Old 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 <u>mostly</u> 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 2009 & 2010. Then 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!

The writings contained in this document are all from the **Old Testament**. They are organized by the book they were taken from and the books are in the order of the Bible.

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".

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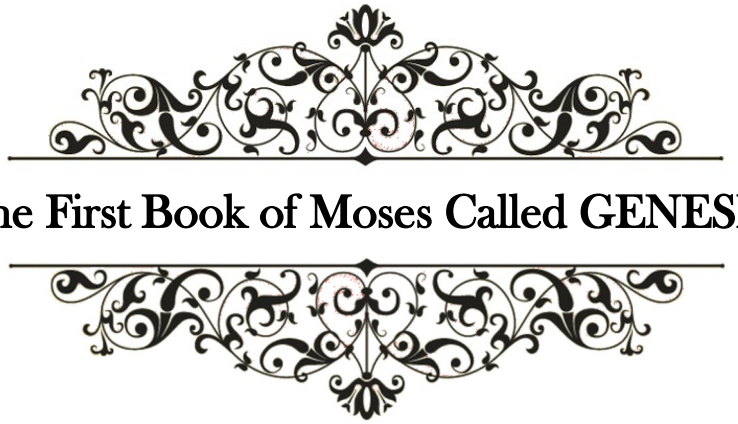


The First Book of Moses Called GENESIS

Genesis 1

Our text this morning began in Genesis, where all began, and the creation of Adam after the image of God. They were both naked yet not ashamed but after they obtained the knowledge of good and evil and their eyes were opened they knew they were naked and were ashamed. Adam fashioned a girdle to cover their loins (their virility, strength and cunningness) tried to hide from the presence of God and then blamed God and accused his wife. And so are each of us after the nature of Adam. Our nature, our abilities and our works fall short of the perfection of God for we are dead in trespasses and sin. Yet God made a coat of skins to clothe them. Adam covered his strength God clothed them. The clothing was of a sacrifice of blood and it covered them sufficiently to make them acceptable to God. It even covers Adams loin cloth, the works of his hands. What a sweet picture of the imputation of the righteousness of God upon His children. He clothed them in the appropriate garments just as those who stand before the throne in fine linen pure and white. No unclothed, but clothed upon that they be not naked before Him. To be naked is to stand guilty and ashamed and the child of grace can be neither for He gave His own Son to redeem His children from sin and guilt. Shall He now find fault with what He has done? What can separate us from that eternal love?

The world is spinning garments of spider's webs in an attempt to mimic the beautiful garments that the Bride has been granted to be adorned in. The harlot is dressed in fine linen scarlet and purple, a fine Babylonian garment but a cheap counterfeit of the pure and white garments of the righteousness of the saints. The priests of God are clothed in righteousness and salvation just as the walls of the New Jerusalem is salvation and the

gates praise. No garments of the dust of the ground, the fruit of the earth or the works of our hands, but a building of God not made with hands eternal in the heavens; “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we be not found naked” (2 Cor. 5:2).

Your servant in Christ,
(Elder) Chet Dirkes
May 17, 2009

Genesis 6

Dealings of the Lord with Noah.

The sons of God, being separated unto Him before the foundation of the world yet partakers of this flesh and blood, were given over to the lusts of the flesh and took unto themselves the daughters of the land. This unequal yoking resulted in compromise and confusion so that the thoughts and imaginations were only evil continually. This was no surprise to God who had ordained it to be so. He had created the flesh weak and had manifested it in the wickedness of the world. The Holiness of His purity grieved Him to see such iniquity and He decreed that He would destroy man from off the face of the earth in 120 years.

BUT Noah found grace in the sight of the Lord because he had been cleansed. The translation states that he was upright and walked before God but he did not do this of his own accord, he had been afore prepared unto glory. John saw the Lamb, as it had been slain from the foundation of the world, who had shed His blood as the atonement for the sins of ALL His people and all these works were finished before the foundation of the earth. He was a chosen vessel who at the age of 480 years was given the daunting

assignment to build an ark and 120 years to complete it. Whether he knew what a boat was or how to build it is immaterial for the God who gave Him this assignment also gave him the wisdom and power to perform that which He commanded. “Thus did Noah according to all that God commanded him, so he did” (6:22).

God has promised that His Word would not return unto Him void but would perform all that He sent Him forth to do. In order for this to happen He does not ask, invite or rely upon the ingenuity or ability of man rather He empowered, enabled and caused all things to come to pass even to the gathering of the animals into the ark, two by two. “And Noah did according to all that the Lord had commanded” (7:5). God had made him willing and performed His will through him in his weakness and ignorance.

Did God just hand Noah a set of plans and say, ‘See ya’ in 120 years?’ Not at all. Whatever God has assigned unto His children to do is started and finished by, through and for Him. He works in them both to will and to do and never is there a time when He leaves them to themselves to complete His works. Sometimes that path that He has set is painful and unpleasant filled with trials and tribulations, but He promised, ‘I will never leave you nor forsake you’. He told Jacob that He was with him where ever he went and He would return him back to the land of promise. He promised never to forsake him but rather to protect him and provide for his needs. Just like Jesus told His disciples in the parables of the Lilly’s of the field, who neither toil nor spin, and the sparrows of the air, who are sold in the market by the providence of God, His children are of greater importance to the Father than these, for He has loved them with an everlasting love. All things are attended to by the One who has decreed that they should come to pass.

Sometimes the path that is set before His people is dark and dreary and sometimes it leads into the valley of trouble and tribulation. Again this is no surprise to God for he has caused His people to endure these things for the experience of comfort and the learning of patience. After the flesh they begin to fear and look for comfort in the things they can see. But these things are done because “we have this treasure on an earthen vessel, that the excellence of the power may be of God and not of us” (II Cor. 4:7). And we suffer these things, “Knowing that He that raised up the Lord Jesus shall raise us up also by Jesus and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound top the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man (born of the Spirit and from above) is renewed day by day” (4:14ff).

No mater if it be persecution, peril or death Paul calls these our ‘light affliction’ which are but for a moment. Though they seem to last forever (120 years to Noah before the destruction of the earth) yet the “Sufferings of this present time are not worthy to be

compared with the glory that shall be revealed in us" (Roms. 8:18) for it is the Glory of God and not of the man. No praise for Noah, Jacob or Paul for the work that they did but all praise and glory unto Him that worketh all things after the counsel of His own will. God set the assignments, properly prepared the subjects, sufficiently equipped them for the race set before them, causes them to look unto Jesus the author and finisher of their faith and completes what he has decreed. Where is there any room for boasting after the flesh?

Your servant in Christ,
(Elder) Chet Dirkes
July 18, 2010

Genesis 14:24

> "Save only that which the young men have eaten and the portion of the men which went with me, Aner, Eschcol and Manre, let them take their portion."

Abram provided for the men that went with him to the battle in attempt to rescue his nephew Lot. These events took place in a specific order as set forth in this account which begins with; "And it came to pass". Things do not just happen. Everything that exists comes to pass in the time slot that God has established for the event. Every portion of the event must be in place and functioning properly for the situation to be manifested in the appropriate manner and so before Abram could re-supply his men the supporting and contributing events must come to pass.

There are presented here the names of five kings and the lands they represented who went to war with four kings and their people. Were these a simple military engagement, then it may be fascinating to recall the tactics used, the ground covered and the gains and losses from the battle, but this is much more. The first king is a 'sayer of dark sayings' (Amraphel) and he is the leader of the 'country of two rivers' (Shinar). This is

not a portrait of heaven since there is only one river that flows from the throne of God in the city of our God. This must be the earth that God replenished after the flood (Gen 10:10) and the land where the tower was attempted and God confused the language of the people (11:2). This is the earth that now exists wherein there are two witnesses, two ways and two manifestations of Adam. This is where the Lord spoke unto His disciples in ‘parables and dark sayings’ (Ps. 78:2) when He told them that it was given to them to understand the mystery of the kingdom of God (Matt. 13:10). It is also the same land where the other river flows in which the heart of the people of the land has been made fat, their ears made heavy and their eyes shut lest they should hear the Word and be converted and live (Is. 6:10).

This mystery is the same mystery that the Apostle spoke of as being hid from the foundation of the world where in the nations should be made partakers of the grace of God. This host, which no man could number (Rev. 7:9) are the redeemed of the Lord. They are redeemed because of the love of the Father for His children and that love is an eternal love (Jer. 31:3). The redeemer is the Lion of the tribe of Judah and whom He loves He chastens and so the next king is ‘lion-like’ (Ariok) and he rules the ‘god that chastens’ (El-laser).

This mystery is of an all inclusive nature and although the priests came forth with the wave offering of the first fruits in his hand to present before the Lord (Lev. 23:10) and again when the harvest was taken in (23:20) the type was a representation of all that the Father had in the palms of His hands. The priests could not have had all the first fruits in their hands because there would be nothing left in the ground to grow and present in the ingathering. When the harvest was taken in the priests could not hold all the stalks of the sheaves in their hand for there were too many but the Lord has engraved the names of all His people in the palm of His hands (Is. 49:16) and no man can pluck them out (Jn 10:29). So the ‘handful of sheaves’ (Chedorlaomer) is from the kings of eternity (Elam). But there is another with Him and He is the ‘great son’ (Tidal) of the nations. This great son is the redeemer who came not for the nation of Israel but for the Israel of our God. He did not come to set up a kingdom on this earth. He came with and in the Father, having His seed with Him and His work before Him to bring judgment upon the wicked and deliver His people from the wrath to come.

Now the opposing kings begin with the ‘son of evil’ (Bera) who is of a ‘burning’ (Sodom) kingdom. He comes ‘with iniquity’ (Birsha) and the ‘merchandise’ (Gomorrah) of this world. He shines forth with the ‘spendour of the father’ (Shinab) but he is ‘red’ like Adam and hairy like Esau (Admah). His ‘lofty flight’ (Shember) and his ‘beauty’ (Zeboiim) set him forth as one who would be like God (Ez. 28:1-10) and even though he

is the ‘destructor’ (Bela) he is ‘brought low’ (Zoar) by the King of eternity in his creation and subjection to His will. Herein is the rebellion and the war.

After the King of eternity smites those who are whole and stand large in this world (Rephadims) and extinguishes the rays of the stars and the horns of the wealthy (Ashteroth); after He drives the evil beasts of the field out of the land (Ez. 34:25) and subdues the hot (Ham) passions of formidable fears (Zuzims, Emins); after He has overcome those who are digged from the hole and dwell in the caves (Horites), when the pushing rams and the shaggy goats are brought to the holy fountain of justice (Kedesh Elparan) and found guilty, then was the slaughter completed and the judgment of the King accomplished (14:17). After the enemies were defeated and the righteous Kings had overcome, then did Abram meet the King of Righteousness, who is the King of Peace.

Abram did not have a part in the slaughter and he was not asked for his opinion in the matter but when the survivors of the tar pits had escaped to the mountains, they took the spoils of the merchandise and Lot to the safety of the high ground. Now the ‘exalted Father’ (Abram) assembled his people, born in his house. He equipped them with the necessary instruments, he trained them in the arts of war, he led them out and brought them to the fight and they fought for him. He did not have to conscript anyone or ask for volunteers. His men were made willing in the day of his power to go and do his bidding and when they had rescued Lot and were returning back to Sodom, Melchizedek met Abram.

The King of Righteousness blessed the ‘exalted father’ and the Most High God who had delivered the enemies into his hand. He gave the ‘exalted father’ the bread and the wine which is the blood and the sacrifice and the ‘exalted father’ gave the King of Peace the remnant according to grace. The tithe, in the hand of the King of Eternity, did nothing for the work had all been completed from the beginning.

Many are looking forward to a time when the kingdoms of this world will unite and rebel against the God of the universe. They preach of a time when Satan will lead his army against the army of Jehovah and they will meet in a place called Armageddon and the angel of the bottomless pit will arise to destroy the world. But John saw these as they had been finished from the beginning as they testified to the finished work of Jesus Christ. The destroyer is not at loose in this world. He has been defeated and serves, with all the earth, as the servants of the Sovereign God (Ps. 119:91) who has put hooks in his jaws and leads him about to do His will (Job 41). When Messiah came to manifest His conquest over all things and to demonstrate that He had overcome the world, He presented to the Father the sacrifice for sin which He offered up in the end of the world.

The Father gave Him the children whom He raised up together with Him in the resurrection. He did not lose a single one but they are all seated together with Him in the heavenlies safe and secure.

Now the king of the ‘burning’ (Sodom) steps forth to praise Abram. He offers to pay Abram for his services and attempts to praise him for his worth. But the exalted Father does not need the praise of the ‘owner of the furnace’ (Cyrus) for he is the servant of God (Is. 44:28). He does the will of the exalted Father and when Abram refuses his praise and his provisions, The Father makes a provision for his men. These three men that accompanied Abram in the rescue of Lot (wherein the mystery of God is revealed in the redemption of Ruth of Moab by the kinsman redeemer Boaz) were strong servant stones (Mamre, Aner & Eshcol). Their strength is Jehovah God and they are His bond-servants being bought with the precious blood of the Lamb. They are the living stones of the walls of Jerusalem which are hewn from that Great Rock and the Rock is the God of our salvation. They were born in the Father’s house. They were trained by His hand and assigned their labours. He provided their tools, weapons and every need and made them willing in the day of His power. Now He provides for them by the hand of the king of Sodom for the portion that they eat.

Is there still a question of how the children of the Exalted Father live from day to day?

Is there an admonition needed to cause them to walk in the light of the Lord?

All these works were finished from the beginning and here in Genesis (beginning) is a wonderful account of the power of our sovereign God over all things and how He demonstrated His love for His people, born in His house (Gen. 14:14).

Your servant in Christ,
(Elder) Chet Dirkes
March 24, 2013

Genesis 15:1

> "After these things the word of Yehovah came unto Abram in a vision, saying, Fear not, Abram, I am your shield and your exceeding great reward."

The promise of Yehovah God came to His servant Abram in separate stages but it outlined the purpose of God according to election. The Lord promised Abram that he would have an heir that would be of his loins and, although she was barren, he would be born unto Sarai, his wife. God told him that he would be the father of many nations and as a token of that promise, He changed his name to Abraham. He told him that his people would be "as the dust of the earth" and that they would inherit the land wherein Abraham was a stranger. Then after the battle of the kings, wherein Abram was blessed of the Most High God, "possessor of heaven and earth" to overcome his enemies, this vision was sent to reaffirm the promise of God and to expound on the extent of His Word.

These things came to Abram because he was a chosen vessel of God wherein dwelt the incorruptible seed, born from above. The seed of Adam, the earthen vessel formed from the dust from the earth, was as fearful and uncertain about life as his seed is today and so when Yehovah God spoke to His servant He began by saying, Do not be afraid because Yehovah God was not only his defense but also 'your hire is becoming abundant'. The God who had set the time of the habitation of Abram and had established the limitations thereof was protecting His chosen vessel as He increased and multiplied his rewards or the banquet of his labours. Time and chance was happening to Abram as God revealed. Himself in him and caused His servant to grow in the grace and knowledge of His will

This fear is inherent to the nature of Adam and is exacerbated by all that he sees, hears and imagines because he cannot explain or understand these things. The winds and waves were nothing uncommon to the fisherman Peter, but when he was bid of the Master to come and 'walk on the water' the very things that made up his station in life became a dreadful fear unto him as he cried out, 'Lord save me'. Even though God had spoken to Abram calling him out of the land of the Chaldeans, instructing him to leave his father's house and guiding him to the land of Canaan, yet now, this child of the dust was afraid.

