and the corruption of the body of this death. This causes the child to cry out to the Father for forgiveness and deliverance.

This is the common salvation that every child that has been made to be partaker of flesh and blood experiences. It is an acknowledgement of the inability of the flesh to measure up to the perfect standard of the holiness of God, the complete ignorance of Adam of his condition and the absolute need of deliverance. This is why the Spirit groans within

waiting the deliverance and this is the testimony of everyone who has been born of the Spirit of God.

When it pleases the Father to reveal Himself dwelling in His children, it is necessary that the commandments rise up against them to show them that salvation is of Yehovah by grace through faith and that a gift of God. When the child is given this understanding of his condition in the flesh, he knows that no good things dwells in him and that he can do nothing to correct this deficiency. He is then taught by the Spirit of the eternal love of God which is specific unto the children of promise of the Israel of our God. He knows he is a stranger and pilgrim in a foreign land, he cannot drink the waters of this world for they are bitter, the food cannot satisfy and there is no place of comfort or peace in this world. He knows that the bed is too short for stretching upon, therefore there is no rest and that he cannot cover himself in the cloth (there is no atonement). He feels himself like the pelican in the wilderness where there is no fish, and as a sparrow on the rooftop he is alone; therefore he longs to return to his Father's house where there is the coming forth of peace, Jerusalem.

As it also pleases the Father, these lone pilgrims may meet and two or three may be gathered together in His blessed name. Here they speak of how great things God has done and they lament over the sin which does so easily beset them. They have a common testimony of their wretchedness in the flesh and the hope of glory within and they love one another because His love is shed abroad in their hearts. They are given to weep with them that weep and rejoice with them that rejoice and even though there are not many wise men after the flesh and not many mighty and not many noble ("for God has chosen the weak things of the world to confound the things which are mighty and base things of the world and things which are despised has God chosen and things which are not to bring to nought things that are, that no flesh should glory in His presence" – I Cor. 1:26) yet do they gladly look upon the needs of others more than the needs of themselves. They identify one with another in the common salvation of the Anointed Salvation of Yehovah. They are members in particular and fitly framed together as they lament the wormwood and the gall of Edom and they bare one another's burdens; this is wherein the certain man was deficient and why he went away sad for he had great possessions.

"But as touching brotherly love you need not that I write unto you for you yourselves are taught of God to love one another" (I Thes. 4:9).

If one is not born from above then the Spirit of God does not abide in them. If they have not the Spirit of God, then they are none of His and His love is not in them. There is nothing they can do to merit this love, there is no open enrollment period for new

applicants into His love and there is no universal invitation for who-so-ever wills. But, unto the children of the incorruptible seed, this peculiar people, holy nation and precious remnant according to grace, there is the revelation of the love of God in them. The Spirit bears witness with their Spirit that they are the sons of God, He chastens all whom He has redeemed and the light of His glory shows them; “Behold I am vile”.

These have been redeemed by the blood of the Lamb of God which takes away the sin of His people of every tongue, every nation and every tribe. He is not a respecter of persons, and thus, being justified by His grace, they are made heirs according to the hope of eternal life. They have been taught by the Spirit that, denying ungodliness and worldly lusts, they “should live discreetly, righteous and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works” (Titus 2:12ff).

The maintaining of these good works, which do not originate in man nor are they initiated or activated by the thoughts and intents of the natural heart, is a result of the same power and authority of that which begat them and called them by His grace. The foolish questions, genealogies and contentions, striving about the law are unprofitable and empty to the nurture and admonitions of the Spirit who causes His children to walk by faith. The result of these good works are the peaceable fruits of righteousness which are sown in peace for the “wisdom that is from above is first pure, the peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy” (Jms 3:17). This is the fellowship of the Spirit in the common deliverance of His people from their sin and it is the song of the redeemed. No man can teach this song unto another and all who have had the experience have no need that another teach them or lead them into the truth.

The provisions of the New Covenant are manifested in the fact that the rightful heirs, being made subject to the vanity of this existence, despise their nature in Adam, are hated of all men for His name’s sake and, being weary of the vanity of this world, desire to return to their Father’s house. They are lead by the voice of the great Shepherd of the sheep, through the blood of the covenant; by the footsteps of the flock unto the Shepherds tent beside the still waters to the table afore prepared for them in the presence of their enemies; here they can feed. They hear only the voice of the Shepherd and they follow Him and though the natural ear is tempted by the Sirens of the “strange woman, whose lips are as the honeycomb and her mouth smoother than oil” (Prov. 5:3) yet will they not hear that voice nor follow after the stranger.

These of the general assembly of the house of the first-born are drawn by the hand of God unto the Apostle and High Priest of their profession, the Anointed Salvation of Yehovah, with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience and their bodies washed with pure water. They hold fast the profession of faith without wavering and they consider one another to provoke them unto love and to good works (Heb 10:22). They are His workmanship created in the Anointed Salvation of Yehovah unto good works, which God has before ordained that they should walk in (Eph 2:10) and they walk in the light of Yehovah. Every good work that they have been ordained unto comes to pass in the appointed hour as a guide to the fellow travelers who are strangers and sojourners in a foreign land.

“But will you know, O vain man, that faith without works is dead?” (James 2:20).

There can be nothing contrary to the testimony that all men shall know the disciples of Yehovah by their love one for another. All who stand before the throne and proclaim the works they have done, preaching the gospel, healing the sick, casting out devils “and in Your name done many wonderful works?” shall not enter into the kingdom of the Redeemed. The Israel of our God shall perfectly perform all the good works they have been created unto, for we are His workmanship. They shall give testimony of the grace of God as they keep the commandments of God by loving one another because of the finished work of the Redeemer.

Let the world rail about the works Adam desires to see and the standard of perfection he demands, The children of hope have the fruit of the Spirit and the assurance of that hope for the mouth of God has commanded; “Come you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34).

Who-so-ever is born from above, has the assurance of faith and this testimony. This faith, which is the faith of the Son of God who loved His people and gave His life for them, is evidenced in their love for the brethren of like precious faith. The assurance of faith is the evidence of things unseen and the substance of things hoped for therefore there can be no assurance in the flesh, for what a man sees, why then does he have hope?

Your servant in Christ,
(Elder) Chet Dirkes
May 1, 2016

# James 2:18

> “But a man may say, You have faith and I have works: shew me you faith without your works and I will shew you my faith by my works.”

The doctrine of the world, which is the doctrine of man, is centered around and saturated with works. Adam was assigned labours in the garden which God had prepared for him to tend and keep and when his lust for knowledge was conceived, God cursed him in a continuation of his labours; “Cursed is the ground for your sake; in sorrow shall you eat all the days of your life. Thorns also and thistles shall it bring forth unto you and you shall eat of the herb of the field. In the sweat of your face shall you eat your bread till you return unto the ground, for out of it you were taken: dust you are and unto dust shall you return” (Gen. 3:17).

This is the nature of man and the environment in which he lives. His religion is of this world and has all the characteristics of the labours he has been assigned as his manner of life; thus the doctrine of man is to prove his piety and sincerity by the works he performs. The identity of this work is first proclaimed to be the act of believing in an unknown God and allowing him to enter into the heart and forgive sin. This is intended to produce a feeling, which many will attest unto, a euphoria and peace as a wave of contentment crashes over the penitent soul. Others will confirm the veracity of this experience by avowing that they have also had the same feeling and when the initial rush is over, the next installment begins.

Here the disciple of works is instructed to take inventory of the moral and social habits of the life and evaluate them for honesty and truth. When they are found wanting, the subject is tutored to take control over these vices and surrender them unto their god who will give them the victory and subdue the enemies before them. They now are living the victorious life of a follower of their anointed leader as they grow in the importance of their worth. Daily they must remind their god of what they need, what he has promised and what his obligation is to give them. They claim this right because of their obedience to certain principles espoused by their spiritual leaders who have not only arrived at the apex of their glory but in feigned humility have assumed the position of the teacher of others; thus a man will say “I will shew you my faith by my works”

**“**Wherein times past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience” (Eph. 2:2)

Every son of Adam is born with the natural of the flesh. Each one lives according to the laws of this world and the needs of the body for God has put the love of the world and the cares of life in their hearts to occupy them. This occupation is intended to prevent the curious nature of man from discovering the work which God has done from the beginning thus keeping him in the delusion of self-worth and power. The philosophies and rhetoric of the wisdom of man demonstrates this preoccupation and obsession and though there may be a smattering of truth sprinkled about in hopes of drawing nigh unto God, yet the final analysis is the duty faith doctrine of mortal flesh.

The Pharisees were accomplished in the art of this doctrine as they privileged themselves with the right to augment the commandments of the types and foreshadows, neither of which was ever intended of God to deliver anyone from their sin, into a palatable format whereby a man could conclude righteousness from the Law. Saul of Tarsus was raised and educated under such auspices and he was given of God to excel and exceed all others in word and action. He became the standard of excellence in his walk and a teacher in Israel of these traditions of man presented as the doctrines of God. Thus even though the modern Pharisees revel in their abilities to reduce God to a finite study, cataloging and systematizing His nature, His ways and His will, through the confusion of mixing and amalgamation, yet the dead flies are always present in the ointment they intend to a healing balm.

These dead flies are seen with the naked eyes of man but they are not perceived as being unsavory or detrimental to the cause. The stench of death is undetectable to the natural faculties for this aroma is pleasing to the offspring of the dust as the palate of man delights in the savory amenities of the garnish. This condition is inherent to Adam and his seed and will remain unchecked, regardless of any type of religious, moral or social teaching that may be applied. There may indeed be a form of godliness that becomes apparent in the children of darkness as they ‘turn over a new leaf’ and reform their ways but the axioms of creation can never be altered by the creature; that which is of the flesh will never rise above the carnal plain for this is the birthright and blessing of Esau (Gen. 27:39).

Once the blind and ignorant mortal shells are infused with a good dose of carnal religion and a reform is enacted, that is the underside of the rotting leaf on the ground is overturned for all to see, duty becomes the whip that drives the team into action. Bible study, regular attendance of meetings and ardent prayer are presented as the stimulants which will demonstrate to God the sincerity of the petitioner. Those who have been down this road instruct in the compost pile responsibilities of these babes in their daily walk, their effectual fervent prayer life and of course in the preparation and presentation

of their experience. Every new convert is then employed in the labours of going out into the highways and beating the hedges to rescue the perishing as they care for the dying, whether they be children of grace or not.

The earthen vessels afore prepared unto glory have been set apart for the purpose which God has ordained for them. He has caused them to encounter certain experiences in the time of their existence wherein they are emboldened with their worth and comfortable with their standing before God. Saul of Tarsus had no question in his mind as to if he were one of the chosen for he had a commission from Yehovah to seek out these heretics and persuade them to repentance; but in the time appointed pleasing unto the Father, he learned the truth.

Not that the incorruptible eternal seed of Yehovah was ever ignorant of the truth for that seed has been hewn from that Anointed Rock whose name is ‘full of Faith and Truth’ (Rev. 19:11). This is not to infer that He was ever without truth or faith until such time that He was filled for He is the Way, the Truth and the Life, being the fullness of the Godhead who became flesh and dwelt among His people. The seed is identical to the Father who cannot deny Himself; therefore the children could never fail to ‘hit the mark’ by not keeping the commandments or walking by faith. The seed has not defect so it can never be said that it was once blind but now it sees nor was the seed ever in danger of the condemnation of the Law and so, though the vessel walked according to the course of this world, yet was the seed never tainted or blemished;

“Whoso keeps the commandment shall feel no evil thing and a wise man’s heart discerns both time and judgement, because to every purpose there is time and judgment; therefore the misery of man is great upon him” (Ecc. 8:5)

The time appointed of the Father when He reveals Himself dwelling in His people is a moment of awakening and revelation. Immediately Saul did not confer with flesh and blood for not one son of Adam knew what had happened; there was no point of reference for Esau to draw from to assist Saul with the manifestation of the Spiritual life within the vessel. But as the Spirit revealed the truth concerning the nature of the earthen vessel wherein this son of God dwelt, there was immediate action. This testimony of awareness and action was in response to the power of God wherein the Spirit quickened the mortal body, opening the eyes and manifesting the vanity of this habitation.

Every aspect of life, wherein Saul boasted in excellence, was eradicated by the reality of the Holiness of God and the work He had done for this chosen vessel; “Truly, without doubt, I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered loss of all things and do count them dung, that I may

win Christ" (Phil. 3:8). This contrition and brokenness was not a work which Adam could do neither was it accepted of God because of the person; it was the work of God upon the Adamic nature of the vessel for which He has demonstrated mercy in that He shed His precious blood before the foundation of the world.

Had God changed the earthen vessel into a spiritual man? No, these things do not exist. God shed the blood of the perfect sacrifice for sin that the 'kha-matz' (leaven) might be cleansed from within the house. He then struck the side door posts and the lentil above the opening of the earthen shanties with the blood to identify them as dwelling places of His chosen people and His blood covered them (atone) protecting them from the wrath of God which is continually revealed from heaven against all ungodliness and unrighteousness of man, who hold truth in unrighteousness (Rms. 1:18). Thus before Adam was formed from the dust of the earth the vessels of habitation, being of the seed of Adam, were set apart, preserved and protected in the Anointed Salvation of Yehovah.

The Spirit within by the light of His glory, shinning in the hearts of His people, reveals the abominations of the creature as He discovers the seat of the image of jealousy, which provokes to jealousy (Ezek. 8:3). He manifests the emptiness of this life and the unprofitable ways of man and gives the understanding of the vileness of the vessel. The child of grace is shown from what they have been delivered as they endure the contradiction of sin against themselves and for this they groan within earnestly awaiting their final deliverance.

The Spirit causes the children to keep the commandments of God and makes evident the life within by the fruits that are produced. These fruits are for the fellow strangers and sojourners in the wilderness of this habitation, for they are the peaceable fruits of righteousness but they indeed are seen by the eyes of Adam. The fruit of the Spirit is love and the demonstration of that love for the brethren, those of like precious faith and the common experience, is seen by the world; "by this shall all know that you are My disciples, if you have love one to another" (John 13:35).

The Spirit also gives discernment to the children that as they see the ways of the flesh and the course of this world, they know the bondage and corruption of the inherent inability of man to 'hit the mark'. This manifestation of sin reveals the truth about Adam and that in the body of this death dwells no good thing. And not only, but the wretchedness of this creature and the uncleanness of his ways are understood as abominations before the throne of God for they are a filthy pile of bloody menstruous rags that have neither merit nor value.

"But will you say, vain man, that faith without works is dead?"

The duty system of the theology of man demands that works be performed to secure a place in the kingdom of God and curry His favour in the daily life; the children of light know that the works of the flesh can accomplish neither. Yet to insinuate that there can be the presence of the Spirit of God within, who causes all who have been created in the Anointed Salvation of Yehovah to be complete and perfect in the keeping of His commandments and walking in all His ways, and not be evidence of the same is to infer that there can be mortal life in the natural body and yet no evidence.

Can the natural body exist without the heartbeat being present? Or what of the brain activity or the sounds of the functions of the system, are the presence of these proof of life, however so feeble? Is there a physician who would pronounce a body functional wherein there was no proof of life? How absurd! So it is with the Spiritual life and the faith which accompanies it; the presence of the Spirit is manifested in the proof of the good works that the children of the Kingdom who walk by faith. The faith of Adam? Not at all! The life they live they live by the faith of the Son of God who loved them and gave Himself for them.

Are there any ‘good works’ of Adam? No not one, for there is none good but One, that is God (Mark 10:18) and since He is the only one that is good then His work, therefore, must be the only good work. The work which His hand has enacted, performed and completed from the beginning is the epitome of firm justice as all these are in strict compliance with His perfect will. Nothing comes to pass but by the power of His will and nothing exists outside of the counsel of that same will. He looked upon all that He created and pronounced it exceedingly good (Gen. 1:31) as every aspect of this masterful creation, functions in complete harmony one with another.

The children of light have been created in the Beloved Salvation of Yehovah unto good works, which is also the work of God. The path which they walk during the time of habitation in the flesh and the steps they take have all been meticulously purposed and planned by the Almighty God who lives and reigns supreme. The natural environment (Esau) has been prepared as the servant of the child of promise (Jacob) as he endures his existence in flesh and blood and while the natural beast of the field can neither imagine nor recognize anything good, yet he is a passive participant in the good works which God has ordained.

This natural brute beast which is perishing daily has the subtlety of the serpent with respect to these works. He being carnal, proceeds from the flawed pretense of possessing the power and having the right to perform in such a manner as to catch the attention of God and manipulate Him into an action. He thus concludes that his acceptance of the provision will entitle him to access into the salvation of Yehovah; yet there is no such

provision. The salvation of Yehovah was finished before time was enacted, therefore it proceeds time, and it was sufficient for the purpose. God did not make a way unto salvation for man to find nor did He provide a potential for the deliverance of whosoever wills from the calamities and maladies of this life; the Lamb of God stood, having completed the measure of all things required to purge the iniquity of the children of promise and to cleansed them from their sin in Adam.

Still the taskmasters of the land of double bondage and confinement insinuate, like the serpent in the garden, you are not surely alienated from the God and without hope in Israel being dead in trespasses and sin. And as the whip of duty is applied the conscience and pride of man is the target for questions like ‘How’s your prayer life? How is your walk with God and have you spent any time in the Word today?’ As the pious Pharisees the natural mind is asked what would Jesus do if He came to your house and saw what you were doing would you be ashamed and amend your ways? Thus those children of hope are brought into the captivity of inability as they bow the head in the weariness of their labours under the heavy burden of duty.

“But thanks to God which has given us the victory through our Lord Jesus Christ” (I Cor. 15:57)

As the children of light grow in the grace and knowledge of His will they see the impotence of man to deliver himself from the bondage; they also realize that the natural man not only enjoys this inseparable connection to his nativity but seeks to justify himself in his ignorance. While he strives daily to maintain the fig leaf clothing he has fashioned for his audience before God and muses upon his arguments for acquittal for his alleged offenses, seeking no defense of guilt but rather a dismissal because it is God’s doing, he cannot see that he is perishing moment by moment. This march back to the dust from whence he was formed is shrouded by the illusion of holiness, self-righteousness and the ultimate championship for the cause; the Spirit teaches His children otherwise.

The champion of the faith by which the children are delivered came forth upon the white horse, conquering and to conquer, all the enemies of the truth. The Word proceeds from the mouth of this warrior messenger of Yehovah as the power of God unto deliverance is preached throughout all the world along with the righteous judgement of God, for they are the two sides of the same sword. He who is God has stood up for His people and worked all their works for them leaving them with no obligation before the perfect holiness of God and He has established each of them as His workmanship. He works His work in each of His children and none can stay His hand or say unto Him, What are you doing? For He alone is the great King over all the earth.

He is the author and finisher of the faith of His people who walk by faith and not by sight. These individuals, every man in his order, are mindful of the good works which God has done and is doing after the good pleasure of His will in and through their lives; they are also made painfully mindful of the false works that they experience in the body of this death. Though the race is run and the path completed in the perfect law of liberty, whereby they have been made free in Him, yet the events of time must come to pass in this life. Though the body is dead because of sin and the sin has been cleansed yet the children must experience the warfare of the law in the members against the Law of the mind. Thus there still remains, in this life, the sting of death which has been swallowed up in the victory of the Beloved; “therefore my beloved brethren, be steadfast unmovable always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord” (15:58)

“A faithful saying and these things I will that you affirm constantly, that they which have believed in God might be thoughtful of the good works that have been set over them. These things are good and profitable unto men” (Titus 3:8)

The good works of the children of the Kingdom of light are performed, each in their appropriate time and manner being sufficient to the needs in quantity and quality for the called out assembly of the first born. Neither can the mind of man imagine such things as are needful to the pilgrims nor can the polluted hands perform that which the Father has decreed beneficial and profitable to His people. The Spirit causes the works of love to be performed in the time of need because of the life within and indeed they have manifestations in time and space as a testimony to His people and to the world. The love of the brethren is the proof of the love of God for wherein Adam there is nothing for God to have loved that He should have made the propitiation for sin so also in Adam none of His children have anything lovable for the brethren.

The Spirit brings to mind the trials and tribulations which every member of the body endures in this life. He gives the understanding that it is the hand of God that presses down upon this frail shell, reducing it back to the dust from whence it came, to shew forth His love for the seed within and it is He which causes them that are in great tribulation to comfort those who are in any kind of trouble. This comfort however, is not in the form of feigned concern and shallow instruction, for it is indeed an identification of the suffering and persecution which only the sons of God endure. Thus the prayers of the holy ones are made for the grace of God to be manifested to those whom he has appointed unto the manifest token of His righteous judgement, wherein they have been counted worthy to suffer for the kingdom of God.

There is no respect of the person as these necessary good works are enacted for the brethren nor is there any compulsory obligation whereby the children are coerced into obedience; the children walk by the power of the Spirit as the good works are manifested in the time of trouble in evidence of the life within. The foolishness of man concludes that unsubstantiated belief is all that is needed in obedience before God but indeed eternal life is the first prerequisite for if there be no life there can be no action.

Your servant in Christ,
(Elder) Chet Dirkes
July 15, 2018

## James 2:21

> "My brethren, have not the faith of our Lord of glory, Jesus Christ, with respect of persons."

The exclusiveness of this address must be of careful consideration for every child of the Kingdom of our God as they travel through this waste barren wilderness. The faith of the Lord of glory is not a trivial matter that it should be spoken of in the same reference as the common faith of man in myths and legends. The faith of the Lord of glory begins with He who has no beginning but rather is beginning and end. He demonstrated His faithfulness to the Father as He took on the form of a servant to perform and accomplish all that could not be done by another. He alone is the power and the glory so when He came in the power of His own will to perform the good pleasure of His heart, He completely accomplished that exclusively for His own glory and honour. Adam has no place here for all these works were finished before the foundation of the world (Heb. 4:3).

The faith of the Anointed Salvation of Yehovah, which was manifested when he was born of a woman and made under the law, is the only means whereby God is satisfied for "without faith it is impossible to please Him" (Heb. 11:6). Everything which He performed is in complete Holiness and the absolute righteousness of the Law knowing that the good pleasure of the Father is upon the Son for He is One. He did not come forth with a wishful contemplation that maybe He might be able to satisfy the demands of the Justice of God. He came forth knowing that He alone was worthy to accomplish His will. He could neither fail in His endeavours nor deny Himself by falling short of every jot and tittle of His own Law, therefore He is faithful to Himself. Those whom He justified by His faith have that very same faith wherewith they walk in the light of the Lord. They cannot fall short for they have been hewn from that same Rock therefore they live by faith for "whatsoever is not of faith is sin" (Rms. 14:23).

This address is to those who have the Anointing in them which is the hope of glory (Col. 1:27). This communication is for those who are of like precious faith, who, by the power of the Spirit of God dwelling within, "walk by His faith" (Hab. 2:4); those who have been "crucified with Christ, nevertheless I live, yet not I, but Christ lives in Me; and the life which now I live I live by the faith of the Son of God who loved me and gave Himself for me" (Gal. 2:20). This is the congregation of the living, the general assembly of the called out assembly of the First Born and the innumerable host of the house of the redeemed of the Lord. All sightseers, curiosity seekers, religious thrill-seekers and moral zealots need not apply for they have no right, nor potion nor memorial in Jerusalem. The faith of the Lord of glory, Jesus Christ, is not a commodity to be offered, traded or handled in the common manner of man. It is the manifest token of the indwelling presence of Immanuel, which being interpreted is, God with us (Matt. 1:23).

That which is of the vine is part and partial to the vine, the root and the fruit, for these, being members in particular, are all one. The presence of the Spirit of the Most High God is evidenced in the fruit of the Spirit. This fruit is a spiritual fruit that is not of the earth, earthly. It has no part in the carnal logic of Adam, is not performed by the will of man or the arm of the flesh and cannot be discerned by the natural senses of the body. The love of the Spirit is manifested in the love of the brethren which is solely based upon the eternal love of the Father. This is nothing which can be seen, heard, tasted or felt in the flesh. This love produced the eternal redemption of His people who were sold under sin in Adam before Adam was created. God demonstrated this love for His elect in that while they were yet sinners, He died for their sin and this before time began err sin had entered into the world and death by sin; "For He shall grow up before Him as a tender plant, and as a root out of dry ground; He has no form nor comeliness and when we shall see him, no beauty that we should desire Him" (Is. 53:2).

"…Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

God is self contained and sovereign over all things. He created all things by the Word of His mouth and the power of His will. He never asked or sought counsel from another as He determined the time of each occurrence of every event which He esteemed necessary to His design. He placed each actor in their exact location and properly equipped them to act according to the prescribed manner He demanded and then brought all things to pass. He is not persuaded by the character of a man, the circumstances of his environment of the social-economical difficulties he has been caused to live under as the eternal sovereign of the universe unfolds the tapestry of His creation. He does not bring His wrath upon a person and destroy the land because one of His creatures has gone rouge and acted out of order any more than He sends forth His shower of blessings because one has done that which is good. He has made man to function commensurate to His will, whether they be evil or good. He has equipped Adam with a carnal nature and given him the desires of the flesh to occupy his heart. His absolute sovereign will keeps people, places and things in complete harmony as He works all things after the counsel of His will saying; "My counsel shall stand and I will do all My pleasure" (Is. 46:10).

The 'free will' of man is completely contained in the sovereign commands of God. He created one wicked with the preponderance to evil and, being of the seed of the serpent, put it in his heart to walk according to his nature (Ez. 24:13). To another, still having the same bondage of corruption, He has placed His Spirit within, which is contrary to the nature without; "so that ye cannot do the things that ye would" (Gal. 5:17). He demands that each of these walk according to the designs He has afore ordained and the power of His will ensures that "all things work together for good to them that love God, to the called, according to purpose" (Rms. 8:28).

Man does not control the course of the ways of God, God commands and enacts the ways of the steps of him that walks upon the path He has assigned unto them, for He is not a respecter of persons. He has interwoven the wickedness of man into the tapestry of His creation for His glory and honour; "and ye shall know that I am Yehovah when I have wrought with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O ye house of Israel, saith Yehovah God" (Ez. 20:44). These ways and means of Adam are for His praise, even the wrath of man, that He might make known His great name among the nations as an ever present witness against sin and of His complete Holiness (Ez. 36:22).

The faith of the Son of God is without respect to the thoughts, words or deeds of Adam. Adam did not come to God for forgiveness in the garden when his eyes were opened and he knew he was naked. Cain did not seek the Lord in the trials of his predicament as

God rejected his sacrifice and accepted Abel's and God had no respect for the men, women and children of the great cities, Sodom and Gomorrah, as He sent forth His wrath upon them. Neither did God have respect for the scattered people who would be called the nation of Israel, because of their worth to Him as He chose a stiff-necked and rebellious people to manifest His name and shew forth His love; He spoke and it came to pass.

Therefore, those who have the fruit of the Spirit of God being of the vine, who walk not by sight but by faith, must not and cannot have respect for Adam and his ways. This is not only for those who are without the assembly or even those brethren of the assemble but it is more so to the manners of the earthen vessel they inhabit, which vanities the children have been made subject to in hope. Just because the thoughts and words of man sound good to the natural ear or the sights and sounds are pleasant to the emotions of Adam does not make them proper. Adam is drawn away after the constant cravings of his nature to the point that all reasoning is lost and words are useless. Yet God has ordained these for good.

Those who are without the assembly are there for a reason. The assembly is the best it can be at this present moment without any additions as the Lord adds daily such as should be delivered. The world is not the land of opportunity for the recruitment of new converts into the assembly. The sheep of the fold of this present evil generation cannot have any fellowship with the little flock, the tares of the fields of the earth have no place in the barns of Yehovah and the first born Esau has no birthright in the generation of Jesus Christ.

The brethren of the assembly have been put there for a reason. They have a necessary function in the watch and care of the fold and, if blood bought of the Lamb, have the covering of Yehovah upon their earthen tabernacles. They all have been given to believe as a measure of faith has been given to them and they have also been blessed to suffer for His name sake. They experience the same trials and tribulations as the endure the temptations as are common to all men. They each have the same doubts and fears which are inherent to Adam, they are drawn after the lusts of the flesh and they wrestle with the unseen spiritual wickedness in high places. This common denominator of every child precludes any respect for the flesh as the Spirit groans within awaiting the manifestation of the Sons of God.

So it is in the earthen vessels which each child inhabits. The thoughts that plague the mind and the yearnings that burden the heart are all common. This mortal coil has been expressly designed for each inhabitant according to the design specification of the Wise and Master builder. He knows the frame which He has formed from the dust of the earth

and His reigns are about the thoughts and intents of the heart as He causes His people to wander in the waste howling wilderness of this present evil generation. There is not respect for this inveterate foe for he seeks to destroy the Spirit and ascend on high. There is no rest from the labours assigned unto him and there is no hope. Even if Adam were to venture to the house of the King, he cannot speak the language, the things there are unlawful for man to utter and beauty of the Holiness of God cannot be understood or received by him.

“For if there come unto your assembly a man with a gold ring in goodly apparel and there come also a poor man in vile raiment and ye have respect to him that wears the gay clothing and say unto him, ‘Sit here in a good place’, and say unto the poor, ‘Stand here or sit here under my footstool’, are ye not partial in yourselves and are become judges of evil thoughts? (James 2:2f).

There are no doubt many differing mental pictures in each of the minds of the readers as they imagine what this fine gentleman looked like. The imagery set forth here would draw the attention of the natural mind to the fine clothes, the opulent jewelry and the sophisticated manners of this person while there is disdain for the unkept wretch. This was the case when the brethren were first called out of the confusion of confederacy and alliances that had manifested themselves in Israel. The nation was now the defined as the Mother of harlots and the abomination of the earth (Rev. 17:5) as the Elect Servant of Yehovah came forth into the world. He came out of this confusion (Zerb-babel son of Shealtiel – ‘inquired of God’ the ruler of praise – Judah with the salvation of Yehovah – Joshua the son of the righteousness of Yehovah – Josedech the high priest over the people of Israel – Haggai 2:2) to manifest that His people have peace with God. He made Himself of no reputation, taking on the express image of a servant and gave His life a ransom for many (Matt. 20:28). How then can one despise a child of the king and fellow heir of the kingdom of God because of outward attire? By the lusts of the flesh.

This ring upon the finger of this imposter is the demonstration of authority. Pharaoh removed the ring off his finger and gave it to Joseph to shew that he was the second ruler in Egypt (Gen. 41:42). Ahasuerus gave his ring to Haman (the magnificent destroyer) in his quest to rid the land of the people of Judah but then removed it from him and gave it to the ‘little man’ Mordecai when the devises of the son of perdition were revealed. These rings were used to seal official documents as a witness of the authority of the king. This man who has entered into the assembly presents himself as having the authority of the king.

The ring is also a testimony of sonship. The father saw his son ‘a great way off’ and as the beaten and afflicted son pleaded for a place as a servant, the father set upon him the

‘best robe and put his ring upon his hand (Luke 15:22). This ring which has no beginning and no end represents the tenth or the remnant. It is upon the finger which being dipped in the blood of the sacrifices, sprinkles the blood seven times before Yehovah manifesting the finished work (Lev. 4:6) This is only for the congregation of the Israel of our God and yet this man comes in with a gold ring. He dares make his nest among the stars of heaven as he says in his heart, ‘I shall be like the children of the Most High God’.

He also comes in goodly apparel. He has made long the robes of his phylactery for all men to see. He stands on the corner and desires to be heard for his much speaking. His aprons of fig leaves are not discerned by the eyes of man nor do the servants who were sent forth to make ready the marriage feast recognize this foreign dress. It was only the King who had prepared the feast who came and said, “Friend, how did you come in hither not having on a wedding garment?”. The imposter was speechless as he was bound hand and foot and cast into outer darkness (Matt. 22:11).

This one who has caught the attention of the eyes of Adam which look on those things which appear, being temporal, also present himself as having on the priestly attire of the bringer of light (Aaron). These beautiful garments are embroidered with the fine linen, having the threads of blue, purple and scarlet. Many eyes are drawn after the sight to examine and study its beauty but it has the stench of death all about it for it is stained with the blood of bulls and goats. The worldly, carnal natural man is attracted to these visions and Adam has respect to his fellow man.

The poor, however, are adorned in vile raiment. His outer shell is covered with the filthy garments of the dust of this world. He is tired and weary of travel. He is odious of the sweat of his brow, the decaying compost of the dung-heap and the pollution of the body of this death. He is a wretched man who is offensive to the senses and undesirable to the natural man. His speech is laden with the sorrows of the warfare within as he longs for the day in which he shall be delivered from the bondage of this corruption.

Yet being a weary traveler and sojourner in a foreign land, he is a child of the King. He speaks the pure language, his desires are on the things of the New Jerusalem as he endures the trials and tribulations of the habitation of this dwelling. He has the beautiful garments of righteousness because the Lamb of God stands, as He had been slain from the foundation of the world. The ‘brand plucked out of the fire’ was clothed in the filthy garments of the sin of His people, but He has been given a change of raiment as the iniquity has passed form Him and His Beloved (Zech. 3:3). The poor wayfaring stranger has been quickened in the Salvation of Yehovah and raised up together with the Anointed and, having washed his garments in the blood of the Lamb, now is clothed in

fine linen, clean and white which is the righteousness of the saints and seated in Him, in the heavenly place (Eph 2:5f).

These false prophets as ravening wolves in sheep's clothing (Matt. 7:15) are brought into the assembly for the same reason that the corruption of the flesh is made known, that the glory be not of man but of God. He shows His children the weakness and frailties of their own vessels when they are drawn by the traditions of man, the words of the serpent and the allurement of the eyes of the flesh to the things and people of this world yet the Spirit tries all things. "Man looks upon outward appearance but Yehovah upon the heart" (I Sam. 16:7)

The ring on the finger and the goodly apparel are the teacher's tools whereby His disciples, as they grow in the grace and knowledge of His will, are taught of the Spirit that this world is not our home. God has chosen the wisdom of this world to confound the wise and the poor of this world, rich in faith and heirs of the kingdom which He has promised to them that love Him.

"I will greatly rejoice in Yehovah, my soul shall be joyful in my God, for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness as a bridegroom is decked with ornaments and as a bride is adorned with jewels" (Is. 61:10).

The poor of this world are the children of the kingdom of God. They are adorned in this habitation in 'vile raiment' as they abide in the tabernacle of this dwelling. In them, that is in their flesh, dwells no good thing. They are weak, tired and poor in the riches of this world but they are abundantly rich in faith. Their inheritance is not of this world for it is God wherein dwells neither flesh or blood. These strangers in this world and when they appear in the 'called out assembly' they have no good thing about them. The natural man however, like Esau before him, despises these wretched, blind and poor beings because they live by faith and the earnest expectation of the return to the Father's house. He hates these children of promise and would destroy them if he could only recover the birthright and take his place at the head of the house. But he has his reward in the sustenance and comforts of this world and when the adoption is made manifest, wherein the sons of God shall be revealed, Esau shall not be found for he has no wedding garment, he has no right by reason of sin and he is of the earth, earthly.

Your servant in Christ,
(Elder) Chet Dirkes
June 15, 2014

# James 3:17

> "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Wisdom, like all of creation has a type and anti-type. The type is the wisdom of man which is from and of the earth. This wisdom is sensual and devilish being temporally based upon that which is contained in the tangible universe; it passes away with the cessation of natural life. It is according to this wisdom that man and his society conclude from generation to generation, what is acceptable for the good of themselves and their fellow man. This standard of excellence is centered solely upon the perceived needs of the man and is obtained through that which is alluring to the eye and desirable to the flesh as understood according to the pride of his heart (I Jn 2:16). What he sees with his eye and discovers by the use of his senses is evaluated by the limited ability of his carnal mind which God has filled with the cares of this world. These experiences of life are evaluated for their beneficiary qualities to the man, either in the procurement of affluence, fame and/or influence, and reasoned to be acceptable by an heart which is "deceitful above all and desperately wicked" (Jer. 17:9).

When the governing factor is the hedonistic nature of man ("the ethical doctrine that pleasure, variously conceived of in terms of happiness of the individual or society, is the principle good and proper aim of action") then the individuals right for the pursuit of happiness is paramount to his life endeavours at the expense of any or all around him; unless of course they are in agreement with his precepts which no two men are 100%. The natural dictates of the sons of Adam are unto self-preservation through the labours of their hands and the constant improvement of self-esteem through accomplishments and the accolades of other.

This was the way of Adam in the garden when they sought to improve their station in life and, desiring to be wise, to be like God. After they took and did eat, their eyes were opened to their condition, which was naked. They concluded, having now obtained the knowledge of good and evil, through their limited mental faculties that they needed clothing which they fashioned by their own hands; thus observing the symptoms of their condition they arrived at a treatment. When Yehovah came to them, they full well expected that He would be impressed with what they had done and pardon their

offenses. Every son of the dust ever since then has followed after the flawed wisdom of Adam.

The wisdom which is from above, however, is the anti-type. It is certain being established in the eternal truth and not of man who is tossed to and fro like the waves of the sea and unstable as water. This wisdom is of the eternal immutable 'self existing One' who is the same "yesterday, today and forever". His sovereign rule over His creation includes every thought, word and deed of each and every particle (atomic and sub-atomic even to the smallest of the small) that exists and is a "discerner of the thoughts and intents of the heart". Everything exists for His good pleasure, being created by Him, through Him and for Him, and everything continues, coming to pass by the power of His will. No man or any other part of His creation can stay His hand, preventing Him from performing the intent of His heart and He needs neither the assistance nor counsel of any one. The man who has this wisdom is content for he knows that Yehovah God sits on His throne and rules over the kingdoms of this world.

"If any of you lack wisdom, let him ask of God, that gives to all liberally and upbraids not and it shall be given him" (James 1:5)

The wisdom of God is the only means by which the wisdom and number of man is understood; "here is wisdom. Let him that has understanding count the number of the beast, which is the number of a man; and his number is six hundred, threescore six" (Rev. 13:18). No man has ever concluded that his wisdom was erroneous and should not be followed; every man cherishes his opinion which is based upon sound carnal logic and irrefutable temporal evidence, yet even though father Adam obtained the knowledge of good and evil, the way of man is in darkness for his deeds are evil (John 3:19).

The children of this world have sought after the wisdom of man in attempt to understand themselves but they seek that which they cannot find. Only those who have been born from above have the Spirit of God "that you might be filled with knowledge of His will in all wisdom and spiritual understanding; that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in knowledge of God; strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light" (Col.1:9). These are given the wisdom which enlightens them to the true understanding of man and the worthlessness of its way.

God gave such wisdom unto Solomon who gave his "heart to seek and search out by wisdom concerning all that are done under heaven" (Ecc. 1:13). This sore travail has

been given to every son of Adam but according to the nature within the conclusions are quite different. Solomon found that everything which a man does in attempt to find fortune and fame in this world is vanity of vanities while the children of this world seek them as a thirsty man seeks water. God gave this wisdom to Solomon for the purpose of being able to rule over His people, Israel. He came to him and asked him to request whatever he wanted and when Solomon did not ask for fortune or fame, God gave both to him with the wisdom which made him the wisest man in the world.

This wisdom made him renowned throughout all the world as people foreign lands, kings, dignitaries, special envoys and even the Queen of Sheba were dispatched to hear the Wisdom of Solomon; “and I gave my heart to know wisdom and to know madness and folly”. But this wisdom also gave him to follow after and to discover the pleasures of man thus Solomon loved many women.

It is not a sin for a man to love a woman nor was it a sin for Solomon to have many wives; but he took unto him many women of the nations whom God instructed the children of Israel that they should not take their sons or give their daughters unto. These women occupied the heart and mind of Solomon so that he loved them and soon followed after the gods of their homeland. He build altars that they could sacrifice unto them and “Solomon went after Ashtoreth the goddess of the Zidonians and after Milcom the abomination of the Amorites; and Solomon did evil in the sight of Yehovah and went not after Yehovah as David his father” (I Kings 11:5).

God gave Solomon the wisdom to know the number of man through the experiences he had in his life. He learned the vanity of this world which was painful to his soul by seeking and searching the things which make man happy in the flesh and content in their evil ways. This is the same wisdom that every child of grace has, being the fellow companions of the New Covenant, wherein God reveals the truth about the ways of man for, just like Solomon, the Spirit teaches every child the uncleanness of the ways of the flesh and the abomination of the works of man before God. Through the testimony of Solomon and their own life experiences, the children understand this vexation upon their souls; therefore the creature groans within waiting to be delivered from the body of this death: “And not only, but ourselves also, which have the first-fruits of the Spirit, even we groan within ourselves, waiting for the adoption, the redemption of our body” (Rms 8:23).

“And Yehovah stirred up an adversary unto Solomon, Hadad the Edomite of the king’s seed” (I Kings 11:14)

God made Solomon king over Israel in fulfillment of His promise to David; “and when your days be fulfilled and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels and I will establish his kingdom. He shall build an house for My name and I will establish the throne of his kingdom for ever” (II Sam. 7:12f). There were no conditions set upon the seed of David, especially since David had not yet met Bath-sheba and this child was not yet born, for this was not an agreement between two parties. This covenant was the promise of God, who is not a man that He should lie, for the seed of David; “I will be his father and he will be My son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men: but My mercy shall not depart away from him as I took from Saul, whom I put away before you” (14f). The promise to the Beloved, however, was not of his son Solomon for he was not eternal neither was his kingdom. The promise was of the true King of Peace, the Anointed Salvation of Yehovah, whose kingdom is without end, Amen.

Solomon, therefore, as a son of God, could not fall away from the love and grace of God for nothing can separate His people from His eternal love. This love is without conditions as it speaks of what God is doing for His Beloved in the daily manifestation of that love. Each subject of the Kingdom of Light has been ordained of God to walk a path which for a time may be obscured by the ignorance of blind eyes, but in the fullness of time, when it pleases the Father, the eyes of the blind are opened and this light is revealed. Then each will see that their conduct along path that they walked was according to the god of this world, the prince of the power of the air and the spirit that now works in the children of disobedience. When the eyes are opened they, like Adam in the garden, see that they are naked before God, having their minds full of adultery. They also see the hypocrisy of man and the injustice of this world as the Spirit reveals the way of the light of His glory wherein is the truth.

The first adversary which God brought against Solomon was the ‘strength of Adam’. The advancement of King David was like unto the campaigns of Joshua into the Land of Promise for God gave them both dominance over their enemies. Joshua was given to complete the commandment of God and “utterly destroy” the inhabitants of the land while David was given to have his enemies under his foot, one of which was the land of Edom.

This is the land of the descendants of Esau, the inveterate enemy of the children of Promise. Jacob was hated by his brother, not because of the subterfuge and deceit by which Jacob obtained the promise from Isaac, but because God had put enmity between them. These were “two manner of people” whom God had separated from the beginning

for one possessed the eternal love of God while the other the eternal hatred. Neither child had done anything to merit these stations in life and nothing that either could do could change the state they were in; “as it is written, Jacob have I lived but Esau have I hated” (Rms. 9:13).

God also decreed that the younger son should be a people stronger than the people of the elder and that elder son, Esau, should be the servant of Jacob for all time (Gen. 25:23). This is not apparent through the testimony of Jacob as he fled from his brother and feared for his life yet God had placed this fear in Jacob for good. He did not intend that there should be comradery between two people whom He had separated. Unto Esau was given to be a cunning hunter and a man of the field; this one was agreeable to the eyes of man and the needs of the flesh. The other son was of no redeeming qualities to the eyes of man for he was a simple man who lived in the tent and as Esau, who is Edom (Gen. 36:8), became a mighty nation so grew the animosity between his people and the children of Jacob. This is not to infer that every natural son of Jacob was a child of promise for they are not all Israel who are of Israel (Rms. 9:6).

When David became king over Israel, he was granted the power of God to have dominion over his enemies. Joab (Yah Father) defeated the Edomites and in six months he cut off every male child in Edom but just as Herod thought to kill all the Hebrew children to eliminate He who was King of the Jews, so Joab failed to utterly destroy all the male children. The strength of Edom (Hadad-edom) fled as a child and found refuge in Egypt, the place of doubled fortification. Here in the ‘great house’ (Pharaoh) he found great favour and was given to wife the sister of she who was ‘wife of the king’ (Tah-penes). He had found an agreeable home with regal amenities but “when Hadad heard in Egypt that David slept with his fathers and Joab the captain of the hosts was dead, he said unto Pharaoh, Let me depart tat I may go to mine own land” (I Kings 11:21). Thus the strength of the flesh became the adversary of the King of peace.

This adversary was given unto Solomon in the same manner and for the same purpose that God sent a thorn into the flesh of Paul. These men were servants of the Most High God who had been granted to do many wonderful works for men to see but, as is natural to the pride of life, they were both given a messenger from the adversary (Satan) that they might not think more highly of themselves than they ought; lest they be exalted above measure (II Cor. 12:7). Since there has no temptation come unto any of the children of hope but such as is common to men, this must be the same in every stranger and sojourner in the land.

The second adversary whom God raised up against Solomon was again because of what the Beloved had done. David was granted to push the northern boundaries of Israel to

the Euphrates River in fulfillment of the promise to Abram (Gen 15:18). David defeated the Philistines and Moabites in the south and smote the Syrians in Damascus. He defeated Hadad-ezer, the son of Rehob, king of Zobah and put garrisons in Damascus of Syria. He defeated the 'help of might' (Hadad-ezer) of the fruitful (Euphrates) broad place (Rehob) and annulled the ruling station (Zobah) of the step (Syria) but there was one who rebelled. This one fled from his master, the strength of assistance and his ruling station and went and dwelled in Damascus, reigning there over the people; "and he was an adversary to Israel all the days of Solomon, beside the evil of Hadad, he hated Israel and reigned over Syria".

This adversary spoke directly to the intentions of the heart of Solomon. The wisdom which God had given him vaulted him to the enviable place of being the person to go to for help. When the women came with the dilemma of the dead child, the Wisdom of Solomon helped them discover the truth and restore the child to his rightful mother. This was the beginning of the acts which manifested his great wisdom but with this came the pride of life and this adversary objected to his being king.

The 'prince' (Rezon) who rebelled against his master is one "whom God knows" (Eli-adah). It is recorded that he is a son of David born unto him in Jerusalem (II Sam. 5:16). There is no record of this name anywhere else in the scripture, save a mighty man of valour of the tribe of Benjamin in the days of Jehoshaphat (II Chr. 17:17). So it is conceivable that this rebellion and the hatred for Solomon may be a family matter. Here was one who was properly born unto David in Jerusalem who watched as this child born of questionable ancestry ascended to the throne of his father. The animosity of family and the bitter contention between brothers of differing mothers is seen in the contention between Ishmael and Isaac and Esau and Jacob, both which represent the epitome complete dichotomy between of first Adam and the second Adam, which is Anointed.

The struggles which Solomon had and the contention with this adversary is the contradiction of sin against self. He found that no matter what he did or what was done in this world, nothing was added to the work which God had done nor could anything be removed from that which was completed. He discovered that the labours of the hand only rearranged that which already existed and there was no profit to all that was done; "I know that, whatsoever God does, it shall be forever: nothing can be put to it nor any thing taken from it and God does that men should fear before Him" (Ecc. 3:14). Thus the pride of life, whether it be from ancestry, accomplishments or righteous endeavours was revealed to be, not only of no value, but a vexation upon his soul; herein is the number of man revealed, herein is wisdom.

The third adversary which Yehovah God raised up against the King was the contention of the people, Jeroboam. This son of Ephraim was a valiant and industrious man and God gave him grace in the eyes of the king. He was the son of a man who was the servant to the king but his hand was lifted up against the king because he built Millo and repairing the breaches thereof, gave it as a gift to his wife, Pharaoh's.

There was a long and bitter hatred by the family of Ephraim against the Egyptians which dated back to his youth. This boy was born unto Joseph in the house of Pharaoh into a family of power and fame. He was raised as a son of Egypt and when he was reunited with Jacob and his lineage, he was promoted to the position of the first-born because of an event which happened over 60 years earlier; "now the sons of Reuben the first born of Israel (for he was the first born but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel. The genealogy is not to be reckoned after the birthright for Judah prevailed above his brothers and of him came the chief ruler (which is Christ), but the birthright is Joseph's" (I Chr. 5:1f). After Joseph died and Yehovah raised up a Pharaoh who had no regard for the Israeli intrusion into Egyptian history, or the economic and social reforms under the hand of the savior of the land, Joseph. Ephraim and his brother were relocated to the ghettos of Goshen and made to suffer the whip and bondage of the task-master for 4oo years.

Now Solomon had taken the daughter of Pharaoh to wife, rebuilt the wall and mounds about the city and gave her a house right in down town Judah. The rightful inheritance of the crown that Jacob gave to the sons of Joseph (Gen. 49:26) was in the hand of this up-start and God was blessing him. Added to this was the insult of Solomon placing Jeroboam in a cabinet office of being over all the house of Joseph was enough for there to be strife between these two men. The contention of the people (which is the nature of Adam) is when every man is drawn away after his own lusts and enticed. Then when lust has conceived it brings forth the manifestation of the inability of man to know, understand and measure up to the standard of the perfection of God (James 1:14).

This is where envy and strife flourish for there is enmity between that which is of the flesh and that which is from above. Every seed born from above becomes partaker of flesh and blood which cannot perceive or understand the ways of light. The wisdom of the flesh concludes even the testimony of those things which the Anointed Salvation of Yehovah both said and did as being applicable to self for the improvement of the outward man and the advancement of the station in life. Those in favour of this doctrine teach the outward appearance and denial of the flesh can lead to the blessing from God; this is the contention of the people, whereby, all Israel sinned (the sin of Jeroboam).

The grace of God is given to His Beloved children that they may know Him, the fellowship of His suffering and the power of the resurrection. He reveals the true nature of Adam through the pressing and proving of the faith that is within. As His hand lays heavy upon His children in the demonstration of His love through chastening, He shows unto all who have eyes to see and ears to hear, the uncleanness of their ways and their works which are abominable in His sight. His Spirit reveals that though their intentions may appear admirable, yet they inhabit the booth of cursed children who cannot cease from sin. With this is also revealed that the blood of the Lamb was slain before any commition of any action on the part of the recipient as the love of God first cleansed the vessels afore prepared unto glory that the incorruptible seed be not polluted and identified each of these with that blood struck upon the doorposts.

The mercy of God shows the children the corruption of the body of this death through every thought word and deed which is performed and the vanity which He has made the children subject unto. They see that they are carnal sold under sin as the outward man perishes day by day. Yet the inner man is renewed by the strength of the Spirit and as the light of Hos glory shines brighter and brighter, the children of the King see that they are wretched men in Adam who need to be delivered from the tabernacle of this dwelling.

“This is the word of Yehovah unto Zerub-bable saying, Not by might, nor by power, but by My Spirit, says Yehovah of Hosts” (Zech. 4:6)

Paul besought the Lord three times to remove the messenger from the adversary but God said, “My grace is sufficient for you”. When He told Peter that the adversary desired to sift him as wheat, the Anointed Salvation of Yehovah told him that He prayed that his faith would not fail and when the adversary came to tempt the Lord He responded, “The Lord rebuke you”. Every child of grace shall endure the fellowship of His suffering for He has overcome the adversary, which is Satan; “in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor power nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us form the love of God which is in the Anointed Salvation of Yehovah” (Rms. 8:37f).

Your servant in Christ,
(Elder) Chet Dirkes
May 28, 2017

## I Peter 1:7

> "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire,"

The address of this epistle by Peter begins with identifying to whom it is intended. This is a specific group that has always been, from before the foundation of the earth, according to an everlasting intimate relationship of the Father, elect in Christ Jesus. Not according to any conduct that they performed, not according to any good intentions they may have and not according to anything of merit in and of themselves. They are elect, being chosen IN Him, because of the everlasting love of the Father who is the same yesterday, today and forever. Let the ignorant speak of a unity of God and His people that is not eternal and they impugn the integrity of Jehovah God. This election IN the Anointed has no beginning same in He who is Alpha. It can never change because He can never change and therefore stands safe and secure in His immutability.

Those elect according to this personal intimate relationship IN the Godhead have been set apart through the Spirit of God unto the obedience of Messiah in the shedding of His

blood and have been consecrated to do the work of the true Tabernacle by the sprinkling of that precious blood. They have been set apart, protected, assigned, prepared and begotten among a living hope because of the mercy of God. He told Moses that it was not according to the will of man, nor was it according to the virtue or deeds of man that mercy was demonstrated, when He said, “I will have mercy on whom I will have mercy.” It was none of the business of Moses and still is none of the business of any descendant of Adam upon whom and unto whom God shows forth His abundant mercy. But unto whom He has blessed according to His abundant mercy he has manifested this living hope by the resurrection of Jesus Christ from the dead unto an inheritance which man cannot approach.

This is the inheritance which is ONLY for the children of the King that have been born of an incorruptible seed, by the Spirit of God. It is not nor does it have the potential to be corrupted because Adam cannot come nigh unto it. He cannot put his tool to it and pollute it, he cannot lay the hand of corruption upon it and defile it, he cannot comprehend it because he is finite and he cannot approach it because it is reserved in heaven ONLY for those who have been born from above. Adam does not qualify as having the right or the portion in this inheritance. It is exclusively reserved for them that are kept by the power of God through faith unto the deliverance of the final day. Man has no faith and although he is sustained and consists by the hand of God, he cannot be delivered from the body of this death and the bondage of corruption unless he is changed to be like the Son of God. This is reserved for those who have been AFORE prepared unto glory and can only occur when the tabernacle of this dwelling be dissolved. At that time, the redemption of the body of the child of grace shall transform Adam from a creature of the dust of the earth, to the spiritual body like the risen Lord. Yet for now the evidence is by faith in the hope of glory. Two things which Adam will never have.

This hope, based upon the evidence of the presence of the Spirit of God within, causes the child of promise to greatly rejoice because of the testimony of the Spirit from faith to faith. And it is needful that for a season there is heaviness and manifold temptations. The need exists for this heaviness and manifold temptations according to the will of God for there is a purpose to every time and a time to every purpose under heaven. If there was no purpose then there would be no trial but because there is a trial there must be a purpose and a need. The need is not to refine the faith that is the fruit of the Spirit of the Most High God. This is the imputed faith of Jesus Christ which is perfect, pure, righteous and complete. Nothing needs be or could be added unto it or performed to it that could make it better so the need for the trail of your faith must be to demonstrate the vanity and weakness of the flesh. Paul said that the life he lived was by the faith of the Son of God. This faith was sufficient enough to appease the wrath of God and merit His

approval for He raised Him from the dead when He saw the travail of His soul and was well pleased. He was faithful above all the house as the one who built the house. Therefore this faith needs no refinement, cleansing or enhancement to be found unto the praise, honour and glory of God.

This faith stands BEING more precious than gold that perishes and nothing may be done to it to make it any better. It exists in the present state of being because, like the Godhead from whence it proceeds, it is the same and changes not. Therefore it IS. It cannot be compared to the most precious rocks of this earth or any other portion of creation. It exists outside and apart from any corruption or influence of this world and although it be tried with fire yet shall it stand as it was once delivered unto the saints.

Many times people associate fire with the judgment of God. Pride, haughtiness, iniquity, wickedness and the like are all spoken of as stubble that is consumed by the fire of God and swept away. It is very easy to stand as that Pharisee, clasp the lapels and proclaim, “I thank you God that I am not like one of these”. Yet this letter of Peter’s is unto a select group of those redeemed by the blood of the Lamb and they shall be tried with fire. This is the refiners fire that consumes the wood, hay and stubble of the work of man and as Paul told the church at Corinth, “Every man’s work shall be made manifest because the day shall declare it, because it shall be revealed by fire and the fire shall try every man’s work of what sort it is” (I Cor. 3:13). As long as the child of grace dwells in the tabernacle of dust, that house of Esau which is Edom and Adam, he is drawn away by the lusts and desires of the flesh. He knows that in him dwells no good thing and a conflict continues until the last days. The trial of his faith by which he lives does not prove the faith but rather manifests the flesh and as he grows in the grace and knowledge of His will, he experiences heaviness and manifold temptations as revealed by the refiner’s fire and fuller’s soap, of the vanity of all things. Esau is stubble (Ob. 18) and shall not inherit the kingdom of heaven (I Cor. 15:50) and the tabernacle of Edom is stubble before the wind (Spirit) (Ps. 83). Therefore there is need that these things come to pass for good.

The child of grace believes in Him whom Adam cannot see. They are sustained by faith that cannot be proven to man and they love Him that loved them with an everlasting love. In this they greatly rejoice with joy unspeakable and full of glory. The one like unto the Son of God, whose eyes were of flame and whose loins were gird about with a golden girdle, told the church of the Laodiceans to come to Him for that gold tried in the fire (Rev. 3:18). It cannot be bought with the mammon of unrighteousness nor bartered with the corruption of an evil generation, but everyone who hungers and thirsts after righteousness, who are partakers of the new covenant, even the sure mercies of the

Beloved (Is. 55:3), shall come unto Him and their faith, which is His faith, shall be to the praise, honour and glory of Jesus Christ.

Your servant in Christ,
(Elder) Chet Dirkes
September 11, 2011

## I Peter 3:15f

> "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience that whereas they speak evil of you, they may be ashamed that falsely accuse your good conversation in Christ."

It is sad that this passage of the scripture has become a battle cry for some and a condemnation of the same against the children of hope. Those of the modern evangelical persuasion have adopted this as a license to go forth and proclaim to any and all their beliefs and convictions whether the recipient cares to hear or not. Likewise these theories and tenants teach that those who attest to the hope that is within and deny the modern evangelical ideologies have no substance to their faith. Yet faith is the substance of things hoped for.

The inspiration of the Holy Spirit moved Peter to write a treatise of comfort and hope to those of like precious faith. It is a communication of hope in the finished work of Christ Jesus and the love of the brethren, one for another. There is no room for the ego of Adam or his relentless drive for advancement and self aggrandizement. Rather there is the abasement of self, the willing subjection unto each other and the watch and care for the fellow members of the fold. This is in defiance to the natural tendencies of the natural

man but can in no wise change that nature. There is no absolution of the failures and faults of the corruption of the flesh yet there is absolute assurance in the incorruptibility of that seed which is born from above. The result is the dichotomous existence of the flesh and the Spirit within, which lives and abides forever.

The continuity of the Spirit of God dwelling in His people is exemplified in the unity and singularity of understanding that harmoniously exists in everyone who is born from above. It is the same mind that is in Christ Jesus wherein He, who thought it not robbery to be equal with God, made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of man (Phil.2:5). This common understanding is because of a common existence in God and a common experience in the flesh. Because these have been born from above they are sons of God and therefore brethren. They have a common homeland, common language, common affections for the things above and a desire after the Law of God. These come not from the nature or teachings of Adam for they are foreign to the natural man.

There is also a common experience in that these have all been made partakers of flesh and blood. They have been made subject to the vanity of the corruption of the flesh and the seemingly endless and worthlessness cycle of the things of this world. They have experienced the contradiction of the inability and separation of Adam from the perfect Holiness of the righteous standard of God. They know what the standard of perfection is because of the Spirit within. This same Spirit also reveals to them the bondage of the body of this death and the vileness of the natural man. Without the Spirit there is no understanding of Adam and the condition that they dwell in but having the Spirit of the Most High God abiding with them they all speak the same thing (I Cor. 1:10).

Once the Spirit reveals this commonality in the chosen vessels they all have the common understanding of the exacting demands of the Law of God and they know their condition. No one can tell them what they feel and know as the commandments revive and they view themselves as separated from God and without hope. Herein do they hear the voice of their Redeemer and find the deliverance that He has accomplished for His elect race. They all, in the time appointed of the Father, hear the Word and live. This is their common salvation wherein they all sing the song of the Lamb who is worthy for He has loved His people with an eternal love.

Therefore, because He has loved them, they reciprocate that love back to Him and to each of His children for they are ONE. It is the same love for it is the eternal love of the Father (I John 4:19). Any love that is not equal to the love of the Father for His children is as unacceptable as any attempt at love that does not proceed from the Spirit within could not be accepted of Him. Thus being of this singular understanding and having

compassion one for another, the church of Jesus Christ loves as brethren being merciful and courteous one to another. This is the second commandment which is identical to the first, “for there is none other commandment greater than these” (Mark 12:28). Or shall we say, having the mind of Jesus Christ in them, the Spirit of the Most High dwelling in them and the Father abiding in them bodily, they have the testimony of the finished work and they keep the commandments of God (Rev. 12:17).

This is that wheel inside of the wheel that the prophet saw which was part of the “appearance of the likeness of the glory of God” (Ez. 1:28). It did not stray from its course but went straight forward without the shadow of turning. It is self contained with no need of any assistance or influence from another and it encompassed the whole earth.

This is also the new covenant which the same prophet spoke of wherein Yehovah God cleansed His people “from all your filthiness and from all your idols”. He alone replaced the heart of stone with an heart of flesh and put His Spirit within and will “cause you to walk in My statutes and you shall keep My judgments and do them”. When this work, which was finished from the foundation of the world (Heb. 43), is made manifest in them, “then shall you remember your evil ways and your doings that were not good and you shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ez. 36:25-31).

In this condition, which cannot be altered in any way, the children of grace are hated of all men for the name of Jesus Christ (Luke 21:17). They are as disallowed and rejected as the chief corner stone is (I Pt. 2:7), hated of the world because of the Word within (John 17:14), their beliefs are called heresy (Acts 24:14) and the preaching of the cross classified as foolishness (1 Cor. 1:18). But to this the Spirit instructs that, even though these of the ‘seed of the serpent’ and inhabitants of the earth shall shamefully entreat you (Matt. 12:4), there shall be no retaliation of evil for evil. The actions of the valley dwellers (Amalekites) is according to their nature and it is unbecoming and inconsistent with the nature of those who dwell in the city set upon the hill to descend to that level because even though they are in the world they are not of the world, even as Christ is not of the world (John 17:16). But it is not limited to retaliation in conduct only for there is to be no accusation, disgrace or shame laid upon them for this conduct is contrary to or in opposition to the praise and consecration the sons of God have received.

Anyone who has the desire for the love of life and the excellency of days must lay aside the language of pernicious things which are according to the nature of Adam. He will also not speak the speech of deceit or craftiness nor use his liberty of conscience in Christ as a cloak for hiding his lusts of the flesh for the love of the brethren precludes such conduct. He will deviate from death, condemnation and destruction and will swiftly

pursue the excellency and harmony of the children of light. This is not because of any restraint or discipline he has been able to impose upon his nature but rather because;

"…the eyes of the Lord are upon the righteous and His ears are open to their prayers."

The Sovereign of the Universe is not looking for righteous people for there are none. He is not seeking to find candidates to become righteous or anything that might remotely resemble righteousness. He already looked and He saw that there was none righteous. He is not listening closely to hear the sobbing cries of one who is earnestly seeking to come unto Him any more than His ears are attentive to the pathetic mantras or recitations of those who draw nigh unto Him with their mouths but their hearts are far away.

His eyes are continually upon all those who are adorned in fine linen, clean and white, which is the righteousness of the saints because this is His Beloved Bride. He knows them because He has fashioned their frames of the dust (Ps. 103:14). He has experienced the feelings of their infirmities being tempted in all points like unto them yet without sin (Heb. 4:15). He knows their works for they are His workmanship and it is He who works in them both to will and do His good pleasure. The prayers and supplications of the saints rise up continually before the throne of grace in the smoke of the incense (Rev. 8:4) of the intercession of the Spirit with groanings and utterances which cannot be heard of man (Rms. 8:26).

Therefore, who can harm them? The accuser of the brethren is cast out (Rev. 12:10). The way of man is not in himself and it is not of he that walks to direct his own steps (Jer. 10:23). The hearts of man are under the sovereign command of God who has put it in their hearts to fulfill His will (Rev.17:7), the eyes of Yehovah go to and fro upon the face of the earth beholding and controlling the ways of man (II Chr. 16:9, Zech. 4:10) and none have resisted His will (Rms. 9:19). Therefore who shall lay any charge against the elect of God for whom He has shed His precious blood? It is God who justifies. And who is he that condemns since it is the Anointed of Yehovah who has died, yea rather is raised again and is seated at the right hand of God making intercession for His elect? (Rms. 8:33f).

And so dear brethren, if you have been given to believe and to be counted worthy to suffer for the name of the Salvation of Yehovah God, be content. This is but a light affliction which is but for a moment yet which works an eternal weight of glory that shall be revealed when He is revealed from heaven. Then shall they that wait for Him see Him a second time, coming in the clouds of glory, without sin to manifest the sons of God

There is therefore no reason to be afraid of the terror which the inhabitants of this world fear. This is the fear of they who stumble at the Word being disobedient unto which they were appointed. They have disallowed the Rock and have deemed Him unworthy to be a part of the works of their hands. He therefore is a Rock of offense to them that have not been given to believe for they do not know the Master with whom they have to deal. His face is against them that deal wickedly but nothing can separate his people from His love, no man can pluck His sheep from out of His hand and He will never leave nor forsake His Beloved.

“But sanctify the Lord God in your hearts and be ready”

Moreover brethren, consecrate, venerate, dedicate and acknowledge, by the testimony of the Spirit from faith to faith, that Yehovah God dwells in the new heart of the inner man who delights in the Law of God. This is not an invitation to accept anything or anybody; it is the standard of excellence whereby a child of hope may speak of Jesus Christ. It is the evidence whereby the verbal argument may be presented, when called for, in defense of something that cannot be seen of Adam, explained or rationalized for the mind of man or demonstrated to convince him of the existence of God or His power and holiness. Those whom He has predestinated to be conformed to the image of His Son manifest their kinship one with another by the love they have for the members of like precious faith. It is not demonstrated by charitable works done unto the world, philanthropic endeavours to advance the printing of books or sending forth of labourers into the vineyards or the outward expressions of self denial. It is not manifested by casting the precious pearls before the swine, giving that which is holy unto the dogs or attempting to convert “natural brute beast made to be taken out and destroyed” who “speak evil of the things that they understand not and shall utterly perish in their own corruption” (II Peter 2:12). It is not a new fertilizer that will make tares produce wheat or cotton balls glued to the goats to make them pass for sheep. It cannot change the skin of the Ethiopian man or the spots of the leopard and this testimony will not stop those who are accustomed to do evil from their pernicious ways (Jer. 13:23)

“Who shall believe our report and to whom is the arm of Yehovah revealed?” (Is. 53:1)

Since the preaching of the cross is foolishness unto them that perish and not all men have faith, then this question is just. Who can believe, or as the disciples asked Jesus, “Who then can be saved?” (Luke 18:26) “Have they not heard? Yes truly their sound went forth into all the earth and their words to the end of the world.” (Rms. 10:18) Has not the arm of Yehovah been made bare and all the ends of the earth seen the salvation of the God? (Is. 52:10). Indeed, the light to lighten the gentiles and the glory of His people Israel has come. He has finished the work set before Him in righteousness. He

has suffered as it pleased the Father to lay on Him the sin of His people. He has seen the travail of His soul and is satisfied in the justification of many (Is. 53:10ff). He has built the walls of the city, which are salvation, in troubled times and has confirmed the oath with many (Dan. 9:27). He is the captain of their salvation who is made perfect through sufferings and has brought many sons into glory (Heb. 2:10) and when he shall appear, we, who have been born from above and have this hope of glory within, shall be like Him (I John3:2). No one can believe but it be given unto them to believe and they have the Spirit within for faith is the fruit of the Spirit (Gal. 5:22)

"…to give answer every man that asketh you a reason of the hope that is in you with meekness and fear…"

An answer cannot be given if a question is not asked. To walk up to someone and begin giving an answer would no doubt result in that person taking offense and may lead to an altercation. Is this suffering for righteousness sake? But and when, according to the purpose of God who causes all things whatsoever comes to pass, He entices the curiosity of a person to the point that they inquire of one, who has the hope of the glory that shall be revealed in them, to ask concerning that hope, then a reason, account and an explanation shall be given. Does this require advanced training as to what should be said or is the preparation of the heart in man and the answer of the tongue of Yehovah God? (Pro. 16:1). Is this just cause for education in proper apologetics so as to be able to confound the accusations of the learned fools of this world? Or is it the Spirit within that shall give "what ye shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist" (Luke 21:15)?

And what is this Hope? Is it a wishful thinking of those things which may be considered nice and pleasant to the individual? Is it the desire for financial stability, social acceptance, physical ability or longevity of life? Or is it the earnest expectation of the living "inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you"? The expectation of the return to the land of nativity where the Father shall welcome home His good and faithful servants is according to His abundant mercy. This is made manifest in the resurrection of His Elect Servant from the dead wherein He removed the sin of His people. The shedding of His blood cleanses them from the unrighteousness in Adam and provides a covering over them (atonement) and the sprinkling of that blood consecrates them for the work in the sanctuary not made with hands. The power that effected the resurrection of Christ, wherein His body was raised incorruptible and undefiled, is the same power of God which keeps and preserves the children of the house of the first-born as they travel through the time of this habitation.

Can this hope be proven unto the natural man? Of course not. The things of the Spirit cannot be comprehended by the carnal mind and nothing can be done in the flesh that can prove the existence of the Spirit within. Yet Jesus told His disciples that all men will know that they are His disciples if they HAVE love one for another. This unconditional love is yet another evidence of the indwelling of the Spirit of God (Gal. 5:18). It cannot be taught by the wisdom of Adam, obtained through the commerce of this world or understood by the mind of man yet it stands ready to be revealed in the last time, to every man in his order.

And how is this answer given to the question asked? The answer of the hope that is within cannot be but with the mildness of disposition, the gentleness of Spirit and reverence for this hope which is not of the will of man, nor of the power of his will or the strength of his arm. All praise and glory is unto the Father who has begun this work in His children and shall continue it until its fruition. He brought salvation to Himself. He saved His people from their sin and He declared His generation.

"…having a good conscience…"

A good conscience is the understanding of the hope that hits the mark and meets the standard of holiness in the presence of Almighty God. It is the distinction between that which is finite being of the earth and that which is eternal. It is the transformation of the mind to the qualifying judgment whereby the children of the Kingdom "prove what is that good and acceptable will of God" (Rms. 12:2) and only those who have been justified by faith are in possession of this good conscience.

It is also the contentment in Christ that even though the inhabitants of this world speak of the children of God as those who "trouble all Israel" (I Kings 18:17), "these that have tuned the world upside down" (Acts 17:6) and speak of you as 'one who commits evil' "they may be made ashamed that falsely accuse your good conscience in Christ". It is not the job of the stranger and sojourner in the foreign land to forcibly spread the news of the homeland among the inhabitants of the land. It is not the responsibility of those scattered throughout the earth to win the world for Jesus and fill the mansions in heaven with converted souls. It is the privilege of those who have been delivered from the house of the strong man and given the hope of glory, to present a verbal defense of that hope in the same meekness and reverence that the Anointed of Yehovah did when He was lead as a sheep to the slaughter. When He was oppressed and afflicted, He did not open His mouth for He was wounded for the transgressions of His people. When He was brought forth as the lamb to the slaughter, He, for the joy that was set before Him, endured the cross and despising the shame became obedient unto death. Therefore He was declared

the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead (Rms. 1:4) and is set down at the right hand of the Father.

It is the purpose and the will of the Father in heaven that His children have many trials and tribulations in this world for the proving of that faith within. It is according to the working of the good pleasure of that perfect will that the refiners fire and fullers soap of His perfection cause the wood hay and stubble to be consumed. It is His good pleasure to give unto His children His kingdom wherein is no residue of Edom and no flesh shall ever glory in His sight. Here all praise and glory is unto the Lamb of God which took away the sin of the world. Here His people, having been raised up together with Him, are seated with Him in the heavenlies, ready to be revealed at the conclusion of the time of this habitation.

“Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (I Peter 1:13)

“Blessed are they that do His commandments that they may have the right to the tree of life and may enter in through the gates of the city” (Rev. 22:14)

Your servant in Christ,
(Elder) Chet Dirkes
January 12, 2014

# I Peter 5:8

> "Be sober, be vigilant, because your adversary the devil, like a roaring lion walketh about, seeking whom he may devour. Whom resist steadfast in the faith knowing that the same afflictions are accomplished in your brethren that are in the world."

The idea of a roaring lion is inconstant with a lion on the hunt. Stealth and silence are the necessary ingredients for stalking the prey and a proper kill. Yet this one, the adversary, the one who opposes the children because they have the seal of the Father in their forehead, is roaring. This should make it easy to avoid such a one except for the fact that the record calls him like a roaring lion. He is not 'the' lion for there can only be One and He is the Lion of the Tribe of Judah, the only One who is worthy to take the book, open the seals and look upon it (Rev. 5:5). But this adversary presents himself 'like' a lion. Isaiah 14 tells us that his heart is such that he desires to be 'like' the Most High God. Ezekiel 28 records that his heart is lifted up and he has said, 'I am God' even though he is created and no god. He is the imposter and the anti-christ. He was created complete and iniquity was found in his heart where God had put it. He is the father of all lies and he comes forth as 'an angel of light' as are his ministers (II Cor. 11:14). They major in the perversion of the law, the trampling of the blood of Christ and crucify Him openly causing shame. Christ is the One True light of the world but the imposter is transformed or masqueraded as an angle (minister) of light. He comes forth as a teacher of science falsely called with great swelling words which are pleasant to the itching ears of the world (Jer. 5:31), having men's persons in admiration because of advantage (Jude 16) but his mouth is full of blasphemy against our God. All they that dwell upon the earth shall worship him, whose names are not written in the book of life the Lamb slain from the foundation of the world as he blasphemes God, the name of Jesus, His Holy tabernacle (whose building we are) and all those that are seated in heavenly places (Rev.13:6).