God did not come to Abram because he was a good prospect to be obedient and faithful to the instruction God would give him. He did not choose him because he was great or mighty and it was not because of any belief that Abram exhibited towards God. God came to him because he was chosen of Yehovah as a subject of His grace, unto whom, in the time appointed of the Father, God revealed Himself dwelling in him. This is founded fast and sure in His eternal love for His children, manifested during the time of their habitation in the flesh because “the foundation of God stands sure, having this seal (the shed blood of the Lamb), the Lord knows them that are His” (II Tim. 2:19).

Therefore Abram, the vessel, was afore prepared unto the glory of housing the seed which was born of the Spirit; a child of God. The eternal incorruptible seed is the object of the love of God, who, before the foundation of the world, shed the blood of the Lamb as the atonement and propitiation of the sin of His Beloved in Adam. The seed cannot be contaminated, blemished or corrupted because it is hewn from that Rock whose name is Faithful and True. The seed is eternally righteous and pure in Him, therefore God put to the account of His righteous son Abram, faith, which was revealed and manifested when he believed God.

The promise that God gave was a continuation of the promise He had been revealing to Abram through the every day occurrences in his life. Now that He had isolated him from Lot and given His blessing unto him through the manifestation of My King of Righteousness (Melchi-zedek), Abram, like Peter many years later, speaks out of pure Adamic ignorance and asks if his steward of the house, Eliezer of Damascus, will be his heir? God confirms that the heir shall come from his own bowels and then brings him forth abroad and gives the next installment of the promise.

“Look now toward heaven and tell the stars, if you are able to number them: and He said unto him, So shall your seed be” (15:5).

Yehovah God told this aged man who had no children and a barren wife that he would be the father of so many children that they would constitute a number “which no man could number”. This indeed was a hopeful prospect for Abram, who indeed is the father of many nations, but God caused “an horror of great darkness” to come upon him and continued with the revelation of this promise. He gave him this experience of “intense terrible blackness’ as the setting for the confirmation of His promise. He did not send an heavenly choir or an angelic messenger or some silver tongued preacher to confirm His oath; He caused the natural man of the flesh to tremble because of the uncertainty of the darkness as He said to His Beloved child, ‘Do not be afraid; Know with certainty that your seed shall be a stranger in a land not their own and shall serve them and they shall afflict them four hundred years’ (13).

How could these things be? How could God lift his hopes in giving him a promised land and then proclaiming that he would have an enormously large family that was going to suffer for four hundred years? This is indeed one promise and it stands in type of the experience of every child of grace as they become partakers of flesh and blood.

God manifested His promise in the manner of the country of two rivers (Shinar). The one represents the natural seed (dust of the earth). Herein the nation of Israel stands as the natural man with all his weaknesses and frailties. These sons of Jacob and Israel demonstrate that the flesh is incapable of being obedient to the commandments of God unto life and disinclined to heed the warnings and admonitions given by God. Even though to this people God gave the handwriting of ordinances with all signs and wonders in the heavens yet, having eyes to see, they saw not and having ears to hear they heard not. This is the inherent nature of Adam.

The other river is representative of the sons of God (stars of heaven). Both groups are of an immense number but as the dust of the earth is tangible and could, theoretically, be counted, yet the stars of heaven are beyond finding out. So it is that the children of faithfulness are a number which no man can count. Unto these the promise of life is not contingent upon obedience or the observances of outward works or inward intentions. These keep the law of God because of His Spirit within and they are obedient to His ways because they are born of God. They are eternal and the cares, effects and vanity of this world cannot alter them or separate them form the Father in any manner.

The next part of the promise of God relates to both rivers. The natural nation of Israel was strickened with the famine of the land and driven into Egypt. Here God had prepared a way and the means of escape for His chosen people that they should be delivered from the great catastrophe that He had brought upon all nations. Here also the seed, hidden within as leaven in a measure of meal, was transported in the earthen vessels into the land of ‘double entrenchments’ (Egypt) to live under the tutelage of ‘the great house’ (Pharaoh). The natural nation was given a land to live in which was not theirs, they lived in houses that they did not build and they ate of the food which they neither toiled nor laboured for. God had properly equipped this people with a skill that met the need in the land, for it was abomination for the Egyptians to tend to flocks, as He indeed blessed the nation with all necessary natural elements commensurate to their station in life. He had sent His appointed deliverer before them to prepare a place for them and gave him an heart to forgive, shew mercy and receive them into the abundance of the land. The intentions of the brothers were unto evil but God had ordained them unto salvation therefore He gave Joseph to embrace his brother and absolve all guilty parties.

Here also the seed did dwell in the earthen vessels waiting the manifestation of the fulfillment of His promise of deliverance. When the time period appointed of the Father had come and He had raised up the ‘great house’ (Pharaoh) in hatred for the ‘other or next brother’ (Joseph) and with animosity and fear to the people of the ‘savior of the land’ (Zaph-nath-pa-a-ne-ah) the afore promised subjugation began. Four hundred years of servitude and affliction was set as a blessing to both rivers. To the natural man these came into the land twelve sons of one man but they left as a great nation of people. God gave them to be “fruitful and increased abundantly and multiplied and waxed exceedingly mighty; and the land was filled with them” (Ex. 1:7). They came down to Egypt with little short of nothing to eat and were strengthened and revived by the abundance of the land. Thus the natural blessings of God upon His people were the basis for the fear that was felt in the ‘great house’ and the four hundred years of servitude that followed.

This subjugation to the ‘great house’ caused the people to cry out unto the Lord for deliverance and was no doubt the cause for many questions and concerns about the validity of the ‘promise’ of God. Abram had no children and inquired of Yehovah ‘How can these things be’ since he was nearly an hundred years of age? Sarai laughed and asked; “Shall I, which am old, of a surety bear a child?” Isaac entreated Yehovah for his wife. Rebekah, who was barren as he too wondered about this promise of lineage; Jacob doubted and fear all his life; Joseph wondered how the promise of the vision of God could come to pass as he was taken into Egypt and now his children also wondered; Where God was and if they should be delivered? This is the same question asked by the disciples when Jesus showed them the ‘signs of the times’; “Tell us, when shall these things be? And what the sign when all these things shall be fulfilled” (Mk.13:4). This was the natural reaction of the sons of Adam in their appointed station of life which was part of the blessing given to Abram many years earlier.

This represents the condition of the incorruptible seed also. God has afore prepared the ground wherein the seed is to be planted (every man in his order), which is the earthen tabernacle afore prepared unto this glory. God has made the seed subject to the fears of the ‘great house’ not because of anything which the seed had done but because of who the seed is. The nation of Israel did nothing to deserve the wrath of Pharaoh (rather Joseph had saved Egypt and made her great) and his paranoid delusion was completely unfounded yet God had put enmity in his heart for Israel. The holy seed cannot fall short of the glory of God, who is not a respecter of persons and does not reward or punish in response to actions, therefore there is no guilt here on the part of the sons of God to warrant the subjection to vanity. The natural mind of man will inquire; “Master who did sin, this man or his parents that he was born blind?” (John 9:1) but the ways of God are

not controlled by the actions of His creation, therefore as He has purposed in His heart and spoken by His Word so the seed was made subject to the vanity of the ‘great house’ “not willingly, but by reason of Him who has subjected in hope” (Rms. 8:20). The natural persecution and subjugation of the sons of Jacob represents the persecution of the law in the members of Adam which wars “against the Law of my mind and bringing me into the captivity of the law of sin, which is in my members” (Rms. 7:23).

This ‘blessing’ of the promise of God is to manifestly demonstrate the weakness and frailty of the natural man and the hope of salvation in the “prisoners of hope” (Zech. 9:12). This is the “manifest token of the righteous judgment of God” (II Th. 1:5) without and the earthly representation of the life of a child of the kingdom of the Israel of our God while he is a partaker of flesh and blood. The promise given to Abram was that this servitude would be for four hundred years and when that time had been fulfilled; “And it came to pass at the end of the four hundred and thirty years (the thirty years that Israel dwelt in Egypt before the oppression began), even the selfsame day it came to pass, that all the host of Yehovah went out from the land of Egypt” (Ex. 12:41). This was indeed a literal four hundred years but it is a type of the duration of subjection that God has given to His seed. The number four represents the expanse of a matter as well as the limitation of all things. The curtains of the Tabernacle were of a certain measurement and the edges were ‘enfolded’ upon themselves to demonstrate the nature of God as these showed the “breath and length and the depth and height; and to know the love of the Anointing, which passes all knowledge that you may be filled with all the fullness of God” (Eph 3:18). The messengers of God held the “four winds of the earth that the wind should not blow on the earth, or on the sea nor on any tree” (Rev. 7:1) as a manifestation of the all inclusive nature of the decree and commandment of God. The earth was destroyed by forty days and forty nights of the deluge, Moses was forty years in preparation to go to Egypt and deliver Israel and Israel wandered for forty years until “the sin of the Amorites was full”. (These ‘sayers’ {Amorites} are the pride of the heart of man whereby Adam is deceived, the hidden secrets of his errors and the arrogant presumptuousness of his nature.) The four hundred years, therefore represent the duration of time and all encompassing nature of events deemed necessary of Yehovah to cause His beloved to be made perfect in all that He endures; “For though He were a son, yet learned He obedience by the things which He suffered and being made perfect, He became the author of eternal salvation unto all that obey Him” (Heb. 5:8). Thus the contradiction of sin against Himself is the carnal nature of Adam which every child of God is made to be sold under and the cry of Israel is the groaning of the Spirit waiting to be delivered from the body of this death; “For the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God" (Rms. 8:21)

"So shall your seed be"

The children of God are those who are born of the Spirit, born from above. These are they whom the Father gave unto the Son to redeem from under the curse of the Law. They are sanctified by God as the Holy Seed, eternally joined unto Him as Levi and "preserved in the Anointed Salvation of Yehovah" (Jude 1). These become partakers of flesh and blood (every man in his order), in a vessel fashioned from the same lump of clay as all of Adam's race and manifested in the time of their habitation. No man can identify them, tell them or count their number, which is a remnant. These are they "which 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 are eternal and inseparable from the Godhead being one in the Anointing.

The Spirit of God bears witness with the Spirit of the children that they are sons of God and the flesh cannot comprehend this. The Spirit compares spiritual things with spiritual things but the natural man cannot receive these wonders neither can he know them. These children have a promise of a city not made with hands wherein no man shall ever enter, a tabernacle no made with hands eternal in the heavens and a New Jerusalem wherein nothing shall enter that loves or makes a lie. These, being joint heirs with the Messiah, have their inheritance, which is the fullness of God Himself just as Abram and his seed had their natural inheritance in him. As all Abrams seed was in him and constituted a mighty nation so the incorruptible seed is eternal in Messiah. When God manifested the fulfillment of His promise in type, under the 'King of peace', Solomon, saying, "Bless Yehovah that hath given rest unto His people Israel, according to all that he promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant" (I Kings 8:56) so is it in the true King of Peace for all the sons of God. They have been blessed with all spiritual blessings in heavenlies in the Anointing (Eph. 1:3) and having been raised up together with Him they are indeed seated together in heaven in the Anointed Salvation of Yehovah (2:6). They have been given "all things that pertain 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 the divine nature, having escaped the corruption that is in the world through lust" (II Pt. 1:4). This is the hope, by which the children are delivered, that is sustained by the subjection to vanity, "which according to His abundant mercy has begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled

and that does not fade away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pt. 1:3f).

And when the time of this habitation is over and the tabernacle of this dwelling is dissolved, then shall the manifestation of the redemption of the body be revealed. This is the adoption whereby the heirs, though sons of God, are manifested to have been made like the Son; for when He shall appear they shall be like Him for they shall all be changed. The corruption of the body of this death shall have "put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

"Behold what manner of love the Father has bestowed upon us that we should be called the sons of God: therefore the world does not know us 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).

The hope of the promise of God is manifested in the paradox of the experience of the children; they are drawn away after the lusts of the flesh in Adam and are caused to groan in travail waiting to be delivered. It may be speculated upon as to when the cry of the children of Israel began or when they began to seriously doubt the promise of the "land flowing with milk and honey" but there can be no question that in the fullness of time, when all necessary elements of persons places and things were fulfilled, God came to Moses, "And Yehovah said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows and I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good and large land, unto a land flowing with milk and honey…" (Ex. 3:7). He then manifested in the sight of all nations His sovereign power over all things and His salvation as He parted the seas and drowned the armies of the 'great house'. The people, however, were still forty years from entering into that land and when they did enter into it, they fought to conquer it and could not drive out the inhabitants of the land. This is natural but the promise is spiritual.

God has brought His people out of the bondage of the corruption of this 'great house' in that Christ has abolished the law of types and foreshadows, which is the ministration of condemnation and death, in His flesh. But He has not returned them to the weak and beggarly elements of this world. He has not brought them into a land wherein dwell the Canaanites but His promise is that He "will bring again the captivity of My people of Israel and they shall build the waste cities and inhabit and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them: and I will

plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith Yehovah your God" (Amos 9:15). This is what John saw in the revelation of the Anointed Salvation of Yehovah (Rev. 22:1ff). This is the surety of His promise, the comfort to his people and the hope of the Israel of our God. Though for now they are "strangers scattered throughout" yet are they "elect according to the foreknowledge of God the Father, through the sanctification of the Spirit unto obedience and sprinkling of the blood of the Anointed Salvation of Yehovah" (I Pt. 1:1).

"My brethren, count it all joy when you fall into divers temptations, knowing that the trying of your faith works patience. But let patience have perfect work, that you may be perfect and entire, wanting nothing" (James 1:3).

Your servant in Christ,
(Elder) Chet Dirkes
September 20, 2015
Snow Hill Assembly

Genesis 15:2

> **"**And Abram said, Yehovah God what will You give me seeing I have go childless and the steward of my house is this Eliezer of Damascus?"

Abram was a man unto whom the Lord revealed Himself in many wonderful ways. He gave him exceeding great and precious promises as He called him forth out of the land of his father to go to a place unknown. He went out not knowing where he was going as the eternal decree of God directed each step into the plain of Moreh (the teacher) where He again set forth an magnificent promise of not only a great and powerful nation but

also of a land of plenty as an inheritance. Abram had no children as yet and his conduct with Sarai, his wife, was less than admirable as he gave a wonderful demonstration of the inability of the natural man to receive the things of God even when the Word came directly from the mouth of God. But Yehovah God is not a respecter of persons and He does not act or react to the conduct of man.

Yehovah blessed this man to be very wealthy in cattle, silver and gold and after He cut the family of Lot out of the herd, He appeared again to him with a heavenly vision of splendor as He told Abram that his seed would be “as the dust of the earth so that if a man could number the dust of the earth, then shall your seed be numbered” (13:16).

He added to this greatness by making his hands strong in battle as his men fought against the overwhelming forces that invaded and spoiled the cities of Sodom and Gomorrah, taking Lot and his good in the victory of warfare. The military ability granted by the Spirit of God gave Abram the zeal for the cause, the ability to train his men and the victory as he utterly destroyed the invaders and returned the captives to Sodom. Here Abram was met by the King of Sodom after his return from the slaughter of Chedor-laormer and they were in agreement on level ground (valley of Shaveh). The King of Sodom attempted to reward him for his accomplishments but Abram refused saying, “I have lifted up mine hand unto Yehovah the Most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe-latchet and that I will not take anything that is yours, lest you should say, I have made Abram rich” (14:23). Here Abram was also met by Yehovah God who blessed him.