The mighty God has roared out of Zion and uttered His voice out of Jerusalem and the heavens and the earth did shake; but the Lord is the hope of His people and the strength of the children of Israel. So shall ye know that I the Lord your God dwells in Zion my Holy mountain. Then shall Jerusalem be Holy and there shall no stranger pass through her any more (Joel 3:16). We have an anchor for the soul, a fixed place established firm and sure, a building NOT MADE WILL HANDS ETERNAL IN THE HEAVENS

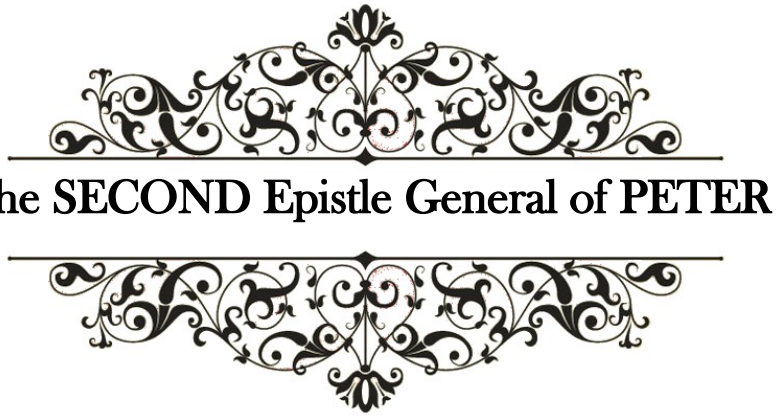
therefore we are admonished of the Spirit to be dispassionate for the counterfeit and to be watchful for we are not ignorant of his ways.

“Whom resist in the faith” for we wrestle not against flesh and blood and the weapons of our warfare are not carnal. The just shall live by His faith and this is the faith that overcomes the world. The life the child lives is by the faith of the Son of God who loved His people and gave Himself for them. We shall stumble and fall in the flesh as we walk the path He has ordained. We shall suffer hardships and heartaches but He has promised that He will never leave His people nor forsake them. Nor shall they follow after a strangers voice for they know His voice and follow Him.

“Knowing that the same afflictions are accomplished in your brethren that are in the world”. There is nothing new under the sun and there has no temptation taken you but such is common. But our High Priest knows the feelings of our infirmities and has prepared a way of escape that we shall be able to bear. And above all He has prayed that our faith, His imputed gift to His chosen people, will never fail.

The wicked one is the adversary and he is not to be taken lightly or with complacency yet he has no power over one who is dead and their life is hidden in Christ.

Your servant in Christ,
(Elder) Chet Dirkes
June 27, 2010




## II Peter 1:3

> "According as His divine power hath given to us all things that pertain unto life and godliness, through the knowledge of him that hath called us by glory and virtue."

Peter begins this epistle with his qualifications and the specifics of to whom this letter is addressed. He is a 'sent out servant' of Jesus Christ who is our God and Savior. He did not volunteer for the position and he was not forced into it by coercion or duress. He was a servant because he had been purchased with the shed blood of the Lamb of God. He was purchased because he is the object of the eternal love of the Father and he serves his station willingly because his affections are set on things from above. He was redeemed by the blood of his kinsman who not only had the only acceptable means whereby redemption could be made but was the one who had the right of redemption being a blood relative. Peter was one of the blood bought hosts that was sent forth as an

ambassador into a foreign land to proclaim that the Anointed salvation of Jehovah had come to deliver His people from their sin, the glad tidings of great joy unto all men, the gospel of Jesus Christ.

Any one who has a problem with the assertion that every person on the face of the earth has an appointed place, a designated path to walk and an assigned job to perform has a problem with the doctrine of the sovereignty of God. God places each and every living thing in a time of habitation and sets the bounds and limitations thereof, so Peter was appointed to be a ‘sent out servant’ who was addressing any and all who had obtained ‘like precious faith’. Now if someone did not have the belief that a sovereign God had ordained all things whatsoever comes to pass do they have the same faith? Can two walk together if they are not agreed? This does not mean that a meeting must be set where deliberations may be had so as to arrive at a mutually agreeable position. It has nothing to do with anyone coming to an agreement and everything to do with those who are agreed. Those agreed have the same pedigree and same heritage being born from above or born from below. They speak either the language of the people of the land or they speak the tongue of Zion. They either love the earth and this world or they long for the peace and rest of Jerusalem, the city of God. The two cannot be intermixed because they are contrary one to another so that he which is of the earth cares not for and cannot comprehend the things of Zion and he that is from above longs for the time of the deliverance from this bondage of corruption.

This like precious faith is the same throughout the entire body. Each member has been given a measure of faith and it is the faith of the Son of God. This faith is through the righteousness of Jesus Christ, who is our God and our savior without division. He is God and the fulness of the Godhead dwelt bodily in Him during the time of His habitation. He completed all that the Father had given Him to do and was faithful above all the house. Therefore being faithful as the first born of many brethren His family, His seed, His called out assembly, His Bride is faithful in Him by the grace of God. God works all things after the counsel of His will and He has appropriated grace to His children that they may endure the contradiction of the flesh. As they grow in the grace and knowledge of His will they understand, through wisdom and spiritual understanding, the weakness and corruption of the flesh. Yet they are taught that all things are in complete harmony with one another in the fulfillment of His most perfect will. Herein is the peace and contentment multiplied for as the Spirit communicates spiritual things from faith to faith so the child is taught whatsoever state he is in therein to be content. This contentment is because his deliverer and Master has overcome the world, finished the work and is seated at the right hand of the Father. Therefore the peace of contentment is

commensurate to the trials and tribulations that are endured for these prove the faith within and the just live by the faith of Him that loved them and gave Himself for them.

This peace and contentment is according to the divine will of God which is performed by His divine power. That same divine power which spoke the universe into existence, set the course for the sun, moon and stars and causes all things to function in complete harmonic perfection has given to His elect children ALL THINGS that pertain to life. He has given them their characteristics, their likes and dislikes. He has given them the desires that their bodies and minds endure and the weakness and corruption of the flesh they inhabit. He has properly, efficiently and thoroughly equipped their earthen vessels with everything they need for the time of their habitations commensurate to the path they have to walk and the duties they have been assigned. His divine power is in keeping with his divine will and His divine ways and as far ass the heavens are above the earth so high are His ways above the ways of Adam. Yet this same inconceivable divine power has given unto His children ALL THINGS pertaining to life and godliness. When David assembled the nation of Israel just before he died, he prayed unto Jehovah God, praising Him for His greatness, power, glory, victory and majesty because “All in heaven and in earth” is His. He gave it to His people that they may give it unto Him. He provided the means and the materials necessary to accomplish the pattern He had placed in the mind and heart of David, which he communicated to his son Solomon, in order to build the Temple. Nothing contained in the Temple was in any way a derivation or deviation from the plans and all the materials needed had been supplied. God had made His chosen nation willing in the day of His power to perform His will and build this magnificent building; “O Jehovah our God, all this store that we have prepared to build thee an house for thine Holy name cometh of thine hand and all is thine own” (I Chr. 29:11-16). This all stood in type of the reality of the redeemed servants of Jehovah God who build in His Temple, which is His body, His Bride and over which He is the head having the preeminence.

So, dear weary travelers and strangers in a foreign land, if the divine power of God has given His children all things pertaining to life and godliness and He is working in them both to will and to do His good pleasure and He has not only made them willing in the day of His power but has by the testimony of Jesus Christ assured them that they are more than conquerors, shall they not walk the path set before them in all faithfulness, keeping the commandments of God? He has given an innumerable host of witnesses that testify to His immutability and His love, neither of which may be altered in any way, especially by the notion of obedience or disobedience by Adam. These witnesses proclaim that He has finished the work in righteousness and has overcome the world. They also proclaim that nothing can separate His children from His love, no man can

pluck them out of His hand, He will never leave nor forsake them and that His children shall endure to the end. These exceedingly great and precious promises are so that through the divine power and grace of God His children become partakers of HIS divine nature. The fulness and completeness of the perfect nature of the Godhead because Emmanuel dwells in His people and they in Him.

When the time of this habitation is over and this earthen vessel returns unto the dust from whence it came, then shall the sons of God be made manifest and the inner man revealed. He grows in the grace and knowledge of God, delighting after the perfect Law of God and matures unto the fulness of the stature of the Anointed One. When the creature within is delivered from the bondage of this corruption and the subject to vanity is complete, then shall the image of the heavenly be seen in the beauty of His Holiness. While the image of the earthly is before the children every day they patiently wait in hope of the life to come, yet even now every child, who has been blessed with all spiritual blessings in the heavenlies, is seated together with Him before the throne of God. Now they are partakers of the flesh and blood but that shall soon fade away when the they “put off this my tabernacle” (2 Pt. 1:14) and they shall be clothed upon in incorruption and immortality. The seed indeed was sown in corruption, the earthen vessel, but it shall be raised out of the shell revealing the glory of the resurrected Lord. Those who are partakers of the divine nature are also partakers of peace, glory, hope and God. They are companions in the sufferings of Messiah and also in the consolation. They are partners in the work as ambassadors for Christ in the ministry of reconciliation, to wit, God has reconciled the world unto Himself. They have all things common through their common head and have all experienced the common deliverance from the corruption of this world through lusts.

Herein we know that ALL TINGS work together for good to them that love Him, to the called, according to His purpose for it is by the divine power of His will, He has promised it and His name is FAITHFUL AND TRUE.

Your servant in Christ,
(Elder) Chet Dirkes
February 24, 2013

# II Peter 1:12

> "Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth."

Three times in this section, Peter makes a reference about remembrance of things. There must be a propensity to forgetfulness if he is calling to remembrance, there must be a reason to recall the events referred to and there must be a profitableness in the remembrance. The natural man cannot know the things of the Spirit and even when the power and love of God is made manifest, the natural man, as beholding himself in a mirror, quickly forgets what was just revealed. This was most evident when the power of God divided the red Sea for His children to cross, showing His love in their deliverance, and then not a few days hence, they were complaining and wishing to be back in Egypt. Though God clearly demonstrated His power continually through the months after the exodus from Egypt, yet they forgot His goodness and love after the natural man. So it is when trials and tribulations beset the child of grace. We see the wind and the waves and, as we begin to sink, we forget who controls them by His will and thus we fear and doubt. We need a constant reminder that this world is not our home and this tabernacle shall be dissolved that we do not look to the arm of this flesh for strength and hope.

It would also be useless to remind someone of something that they know nothing about. A remembrance is based upon an experience and a common point of reference. The event or 'these things' must have been experienced by all in the same manner and they all must have a similar comprehension of the events in order for there to be an 'at large' call to remembrance. Therefore Peter writes to those who, "have obtained like precious faith through the righteousness of God". He does not address anyone who has climbed over the wall or who is cavalier towards the faith that was once delivered. This is a sincerely precious faith that can only come as a gift from God when one of His children has been 'born from above'. No room here for the works of the flesh or the will of man for it is not by might, nor by strength but by My Spirit saith the Lord of Hosts, not of him that runs or of him that wills but of God. This faith is the same to all of the children because it is of the same Spirit since faith is a fruit of the Spirit. Are there different

Spirits or is He one with the Father and the Word? Therefore since they are One, there can be only one faith and that by the righteousness of our immutable God, which is Jesus Christ our Lord.

He continues, “grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord”. This is not a pedantic head knowledge that is available at any library or through any media source but it the knowledge which can only come by experience and that of God and our Lord. This again is a common point of reference to call to remembrance for it is the same for and to each of His children. Anyone who was not ‘in Him’, from before the foundation of the world, does not have that experience and cannot be reminded of it or spoken to about it. There must be life in Him before there can be an existence in the earthen vessels afore prepared unto glory.

“According as His divine power hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue”. No one can have like precious faith but it was given to them by the ‘power of God’ and anyone who has this faith has had the experience of the Lord Jesus Christ. They may not know it after the flesh, as Saul of Tarsus was ignorant to the presence of the Son of God within him from his mother’s womb, but in the fullness of time, it was revealed to him as it is to all HIs children.

This power of God is alive and effective and by it we are given “exceeding great and precious promises” by a God that keeps covenants. Not according to the covenant in the wilderness, which covenant was broken before it was delivered, but the covenant of the Godhead in which He cannot lie or deny Himself. He came to redeem His people and to give them everlasting life. They were given to Him by the Father, He lost none of them and He raised them up in that last day when He arose from the grave that they might have the ‘divine nature’ (nature of God) common between them all. Therefore are they NOW the sons of God. One stated a while back very facetiously, ‘what are you all little gods’? To this we affirm by the testimony of the Spirit of God, all His children have the fullness of the Godhead dwelling in them bodily and that which has been born from above is of the same nature and power of God as was the One who was born of the virgin. “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” (1 John 3:2).

‘But also in this very thing himself bringing in all diligence having supply in the faith of your moral excellence’. There can be no provision here for one to infer that now it is time for us to be up and to add to our faith. It did not come from us, it is not sustained by us and it is not diminished in any capacity whatsoever. It may be revealed to us in

measure but it is totally of His supply and for our virtue so that after the inward man we delight after the law of God. Faith, temperance on patience are the fruit of the Spirit. Longsuffering, goodness, brotherly kindness and charity are evidences of the life within and a testimony of the disciple of Christ so if these things be in you and abound it must be a evident token of being born from above.

However, there are some seed which fall among the thorns and quickly spring up and there are some that fall among the rocks which spring up rejoicing but they have not root. Therefore only those who endure unto the end shall be delivered. This 'endurance' is the same word for patience which comes from the trying of your faith and the tribulations which God sends into your life. These fiery trials and tribulations are the hand of God drawing us from the corruption of the body of this death, which is carnal and sold unto sin, that we do not glory in the flesh or make the arm of the flesh our hope. Those that endure to the end are those who have trials and tribulations until the end and, "if these things are present in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ".

If you have been born from above, being chosen in Him before the foundation of the world, then shall you walk by His faith and endure to the end these many trials and tribulations but in him in whom these things be not present there is no Spirit, there is no life and no remembrance of the purging of sin because he is none of His.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance"

Your servant in Christ,
(Elder) Chet Dirkes
November 21, 2010

# II Peter 1:15

> "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance, for we have not followed cunningly devised fables, when we made know unto you the power and the coming of our Lord Jesus Christ, but were eyewitnesses of His majesty."

Peter admonishes the brethren that, even though he is about to 'lay aside this tabernacle' the doctrine, order and the promises do not depart with him. They remain because they are eternal in the Godhead and are always to be called into remembrance, lest we become weary and faint. The 'these things' that he speaks of are based not upon the elaborate legends, lour and fables which were very prominent in the Roman empire at that time and were not reliant upon the telling for them to continue. They were based on the Word of God, as conveyed by the Holy Spirit unto Holy men who wrote them down and were the proven facts of actual events that were witnessed by many. Peter calls into remembrance the event when he, James and John were called to go up into the mount to be eyewitnesses of the honour and glory which God gave to His Son when a voice came from that excellent glory saying, "This is My beloved Son in whom I am well pleased". This event is recorded in Matthew 17, Mark 9 and Luke 9 which is intriguing to us since none of these three were present at the even and those present did not write about it. But three men stood on the mount and three different men attested to the validity of the event as directed by the Holy Spirit of God.

When Peter, John and James went into the mount they first saw the metamorphosis of the appearance of Jesus to another. He did not just begin to glow and sparkle, 'the appearance of His face changed to another' and His garments became white as snow and glistened like the sun. This is the same revelation which John had on the Island of Patmos when he saw one whose garments were golden and His hair was white as wool and white as snow (Rev. 1:14). But how did these three Galileans fisherman know that the other two were Moses and Elijah? There were no pictures of them and the artists had not created religious icons of them so the only way that they could possibly know who these were was by revelation. God revealed it unto them just as He revealed unto Peter, "Thou are the Christ the Son of the living God". And why Moses and Elijah? Because Moses represents the law and Elijah the prophets? That sounds good but Moses told the children of Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, LIKE UNTO ME, unto Him ye shall hearken" (Deut. 18:15). So both of these men represented the prophets.

Moses was given a promise from God and the Word of God to proclaim. He gave a time reference of an event and the culmination of all things, “I will raise them up a Prophet from among their brethren, like unto thee, and I will put My words in His mouth and He shall speak unto them all that I shall command Him.” Thus Jesus said, “I came not to do My will but the will of Him who sent Me” and again he said, “The words which I speak are not my own but as the Father has given to me so speak I”.

Elijah was indeed a strong prophet of God and his return signified the coming of the great and terrible day of the Lord, “Behold I will send Elijah the prophet before the coming of the great and dreadful day of the Lord and he shall turn the hearts of the fathers to the children and the heart of the children to their fathers lest I come and smite the earth with a curse.” (Mal. 4:5f). Since John the Baptist was this voice crying in the wilderness saying, “Prepare ye the way of the Lord” it could only mean that the great and dreadful day had come.

They spoke with Jesus concerning His decease which He should accomplish at Jerusalem (Luke 9:31). They did not finally reveal to Him why He was on the earth as some might say or had they come to give Him encouragement for the upcoming trials, they came to speak of the manifestation of the works that was finished from before the foundation of the world and that is why Christ appeared in His transformed risen appearance not after the similitude of His earthen tabernacle.

But note that as this was transpiring, lest any one should boast in the flesh or glory in His sight, God placed a heavy burden of sleep upon the three spectators and withheld the full description of what happened. They were granted to see Him triumphant but were not given to see the details. Then when they awoke, Peter proclaims that it was good for them to be there, though they slept through the event, and that three tabernacles, or altars, should be built commemorating this time.

“While he thus spoke, there came a cloud and overshadowed them” (Lk. 9:34). Why a cloud? Was it mist from the warm air coming up the mountain side or had a storm front moved in? No! This was the ‘shekinah’ glory of God. The same glory that led the children of Israel out of Egypt by day (Ex. 13:21), the same cloud that led them through the wilderness and sustained them (Ex. 16:10),the same cloud that lighted upon Mount Sinai and made it quake (Ex. 19:16), the same cloud that descended upon the completed Tabernacle of the Congregation (Ex. 40:34) and the Temple of the Living God (I Kings 8:10) and the same cloud that clothed the Mighty Angel of the Lord (Rev. 10:1) Jesus Christ. The testimony out of that cloud from beginning till the end is “I am God” and here upon the holy mount He said, This is My beloved Son, hear ye Him”. No longer would God go through the prophets of old for all things written had been fulfilled and

now He spoke by His Son (Heb. 1:1) and it is a more sure word of prophesy because it is finished. We have heard Almighty God call those things which were not as though they had already been. We have seen His mighty hand in causing all these things to come to pass, we know that it is not left unto man to interpret the prophesy for God has given the proof of the holy writ and we know that all was fulfilled by Him whose name is faithful and true,

"Beloved I now write unto you in which I stir up your pure minds by way of remembrance" (II Pt. 3:1).

Your servant in Christ,
(Elder) Chet Dirkes
November 28, 2010

## II Peter 2:8

> "For that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with unlawful deeds."

It is this righteous man that our attention is brought upon for this man certainly, from all outward appearances, did not live a righteous life. Lot was the nephew of Abram son of Terah, son of Shem, son of Noah. He grew up in the land of fire (Ur) of the Chaldees and when Abram was given leave of his father to depart, Lot accompanied him to Haran (mountain area). Lot was an herdsman and had a rather large work force with him as he ventured from Haran to the land of Canaan. But God brought a famine in the land and drove Abram, Sarai and Lot, with their entire household, into Egypt. Here Abram demonstrated that faith is not of Adam as he feared for his life but nothing is revealed about the conduct of Lot. When in the appointed time, God brought Abram and Sarai out

of Egypt, Lot returned with them but his herds and flocks had grown so large that the land could not support them both. So, after strife formed between Abram's men and Lot's house, the eyes of Lot lusted after the plains of Jordan. This was fertile, well watered land that resembled the garden of God and the land of Egypt. The beauty of the land and the financial prospects thereof, drew Lot's heart after it and he parted ways with Abram to dwell in the cities of the plains of Jordan, facing Sodom. This sounds harmless enough except when consideration is given as to how an herdsman, with an immense flock and many men to tend to it, dwells in a city.

Now this Lot was a child of grace for whom the Lamb of God had shed His blood and redeemed him unto Himself. He was an heir of God and a joint heir with Messiah, chosen in Him from before the world began. He was sealed with His Father's name in his forehead and was a partaker of the divine nature of God but the next record given of him is that now he is living in Sodom. This was a wicked city of men who were sinners before God. They were wealth and prosperous but the great city was an abomination before Jehovah God. When He sent forth the Kings to do battle in the vale of Siddim, the leaders of the armies of Sodom and Gomorrah were slain and the possessions of both cities were taken along with Lot and all he had. Abram (exalted father) rescued him and returned him to Sodom.

"Because the cry of Sodom and Gomorrah is great and because their sin is very grievous."

God had presented Himself in the form of two witnesses to speak to Abram as they traveled to destroy these wicked cities. Abram knew that Lot resided there and pleaded for the righteous in the city supposing there to be as many as an hundred. The scriptures do not give the census numbers of the inhabitants of these two great cities but of all that were there only four left before the destruction and Lot was one of the four. He had spent a considerable part of his life living and doing business in the midst of this wickedness. He was part of the community, he raised his sons and daughters there, at least two of which had taken an husband of the residence. He was known of the men of the city, whom he addressed as kin, and he was well aware of their ways. With all this being set forth the question must be asked, why did this righteous man desire, go and remain in such a wicked place? Why was he so stubborn when he was told to leave and why did it take the hand of God, laid upon he, his wife and his two daughters before they left the city when destruction was at the door?

We could be as the teachers of Adam's ways and say that he did not have a strong enough faith to trust God or the accusations may be set against Lot's free will. These would suffice those who desire to judge Lot and cast aspersions against him but the

sovereign God has dealt to each of His children, a measure of faith sufficient to walk and live by (Rms. 12:3). This is not a blind belief in the temporal matters or the leaders of the world for it is the faith of the Son of God which causes His people to be obedient to His will. So then if Lot had faith, which is the fruit of the Spirit that dwells in everyone who is born from above, then Lot was walking by faith and fulfilling the will of God while living in the midst of an evil generation.

Daily this man lived in the ungodly lifestyle of these people. He heard the wicked, vile, corrupt conversations of the community and he saw their disgusting conduct. There is nothing that would implicate Lot in any of these deeds but this one born of incorruptible seed that cannot sin because His seed remains in him, witnessed the growing perversion and liberality of depraved moral conduct and his righteous soul was tested, tormented, distressed and harassed. He was in the world but not of the world and he could do nothing about the ways of the world.

Why his heart was drawn after the luscious green pastures of the plains of Jordan in the first place can only be explained that this was the path that he was assigned to walk. How he abandoned his herds and flocks to dwell in the city was because God had put it in his heart to desire and find pleasure in the security and prestige of the city over the solitude and loneliness of the plains. He enjoyed the company of people over the bleating of sheep and goats. Who made him this way what and what did he have that was not given to him (I Cor. 4:7)? Why did he leave the sanctuary of the city of the plains and venture into the city of Sodom can be attributed to the lust and desires of the flesh yet Adam, the elder, is in servitude to the younger, the Spirit within. So it must needs be that, since it was not in Lot to direct his steps, it was not according to the good pleasure of his will and since all these things were finished before the foundation of the world, Jehovah God ordered this path for Lot and by the power of His will brought him into the very situation as seemed good in His sight.

Notice well that even when confronted with the destruction of the city, Lot was not ready to leave. First he tried to reason with these men of a reprobate mind. Then he tried to satisfy the perversion of the men by offering his own daughters to them for their pleasure. Even after the angels smote the men of the city with blindness Lot tried to reason with his son-in-laws and his sons to join him but he still lingered and did not want to leave. He was no longer welcomed in the city, esteemed as one that was a fool making jest or joking about the situation and despised of his family. Every one of these avenues of carnal logic and conduct must have been traveled before the fullness of time came to leave and not one thought, word or deed could have delayed the departure one second.

The messenger of Jehovah brought four people forth from Sodom. One was a child of the King who was delivered from the wrath to come, in the appointed time and prescribed manner. He was not saved because of what he had done but because of who he was and what labours had been assigned for him to do. His wife was not suited for the kingdom of heaven and, as she was dragged forth out of her house and put outside of the city, she looked ‘rearward’ and her earthen vessel was turned into a pillar of salt. The other two, who had not known a man, were afore prepared of the Lord to bare children from an incestuous relationship with a severely drunken father.

Lot was given a mind to go and seek safety in the mountains there to dwell in a cave with his daughters. His daughters were given the idea that they were never going to meet a man and be have children so in a ‘noble gesture’ they concluded that their father was to be their husband. They were given to contrive a despicable deed and to; ‘come, let us make our father to drink wine and we will lie with him that we may preserve seed of our father” (Gen. 19:32). Then was Lot given a thirst for wine and the ability to become intoxicated but rather than passing out from the drunkenness, this old man was also given the virility to copulate with his first daughter and there was life in his seed. Amazingly the next night the Lot was given again to be overcome by the same ruse with the second daughter, she was made fruitful and conceived and brought forth ‘the son of my people’, Ben-ammi whose name was changed to Ammon. Lot, being a righteous child of grace, was delivered from the destruction of the city wherein he lived and prospered, as the messengers promised Abram, to be the father of a son named Moab. This man became the father of a nation wherein was born, many years later, Ruth the great grandmother of King David. This is the royal lineage of Jesus of Bethlehem and the sin of Lot and the incest with his daughters were necessary elements of that blood line.

The lifestyle of Lot was not righteous. His appetites were not pure and Holy. He exhibited no faith after the flesh, but he was a son of God, a living stone in the wall of the city of God. He was a person zealous of good works who had the testimony of Messiah and kept the commandments of God. Because he was of that royal generation, a chosen people unto Jehovah, he completed, in righteousness, each and every good work that he had been created unto in Messiah. His garments were never soiled, his helmet was never defiled and his name was never strickened from the book of life of the Lamb. He was faithful until the very end and had patiently run the race set before him. There was no condemnation against him for he was without spot or blemish before the throne of God.

Lot was delivered from condemnation and temptation because; "**Jehovah (not Adam) knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished"**. He alone has determined the station in life for His people and He works in them both to will and do His good pleasure. Adam cannot see these good works and even if he could, he would not know what they were for they are spiritually discerned. Brethren do not look to Adam for proof of the grace of God, you will be frustrated and saddened. Do not rely upon the evidence of the temporal things of this existence as a witness of the hope that dwells within. Know of a certainty that you are exactly where the King has appointed you and you are doing what He has decreed. Be patient, stand still and see the salvation of Jehovah.

This is not a license for lascivious behavior nor complacency toward the sin that dwells in our members. It is the work of the Lord and it is marvelous beyond our understanding. There is nothing that comes to pass that is not the express will of God and all His ways most glorious to behold. "This is the day that Jehovah has made, we will rejoice and be glad in it" for the evils thereof are sufficient to His purpose and His grace is sufficient to the needs of His Beloved.

Your servant in Christ,
(Elder) Chet Dirkes
November 4, 2012

## I John 1:3

> "That which we have seen and heard we declare unto you that you also may have fellowship with us: and truly our fellowship is with the Father and with the Son, Jesus Christ."

The manifestation of the redeemed of the Lord was an amazing event to the first century people. The redeemed have always been upon this earth and in the end of the age God made an open show of His people as all flesh beheld the salvation of Yehovah.

The event which took place on the day of Pentecost revealed the hidden mystery of the gospel in which all flesh should be partakers of the same Spirit and promises. This was the fulfillment of the Word given to the prophet when Yehovah came forth, having His army with Him as the fire of the fury of God devoured the world. This was a time for the solemn assembly for the Lord of glory was taken by wicked hands and slain for the sin of His people. The glory of the sun was darkness and the reflective light of the moon was turned into blood, before this great and terrible day of Yehovah, as He who knew no sin became the sin of His people. And in those days and at that time it came to pass that

the Spirit of Yehovah was poured out upon all flesh (Acts 2:17). The sons and daughters of Israel prophesied as the wonders of the Lord were shown forth in the heavens and in the earth; blood and fire and pillars of smoke all together as the fulfillment of the sacrifice for sin was revealed and the types and foreshadows dismissed.

The disciples of Jesus saw all of this and being eye witnesses of His glory they were given the commission of testifying of what they had seen. They were not followers of ‘cunningly devised fables’ but were eye witnesses of His majesty. These were sent out into all the world to give an account of the hope that dwelt in them, Jesus Christ, not as the story tellers and news reporters of the time, but as primary source first hand witnesses, “for He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is My Beloved Son in whom I am well pleased” (II Pt. 1:16f).

John affirms this report by saying that neither he nor any other of the apostles could have possibly made this story up but they indeed reported, not only what they were taught but also (in the mouth of two or three witnesses) what they had seen. The further evidence is given that these men did not merely look upon this person but had tactile contact with Him as a proof that He was neither a Spirit nor specter or apparition; “Why are you troubled? And why do your thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself and handle Me and see for a spirit has not flesh and bones as you see Me have” (Luke 24:38).

But it was not simply the man whom they walked with for He is the Word of life. He is the eternal Father and the fullness of the Godhead in bodily manifestation and all who were given to see Him had seen the Father. But the sight was a tangible proof which would fade with the deaths of those who saw Him, yet the Word can never fade away. This is the Word of eternal life in the Father which these men had experienced and unto which the Spirit bore witness with their Spirit that they were the sons of God. John spoke not only of the natural experience which he had walking with Jesus for three years, being present at His arrest, trial and execution but also of the power of His resurrection as the Lord revealed Himself openly; he also spoke of the hope within.

The testimony of the Apostles must end with these men if the testimony is based upon the eye witness alone. Once the primaries were gone the testimony must rely upon the ability of one generation to the next to properly pass on the traditions and the teachings of the previous generation; thus the frailties and corruption of the flesh would inherently corrupt the testimony.

But John said that the fellowship of those who were given to call upon the name of Yehovah, being delivered from the present evil generation, was not in the preacher or the organizational affiliation but rather in the Father and the Son, Jesus Christ. This fellowship is presented in this manner because it is the determinate counsel and foreknowledge of the Father which caused the Son to be delivered up and crucified that He might redeem His people. The Son made Himself of no reputation, though He is equal to the Father, and took upon Him the form of a servant being made in the likeness of man: and being found in fashion as a man, He humbled Himself and became obedient to death, even the death of the cross; Wherefore God has highly exalted Him and given Him a name which is above every name" (Phil. 27ff). Thus the fellowship is in the eternal purpose of God which He brought to pass by the power of His will before the world was formed in His Elect Servant (Is. 42:1).

"And these things write we unto you that your joy may be full" (1:4)

The theology of the world changes with the ebb and flow of the generational tides. The simplicity of the first century gave way to the amalgamation of popular religious order and state under the advancing armies of the time. The victories won by these military conquests were seen as the proof that this arrangement was correct and thus the organization and centralization of the religious hordes accompanied the business of the state. Yet in the appointed time, there arose a few to challenge the establishment and to protest the doctrine and order. These attempted to change the whore into a virgin and make viable the dead flies in the ointment of the apothecary. They drew off many who quickly manifested the propensity to the weak and beggarly of the world as evidence that the religion of man never rises above the corruption of the unclean flesh. The business of the religious order could not survive without the mammon of the world and so the order of business was altered to accommodate the worthless commodities of this life.

In the midst of the confusion of interpretative liberties clothed in the greed of avarice, the simplicity of the gospel remains. The religion of man is made rich as it thrives in the business of the world and many of the wisdom of this world gravitate toward the wealth and popularity of the way. The mighty seek to add unto their strength and power through the association of the social religion and the mighty are revered for their gallantry and success. Those whose mind is stayed upon Yehovah, however, find these wonderful people of the world foreign to the testimony within and their ways strange. Although these two may sit together for a while in a feigned fellowship, yet when the Spirit calls unto His children to come out from among her and be not partakers of the inabilities of her abomination, the poor in this world are separated out.

The Spirit of God, His very breath, reveals the light of His glory unto the children, every man in his order. This light illuminates the soul as it reveals the truth, not only of the world around but more-so the bondage of corruption that surrounds them in Adam. God is this light and in Him there is no darkness. He created the darkness and dwells in the obscurity of the thick clouds but the light of His glory shines out of the darkness. The world cannot see this light and were it manifested unto the natural man, he would flee from it for his ways would be declared by the light.

This light is not an inanimate object or an abstract theology for it is Jesus Christ the righteous. He is the deliverance of Yehovah which is applied only to the children of the King and in the time appointed of the Father, when it pleases Him, He reveals the glory of God within which is "the Anointing in you, the hope of glory" (Col. 1:27). This hope of glory is magnified in the progressive revelation of the vanity and hopelessness of this world which the Spirit testifies is not the home of the redeemed of Yehovah. The songs of the children in the market place are no longer appealing to the children of hope, the waters of the land are bitter and there is no meat to sustain them. Though the tabernacles that they dwell in have not been changed from the natural to the spiritual yet the Spirit impresses upon their hearts and minds the wretchedness of their ways and the love of the truth.

These now wander throughout the world being in the world yet not of the world as strangers and sojourners in a foreign land wherein there is a great famine of hearing the Word of God. There are plenty who proclaim to preach the gospel and like the established orders of the day, their numbers are the proof of their accuracy. Many have abandoned the sterile manner of the high orders and made their central figure, called Jesus, to be a friend of the people. The social gospel they present, which is nothing other than the doctrine of Adam wrapped in fancy paper and decorated with wild and unbridled emotions, is appealing to the natural man and though the children of hope may venture nigh and dwell among it, yet the vanity is soon uncovered.

The message of the truth, however, has never changed. It is as unchanging as the God it proclaims and as pure as His holiness for "God is light and in Him is no darkness at all". Anyone who would ascribe to the truth then must have fellowship in this light and have no darkness in them; this is of course futile at best in the natural man. The Spirit is constantly revealing the sorrow of this world and the bondage of sin of this earthen vessel, which is the inability to know or to come to the truth yet the testimony remains. The Lord Himself told His disciples; "If you love Me keep My commandments" to which many Pharisees (which being interpreted is every child of Adam) have devised

their own set of alterations according to carnal interpretations to justify themselves before God.

The Apostles and others received a commission from the Lord as He ascended back into heaven. They were told to go into all the world, teaching all nations, baptizing the believers and establishing disciples. They were not given liberty to write their own spin on the doctrine which He had given nor were they empowered to lord over any for whom the Lamb was slain. They went forth and the sound of the gospel resonated throughout the land. As many as had ears to hear, heard the word and rejoiced. As many as were ordained unto eternal life believed and were added unto the called out assembly. Not one of the Apostles or any other was permitted to alter the message of the shed blood of Christ for the forgiveness of sin or to act in a manner contrary to the love of God for His people.

“If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth”

Many a skeptic will speculate about the accuracy of the message today since they believe that, as the oral law of Israel, the gospel is up for interpretative liberty and has changed throughout the ages. John, however, being an eye witness of the power of God unto salvation, makes a clear statement that if any of those who were present and saw Messiah were walking in darkness, they were not of the household of faith. Did John intimate that these men had learned how to abandon the ways of the world? Had they brought every thought under subjection so that their minds were not drawn to the allurement of this world? Had they become so spiritual that their natural bodies were no longer under the bondage of the vanity of this world, wherein they no longer need to eat or sleep? Had they learned how to take dominion over their sin and live victorious christian lives? No, these things do not exist!

John was not even hinting that the natural man had risen above his station in life and was now walking the heavenly highway. Nor was he referring to the keeping of the bondage of sin contained in the ministration of death as a test of the love for the Father or the brethren. Every child loves the Father and they love Him because He first loved them in His eternal love. Nothing can alter that love or diminish it by any degree yet each who has the hope of glory within knows that in me, that is in my flesh, dwells no good thing; Thus the confusion of the dichotomous relationship between the outer man who is perishing and the inner man who is strengthened by the Spirit.

The sons of the dust are drawn away after the things of this world and until such time as the tabernacle of this dwelling is put off, there shall be no escape from this condition.

This is the vanity that Solomon understood as being systemic throughout the land, there is nothing which can satisfy nor sustain for whatsoever needs of the flesh exist they cannot end as long as the flesh exists. Neither the mind nor the tongue can be controlled as the lust of the eyes seduce the attention and the inner monologue is made vocal.

The way of the flesh cannot be stopped though the doctrine of man teaches to the contrary, so, John was not saying anything concerning the ways of man. The world is darkness and man loves the darkness because his deeds are evil. He will not come to the light for the light reveals his carnal ways and reproves them as being unacceptable before God. Adam hid himself in the garden but when God came to him, his work was revealed as useless. The proclamation of the lips of man that he has fellowship with the Light of the world is condemned in him and his claim is refuted by his actions.

“On these two commandments hang all the Law and the prophets” (Matt. 20:40)

The first commandment is the absolute, all-inclusive love of the Father by His children and the second is like unto the first. Anyone who has the proclivity towards the rewriting of the Ten Commandments so that they may be justified in their works is like unto the man who came to Jesus boasting that he had kept the commandments form his youth up. This one was deceived in the pride of his heart to believe the lie of justification though actions, a lie given unto him by the decree of Yehovah, and believing that he indeed had done so, he was rebuked of Jesus for he lacked one thing. The love of the Father was not in this ‘model citizen’ and thus he had no love for his neighbour.

The carnal mind has devised an alternative route around this matter by attempting to demonstrate the love of the neighbour through philanthropic undertakings and altruistic endeavours. These good deeds are intended to make an open demonstration before the eyes of man of the caring nature for his fellow man but they have nothing to do with the true love of the brethren. Jesus said, “If you love Me, keep My commandments” and He did not leave it up to the hearer as to what He meant.

His commandment cannot even be approached by the natural man for he has not the mind of God. It is the work of the Father that His people believe on He who was sent as the propitiation for their sin and the Spirit teaches them all things. It is the Spirit of God who causes the children of the King to keep His commandments as He testifies of a finished work in the Anointed. As they walk in the light of the Lord they see the uncleanness of their ways which is diametrically opposed to the teachings of the world. When they attempt to covey this apparent dilemma to their fellow dust brothers, they are told they are wrong, for to have a consciousness of sin is to deny the work of God, they

are told. Thus they are outcast from the world and hated of all men for the name of the Anointed Salvation of Yehovah.

But and when the Father is pleased to reveal a fellow traveler through the wilderness, there is fellowship in the truth: not in Adam. The testimony of each of the children is consistent, though the particulars may be distinct to the individual. They have felt that they were the only ones in the world who believed this way and are assured that no one else shares the experience that they have had. They are full of sorrow for the sin within but they have hope of forgiveness in the shed blood. They do not understand the corruption of the flesh but they know that their heavenly Father is seated upon the throne, ruling over all things. They have tried to mingle with the scholars and religious leaders of the world but their words were of no comfort and the duties they ascribe unto are too laborious for any to find rest. Thus they find themselves as a sparrow upon a roof top, an owl in the desert and a pelican in the wilderness (Ps. 102:6).

When, however, two or three have been gathered together in His name they rejoice in the testimony of truth. These are not the wise of the world but they have been brought forth with Wisdom whose house is complete, fixed and sure upon seven pillars. These walk in the light of the Lamb through the valley of the shadow of death, having fellowship, not in the confidence of the flesh but in the blood of the Anointed Salvation of Yehovah “which cleanses from all sin”. The only way in which this experience is understood is in the experiencing of the reality and the teaching of the Holy Ghost concerning the life within and the death without. If the eternal love of the Father is not upon one, then the blood of the Lamb was not shed before the foundation of the world on their behalf. These have not the Spirit for they are none of His and though they may be lovely and generous people yet they have neither right nor portion nor memorial in the Beloved.

“If we say that we have no sin, we deceive ourselves and the truth is not in us”

Victory over sin is the cry of the singers in the marketplace. Any and all who have not the faith to overcome the ways of man are not worthy of the kingdom of the strong and mighty people. Though the children of hope try to accept this teaching and walk accordingly yet the Spirit constantly shows them their sin. This causes the children to groan within and to cry out to the Father for deliverance. While the world teaches that the proper mode of operation is to take that burden and leave it at the cross, thus finding ‘victory in jesus’ the children of hope find that though they have attempted this ritual often yet it does not purge the conscience of sin.

The axiom remains, however, even though the doctrines of the dust deny it; the blood was shed in sufficient measure for “by this shall the iniquity of Jacob be purged and this is all the fruit to take away his sin” (Is. 27:9). There is no altar on which a sacrifice may be offered for there remains no sacrifice for sin. The Father has seen the travail of His soul and is well satisfied as He has taken the sin into the uninhabited land never to be called into account again. Therefore when the children cry out, confessing their sin before the Father, He is faithful unto Himself and the work He finished before time began, to forgive the Beloved of their sin in Adam and to cleanse them from all unrighteousness.

“If we say that we have not sinned, we make Him a liar and His Word is not in us”

Sin existed before Adam ushered it into the world. The inability of the creation to measure up to the perfection of the Holiness of the Creator is inherent. Adam was created incapable of being obedient and not having the knowledge of good and evil he did not chose the one over the other; he walked according to his nature. His actions revealed the inability and in him all have sinned and come short of the glory of God, therefore every seed of Adam comes forth from the womb speaking lies being cursed children who cannot cease from sin.

The mind of man is limited and corrupt as God has filled it with the cares of this world. The desires of the flesh take precedent over everything else as survival of the body is the paramount quest. His feet are quick to shed blood, his hands are polluted and his appetite is for the things of this world yet the doctrine of man seeks the divine spark.

The redeemed of the Lord rejoice in Him and love one another as He has loved them. They seek that city whose builder and Maker is God as their affections are fixed on things from above. These are preserved in the Anointed Salvation and protected from the evils of the world. They are the body of Messiah who for a time are being refined in the furnace of affliction as the wood, hay and stubble of Edom is consumed but they seek the better promise in Him because of the better sacrifice whereby He has made them accepted in the Beloved.

Thus we are admonished of the Spirit to try everything to see from whence it comes. That which is tangible is of this world and shall fade away, being temporal. That which is of the Spirit shall endure and he that endures unto the end shall be delivered.

The Apostles were not permitted any deviations in conduct or preferential treatment of the brethren. Nor were they given to allege that they were holy in the flesh, living the ‘victorious chirstian life’; these assertions are for the doctrine of man. These eye witnesses walked meekly before the brethren as servant in the kingdom awaiting the

coming of the Lord just as He walked. Can the body walk, think, act or be any different from the head?

“And He is the head of the body, the church; who is the beginning, the first-born from the dead that in all He might have the preeminence” (Col. 1:18)

Your servant in Christ,
(Elder) Chet Dirkes
December 10, 2017

## I John 2:15

> “Love not the world neither the things in the world. If any man loves the world the love of the Father is not in him.”

Love is a very popular subject when speaking to religious people, but both the meaning of the word and the expression of the intent are obscured in the mind of Adam. Normally the attempt is made to use the Greek words for love as found in the writings and make application from the definitions. The problem, however, is that no matter how the words are defined, if the intention or manifestation is carnal then the application is limited and temporal. The love of the children of God does not originate in the flesh neither can it be properly manifested in Adam; the same is true of the love of the brethren one for another.

The love of the Father for His people is eternal. Although it is manifested in time and space when each child is made to be partakers of flesh and blood, yet nothing done in time can have any effect upon it. This love includes all things decreed of the Father to be necessary for the discipline, nurture and admonition of His Beloved as the manifest token that they are the sons of God. It is the governing force which controls the trials

and tribulations that have been ordained whereby the Father makes it painfully clear that this world is not the home of the Redeemed of Yehovah; neither is the body of this death the eternal abode of His bride.

The words which the Spirit gave to John to communicate to the strangers upon this earth, speak of his experience and the authenticity of his words. They are given in a loving manner as unto younger people, a word of encouragement to the young men and as comfort to the fathers who have endured. He reminds them that, while in the habitation of this dwelling, none shall ever escape the inability of the flesh. This is also an identifier of those who have been born from above, not as a word of condemnation, but as an assurance of reality. The sin in Adam has been cleansed not for the salvation of Adam but for the deliverance of the children from the uncleanness of the flesh, yet, each and every sin, imputed unto the Lamb for which His precious blood was shed, must and shall be enacted in the flesh. Adam is limited, carnal and sensual and shall return to the dust from whence he came but the seed within shall never be tainted, contaminated or corrupted by the body of this death.

The commandment which John speaks of is not according to the types and foreshadows of the law in the wilderness. It is not saturated with daily routines in ceremonies and the semblance of comradery and fellowship based upon outward appearances. The light of the gospel of grace manifested the weakness and impotence of the handwriting of ordinances by which no flesh can ever be justified. The testimony of the Spirit within is the revelation of the love of the Redeemer for His people and the work He finished. This cannot be seen of the flesh nor can it be understood according to the logic of man.

When Moses commanded the people to slaughter animals the people swore obedience because of the wondrous presentation of the power of God at the mount. They had not even heard what the Lord was to require when the people hid their faces and told Moses, “all that Yehovah has spoken we will do” (Ex. 19:7). They obligated themselves because of fear to be obedient to a law which they had not received, not knowing that it could never make them whole in the presence of earthly manifestations of an unseen God; thus John writes; “A new commandment I write unto you which thing is true in Him and in you, because the darkness is past and the true light now shines” (2:8).

The evidence of the existence of this light in a person is the fondness and affection of a brother (also called neighbor or ‘fellow companion of the pasture’) for whom the love of God has been made known because He has opened their eyes to see the truth. This truth is not of this world nor can it be found of the indigenous people of the land. Nothing can be done in time and space that can prove this love and those who possess it, are constantly reminded in the flesh that they have no right to it. It is this common

experience of the common salvation which is complete in every child of grace that is the common denominator of the equation. The Father has loved His people having cleansed them from all unrighteousness and justified them by His faithfulness. He revealed this in time when He made Himself of no reputation and became obedient unto death, even the death of the cross. He confirmed His Sonship and the surety of His finished work when He was declared to be the Son of God with power, according to the spirit of Holiness by the resurrection form the dead' (Rms. 1:4).

Therefore, anyone who claims to be born from above loves the brethren of like precious faith and experience because they have the same hope of glory. Everyone who has this hope within, which is testified from faith to faith, must love one another because he first loved them. If one says he loves his brother but indeed does not, then the love of the Father is not in them. If the love of the Father is in them, then they know that, in Adam, they are unlovable because of their failures, their hypocrisy and their selfish desires. It is unto these individuals that John instructs; Do not love the world.

"And He is the propitiation for our sins and not only ours but the whole world" (2:2)

The sacrifice of the Lamb of God is the expression of His love. He provided Himself a sacrifice for sin of His people, in Adam, so that they would not be part of the limitations and inabilities of the creature. This love is because of the fullness of the Godhead wherein the children are one in the Father. His love is the cause for the work which Yehovah completed before the foundation of the world, for the vessels He had afore prepared for the glory of the seed within. He created all things for His good pleasure and He causes them to come to pass by the power of that will.

The perfect Law of God demands that everything done be perfect and 'hit the mark'. God created man incapable of accomplishing this so that no flesh should ever stand in His presence, for He is a jealous God who does not share His glory with any other. The glory of God is manifested in the creation of all things as the heavens declare His glory but that He had, before the world was made, exceeds the glory of the creation to the degree that the latter glory is esteemed as no glory. This is the glory that Jesus spoke of when He said that the Son was now glorified because He had manifested the work which was given to Him, the redemption of His people, in perfect righteousness and full of faith. He came in the form of the Elect Servant because there is none other worthy; therefore, He made Himself in the form of the servant. He came to do the Father's will for there is none other able, for no man knows the mind of God, has the power of God or can do the work which belongs unto the Father. He looked, before Adam was created, and saw that there was no intercessor. He came as the given Son in complete obedience to the Father, which is the requirement of God, and for all that were given unto Him, He

was the means of appeasing the Law of God; “For the wages of sin is death, but the gift of God is eternal life, through the Anointed Salvation of Yehovah, our Lord” (Rms. 6:23).

This ‘means of appeasing’ the Law of God was provided and accomplished before the desires of man were manifested in the garden when Eve looked and saw. The deed that followed was the open display of the inward reality that man was not satisfied with the provisions of God; if he were, why then would Eve look upon the fruit of the tree as good for food? (Gen. 3:6). God had given man the need for sustenance which the body requires in order to live. He provided for him the garden in which He gave fruit bearing trees to satisfy that need, but man was not satisfied with what Yehovah God had provided him, therefore he looked to better his situation.

Man was not created with the knowledge of either good or evil; yet he desired to have that understanding. He was given great knowledge whereby he named the animals and kept the garden but when the adversary suggested that man could ascend above his station and be like the Most High, Eve was enticed and her husband with her; “and a tree to be desired to make wise”. Did she know that she was not wise? To what did she compare herself as a standard of wisdom to come to the conclusion that she was deficient? These questions may be discussed to great length as the opinions of Adam are bantered about, but the answer must be that God created man with these wants, desires and ambitions which, in the fullness of time became evident, being absolutely necessary in the eternal perfection of His Holiness.

These feelings and emotions being thus appointed, prepared and initiated by the power of His will, serve to the purpose of God, which is according to His great love, wherewith he delivered His people. Never was there a time (understanding that time is created and does not exist in eternity) when the election according to grace was in danger of being separated from God due to an imperfection or fault because, before the world began, He was the means of appeasing the perfection of His will. Accordingly, His people have peace in the fullness of God, being justified by His faith for Yehovah our God has ordained peace for us, because He has wrought ALL our works in us (Is. 26:12)

“Wherefore if you are dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances?” (Col. 2:20)

The children have always been one in the Godhead. They came forth with Him when in the fullness of time He came having His work before Him and His reward with Him. They are all buried with Him in His death and raised again unto newness of life. The imputation of the sin of Adam upon the Lamb made He who was incapable of missing

the mark to become the inability of His people in Adam. He was not simply the courier that delivered the sin nor was He the messenger boy who relayed the news of this infraction of the Law of God. Sin has a beginning in God for it is the violation of His Eternal Law. Man is incapable of keeping God's Law because all men have not faith and whatsoever is not of faith fails to hit the mark, therefore, the children of the dust are 'cursed children who cannot cease from sin' while the children of the King walk in the light of Yehovah.

The doctrine of man is occupied with various listings of the activities, conduct and attitudes which a person should abstain from in order to give the impression that they are Christian (of the Anointed). Like the Pharisees of old, man continues to desire to be seen of others in benevolent activities and pious abstentions to obtain the praise and adoration of his fellow man. These actions show a determination and dedication to be chased and modest in all things but not one of them gives any evidence of the love of the brethren or the disdain for the world that is indicative of those born from above.

The nation of Israel kept the form of the rituals while lacking the substance. They made an outward show both of obedience unto God and an abhorrence of the nations of the world, but these people drew nigh unto God in pretense, not in truth. They shunned certain activities and observed dietary restrictions; they refrained from touching the unclean things and made no confederacies with the people of the land, but these outward peculiarities were no evidence that they did not love the world. The desires for the needs of man and the comradery of the gregarious nature soon became evident as that which was the pattern of heavenly things became the commerce of the land and the people walked in the abomination that causes desolation.

Many came to Jesus and followed Him hoping to be seen of the common people of the land yet when the peer pressure came from the religious powers, they quickly departed. Others demonstrated their morality by abstaining from many pleasures which gave them the conclusion that they were better then the other; "I thank you that I am not as others, extortioners, unjust, adulterers or even as this publican. I fast twice a week, I give tithes of all I possess" (Luke 18:11). Many followed Him because of the benefits they received as He healed those who were sick with infirmities; "and Jesus said unto them, Verily, verily, I say unto you, You seek Me not because you saw miracles but because you did eat the loaves and were filled" (John 6:26). These acted after the understanding that the conduct of the flesh was the indicator of the life that was within but the actions, like the intentions, were no more than temporal, which things fade away.

John did not leave the matter up for interpretation or discussion as the Spirit instructs an all-inclusive illustration; Do not love the world or that which is of the world. The

inclusion of the things in the world begins at the base elements. Anything that is in or of the earth attracts the attention of like materials; therefore, Adam, is drawn away after that which the body needs being sustained by the fruit of the field. The eating of meat to feed the flesh is not sinful but it does indicate that the flesh is limited. The passion for the feeding of them is that which the Lord has given to the sons of man to occupy and exercise them so that they cannot find out the work which He has done from the beginning (Ecc.3:11).

The natural man cannot divest himself from the necessities of life even as he is perishing every moment of his existence. The Spirit within a child of grace teaches and comforts His Beloved in the assurance that the heavenly Father has full knowledge of the needs of His creation and that he has provided the same; thus, the instruction to pray after this manner, “Give us this day out daily bread” (Matt. 6:11).

The natural eyes of man look upon the creation of God as did mother Eve and in looking not only concludes that he has been short-changed by the Creator, for he desires what he sees, but is convinced that what he desires will make improvement upon his being. The passion of the visual appreciation of the creation supports the desires of the flesh for comfort, acceptance and success in all things and these are dunged and watered by the deception of the heart.

When God created the Adversary, He made him the most beautiful of all His creation. The ‘Covering Cherub’ was also given to be deceived to conclude that he not only could ascend to the throne and be like the Most High, but that he could rectify the issue of the sovereignty of God by being like God. Eve was deceived by the same notion for as she saw her nakedness, neither she nor Adam resorted to the Creator for the remedy of their condition. Rather they were given by nature to rely upon the works of their hands and the reasoning of their minds to make a covering for themselves. The heart is indeed deceitful and desperately wicked above all things and none can know it. Man is deceived by the pride in his heart to think, conclude and act in every thought word and deed in continuous manifestation of this deception; herein is wisdom to know the number of the beast, which is the number of man (Rev.13:18)

“And the world passes away and the lusts thereof, but he that does the will of God abides forever” (2:17)

John never intended that God is ignorant of these passions and desires of man when he wrote that these are not of the Father but of the world. Everything proceeds from the Father, for by Him, though Him and for Him was everything made that was made and without Him was nothing made that was made. He is the ‘beginning’ and in the

beginning, He created the heavens and the earth. He created all things with a beginning and an end being subject to the time He has established of which no man can alter; “to every thing a season and a time to every purpose under heaven” (Ecc. 3:1).

The Israel of our God is eternal in the Father yet every man in his order is made a partaker of flesh and blood. It is during the time of this habitation that he is made to recognize, understand and grieve over the passions of the inherent nature of the flesh. The vanity of this world and the inhabitants whereof cause the children to cry out to the Father for mercy. They see the uncleanness of their ways in Adam and know that, in him, they have no right to call themselves of the redeemed. Yet the Spirit bears witness with their spirit they are the sons of God and that they are but strangers in a foreign land. The children long to return unto the Father’s house, wherein is the coming fort of peace (Jerusalem). They earnestly seek the time when the stammering tongue is released and the trammeled eyes are uncovered that they may see Him in the beauty of His Holiness and call upon His name in the pure language (which no man can know).

The testimony of the environment of time is that of decay as the heavens and earth are being consumed in fervent heat. The wisdom of Yehovah created the wood, hay and stubble which is the fuel for the Refiner’s fire and that same wisdom causes the fire to properly consume the fuel. It burns with exacting precision never consuming more than prescribed or becoming deficient in supply as the outward man perishes. The children find no rest in this wilderness while the outward man find sweet slumber and rest in the sweet of his brow saying, “soul, you have much goods laid up for many years, take your ease, eat, drink and be merry” (Luke 12:19).

That which is temporal fades away with the passing of time and the consumption of use. The natural man is compelled to follow after his needs, his sight and the arrogance of his pride. The kingdom of our God is not in the observance or abstention of anything for it is not of this world. The children of Jerusalem which are from above have their affections set upon the heavenly things. They keep His commandments because they love Him and His Spirit causes them to walk in the perfection of Holiness. Therefore, the world and all that is therein hates the children of the Kingdom of Light.

The man approached Jesus and asked what work he could do to do the work of God. Jesus answered and said that it was God’s work that you believe on Him whom He has sent. No man can conjure up this ability nor stir the intentions of the heart for man loves the darkness because his deeds are evil.

No son of Adam can come unto the Father but in the time pleasing to the Father He reveals Himself dwelling in His people; this has a profound impact upon the natural man

but it does not make him to rise above his natural status. He will continue to be tempted in the passions of this world as he is drawn away after the lusts of the flesh and enticed. Then, when that lust has conceived, it brings forth sin and sin, when it is finished brings forth death; Do not err, my beloved brethren (James 1:14).

**“**There is a way that seems right unto a man, but the end thereof are the ways of death” (Prov. 14:12)

The children of hope love the Father because He first loved them. They walk in the light of Yehovah because His light shines in their hearts, revealing and reproving the works and ways of man. They see the corruption of the body of this death and bondage of sin and they long to be delivered. Let the inhabitants of the world labour over the things of this world, Yehovah God sits in the heavens ruling over the kingdoms of this world. He is the Lord God Omnipotent who lives and reigns forever, Amen

Your servant in Christ,
(Elder) Chet Dirkes
December 24, 2017

## I John 2:20

“But we have an unction from the Holy One and ye know all things.”

The world and all that inhabit it are obsessed with the need for a man to prove himself and show his worth. The hunter displays his trophies, the farmer brags about the fruitfulness of his field, the businessman parades his awards and the scholars flaunt their certifications. Titles and qualifications are appealing to the people of the land. The natural eyes of man are drawn out after such things and the pride of life reciprocates these accolades with high praise and honour. Yet the child of grace, though tempted with

the desire to excel after the flesh and be counted worthy of his fellow man, knows that this glory of Adam is as vain as the grass of the field.

This elder apostle, by the inspiration of the Holy Spirit, writes to his fellow companions in the patience and tribulation of Jesus Christ as ‘little children’. This term of endearment demonstrates his love for these fellow travelers and his identification with them in the trials and tribulations which daily beset them. He is particular to reaffirm that this word is the same which was from the beginning and that nothing he or anyone else who is taught of the Spirit brings before them as the gospel of Jesus Christ can contain anything new. If the Spirit be with them, then they know that the Word is true. If the word be not true, for it does not attest to the testimony that Jesus is Christ come in the flesh, then the Spirit does not abide. The testimony of truth of the Spirit is from faith to faith and it is the hope by which the children are saved.

The truth then is stated clearly, “little children it is the last days”. Over two thousand years ago the Spirit proclaimed that the last days were come and gave a witness to the fact in the presence of the anti-Christ. The anti-Christ is not a man that should overtake the world by military campaign, political maneuvering or financial windfall. The anti-Christ is any and all that are contrary to the anointing. The gospel of salvation was proclaimed by the anointing of the Holy Spirit. If a man come among the brethren and says he has a new word then that which is given, he is contrary to the anointing. If a man comes as the messenger of God and denies that Jesus of Nazareth was and is the Anointed of God “who went about doing good and healing all that were oppressed of the devil” (Acts 10:38), he is not of the anointing. If someone deny the sovereignty of God over all things in that “the kings of the earth stood up and the rulers were gathered together against the Lord and His Anointed; for of a truth against Thy Holy child Jesus, whom Thou hast anointed, both Herod, Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done” (Acts. 4:26f). These be anti-Christ and the fact that they were among the ‘little children’ was a manifest token that the last days had come.

“And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an Holy anointing oil” (Ex. 30:25).

The oil of the Law of Moses was for the purpose of anointing those things which God had commanded should be built and then after He empowered His chosen people to perform the work, He instructed them to make sure that all was done after the pattern given in the mount. God would not accept anything that did not meet His specifications nor would He command any but that which was proper to be anointed for the use in the Tabernacle. He commanded that the Tabernacle and all the furniture be anointed as well

as Aaron and his sons; “and consecrate them and sanctify them that they may minister unto Me in the priest’s office” (28:41). No man took this station unto himself. He must first be of the tribe of Levi, wherein his entire life and all his possessions were joined unto God and his law. Then he must be of the house of Aaron and he also must be without spot or blemish. This man was then to strip off his common clothing, wash himself in the Laver and be adorned in the garments of the sanctuary. This man was then anointed with the Holy oil to testify to all who could see, hear and smell that he was suitable for the ministry.

When Jeroboam departed from the nation with the ten northern tribes, he caused all Israel to sin in that he set up a counterfeit Temple, made his own feasts and holy days and ordained priests not of the proper tribe or order. The ruse was good enough for the natural eyes of the people who did not care for the truth and were given to believe and follow the lie. These were the same as went out from among the church because they were not of the brethren. They present themselves as being something or someone but they have no right, no portion and no memorial. They preach the traditions of man for the doctrine of God and liberally garnish the ointment of the apothecary with copious amounts of dead flies.

The Prophet said “Can two walk together unless they be agreed?” (Amos 3:3). Those who are of like precious faith have the fellowship of the Holy Spirit. This fellowship is not restricted by geography or confined by time. It is the fellowship of the sufferings of Jesus the Anointed and the power of His resurrection. These have a common deliverance and the hope of glory within. Although the paths they walk are separated by time and geography, their walk is the same. They are born from above, being made to be partakers of flesh and blood, they find the waters to be bitter, there is no food to sustain them and the tabernacle of this dwelling is a body of death. In the appointed time, the Father has revealed Himself in them, they have the assurance of the Holy Spirit within and they walk by the faith of the Son of God who loved them and gave Himself for them. These be agreed and therefore they walk together.

“But ye have an unction from the Holy One and ye know all things” (2:20).

This ‘unction’ is the anointing. It is not derived by the placing of the hands of man upon another’s head while reciting some incantation or chant. Nor is it a second blessing that is obtained upon the completion of ritual or ceremony. It is the anointing of the Holy Spirit upon the Church of Jesus Christ.

When the Tabernacle was anointed and all the furniture therein it was symbolic of the unity of the Law. When the ram, the bull and all sacrifices offered with fire were

anointed it identified them as part of the Tabernacle and when the 'bringer of light' (Aaron) was anointed it testified that there was One who is the anti-type of all that stood before the people in the wilderness. This Anointed One is Jesus. He came forth in the form of a servant to do the will of the Father, that is, fulfill the Law in all righteousness, save His people from their sins and redeem them from the house of the one who was stronger than them. When Jesus stood up in the synagogue and called for the books, He, who supposedly had no education, degree, qualifications or learning, "found the place where it is written, 'The Spirit of the Lord is upon me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken hearted, to preach deliverance to the captives and recover the sight of the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord'" (Luke 4:17ff). Jesus told the people there that "this day is this scripture fulfilled in your ears" for He is Messiah, Christ, Anointed.

He certainly is joined unto God for in Him dwelt the fullness of the Godhead bodily. He was not the bringer of light for He is the light of the world. He is the perfect sacrifice for sin which stood slain from the foundation of the world and when John saw Him, he said that "His feet like unto fine brass as if they had been burned in a furnace" (Rev. 1:15). He is the Tabernacle of God which is not with men (Emmanuel), He is the fire of the altar, the furniture of the Tabernacle and the sacrifices upon the fire. Each of these sacrifices were to be anointed with this Holy ointment and it was to be made to exact specifications so that when the fire burned, the smoke would be a 'sweet savor unto God'.

The principle spices were to be the perfuming spices. They were pure myrrh (flowing bitterness) for the Anointed one is a man of sorrow acquainted with grief. He knows that the waters are bitter for He has been given the wormwood and the gall. It was also to be of cinnamon (erect) to show that the church of the Anointed stood firm and tall as a completed building before ere the world was created; Calamus (purchase) is the redemption and the wage of sin paid by the shed blood of the Lamb of God; Cassia (bowed down) signifies that He who thought it not robbery to be equal with God made Himself of no reputations and took upon Himself the form of a servant and was made in the likeness of men, and being found in the fashion of a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:6ff). This servant of the Most High was anointed of the Holy Spirit to experience the contradiction of sin against Himself and in His obedience to be made perfect in all that He learned. Thus He is the captain of our salvation, the author and finisher of our faith and the Head of the Church. The fruitfulness of His brightness (oil of the olive) is the beauty of His Holiness and the bringing in of many sons to glory.

“Thou anointest my head with oil” (Ps. 23:5).

The anointing which John speaks of is not an individual event that happens when one has attained unto a certain level of maturity in Christ or a sign of their readiness to enter into the service of the Lord. This anointing is upon the head and the head of every man is Christ. He is the anointed of God and as the oil of the anointing unifies all the parts as One so His body is unified as One in Him in His anointing. This anointing Holy oil flowed down over the head of Aaron, ran down upon his beard and even went down to the skirt of his garments (Ps. 133:2). This type demonstrated that all the sons of Aaron were anointed in this anointing and were consecrated for the service of the sanctuary. In the Anti-type, which is Jesus, it is thus that since there is One Lord, One Faith and One Baptism, so this One anointing is from the head of the Light of the World over all His body, which is His Beloved Bride. Therefore, whosoever is born of the Spirit, has the anointing of God and knows all things.

The format of the new covenant is that God would remove the heart of stone and give a heart of flesh; that He would write His Law upon that heart and put His Spirit within which causes the children of the Light to walk in the light of the Lord. “And these shall teach no more every man his neighbour and every man his brother saying, ‘Know Yehovah’ for they shall all know Me, from the least of them to the greatest of them, saith Yehovah” (Jer. 31:34) and “all thy children shall be taught of Yehovah and great shall be the peace of thy children” (Is. 54:13). This is fulfilled in the Anointed One and His anointing. He teaches His children the truth by which they are set free from the lies of the ways of man. This lie is in each and every one who inhabits the tabernacle of this dwelling and is manifested in “the lust of the flesh, the lust of the eye and the pride of life” (I John 2:16).

His Spirit teaches His children the truth and there is no lie in the truth. Since all men are liars and only God is true, then in the teaching of the Holy Spirit there is no Adam. Since the Refiners fire is consuming the wood, hay and stubble and the house of Edom is the stubble, then there shall remain no residue of Adam when the fire has finished refining the dross and proving the gold within. When the trying of the faith, which works patience, has completed its assigned task, then shall there be no need for faith for then shall come the ‘putting off of this tabernacle’ which is temporal and the manifestation of that tabernacle not made with hands, eternal in the heavens.

This is the promise which the Father has given, even eternal life. As the anointing oil covered Aaron’s body, unifying all parts, so the mist of the dew covers the sanctuary as it descends from above upon the exalted monument of the parched land. This is not attractive to the natural eyes for in it is no glitter, no value and no reward; therefore the

builders have rejected this scorched place as worthless. But herein is the treasure of the Lord. He has hid it in the waste howling wilderness wherein there is a famine, not of water but of hearing the Word of God. Here, not in the cities of broad streets or the market place of the merchants of the world or even in the classrooms of those who have the excellency and mastery over the ancient languages, has Yehovah God commanded a blessing of life evermore (Ps. 133:3). And this is the promise that He has promised us, even eternal life (I Jn. 2:25) and to all who are "in hope of eternal life, which God, who cannot lie, promised before the world began, but has in due time manifested His Word through the preaching" (Titus 1:2f), "therefore being justified by faith we should have peace with God, though our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God" (Rms. 5:1); "that being justified by His grace, we should be made heirs according to the hope of eternal life (Titus 3:7).

"These things have I written unto you concerning them that seduce you" (I John 2:26).

Brethren there are many who have not the anointing who speak in great swelling words on the busy corners of the world wanting to be heard for their much speaking. They come dressed in the clothing of a shepherd and a priest but they do not feed the flock. The true shepherd leads the sheep along the footsteps of the flock which leads to the Shepherds tent. Here they find rest as they feed on that which endures and sustains. The anointing of the Holy Spirit teaches the 'little children' "except you be converted and become as little children you shall not enter the kingdom of heaven" (Matt. 18:3) so that they do not need the teaching of man. The wisdom of God is the recognition of the number of man which the natural man thrives upon. The Spirit teaches the sons of God the ways of God which is truth. He also reveals unto them the lie which is in Adam. As the light of His glory shines brighter into their hearts as they grow in the grace and knowledge of His will, they see the vileness and corruption of the body of this death. The Spirit then groans with utterances which cannot be heard of man as He awaits the completion of the time of this habitation, the manifestation of the sons of God and the change, wherein we shall all be like Him.

The church of Jesus Christ is manifested here below with the offering of leaven because "I find in me that is in my flesh, dwells no good thing". This leaven shall be no more when these booths are set aside and the heavenly Host is revealed wherein they worship Him in the beauty of His Holiness. Until such time comes to pass, there are many who would seduce the Bride and seek to call her away from Her one true love. And although the ears of Adam hear such things and the mind of man is enticed to seek after that which appears 'new and exciting' yet the testimony of the Spirit is that there is nothing

new under the sun. She is His and His desire is upon her. Nothing can separate her from His love or tarnish the brilliance of His glory.

“Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death, jealousy is as cruel as the grave; the coals thereof are coals of fire a most vehement flame. Many waters cannot quench love, neither can floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned” (Song 8:6).

“Now He which establishes us with you in Christ and hath anointed us, is God; who also has sealed us and given us the earnest of the Spirit in our hearts” (II Cor. 1:21)

Your servant in Christ,
(Elder) Chet Dirkes
July 13, 2014

## I John 4:19

“We love Him because He first loved us.”

John has been given to set forth the facts about the conditions of a child of grace. These facts are not set forth for debate or for comparison for they are completely subjective. John is not attempting to prove that someone is a child of grace or give any one the assurance that they are bound for heaven. He has stated that one who is born from above is of God and His Spirit abides in them. This Spirit within gives the witness to the truth and reveals the beauty of the grace of God to the seed born from above. His testimony causes them to believe and confess that Jesus is Messiah of Jehovah. He also produces the manifestations of His presence by the fruit of the Spirit, therefore, one born from above must have love (Gal. 5:22).

But this love is not required to be produced, sustained or fostered by the natural man or the earthen vessel he inhabits. Rather this love must be the same love that the Father has for the Son, the Son for the Father and the children for the Godhead. Since it is of the Spirit of God who is eternal, it also must be eternal; “Jehovah hath appeared to me of old, saying, Indeed I have loved thee with an eternal love, therefore, with loving kindness have I drawn thee” (Jer. 31:3). Since there is no disorder or discord in the Godhead, for “these three are one” and the immutability of God is essential to His purpose, the children must therefore love with the exact same love as the Father.

This love is exemplified in the sovereign act of God as he hath chosen His people in His Anointed from before the foundation of the world for the purpose that they should be Holy and blameless before Him in love. Therefore He predestinated the entire household, the seed of the firstborn, “unto the adoption of children by the anointed salvation of Jehovah (Jesus Christ) to Himself, according tot he good pleasure of His will” (Eph.1:4) Each and every one of this “general assembly of the ‘called out assemble’ (church) of the firstborn” existed IN HIM before the creation of the heavens and the earth and Adam. IN HIM they have the redemption through His shed blood, they have ALSO obtained an inheritance, being predestinated according to the purpose of Him who worketh ALL things after the counsel of His will and they were sealed with that Spirit of promise. So if one loves the Father (and this is completely subjective since no one can prove that they love the Father. He is Spirit and they that worship Him must worship Him in Spirit which cannot be proven to the natural man or by the actions of the natural man), because the Father first loved them, they must also love all for whom the Father has ordained eternal life. His love is each and every member of His flock and between each and every member of the flock. If one says he loves God but does not love his brother (a fellow son of God) he is a liar. If he is a liar he has not the Spirit of truth within him and if he has not the Spirit he is none of God’s. If he is a liar he does the work of his father the Devil who is a murderer from the beginning and abode not in the truth (John 8:44). Everyone who defiles, works an abomination or makes a lie is not of the Holy city and their names are not written in the Lamb’s book of life (Rev. 21:27). And since, “that which is highly esteemed among man is abomination in the sight of God (Luke 16:15), anyone who places the love of the world before the love of the brethren is cast forth as an abominable branch and not gathered into the barn.

This love of the brethren is first because of the love of the Father and second because of the common experience between the daughters of Zion. Each has been born from above and has laid silent as asleep in the dust until the voice of the Bridegroom calls unto them to “Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy city. For there shall no more come into thee the uncircumcised and

the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem, loose thyself from the bands of thy neck O captive daughter of Zion" (Is. 52:1). They have all known the presence of the law and the commandments and have confessed before their Father that they have sinned before heaven and in His sight and are not worthy to be called the sons of God and they have all experienced the forgiveness and love of the Father. Therefore, they love each other because of the common salvation which they all have.

Is this love tangible? The theology of the world demands to see this love being demonstrated in order to render judgment upon the candidate but this love is first and foremost, from faith to faith by the communication of the Spirit. Does that mean that it cannot be seen or felt? Not at all. Paul said that he not only had heard of the faith of the brethren at Ephesus, which, since faith is the evidence of things hoped for and the substance of things unseen, must have had a tangible manifestation as they turned from idols to serve the living God, but he also heard of their love unto all the saints. This love is demonstrated to those whom the world has cast out and despises. They are called sinners and publicans and the demonstration of this love is a manifold testimony that these were the disciples of Jesus Christ. "By this shall all men know that ye are My disciples, if ye have love (of publicans and sinners) one for another" (John 13:35). Those whom the world hates because of righteousness are loved of the brethren and those who are loved of the brethren are rejected of the world.