The King of righteousness (Melchizedek), who is also the King of Peace (Salem), brought forth the bread and the wine for he was the Priest of the Most High. He represents the eternal Priesthood of God and is here made manifest many years before Jacob was even born from whom came the priesthood that stood in type. Unto this obscure King, of whom there is no record of Abram ever meeting prior to or after this encounter, Abram, willingly and freely, delivers up a tenth of all he has. There is not even a record of what was spoken of between the two men and yet without any high pressure sales tactics or neo-evangelical coercion, the friend of God paid his tithe to the Anointed One of God in acknowledgement of His authority and great power. This was done because Abram was a child of grace and partaker of the New Covenant wherein the Spirit caused his worship of God to be in Spirit and truth through faith.

The great cloud of witnesses was all about Abram, with many more testimonies to come, yet, in the midst of this grand display of the sovereign rule of God over all men, Abram the son of Adam asks God what will You give me?

“Then answered Peter and said unto Him, Behold we have forsaken all and followed You; what shall we have therefore?” (Matt. 19:27)

The disciples of Christ were men of like debasing passions as Abram. They saw the wondrous works which Jesus did in their sight, healing the sick, raising the dead, casting out demons and preaching the power of God unto salvation, but they expected something in return. This is a vulgar trait of every son of Adam and is preached in the gospel of Adam and his duty unto his ascension. When Adam heard the words of the serpent, being present with Eve in the garden, he, desiring something more for himself, was attentive to the idea of being wise like unto God. He was not content in the station which God had prepared for him, nor with the provisions God had set before him; the idea of being like God was appealing to his nature and so he hearkened unto the voice of his wife and did take and eat. The disciples, Peter being the mouth-piece of the internal desires of the flesh, wanted to know; what was in it for them? What was God going to give them since they gave this diminutive display of obedience in following Him. True obedience is of and by the Spirit not according to the desires of designs of the flesh?

This question was answered sharply by the Lord with an impossibility of man; no man was made alive by the will of the flesh, for God has prepared each earthen vessel for His purpose; no man caused himself to be born in trespasses and sin and no man can cause his birth in the Spirit from above. Every one born of the seed of Adam is carnal, sold under the inability to hear the voice of the Master, receive the things of the Spirit and walk in obedience before the Lord. Jesus was not placing before these men the avenue for greatness, for no man can change the life he has been given or amend the labours he has been assigned, He stated the absolute that unless one followed Him IN the regeneration they had no part in the Israel of our God.

His reference to the regeneration is a privilege that only those who are one in Him could ever experience for as He was delivered up and died, so also He was made alive from the dead. His people are therefore risen up together in Him before the foundation of the world and this is manifested in the day when they hear His voice and live. Those that sleep in Him await the time when it pleases the Father to reveal unto them that the fullness of the Godhead dwells in the remnant according to grace and when the Word comes unto these, every man in his order, is awakened unto life. All who follow the Anointed Salvation of Yehovah in the regeneration, being born anew from above by the Spirit, have been blessed with all spiritual blessings in heavenly places and have been given all things pertaining to life and godliness yet the children of the dust ask; What will you give me?

This concept of following is nothing new in Adam for as God has assigned the station of leader to some, He has also assigned the privilege of following to others. If a man has a word or an idea that is pleasing to the logic of the flesh and aggrandizing to his flesh, he sells it to his neighbor saying, Come see my zeal for the Lord. Adhering to the tried and true practices of deception and illusion through speculation, the eyes and ears of the natural man look for and follow after signs and wonders in the heaven which God has put there to entice the evil generation of man. When the great swelling words of the orator come in contact with the itching ears of man, who desires to hear or speak something new, this combination of the refuse of dung, the perishing outer man and dead flies of duty causes the ointment to send forth the stench of death, which man finds to be a sweet smelling savor and the more pungent the aroma, the stronger the following.

The doctrine of Adam is identified by this allurement as many seek unto religion to find a benefit in this life through obedience and their eternal reward in heaven for leaving all and following a man called Jesus; “Not everyone who cries 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 to Me, in that day, Lord, Lord have we not prophesied in Your name and in Your name have cast out devils and in Your name done many wonderful works?” (Matt. 7:21).

This doctrine is also seen in the individual efforts of self-denial and a moral walk as the death shrouds of this life are paraded about in pious grandeur. The leaven of the Pharisees is the standard of living for the natural man who struts about wanting to be heard of many people and sought after of man but unto those who have been born anew, this stench is offensive, repulsive and cannot be permanent.

“But the Lord said unto him, Go your way; for he is a chosen vessel unto Me to bear My name before the nations and kings and the children of Israel; for I must show him how great things he must suffer for My name’s sake” (Acts 9:15)

The manifest token of the righteous judgment of God, which is daily poured out against the ungodliness of man, is revealed unto all who have been counted worthy to suffer for the kingdom of God. These have eyes to see the vanity of this world and the corruption of the flesh but they are also hated of ALL men for His name’s sake for He is Light and man loves the darkness rather than the light. The children of the King have their affections set on things from above by reason of their being born from above and as they grow in the grace and knowledge of His will, they see that this world cannot sustain them nor give them hope. They are made acutely aware of the pains of death which surround them in the body of this death and the sorrows of the grave encompass them as the outer man perishes daily. They find that they have no hope in this world as the

furnace of affliction consumes the wood, hay and stubble of the works of man and the remnant of Edom.

This suffering is also from without as the way that the children are given to worship their Father is called heresy by the religious world. They find that they are isolates and alone as the grand parade of man's religion marches through the streets of the marketplace and the inhabitants of this world join in the procession. Even they are drawn as the moth to the flame at the pageantry and magnitude of this religious juggernaut as it rolls along and many there be that find it. The splendor of the beauty of this enterprise glistens in the eyes of man and the music of the people of the land causes the sons of Adam to sing alone and dance but the children of the Israel of our God find that all this glory is temporal and fades away. Thus they find themselves in solitude, as the pelican in the wilderness, wondering if there are any who find peace in the sovereignty of Yehovah God over all things. They hear that still small voice which shows them the way through the barren wilderness of this world.

But this wilderness is a place prepared for them. Adam rejected the place prepared for him and was banished from the garden but the children of hope find peace and comfort walking in the footsteps of the flock through this world for they lead to the shepherds tent where He feeds them. Though the flesh is being consumed and their weakness is being made evident yet they are strengthened by the Spirit within and while the flesh complains of insufficient attention and an assumed indifference by God, the children know that every step is ordained of God who has done all our works in and for us. Saul of Tarsus was to suffer a great many things for the name of the Anointed Salvation of Yehovah and while people are not being stoned and left for dead these days, yet the inveterate hatred of Esau continues, restrained by the hand of the Sovereign.

God gave Abram more than possessions and fame in this world and through the Spirit within Abram believed God and kept His commandments. He was not made righteous by his actions for no flesh shall ever be justified before God nor did he become the friend of God by proving himself faithful (Jms 2:23). He was of the incorruptible seed who was made partaker of flesh and blood whose vessel had been afore prepared unto the glory of the seed within but he was a man of like passions, such as we are today, who was tempted in all points, like as unto we are, and who failed to measure up to the perfect standards of the holiness of God. But the Father manifested His eternal love for the incorruptible seed and as Abram was blessed so he demonstrated every reasons why he should have been destroyed.

God again took Abram to a place where He showed him the wonders of His creation. He told him that his seed, which would proceed out of his loins, would be as the stars of the

heavens, which could not be numbered, but which God calls by name (Ps. 147:4). God reveals unto Abram the same thing He showed unto John in his vision of the Anointed Salvation of Yehovah; that there is an host redeemed by the blood of the Lamb which no man can number but the foundation of God remain sure for the Lord knows them that are His. And was this sufficient to cause Abram to change his Adamic nature? Of course not!

Abram, like every doubting son of the dust is incapable of taking God at His Word and believing what he said because all men have not faith. Faith is a gift of God and the evidence of the indwelling of the Spirit of God. It is the path by which the children of hope live and walk in the light of the Lord, a light from which man is repulsed, and the evidence of things which the natural eye cannot see nor the natural mind comprehend. By faith, the prisoners of hope receive the precious promises, which man discards as of no use, for they seek a better country than this world, a better promise and a better life being eternal in the heavens. Abram was a child of grace who had these promises and more yet when God revealed unto him those things which surely must come to pass, Abram of Adam asks;

“...Lord God whereby shall I know that I shall inherit it?”

Natural religion wants to have assurances. It seeks a time and place wherein an action took place and thus asks when a person became a believer; it wants to know and demand that one should know when they were ‘born again’ and how their have changed since that day. The children of the incorruptible seed know nothing of this assurance for since the day when the Father revealed Himself in them they have seen the uncleanness of their ways and the corruption of the body of this death. Being like unto the example of the scriptures, both Esau and Jacob were formed together in the womb each having their identity and function in this life. Jacob is the child of promise who is of no great attraction to the people of this world as he appears to be a helpless annoyance to the affairs of life. Esau however, is the attraction of the eyes of flesh. He is a cunning hunter and a man of the field who succeeds in this world and has the compliments of the people. These two abide together in the same house until such time as the Lord reveals the animosity and bitter hatred between them. Then Jacob knows the fear of death as Esau seeks to kill him and regain his birthright and although the Lord has ordained that Esau be servant to Jacob, Jacob’s experience is that Esau cannot be tamed or controlled.

It is Esau who cannot believe and needs proof even though the promises of God are evident in His creation as the heavens show forth the great works of God which He has done solely for His Beloved. The insatiable demands of Edom show forth that his nature is devoid of patience, which is also an evidence of the Spirit for the inner man, and

though God has decreed every purpose to have a time of manifestation yet even when His purpose is made evident yet is man not thankful. He demands that his passions and needs be attended to with haste and that when he speaks God should listen and when God causes him to be still and sit in the lower recesses of the earth awaiting His hand, it is the outer man who is broken and the inner man who is strengthened.

What more could Abram have needed to convince him that God was telling the truth, for indeed He is “not a man that he should lie or the son of man that he should repent” (Num. 23:19). Even after God promised that the children of Abram would live and be afflicted in a foreign land for many years and then caused the burning lamp to pass between the pieces of the sacrifice yet Abram and Sarai thought it best to ‘take the matter into their own hands’ and help God fulfill His Word. This is the man whom God called His friend and the father of the faithful and while he lived in a primitive society and in backwards times, we today presume to have a way to overcome this doubt and fear; after all, all that needs to be done it to surrender all unto Him and claim His promises and he is obligated to hear our demands and come to our aid! Is this not the doctrine of Adam?

“Jesus said unto him, If you believe all things possible to him that believes. And straightway the father of the child cried out and said with tears, Lord I believe, help Thou my unbelief” (Mark 9:23)

The trying of the children of grace is a two edged sword. It shows the faith within as the evidence of the indwelling Spirit of God while revealing the defect, deficiencies and wretchedness of the outer man of Adam. Until such time as appointed of God when the tabernacle of this dwelling is put off all who have been born from above in the regeneration will have the fears of Adam which spring forth from the compost of his corruption. No matter what the Lord reveals to the natural eye, and He is constantly revealing His sovereign power over all things, yet the inability of Adam to prove and understand these things, which inability God has placed in every son of Adam so that he cannot find out the works which God has done from the beginning, unbelief shall abound accompanied by the uncertainty of the moment and day. Man strives to remain in the arena where he has most control due to his intellect, his training or his natural abilities but as the light of the glory of God shines forth into the inner recesses of the natural being, the children of grace know that “the way of man is not in himself; not in man that walks to direct his steps” (Jer. 10:23).

The testimony of the scriptures in the examples that are left to those who have eyes to see and an heart to perceive is that in Adam we are constantly trying to correct that which we esteem as being broken and to alter the course of our lives and others. We

conclude the outcome of events based upon our reason and cognitive abilities but “there is a way which seems right unto man, but the end thereof the ways of death” (Pro. 16:25).

Which one of us would not readily return to a former time to correct the steps we took or even those of another so that the present day heartaches would not be as they are? Which would not take back an unkind word or banish the deeds of the flesh which cause embarrassment or shame so that Adam could remain reputable and respected in the eyes of his peers? And which of those who have the hope of glory within would not eradicate the sin which so easily besets us and shows us that in me, that is in my flesh dwells no good thing?

Herein the noblest of endeavours are we all manifested to be the sons of Adam having eyes full of adulteries, cursed children who cannot cease from sin. We would ascend to the throne of God and casting aspersions of impropriety against His perfect will, take His throne to show ourselves to be like God. Adam cannot rest in His most Holy will nor can he accept the ways of God, which cannot be altered, for Yehovah God is seated in the heavens having finished all His work. The beauty of the finished work and His irresistible will, by which He causes all things to come to pass, infuriates the work ethic which God has given to Adam and his children and when the comfort of His perfect way is communicated by the Spirit, from faith to faith, there will always be the unbelief of Adam and the ever active meddling of his polluted hands in his attempt to fix things and make them right.

This world is not the home of the children of the Kingdom of light and though none of these could have ever scripted out the life that they have lived or the life that remains yet they know that the Lord God Omnipotent reigns supreme over all things for true and righteous are His ways.

“But as it is written, Eye has not seen nor ear heard neither has it entered into the heart of man, the things God has prepared for them that love Him; but God has revealed unto us by His Spirit for the Spirit searches all things, even the deep things of God” (I Cor. 2:9)

Your servant in Christ,
(Elder) Chet Dirkes
May 13, 2018

Genesis 17:18

"And Abraham said, O that Ishmael might live before You."

The scriptures have been given by the inspiration of the 'breath of God' (Spirit) as a continual testimony of the great things our God has done throughout the history of man that through the comfort of the scriptures the children might have hope (Rms. 15:4). There are many places and events, which man has in vain, attempted to confirm for his own carnal assurance and to prove so that he may gain a level of accomplishment in his quest for knowledge of God but the record was not left for that purpose. The text is solely for the household of faith who struggle in the warfare of the flesh to show that everyone, born from above being made partakers of flesh and blood, has endured the same trials and temptations and, in the flesh, have continued to demonstrate the inherent inability of man to 'hit the mark'. These all have failed in the strength of the arm of the flesh because salvation is of Yehovah God for His people and is "not by might, nor by power, but by My Spirit, said the Lord of Hosts" (Zech. 4:6).

The names of the people and places wherein the wondrous events of the Will of God come to pass are not given to be points of contention, wherein the academia of man is exalted and praised; nor is there to be any heed given to "fables and endless genealogies, which minister to questions rather than godly edification which is in faith" (I Tim. 1:4). The self-proclaimed learned portion of the religious society prides itself on being able to pronounce these names, having become proficient in the 'ancient Hebrew language', setting themselves apart from the common clave and lay people of what is called 'Christendom'. Thus those who desire a following of religious seekers and the pre-eminence over the ignorant student have established an hierarchy in their respective groups, teaching themselves as the holders of the truth and excluding all who disapprove, "who love the preeminence among them, receives us not" (3 John 1:9).