Paul also told the Philippian brethren that their conduct must be commensurate to their citizenship. One who is born from above shall have their conversation (their politics) as it becomes the gospel of Jesus Christ. They shall stand fast in one Spirit, which is the Spirit of the Most High God that dwells within them, be of one mind, which is the mind of Christ and be striving together for the faith of the gospel and in nothing be terrified by their adversaries (Phi. 1:27). These are not high and lofty principles that have no practical meaning. They represent that fact that if your citizenship is in that city that hath foundations, whose builder and maker is God, your conduct will be commensurate to that land. You will not love the world nor the things of the world, even though we are drawn away and tempted by that which we can see every moment of our existence in this foreign land and that we shall be, "filled with the knowledge of His will in all wisdom and spiritual understanding (so) that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God (being) strengthened with ALL might according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:10).

Brethren, "he who loves God loves his brother also" (I John 4:21). God has given us this understanding and the desire and ability to walk in the light of Jehovah. He has put His

Spirit in the inner man and, thanks be unto His name, His children shall never fail to keep His commandments and to love one another, because He never fails. This is the testimony of God, which is greater than any witness of man, and by this do we, who believe on the name of the Son of God, know we have eternal life.

Your servant in Christ,
(Elder) Chet Dirkes
January 15, 2012

## I John 5:20

> "And we know that the Son of God is come and hath given us an understanding that we may know Him that is true, and we are in Him that is true even His Son Jesus Christ. This is the true God and eternal life."

The Holy Spirit inspired John to write this very kind and loving letter to his 'little children' to set forth the proof of the truth of the gospel. The brethren were experiencing very difficult times with the persecution and reviling they were receiving from friends and family. They had forsaken all and followed the leadership of the Spirit and instead of finding peace in this world they found trials and tribulations. John begins by re-establishing that this is not some new and cunningly devised fable in search of a following but rather it is the manifestation of the Word of Life. He writes to them for their joy, for their fellowship and for their watchfulness that they sin not. He does not mean to intimate that they could somehow alter the natural man and overcome the corruption of the flesh but rather that they would understand that they are under no obligation to attempt to measure up to the standard of holiness of the law since it was fulfilled in Christ, the propitiation of our sins. To ignore this truth and attempt to keep the law is unrighteousness and sin but for the child of grace, born from above, to keep

the commandments of God (2:3) is for the house of Jacob to walk in the light of the Lord (1:7 & Is. 2:5).

John sets forth axioms for each of the elect to consider and find peace in. He makes no application of assurance except for those who meet the criteria of the axioms. He does not say that all who think or reason within themselves that they walk in the light are walking with Jehovah. He said “if we walk in the light as He is in the light” (1:7) leaving no room for Adam who loves the darkness for his deeds are evil. Adam loves the darkness lest his works be reproved by the light so this has nothing to do with man.

He does not say that as we endeavour to keep the commandments of God we will understand that we are in Him but rather there can be no exception. Te child of grace keeps the commandments of God with all his heart, with all his souls and with all his might (Deut. 6:5) perfectly and hereby do we know that we are in Him. If one is not in the Father, he cannot keep the commandments because he has not the Spirit of God which the Father gives to each of His children, causing them to walk in the light.

But how do we know that it is the Spirit of God? “Every Spirit that confesses that Jesus Christ is come in the flesh is of God” (4:2). He did not say that every man that makes this confession. Every professing religionist of the world will give verbal platitudes to God and Jesus and yet every man is a liar so it is not a matter of what comes forth across the lips of man but what is the testimony of the Spirit. Now if the Spirit has been called forth to give testimony and He confesses that the anointed salvation of Jehovah has come forth in the flesh, then He also testifies that the fullness of time has come, all that were given to Him have been redeemed and He has finished the work in righteousness and is seated at the right hand of the Father. Any spirit that is not the Spirit of God cannot and would not acknowledge such precious truth for it is the spirit of anti-chirst. Whatsoever is anti the Messiah is of the world and in the world but the child of grace has overcome them because, “greater is He that is in you than he that is in the world” (4:4).

These that are of the world speak the language of the world and those with the ears of the world hear their words. This is the voice of the stranger which Jesus said His sheep would not only not listen to but would flea from. They have not the Word of God, cannot speak the things of Zion and their ears have been made dull of hearing (Is. 6:9) so that they cannot hear the Word of the Shepherd. “Why do ye not understand My speech? Because ye cannot hear my words” (John 8:43). They have not the Spirit, they are none of His and they have the spirit of error. This is a spirit of wandering and instability with no sure anchor in a sure place that is tossed to and fro by every wind of doctrine (Eph. 4:14).

But the beloved children are of God. He hears His people and His Spirit testifies to the Spirit within, from faith to faith, of the surety of the immutability of God. This is the Spirit of truth because He is the same yesterday, today and forever. Because He has loved His people with an eternal love (Jer. 31:3), His people love one another because His love dwells in them. Every one who has this love is born of God and knows Him as He knows the Son and the Son knows Him. It is the same love wherewith the Father sent the Son to be the propitiation for the sin of His people and since He loved His people in this manner so they love each other in the same way. This is the proof of the indwelling of the Spirit of God and the fullness of the Godhead. Anyone who does not love his brother as himself does not dwell in the Godhead, the Godhead does not dwell in them and they have not the Spirit of God. But the testimony of that Spirit within is that the Father sent His Son the Savior of the world and He is the Son of God.

Now if the proof was a simple speaking of words and lip service to the phrases, we must conclude that the scripture is in error for millions this day make the same confession and believe it. But and since, the world does not hate, despise and reject these minions of trained mouth pieces and condemn them as fools, they must not be singing the songs of the redeemed. The indwelling love of the beloved if made complete because “as he is, so are we in this world” (4:17). The world cannot cast off the cornerstone but accept the building. It cannot call the Great Rock in a weary land, common; and call those hewn from that Rock, precious; and it cannot be deaf to the Words of Life from the mouth of the Savior but find life in the carnal words of Adam. They cannot prove faith by that which is seen and they cannot prove the tangible by faith. The poor outcast child of the King is loved first by the eternal love of the Father which is foreign to the world. They return that same love to the Father and to their brethren by His commandment and the power of His Spirit and they are despised for eating with and receiving sinners. Is this not what Messiah was accused of? And did not the world reject Him? Why then should His people who have the mind of Christ in them, be treated any other way.

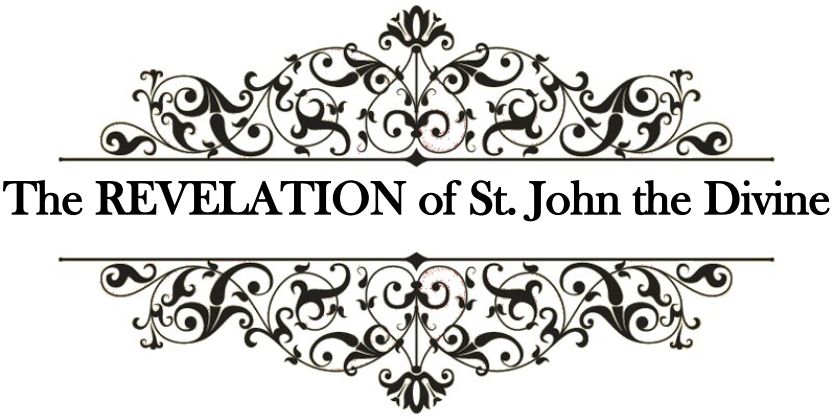
All of these proofs come not by sight or by the will of man. The Son of God, who is come, not who has come or is coming again, but **>IS** come has furnished His people with the faculty, feeling, desire and spirit to have a better way of thinking than that of the flesh. He has removed the old manner of thinking “Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of the flesh, fulfilling the desires of the flesh and of the mind (way of thinking) and were by nature children of wrath even as others” (Eph.2:3). He has removed that old heart of stone and replaced it with a heart of flesh and He has written His law upon the inward parts, that new faculty for thinking, and His

indwelling Spirit causes His people to walk after and keep His commandments. This has nothing to do with the flesh.

The proof of which John writes, that ye may know ye have eternal life, is the testimony of Jesus Christ within, that expectation of glory, for which the beast and all his people are wroth with the daughters of Zion (Rev. 12:17). The manifestation of this inward truth is the outward hatred of the world for one who **IS** born from above and since he that dwells within, or tabernacles with His people (Rev.21:3), will never leave nor forsake His people, then His people shall be hated of all men until the time of this habitation be over. This is the truth of the true God and this is eternal life.

Brethren beware of the need of the flesh for the tangible so as to find comfort and security, this is idolatry.

Your servant in Christ,
(Elder) Chet Dirkes
January 8, 2012




## Revelation 1:1

> "The revelation of Jesus Christ, which God gave unto Him, to shew His servants things which must shortly come to pass; and He sent and signified by His angel unto His servant John."

The speculations and endless pontifications of man concerning the future is an expanding and profitable enterprise. Opinions become repeated and modified until they are accepted and presented as fact by those who have mastered the 'science' (falsely called) of eschatology wherein, like the astrologers and soothsayers of old, the masses of people flock to hear the latest predictions desperately searching for hope. The compilation of the amalgamation of opinions seasoned with the arrogance of understanding while festering in the compost of public acceptance has resulted in confusion and division as groups are formed, dismantled and reformed into the camps of (what is called) Biblical studies. The views and insights of the educated are coveted and

quoted while the common people are humbled beneath the greatness of the learned professor and scholars.

The servant of God was in the Spirit in the time appointed of the Lord when he heard a great voice as of a loud trumpet. This was the voice of God who had lifted this man up into the heavens to ‘uncover’ that which was hid, ‘open’ that which was closed and ‘disclose the truth’ of things as yet unknown (Gk. ‘Apokalupses’). Today this word is associated with horrific events signifying the end of all things in cataclysmic devastation yet, to John, it was understood by the teaching of the Spirit that God was revealing those things which were ‘quickly coming to pass’ upon the stage of time, for the seven called out assemblies of God, that they might have peace.

This disclosure of that which was hidden from the beginning was not given as a neo-evangelical fear tactic to scare unbelievers to the Anointing (not that it would do any good for there remains no more sacrifice for sin); neither was this manifestation given as s social statement against world government or the unmasking of an evil dictator, wicked potentate or malevolent man of military might, that should someday rule over all the nations of the world. These are the ideas of the diminutive doctrine of Adam who cannot see beyond this temporal existence; the revelation of the Anointed Salvation of Yehovah is a blessing for His people who are given ears to “hear this prophecy and keep the things which are written therein”.

This revelation is singular. It is concerning the deliverance which Yehovah God, who is the singular source and sum of all that is. His way, purpose and will are harmoniously one according to His eternal love for the Beloved and all His works are the result of the intention of His heart, being firmly established in the righteousness of His judgment (Ps. 111:7). He cannot change His eternal purpose nor alter His perfect love for His Bride which is in Him, therefore every thought, word and deed of the whole of the created existence comes to pass, functions and concludes for the good He has purposed for His children; the called according to His purpose.

This revelation is relevant to the children of hope in every generation for the salvation of Yehovah is first finished from the foundation of the world, then revealed in His people during the time of their habitation and again revealed when the tabernacle of this dwelling is laid aside and the veil of this existence is removed. Then all who wait for His return shall be absent from the body and present with the Lord, being flesh and bone of the risen Lord, and, because they are the sons of God born of the Spirit and born from above, they shall see Him as He is and be like Him. This is the Anointed Salvation of Yehovah, which is the hope of glory within, whereby the children are delivered. While they dwell in the body afore prepared for them, they groan within the earthen vessel

waiting to be delivered from the body of this death. They are taught of the Spirit concerning the vanity of this world, the impotence of the flesh and the uncleanness of their ways being identified as strangers in a foreign land and, being hated of all men for the name of Jesus, they patiently wait for the time when, every man in his order, shall again see Jerusalem from above.

This is God's revelation not man's. It begins in the beginning wherein He who alone inhabits eternity purposed in Himself to deliver His people from the inability that the creature should have being fashioned from the dust of the earth. He saw that there was no man capable to deliver for His purpose decreed that Adam should be fashioned that way and since it is His salvation of His people, He brought His deliverance to Himself by the power of His right hand that NO flesh should ever glory in His presence. His sovereign will caused Him to humble Himself as the Lamb of God and shed His blood for the forgiveness of the sin which existed but had not yet entered into the world. God supplied Himself the lamb for the burnt offering for sin (Gen. 22:8) as His blood (the life of the body – Lev. 17:11) was shed by His hand for His children; but being the perfect sacrifice, in whom was no sin, He is risen up in testimony of the finished work, having all His seed in Him. He is therefore, the first resurrection and upon all who, being raised up in Him having eternal life, the second death has no power (Rev. 20:6).

These are the redeemed of Yehovah whom He has made kings and priests unto God, giving them the ministry of reconciliation, not to reconcile the world unto God but because He has reconciled all things unto Himself. These, living and reigning with Him who has dominion and power for ever and ever, are new creatures, not formed from the dust of the earth, but after the flesh of the Anointed, the inner man lives and moves and has his being; "old things are passed away and behold all things are become new; and all things of God, who has reconciled us to Himself by Jesus Christ, and has given us the ministry of reconciliation, even as that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them and has committed unto us the word of reconciliation" (II Cor. 5:17ff)

His kingdom is in Himself, who is the beginning. It has been revealed from generation to generation in His people through trials and tribulations and as the kingdoms of this world pass by (over which the Almighty has complete command) the Kingdom of our God remains the same. It cannot change for He cannot change and as the great King over all the earth who has taken His great power to rule over all flesh and blood, so His will is performed on the earth as it is in heaven. "This matter by the decree of the watchers and the demand by the word of the Holy Ones; to the intent that the living may

know that the Most High rules in the kingdoms of men and gives it to whomsoever He will and sets over it the basest of men" (Dan. 4:17).

This revelation is given of God to Himself without the assistance, translation or interpretation of the creature. God gave the word unto Himself when He became flesh and dwelt among His people but he came in the form of a servant. He did not come to start a new religion, initiate social reform or overthrow the political structure of the times for His kingdom is not of this world. He did not say that His kingdom did not extend over this world nor had He come to conquer the people and assimilate the world into His kingdom. He came to reveal the Kingdom of the sovereign of the Universe who is seated in the heavens causing all things to come to pass as He has decreed. The disciples were astonished that He had command over the winds and the waves and the teachers of the time were amazed that He knew His letters without any schooling. The natural man could not see the fullness of the Godhead in bodily form which stood before them neither could the ears of the flesh comprehend the truth but unto them unto who it was given to hear, the words were life and hope; "and He said unto them, unto you it is given to know the mysteries of the kingdom of God, but to others in parables that seeing they might not see and hearing they might not understand" (Luke 8:10)

This same Word of God, which became flesh and dwelt among us, is the life of His people. He 'tabernacles' in all who have been born of the Spirit of the incorruptible seed, bearing witness to them that they are His children. The word which He spake came from the Father, for He and the Father are one, and the word of testimony which is spoken by His people is the same for they are one in Him. He took upon Himself the form of the servant in demonstration of His love for His people, so His people are servants one unto another; each member supplying the needs of the other in fulfillment of His commandment. All that God has done is for His love of His Beloved and she returns that same love to Him because He first loved her. Likewise the brethren love one another because that same love of the Father dwells in their hearts; they rejoice in the Beloved for the joy of His salvation and they weep with one another for the revelation of the Spirit of the vanity of this world and their own evil doings in Adam. Therefore the witness of the brethren is the same for once they were blind but now they see and, having their eyes opened by His grace, they see the abomination of this man and his world and look forward to being delivered again from it.

"Behold He comes with clouds and every eye shall see Him and they which pierced Him and all kindreds of the earth shall wail before Him; even so Amen"

There can be no difference from generation to generation of the good news concerning the Anointed Salvation of His people "which shall be unto all people" (Lk 2:10) nor is it

left to man to insure that the Word is proclaimed. He came forth to manifest His salvation to all men, to the Jew first and also to the Greek, and in the fullness of time every chosen vessel (every man in his order) shall see the salvation of Yehovah when he reveals Himself dwelling in them. He shall return again, unto all that patiently wait for Him, a second time without sin and He shall come in that same pillar of cloud, with all His Holy ones, that was with Israel in the wilderness.

This cloud stood erect (pillar) as it led the nation from the great house of bondage into the land of promise. It was the testimony of the faithfulness of Yehovah God who first gave the promise unto Abram, wherein He told him that his people would be in bondage, and whose good pleasure brought about the hatred of the brethren for Joseph (thus relocating the savior of the land from Canaan into Egypt by the hands of the Midianite traders) and the drought which brought Israel into the same land for safe keeping until the sin of the Amorite was complete (Gen. 15:16).

This is the testimony of a great cloud of witnesses who proclaim that He alone is worthy for He has redeemed His people and washed them from their sin by His precious blood, from the foundation of the world. These are not worthy of this world for they are not of this world. They are buffeted and battered by the cares of the flesh as the outer man is drawn away after these desires but the inner man walks in the Light of Yehovah, which is His Anointed Salvation (John 8:12). This faith cannot be proven unto the natural man who desperately seeks a sign wherein he may have assurance but this faith is manifested in the good works the children have been created unto in the Anointed Salvation. Faith indeed is no faith if there is no manifestation and man's natural faith will be seen in his performance of natural good deeds; but the faith of the Son of God is manifested in ways that the natural man, though he may see them, yet he cannot recognize them; "then the righteous shall answer Him, Lord, when did we see You hungry and fed You? Or thirsty and gave You drink? When did we see You a stranger and took You in? Or naked and clothed, or saw You sick, or in prison and came to You? And the King shall answer and say unto them, Truly I say unto you, Inasmuch as you have done unto one of the least of these My brethren, you have done unto Me" (Matt. 25:37ff).

The piercing of the body of the Lord as it hung on the stake was done by one man who was a Roman soldier. No one else took a spear and thrust it into His side and though wicked hands were ordained of God to slay Him, yet it was the wound which He received was of the house of a friend that is being referenced here (Zech. 13:6). It was the type of the righteous sword of the justice of Yehovah that pierced the shepherd and scattered the flock when the lamb was slain in the house of the children of Israel in Egypt. His commandment was that a lamb should be taken for the house and the people

that dwelt therein, according to the number of the souls. Each house slew the lamb and the blood was to be struck on the posts of the door; “and the blood shall be to you a token upon the houses where you are and when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt” (Ex. 12:13). The people within were covered by the blood without as the children of God pierced the lamb of the sacrifice. God had mercy first upon the tabernacles of the dwellings for those already chosen and called the people of the Lord.

Thus every child of Israel pierced the lamb and shed the blood for the preservation and protecting in the salvation of Yehovah from His wrath against the ungodliness of man. This was seen in type in the land of double protections (Egypt) wherein no man was protected from His wrath, save those for whom the blood was shed, and it was manifested in time when God poured out upon the house of the ‘Beloved’ and the inhabitants of the ‘coming forth of Peace’ (David and Jerusalem) “the spirit of grace and supplication and they shall look on Me whom they have pierced and they shall n mourn for Him and one that is in bitterness for his firstborn” (Zech. 12:10).

The redeemed of Yehovah are of every kindred, nation, tribe and tongue of this world from generation to generation and unto each one, individually, shall this be revealed. They each, every man in his order, shall cry out “Who are you Lord?” as the Father reveals Himself unto them. Then shall they see Him, not with the eyes of man, but through the testimony of the Spirit, that He is the One who loved them and gave His life for them. The Comforter shall testify that the warfare is accomplished as the children continue to walk in the wilderness of this world, and as He reveals the love of the Father for His Beloved, so He also reveals “your own evil ways and your doings that are not good and you shall hate yourselves in your own sight for your iniquity and for your abominations” (Ezek. 36:31). This revelation of the salvation of Yehovah causes the children to despise the tabernacle of this dwelling and cry out to the Father for deliverance. They know, as the light of His glory shines brighter in their hearts that in them (that is in their flesh) dwells no good thing; therefore they know that Adam has no right to the kingdom, no portion in the inheritance and no memorial in the finished work for he is a cursed child who cannot cease from sin. This understanding of wretchedness and impotence places the redeemed of the Lord prostrate before the perfection of His Holiness crying out, “Be merciful to me a sinner”.

The common experience in the common deliverance of the people of the election according to grace is through the trials and tribulations of this world. These then are companions in tribulation as the hand of the father is laid heavy upon the earthen vessel pressing it back to the dust from whence it came. The temptations are those which are

common to men and the results are the same; the outer man of the children of Adam perishes as the inner spiritual man is strengthened by the Spirit of the Lord God Almighty.

The testimony of the everlasting gospel, given to John by the Messenger of God, is exclusively for those of the household of faith as an explanation of the manner in which the Father guides and delivers His people from the current evil generation. The people in the days of John were watching the events and activities of the armies of Titus as they destroyed the venerated objects of the last days. Even though this was a testimony of the scriptures unto the fact that Jesus is God as the word of That Prophet came to pass, yet the nature of Adam was afraid and saddened at the destruction. Jesus said that when they saw the armies surrounding the city, they would know that the days of vengeance were upon them and He further proclaimed that not one stone would be left upon another. These came to pass as He turned the hearts of man to do His will for He put it in their hearts to fulfill His will and give their kingdom unto the beast until the words of God shall be fulfilled (Rev. 17:17).

These brethren saw the churches scattered to every corner of the world as the gospel was preached to all the world, but they also witnessed their brethren being persecuted, many being put to death for their belief, as the established religious and social orders made haste to eradicate the church of the Anointed Salvation of Yehovah. This they could not do for the decree of God was that this was the predestined means whereby the church would grow. In every place where these strangers and sojourners were scattered, there the Lord revealed those whose hearts He had opened and when the sure sound of that certain trumpet sounded, all who had ears to hear were gathered together in the name of Yehovah.

But what relevance is that today. Since these things happened so many years ago? Has the persecution of Adam ceased? Is there no more enmity between the flesh and the Spirit? Has the law in the members become resolved to the law in the mind which delights in the Law of God? Is there unity between Esau and Jacob? We know the answer to these can never be in the affirmative for that which is of the earth shall never become that which is of the Spirit; after all, that is the type set forth in the creation that everything brings forth after its kind!

Yet the dominions of darkness still seek to overcome and smother the light form above for the Adversary goes about like a roaring lion seeking whom he may devour. The idols and images which Adam has set up along with the Levites he has called to be his priests are systematically crushed by the chastening ways of God which He performs through the activities of the creation in time. All men have an inveterate hatred for the children

of hope and like Esau, they seek to kill him if they could. Thanks be unto God that man may kill the body, which is Adam, but they have no power over the inner man who has eternal life in the Anointed.

“I am Alpha and Omega, beginning and end, said the Lord, which is, and which was and which is to come, the Almighty”

The testimony of peace and comfort is unto the redeemed of the lord who are blessed to hear His voice and follow Him. The Word which Jesus spoke was not for the Lawyers, scribes and Pharisees because they were none of His but the still small voice of the Shepherd is for the sheep. He is the same and can never change. His Word is true, His works are righteous and He is the Lord God Omnipotent who lives and reigns forever.

Your servant in Christ,
(Elder) Chet Dirkes
March 25, 2018

## Revelation 2:1

> “Unto the angel of the church of Ephesus write; These things said He that holds the seven stars in His right hand, who walks in the midst of the seven candlesticks.”

Many have speculated as to the reasons for John to be on the island of Patmos and most have concluded that he was exiled here in the latter years of his life. The facts according to the records of history do indicate that he was indeed exiled to this place at the end of the time of his habitation but the scripture records that he was “in the isle of Patmos, for the Word of God and the testimony of Jesus Christ” (1:9). Any other addendum’s to the purpose for him being in this place are not to be considered in the witness which he left

for the brethren of like precious faith. He was here as the fellow companion in tribulation and in the kingdom and patience of Jesus Christ for the comfort of the pilgrims and strangers in this foreign land and the edification of the called-out assembly.

John is not here as a martyr for the cause or a champion for those persecuted by the Roman government or Jewish leaders. He was not shown the wonders of the heavenly existence so people might be able to identify the wicked ones of this world, esteeming themselves better than the unredeemed, or the impending world events; wherein is much fame and fortune. His tribulation is not identified as anything particular, such as imprisonment, banishment or any other injustice by the hand of man. Tribulation is the 'pressing down' of the hand of the Father upon him as the outer man is reduced and the inner man revealed. It is the constant revelation of the Spirit of God to His people that this earthen vessel and the barren wilderness of this world, wherein he now walks, is not the home of the sons of God and the disclosing of the vanity of life. This is the lot for each pilgrim and sojourner as they patiently endure the contradiction of sin against themselves; which "patience and faith in all your persecutions and tribulations that you endure, is is a manifest token of the righteous judgment of God that you may be counted worthy of the kingdom of God for which you suffer" (II Thes. 1:5).

This word of hope, provided by the Holy Breath of God, is for the brethren of the kingdom of the Anointed Salvation of Yehovah as it identifies the Anointed Salvation of Yehovah for His people. He is the beginning wherein all things came into being at the power of His word. He is the life force wherein every man has his life and breath, the power whereby events of time come to pass and the culmination of all things for His praise and glory. He has been tried in the furnace of affliction wherein His holiness and perfection was revealed, being tempted in all points like unto His brethren, yet without sin and has fulfilled all things written. He is the faithful Son of God who has done all that was necessary for the deliverance of His people by shedding His precious blood for their sin in Adam, and being raised up, stands as their memorial, portion and right before the Father. He is seated upon His throne in the place of authority (right hand) as sovereign ruler over His creation.

"Saying, We give You thanks, Lord God Almighty, which is and was and are to come; because You have taken to You Your great power and has reigned." (Rev. 11:17)

The Word which is given to the children of hope is the Word of He who is God, and there is none other. He is the only One who is the fullness of all things in complete singularity, which has done whatsoever His heart desired, brought forth as He has spoken, according to the purpose which He purposed in Himself from the beginning;

“for You have created all things, and for Your good pleasure they are and were created” (Rev. 4:11).

Though the intellect and superstitions of the creature rebels against such sovereignty, majesty and strength, casting the aspersions against God and His Holiness, saying that His way is unfair, yet His hand cannot be enhanced, postponed or altered in any fashion. He is the great King over the entire world and, having ordained all things whatsoever comes to pass from the beginning, He sustains, maintains and enables every thought, word and deed according to the good pleasure of His will as He reveals the true nature of man, this world and the creation.

This is the One who sends His word to the called-out assembly of ‘my death’ (Ephesus). He comes as the Ancient of days and in the glory of His might as the One who ‘has power over’ (holds) the seven stars in His hands which are before His throne. These are not a spirit for each of the seven assemblies but rather the seven stars are the seven spirits of the seven churches, showing complete harmony and continuity between every assembly wherein two or three are gathered together in His name.

These being in tribulation and in the kingdom and patience of Jesus Christ, were still in this habitation and although the doctrines and traditions of man demand outward evidences as proof of holiness, the members in particular of these assemblies stood as the Bride before the Father arrayed in fine linen, clean and white, which is the righteousness of the saints. There was and is nothing that can be done by the sons of God to improve their eternal standing before God; to amend the path that He has prepared for them or enhance the labours He has assigned. The faith within, being the fruit of the Spirit, shall indeed be manifested in the good works that the children have been created in Christ Jesus unto, but as the vine so the fruit.

The natural vine produces a natural fruit which the eyes of man behold and the pleasures of man enjoy; thus the natural mind shall say, I will show you my faith by my works. This vine has a temporal and finite root and shall fade away. So shall the fruit fade away, as the dew before the morning sun, that is produced for it cannot sustain having no life in itself, no lasting benefits and no eternal weight of glory; “but unto Cain and to his offering He had no respect” (Gen. 4:5).

The fruit of the Spirit is for the spiritual inner man who, having eyes to see, beholds and enjoys the peaceable fruits of righteousness. This is not produced from the natural vine in Adam but from the eternal vine in the Anointed. The branches bear fruit because of the life of the vine and since He is the way the truth and the life of His people, being the

inhabitant of eternity, so the fruit of His beloved children is eternally unblemished in Him.

This is the God who has said to the church of ‘My death’ I know your works. He was not asking a question as if to say, What are you doing? Nor is He speculating in His search for the truth by saying, I know what you are doing? The Lord God Omnipotent proclaims in a manner unintimidated by time, that He knows the occupation and business of each of His people, because He purposed, planned and facilitated it in and for them before the foundation of the world. He set the time of their habitation, every man in his order, wherein each would perform a specific function in the progress of His creation; He fashioned the earthen vessels commensurate to the need and outfitted each one with the necessary components and wisdom to occupy their place and complete that which they have been employed unto. This is how all of creation functions together from generation to generation for even in the confusion of this world there is order, though the eyes of man cannot see such beauty; “I have seen all the occupations which God has assigned to the sons of man to be humbled by” (Ecc. 3:10)

God sits upon His throne in heaven and rules over the kingdoms of this world. His personal matriculate management of His creation is because He alone is the sovereign ruler and none may stay His hand or say unto Him, what are You doing? All things were created for His good pleasure and as the heavens declare His glory unto man and the firmament shows forth His handiwork, the testimony of His greatness is manifested and all flesh sees it together.

His Spirit has revealed to His people the vanity of this world and the uncleanness of their ways in Adam. This is a vexation upon the soul which causes the child to cry out to the Father who has not left or abandoned His precious ones for whom He died. He took upon Himself the form of the servant and made in the likeness of sinful man, was tempted in all points like as unto each of His children are in the flesh, yet without sin. Therefore He not only is aware of the weight of His hand pressing down upon Adam but also of the intense trouble this conflict produces. He bore the sorrow of His people by experiencing their labours wherein He sweat, as it were, great drops of blood and He was wounded for our transgressions. Therefore He being comforted in His great tribulation, which He endured unto the end, with the Comforter who is able to comfort His people as they wander through this world of woe, so He is able to be the comfort of His people.

“And you shall be hated of all men for My name’s sake, but he that endures to the end, shall be delivered” (Matt. 10:22)

The cry of the theology of the world is for a feigned obedience wherein God is obligated to have mercy because of the good effort put forth. They will concede that no man can be completely pure and holy so they conclude that God will reward the participant with such blessings as are commensurate to his attempts. Such is not the righteous judgment of the Holy God who demands absolute obedience for all time and eternity. The assumption concerning Adam is correct and the wrath of God is poured out upon the ungodliness of man from generation to generation for the sons of Adam are cursed children who cannot cease from sin.

Yehovah God, however, has revealed that he knows the steadfastness of His Beloved. This could not be of the flesh since patience is a characteristic of the Spirit so then the steadfastness of the children must be because of the faithfulness of the Father. He cannot deny Himself or His incorruptible seed; man however will not only reject and abandon the fruit of his loins but in certain situations will justify the consuming of his own flesh in order to live; “Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea they may forget, yet I will never forget you; behold I have graven you upon the palms of hands and your walls are always before Me” (Is. 49:15).

These are the words of He who holds in His hands the seven stars. These are the hands from which no man can snatch the children of grace from the Father for it is the dwelling place of the redeemed. When Thomas doubted the resurrection of the Lord, Jesus told him to reach hither his finger and behold His hands. The engraved names had been indelibly sealed with the wounds of a friend by the demonstration of the love of God for His people which works were finished before the foundation of the world.

The steadfastness of His people is because as the head is so the body shall remain. He is faithful above all things and when that work was finished He stood before the Father and proclaimed the generation of the Anointed Salvation of Yehovah. He told Mary not to touch Him for He had not yet ascended unto His Father but when He was manifested as the Son of God in all power and glory by the resurrection from the dead, He came and showed Himself to His people. This manifestation of the eternal love of God for His people is the reason why His people love Him; it is also how and why they love one another.

“**…**and how you cannot bear them that are evil…”

This was not a call to arms whereby the chariots were to be saddled up as this little flock scoured the countryside rooting out the evil-doers and purging the country of any opposition to the truth. It had little to do with the political and social disorder of the

times or the lives of others around this assembly of ‘My death’. This aversion to evil is the gift that the Holy Spirit grants the children of grace when, as their eyes are open to the truth, they see the ways of this world. The world is darkness and Adam loves that darkness. He will not come to the light for the light reveals and reproves his ways; neither can he comprehend the light or overtake it in any way.

When the light of His glory is shed abroad in the hearts of His children, the Spirit causes them to see the uncleanness of their ways and they remember the own evil ways and their doings that are not good. Man calls this low self-esteem and a morbid depression which can be attended to with a sufficient dose of good works. This labour is unto the flesh and cannot satisfy that groaning within the creature because of the vanity of this world. As he sees the corruption of the body of this death and the bondage of sin, he is not complacent to this condition for he longs to be absent from the body and to be present with his Lord. Then is the double edge of this sword witnessed for to be acutely aware of the sin that dwells in me is to groan under the vexation of the vanity but to be free from such pain is to feel abandoned of my God and forsaken of His love.

Yet there is none that can separate the child from his Father nor bring any accusations of impropriety against him. The blood has been shed, the sin forgiven and the covenant assured and when in the time pleasing to the Father He reveals Himself in His children, they understand the separation of the light from the darkness. They see two manner of people that dwell together and they know the dichotomy of the relationship between the elder brother, whose hatred is to kill the younger and the child of promise.

This inner man cannot bear, pardon, excuse or tolerate the outer man for there is a drought in him; not a famine of bread or a thirst of water, but a famine of hearing the word of God. The inner man delights in the Law of God and lives by every word that proceeds from the Father’s mouth; he is protected and preserved in the Anointed Salvation of Yehovah and longs to see Jerusalem, my happy home. The outer man is being consumed by the fires of the furnace of affliction where the dross is consumed and the gold is revealed. His works are destroyed as the remnant of the house of Edom is consumed, but during the time of his habitations his heart and mind are occupied with the cares of this world and the needs of the flesh.

“**…** and you have tried them that say they are apostles and are not and have found them liars: and have borne and have patience for My name’s sake have labored and have not fainted.”

The heart of man is desperately wicked above all things and each son of Adam has been deceived by the pride of that heart. The wisdom of the children of grace is to know the

number of the beast which is the number of man. He is vain and arrogant and shall wander pillar to post looking for an anointing. Jesus told the disciples that when people say that He, the Anointed, is here or there, go not after them for I am not there. The anointing is of the Spirit which no man can see, for even when the children of Israel witnessed the oil of the anointing flow down across the beard of Aaron, they were not able to hear, understand or be obedient to the Law of God.

That which a man can see is temporal and fades away but the anointing of the Spirit is eternal and if the anointing is of the Spirit than that word of the Spirit is the eternal life of the people. The hypocrisy of man is seen and experienced by the sons of God who witness the lush and elaborate pontifications of vanity that comes forth from their own lips; but the testimony of the Spirit is that ALL men are lairs for the truth is in God alone. Therefore the children of grace are shown their hypocrisy and arrogance as a testimony of their wickedness in Adam.

Yet they bear the sin and weight which easily besets them as they endure the contradiction of sin being conformed to the image of the Son. His eyes and features were those of One who had been tried in the furnace; “and His feet were of fine brass as if they burned in a furnace and His voice as the sound of many waters”. Those whom the Father knows being His eternal seed, has He predestinated to be conformed to the image of His Son wherein they have no confidence in the flesh for, being the heirs of the kingdom, yet must they be subject to the vanity of this existence.

These can never fain or fail even though the flesh is being consumed because the work which they do is not in the flesh. They manifest the good works of the Anointed Salvation unto their fellow companions in tribulation as they lift up feeble hands and, bearing one another’s burden, weep with them that weep and rejoice with them that rejoice. They are made thankful in them and in everything give thanks unto He that is worthy and they rejoice that their God is sovereign over all yet while in the confines of this earthen tabernacle the law in the members still wars against the law of the mind bringing them into the bondage of sin; thus they forget their first love.

When in the time pleasing unto the Father He reveals Himself to His children there is great rejoicing because of the manifestation of His love. He opens the prison doors and sets the captive free from the bondage of this world and the rituals and ceremonies of the ‘old man’. Where once there was a man born blind now there was a testimony to the power of God unto deliverance. Where once there was a mad man who ran naked among the tombs now there is a clothed man sitting at the feet of Jesus, telling his friends how great things God had done.

Man strives for this notoriety as he thinks more highly of himself than he ought. Yehovah God has a controversy against the natural man for he is enmity against the Spirit. As the love of God was upon Jacob so the hatred of God was upon Esau and Esau is Edom/Adam. Thus the refiner's fire is consuming the stubble of Edom that no residue shall remain. The love of God for His Beloved reminds them of what He has done for them; whose mother was a child of fear (Hittite) and father was a speaker of great swelling words (Amorite) (Ezek. 16:45); that in Adam they are alienated from the commonwealth of Israel and without hope in this world; that the arm of the flesh shall fail and that if Yehovah should regard iniquity none should stand. Thus they remember their first love with understanding.

"He that ears to hear, let him hear what the Spirit said to the churches; To him that overcomes will I give to eat of the tree of life which is in the midst of the paradise of God."

Adam chose and ate of the tree of the knowledge of good and evil and he died. The children of the kingdom eat of the fruit of that tree which is on either side of the street of Jerusalem from above. He is watered by the living waters which flow from the throne of God and His leaves are for the healing of the nations. This is not something for to come for it is here and now for the children as they are employed in the trials and tribulations of this life. If they be born of the Spirit they have eaten of His body and drank His blood (for He is the tree of Life) of the new covenant; therefore they live by every word which proceeds from the mouth of God. And the life they now live, they live by the faith of the Son of God who loved them and gave Himself for them.

Your servant in Christ,
(Elder) Chet Dirkes
February 4, 2018

# Revelation 5:9

> "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us, unto our God, kings and priest and we shall reign on the earth."

There is a wonderful presence of this host that has been redeemed and a obvious absence of the presence, ability or worthiness of man. Man has no place in the heavenlies and cannot approach unto the throne nor sing the praises thereof. He cannot learn the song of deliverance and praise and it not worthy to perform the work that the Lamb has completed. John wept because there was no man who could open the book or even look upon it but he was comforted by the fact that the Lamb had already prevailed to open the book. Before the action was performed it was finished in Christ for all these works were finished from before the foundation of the world. Therefore John saw the Lamb that had been slain, standing, being resurrected and glorified.

This group that was qualified to sing this new song had been redeemed by the blood of the Lamb. This redemption is solely and completely an act of God upon that which was already His. One cannot buy back something that was never his. This act of redemption is performed by the one who brings it to pass (Jehovah), the Master of the hosts, the Holy One, the Saviour, the Holy One of Israel and the Father. He is called the Everlasting Father because He has everlasting children that were His from the beginning and shall always be. It is performed through the strength of the Almighty God (El Shaddiah) by the power of His will after the good pleasure of His counsel. It was first for His child of promise from all evil (Gen. 48:16). It was for the children of the power of God (Israel) from the house of he that is stronger than they (Jer. 31:14) from the house of bondage and it was by His outstretched Omnipotent hand, a hand that cannot be shortened or slacked. It was for the house of the first born for all the first born are His (Ex. 13:13). Also for those that are joined unto Him (Levites) who have been sanctified for the service of His temple (Num. 18:23; Zech. 6:15), which is His body, whose body we are (Heb. 3:6). It is for the house within the city and the field in the year of jubilee (Lev. 27). It is the right of the family and the beauty of the wild olive branch that is grafted in to be like unto the son (adoption). But all of these classifications identify the same group, the people of God. In each and every account that scriptures give us of this act there is not even the slightest indication that anything was earned or solicited. No one can make themselves a child of a family or a first born or join themselves unto God.

They must have been in that position or status when the redemption took place for it was accomplished when the blood was shed. The mountain of the house of God was established and the redeemed of the Lord came and returned unto Zion. If there was no unity between the Redeemer and the redeemed at the time of the shedding of the blood, based on the eternal love of the Father for His children, then there is no remission of sins for He redeemed His people from the grave, from all iniquity and washed them in the blood. Without the children becoming separated from the Father as Eve was from Adam, and being made to be partakers of flesh and blood and the bondage of this corruption there could be no redemption. But since they are the seed of the church of the firstborn, He has redeemed them with the blood of the Lamb back to Himself and has made them kings and priests unto God. NO MAN KNOWS THIS SONG NOR CAN HE LEARN IT. IT IS TAUGHT BY THE SPIRIT TO THE BLOOD BOUGHT HOST. DON'T LOOK FOR IT IN ADAM.

Your servant in Christ,
(Elder) Chet Dirkes
June 6, 2010

## Revelation 7:9

> "After this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues, stood before the Lamb, clothed in white robes and palms in their hands."

The redeemed of Yehovah are revealed to the servant of God and identified as being preserved and protected. This protection is by the commandment of the living God who

lives and reigns over all and is contained in all things whatsoever come upon the earth. The children of the Kingdom of God are not tossed to and fro by the adverse conditions and pleasantries of this existence as the inhabitants of this world. These trials and tribulations, which hurt the earth, the seas and the trees, have been ordained to come into their lives for good.

This good is not discernible to the eyes of man and is certainly not pleasing to the well being of the children of the dust. This tribulation comes in various forms and in differing degrees of intensity; therefore it is a great tribulation and it is an essential element in the life of the sons of God as they walk the path of this habitation. It demonstrates the inability of man revealing the bondage of the corruption of this world as it makes evident the contradiction of sin against that which is born from above. Every child of grace is assigned and must endure great tribulation and he that endures unto the end shall be delivered (Matt. 10:22).

The vision given to this servant of God is of the events and conditions in the heavens and upon the earth. Since the redeemed of Yehovah occupy both the habitation of this dwelling while being seated together with Him in the heavenlies, this revelation contains elements of both. They are sealed of the Messengers of Yehovah so that the judgments of God, which wrath is revealed against all ungodliness of man (Rms. 1:18) has no effect upon them as they endure the trials assigned to them for the proving of the faith within. This seal is not an identifier which the natural man can see nor is it intended for Adam. God did not seal His redeemed with His name in their forehead so that the inhabitants of this world would know who they were or that He might find them when He went looking for them. This seal of identification is the blood of the Lamb upon all for whom His precious blood has been shed and that name is one which no man knows.

The natural man with all his academia, like the Ephraimites of old (Judg. 12:6) cannot frame the word for he has not the ability to speak the name of Yehovah aright. God is Spirit and His name is far above the platitudes and utterances of the stammering tongue of Adam and so only those who have been born of the Spirit can speak His name aright. These alone have the pure language wherewith they call upon Him and in the trials and tribulations of this existence, they cry as children to the Father.

The natural man also is deficient in his ability to number this heavenly host. He does not have the comprehension to conceive the number nor has he the words to describe the host. When the Apostle was lifted up into the heavens and saw the vision of the Holiness of God in paradise, he said that he saw things that it was “not lawful to utter” (I Cor. 12:4). He did not mean to infer that a man might be incarcerated or fined if he were to speak of such things but rather that what he saw was not of this existence or of the

present. Therefore, “as it is written, eye has not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared for them that love Him.” (I Cor. 2:9). What John was given to see was not of this world and therefore “no man could number” this host of redeemed of the Lord.

These stood before the Lamb as He stood, slain from the foundation of the world. They had come forth out of great tribulation and were clothed with white robes. These robes are the righteousness of the saints which is the imputed righteousness of the Anointed Salvation of Yehovah. These stand with the Lamb of God “not by works of righteousness which we have done, but according to His mercy He saved us by the washing of the new birth and the renewing of the Holy Ghost” (Titus 3:5). The new birth is when the incorruptible seed becomes partaker of the earthen vessel afore prepared unto the glory of being the habitation of God. This is accomplished as the outer robes are washed and made white (shinny brilliant) in the blood of the Lamb.

“Now Joshua was clothed with filthy garments and stood before the angel. And He answered and spake unto those who stood before Him, saying, take away the filthy garments from Him. And unto Him He said, Behold I have caused YOUR iniquity to pass from You and I will clothe you with a change of raiment” (Zech. 3:4).

He who knew no sin became the sin of His people in Adam. He took upon Himself the guilt of the violation of the Law of God and their inability to keep His statutes. Therefore He stood before the throne of God wearing the filthy garments. The adversary (Satan) stood there with Him to accuse Him before God but the Lord rebuked him. Because He had fulfilled the Law in righteousness and was Himself without sin the perfect sacrifice for sin, the imputed sin of His people upon Him was taken away. It was not excused or pardoned; it was removed into the uninhabited land, as far as the east is from the west, never to be called into account again. The shed blood paid the full price for the inherent inability of Adam, the habitual tendencies to continue in the violation and the arrogant complacency to the conclusion of these actions.

The outer garments or robes of the house of those who have been redeemed by the blood of the Lamb have been washed in that blood and made the righteousness of God. The ‘foreigner’ (Balaam) who was ‘not of the people’ witnessed this beauty in type when called upon by the ‘devastator’ (Balak) to curse Israel as they traveled through the wilderness. These, having been delivered from the ‘great house’ (Pharaoh) and having been revealed as the chosen of Yehovah were revealed in the parable of Balaam; “which heard the words of God, which saw the Almighty falling but having his eyes open: How goodly are you tents (brilliance) O Jacob and your tabernacles (dwelling places) O Israel” (Num. 24:4f). This is not to infer that the nation of Israel is the redeemed house

of Yehovah but it is the type and pattern of heavenly things wherein the Israel of God has come through great tribulation and has washed their robes and made them brilliant (Rev. 7:14).

This is not meant to infer that the outer garments of the old man are simply removed washed and then re-applied. The filthy garments were removed “as far as the east is from the west” (Ps. 103:12) and a change of raiment was given. The children of God have born the image of the first Adam during the time of their habitation when they became partakers of flesh and blood but when they bear the image of the second Adam being clothed in His righteousness. Then when the time of this habitation is complete shall the sons of God be manifested and the tabernacle of this dwelling shall be put off and they shall be like Him. These are the fellows which sit before the Lamb as a conspicuous sign (Zech. 3:8 – wondered at) for the children are for “signs and wonders in Israel” (Is. 8:18) thus they have been raised up together in Him and are made to sit together with Him in heavenly places; “That in the ages to come He might shew the exceeding riches of His grace in kindness toward us through Christ Jesus” (Eph. 2:6).

“Thus saith Yehovah of Hosts; If thou wilt walk in My ways and if Thou wilt keep My charge then Thou shalt also judge My house and shalt also keep My courts and I will give Thee places to walk among these that stand by” (Zech. 3:7).

The charge of Almighty God has never changed. He told the children of Israel that he could accept nothing less than full compliance to all He commands and that if they offended in one point they offended in every point. He gave this charge in the types and foreshadows of the patterns given in the mount and the natural man was revealed as guilty under the ministration of condemnation. God did not give these instructions in hope that someone would finally keep His law so that He could have a people and a kingdom; He gave this commandment to reveal His perfection and man’s impotence.

The children of grace, however, have the testimony of the finished work in the Anointed of Yehovah as He came and fulfilled the Law in all righteousness (Rms. 8:3f). He charged Himself with the same charge as He gave Adam in the garden and He gave to Moses and the children at the mount. This is also the same charge He set before Joshua the High Priest without exception. Adam could not be obedient to the word of God and neither can any of his children therefore the tablets were shattered by Moses before they even were delivered to the nation of Israel (Ex. 32:19). Joshua is the Word of God which became flesh and dwelt among His people; even now His name is Emanuel as He tabernacles with His people. He being the power and the fullness of God cannot deny Himself nor fail to keep His own commandments perfectly. He is the mind of God He is

the Way the Truth and the Life of His people, therefore His people keep the commandments as they abide in Him and He in them.

There are without question conditions upon the salvation of God. The subjects of His deliverance must be of the eternal incorruptible seed which have the eternal love of the Father. These must have been ordained to be partakers of the flesh and blood in Adam who was ordained unto sin. This condemnation in Adam required the blood of the sacrifice of a perfect Lamb before the act was committed and the application of the mark of identity; thus the Potter has fashioned of the same lump one vessel unto honour and one unto dishonour. This work was not an after thought of God in response to what He saw would happen in time but rather the preemptive actions of a sovereign God according to the determinate counsel of His perfect Will.

Joshua is that Priest who sits on the throne as King to rule and command; “and the counsel of peace shall be between them” (Zech. 6:13). He is the High Priest after the order of without beginning and endless days (Melchizedek) who has been tempted in all points like unto His children with the feelings of the infirmities of the flesh and has endured all the temptation which is common to men. Therefore they heavenly hosts sing a new song which no man can sing; “Thou art worthy to take the book and to open the seals thereof, because you were slain and have redeemed us to God by Your blood out of every kindred and tongue and people and nation, and have make us unto our God kings and priests and we shall reign on the earth” (Rev. 5:9). God decreed the conditions which He required for the deliverance of His people and He met them, every jot and every tittle without fail.

“And cried with a loud voice, saying; Salvation to our God which sits upon the throne and unto the Lamb” (Rev. 7:10).

Every child of grace has been redeemed by the shed blood of the Lamb and there remains none to yet be redeemed. This finished work is His workmanship as He has brought salvation unto Himself. The blood of the sacrifice has been applied for the remission for sin and the worthy man who has removed that sin into the uninhabited land has returned. He showed Himself before the Father and is declared clean and thus He who became the sin of His people has been delivered from His sin. The redeemed sing the praises of His name because of what he has done. They do not sign the words to Adam in hopes of bringing him into the fold, they give an account of the hope that is within them, which is Christ in you the hope of glory (Col. 1:27).

This is His salvation of His people and it is precious. No man can lay hold upon it and Adam cannot understand it. The preaching of the death, burial and resurrection of Christ

and His people is foolishness to those who are afore ordained unto judgment but to the prisoners of hope it is the power of God unto deliverance. They have been delivered in Him for all condemnation and they shall be delivered from the body of this death. They live the time of their habitation by the faith of the Son of God and they walk by the same faith. They experience the trials and tribulations of the vanity of this world as the refiner's fire purges them from the dross of Edom. Though the sufferings of this present time appear grievous yet they cannot be compared with the glory that shall be revealed.

The salvation of our God and of the Lamb is exactly that; it is not the commodity of man. It is glad tidings of great joy to all men not in an universal application but in an all inclusive mystery. Every kindred, tribe, tongue, nation and peoples of this world throughout the annals of time have had a remnant according to grace reserved unto God. This remnant did not continue because of the benevolence of man or his evangelical endeavours. The Messenger of the Covenant which is the Angel of Yehovah with the everlasting gospel (Rev. 14:6) has spoken and His sheep have heard His voice. He has come into His Temple which is His body and He has glorified many. The world cannot identify these for they have the name of their Father in their forehead but Yehovah God knows His Beloved. He has called Her away out of this world and He has spoken peaceably unto Her. Though for a time she groans in the bondage of the weakness of the flesh yet she knows that He is Yehovah God and He does not change. Nothing that Adam can do can separate the Beloved from the eternal love of Her Beloved and nothing done in Adam can do anything to improve upon Her immutable stature in Him.

"But the Father said to His servants, Bring forth the best robe and put it on him and put a ring on his hand and shoes on his feet" (Luke 15:22).

The father provided all the means necessary for his son to go forth into the country where he "wasted his substance with riotous living". When the son came to himself and knew of his guilt and shame he was given a mind to return to his father's house and there to serve as a servant. But the father saw him coming, because he was watching for him and when he was "yet a great way off, his father saw him and had compassion and ran an fell upon his neck and kissed him". The son was shown from experience that the people of the land were not his people, the lifestyle of the people was not his way and the substance of the land could not feed him but nothing changed the fact that he was and ever shall be a son, therefore nothing could separate him from the love of the Father (Luke 15:11ff).

The father did not assign penance to his son to show his contrition nor did he send him forth to the river to wash. He covered his son with a NEW robe and placing the ring on

his finger confirmed his position as son and heir of the family. He also put shoes upon his feet because they had been soiled with the dust of the earth.

When Jesus washed the disciples feet, Peter protested saying; “Lord do you wash my feet?…You shall never wash my feet!” Jesus told him that whoever is not washed of the Anointed Salvation of Yehovah has no part in Him and whosoever has no part in him the same shall suffer the eternal damnation and destruction of the second death. Peter then changed his mind and said, “Lord not my feet only but also my hands and my head”. He had concluded that his walk, his work and his way of thinking needed to be washed and cleansed but Jesus told him that whoever is washed already, that is washed in the blood of the Lamb slain from the foundation of the world, need only that his feet be washed. These feet walk the path upon this present evil world but the children are not of the world. He has given His Word as a lamp unto the feet of the redeemed of Israel and a light upon the path that they walk (Ps. 119:105) as they walk in the light of the Lord (Is. 2:5). Therefore the feet of the redeemed are beautiful upon the mountain because they publish glad tiding of great joy from Jerusalem.

John saw the wonder of that which is seen of man in the testimony of the twelve. Twelve thousand from twelve tribes represents the all inclusive and equality of the redeemed of the Lord as they walk this earth. Men can see them and can number them though they do not understand the peace that passes all understanding. But Adam cannot see nor comprehend the remnant according to grace for this is the work which God has made from the beginning. The trials and tribulation which these endure while in the habitation of this dwelling is the demonstration of the love of the Father for whom He loves He chastens. Adam does not appreciate the refiner’s fire because it is consuming the wood, hay and stubble, which is Edom, as it purges the gold and silver in the proving of the faith within. Therefore;

“My brethren count it all joy when you fall into diverse temptations, knowing that the trying of your faith works patience” (James 1:2).

“Which is a manifest token of the righteous judgment of God that you may be counted worthy of the kingdom of God for which you suffer” (II Thes. 1:5).

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rms. 8:18).

“Beloved now are we the sons of God and it does not yet appear what we shall be but we know that when he shall appear we shall be like Him” ( I John 3:2).

Wherefore comfort ye one another.

Your servant in Christ,
(Elder) Chet Dirkes
December 21, 2014

## Revelation 12:17

> "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."

Many today have set forth varying ideas and postulations about the events and persons of the book of the revelation. Some speculate that this woman who brought forth the man child was the virgin Mary. Others say it represents the nation of Israel and still others say it is Eve, the mother of all mankind. But since we are told that there is no private interpretation of the scriptures and since we have the witness of the scriptures to themselves we believe that all of the information needed has been set forth by the Holy Spirit and that when He teaches His people they shall now the truth.

This woman cannot be anything after this earth because of the attributes of her seed. They keep the commandments of God and have the testimony of Jesus Christ. If this seed gave evidence of these attributes after the nature of Adam then could we conclude that their mother was also after Adam, but these attributes come not after the will of the flesh nor by the power of man. They are the evidence of being 'born from above' as a partaker of the new covenant. God has written His law upon the new heart of flesh that He has put in them, He has placed His Spirit within them and caused them to walk according to His commandments. They have the indwelling of the Holy Spirit, the communion of the Father and the Son which is Christ in you the hope of glory. This is

the testimony of Jesus Christ. It is founded in the immutability of the Godhead and His promises and rests in His sovereign will to cause all things which He has said to come to pass. It is communicated from faith to faith and it compares spiritual things with spiritual things and therefore cannot be of this world. If this be the seed then the woman, their mother, must be 'Jerusalem which is from above the mother of us all'.

This dragon is the serpent that was created by God, cast out of heaven and sent into the garden to tempt Eve. It is his seed whom God caused there to be enmity between and the seed of the woman. No not Eve, she had been deceived and had come short of the glory of God and this enmity is not something that started in the garden after the fall. The seed of the serpent, they who are after their father the Devil, are kin to Esau, whom God hated before the world was formed. Not because of what he did or was about to do or might have done, but according to the election of grace, God loved Jacob with an everlasting love and hated Esau and the seed of the serpent with the same intensity.

God is not a respecter of persons or influenced by actions and when He created this serpent, being more subtle than all the beasts of the field, He created him complete, beautiful and fully equipped to perform His Will. When iniquity was found in him because his heart was lifted up by means of the beauty wherewith God had created him, he immediately had enmity against those "who keep the commandments of God and have the testimony of Jesus Christ". He was summarily cast out of heaven and caused to walk to and fro upon the earth (Job 1:7) and his people, his seed, was upon every nation, every tribe and every tongue, therefore, John saw a beast rise up out of the sea (Rev. 13:1 and one come up out of the earth (13:11). Now the waters are peoples, multitudes, nations and tongues (17:15) and the one who sits in the midst of the waters and proclaims, "I am God" is not a god but is a man (Ez. 28:2) and although God has given to him to fulfill His will and to make war against the remnant of the seed of the woman, yet shall he not prevail. He shall amaze the world, being the god of this world, and they shall worship and honour him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world. He mimicked the true Lamb with the wonders which he performed, and appeared as one who had himself come back from the dead (13:3) all by the power that was given to him.

But he has no power over those who have the testimony of Jesus Christ for He has overcome the world and His witness is that in all these things His people are more than conquerors through Him that loved them and gave Himself for them (Roms 8:37). Those who 'have' this testimony do not possess it of their own for it is not of this world. Let the inhabitants of the earth speak with great swelling words and the wisdom of man yet shall they not have (Gk. echo) the Word of God. Only when there is life within and the

mind of Christ after the inward man can and does the remnant of her seed echo the songs of Zion and the words of truth. Christ said, I came not to do my own will but the will of Him who sent me. He spoke the words that He was given and glorified the Father in all that He did. Can it be any different for His children? If they bare witness to themselves then are they false witnesses and do not know the truth. But since He is the truth and He dwells in them they know the truth, have the love of the Father in them and love one another as themselves. “By this shall all men know that ye are my disciples, since ye have love one for another”. This is the second commandment, which is like unto the first, and the beast has no power over that.

The second manifestation of the beast is the one coming out of the earth. Unto him it is granted to imitate the Lamb by causing his people to receive his mark in the right hand or on their forehead. The true child of grace has been sealed with his Father’s name in his forehead and his name has been engraved upon the palm of the redeemer. This beast causes an engraving of his name into the right hand of his people for all the world to see. Since the nature of Adam is stimulated by sight and recognition, the world sees and acknowledges this mark as a sign of kinship, piety and zeal as they buy and sell the merchandizing of this world and of the dragon (13:17 & Ez. 28:16-19).

“Herein is wisdom and understanding.”

This is not the mark of a divine creature or a sovereign god. It is not a leader of the powers of this land or the world. It is not the IRS, the social security administration or any other strange ideas that people have put forth to explain what the mark is. It is the mark of man and NO MAN shall inherit the kingdom of God. NO MAN is worthy to open the seals of the book, NO MAN knows the name of God (yet this beast blasphemes the name of God, the tent in which He dwells {Emmanuel} and those who dwell in heaven); NO MAN can sing the songs of Zion, has any right or part or memorial in the blood of the Lamb; No MAN knows the new name given to the redeemed of God, so, NO REDEEMED CHILD OF GRACE CAN RECEIVE THE MARK OF MAN, for they have been chosen, washed, sealed and secured.

“Here is the patience and the faith of the saints.” (13:10)

“All that the Father has given unto ME I have lost none”

”My sheep hear My voice and I know them and they follow Me, and I give unto them eternal life and they shall never perish, neither shall any MAN pluck them out of MY hand. My Father, which gave them to Me, is greater than all and NO MAN is able to pluck out of My Father’s hand” (John 10:27).

Your servant in Christ,
(Elder) Chet Dirkes
December 12, 2010

## Revelation 13:8

> "Therefore all that dwell upon the earth shall worship him, whose names are not written in the book of life of that Lamb, which was slain from the foundation of the beginning of this world" (Geneva 1599)

As the business of eschatology grows and the attention of the masses is drawn after those who presume to decipher the signs of the times, the revelation given to John becomes a most confusing document. The ideas and speculations of these religious pontificators are most lucrative as the mind and imagination of man is shakened, stirred and provoked unto the desired effect of an outward demonstration of contrition and repentance. Many point to the number of 'converts' as the proof of the blessing of God in their message as they press for the mark of the approval of man rather than God.

The Spirit caused the vision of heaven to come to John not as a current events forecast for the evening news. He did not intend that the world would flock to John and make him a celebrity as he spoke of the end times for the Word of God is not unto that purpose. The Word is the truth and when He became flesh and dwelt among men, He demonstrated the truth in those things which he both did and said. He gave the meaning of the patterns of the types and foreshadows as He fulfilled all the Law in righteousness and when He had made the final declaration of the finished work, He set in His called out assembly, the gift of the proper interpretation of hidden things. He did not call for the old Hebrew masters, being teachers in all Israel, to unravel and explain His meanings as He spoke to the inhabitants of this world in parables and dark sayings. Those who had

not been given ears to hear heard the sound of waves passing over their autonomic sensors as their cognitive abilities deciphered the words which Jesus spoke but they had not the ability to understand the meaning thereof. This was and is because His word is not for all mankind; “it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given” (Matt. 13:11).

This remains the same today as the Spirit speaks to His children concerning the wonders and love of the Father. The natural ear may hear the words proceeding from the mouth of a speaker and they may even know the language which is spoken but if they have not the Spirit of God they are indeed of the rebellious house “which have eyes to see and see not; they have ears to hear and hear not” (Ezek. 12:3). Yet when the Father opens the eyes of His children, who for a time are kept in blindness until the awakening, and opens the ears to hear and understand His word to them, then these hear and know all things comparing spiritual with spiritual things; even when the truth is spoken by an ass ridden by a foolish man.

God gave this revelation of the Anointed Salvation of Yehovah to His servant for the comfort and edification of the brethren. He is not the author of confusion and He does not leave His little flock to wander about aimlessly hoping they might find a crumb of hope and a smattering of truth along the way. The Spirit teaches the children all things which pertain unto life and godliness as they walk the path, run the race and perform the labours of this habitation and so when He sets forth a word concerning a beast which rose up out of the seas, He is not setting forth a scary tale to keep His children in line. This is not the precious truth of the shed blood of the Lamb from the foundation of the world !

God has given the identification of this beast when He said that the number of the beast is the number of man (13:18). Since the seas represent every kindred, nation, tribe and tongue of Adam upon this world (17:15) the beast has come up out of the lineage of man from generation to generation; “And it was given unto him to make war with the saints and to overcome them, and power was given him over all kindred and tongues and nations, and all that dwell upon the earth shall worship him”.

This is the evil beast of the field which has an inveterate hatred for the children of hope, voraciously desires that which the children have and desperately seeks after it with tears. This is Esau who is Edom. He is the one whom God has an eternal hatred for because he is a vessel outfitted for destruction, a man of the field and of the earth, earthly. God has afore appointed him a life that is in servitude to the children of the Kingdom of light and has consigned him to a life of labour for that which cannot satisfy. He is deceived by the pride of his heart (which is desperately wicked), his mind is full of the things of this

world and the cares of his being (so that he cannot find out the work which God has done from the beginning) and he is tangible, thus he is finite and shall fade away.

This evil beast has overcome the children not by might or by strength but because the Creator has made the creature subject to the vanity of the man. He has confined the inner man to the weaknesses of the flesh who, being carnal, is sold under sin. The holy seed within cannot control the outward beast as he is drawn away after the needs and cares of the flesh, he cannot contain the wicked thoughts of his mind or the uncleanness of his intentions and he certainly has no control over the habitual fact that the natural man returns to the filth of his ways like a dog to his vomit. Thus the beast is given the victory over the inner man as the seed born from above grows in the grace and knowledge of His will.

“Now I say, the heir, as long as he is a child, does not differ from a servant, though he be lord of all, but is under the tutors and governors until the time appointed of the Father” (Gal. 4:1).

The Law is the schoolmaster that brings the children to the Anointed One and these same children of the Israel of our God are made subject to the bondage of this corruption until the time of this habitation is completed. The outward man is perishing and the more that he is the more obvious his vileness as he gives forth the odours of death. The inner, spiritual, man is renewed, being strengthened by the power of the Spirit within as he gives forth the sweet smelling savour of the eternal life in the Anointed. The seed has been planted in the corruption of the body of this death that it may germinate, spring forth and bring forth fruit unto righteousness. This is the peaceable fruit which is of the tree of life in the Holy city; this is for the healing of the nations (22:2). Though these two be antagonists one unto the other, yet it has been decreed to work together for good for the Beloved, that the one abide in the temporary housing of the other even though the flesh shall never be elevated unto the Spiritual nor the Spiritual corrupted by the weakness of the flesh.

Nothing can overcome the children of light or triumph over them. They have not been called forth to champion a cause and rush forth into battle to overthrow the kingdoms of this world or the prince of the power of the air. Though for a time they walk according to the spirit that now works in the children of disobedience, yet the Father will not leave His children nor forsake them. He has appointed a time in which they shall kick against the pricks as He draws them with the cords of men unto the place where He reveals Himself unto them. He has clothed His people with the full armour that they may be able to withstand the adversaries and has covered their head with His salvation and in all the

trials and tribulations which He has ordained by His love, they are “more than conquerors through Him that loved us” (Rms. 8:37)

David, the Beloved, slew the giant and has ‘exposed the splendour of the winepress’ (Goliath of Gath) when He himself tread the winepress of the wrath of the fierceness of God for His Beloved (Is. 63:3). He has rebuked the wicked one, cast forth the accuser of the brethren and shed His precious blood for the remission of the sin of His people in Adam. He is clothed upon in His glory for He has triumphed over all principalities and power both in the heavens and in the earth and under the earth and there is none that can stay His hand or say unto Him, What are you doing? He preserved all that were given unto Him and, having raised them up in Him (the first resurrection); He has declared His generation before the Father. He is the Lord God Omnipotent who is seated in the throne of God and, having all His enemies under his feet, He rules in absolute sovereignty over the kingdoms of this world. Thus He alone is worthy of all praise and honour for He has overcome the world.

Those He knew, being the eternal incorruptible seed joined in the Beloved as Eve was in Adam, have been each assigned a time of habitation when the children should be made partakers of flesh and blood. These have been delivered into the confusion by mixing (Babylon) of time and chance which happens to every son of the dust. The Spirit reveals the barrenness of this wilderness for there is a famine in the land, “not a famine of bread nor a thirst for water but of hearing the words of Yehovah” (Amos 8:11). While the philosophy and doctrine of man ardently teaches that this famine may be obverted and suppressed by more workers in the field offering refreshing drinks of hemlock of good intentions, being adorned in the blood soaked rags of works of righteousness and attempting to apply the salve of dead flies yet it is according to the will of the Ancient of Days that His people go forth into the exile of this foreign land. Here they wander as strangers and sojourners being made subject to this vanity by reason of hope.

The natural man is the captor who loves to sing and dance to the songs of the children of the marketplace. He taunts the prisoner of hope within saying; “Sing us of the songs of Zion” (Ps. 137:3) but his affections are secure in the things of this life. He has been given the victory of this time as the children of light are held in the bondage of this corruption; for as he is drawn away after the flesh so the seed is given to cry out unto the Father.

The Spirit teaches the children the perfect will and holiness of the Godhead as he illuminates all things. The light of the glory of God manifests the corruption of the beast and the uncleanness of his ways and daily the inner man understands the number of the man. He finds that in his flesh dwells no good things and the good that he would do is

deficient for the lack of ability in Adam. This is the contradiction of sin and although Adam and his teachings claim that it can be overcome like the famine, the child, through many trials and failures in the flesh, finds that without the Anointed power of God, he can do nothing.

“And all that dwell upon the earth shall worship him”

The indigenous inhabitants of this world are the descendants of he who was formed from the dust of the earth. God has reputed these inhabitants as nothing as His will is performed in the army of heaven and the inhabitants of the earth (Dan. 4:35). These inhabitants are as a ‘winged infestation’ (grasshoppers) in comparison to the wonder and power of the great King over all the earth who has “stretched out the heavens as a curtain and spread them out as a tent to dwell in: that brings the princes to nothing and makes the judges of the earth worthless” (Is. 40:22). Yet He has prepared each of these pestilent creatures according to His purpose and placed them in a time slot of His creation as an intricate portion of His perfect will. He has assigned them the labours to perform which are necessary to the means which He has ordained for the good of them that love Him. Unto these He has afore prepared the earthen vessel which is specifically suited for particular duties of as a chosen vessel but these are still formed form the dust of the earth. They are full of sin, which the Spirit makes evident as the seed grows within, and are a stiff-necked and rebellious people from the beginning. The Spirit reveals this sin, corruption and bondage, moment by moment, as the two manner of people are made evident and the more He shows forth this most unpleasant and disgusting condition to the incorruptible seed, the more the children cry out to the Father for deliverance.

The beast is of that woman called Babylon the great. She is full of blasphemy and adultery and the blood of the saints is upon her. Her confusion is appealing to her as her natural habitat and the bitter waters of Marah quench her thirst daily. She has been given a seared conscience wherein she has dismissed the Holy One of Israel and defiled herself with the sufficiency of this world. The beast is also full of blasphemy against God. He is like unto the dragon, that piercing serpent called the Devil, for his heart is lifted up. He loves the works of darkness for therein his deeds are hidden but as sin was found in the heart of Lucifer so is the beast deceived by the pride in his heart to think more highly of himself than he ought.

The beast has the incurable wound of sin and death yet he lives and the world wonders after the beast. The itching ears of the natural man who strives to speak and hear something new, are soothed by the great swelling words of blasphemy which the beasts speaks against the Holy child of Israel and His finished work. His logic is suitable for

the natural man, his evidence is compelling for it is tangible and tantalizing and his conclusions bring praise and honour unto the creature rather than the Creator. This the inhabitants of the earth follow after their fellow companions of carnality, lifting up those who love the preeminence and do many wonderful works.

"… whose names are not written in the book of life of the Lamb, slain from the foundation of the world."

Every son of Adam is accounted for in the books written and sealed before the throne of God. Nothing can be added to these books for each and every thought, word and deed have been recorded from the beginning as He who calls those things that are not as though they had already been stands alone as God. Actions may appear to be the result of the combination of nature and nurture but indeed not one thing comes to pass in the confines of creation that the Creator has not purposed and performed according to the good pleasure of His will. Before man was created and the course of time enacted, a record stood of every child of grace that should be made partaker of flesh and blood. The name of each was engraved in the palm of the Lamb as He shed His blood for the inability that Adam was to be created with and the actions which should follow this natural, God given, inability. This blood was specific to the sin as each sin, both in nature and in commission, which was imputed unto He who knew no sin. The blood was in measure commensurate to the quantity of sin for "by this shall all the iniquity of Jacob be purged and this is all the fruit to take away his sin" (Is. 27:9) and it was equal in quality to the corruption of sin, being the perfect sacrifice for sin (Lev. 22:21).

The blood of the Lamb of God was shed for the 'release from bondage' (remission) of the righteous demands of God against sin (for the wages of sin is death) and for the covering of His people (atonement). It cleansed the tabernacles by removing all leaven from within and identified the people of Israel as the chosen people as the judgment of God is poured out against all ungodliness of man. And for each one that this precious blood was shed, there is a name graven in a book called the Book of life, for that blood was shed that they might have eternal life. This book was completed before the blood was shed and sealed after the blood was shed. The blood was shed when the Lamb was slain, and that before the foundation of the world, and the book was sealed. NO MAN may look upon this book nor open the seal thereof "and I wept much because NO MAN was found worthy to open and read the book, neither to look thereon: and one of the elders said unto me, Do not weep, behold the Lion of the tribe of Judah, the root of David, has prevailed to open the book and to loose the seals thereof" (Rev. 5:4).

This was not a dead animal laying on the ground that someone had to revive in order for this wondrous event to transpire; this Lamb stood as He had been slain and that from the

beginning. Before the children were born from above into the temporary tabernacles the blood of the Lamb sealed them, covered them and the Lamb stood protected and preserving them in Himself. These are His sheep and they hear His voice. There are many others who call unto them wanting them to follow after the tantalizing trinkets of this world but another man's voice they shall not hear. They are the walls of salvation which are ever before the Father and their names are indelibly engraved in His hands. No one put them there and nothing they have ever done merited their dwelling there but "he that dwells in the secret place of the Most High shall abide under the shadow of the Almighty" (Ps. 90:1). Thus the children are inseparably joined unto the Godhead and being clothed upon in the righteousness of the saints, they are preserved in the Anointed Salvation of Yehovah.

"I find then a law, that when I would do good, evil is present with me; for I delight after the Law of God after the inner man: but I see another law in my members, warring against the law of my mind and bringing me into the captivity of the law of sin which is in my members." (Rms. 7:21f)

John saw the sad reality of the nature and course of the natural man. But the Spirit did not leave this vision in despair for when He indicated that no man could buy or sell but who had the mark of the beast or the number of his name, which is the number of man. Every son of Adam deals in the marketplaces of this world to accommodate the needs and desires of the flesh. Since no one can buy or sell unless that name and number are affixed, every son of Adam must have the identifying marks of the beast upon him. The child of the kingdom however is given the understanding of this station in life and the condition of the earthen vessel they inhabit; He also gave hope to the children; "here is wisdom. Let him that has understanding count the number of the beast, for it is the number of man". God did not leave His people subject to the vanity of this world without instruction in righteousness, doctrine and rebuke as taught by the Spirit and confirmed in the testimony of he scriptures. The called out assembly has been granted the gift of the rightful discernment of the hidden things (prophecy), which are the spiritual things of God hidden from the natural man, and the "testimony of Jesus is the spirit of prophecy" (Rev. 19:10). This gift is for the edification of the body as they grow together in the grace and knowledge of His will. These things cannot be taught of man for they are spiritual yet even as the ass which Balaam rode was empowered to speak the truth, so also the Spirit causes the truth to be spoken in the proclamation of the gospel of the Anointed Salvation of Yehovah; "If any man has ears to hear let him hear"

The redeemed of the Lord have overcome the beast by the power of the blood of the Lamb and though this light affliction, which is but for a moment, be upon them, as the

chastening hand of a loving Father, yet it cannot be compared with the eternal weight of glory that shall be revealed. The outward beast of Edom is being consumed by the Refiner's Fire as it is perishing daily. The wood, hay and stubble is being consumed as the inner man is strengthened by the power of God unto salvation. Thus these "sing the song of Moses, saying, Great and marvelous are Your works, Lord God Almighty; just and true are all Your ways, King of the Holy Ones" (Rev. 15:3)

"And I will make with them a covenant of peace and I will cause the evil beast to cease out of the land and they shall dwell safely in the wilderness and sleep in the woods" (Ezek. 34:25).