This is completely of the nature of Adam. The continual striving to rise above the fellow man rather than bearing one another's burdens is indicative of the way of the flesh and when one is manifested as a 'babe in the Anointing' only those taught of the Spirit respond in care, comfort and total understanding of the condition of that individual. The children of the King grow in the grace and knowledge of His will, which is everything that comes to pass for He works all things after the counsel of His own will, and the testimony of the Word is conveyed by the Spirit from faith to faith. The testimony of the

scriptures is a confirmation of this teaching, being understood as the only rule for faith and order.

God has ordained the principle that all things be established in the mouth of two or three witnesses (Deut. 19:15). He has given the testimony of the heavens to declare the power of His glory and the firmament to show forth His handy work as all of His creation bears witness to His Sovereign command. He made Himself of no reputation, being the fullness of the Godhead in a body, and took on the form of the Elect Servant of God that He might bear witness to the Father. His works were shown to Him of the Father and His words were spoken unto Him by the Father as He fulfilled all things written of Him in the Law and the Prophets; “This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood, and it is the Spirit that bears witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in the earth, the Spirit and the water and the blood and these three agree in one. If we receive the witness of men, the witness of God is greater for this is the witness of God which he testified of His Son. He that believes on the Son of God has the witness in himself” (II Jn. 5:6ff).

“These things are good and profitable unto men; but avoid foolish questions and genealogies and contentions and strivings about the law for they are unprofitable and vain” (Titus 3:8)

The teaching of the Spirit is peaceable and profitable unto edification; the scriptures are profitable unto “doctrine, reproof, correction and instruction in righteousness, that the man of God might be complete, thoroughly furnished unto all good works” (II Tim. 3:16), while the teachings of man are brutish and self-aggrandizing leading unto contentions and strife. The arrogance of the piety of man proclaims that no man should even attempt to speak the name of God, lest it be taken in vain, while the children of hope know that they cannot call upon the name of Yehovah properly in the flesh until such time as the tabernacle of this dwelling is laid aside and the pure language of the Redeemed of Yehovah is realized. They also have the understanding that as they are now seated together in the Beloved, being raised up together in Him, where they speak the name of the Anointed Salvation of Yehovah, whose name is Faithful and Truth, without the stammering tongue of Adam. The pride of Adam is obsessed upon every jot and tittle of the old language and esteems those who believe they have attained unto this perfection as being spiritually mature, however, the Spirit has given each and every name by the inspiration of God for a reason; the perfection of the saints, not the praise of man.

A group of the natural children of Israel were given the assignment in time to take by their wicked hands and kill the Son of God. They went about seeking to kill Him but none could move against Him until His appointed hour. The Pharisees, those with self-appointed empirical knowledge of the Law of Moses, rebuked Jesus for bearing record of Himself; He responded to them that His mission was to bear witness of the Father. They could not hear His words for they were none of His and, not having the indwelling Spirit of God, they could only judge matters after the flesh (John 8:15). They asserted that they were free men of the natural lineage of Abraham and therefore they were qualified as the chosen people of God and heirs of His kingdom, entitled to all blessings and fortunes therein. Jesus answered them saying, “Whosoever commits sin is the servant of sin and the servant does not abide in the house forever”. He also told them that if they were of the seed of the ‘exalted Father of many’ they “would do the works of Abraham” (John 8:39).

These men were well educated and prepared for the arguments of lineage and genealogy and when it came to the righteousness of the Law, they were convinced they were blameless; yet these are vain and unprofitable. Abram was called the ‘exalted father’ on the day when his father, Terah, gave him that name. He also gave names to his two other sons, neither of which is remarkable in any manner. He called his firstborn, ‘the exalted father’ (Abram); his second (Nachor) born he named, ‘snorting’ or ‘breathing heavily’ or ‘snoring’. His third son he named, Haran, the ‘mountaineer’; he died before his father having no children.

There is confidence in the speculations of Terah (station) that his first-born son would carry on the family name and have many children but there can be no basis for this speculation. Terah could have no confidence in the future, save in his feeble speculations and hopeful anticipations, and he had no way of knowing the times of habitation or the limitations of any of his sons, especially that his third son would die before him without an heir. Even if the ignorance of the natural mind were to admit a premonition it would also be left with the question of what, if anything could be done to facilitate such feelings. Terah was given a son in his station of life whose name was to be, at first, the exalted father but later changed to the exalted father of many. The name was given to him in anticipatory speculation by his earthly father yet it was assigned by his heavenly Father who indeed “declares the end from the beginning and from ancient times that are not yet done, saying, My counsel shall stand and I will do all My pleasure” (Is. 46:10).

Abram truly came forth out of the womb speaking lies, for all men are liars, and he 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”. Yet in the fullness of

time, Yehovah God came to him and called him forth out of his father's house, giving him promises of a better country, and he went forth, not knowing where he went. He was the exalted father, having his seed in him, though the manifestation of the children of promise was yet many years away.

Did Abram shake off the mortal coil and convert his Adamic nature, finding victory over his inherent inabilities in Adam? No, his deeds were made manifest as his fears and anxieties surrounded him daily, yet he continued by the power of the Spirit of God on the course he was assigned. The hand of God was revealed to him at every turn of the crooked path he was set to walk yet his natural eyes could not see and his carnal mind could not comprehend these magnificent manifestations of the love of God for His chosen vessel.

"And Yehovah appeared unto Abram and said, Unto your seed will I give this land and there he built an altar unto Yehovah who appeared unto him" (Gen. 12:7)

Several times the Lord reiterated His promise to Abram while proving that He alone is God. Abram went out of his father's house at seventy five years of age with the promise of becoming a 'great nation' and having a great name. He sojourned in the foreign land, with a brief trip down to Egypt to become very wealthy in cattle, silver and gold in spite of his lies and deceit. After God separated Lot and his family from the body, Abram dwelt in the land for eleven years as the Lord revealed that his seed would be as the dust of the earth, brought about a great victory at the slaughter of Chedor-laormer and met him as the King of Righteousness and Peace. Abram then acts as if he thought God forgot what He said and introduces Eli-ezer as the steward of his house that should be heir. Once again God states that the seed of Abram's own bowels shall be heir.

God did not reveal all the details unto Abram and after He told him that his people would be in servitude in a foreign land until the 'iniquity of the Amorites was complete'; Saria convinces Abram that a child by a concubine would serve the purpose of God. This is not what God meant and yet when Ishmael is born, Abram is also convinced that he should be heir. The earnest desire of the exalted father is the same as any child of hope unto whom the Lord has given children. They are grieved when their children show no interest in the matters of grace and although they know that Yehovah knows them that are his, they still plead that these little ones might dwell before the Lord forever.

Thirteen year pass as Ishmael, a man ordained of God to be a wild man whose hand is against every man and every man's hand against him, grows and matures. During this time God changed the name of Abram to Abraham as He continued to reveal the intricate parts of His magnificent Will and then changes the name of his wife from one

of nobility (Sarai) to a noble woman or queen (Sarah) for “She shall be a mother id nations; kings of people shall be of her” (17:16).

To this revelation, the man who is called the friend of God, the one who believed God and it was accounted unto him for righteousness, falls on his face and laughs at the Word of God, saying in his heart, “Shall a child be born unto him that is an hundred years old? And shall Sarah bear that is ninety years old?” Twenty five years had elapsed since he left the ‘passion of the clod-breakers’ (Ur of the Chaldeans) and now the promise of God was to be made manifest.

God returned the way of nature to both Abraham and Sarah, giving them both virile seed and, making them both willing in the day of His power, His Word was confirmed by the birth of Isaac. This return of the way of women to Sarah was a two-edged sword for as Abraham journeyed toward the south and sojourned in an “holy dwelling place by the wall” (Kadesh, Shur and Gerar), her beauty was again the excuse that Abraham needed to convince her to prostitute herself to save his life (20:2). When, however, Abi-molech took her with the intent of making her his wife, Yehovah God appeared unto him in dream saying “Restore now therefore the man his wife for he is a prophet and he shall pray for you and you shall live: and if you do not restore her, know that you shall surely die and all that is yours” (20:7).

What kind of prophet does such horrible things to his wife, seemingly in deference to the promise of God and acts in such a cowardly fashion, not as a man of faith but as a man full of fear and is blessed of God to walk away from this situation a second time, with “sheep, and oxen, men servants and women servants” and the injured party in the matter gives these things to Abraham and restores his wife? Certainly not one who needs to prove himself worthy of being called a prophet. Certainly not one who is under a duty obligation to be obedient in order to procure the blessing of the Lord?

Only one who has been ordained of God before the foundation of the world to the station of prophet, being perfectly outfitted for the labours assigned and made willing by the Spirit of God within is truly the prophet of Yehovah. His credentials are those which God has given him and his abilities are they which the Lord enables him to do; “for it is God that works in you BOTH to will and to DO”. He speaks not the words of man nor in the wisdom of man expecting the natural man to hear and obey because his message is not of this world. The Word he speaks is Salvation is of Yehovah and Grace unto the cornerstone; he speaks of the power of God to deliver His people.

Since God is neither the respecter of persons nor influenced by the actions of man, but rather is the author of all things, whatsoever comes to pass, He has integrated the

weakness of man with his inherent inability to make an open declaration that no flesh shall ever glory in His sight or say unto Him, Lord see what I have done. Adam presented himself in the garden before God with the works of his hands, being the best course of action he could conclude to stand before Almighty God in the guilt of his actions. Yehovah God did not accept the best endeavour of the first man neither was man absolved from his trespass and sin for “unto Adam and his wife did Yehovah God make coats of skins and clothed them” (Gen. 3:21).

Abram / Abraham represents the degradation of man through many generations in which the manifestation of his corruption has built on those actions in the garden, still convinced that by works of righteousness which we have done, we may present ourselves as being resourceful and profitable before God. He could not hear the word of God nor find comfort from his natural anxieties in His promises. Yet as a child of grace, he was the friend of God who walked by the faith of the Son of God who loved him and gave Himself for him.

“For unto us a child is born unto us a son is given and the government is upon His shoulders and His name is called Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace” (Is. 9:6)

Though all the works of God were finished before the foundation of the world, yet He decreed a time in which each should be made manifested, line upon line and precept upon precept. Five hundred years before the advent of the Son of God, His name was fixed in the heavens as the Wonderful Counsellor who by the counsel of His own Will brings to pass the intent of His heart saying, “the whole land shall be desolate, yet will I not make a full end; for this shall the earth mourn and the heavens above be black, because I have spoken, I have purposed and will not repent, neither will I turn back from it” (Jer. 4:27). And again He said; “I Yehovah have spoken, it shall come to pass and I will do, I will not go back, neither will I spare, neither will I repent; according to your doings, shall they judge you, said Yehovah God” (Ezek. 24:14).

His name has forever been the eternal Father who, like Abram, had His seed in Him but was not yet manifested, for before man was formed, the earthen vessels that the incorruptible seed should be planted in, His children are One in the exalted Father. It is the Exalted Father who made Himself of no reputation as the perfect sacrifice for sin and was slain on the altar of God, not made with hands, from the foundation of the world. That shed blood was for His Beloved who are assigned the station in life of being made subject to the vanity of this habitation and bondage of this corruption, that the Holy seed be not polluted by the dead body (Hag. 2:13). He purged out the leaven from within the house, thus afore preparing the vessel for the glory that should be revealed, and covered

the vessel with the blood (atonement) struck upon the outer door posts that the wrath of God come not upon His Beloved though she be covered in the dust of the earth (Is. 52:2).

This Lamb of God was slain and resurrected before Adam was formed from the dust of the earth that His people might have Peace with God, being justified by His faith. They are the children of the Kingdom of Light who always walk in the Light of Yehovah which is His Anointed; “I am the Light of the world. He that follows Me shall not walk in darkness but shall have the light of life” (John 8:12). They follow the voice of the Shepherd and keep His commandments for another’s voice they shall not hear and though they see the law in their members, which is the law of the natural man which wars against the law of their mind, wherein they delight in the Law of God, yet they know that nothing can separate them from the love of God for it is everlasting.

The child born as a sign unto His people and the Son given, is seated in heaven ruling over the kingdoms of this world as both King and Priest in the eternal government of God’s creation (Zech.6:12f). He has builded His Temple, which is His body being raised again from the dead as the Lamb which John saw standing from the foundation of the world, and neither the gates of death nor the grave can prevail against He who has overcome the world. Nothing can come to pass which would harm the Beloved for she is His delight and He has created all things for His pleasure and nothing can separate Her from His eternal love.

Since, therefore, He reigns supreme over all that He has created, by Himself, through Himself and for Himself (for His Beloved), then all things are functioning and coming to pass in the precise order and intensity that he has decreed good for them that love Him. Since He has loved His people with an eternal love and they love Him because He first loved them, there can be nothing but peace in His sovereign command. This is a peace which exceeds and evades all the understanding of man and it keeps the hearts and minds of the Beloved in the Anointed Salvation of Yehovah.

Abraham the man could not understand the purpose of God or know His ways. He did nothing to overturn or inhibit this perfect will and all that he did was in complete accord with God’s eternal decree. He failed as a man to measure up to the perfect standard of the righteousness of God but the eternal seed within walked in the statutes of God and kept His judgements to do them (Ezek. 36:27).

The Eternal Father became manifest as the Elect Servant who came to do the Will of the Father. He spoke the Word which was given Him of the Father and did the works which He was assigned. He fulfilled the Law in Righteousness and all that the Father gave to

Him, he did not lose a one but raised them up together with Him declaring the generation of the Anointed Salvation of Yehovah;

“Behold I and the children which You have given Me for signs and for wonders I Israel from Yehovah of Hosts which dwells in mount Zion” (Is. 8:18)

Only He can declare His generation for He alone knows His people. He calls them by the name that no man can know and He leads them in the paths of righteousness for His name’s sake. He has decreed the failures and inability of Adam which cause the children to groan within and cry out to the Father for deliverance and though they have been made subject to this vanity, yet they have been made so in hope. Hope of the life to come when they shall be absent from the body and preset with the Lord; and so shall we ever be with the Lord.

Your servant in Christ,
(Elder) Chet Dirkes
May 20, 2018

Genesis 30:31

Jacob and Laban come to an agreement that Jacob would take from his flock, all the striped, spotted and mixed colored animals for his own. He assured Laban that his righteousness in this act could easily be detected if there were any that were whole or of one color. God had directed Jacob to remove the undesirable element from the flock and in this Jacob became a man of sustenance. He placed the branches of three trees near the watering trough and when the cattle, sheep and goats drank, they conceived and brought forth grizzled, spotted and mixed colored offspring. This wondrous miracle increased Jacob’s wealth and possessions but they were all blemished.

Years later, when Joseph had been promoted by the hand of God to second in command of all of Egypt, Jacob, his family and their herds came to the land of Goshen. When Pharaoh asked what their vocation was, they answered as Joseph had instructed them, that they were shepherds. This was an abomination to the Egyptians and by it there was a separation between the people (Gen. 46:34). Pharaoh then placed his cattle with Jacob's cattle and gave Israel the rule over them, but God separated them again when He brought His plague against that cattle of Egypt (Ex. 9:3). When the final plague was set to come to pass, God told Moses to instruct the nation of Israel, to, "take to them every man a lamb, according to the house of their fathers, a lamb for the house" (Ex. 12:3). This lamb was to be a perfect male of the first year as the Passover of God. No substitutions were permitted and no one was exempt. The perfect male lamb was to be taken, killed, roasted with fire and eaten while the blood was to be struck on the doorposts for the messenger of death to see.