The covenant is not an agreement between God and a people it is the promise of God that he will be their God and they shall be His people. He has been faithful in all that the Father gave Him to finish and is seated on the right hand on high; "therefore being justified by His faith we have peace with God". The Prince of Peace has declared that He has overcome the wicked one and the world. He has appointed a time when His people shall be free from the evil beast. And when the time of this habitation is over and this tabernacle is dissolved, they each have a building not made with hands, eternal in the heavens. This is the covenant of Yehovah God of Israel who lives and reigns eternally sovereign.

Your servant in Christ,
(Elder) Chet Dirkes
February 5, 2017

## Revelation 14:1

> "And I looked and, lo, a Lamb stood on Mount Zion and with Him an hundred and forty four thousand, having His Father's name written in their foreheads."

This is not a representation of the crucified sacrifice whose blood was shed but of the victorious risen Lamb of God. And since He stood, risen, He must have therefore completed the work set before Him and have been manifested as the Son of God being risen from the dead. If He then be risen from the dead then He must have also completed the work and have lost none that the Father gave to Him. They were buried with Him in

the similitude of His death in His baptism and must been risen together with Him for they are one with Him and cannot be separated from Him. Since they have been bought with the precious blood of the Lamb and sealed in their foreheads with the glorious name of His (the Lambs) Father, they must be His children, the seed that should serve Him and be called His generation. These are they which have the testimony of Jesus Christ and who keep the commandments of God. They are the subjects of the New Covenant and have the Spirit of God within.

But here it states that there are 144,000 who have been redeemed from the earth (14:3). This 144,000 is the same as was seen in 7:4 from the 12 tribes of Israel. But notice that the original 12 tribes are not mentioned and the firstborn of Jacob, Reuben, is not the first mentioned. The first tribe mentioned is the first tribe in the arrangement of the tabernacle of the wilderness. The angel of the Lord ascended front he east (7:2) and the first tribe in the east, the direction of the rising sun and the Risen Son of Righteousness with healing in His wings is Judah, Praise. All things that were done by the Lord were to the praise of the Father. The words He spoke the works He did and the sacrifice He made were not of Himself but were of the Father, by the Father and for the Father, and He came to do His will.

There are two tribes that are not mentioned in the list of the redeemed. This is not to infer that there were no children of hope in these tribes but that their names were omitted by the Spirit for the peace and comfort of the saints. The first one missing is Dan, the judge. Since Christ came and fulfilled the law in all righteousness and the accuser of the brethren was defeated and cast out, there can not be any more judgment. He who knew no sin became the sin of His people and therefore there is now no condemnation to them that are in Christ Jesus.

The other tribe that is omitted is Ephraim, fruitful. When God created Adam He told them to be fruitful and multiply and fill the earth. He never told His children, His bride, His church to be fruitful and multiply. Since He is the vine and His children the branches how can a branch cause the vine to multiply? The vine cause the branches to grow and to bring forth fruit and every branch that bares fruit He prunes that it brings forth more fruit. Every branch that has completed the time of its habitation and does not bare fruit, He takes it away. Joseph’s name is in the list because his name means added, and the Lord added daily unto the church such as should be saved, no man or his inventions.

These 144,000 were redeemed or bought back. The two aspects of redemption are to buy back that which was previously owned and to raise up the inheritance if a brother in the kinsman redeemer. The first as a business transaction could not be performed if the prior ownership did not come first. God said that all the firstborn that open the matrix were

His. Not for anything that they had done but because they were of the house of the firstborn and they were to be redeemed with the blood of a Lamb. These 144,000 and the innumerable host with them (7:9), were the firstborn (14:3) who had been justified in the resurrection of the Lamb (Rms. 5:1) and they were without fault before the throne of God, being washed in the blood of the Lamb (1:5).

The second aspect of redemption is that of family. According to the commandments of the kinsman redeemer, one could not raise up seed unless it was to his kin. Anything else would be fornication. But to the family, if Christ be the kinsman redeemer of His people they must have always been His people or the purchase is invalid.

All of these redeemed sang the song of deliverance or the song of Moses. The song which extols the name of Jehovah, which the beast and the dragon blaspheme and praise the Sovereign Eternal God. This is the only true gospel and it cannot be sung in a strange land or to the captures of the vanity of this world. They cannot sing it, they cannot know it and they cannot hear it and to attempt to sing it unto them is foolishness. Only the redeemed of the Lamb may know it and they sing it before the throne of God forever.

“Here is the patience of the saints; here are they which keep the commandments of God and the faith of Jesus” (14:12).

Your servant in Christ,
(Elder) Chet Dirkes
December 26, 2010

## Revelation 14:1

> “And I looked and, lo, a Lamb stood on the mount Sion and with Him an hundred forty four thousand, having His Father’s name written in their foreheads”.

The Spirit of Almighty God had caught John up to the heaven to see what things that must shortly come to pass. He was in the Spirit on the Lord’s day which is the day that Jehovah made in which His people rejoice and are glad. This was the day of the strength of Jehovah and His salvation, a day of rejoicing in the tabernacles of righteousness for the valiant work of His right hand (Ps. 118). John was shown the testimony of Jesus Christ as the great mystery in the wonder of the seven churches with all their short

comings and weaknesses. Herein is the fulfillment of the feast of the in-gathering where the two loaves are presented with leaven and waved before the Lord. The conflicts and contentions between the Adamic nature and the divine Spirit within and the subjugation of the child of the King to the vanities of this flesh. Yet there is victory in the Lamb who has overcome all for His bride.

He saw that there was a sealed book of life in which was written the names of the elect from before the foundation of the world and NO MAN in heaven, in the earth or under the earth, was found worthy to open and to read the book neither to look upon it. Yet the Lamb, the Lion of the Tribe of Judah, has prevailed to open the book and to loose the seven seals thereof. The Lamb was found worthy because He had suffered and was slain and that He had redeemed His people unto God from every kindred, tongue, people and nation. And so the mystery of the kingdom of God is revealed, that the Gentiles (nations) should be partakers of the same grace, faith and Spirit as the chosen people of Israel and be made kings and priests unto their God to reign on the earth.

Now John has turned and looked and he saw the Lamb and an hundred and forty four thousand of His redeemed. He did not see them in prospect or in anticipation, he saw the true Lamb of God who came to save His people from their sins and those whom He had redeemed from the shadow called national Israel. These were not standing in line awaiting the imprinting in their foreheads for they had been sealed from before the foundation of the world when the Lamb was slain and the blood was struck upon the door posts. These having not yet been born and nor having done anything of any value or worth, so as to accredit them unto God or add value to His name, had been counted worthy of the name of "Jehovah El Shaddiah", '**I AM God Almighty**', identifying them as His possession. These were also not awaiting the arrival of the Lamb or anticipating His return for they were standing with Him in the Mountain of God where He had built His city. Here all of the true house of Israel have come and here they serve the Lord for He has accepted them (Ezk. 20:40), not for works of righteousness which they have done for they have nothing to bring of their own. He has accepted them because of His eternal love for them and because the Federal Head of their house, the house of the first-born, was faithful in all things assigned unto Him, to fulfill all the demands of the law of God in complete and perfect righteousness, therefore they are made accepted in the Beloved. They are the sons of God who have been sealed with an indelible seal by the messenger of Jehovah from the twelve tribes of the nation of Israel. They are in the mountain of God, nothing can or ever shall separate them from His love and they are with Him who shall never leave nor forsake them.

“And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder, and I heard the voice of the harpers with their harps”.

The physical faculties of John were functioning properly as first he saw then he heard. He heard and gave witness to the sound of many waters, of a mighty thunder and the sound of the harps. He had not cunningly devised a fable about something mystical and bizarre. He heard the voice of Jehovah on high (Ps. 93:4), the voice of God (Job 40:9) and the sound of praise unto the Lamb (Rev. 5:8). These were given to John as the testimony of the finished work that exists before the throne of God. The power of God through His grace and mercy upon His people causes them to sing a song which Adam cannot sing. Adam does not know the meaning of or the application of the deliverance the Jehovah has wrought for His elect family and he cannot properly expound upon it. These first fruits of the kingdom of God sing this song of deliverance because they have been redeemed from the earth. They have been bought back by the One whose they are unto Himself. The first fruits of the crop are waved before the Lord of the harvest because they are His seed, planted in His appointed time in His field which He afore prepared to receive His seed so that His life which is in the seed, may bring forth fruit in the harvest.

Now because that life has become evident, these first shoots, or the first evidence of the impending harvest, are brought forth and waved as a thank offering to the Lord before any fruit has been realized (Lev. 23:10). There is nothing of market value to these little sheaves. Their worth is because they are His. They represent the life within, the propriety of the preparation of soil, the time of the year (or the fullness of time) and the anticipation of an harvest to come. To pluck them out of the ground and wave them before the heavens would, naturally speaking, reduce the abundance of the crop but God had ordained that these should stand as the sign for all the world to see, that the harvest of the good field of Jehovah was to ‘shortly come to pass’. It was not based upon the yield of the grain or the gain that would be obtained. The first fruits of the house of Israel were singing the praises of Jehovah God because of what He had done and their worth was because of who He is.

In the type of the feast of the first fruits, there must first have been the beginning of days. This must have been followed by the taking of the Lamb and the Passover being slain. The inside of the house must have been cleansed of all leaven before the blood was struck and then for seven days the feast of the removal of the sin must be observed. Then, once the inheritance has been realized and the promises of the Lord manifested (I Kings 8:56), the first blades that have sprung forth from the ground can be harvested and waved before the Lord. These 144,000, redeemed from the nation of Israel, because the

kingdom was in their midst, stood with the Lamb who had redeemed them as a testimony to the life of the harvest and the amazing work of God.: “of His own will begot He us with the Word of truth that we should be a kind of first fruits of His creatures” (James 1:18).

In order for something to be redeemed it must, of necessity, first be owned by the redeemer. To go to a store and make a purchase of an item is not to redeem that item unless first it was owned and then sold. The eternal unity of God and His people begins in ‘Alpha’ before the heavens and earth were created. In the same manner that Eve was in Adam from the beginning, complete and whole, so the Bride of Christ was in Him (the second Adam) from the beginning. Since He is ‘Alpha’ and in Him there is no variance, she must have been and always will be with Him. When the incorruptible seed became partakers of flesh and blood, they became subject to the vanity of this existence and sold under the sin of their natural father, Adam. They were never partakers of his sin for they are incorruptible and even though these first fruits were in national Israel, they had never been defiled by the woman. They did not make any alliances with the people of the land, they did not fail to keep the law of God or walk according to His statutes because His Spirit abides in them. He bought them back from the curse of the law and paid the price of the redemption from the earth. Therefore they sing this new song, which is the song of Moses, the song of deliverance, saying; “Thou art worthy to take the book and to open the seals thereof because thou wast slain and hast redeemed us to God by thy blood from every kindred and tongue and people and nation”.

“These are they which follow the Lamb whithersoever He goeth”.

The religious minded people, being sincere in their own hearts and mind, desire to follow Jesus. They seek the places where He walked upon this earth, the manner in which He lived and the things that He did. They have a great zeal for the work that they have deemed worthy of the kingdom of God and are ready to perform it, but they do not follow the Lamb. The Lamb of God walked this earth contrary to the ways of Adam. He did not seek the wealth of the land or the prominence of the people. He rebuked that which was highly esteemed of man and cursed hypocrisy. He did not conform to the accepted principles and practices, He did not desire large audiences and He did not accept the praise of spirit or man. His sheep follow Him wherever He leads. They do not pick and choose where they should go or how they should go. He leads them in the path that they should walk and they follow. They are comforted by the great cloud of witnesses who have walked in the footsteps of the flock for the way leads to the shepherds tent. Even when He has led them into the valley of the shadow of death, they fear no evil because His rod and His staff comfort them. They shall not hear another

man’s voice nor the voice of the stranger. They hear the voice of many waters and great thunders and follow because they have been given an ear to hear. They hear the Word of God by His Messenger who proclaims to them the words of the everlasting gospel which reminds them of their home, the love of their Father and the time when the feasts of booths shall be over and the jubilee realized.

These also have not been defiled with the woman. Their garments have not been tainted or blemished even though these first fruits have dwelt in the nation of Israel they have not been defiled with the sin of Israel. They are in the nation but not of the nation. These are they who are the treasure hidden in the field and the pearl concealed in the shell but they have no part in the fornication and the abomination that made the house of Israel desolate. They cannot become defiled because there is nothing that can separate them from the love of God. They cannot be defiled because they have been born of a seed that cannot be corrupted and they cannot have any guile in their mouths because they are without fault before the throne of Gd. They are His people and His bride and since He cannot deny Himself they could never be defiled or unfaithful.

“Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus Christ”.

Each and everyone of the redeemed of Jehovah have patience because they have the Spirit of God. Patience is a fruit of the Spirit (Gal. 5:22), the child of grace walks worthy of the King in all long suffering (Eph. 4:2) is strengthened by His glorious power unto all patience and long suffering with joyfulness (Col. 1:11) and have been clothed upon with it for the work of the ministry (Col. 3:12). Without this quality, they could not keep the commandments of God. If these attributes were not present then it would be evident that the Spirit did not dwell within and it is by the Spirit that the children walk in all the statutes of God. They do not walk in the flesh, they walk by the faith of Jesus Christ. They have been created in Him unto good works, they have been energized and effectually caused to walk by the Spirit and they are the willing people of God by reason of He who works in them both to will and to do His good pleasure. Therefore each and everyone of the elect family runs the race with patience and being raised up together with Him and clothed upon in righteousness they sing the song of deliverance, saying, Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honour, glory and blessing” (Rev. 5:12).

Your servant in Christ,
(Elder) Chet Dirkes
October 21, 2012

## Revelation 14:6

> "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people."

Many opinions and speculations have been set forth concerning this angel and his activity. The reference to angels in the revelation of Jesus Christ is numerous and the existence of angels is well documented in the scriptures. These servants of Yehovah are set as ministering spirits for the children of the kingdom as they journey in the wilderness of this world. Yet the doctrines and superstitions of man have placed these beings, in many occasions, to be almost separate from the Godhead and, being independent of His purpose, i.e., the angels are the ones to be petitioned for redress of hardships and troubles.

John, being lifted up in the Spirit to the eternal abode of God, was given the testimony of the Anointed Salvation of Yehovah. Here he saw a specific angel in a specific place unto whom was given a specific message to a select group of people. Since the purpose for John being shown these wonderful things was the revelation of Jesus Christ it seems difficult to contrive that this angel, as well as all others mentioned herein, are anything other than the manifestation of the work which Yehovah God has done from the beginning, Since there never was nor ever shall be any of the creation that understands the mind of God or has the fullness of His power to perform His perfect will, the only One who has both the authority and the power to save His people from their sin is the Holy One of Israel; "and He saw that no man and wondered that no intercessor, therefore His arm brought salvation unto Him and His righteousness sustained Him" (Is. 59:16)

This angel was commissioned of God to preach glad tidings of great joy to all that dwell on the earth. He therefore must be able to be in the heavens, where John saw Him, and on the earth where His work was manifested. No man is capable of such things nor can any man properly give account of the good news. The blind man, after his eyes were opened, did not even know who had performed this great miracle; all he knew was that before he was blind but now he could see.

Jesus, however, being the fullness of the Godhead, became partaker of flesh and blood and became a servant unto the Father. He was made in the likeness of sinful flesh while He knew no sin; neither was there guile found in His mouth. The Spirit or breath of Yehovah God anointed Him to preach the gospel to the lowly as He came to seek and to save that which was lost (Is. 61:1). He did not come simply for the nation of Israel who boasted saying, ‘we have Abraham as our father’, nor did He come for the religiously pure and pious of the land. The Anointed Salvation of Yehovah came for the lost sheep of the house of the Israel of our God who had been scattered by the hand of the great Shepherd into every kindred, tribe, tongue and nation of the world. These are not of the house of Israel who are the circumcision of the flesh but are of the true Israel having the circumcision not made with hands thus the mission of this Angel is to every nation.

The nation of Israel and the teachers thereof held and professed an arrogant premise that they were the chosen of God. Even today many theological positions revolve around the hope that one day God will return and re-establish the nation of Israel as the preeminent people of the world. The testimony leaves ample evidence that not all Israel of Jacob are the chosen people of God for they are not all Israel who are Israel. There are also many types portrayed in the characters of the scriptures that indicate the right of God to have mercy upon whom He will have mercy because of His eternal love for His people. He brought Abram out of the land of the Chaldeans, being not of Israel, and blessed him with the evidence of the Spirit, being faith. He brought forth from Moab, Ruth, being protected and ‘tightly en-wrapped’ in the house of Lot, for she was a child of grace.

Many others are set forth to show that the love of God was upon His Beloved no matter where He had placed them for their journey through this world and the message He sent unto this remnant according to grace, is the salvation of Yehovah. Jesus came forth as the manifestation of that which was finished from the foundation of the world. He proclaimed that God according to His eternal love for His people, from generation to generation, of every race of people where He had planted His seed, sent forth His only begotten Son to preach the glad tidings of good news; “and the angel said unto them, Do not be afraid for, behold I bring you good tidings of great joy which shall be to all

people; for unto you is born this day in the city of David a Saviour which is the Anointed Master" (Luke 2:10).

"**…**midst of heaven…."

This Messenger cannot be any of the sons of Adam for He did fly in the upper most of heaven. He is manifested in the extreme or highest point of the heavens where all may see. This is not to infer that there are geographical manifestations in the eternal abode of God but rather to present the fact that God did not hide or conceal this Messenger. Many today accuse the truth of being morosely esoteric, limited to only a select few who have graduated and advanced through the predetermined stages of learning. These then are empowered by their fellow pundits to then enter into the realm of teach others as they climb the ladder. Such is not the case!

The message of God's salvation is not hidden from any of His creatures. When the fullness of humanity was in Adam, God showed forth His deliverance by covering Adam and Eve with an hide and thus all men were delivered. Is this to infer that every seed of Adam is the elect of God? Not at all! But God showed His salvation to the only representatives of the body of man and. Wherefore, as by one man sin entered into the world and death by sin, for all sinned in Adam, so all were partakers in the deliverance which God provided for Adam (not dependent upon his acceptance or rejection) and all saw the salvation of Yehovah in Adam.

The sons of Noah came forth from the Ark seeing the judgment of God upon the earth. They were eye witnesses to the power of God and were the only living representatives of the seed of Adam to experience the salvation of Yehovah. These eight people were the sole progenitors of the human race and they alone gave testimony to His work. Is this to infer that all who proceeded from the seed of these four men are the chosen of God? Not at all! These stand again as type of the fact that all flesh saw the salvation of Yehovah.

The Messenger of Yehovah has not appeared unto a select few with these glad tidings; He has openly manifested the fullness of the Godhead in all of creation, given every son of Adam the knowledge of good and evil and has made bare His Holy arm before all nations. He alone has walked upon the mountains and beautiful are His feet for He publishes glad tidings of great joy in the salvation of Yehovah saying "Yehovah, your God reigns" (Is. 52:7). His glory is revealed in the creation as the heavens declare the glory of the Lord and the firmament shows forth His handiwork (Ps. 19:1), and whether they will hear or they will forbear (for it the work of God that you believe – Jn. 6:29), "the heavens declare His righteousness and all the people shall see His glory" (97:6).

“The voice of him crying in the wilderness, Prepare the way of Yehovah, make straight in the desert a highway for our God” (Is. 40:3)

John came preaching and baptizing in the Jordan. He was not Elijah but rather the Spirit of ‘Yah is my God’ was upon him. He did not preach the works of man for the forgiveness of sin nor had he any power to save those who were not of the household of faith. He came forth in the fullness of time to proclaim the advent of the Lamb of God. This is the Lamb which was seen standing as it had been slain from the beginning for from the beginning, ere man was even formed from the dust of the earth, the perfect sacrifice for sin had been made, accepted and consummated for His people. Thus the John the ‘dipper’ preached, “Behold the Lamb of God which takes away the sin of the world” (Jn. 1:29).

Did all inhabitants of the world at that time see Jesus? Not at all! But God had revealed that which was from the beginning which the Spirit foretold by the mouth of the prophets as a sign for His people unto deliverance and a sign of condemnation to those outfitted for destruction; “therefore you are without excuse Oh man that judges.”

God manifested the Lamb whom He had provided for the sacrifice. He did not seek out the best man available and present him for the people; He made Himself of no reputation and fulfilled the prophesy of Abram “My son, God will provide Himself a Lamb for a burnt offering” (Gen. 22:8). He came forth having His work before Him and His reward with Him and He finished the work in all righteousness.

He sought out His Beloved and found her. He gathered together the scattered and brought them into His pastures. He delivered those in bondage, set free the captives and presented the children before the Father before time began for He has ever overcome the world. Yet in the fullness of time, God showed forth His works that they might know that a prophet was among them (Ezek. 33:33). He made the land, Egypt and the house of Israel desolate that all might know that He is Yehovah God (32:15 & 33:29). He manifests to His Beloved, every man in his order, that it was he who delivered them into the lands of this world and made them subject to the vanity of this life when He gathers them again unto Himself. He is the Messenger who cries out to thrust in the sickle for the harvest is ripe for the gathering. He is also the Messenger who commands that the earth is well dry, prepared for the harvest unto destruction; “then shall they know that I am Yehovah their God, which caused them to be led into captivity among the nations but I have gathered them into their own land and have left none of them any more; neither will I hide My face from them for I have poured out My Spirit upon the house of Israel, said Yehovah God” (Ezek. 39:28-29).

So then, faith comes by hearing and hearing by the Word of God? Absolutely! But though all have heard and all have seen the salvation of Yehovah yet all do not believe. Have they not all heard, of a truth their sound went forth into all the earth and their words to the ends of the earth (Rms. 10:18). The gospel was preached from the beginning unto all and in the fullness of time the gospel is preached upon the earth; “for the hope which is laid up for you in the heavens, whereof you heard before in the word of truth of the gospel which is come unto you as in all the world and brings forth fruit as in you since the day you heard and knew the grace of God in truth” (Col. 1:5f).

The evidence of God of His authority and sovereign rule over all flesh is openly set forth but although all see it yet not all know the truth. Jesus told the lawyers that His word had no place in them for they were none of His. They indeed heard Him speak and understood His meaning for their wrath was agitated by the Spirit of God. Their hatred grew unto the point where they took Him, according to the determinate counsel and foreknowledge of God, and slew Him. They indeed had ears to hear and they understood His meaning for the gospel was preached unto them yet they had not faith to believe. The preaching of the cross is therefore foolishness (without strength) unto them which perish but unto those whom God has delivered from their sin in Adam it is the power of God.

The redeemed of the Lord are of every kindred, nation, tribe and tongue of this world and His Spirit manifests His people from generation to generation. These are drawn by the cords of man, though they are not aware of it, as the hand of the Father brings them unto the point where he reveals Himself in them. He then, in the light of His glory, reveals the uncleanness of their ways and the vanity of this world. The world draws neigh unto their concept of God with their mouth but the truth is not in their hearts. These stand in judgment over the poor and meek of the world who cry out to the Father; Lord, why am I thus? They know that they have no right to call themselves children of the King for they find in themselves, that is in the flesh, dwells no good thing. They know that in Adam they are cursed children who cannot cease from sin, whose eyes are full of adultery for the light has disclosed that cage of unclean birds.

“Who shall believe our report and to whom is the arm of Yehovah revealed?” (Is. 53:1)

The neo-evangelical concept of the gospel is that it was to bring all men unto the Lord in an offer of deliverance. The truth of the gospel of the Anointed Salvation of Yehovah is that He is despised and rejected of men, a man of sorrow acquainted with grief. This does not fit well into man’s theology for there is no room for the wrath of God which is revealed from heaven against all ungodliness of men. There is room for the universal love of God and His wonderful plan for the life of the individual but no place for the

wrath of God poured out in measure against the Lamb before the foundation of the world that His incorruptible seed should not be polluted by coming in contact with a dead body. The sovereignty of God is replaced with the free will of man and the power of God is controlled by the choices made by the creature. Although that which may be known of God is manifested in man for God has shown it unto them, when they knew God they did not glorify Him as God, neither were they thankful but their foolish hearts were darkened. Therefore man loves the darkness for his deeds are evil

The blood is the life of the body and the wages of sin is death. If a son of Adam had perfect blood (which is not possible for in Adam all have sinned) then he could shed his blood for his sin. The perfect blood of the perfect sacrifice then cannot be of the seed of Adam for in him all are dead in trespasses and inability. The eternal Lamb of God shed His blood, being the perfect sacrifice for sin, and cleansed out the leaven from the vessels afore prepared unto glory. This indeed was the right of God to do for His people, the power of God to perform and the will of God who works all things after the counsel of His perfect will.

The Arm of Yehovah is His strength and by that strength He made Himself obedient to death, even the death of the cross. He has borne our grief and carried our sorrow for the sin of His people was imputed unto Him. He who knew no sin became the sin of His people and we esteemed Him stricken, smitten of God and afflicted. He was wounded for the inability of His people in Adam to measure up to the perfect holiness of God and He was crushed for our ‘perverse depravity’. The chastisement of our peace upon Him who fulfilled the Law in righteousness and with the union of the perfect sacrifice to the righteous judgment of God His people are healed.

No man can argue this matter for it pertains to things unlawful for man to utter. No action of the creature could begin to ascend unto the throne for justice or redress in the mater for the children of the dust are unclean; we like sheep have all gone astray, we have turned every one to his own ways and Yehovah has laid on the Lamb the perverse depravity of us all (Is. 53:6). The Messenger of Yehovah preaches that the Lamb of God by the will of God has endured the wrath of God for the love of God for His people; “therefore being justified by His faith we have peace with God” (Rms. 5:1).

**“**Fear God and give glory to Him for the hour of His judgment is come: and worship Him that made heaven and earth and the seas and the fountains of waters.”

The commission of Jesus to His disciples was to go out from the nation of Israel and preach the glad tidings of great joy to the nations of the world for the mystery of the gospel was now made known. He did not instruct them to go and convert anyone for

they did not have that power; “Then Jesus answered and said unto them, This is the work of God, that you believe on Him whom He sent” (John 6:29). Man does not possess the ability to believe in Messiah for faith is a gift of God. All who have the Spirit of God dwelling in them have the fruit of the Spirit and therefore they believe; yet they also are acutely aware that their unbelief remains. These doubts and fear surround them causing them to despair as they walk in the shadow of death and if in this life only they have hope in Christ they are of all men most miserable (I Cor. 15:19).

The fear, reverence and respect of God are the testimony of the Spirit to His people to “be still and know that I am God”. The worship of God cannot come from the heart or mind of the natural man for God is Spirit and they that worship Him must worship in spirit and truth. The comfort to the children of the kingdom is to Behold your God. See Him seated upon the throne in the heavens, ruling over the kingdoms of this world. Hear Him dispatch the wicked one to roam to and fro upon the face of the earth having hooks in his jaw being led about by the will of God. Know by the teaching of the Spirit that he has overcome the wicked one, He has vanquished the enemy of His people and He has overcome the world for He indeed is King of kings and Lord of lords. The children are comforted knowing that He has orchestrated every thought, word and deed of the whole of creation to work together for the Beloved for He has created all things for His good pleasure. They find as they walk in the barren wilderness of this life that he has fashioned all things for them that they may know their weaknesses and their frailties; that they may see the limitations of their lives and the vanity of all that pertains to this existence. Thus the children know what sin is and thus they are grieved with the tabernacle of this habitation. They are shown that they are without hope in this world for they cannot find peace through the medium of the works of the flesh. Thus they cry out to the Father, “Be merciful to me a sinner.”

The gospel is preached by the Messenger of Yehovah to each and everyone as the seed of the sower is cast upon the soil. The seed falls upon the hard and impenitent heart and the wicked one is dispatched to take it away. Some falls upon the wayside but it has no root so it quickly fades away. But the seed that falls of the good ground which is prepared of the Lord to receive His seed, it springs up and brings forth fruit. If this be natural then the fruit is natural but if the seed and the plant be spiritual, then the fruit is the peaceable fruit of righteousness. The gospel is not an invitation or an offer from God to anyone; it is the work of God for and in His people.

“O Zion, that brings forth good tidings, get up into the high mountain; Jerusalem, that brings forth good tidings, lift up your voice in strength; lift it up and be not afraid, say to the cities of Judah, Behold your God?! Behold the Lord your God comes with a strong

hand and his arm shall rule for him behold His reward with Him and His work before Him" (Is. 40:9).

Your servant in Christ,
(Elder) Chet Dirkes
November 5, 2017

## Revelation 15:1-4

> "and I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

Once again we are reminded that these are not cunningly devised fables but that there were eye witnesses who saw and recorded a testimony for those who should come after. Not that this testimony is the source of life and conversion but, as Peter wrote, it is for to call to remembrance those things which we have been taught. John saw yet another sign and again it is not of this world. Flesh and blood have no part in it and no man was present in the operation or execution of this wonder. Twice in this passage it is recorded that this is 'great and marvellous' and those words equate the sign in heaven and the works of the Lord God Almighty. Therefore the seven last plagues which fill up the wrath of God are His works and His doing. He alone has ordained this wrath and the recipients of it. This is the new song of deliverance that is sung by the redeemed for He has done marvellous things: His right hand and His holy arm has gotten Himself the victory. He has made know that salvation and His righteousness He has openly shown in the sight of all the nations (Ps. 98:1). The day of the righteous vengeance came at the same time as the year of the redeemed. Christ fulfilled the law for His people and executed the law against His enemies when He tread upon the wine press of the fierceness of the wrath of God. He took the cup and drank it when He, who knew no sin,

became the sin of His people and, at that time and in those days (Joel 3:1f), He poured out the cup of the wrath of God upon the wicked. These events are demonstrated in the shedding of the blood of the sacrifice of the old patterns given in the mount. Both the judgment of God and the propitiation for sin are one in the same and in both cases, “and I looked and there was none to help; and I wondered that none to uphold; therefore mine own arm brought salvation unto me and my fury it upheld me” (Is. 63:5). If salvation has come unto His people then is it not complete? And if it is complete has not also the fury of the wrath of God against the condemned been completed? Hence the seven plagues are the completed work of the Lamb of God who took away the sin of His people and the rider of the white horse who came forth conquering and to conquer with that two edged sword proceeding from His mouth (Rev. 6:2).

And unto all for whom the blood is shed is the victory. He stood as the head of His house and as the builder of the house and since He by His holy arm has gotten Himself the victory then also is the victory to the army of heaven which follows after Him (and no I do not think that means an arm of angels “Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners” {Song 6:4 & 10}.) This victory is not by the arm of the flesh for no man is worthy or capable to stand with Him in the conflict. The conflict is not of this world, “for we wrestle not against flesh and blood but against principalities, against powers against rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12) and the “weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations ad every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ” (II Cor. 10:4), therefore the victory is by faith and that not of yourself it is the fruit of the Spirit and the faith of the Son of God who loved us and gave Himself for us. Because His children are one with Him and have always been in Him, His warfare is their warfare, His faith is their faith and His victory is their victory, “For this is the love of God, that we keep His commandments and His commandments are not grievous. For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, our faith” (I John 5:3f).

Therefore they have gotten the victory the beast, over his image (icon), and over his mark and the number of his name (Rev. 15:2). Remember that the number of his name is the number of a man so the victory over his number is the victory over the corruption, wretchedness and vanity of the body of this death in the resurrection of Christ Jesus our Lord, who is the resurrection and the life. Everyone who is named in the Lambs book of life has not, does not and never will bear the mark of a man for they are born from above and even though they have an earthen vessel afore prepared for them and they are in the

world, they are not of the world (John 17:16) and Christ has prayed for them that the Father would Keep them from the evil of this world. Even though they have been made subject to vanity by the will of God, they are not vain for they are a peculiar people and an holy nation of kings and priests unto their God. Each and every one of these has their Father's name in their foreheads, they have been washed, bought and sealed by the blood of the Lamb and they all have harps wherewith they sing that new song, the song of Moses the servant of God and of the Lamb.

This is a new song because it pertains to the new covenant which He has made with His true Spiritual Israel, not like the one He made with the children of Israel, which covenant they broke, but an everlasting covenant based on His eternal love for the Son and His people (John 17:26). The covenant at Sinai was agreed to by the children of Israel before they even heard what it was (ex. 19:8) and broken before they even received it. They vowed that they could be like God and keep His covenant, sight unseen, and were condemned before they attempted to establish their righteousness. God said, "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (19:5) and without the imputed faith of the Son of God they failed and their house was left unto them desolate. But in the new covenant he said, "Thou shalt love the Lord they God with all thine heart and with all thy soul and with all thy might" (Deut. 6:5) and since the everlasting love of the Father is upon His peculiar people, zealous of good works, they love Him because He first loved them.

All the works of God are great and marvellous, righteous and true. Herein is the security of the hope of the true Israel of God; absolutes instead of contingencies, axioms instead of conditions, hope and the testimony of faith instead of the tangible proof of this world which is temporary. All nations have seen the testimony of our God and therefore thou are without excuse oh man that judges, for God has shown it unto all, even those whom He has blinded and put the things of this world into their hearts that they cannot find out the things of God by searching.

"All nations shall come and worship before thee for thy judgments are made manifest" (15:4). God has given Him a name above every name and at the name of Jesus every knee shall bow and every tongue shall confess that He is the Lord God Omnipotent and that He reigns forever and ever, Amen.

Your servant in Christ,
(Elder) Chet Dirkes
January 2, 2011

## Revelation 15:5

> "And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened"

John was on the island of Patmos for the Word of God and the testimony of Jesus Christ. Whether he was imprisoned there at this time or not is a point that is of no importance to the subject. He was in the Spirit on the Lord's day when he heard behind him a great voice as of a trumpet. The word of the Lord was being revealed and John was the eyewitness of His glory. So when he looked and beheld the temple of the Lord open it was in heaven. Not in some land in Palestine, being built on the dilapidated ruins of some ancient civilization as a result of some social/political or military endeavor, it stood completed in heaven. And when it opened John saw the temple which is the body of Christ. This is the same body which Christ said to the Pharisees, "tear this temple down and in three days I shall build it up again". He was not talking of the building of brick and stone which Herod had constructed. Nor was He speaking of the one which King Solomon had erected some 1000 years earlier. He was speaking of the resurrection of His glorified body from the dead and the unified body of His people in Him. All of the components of this body, members in particular, had been assembled from every nation, tribe, kindred and tongue in fulfillment of the prophesy of old, by the Beloved who had put all His enemies under His footstool, and the Servant of God, the Branch, as the wise and master builder, the King of Peace, who would raise them up together with Him in His resurrection. This is an Holy temple not made with the hands of man and in which no flesh and blood has the right to enter.

He also saw the tabernacle which is the dwelling place of God. Under the covenant of Sinai, God would come and meet with His people in the tabernacle in the wilderness between the wings of the Cherubim above the mercy seat of the Ark of the Covenant.

Later He would do the same when the Ark was placed in the temple of Solomon. But this box of acacia wood overlaid with gold signifying the scourging of the Lamb of God and the glory for which He died, was a pattern of heavenly things. It was a shadow and not the very image thereof and was of the earth, earthly. These things wax old like a garment and fade away but the tabernacle of God in heaven is the reality of the pattern. It stands eternal in the heavens where moths cannot eat and rust cannot corrupt.