Now where do you get a perfect male lamb of the first year from a herd of striped, spotted and mixed color animals? The nation of Israel numbered, at this time, about 600,000 and even if we grant 6 persons to an household, that means 100,000 perfect male lambs of the first year were needed for to keep the Lord's Passover. The answer is as spectacular as the three branches at the watering trough; God provided. He provided the exact number of these precious, special, unique animals for the task that He assigned to be undertaken and completed by His people. There were no extras that the people could take and make an idol of and there wasn't a house that was left to the judgment of God for want of a sacrifice.

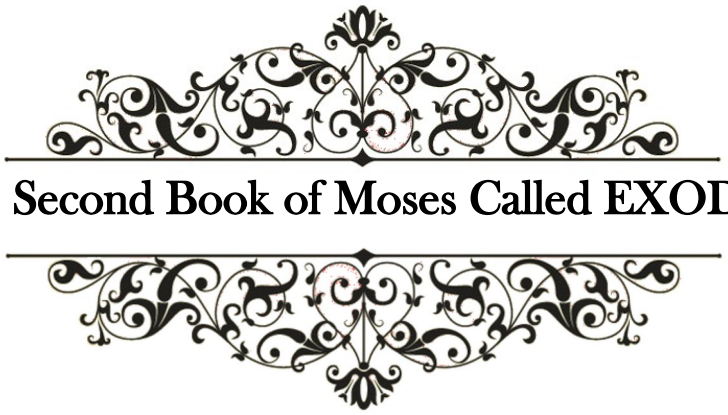
Paul wrote in II Corinthians 3 that the law of Moses at Mt. Sinai, was the ministration of death and the ministration of condemnation. We can see the type that the Spirit has left in Moses braking the tablets that God had written upon before the people received them as an indication that they were guilty of breaking the Law before they were even told what it was. But here we see that even the sacrifice that was commanded of God to be brought, perfect and without spot (Lev. 22:21) not the true sacrifice. No mater how white the animal was and how clean the outer coat was, it still came from a gene pool of blemished animals. Man was to look upon the outward but God knew the inward.

When Gabriel (the messenger of 'the power of my God') came to Mary, He told her that the Holy Spirit would overshadow her and she would conceive and that the child that would be born of her would be called the "Son of the Most High". This was a body prepared of God for the advent of His Son and not an outward carcass taken from a blemished race of men being dead in trespasses and sin. He was perfect within and without and He knew no sin. He came forth as Abraham told Isaac, "God shall provide

Himself a sacrifice" (Gen. 22:8) because no man was worthy or able. Therefore John said, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). His blood was sufficient to accomplish the task assigned unto Him which was to wash away the sin of His people and to cover it forever. It is precious, unique and efficacious and woe unto him that tramples it under foot and calls it common, "seeing they crucify to themselves the Son of God afresh and put Him to open shame" (Heb. 6:7).

He did not come to cleanse His bride for she never needed cleansing. She is one with Him, bone of His bone and flesh of His flesh. She is born from above just as He is and therefore she cannot sin. She could no more deny Him than He could Himself, but, she became subject to the vanity when she became a partaker of this flesh and blood and that is what needed to be cleansed from all unrighteousness by that precious blood of the Lamb. When He speaks to His Bride He said, "Thou art all fair, my love, no spot in thee" (Song 4:7). He did not say that she had a few blemishes but He would take care of them with a little make-up, He said there was no spot, no blemish in her, therefore, she could not have come from Adam. He washed the sin of this earthen vessel away and prepared it to receive that eternal seed from above and it is fitly framed together growing up to an Holy habitation of our God, the Temple of the Holy Spirit. The Lamb stands, as it had been slain from the foundation of the world, as the Son of God with the Beloved (Ps. 2:7) and nothing can separate them from each other. "Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned" (Song 8:7).

Your servant in Christ,
(Elder) Chet Dirkes
October 17, 2010



Exodus 20:1

"And God spake all these words saying,"

Within the space of a few months, the subjugated children of Jacob had received a visitation from a man coming out of the wilderness who said he was sent to deliver them from bondage. When asked who had sent him, Moses' response was, "I am". It did not matter if these people understood the meaning of the name or the person it described for deliverance had come. They then witnessed event after event as the hand of this "I am" brought judgment upon the gods, the people and the king of the fortification, Egypt. They also saw as this protecting force shielded them from these plagues as they devastated the nation, the last of which, killed the firstborn of the house of Pharaoh. These people had nothing to do with these events. They stood by and witnessed the majesty of "I am" till finally, in the fullness of time, 600,352 people left the defenses, but it was not over. Moses led them, by the direction of the Spirit of God to a land trap with the sea before them and the armies behind them. They stood still and watched the pillar of fire move from the front of procession to the rear, protecting them from superior military forces. They saw Moses raise his arms and the wind (breath) of God caused the sea to stand on end and be held back as they all passed dry-shod across the sea. They stood on the opposite shore and watched the waters return and destroy Pharaoh and his power. Now 90 days later, they were assembled at the base of the mountain in the wilderness called Sinai.

God had led them every step of the way and, up to this point, had spoken to them by His servant Moses. “God who at sundry time and in diverse manners, spake in times past unto us by the prophets,” is what took place from the time Moses was sent into Egypt until the time they left the ‘restings’ (Rephidim) and came to the ‘pasture of thorns’, wilderness of Sinai. Then our text, “And God spoke with all these words saying”. No one could mediate these words for they are the Word, the Power and the Truth of God. Only He could introduce Himself to this delivered armada by saying, “I am”. The same name which He gave to Moses on the mount by the burning bush that was not consumed and the same name by which He came forth and delivered His chosen people.

He asked for no help, made no offers and needed no mediator as He said “I am Jehovah”. He is the self existing, self sustaining Almighty One who performs all the intent of His heart and as He had spoken to Moses, so it came to pass. But He did not leave this introduction being distant and impersonal for He continued by saying, “I am Jehovah YOUR God”. Once again He did not ask anyone if they wanted Him as their God, He had not won the election for the office of God and He did not care if they understood what had happened, He said ‘I am your God’.

He then gives His credentials of achievements as He revealed that ALL that had transpired, that they had seen with their eyes, heard with their ears and witnessed to testify of, was His doing and no one else’s. He did not need business cards or an e-mail address, a traveling minstrel or eloquent speaker to represent Him or to persuade these people to believe in Him, it was a simple statement of irrefutable fact, ‘I brought you out of the land of Egypt and delivered you from the house of bondage’. Therefore, “besides Me there are no other gods to you” (3). He did not present an offer of if, or present alternatives to this assembly, as they witnessed the enfolding fire of the dark clouds, saw the lightening, heard the thunder and the voice which came from within, He commanded them and it was so.

He proclaims that He is a passionate God who has ‘counted the wickedness of His enemies’ in exact measurements and sufficient quantity. He has poured out the mixture of their sin according to the good pleasure of His will. He was not compiling a ledger of all the bad things those that didn’t like Him were doing, He had ordained such before the foundation of the world and they were written in the books of Revelation 20:12, by which the dead are judged, according to their works. Not that perverse parable of ‘the fathers have eaten sour grapes and the children’s teeth are set on edge’ (Jer. 31:29) but the father upon the children unto the third and fourth. By an irrefutable proof of three and four witnesses the fathers and the children of the seed of enmity, the enemies of

God, have been created and reserved unto judgment, assigned their wickedness in portion to be fulfilled in the vessels outfitted for destruction.

Equally so, and of comfort and peace to His children, He said, “having an unfailing love unto the whole of My lover (beloved) who are keeping My commandments”. Not to those who have decided to, are giving a good show and attempt or those who accept Me and make Me lord of their life, He has an everlasting love for His Bride, His seed, His people, His church and they continually, without possibility o failure, are keeping His commandments. This is not Adam for when God gave Moses the ‘handwriting of ordinances’ Moses shattered them on the ground demonstrating that they were broken before the people received them because no flesh and be made perfect by them. This preamble to the ‘ministration of condemnation’ affirmed that His people, who are born from above, cannot violate His law for that which is born from above cannot sin. They are faithful because His name is ‘faithful and true’ and being hewn from that Rock who is the ay the Truth and the Life they are’living stones’. This seed is the generation of Jesus Christ, the children which became partakers of he earthen vessels afore prepared unto glory.

Despite what the dispensationalist would care to market about as truth, these two rivers have flown concurrent with each other from the beginning and shall unto the end. One is a broad way that lead the wicked to destruction and the lake of fire, which is the second death. The other is the pasture of thorns wherein dwells the sheep of the Lord. It is a narrow path but it is the way of the footsteps of the flock where the kids feed by the shepherd’s tent (Song 1:8).

Your servant in Christ,
(Elder) Chet Dirkes
September 26, 2010

Exodus 25:22

> "And there I will meet with thee and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony of all which I will give thee in commandment unto the children of Israel."

This ark was a box that was fashioned from acachia wood, overlaid with gold and covered with the figures of two cherubs above the mercy seat. The box or coffin housed the two tablets of the commandments, the pot of manna and Aaron's budding rod. The mercy seat was not a chair or a bench of any sort but was the covering over the coffin which separated the testimony from the cherubim. The cherub (Hb. *ke-rev-im*) stood not as the carved image of an angelic beings but represented the strife or controversy that Jehovah had with His people. Not with that which is born from above which cannot sin or defile the Holiness of God, but with the contradiction of sin between that which is of the earth, which does not receive the things of the Spirit and cannot know them, and the treasure within. This earthen vessel is of the flesh and is contrary to the Spirit within so that, as Paul wrote, "I am carnal sold under sin" and "brought into the captivity of the law of sin which is in my members" (Roms. 7:14 & 23). The children born from above are made subject to the vanity and weakness of the earthen vessel and the inability of the flesh to measure up to the standard of the Holiness of God.

Between this strife or controversy is where God met with His people and they find mercy in the covering. He stood between the Law having fulfilled it in all righteousness and being the sacrifice from the sheepfold (Bozrah) He endured the wrath of God and redeemed His people unto Himself. He also stands as the one with the two edged sword proceeding from His mouth, being the Word of God that is sharper than any two-edged sword, which was bathed in the blood of Idumea in the day of the Lord's vengeance and the year of recompenses for the controversy of Zion (Is. 34:8). These were the days of vengeance spoken of by Jesus when He told the disciples, "for these be the days of vengeance that all things which are written may be fulfilled" (Luke 21:22). The days when He would roar out of Zion, resolve the controversy with Judah (Hos. 12:2), the controversy with all nations (Jer. 25:31) and the controversy with His people Israel (Mic. 6:2) and enter into that sanctuary not made with hands and present His precious blood for the remission of sin. He and not the missionaries of the world, would plead with all flesh throughout all the world, gathering His elect from the four corners unto Himself

out of every nation, kindred, tribe and tongue, teaching them the difference between Holy and profane. He would endure such contradiction of sin against Himself as he who knew no sin became sin for His chosen few. He alone, coming from Edom, tread the wine press of the fierceness of the wrath of God, in the power of His own mighty and drank the cup of His wrath (Is. 63:2) to satisfy the demands of the righteousness of God.. He alone was that sacrifice from Bozrah, being one of the sheep from the fold, worthy and sufficient to be the Lamb slain from the foundation of the world who would be the propitiation of the sin that held His people in bondage.

He not only met the law of God in this place of mercy and fulfilled every jot and tittle COMPLETELY but here He met with His brethren and communed with them. Here He dwells with them and they with Him in the beauty of the Holiness of God having satisfied the law and resolved the controversy. Not that the struggle is over for as long as the children inhabit the earthen vessels of Adam the natural man shall desire and seek the things of this world while the inner man shall delight in the law of God. The new man shall not reform the flesh and the law in the members of Adam shall not tarnish the perfection of the child within. The sword, which is the Word that was made flesh and dwelt among us, shall come down upon Idumea and upon the people of my curse (Gen. 3:18f) to judgment. Jacob shall be a fire and Joseph a flame and Edom (Idumea, Adam) shall be consumed. The wisdom of Edom shall be destroyed and the understanding of Adam shall come to naught. But the house of those whom He has loved (Jacob) with an everlasting love shall inherit their inheritance which is not of this world. It is an inheritance incorruptible, undefiled, reserved for them in heaven. It is not of this world, it is not flesh and blood and it is not of the dust of the earth. Adam is of the dust of the earth and to that dust he shall return. His works, every MANS work, shall be consumed by the refiners fire as the works of the flesh are wood, hay and stubble (“the house of Esau” Obad. 18). They shall be devoured and there shall not remain any of the house of Adam, for Jehovah hath spoken, saying, ‘flesh and blood shall not inherit the kingdom of God’.

The ark represents a coffin and death. The tablets within stand as the ministration of condemnation to all who attempt to live by them and by the deeds of the law no flesh shall be justified. But upon the death of the testator, Jesus the Anointed, the books were opened and the testimony was read. Those who said, “All that the Lord hath spoken we will do” are found wanting and, not having their names written in the Lambs book of life being none of His, they are condemned as workers of iniquity according to the same law they vowed to keep and their house is left desolate. Those that were chosen in Him before the foundation of the world, being one with Him, having their names engraved upon the palms of His hands and in the Lamb eternal book being made accepted in the

Beloved, shall possess the inheritance of eternal life. They shall not age, corrupt or breed worms as the manna upon the ground but shall be maintained as the manna in the pot in the ark, without refrigeration, preservatives or the wisdom of the mountain of Esau. They shall continue on in perpetuity as the rod of the 'bringer of light' (Aaron) that budded Almonds without sun light, water or dirt (dust) from this world. They shall dwell with Him in an house not made with hands (II Cor. 5:1), eternal in the heavens and sing His praises forever more, world without end.

May the Spirit grant us understanding and peace as we look upon the earthly pattern and see the heavenly glory.

Your servant in Christ,
(Elder) Chet Dirkes
April 3, 2011

Exodus 27:15

"And Moses built an altar and called the name Yehovah-Nissi."

The nation of Israel had been delivered from the hand of Pharaoh and the land of Egypt by the mighty hand of God. He led them into the wilderness, trapped them between the Red Sea and the army of Pharaoh and, making a most spectacular manifestation of His power, brought them forth, dry shod, across the floor of the sea. He delivered them from bondage and showed them the destruction of their enemies. He then turned this company of 600,000 freed slaves from Elim (trees) into the wilderness of Sin (thorns and clay). Here just 15 days from their delivery the people of Israel murmured against Moses and Aaron because they had no food. God heard their cries and rained down 'Manna' from the heaven and fed His children all the days of their journey. Yet in the midst of this

marvelous miracle some were still disobedient and gathered more than they needed, others did not gather twice as much on the sixth day and still more attempted to gather on Shabbat. Still God continued to feed this wandering nation, “and the children of Israel did eat Manna forty years until they came to a land inhabited. They did eat Manna until they came to the borders of the land of Canaan” (Ex. 16:35).

The nation then traveled into the land of Rephidim (resting place) and there they pitched tents and rested. But the water here was bitter (Meribah) and could not be drunk. Therefore the people once again murmured (Massah) against Moses and Moses cried unto Yehovah. God heard their cry again and went before them to stand upon the Rock at Horeb (desert). Here He commanded Moses to strike the Rock with his rod; “And Moses did so in the sight of the elders of Israel” and water came out of the Rock to quench the thirst of the people. (And that Rock was Anointed – I Cor. 10:4)

Now without warning or provocation, Amalek came up and fought with Israel at the resting place. Israel was not a warring nation and they had no weapons or military training yet this nation of ‘valley dwellers’ (Amalek) engaged them in battle. They had just finished 450 years of captivity and privation and now, for no apparent reason, in the middle of the desert, a people unknown to them comes upon them to do battle with the children of Israel.

Moses instructed Joshua to choose up men and go out and fight Amalek tomorrow and Joshua did as Moses had said unto him. Moses, Aaron and Hur went up into the mountain with the rod of God in Moses’ hand and the battle was engaged. When the hands of Moses were held high, Joshua and the children of Israel prevailed, but when his hands were heavy and let down, Amalek prevailed. So Aaron and Hur each sat on a rock on either side of Moses and stayed his hands until sun set and Joshua discomforted Amalek.

Israel had just won a decisive victory that, humanly speaking, they should have never won and Moses reared up the altar to God and called it the ‘banner of Yehovah’. This stood as a memorial for the children of Israel lest they should forget the events of that day and the “oath of Yehovah that Yehovah will have war with Amalek from generation to generation” (16).

But who is this Amalek?

The first reference to Amalek is found in the genealogy of the house of Esau. Esau’s son, Eliphaz (my god is gold or brilliant) had a concubine named Timna (restrained) who bore him a son called Amalek. (Gen. 36:12) He became one of the Princes of the

kingdoms of the great house of Esau (16) and his people dwelled in the valley in the land of Edom.

Now Esau is Edom and he is the father of the Edomites (43). He was a cunning hunter and a man of the field. He lived in the fields and woods and was sustained by the dust of the earth. He took unto himself wives of the daughters of the children of terror (Heth). The first was one who was ‘the praise of my well’ (Judith of Beer-i) and the second was ‘a mighty sweet smell or spices of terror’ (Bash-e-math of Elon the Hittitie). This grieved the mind of Isaac and Rebekah (26:34). Also, seeing that the daughters of Canaan displeased Isaac his father, he went to his uncle Ishmael and took his daughter for a wife (28:9). From these came forth the twelve sons of Esau whom God hated and whom God had decreed should serve Jacob his younger brother.

Amalek, being a son of Edom (which is Adam), came forth out of the valley and accosted the chosen people of God. Not Amalek the man for this event at Rephidim took place almost 500 years after his birth. No, this was Amalek the people of the land. They did not dwell in the mountain for that is where Zion dwells. These have animosity for Jacob and his children because they are the children of promise which God had separated them from their mother’s womb where they struggled together. **NEVER** shall there be any confederation or allegiance between these two people and nations. Edom is of the earth and his affections are upon the things of this world. He sees the fertile soil of the valleys and desires to dwell where there is prosperity and wealth. Amalek is forever in conflict and contention with the children born from above, yet he is created for their good and serves them.

This contradiction between the natural man of this world and the incorruptible seed is not a warfare of carnal matters. The people of the land contest for the things of the land but the children of grace do not struggle with flesh and blood. Amalek was a man who became a prince of a kingdom. This kingdom strives to exalt itself against the throne of God and desires to be like the Most High God. Esau begged Isaac for a blessing and cried an exceeding bitter cry saying; “Bless Me even me also, O my father” (27:34) but there was no blessing for Esau. Even now there remains no blessing for the one whom God hated for he is a child of the flesh and not of the election according to grace.

“Amalek was the first of nations but his latter end shall be that he perish for ever” (Numb. 24:20)

That which is first is the natural world and the children of that nation thrive in the comfort of their element, which is carnal. Those that dwell in the valleys, naturally speaking, have great difficulty adapting to the high altitudes of the mountains and those

of the high lands find the low plains uncomfortable to their ways. It is, however, impossible for those who dwell in the valley of the shadows of the weak and beggarly elements of this world to find peace and comfort in the exalted heights of the Mountain of God. They find no food there to feed their bodies, no drink to quench their thirst and no resting place because though they earnestly strive and labour yet they shall never enter therein. They do not speak that pure language of the people of the land, they have not the name of the Father sealed in the foreheads and they do not delight after the law of God. They do not have the testimony of Jesus Christ and they cannot keep the commandments of God therefore they have no right, nor memorial nor portion in the kingdom of Zion. They are the dogs, sorcerers, whoremongers, murders, idolaters and whosoever loves and make a lie and they shall in no wise enter in through the gates of that city (Rev. 22:15).

Now since all men are liars and God is not a man that He should lie, there shall none of the family of Edom enter into that Holy city. “But upon mount Zion shall be deliverance and there shall be holiness and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire and the house of Joseph a flame and the house of Esau for stubble and they shall kindle them and devour them and there shall not be any remaining of the house of Esau; for Yehovah has spoken” (Ob. 17). The Refiner’s fire shall consume all wood, hay and stubble as it reveals the precious living stones within. The trials and tribulations are for the proving of the faith within and the furnace of affliction is for the abasement and destruction of Adam, for no flesh shall glory in His sight.

“Remember what Amalek did unto you by the way when you were come forth out of Egypt…you shall not forget” (Deut. 25:17-19)

The warfare between the natural man and his kingdoms of darkness and the children of light will never end until such time as the habitation of this dwelling is dissolved. The written record left by the Spirit is for their learning, that they, who have eternal life, through patience and comfort of the scriptures might have hope. This hope is based on their remembrance of Jerusalem the city of their God as the long to return to their Father’s house and be delivered from the bondage of this corruption. They have peace with God and the testimony of the finished work in Jesus Christ is because of the Spirit that dwells in them. But as they walk the path assigned to them through this present evil generation, they are reminded that the people of the valley, the people of Canaan and the inhabitants of this world are as the children that sit in the marketplace and pipe to them saying come and dance with us. They assert that they serve the same God as those born from above and they seek alliances and confederacies with them. They wish to compare

their works of righteousness which are visible and carnal with the good works that the redeemed have been created in Christ Jesus unto. Since the inhabitants of this world can boast of numbers, affluence and comfort in the things of this world whereas the poor pilgrims of Zion are strangers and sojourners in the weary land who at times are blessed to be gathered together in His name by two and three, the conclusions of the natural man is obvious. These outward manifestations are a reminder to the weary traveler that the valley dwellers (Amalek) are sent to discomfort them, to war against them and to be antagonistic to them all the days of their existence in the earthen vessels. They are also a constant reminder that this is not the home of the children of light and that those things which are seen are temporal (II Cor. 4:18).

It is not a matter of the children of the King reminding themselves in stories, customs and fables of the atrocities committed against them in the wilderness those many years ago by the tribes of this world (Ammon). It is the communication of the Spirit from faith to faith that they walk not by sight, or by the strength of their hands or the will of their minds. They live by the faith of the Son of God who loved them and gave Himself for them.

“Thus saith Yehovah of Hosts, I remember that which Amalek did to Israel, how he laid for him in the way when he came up from Egypt” (I Sam. 15:2).

Israel wanted to be like the other nations of the earth. They rejected Yehovah God and desired a king. God gave them the desire (Saul) of their hearts and sent His servant Samuel to anoint him king. God’s instructions were not of diplomacy, peace missions or foreign aid. He commanded that Saul “go and smite Amalek and utterly destroy all that they have and spare not” (3). Yet Saul thought he knew better than Yehovah God. He spared those things that made him rich claiming that if these were used in sacrifice unto God the end justified the means. Then he blamed the people for disobeying the Word of God. The desire of the people was not the mind of God and did evil in the sight of Yehovah. This rebellion was as the sin of witchcraft and the stubbornness as the iniquity of idolatry, therefore the desire of the people was rejected from being king (15:23).

The desire of the heart and mind attempts to rationalize and justify disobedience. This is a constant reminder of the warfare within the children of hope. When there is a desire after the inward man to do those things that are pure and righteous there cannot be found a way to do them in the flesh and when there is an earnest desire to overcome the lusts of the flesh, the natural man delights in the deeds. Since the natural man is of the earth and the earthen vessel was formed from the dust, he is of Edom and dwells in the valley. In him, that is in the flesh, dwells no good thing and according to the corrupt finite limitations of his understanding and reasoning, he justifies his works as being proper and

good. He calls the evil good and the liberal as common and acceptable. Therefore does the Spirit groan within earnestly waiting the day of the deliverance and the manifestation of the sons of God.

“Keep not silent. God hold not thy peace and be not still, O God, for lo thine enemies make a tumult and they that hate thee have lifted up the head. They have taken crafty counsel against thy people and consulted against thy hidden ones. They have said, come and let us cut them off from being a nation that the name of Israel may be no more in remembrance. They have consulted together with one consent; they are confederate against thee. The tabernacles of Edom and Ishmaelites; of Moab (of the father) and the Hagarenes (fugitive wanderers children of Hagar); Gebal (the mountainous region of Edom), Ammon (tribal) and Amalek; the Philistines (rolling ash or dust) with the inhabitants of Tyre (rock); Assur (step) also is joined with them they have holpen the children of Lot (Ammon and Moab)” (Ps. 83).

There is no resting place here on this earth for the new man that inner man that is born of God. There is no end to the labour that each has been assigned and there is no hiatus of the constant warfare within. Those who have eternal life are not here to correct the evils of this world or to convert the sinner unto repentance. They have not been sent forth into to compass land and sea to make followers of Christ or set up a spiritual adoption agency for the downtrodden of this world. They have been delivered from the house of the strong man and set on a journey. They are given each and every say to understand that there is no bread in this wilderness, the waters of this land are bitter and the struggle is hard.

Amalek thrives in the valley of the plains and the eyes of natural man are drawn there because of the lushness and beauty (Gen. 13:10), but he is not at liberty to come and go as he pleases. He is a son of Esau who, as the elder, serves the house of Jacob, the younger, and the son of Timna (restrained). He cannot move but by the decree of God, he has no authority or power but what is allotted to him and his angry waves shall never exceed the boundaries set of old.

The church of Jesus Christ, that city of God, is set upon the hills. Jerusalem, which is from above, is the mountain of God, the mountain of His Holiness. She cannot be humbled and brought low because man cannot ascend unto her. Though for a time period allotted of the Father, she dwells in an earthen vessel afore prepared for her unto glory, yet she is not tainted with the dust of the earth and though she is given to walk through the valleys of the plains of this world yet she is not of this world (John 17:16). While her path leads her through these valleys and the shadows that are incumbent to the land, Her Lord and Master never leaves her alone.

He is the Rose of Sharon and the Lily of the Valley. He is a Lily among the thorns and briers which are indigenous to the country (Song 2:1), and He is always with her, a very present help in the time of her need. Her walk through these lush and bountiful valleys is attractive to the passions of the earthen vessel but it is not home to the wayfaring stranger. The inhabitants of the valley are at odds with the children of light and shall be for the duration of their journey but, dear brethren the ambassadors for Christ have not been called to rid the valley of thorns or pave a new by-pass highway through the valley. They have not been commissioned to be combative with the inhabitants of the land or at liberty to make alliances with their customs and traditions, for;

“We wrestle not with flesh and blood, but against principalities and power, against rulers of darkness of this world and against spiritual wickedness in high places” (Eph. 6:12).

Those pilgrims of hope who have traversed many valleys and continue in the race set before them, comfort those who find the way in the valley dark and foreboding. Speak of the trials and tribulations that have been endured and strength weak hands fallen down. The hands of Moses, when raised on high, had nothing but a stick in them. He did not bring might, wisdom or cunningness. His hands were raised in praise unto the God of Israel. Joshua won the day and defeated all the foes. He has put them under His feet and is seated in the throne of God and His Beloved Bride is seated there with Him, world without end.

“He brought me to the banqueting house, His banner over me is love” (Song 2:4)

Your servant in Christ,
(Elder) Chet Dirkes
November 17, 2013

Exodus 36:7

"And their property was sufficient for to do all the work and there was a remainder."

Many today question the doctrine of an all encompassing sovereign God who has ordained all things from beginning to end and has caused all the intent of His heart to come to pass. This is hard doctrine for the mind of Adam to comprehend because of the inability of the natural man to know the things of God. This precious truth cannot be deciphered by the faculties of man because he is finite and the ways of God are infinite.

This is the nature of God that cannot be found out by searching, cannot be explained by logic and cannot be understood by the carnal mind; That He has, before the foundation of the world, called those things that have not yet come to pass as though they had already been, saying, "My counsel shall stand and I shall do all My pleasure" (Is. 46:10). This is the government of the Almighty who spoke the heaven and earth into existence, set all things in motion and causes them to act according to the predestined purpose which He has purposed in Himself. All things come to pass by the power of His will for all things are created by Him, through Him and for Him. In the power of this unchanging will and by the appointment of God, man lives and moves and has his very being, each man in his order, and each has been assigned a labour to complete. This labour is assigned by the hand of the Designer of the universe to exercise the sons of man. He has also set the world in the hearts of the sons of man so that no man can find out the work that God makes from the beginning to the end (Ecc. 3:10f). Therefore the natural man cannot comprehend the work of God, has no desire after the ways of God and cannot receive the things of the Spirit of God. Yet with all this, the fact of the all encompassing sovereignty of God is not altered one iota.

Once again the testimony of those things which were afore written for the guidance of the strangers and sojourners in the foreign land is set forth for our patience and comfort that we might have hope (Rms. 15:4). A specific time had come for an exact labour to be performed by a peculiar people in a specified place and particular manner according to the perfect purpose of Almighty God. The four hundred and thirty years of captivity, promised of God to Abraham (Gen. 15:13) had come to an end, even on the "self same day it came to pass" (Ex. 12:41), as Moses led the house of Israel out of the "fortified land" of "Mitzrayim" (Egypt). God delivered His people from the bondage of the man who was stronger than they and with the mighty arm He brought salvation to Himself. He had protected them from Pharaoh's army in the wilderness by the pillar of fire. He opened the Red Sea that they should walk dry shod across the river bed and then He

manifested His authority over all as He drowned the enemy of His people in plain sight. He gave an open testimony of His power and majesty as He led them with a cloud by day and a pillar of fire by night as He brought them to a place afore prepared where He would meet with them and give them His law.

Six hundred thousand people had walked out of the land of their captors heavy laden with food, possessions and clothing because God had, by the hand of His judgment upon Pharaoh and his people, given Israel favor in the eyes of the Egyptians. First God caused Pharaoh to tell Moses, Aaron and the children of Israel to 'rise up and get forth from among my people and serve Yehovah your God'. He also told them to take their flocks and herds and "be gone". Then the same Yehovah God caused the Egyptians to be "urgent upon the people that they might send them out of the land in haste, for they said, we are all dead". In addition to this, "the children of Israel did according to the word of Moses and they requested of the Egyptians, jewels of silver and jewels of gold and raiment and Yehovah gave them favour in the sight of the Egyptians so that they gave them their request. Thus they plundered the Egyptians" (Ex. 12:31 – 36).

Every necessary ingredient was supplied by the Master Designer and Builder for His people to do exactly what He had afore decreed should be accomplished. He then delivered this work force to the place of employment and in the "shadow of God" (Bezaleel) "My Father's tent" (Aholiab) was constructed by those whom He had put wisdom and understanding to know how to work all manner of work for the service of the sanctuary (Ex. 36:1). He made the people willing in the day of His power to relinquish such as He had given them for the construction of the type of the pattern of heavenly things. Moses received from among them an offering unto Yehovah; "whosoever of a willing heart let him bring an offering unto Yehovah, gold, silver, brass, blue, purple and scarlet, fine linen and goats' hair, rams skins dyed red, badgers' skins and 'shittim' wood, oil for the light, spices for anointing oil and for the sweet incense, onyx stones and the stones to be set in the ephod and for the breast plate. And every wise hearted among you shall come and make all that Yehovah has commanded" (35:5-10). God gave them the materials, brought them to the project sight, empowered them with wisdom and understanding, made them willing to do the work and caused His will to be performed with exacting detail.