In the ark was the tablets of the Ten Words which God told Moses to write after the Law which was written by the finger of God was broken before the people. These Ten words stood as a testament to the Holiness of God and the Righteousness of His justice. There was also the rod of Aaron which budded and brought forth almonds. The almond represented perpetuity and the eternal nature of the true 'Bringer of Light', the Word that became flesh and dwelt among us. When He came and dwelt among us His name was called 'Emmanuel' which being interpreted is, God with us. So, when He became partaker of flesh and blood, it was a manifestation that "the tabernacle of God is with men and He will dwell with them" (Rev. 21:3). Not that He would take on a symbiotic relationship to an earthly host, but that there would be the eternal seed of Christ, born from above in an earthen vessel, afore prepared unto glory, that would grow up unto the Holy habitation of God. This is the inward man who delights after the Law of God, which is Christ in you the hope of glory.(Note that this does not say a type of Christ or a portion of Christ or something that is like Christ, but it states, **Christ** in you. The eternal Son of God, the fullness of the Godhead dwelling in His people. Let the enemies of the truth scoff. The children are hewn from that Rock and that Rock is Christ. They are one with Him in every aspect as He is One with the Father and the Spirit ) This earthen vessel was washed in the blood of the Lamb an the house was cleansed just as the children of Israel were to cleanse the house of all leaven. The interior of the house was made ready for the feast of the Passover as the blood covered the entrance and appeased the justice of God. The Pharisees cleansed the outside of the plates and cups and white washed the sepulchers but there was death with. The blood of the Lamb cleaned the house and swept it clean even thought, "in me, that is in my flesh, dwelleth no good thing". The new man is born from above and the body (the earthen vessel) is dead because of sin. In the resurrection of Christ from the dead, all His seed, His people, His Bride, His church, His body was risen up together with Him and are now seated together with Him in the heavenlies. Thus John saw the temple and the tabernacle in heaven.

These are the testimony of Jesus Christ which is a finished work, "I have glorifies thee on the earth: I have finished the work which thou gavest me to do". This is not a work in progress or a work in prospect. Man was never asked to help because man cannot help. The hands of Adam are polluted, his mind is temporal and his understanding is limited.

He cannot receive the things of the Spirit and God does not need any help. He is Jehovah and He brought salvation to Himself by His right hand and His Holy arm. No man was permitted in the temple of God until His judgment was completed and His work finished, “And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled” (Rev. 15:8). The testimony of the two witnesses, the two olive tress and the two candlesticks, as mandated by the law, that in the mouth of two or three witnesses shall all things be established, stands firm in the confirmation of a completed work. This is the surety of the faith of the children of hope, that He who is called faithful and true has satisfied the wrath of God to the fullest extent required. And that assurance is the life of His people. The Omer of Manna contained in the Ark signified the Bread of Life and that Life is eternal in Christ Jesus. The mercy seat is confirmed by the glory of God from above and the work of His anointed from beneath. He fulfilled the Law in righteousness, He is the Light to His people and He is the bread of Life wherein they are sustained.

The new heaven and the new earth, wherein is the new Jerusalem, having the glory of God and the Lamb to lighten it, is not after then manner of the old covenant, which covenant they broke. It stands in the new covenant, wherein the Spirit causes His people to walk according to His statutes. Here is the new name which no man knows, the new song which no man can sing and the new temple which no man can enter. The temple is not built and never will be built with the arm of the flesh. Nor is it fashioned after the weak and beggarly elements of this world.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev.21:22).

Let the world run mad dog crazy after the dust of Palestine and the hope of the resurgence of national Israel. The hope of the Israel of our God and the patience of His saints is in the Lord God Almighty and the Faithfulness of His Servant the Branch.

“Behold the man whose name is the Branch; He shall grow up out of His place and He shall build the temple of the Lord: even He shall build the temple of the Lord and He shall bear the glory and shall sit upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both” (Zech. 6:12f).

Your servant in Christ,
(Elder) Chet Dirkes
January 9, 2011

## Revelation 21:1

> "And I saw a new heaven and new earth for the first heaven and first earth were passed away and there was no more sea."

God created the heavens and the earth by the power of His will and exactly as He purposed. There was never a time when anyone or anything came into existence except by the express intention of God as He spoke and it came to pass. He did not create anything that was equal to Him, anyone who knew His ways or His thoughts and no throne, dominion, power or authority that could approach Him to inquire what He was doing or why. This first creation was adorned with distinctions and divisions. Light and darkness, waters and dry lands, day and night and evenings and mornings; this was the order of God purpose and He called all that He had made 'exceedingly good'.

In the economy of the creation were many distinctive points of reference. The sun, moon and stars were brought forth in the fourth day to rule the heavens. These were set "in the firmament of the heaven to divide the day from the night and let them be for signs, and for seasons, and for days, and years" (Gen. 1:14). The waters were divided from the dry land and brought forth abundantly "the moving creatures that had life and fowl that may fly above the earth in the open firmament of heaven" (20). And finally He formed man from the dust of the earth, "in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle, and over all the earth and over every thing that creeps upon the earth" (26). These all testify to the one distinction, that, "I am God and there is none else and there is none like Me" (Is. 46:9).

The precision of the creation is exact in every detail. God did not overlook anything in His design. The minutest of particles stand in perfect conformance with His Holy will and all things come to pass as He intended, commanded and directed. Adam's disobedience in the garden, the serpents subtlety and the deception of Eve did not

contraindicate the ordained will of the Wise and Masterful builder of all things. When the evil wickedness of that sin had grown to the exact portion, God destroyed the heavens and the earth in the flood and Noah and his family emerged into a new heaven and a new earth but not a new creation. Everything that remained after the flood was still of the former compound and elements as the first, therefore it was new only in appearance and not in actuality.

“That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven and as the sand of the sea shore and the seed shall possess the gates of his enemies” (Gen. 22:17).

God called Abram out of the land of the Ur of the Chaldeans and from his father’s house. He, Sarai and Lot left that region of the world and came east to a strange and foreign land. After God had separated Lot from Abram, He promised Abram that He would make his seed “as the dust of the earth so that if a man can number the dust of the earth, then shall thy seed also be numbered” (13:16). He then came unto him in a vision and instructed him to “look now toward the heaven and tell the stars, if thou be able to number them, so shall thy seed be” (15:5). After the birth of Ishmael, God changed his name to Abraham, and promised that He would establish His covenant with him and his seed after him for an “everlasting covenant” (17:7). After Abraham took and circumcised Ishmael and all that were born in his house, as an outward sign of the righteousness of faith, God visited Abraham and changed the name of his wife from Sarai to Sarah and promised her that she would bare a son in her old age. He then, after destroying Sodom and Gomorrah, caused Sarah to conceive Isaac at a very old age, “at the set time of which God had spoken to him” (21:2). Then was this promise to him and to His son, Isaac.

The promise of God was for the dust of the ground, the sands of the sea and the stars of the heavens as references to the seed of Abraham. He repeated this promise to Jacob and when God gave a dream to his son Joseph, he referred to his brothers as eleven stars, his father the sun and his mother the moon. This dream was manifested three times as Jacob and his house came into Egypt for provisions and protections. Four hundred and fifty years later, Moses led the nation of Israel out of the land of captivity and to the base of the mountain at Sinai. The people revolted against their God and when the wrath of God was hot against them, Moses was given to recall God’s promise to Abraham, Isaac and Jacob; “I will multiply you seed as the stars of the heaven” (Ex. 32:13). After forty years in the wilderness as Israel was poised to cross the Jordan river, Moses proclaimed; “behold, you are this day as the stars of the heaven for multitude” (Deut. 1:10).

God had sustained His people for forty years as He gave the Manna each day and “He rained down flesh also upon them as dust and feathered fowls like the sand of the sea” (Ps. 78:27). He brought them across the Jordan river and into a land wherein dwelt Canaanites, Amorites, Hittites, Perizzites and Jebusites in the mountains and Hivites in the land of Mizpeh, who “went out and all their host with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many” (Jud. 11:4). But Yehovah fought for His people Israel. He defeated the hosts of the earth and delivered His chosen people by the hand of Joshua, ‘the salvation of Yehovah’.

God continued His promise to His Beloved, David, and therefore he did not number the sons of Israel from twenty years old and younger (I Ch. 27:23). When his son, Solomon, ascended to the throne of Israel, he proclaimed that Yehovah God had kept all His Word and not one word had fallen to the ground, for “Judah and Israel were many, as the sand which is by the sea in multitude” (I Kings 4: 20). And thus it was that when the King of Peace reigned over the nation of Israel, every promise given to Abraham, Isaac and Jacob had been fulfilled, but still in type.

“For though thy people Israel be as the sand of the sea, yet a remnant of them shall return, the consumption decreed shall overflow with righteousness” (Is. 10:22).

The nation of Israel grew and waxed mighty in the merchandise of the world. When the glory and prominence of Solomon was departed, the nation split in twain and the ten northern tribes followed after the sin of Jeroboam. They rejected the types and patterns left as the testimony to the glory of God and fashioned counterfeit facsimiles. They ordained men not of Levi as priests, set their own standards for worship and sacrifices and established false feast days and holidays. She played the harlot with all the nations of the world and was polluted in her own blood.

Judah was no better. When she saw the treachery of her sister Israel, she did not take heed nor repent but did even more treacherously. The prophets prophesied falsely crying peace, peace when there was no peace. The priests bore rule by their own means and the heart of the people were inclined to love these things. She followed the example of Israel in commerce and trade and made alliances with the heathen nations and as she became wealthy she forgot her god. Yet she continued to call upon His name and enter into his temple to perform the sacrifices and observe the feasts of the Lord. They swore oaths by the temple of the Lord, oppressed the strangers, the fatherless and the widows and shed innocent blood while walking after other gods and pouring out drink offerings to the queen of heaven. Every man had his carved images and idols and yet they came and stood before God in His house and like their father Adam, they blame God for their disposition, saying, “We are delivered to do all these abominations” (Jer. 7:10).

Therefore the judgment of God was prophesied upon them when He would come and "cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall be desolate" (7:34).

"God has not cast away His people whom He foreknew" (Rms. 11:2).

The remnant according to grace is not accounted as seed because they were of the natural seed of Abraham, Isaac or Jacob. They are not all Israel who are of Israel neither are they the sons of Abraham by the circumcision of the flesh (9:6ff). The nation of Israel is part of the pattern of heavenly things that God set forth. Even though, the nation apostated and was destroyed, yet the 'whole house of Israel' has been raised (Ez. 37:11) in the declaration of the generation of Jesus Christ and the 'Israel of God' stands delivered (Rms. 11:26) in the new covenant. This is not a remake of the old covenant, which has never been kept by any son of Adam, which the covenant in the wilderness stood in types and foreshadows. This new covenant is the manifestation of the eternal unity of God and His people, whom He foreknew. These are the children of Abraham, not of the will or power of the flesh, but according to grace in whom the Godhead tabernacles. These have been known (by intimate experience) of the eternal Father from the beginning, before err Adam was formed of the dust of the earth. They are each assigned a time of habitation in economy of God's creation wherein they become partakers of flesh and blood. The earthen vessel, being afore prepared unto glory by the shed blood of the Lamb, who stood as He had been slain from the foundation of the world (Rev. 13:8).

Abraham was born twice, first he was manifested of water and then of the Spirit. He had his existence in Adam, which has not faith, and his eternal life in the Spirit, wherein is the faith of Messiah. He is the father of many nations. His offspring, in Ishmael, Isaac, Zimran, Jokshan, Medan, Midian, Ishbak and Shuah (Gen. 25:2) have indeed become as the dust of the earth, sands of the sea shore and the stars of the heaven which no man can number or explain. They have been set as the boundary of the sea (Jer. 5:22) which represents all the peoples, multitudes, nations and tongue of the earth (Rev. 17:15) and no man can number or proclaim the sum thereof.

In the anti-type, however, Abraham represents the Wonderful counselor, Mighty God, Everlasting Father and the Prince of peace (Is. 9:6). His generation is eternal and He knows His people. He has numbered the host of heaven and calls them by their name (Ps. 147:4) but this exalted throng, redeemed from the nations of the world and clothed with white robes, still cannot be numbered by man (Rev. 7:9). He has established the ordinances of the sun, moon and stars (Jer. 31:35) which cannot depart from before Him

as they type of His Beloved who has been raised up together with Him and is seated with Him in the heavenlies (Eph. 2:6). He has measured the waters in the hallow of His hand, meted out the heaven with a span, comprehended the dust of the earth in a measure and weighed the mountains in a scale and the hills in the balance (Is. 40:12) in testimony that Yehovah knows them that are His (II Tim. 2:19). He is the good shepherd and the door of His sheep. He calls them by their name, which no man can learn, for it is the name of the Father which is written in their foreheads (Rev. 14:1). His sheep know His voice and a stranger's voice they will not hear for that is not the voice of Zion (John 10:5). They have ears to hear the sound of that certain trumpet, which is the trump or voice of God, and they are drawn to Him by the hand of the Father (Jer. 31:3). They are faithful because He is Faithful and True and they live, move and have their being in Him. "Even so then, at this present time also, there is a remnant according to the election of grace" (Rms. 11:5).

"Therefore if any man be in Christ, he is a new creature. Old things are passed away and behold all things are become new" (II Cor. 5:17).

God's people are not under the bondage of the law for by the deeds of the law no flesh is justified before God. They have not been called to the weak and beggarly elements of this world and are not enslaved to observances of days, ceremonial washings, dietary restrictions, geographical limitations or national heritage. The handwriting of ordinances, which is contrary to the children of the Living God, have been nailed to the cross (Col. 2:14) and, with the old man, have been "crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin" (Rms. 6:9).

Edom, the dust of the earth who ascend as Satan (Is. 14:13), has set his nest among the stars in attempt to appear as one of the elect (Ob. 4). He is consumed by the fire of the house of praise (Judah) and the flame of the house of the 'subsequent' son, (Joseph) who is the 'son of My right hand', Benjamin (17). The sun, moon and stars have all lost their light and shine no more in the great day of Yehovah. They, being created, have no light in the presence of the Lamb who is the glory of God which is the light to lighten the nations and the glory of they people Israel (Luke 2:32). The seven stars of the fool (Orion) which catch the attention of the eyes of Adam (Amos 5:8) have all lost their light as the seven stars in the right hand of He that sits upon the throne, which are the seven churches of Jesus Christ (Rev. 1:20) represent the completed work of the oath of God and His glory.

The messenger with this everlasting gospel has proclaimed His glad tidings of great joy to all His elect and has said, "Behold, I make all things new" (Rev. 21:5). No longer are

His people tossed to and fro by the angry waves of this world for they have the Word of God which stands on the immutability of His counsel. This hope is an anchor for their soul, both sure and steadfast, which enters into the Holy place of God (Heb. 6:19). No more are they taught, every man by his neighbour saying, know the Lord, for they are taught of the Spirit of God who tabernacles within each man.

The first heaven and the first earth are indeed passed away and behold all things are new. The children of the living God are those precious stones, hewn from that great Rock which is Messiah. These are the New Jerusalem (Rev. 21:10f) which is built upon the foundation of the apostles and prophets, Jesus Christ the chief corner stone. The names of His people are engraved in the palm of His hands an her walls of salvation are ever before the face of the Father (Is. 49:16). The dust of the earth will not be found there for all men are liars and everything that loves and makes a lie is without the gates. The works of Adam, which are esteemed as great in his sight but filthy menstrual rags in the presence of God shall in no wise enter in the city of God for they are abominable in His sight. There is no temple there for the Lord God Almighty and the Lamb are the temple of the church. There is no need for the sun (the type of Jacob) the moon (Rachel) to shine in it for the glory of God lightens it and the Lamb is the light thereof. There is no more curse, there is no night there and they need no candle, neither the light of the sun, for the Lord God gives them light (not the wisdom, commentaries or seminaries of man) and they shall reign for ever and ever. This is the fulfillment of the promise given to Abraham (the father of them that believe) Isaac (the child from the dead) and Jacob (the child of promise) whom God loves.

“Stand fast therefore in the liberty wherein Christ has made us free and be not entangled with the yoke of bondage.” (Gal. 5:1)

Your servant in Christ,
(Elder) Chet Dirkes
February 16, 2014

# Revelation 21:9

> "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked with me saying, Come hither and I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great high mountain and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal".

John was given an experience that is mostly ignored today's eschatology because of the insatiable need to make the things of God understood by the temporal things of this world. John was in heaven, in the Spirit and he was talking with one of the angels who was holding a vial full of the wrath of God. This wrath is the judgment of God which can never be separated from the child of grace. All too often the judgment of God is spoken of in reference to the wicked of this world and rightfully so. But the justification of the child of grace is equally a part of God's Holy judgment in that Christ endured that wrath for His people. He became the sin of His people and 'enduring the cross and despising the shame' satisfied the full measure of the wrath of God for the sin of all His people at once. Therefore when John is shown the bride of the Lamb the vial of judgment is acknowledged.

This angel did not take John to the 'holy land' and he did not instruct John to campaign the world in support of returning the Lord's people to that part of the world so that the holy Jerusalem could be reconstituted. He carried him up, in the Spirit, to a great and high mountain. He did not take him to the fertile plains of Gomorrah where the crops would flourish. Nor did he take him to the low lands of Canaan for capitulation and compromise with the people of the land. The Holy Jerusalem is a city set upon a hill and that hill, contrary to the ideology of modern evangelicalism, is a great and high mountain. This is the mountain where no man was able to enter when God gave Moses the law. It is the great and exceedingly high mountain where no man was worthy to stand with Jesus when the Devil tempted Him and where no man was able to witness, although Peter, James and John were present, the transfiguration of our Lord. This is where the multitudes came and heard the gospel from the angel with the trumpet of the everlasting gospel, the Word Himself and received the miracles of the loaves and fishes and without fail in all instances, man was incapable of assistance, cooperation or

performance of the work that was manifested there. The great mountain where man, the dragon and the image of the beast flourish and prosper is that “great mountain burning with fire {that} was cast into the sea” when the second angel sounded his trumpet of the gospel of Jesus Christ. (Rev. 8:8).

“He shewed John a great city, the holy Jerusalem.” He did not come unto the mount burning with fire and consumed with smoke which answers to Jerusalem which now is. This is Hagar and her children which are still in bondage to the weak and beggarly elements of this world; touch not taste not and are judged in the observances of days and feasts and holy days. He did not shew him that great city Nineveh or the great city Babylon, which is spiritually Sodom and Egypt wherein our Lord was crucified (11:8). These are the other river of the land of Shinar. They are the temporal counterfeit representation which the world is enamored with for they cater to the strength of the arm of the flesh and the power of the carnal mind. John was shown an holy city in which man again had no place. In this city there is nothing that defiles or works abomination or makes a lie for the inhabitants are not the inhabitants of the earth but those whose names are written in the Lamb’s book of life. Therefore they are His bride. They were the Fathers from eternity and He gave them to the Son. He completed all that the Father gave Him to do and lost none, save the son of perdition who was a devil from the beginning. He fulfilled the law in righteousness and they are justified by His faith. He gave them the glory that He had with the Father before the world began and cleansed the earthen vessels afore prepared unto this glory. Therefore she has the glory of God. She does not have a portion or cheap imitation of that glory. She has the fullness of the Godhead in her, being born of the Spirit, having the Father, son and Spirit abiding in her and she is one with the Father as He is one. (John 17:21)

“Her light is like a stone most precious.” This stone cannot be found here on this earth because it is not of this world. It is a tried stone, a precious corner a sure foundation that is laid in Zion as the chief stone. This is the stone that the builders of this world have cast off as unsuitable for their purposes but it is the headstone which Zerubbable brought forth with “shoutings, grace, grace unto it” (Zech. 4:7). This light is like the light of the Jasper stone. The jasper stone is the 12th stone in the breastplate of the High Priest which he wore before the altar of the Lord. The twelve stones each bore the name of the twelve tribes of Israel according to the number of the tribe (Ex. 28:21). Therefore the twelfth stone would correlate with the twelfth son being, Benjamin, ‘the son of My right hand’. The son of My right hand is also the son of My sorrow in that He bore the sin of His people and became sin, but because there was no man worthy and none that sought after righteousness, he brought salvation to Himself by His right hand and by His Holy arm. He was made perfect in that He suffered for His people. The twelfth stone, Jasper,

means polished and this precious stone was polished in all that He suffered so that the light of His bride would be crystal clear. The imputed righteousness of Christ unto His people is so complete and exact that he said to His Beloved, “Thou art all fair my love, there is no spot in thee” (Song 4:7).

Brethren the last days have come, the house of the Lord has been established in His Holy mountain, it is exalted above every hill and all nations flow unto it. The redeemed of the Lord have returned and do say, Come ye let us go to the mountain of the God of Jacob and He will teach us His ways and we will walk in His paths. For out of Zion shall go forth a law and the Word of Jehovah from Jerusalem” (Is. 2:2). Everyone who has the eternal love of the Father shall walk (have their life ordered for the steps of a righteous man is ordain of God) in the Jasper light of the Lord because He has removed that heart of stone and replaced it with an heart of flesh; He has written His law upon their inward man and he delights in that law; He has put His Spirit in His people and He **CAUSES** them to walk in the light.

Wherefore comfort ye My people.

Your servant in Christ,
(Elder) Chet Dirkes
January 16, 2011

## Revelation 21:22

> “And I saw no temple in it for the Lord God Almighty and the Lamb are the temple of it”.

John was blessed of the Lord to be present in heaven and to see the Holy city descending out of heaven adorned as a bride for Her Husband. He did not see her built upon Mount Moriah or in the sands of Palestine. Nor did he see the nations of this world at war over her, requisitioning property to build her on or desperately attempting to usher in an earthly kingdom where she would be the center of all things. He saw a completed Holy city that was not and could never be polluted by Adam or his innate ability to fail to measure up to the standards of the Holiness of God. She was Holy and clean and her streets were of such pure gold that they were as transparent glass. In this glorious city,

where dwelled those whose names are written in the book of life of the Lamb, he saw no temple.

The temple had appeared unto John in an earlier vision of the city and he saw the Ark of the covenant of God. This was the testimony of the promise of God and was the heavenly evidence of the pattern which God had given to Moses when He instructed him to build the tabernacle. Whatever God shewed Moses in the mount and then empowered the children of Israel to construct was according to the pattern of heavenly things. The Ark of the Covenant was a box made of acacia wood and covered with gold on which the Mercy Seat rested. If Moses built an earthly representation of it then there must have been an heavenly pattern to follow and thus there existed, in the heavenlies, a testimony of the promise and mercy of God before the Law was given to the nation of Israel.

Now this Ark was not built stained with blood or reeking of the stench of dried blood. It was fashioned from the wood of scourging and covered in pure gold to demonstrate the judgment of God upon His Anointed and the brilliance of the glory thereof. God shewed Israel the glory of the completed work as it stood before Him and instructed Aaron to rehearse daily, in the presence of the people, that which was finished from before the foundation of the world. John said he saw the Lamb standing, as it had been slain and that from the foundation of the world (Rev. 13:8). He saw the completed work of the death and resurrection of the Lamb of God before the heavens and the earth were created. Therefore, since the Lamb had already been slain, the precious blood of the Lamb had already been placed upon the horns of the altar, the Righteous Judge had seen the blood and was satisfied and the sacrifice for sin was completed for His people. The amount was exact, the intent was precise and the efficacious application was complete. Before one sin, ordered and decreed of God was ever committed, mercy had been extended and forgiveness obtained. “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works but of Him that calleth” (Rms. 9:11).

God instructed Moses to put a veil between the sanctuary and the Holy of Holies, wherein was the Ark of the Covenant, because the way had not yet been made manifest (Heb. 9:8) but the work has been finished from the beginning (4:3). So once a year, every year, the High Priest entered into the Holiest of all with the blood, first for himself and then for the people, to strike the horns of the altar, as a witness, that by the shedding of blood the sins of the people were forgiven (9:22). This veil was rent from top to bottom (Mark 15:38) at the moment that Messiah delivered His Spirit unto the Father and said, “It is finished” (John 19:30). The way into the Holiest of all was now made manifest, the mercy seat was revealed and it is the salvation of Jehovah. Now we see

Jesus, who appeared in the end of the world and offered up the sacrifice of Himself for to put away sin (Heb. 9:26). This was the manifestation of the completed work of the covenant of love in God and the fulfillment of every word prophesied of old.

This tabernacle stood for many years, wandering 40 years through the wilderness, resting in city after city in the time of the Judges, captured by the enemies and paraded about as a trophy of power and might. Then it was brought to Shiloah and remained there until Jehovah appointed a King over Israel called His "Beloved". King David danced before the Lord as he brought the Ark up to Jerusalem and there the tabernacle continued until God put it in the heart of King David to build "an house of rest for the Ark of the Covenant of Jehovah and the footstool of our God". David did not follow after the pattern given to Moses in the mount for God gave him another pattern; "and the pattern of all that he had by the Spirit" (I Chr. 28:12). Jehovah made David understand in writing by His hand upon him, the proper way to fashion this building (28:19). Once again there was an earthly building constructed according to an heavenly pattern, but this time it was not shrouded in the dried badger skins dyed red or surrounded by embroidered white curtains. This time the Ark of the testimony of God was adorned in white marble stone and the splendid gold of Ophra. Yet the High priest continued to shed the blood of bulls and goats and to go in once a year, through the veil, with the blood, to signify the sacrifice for sin. Upon the death of the man of war, who had subdued all the enemies of God‘s people, the King of Peace, Solomon, built the resting place for the Ark of the Covenant and the footstool of God. Notice that the enemies were defeated and subdued and then placed under the footstool; "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till (waiting to receive) His enemies be made His footstool" (Heb. 10:12). The magnificent building, known as Solomon‘s Temple, became the center of idolatry, greed and deceit and was an abomination before the Lord, therefore, it was destroyed.

"And King Solomon and all the congregation of Israel, who were assembled before him and with him, before the Ark, sacrificed sheep and oxen that could not be counted nor numbered for multitude and the priests brought in the Ark of the Covenant of Jehovah unto it‘s place into the inner sanctuary of the house, to the most Holy place under the wings of the cherubim" (I Kings 8:5).

And thus, just as John saw, the Ark was in the temple of the Lord from the time of David, one thousand years, until the appearance of the "great wonder in heaven – a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars" (Rev. 12:1). From the end of the reign of Solomon, the man, and then the destruction of the temple in Jerusalem, there is no record of the Ark of the Covenant.

Neither Ezra‘s nor Herod‘s temple had the Ark or the glory of the Lord. The prophet said that it was forgotten and no one desired it anymore (Jer. 3:16) and anyone who thinks they have the true Ark of the Covenant is believing and chasing after cunningly devised fables.

The temple of Solomon was destroyed by the nations of this world and the nation of Israel was taken captive for 70 years. The prophesy of Jeremiah was that there was a determined time of 70 years of the judgment of God upon Israel and then there would be deliverance. Daniel was given to understand the determination of these days and the going forth of a decree to rebuild the temple. God turned the heart of evil King Cyrus and put it in his heart to fulfill His will and the edict went forth to rebuild the temple in Jerusalem. Through great tribulation, Ezra, Zerub-babel and Joshua with all the people of the land, whom God had raised up, rebuilt the temple from the ruins. Yet when many of the older men saw the rebuilt structure, they wept for they remembered the glory of Solomon‘s temple. This building was constructed of foreign materials not prepared by the Beloved and not constructed by the King of peace, therefore, when the ancient men saw the foundation of this replica laid, they wept with a loud voice (Ezra 3:12). The Spirit of Jehovah testified to those coming forth out of confusion (Zerub-bable) saying, “the glory of the latter house shall be greater that the formed, saith Jehovah of Hosts and in this place will I give peace” (Hag. 2:9). This temple had no pattern given, there was no Ark and, like the temple that Herod took 46 years to build (John 2:20), had no memorial to the testimony of God and was never filled with the glory of Jehovah, therefore, these were not the temples spoken of by Jehovah of Hosts.

That “latter house” spoken of was the body of the Lord Jesus Christ. He told the Jews that had profaned the natural temple; “destroy this temple and in three days I will raise it up” (John 2:19). He was not speaking of another rebuilt edifice of brick and mortar, He spoke of His body (21) and so when John saw the New Jerusalem adorned as a bride for Her Husband, he saw the temple of the Lord which is His body, His bride and His church. Here was the heavenly manifestation of the patterns given by God as an earthly testimony of His promise. There was no need for another Ark because the testimony of Jesus Christ is what the pattern represented. He was the Ark for in Him was the fulfilled Law, eternal life (Aaron‘s budding almond branch) and the Bread of Life (the pot of Manna). He is the mercy seat for He will have mercy on whom He will have mercy. He is the horn or authority of the altar, He is the altar and He is the shed blood for the forgiveness of the sin of His people. He has washed their garments in His blood made them kings and priests unto God. By His death are they justified and being justified by His faith they have peace with God. He has given peace in His body when He; finished the transgression, made an end to sins, made reconciliation for iniquity and brought in

everlasting righteousness (Dan. 9:24), He confirmed the oath with many, caused the sacrifice and the oblation to cease and He made the overspreading of abomination desolate even unto the consummation (9:27).

Also, as the King of Peace, He appointed the courses of the priests, those joined unto Him (Levites), for all the service of the house of God. This fitly framed together house, growing up to an Holy habitation of our God, has each member, in particular, set in a specific place, with their King to perform all manner of workmanship, ever will and skillful men, for any manner of service (I Chr. 28:21). The Lord of Hosts laid the foundation and the man whose name is ’THE BRANCH‘ built the temple. He bears the glory and sits and rules upon His throne as both King and High Priest. His people, who have been created in Him unto good works, have been redeemed a people zealous of good works; “and they far off shall come and build in the temple of Jehovah and ye shall know that Jehovah of Hosts has sent Me unto you” (Zec. 6 12-15).

Jerusalem which is from above is the mother of us all. She is in Him and one with the Father. She is that New Jerusalem no longer covered in the week and beggarly elements of the dust of the earth. She was one with Him in His death, burial and has been raised up together with Him. She keeps the commandment of God because Her desire is upon Him. Because of His love for Her, She loves Him above all else and Her daughters love one another. They have the testimony of a completed work in the Beloved, who has placed all Her enemies under His footstool. He is seated in the throne of God and She is seated together with Him in the heavenlies. She cannot be tainted or polluted by this world and there is no more curse. The tabernacle of our God is with Her and Her children. He is Her light, He is Her way, truth and Life. He is Her resurrection. The mother of confusion, Babylon the great, the mother of harlots and the abomination of the earth has been destroyed and her house is left to her desolate. No more are the virgin daughters of Jerusalem held captive under the bondage of corruption for He has led that captivity captive when He fulfilled the law and nailed the handwriting of ordinances to the cross and ascended to the Father.

Rejoice holy brethren, those who have that hope of glory dwelling within, which is the anointed salvation of Jehovah, your warfare is over in David, your peace is accomplished in Solomon, the Temple is finished and your habitation is within Him. “What? Know ye not that your body is the temple of the Lord?” The testimony of Jesus, to His called out assembly, is abundant life, peace with God and deliverance from the habitation of this dwelling because of His finished work. Your fellow companion in tribulation and in the kingdom and patience of Jesus Christ saw these things and testified of them. Your path is set, your steps have been assigned, ordered and directed and you

have been properly equipped to work in the temple and to complete all that the Master has bid you do.

Those born from above are both the sons of God and the daughters of Jerusalem. Those things which John saw were the same things that Moses and David saw unchanged from the beginning because; “I am God I change not, therefore ye sons of Jacob are not consumed” (Mal. 3:6).

Your servant in Christ,
(Elder) Chet Dirkes
November 18, 2012

## Revelation 22:1-3

> “And he shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and the Lamb. IN the midst of it and on either side of the river, the tree of life which bare twelve fruits and yielded her fruit every month: And there was no more curse but the throne of God and of the Lamb shall be in it and His servants shall serve Him”

John was speaking with one of the messengers of God who had the seven vials full of the wrath of God which is the seven last plagues who said to him, Come hither and I will shew thee the bride, the Lamb’s wife”. The glory of the bride is the glory of God and her brilliance is as clear as crystal. John then measured the holy city and proclaimed that the building of the wall of it was polished, a city of pure gold like unto clear glass, wherein no wise entered in anything that defiled, worked abomination or made a lie, but only those whose names were written in the Lamb’s book of life. “And he shewed me”. John

could not have deduced, identified or understood any of what he was looking at after the ability and comprehension of Adam. The natural man can not perceive the glory of God or the wonders of His works. Just as Peter did not conclude that Jesus was he Christ by listening to Him speak, seeing the miracles or eating the loaves and fishes, so John was not shown these things by 'flesh and blood'. These are the things of God who is Spirit and they that worship Him must do so in Spirit and truth. This was being revealed to him, the Spirit discerning the things of the Spirit from faith to faith, hence the messenger was shewing him "the evidence of things unseen and the substance of things hoped for".

I use the word messenger here because I do not think this is what is normally understood as an angel. When John had heard and seen all the wonders of the revelation of Jesus Christ, he fell down on his face and worshiped this messenger and he said, "See that thou do it not. I am thy fellow servant and of thy brethren the prophets and of them which keep the sayings of this book". I cannot find any reference in the scriptures where the children of the King are brethren with the angels or where the angels are called fellow servants with the redeemed. The angels in heaven are indeed subservient to the will of God but are not spoke of as keeping the words of the book in the same way as those who have the words written in their hearts and the Spirit to cause them to walk therein. This belongs to the partakers and recipients of the new covenant of which no angel has access.

There are not sufficient words in the vocabulary of man to describe the pureness of this water. Since it flows out of the throne of God it must be of purer eyes than to behold iniquity and John saw that it was shinning as ice or as magnificent as frost (clear as crystal) and it was living. It did not give life it was the abundance of life. It was for those who thirsted after righteousness and was the drink of the banquet of the King for His Beloved. It was the same water that Christ spoke of to the Samaritan woman at the well when He told her that those who partook of it would never thirst again. It is the same water that flows out of the inward soul (belly) of everyone who has the imputed faith of Jesus Christ. The characteristics of the water are the same as the fine linen, clean and white, which is the righteousness of the saints and the glory of that bright morning star, Jesus Christ. The river is the same as the Father, the Word and the Spirit and it proceeds forth from the throne of God and the Lamb.

The throne is the symbol of power and authority in any monarchy. It stands for the sovereignty of the government and the right to govern those under it's domain. The throne of God is in heaven and from it He rules over all the inhabitants, kingdoms and affairs of the earth. His ways are Holy, True and Just and there is none who can stay His hand or say to Him, "What doest thou". His mercy, grace, justice and wrath all proceed

from this throne. Here the 24 elders and the 4 beasts praise His name. Here the lightning and thunder of His wrath comes forth to the dragon, the image, name and mark of the beast, against all those who have the name of the beast engraved in their foreheads and in their right hands and against that great city Babylon which is spiritually Egypt and Sodom where the Lord was crucified. And here His saints stand clothed in His righteousness singing His praises forevermore. This is the origin of that pure river of life. Here is the wisdom of God which is eternal. Here are His people, one with Him before time ever was.

The tree of life stands in the midst of the river and on either side. It bares twelve manner of fruit for the twelve tribes of the Lord and yields her fruit every month. Her fruit is the proof or evidence of the presence of the Spirit of the Lord (Gal. 5:22) and is the peaceable fruit of righteousness. Sustenance for each tribe redeemed unto Himself, each month of the year for all time and the leaves thereof for the healing of the nations.

If this is an event that is still in our future and one that we should be anxiously waiting for, then we must ask the question; what healing shall be needed when time is not more? If after the elements of this world burn with fervent heat and the body of this death is dissolved, will there be any sickness, corruption or disease that shall infirm the children of hope? When the tabernacle of this dwelling is put off and the dwelling not made with hands is revealed shall it be incomplete or vulnerable to contamination? No! A million times over NO! This healing is here and now and although the children are seated together with Him in the heavenlies yet, while they are still partakers of this flesh and blood they have warfare within. They find that in them, that is in their flesh dwells no good thing. They struggle against thrones, principalities, power and spiritual wickedness in high places all the while being in bondage to the corruption of the flesh and the vanity of this earth. They find the flesh is carnal sold unto sin and is drawn away after the lusts and desires of that flesh and they have a frail, week and unprofitable earthen vessel. The healing of the leaves is the grace of God which he equips His children with to fight the fight, run the race and endure to the end. When Paul entreated the Lord three times to remove the messenger of Satan, that thorn in the flesh, God told him, “My grace is sufficient for you”. He is a very present help in time of need. When His children, being taught of Him through trials and tribulations, cry out to Him, He reveals to them, “Lo I am with you always even unto the end of the earth”. The tree is that inward man who delights after the law of God, has the testimony of Jesus Christ and keeps the commandments of God. He proceeds from the sovereignty of God for “thine they were and thou hast given them to Me”. He does not walk in the counsel of the ungodly for, as a sheep of His pasture, another man’s voice he shall not hear. He does not stand in the way of the sinner for he is dead to sin and sin has no more dominion over him and he

does not sit in the seat of the scornful for he is an ambassador for the King of Kings and Lord of Lords. He is like the tree planted by the waters because he is a son of God, an heir of grace and a joint heir with Christ Jesus and although “it doth not yet appear what we shall be, we know that when He shall appear we shall be like Him”.

There is no more curse of the land or the bondage of work. We are His workmanship and He has performed all our works for us. We stand complete in Him and as His servant we shall serve Him. We are not our own for we have been bought with a price. We love Him because He first loved us and we serve Him because of that everlasting love.

Your servant in Christ,
(Elder) Chet Dirkes
January 23, 2011