He even gave them the ability to teach others so that with "the support of my brother" (Ahisamach) the tribe of the "Judge" (Dan) oversaw the performance of the work. These were not a group of people looking for work. They had been forced to labour in the land of Egypt all the days of their captivity. These were the ones whom God had "filled with wisdom of heart to work all manner of work, of the engraver, of the cunning workman,

and of the embroiderer, in blue, purple, scarlet and in fine linen and of the weaver, and of them that do any work and of those that devise cunning work" (35:35). Nothing was left to the devices and imagination of man so that, even though he was actively involved in the action of the work, all praise and glory is unto God that NO FLESH may glory in His sight.

"And all the women that were wise-hearted did spin with their hands and brought that which they had spun of blue, and of purple, and of scarlet and of fine linen" (35:25).

Events come to pass in a particular manner and at an appointed time. God had delivered the nation and led them into the wilderness where they traveled for three months before they came to the base of Mt. Sinai. The beginning of days was the new moon of the spring and so 90 days later would coincide with the new moon of the summer. This meant that the winter wool was to have been shorn off the sheep for the making of clothes and household goods. This wool was then spun into threads for the weaving of garments and blankets in an art form that had been a part of the children of Jacob for many years. This time, however, the wool was to be spun in a particular manner. The wool must be white, without blemish or discoloration so that the twisting was white to white. Now some may say that the meaning of the original language is such that the wool may have been bleached to appear white and whereas the language does admit such things the question must be asked, where did the children of Israel get the necessary ingredients to bleach the wool and make it appear white as marble or alabaster? The answer is found in the Law that God gave to Moses when He said that the animals brought forth as an offering unto Yehovah must be without spot or blemish (Lev. 1:10). God did not teach the women how to cover up imperfections with the cunning devices of the imagination of their hearts, He provided them with the ingredients that matched His specifications. He caused them to use this white wool in a way that would provide strings of cloth that were white. These would then be woven in an exact order to fashion the garments of righteousness for Aaron and his sons, the coverings for the sanctuary and the curtains around the Tabernacle.

He also told them that there were a few additional threads that needed to be interwoven. The Egyptians had given the nation of Israel garments of violet, reddish purple and crimson (Ex. 12:35). These were disassembled by very skillful hands so that the threads were retained for the introduction into the fabric of the Tabernacle. A violet thread represented the royalty of the King which was a part of everything made. The crimson represented the blood of the atonement for the remission of sin and the reddish purple demonstrated the manifestation of the Son of God and the Son of man that delivered His

people from their sin. These were meticulously and precisely interwoven into the garments and tapestry of the earthly manifestation as the type of the heavenly reality.

These threads were also set forth in the form of “Cherubims” in the door of the Tabernacle. The people had never seen a “Cherub” and knew not what it was yet the decree of Yehovah demanded that on the door of the entrance to the Tabernacle should be the image of the ‘cherubims’. Christ told His disciples that He was the door of the sheep (John 10:7) and the prophet Isaiah said that the gates were Praise unto Yehovah God (60:18) so whatever this representation appeared to the eyes of man, it must be a representation of the Anointed Salvation of Yehovah for; “No man comes unto the Father, but by Me” (John 14:6). Let the world worship angels and heavenly hosts, the child of grace has not so learned Messiah. Praise and worship belong unto God alone. He is a jealous God and there are no other gods before Him. He alone is to be worshiped and adored in Spirit and truth not in the figure of man or beasts or heavenly superstitions.

“And all the women whose heart stirred them up in wisdom spun goats’ hair” (35:26).

Certainly the Tabernacle of Yehovah is for His sheep only! Never shall a goat enter into the court of His praise or come before His throne with thanks giving. Yet God instructed, empowered and caused this hair of the goat to be spun together for the coverings over the Tabernacle (36:14); But why the hair of a goat? First off it is the hair of a female goat, the same female goat that would serve as the sin offering before the Lord (Lev. 5:6) and the scapegoat in the celebration of the atonement (16:5). The female goat (Heb. – ‘az’) stands for being established firm and made strong (Heb. – ‘azaz’) because of the maternal instincts that would cause her to fight a foe far greater than she to protect her young. The female is a most tenacious hunter and because of her love for her children she fights to protect them. So the hair of the she-goat was spun into the threads needed to weave the curtains that covered the dwelling place of the covenant of God, along with the red hide of the prominent or mighty One (Ram) and the hide of the ‘sea cow’ or badger (Heb. – ‘Takhash’). The she-goat is coupled together with these as a type of the mystery of the gospel, the sacrifice of Yehovah and the fact that the redeemed of the Lord are of every nation, every tribe, every kindred and every tongue. These are His people, His sacrifice, His covenant and His mercy seat in the Holy of Holies.

The goat is a demonstration of the mystery of the gospel for while the nation of Israel grew to believe that they were the only children of God, yet the true Israel of God is not of national descendants. He is not of the house of ‘Praise’ who is one outwardly, who observes ceremonies and rituals or who can show forth a lineage back to Jacob or Abraham. He is a child of the house of Judah who is of the circumcision of the heart not

made with hands, in the Spirit, not of the letter, whose praise is not of man but of God (Rms. 2:29). The mystery of the gospel, which was hid from the beginning yet revealed in the last days, was that the nations of the world are partakers of the same Spirit of God, not by works of righteousness which they have done but according to His great love, wherewith He first loved us. The goat is included as a type of the nations that did not appear as children in the manifestation of the ministration of condemnation and were hated and shunned by those who thought themselves chosen of God. What appears to man to be the wild olive branch is indeed the natural if part of that root and chosen in Him before the foundation of the world, elect and pure.

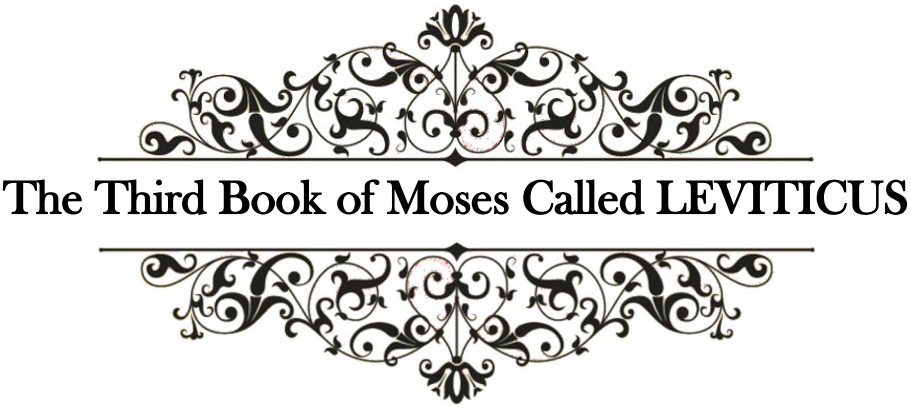
Now in the end of the world, in the voice of the seventh messenger of God when he began to sound (Rev. 10:7) the types and foreshadows are no longer needed. Christ has fulfilled the law and abolished the handwriting of ordinances, nailing them to the cross and the mystery of God is finished. The exacting details of all particulars have been accomplished as He is now seated at the right hand of the Father. He has finished the work in righteousness and glorified the Father (John 17:4). He has declared His generation, the generation of Jesus Christ, and all that was given to Him by the Father have been raised up together with Him and are now seated in the heavenlies in Him (Eph. 2:6). Yet as His children are partakers of the earthen vessels afore-prepared for them, they still perform the labours of this life that have been assigned unto them. They complete with all perfection, the good works they have been created in Christ Jesus unto and are zealous of these works. They have been provided with all the materials necessary for the completion of the labour assigned unto them and they walk the path that He has set. They perform the good works they have been created unto in complete ignorance of the flesh as they are filled with all “wisdom and spiritual understanding”. They grow in the grace and knowledge of His will as the light of His countenance shines forth in their hearts and the eyes of their understanding is enlightened to know the hope of their calling and the riches of the glory of the inheritance of the saints (Eph. 1:18).. They know that it is God that works in them both to will and to do His good pleasure and they are comforted in the knowledge that NO DETAIL HAS BEEN OVERLOOKED OR LEFT UNATTENDED TO.

Dear brethren, when the doubts and fears well up in the bosom of Adam, consider the wirery, bristles of hair that are on the hide of the goat; contemplate taking the knife and scraping them off the animal and then sitting for hours, twisting them into a thread sufficient enough to weave eleven curtains about 30 cubits long by 4 cubits wide. Then ask yourself if God indeed pays attention to details and concerns Himself with the ‘small things’. This will not convince Adam of anything and will not prevent the mind of the flesh from hypothesizing about the ways of God. It may, however, be of comfort in the

consideration of the breath and length and depth and height of the love of Christ which passes all knowledge (Eph. 3:18).

This is the absolute predestination of all things that the Sovereign God of the Universe has purposed and performed for all of His children. It is culminated when the time of this habitation is over in the manifestation of the Sons of God. Even so Lord quickly come.

Your servant in Christ,
(Elder) Chet Dirkes
October 20, 2013



Leviticus 19:19

> "I am Yehovah, Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind; Thou shalt not sow thy field with mingled seed, neither shall a mingled garment of linen and woolen come upon thee."

The provisions of the new covenant is that the Lord Himself would remove the heart of stone and give His people an heart of flesh; that He would write upon this new heart, His commandments and His Spirit would cause His elect nation to walk in all His statutes. There can be no exception to this axiom for the children of light must walk in the light of the Lord by the power of His Spirit or else they are none of His. The word of the God to the children of Israel, which stand as a type of the natural man who cannot receive the things of the Spirit, is the commandment to keep His statutes. Since the natural man does not know the ways of God, cannot imagine the thoughts of God and has not the ability in the flesh to keep the Law of God, this Word is the witness against Adam and his children. Just as Adam was told that he would be disobedient to the commandment in the garden and thus he was, so every one who is born of the flesh continues in trespasses

and sin, incapable to keep His statutes. This is the will of God that no flesh should glory in His sight (I Cor. 1:29).

But this is also a declaration of the fact that those who have been born from above do keep His law. These have been born of an incorruptible seed which cannot sin for they have the Spirit of God dwelling within an earthen vessel afore prepared unto glory. They have the testimony of the Spirit, who bears witness with their Spirit that they are the sons of God, children of the kingdom of light and the generation of Jesus Christ. They have the truth which has made them free, the liberty of the gospel wherein they stand and the hope of glory within whereby they walk the path and run the race with patience, looking unto Jesus the Author and finisher of their faith. Therefore is the dragon of the revelation wroth with the woman, which is Jerusalem from above the mother of the elect, and went about 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).

The Law of God was given in type to the nation of Israel at the base of Mount Sinai. Everything that was given by God to Moses was a type of the heavenly thing and a foreshadow of things to come. These types have as much significance now as they did when they were given, even though the cultures of societies may have changed, for they were written so that the strangers and sojourners in this barren wilderness might, through patience and the comfort of the record, might have hope (Rms. 15:4). Although the subject matter here may appear to be directed towards breeding, agriculture and fashions the emphasis is upon the distinction of the diversity of different kinds.

The cattleman is forbidden to cross breed cattle with a goat, sheep or horse, the farmer is cautioned against planting in the field combinations of seeds between genus and the weaver is forbidden to mix the garments of the animal wool with the garments of the plant fabric. These may have sounded strange to the children of Israel as they crossed the Red Sea and came into the wilderness but it is not foreign to the corrupt mind and perverse imaginations of man. This same law forbids the explorations of the sensual depravity of the carnal mind in the areas of bestiality, homosexuality and many other contrivances which are contrary to the natural use of the body because this is the nature of Adam.

“And God saw the light, that it was good and God divided the light from the darkness” (Gen. 1:4).

In the beginning God established times, locations, obligations and limitations on every aspect of His creation. He set boundaries which cannot be violated and parameters which must and are maintained, by the power of His will. The light cannot dwell in the

darkness and the darkness cannot over power the light; neither can the dry land become the sea or the heaven become the earth for this is the way of God. He separated man from the animals, each having their seed in them, and woman from man, each having their seed in them. Man cannot procreate with the animals no matter how vociferously the scientist and philosophers rant about common ancestry. Man cannot reproduce of himself and there is no such thing as a spontaneous fertilization of the seed in the womb of a woman. God has established the ways and the means whereby these things must come to pass. He has also given to Adam however, a curious mind and he has been deceived by the pride of his heart (Ob. 3). Adam from the beginning, when he did take the fruit and eat, has been impugning the work which God makes from the beginning to the end, mimic in attempt to duplicate that work to show that it is indeed not of God and disprove the testimony of God by his findings, science falsely called.

This diversity which God has established is also the temptation whereby man strives to improve on what God has made. If through the science of his understanding, man can cross breed cattle with another species, then, perhaps, he can create a stronger animal that in turn can do more and better work. The objective, as stated, is to improve productivity and increase profits that man can have a better lifestyle and live more comfortably. If he can genetically modify the food sources, then he could wipe out world hunger and feed the masses of the starving of the nations and if he could integrate cloth and fabric, he can make himself more stylish and agreeable to his fellow man. These sound like noble gestures but they are the arrogant ravings of Adam who was not content with who God has made him, where God has placed him, what God had given him and he lusts for more.

God has made everything beautiful in his time. Nothing has fallen short of the intent that He purposed in Himself or has failed to perform completely within His design specifications. He looked upon His creation and saw that everything was exceedingly good and He rested from all His work. Indeed part of that work was the nature and characteristics of man which is why He gave such instructions about breeding, agriculture and fashions but these stand in the weak and beggarly elements of type. There is a diversity that the mind of man cannot comprehend, the wisdom of man has no concept of and the devices of man cannot duplicate.

“And Yehovah said unto her, two nations are in thy womb and two manner of people shall be separated from thy bowels, and the one shall be stronger than the other and the elder shall serve the younger” (Gen. 25:23).

There have always been two manner of people upon the face of this earth and shall be throughout the annals of eternity. One is of the incorruptible seed which inhabits an

earthen vessel afore prepared unto glory. The other is of the seed of the serpent which inhabits a vessel outfitted for destruction. The first has the everlasting love of the Father and the second the eternal hatred of God. These are contrary one unto the other in their affections, their delights and their hopes and their eternal abodes. The seed which is born from above is seated together in Him in heaven and inhabits an eternal tabernacle not made with hands. The seed of the wicked one inhabits a vessel properly constructed to endure the eternal destruction where the worm never dies and the flame is never quenched.

This distinction is demonstrated in an even more subjective manner in the contrast between that which is earthly and that which is Spiritual. The dichotomy of these two is often misunderstood by the natural man because he desires the things of the Spirit, namely, peace with God. To this end and with the finite frailties of his flesh, the carnal mind of the natural man supposes to strive to keep the law of Mt. Sinai in order to establish his righteousness before God. Just as father Adam did in the garden so every man is soon drawn to that which is of the earth as he brings forth the works of his hands before God. Cain brought of the fruit of the ground an offering unto Yehovah and it was rejected of God. Sarai brought her maid from Egypt to Abram in attempt to fulfill the word of God and Ishmael was born who would dwell ion the wilderness and become an archer. Likewise, Esau, who was hated of God, was a cunning hunter and a man of the field and again Jehu said; “Come see my zeal for Yehovah” (II Kings 10:16) but these were all works of the arm of the flesh. These indeed were works of righteousness which the natural man could perform yet they are as blood soaked menstrual rags before the throne of God for they cannot cleanse the subjects from all unrighteousness.

“And the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee Holy for Yehovah” (Ex. 30:37).

The furniture, artifacts, curtains and confections of the Tabernacle were not to be counterfeited, produced for common use or profaned in any manner. They each portrayed the Messiah who should come and the particular nature of His work, exclusively for His people, the Israel of our God. The anointing oil was for the consecration of Aaron and his sons for the work of the sanctuary and no one else had any right to it. The same was true for this perfume, the ointment of the apothecary and the garments of the priesthood. A man of the tribe of Levi and of the house of Aaron, who came forth into the Tabernacle must first put off his common garments, wash and put on the garments God fashioned for him. These were wool garments woven in a particular pattern and made white (linen – Heb. ‘shesh’). Anyone who was not of the

order, house and tribe appointed of God was to be stoned to death as an imposter who would usurp the authority of the priests.

These imposters did indeed eat the fat of the sacrifices as ordained of God for the priests (Ex. 29: 13, 22 & 41) “but a stranger shall not eat, because they are Holy”. They also were clothed with the wool coats, girdles and bonnets of the sons of Aaron (Ex. 28:40) and did slaughter the fattened ones as prescribed in the law (Ex. 20:24) but they did not feed the flock. The people made feigned reference to the handwriting of ordinances as they kept the good for themselves and offered the lame and the sick unto God (Mal. 1:8). The wool garments of the priesthood (Heb. ‘tashner’ – shaggy whiteness) identified them as the priests of God and these were to be worn for seven days as they performed the complete work of the sanctuary. They were not for the stranger or for those who were not joined (Levi) unto Yehovah God. If a priest were to show up for his assignment wearing linen (Heb. ‘pishteh – flax from cotton) he would first show forth his foolish stupidity (Heb. – ‘pish’) and the weakness of his commitment to the order and God. He would be refused entrance into the Tabernacle, he would not be a partaker of the meat of the sacrifice and he could not offer a sacrifice for his own sins. He would be cast forth because he came in without the proper garments. But and if an imposter stepped forth wearing a mixture of the wool and the linen and attempted to enter into the service of the sanctuary, the wrath of Yehovah God would strike him dead. Thus the instruction to the children of Israel is that there should be no intermixing of diverse elements in their garments for this is an abomination before the Lord.

“Thou shalt not wear a garment of divers sorts, of woolen and linen together” (Deut. 22:11).

The natural man strives all his days to prove himself before God. He is convinced that if he brings forth the work of his hands, made white by his washing, together with the fruit of the field (fig leaves for example) he can present himself acceptable before God. Even a child of grace can be given to believe that faith, without the keeping of the Law in types and foreshadows, is insufficient before God. Yet the Spirit teaches His Beloved that they are joined unto Him and no man can snatch them out of the Father’s hand. He assures His little flock that there is nothing that can separate them from the love of God for they stand justified in Him and it has been granted unto each and everyone of them to be arrayed in fine linen, clean and white, which is the righteousness of the saints.

The Judaizers brought this doctrine to the church at Galatia and the saints were swept away after it. They taught that a mixture of works and grace was needed for salvation and they continue to proclaim the same today. The doctrine of Adam professes that the Sovereign God has provided a way but man needs to find it. This teaching also states

that God has many wonderful things in store for His people if they would only mix a little linen or leaven in to make their garments whiter and their works more acceptable.

The whiteness they speak of is the keeping of the law which could never make the doer thereof perfect. This doctrine proclaims that the blood of bulls and goats together with the works of the arm of the flesh can change the scarlet sins and make them white as snow and though they be red like crimson, they shall be as wool (Is. 1:18). Yet the teaching of the Spirit is to those who have washed their garments in the blood of the Lamb, “Come ye out from among them and be ye separate” (II Cor. 6:17).

The linen, or making white, is the need for the washing of the garments to make them clean for this is not their natural state and the Law is resplendent with various washing’s. The incorporation of the things of this world (flax of cotton) are for the satisfaction of the eyes, ears and mind of man. But the garments of the priesthood of Aaron are in accord with the handwriting of ordinances for the service of the sanctuary, which is the ministration of condemnation for by the deeds of the law no flesh shall be justified in His sight (Rms. 3:10). This glory of this service has faded away for Messiah has fulfilled the law in righteousness and nailed the handwriting of ordinances to the cross, crucifying them in Him.. Those who desire to keep the law and proclaim before God; “All these have I kept from my youth up” (Luke 18:21) are incorporating the foolishness of the ignorant intentions of Adam, by the inept polluted tools of the arm of the flesh, for the service of the ministration of death (II Cor. 3:7). This is the number of man; “Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of man, and his number is six hundred, threescore and six” (Rev. 12:18).

The garments of righteousness, which is the righteousness of Christ, is foolishness to the eyes, ears and understanding of the world while the woolen made white garments of death are greatly sought after, especially by the body of this death. If one be a keeper of the law, then they are considered pious, disciplined and reverent. They strive to be seen of all men, they have the respect of their fellow man which come to them seeking advice and indeed they have their reward. If one live by faith being saved by hope, they are concluded as fools for they have nothing to show for their labours.; “A man may say, You have faith and I have works; shew me your faith without works and I will shew you my faith by my works” (James 2:18)

Those who would wear the fig leaves of works desire to be covered before God and have their sin forgiven but the child of grace never needed their sin removed because they had no sin. The sin is in Adam but only one who is born from above recognizes this and that in and of themselves, “For I know that in me, that is in my flesh, dwells no good thing” (Rms.7:18). The manifestation of this sin is the continual attempt of Adam to

demonstrate his righteousness in the presence of the inhabitants of this world. He does not know what faith is for he lives by sight and tactile proof. When the Father is pleased to reveal Himself dwelling in this clay pot, then this conflict begins. Though he has 'kicked against the pricks' for many years until the time of his awakening, yet the foolishness of the carnal mind concludes that, though I have begun in the Spirit yet I must now continue in the flesh. Herein is the desperate action of a perishing outer man who cannot inherit the kingdom of God, is being consumed in the furnace of affliction and, being dust, shall soon return unto the dust from whence he came.

The Spirit cannot be polluted by the weakness and frailties of the flesh but the flesh tries to emulate the Spirit. As the ox cannot plow together with the ass, both being beasts of burden yet diverse in their strength and ways, and as the fruit of the vineyard and the fruit of the field cannot grow together by reason of the nature of their product and the particular growing habits of each, so the foolishness of making white cannot coexist with that which is clean and white. The aprons of fig leaves may be recognized by the eyes of the servants as acceptable before the Master of the feast but His eyes, which are purer than to behold iniquity (Hab. 1:13), identify and expose the one who has come into His presence without a proper wedding garment (Matt. 22:12). His refining fire and fullers soap removes the dross of the outer garments from His Beloved as they walk the path set before them. Through trials and tribulations He exposes the corruption and vanity they have been made subject to, not willingly, but by reason of He that subjected the same in hope. His testimony to as many as have ears to hear is that there is a distinction between the natural and the Spiritual. His Spirit bears witness with their Spirit that they are the children of the kingdom and that this world is not their home. Though the children of this generation sit in the market place and pipe to the strangers calling them to dance for them and sing the songs of Zion, yet the Word of God speaking to their hearts says;

"Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial or what part has he that believes with an infidel? And what agreement has the temple of God with idols? For ye are all the temple of the living God, as God has said; I will dwell in them and I will be their God and they shall be My people" (II Cor. 6:14ff).

Is it any wonder that the ointment of the apothecary sends forth a 'stinky savor' of death when dead flies are mixed in with it (Ecc. 10:1)? Or that the mother of all Harlots and abomination of the earth is the mystery of 'confusion by mixing', Babylon (Rev. 17:5)? Or that the plagues that are written in the book have been added to all those who have

added to the Word of God and the prophecy of this book (Rev. 22:18)? Whatsoever God has joined together, no man can separate and whatsoever He has separated, cannot be joined together by the power of man, though he endeavour oft.

Your servant in Christ,
(Elder) Chet Dirkes
July 6, 2014

Leviticus 23:24

The Feasts of the Lord of 'Trumpets' and 'Yom Kippor'.

Last week at the new moon began the seventh month of the Hebrew calendar, which calculates that 5,717 years have transpired since God said unto Moses, "This month shall be unto you the beginning of months. It shall be the first month of the year to you" (Ex. 12:2). The first day of this seventh month shall be the beginning of seven days of the blowing of the trumpets or the proclaiming of the gospel. The Jews call the day, 'Rosh Hashana' which means the time of the deliverance. When Jesus entered Jerusalem, the people cried out, "Hosanna (now is deliverance) to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9), although they did not know that He indeed was the salvation of Jehovah for His people. This is the proclamation of the gospel which is the power of God unto deliverance, hence the Feast of Trumpets".

Then came the day of the atonement. No servile work was to be done during the seven days of the trumpets but absolutely NO work was to be done on the day of the covering. No man was to do any manner of work for that soul that did was cut off from the Lords

people forever. This was the work of Jehovah and NO MAN has any part. His children were to come with a sacrifice and be still to see the deliverance by the hand of God of the sins of His people.

First came the High Priest. He brought the sacrifices for himself of the trespass, the sin and the peace offering all made with fire. He, Aaron, did not bring them out of obligation for that would have been unacceptable before God. He brought them because he knew he was a sinner and was in need of forgiveness. He had a sensitivity within his soul that taught him the need for a covering, a forgiveness and the remission of sin. If his soul were still dead in trespass and sin, he would not have been sensitive to the need. He would have considered himself blameless and in no need of deliverance and the whole procedure would have become, as it did, the traditions of man and not the doctrine of God. But when one is born from above with the eternal seed of the Anointed, then they know that there is a contradiction of sin against that Holiness within, and thus his soul is afflicted.

The translators have written, ‘and ye shall afflict your souls’ but this would constitute an action and a work on a day when no work was to be done. A better translation is, ‘and ye shall be humbled (burdened, bowed down, afflicted) in your souls’ which again shows an circumcised heart, the removal of that heart of stone and a heart of flesh that is sensitive to the sin which dwells in the members of Adam. Whatsoever soul that was not bowed down or afflicted was cut off from among His people because there is no evidence of being born from above. There is no conflict and there is no life and no sensitivity to sin.

The world has its lists of things which constitute sin from listening to music to violating the Decalogue of Moses and none of these ‘duty’ lists constitutes sin. Sin is the transgression of the law and Christ said that the whole of the law of Moses hung upon, “Thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might.” (Deut. 6:5). “And the second is like unto the first, Thou shalt love thy neighbor as thyself” (Matt. 22:39). When the soul that was dead in trespasses and sin, because of the deeds of Adam in the garden, has been quickened with Christ in His resurrection from the dead, and when that seed is born from above, being separated from the mother’s womb, it CANNOT sin. These are the living stones which are hewn from that Rock, which is Christ. They are identical to Him and since His name is faithful, and true and He cannot deny Himself, therefore, they are faithful and true and cannot deny Him. But they became partakers of flesh and blood and they know the contradiction of sin against themselves, thus they have that sensitivity to sin. Adam does not have it for he

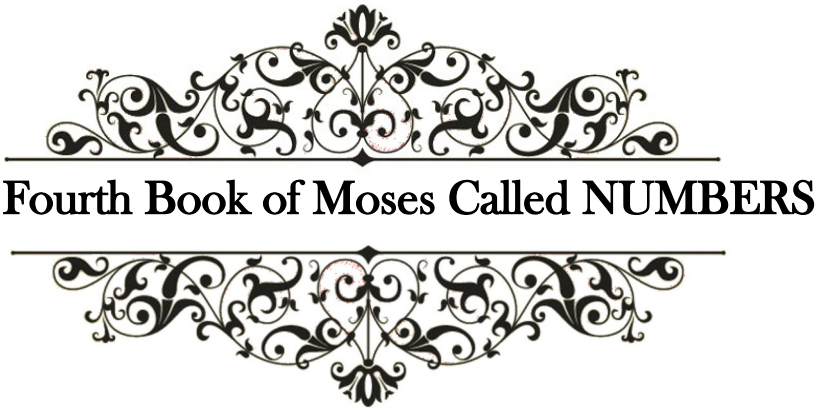
has a law, in his members, warring against the law of God which the inward man delights in and the one can never be reconciled with the other.

But God call forth the record of all that sin, which He had ordained for His people, and has imputed the entire lot upon His sacrifice. He endured the contradiction of all the sin against Himself. Then he removed that sin as far as the east is from the west and said ‘I shall remember it no more’. Then He shed His blood as a covering for His people while they inhabit these earthen vessels but which they are sealed with the mark of the Father in their foreheads, identifying them as His redeemed. He cleansed the house and purged out all the leaven, He washed them in His blood and presented them before the throne of God saying, “Behold I and the children which thou hast given Me”. “By this shall all 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 chalkstone that are beaten in sunder, idols and images shall not stand.” (Is. 27:9).

No man was worthy, No man can be afflicted for no man has any part or lot in the matter. There is no boasting in the flesh, none of Adams race can glory before God and there is no confidence in the arm of the flesh.

When the soul is afflicted then there is hope and if there is hope there shall be deliverance (Roms 8:24).

Your servant in Christ,
(Elder) Chet Dirkes
September 12, 2010



Numbers 9:23

> "At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord at the commandment of the Lord and by the hand of Moses."

Upon the completion of the tabernacle God instructed Moses that when He removed the cloud from upon the Holies, that the people were to be called together by the sounding of the trumpet because it was time to move. They would disassemble the tents and the furniture of the tabernacles and when the cloud moved they journeyed. It did not matter if the cloud moved 10 feet or 10 miles, what matter was that when God spoke they moved. "At the mouth of Jehovah" is the Word of God and no one was given the right or the privilege to question where, when or why the cloud was moving for the mouth of Jehovah had spoken it.

The people had been in bondage and servitude to the Egyptians all their lives and when God delivered them from that slavery He brought them to a place where they could rest. Instead of being thankful and resting the people rose up and played as they fashioned idols after the form of calves and said, ‘these be the gods that brought us out of Egypt’. When they moved they thought they were going to the promised land, a land that none of them had ever seen and instead of rejoicing they complained against Moses, Aaron and the Lord. This is not an indictment against the people of Israel for this called out assembly in the wilderness stands as an example to the child of grace throughout all ages. When God commands that we move, it comes to pass, for who can resist His will? And when He says “be still and know I am God” all of creation stands still, yet the natural man, Adam, does not hear such a command for he, having ears to hear, cannot hear the voice of God.

This is also not an example of things happening that God is not aware of, because there is no such thing. He brought them out knowing them full well. He created them week and rebellious and so they were. He led them about by the hand of Moses and although they knew it not, they could do nothing without Him. In Him they lived. Not only in the provisions of the day, the water from the Rock, the Manna and the quail but in the every moment function of their bodies down to the most minutest particle for by Him ALL thing consist. By Him and for Him they existed and so it is today and every day because Jehovah does not change. His people have been assigned their labours and stations in life by the decree of God. He has outfitted them according to the task set before them and has empowered them with wisdom, power and faithfulness to complete ALL that He has ordained. Nothing is left to chance or the will of man for the way of man is perverse and laden with guilt (Prov. 21:8). This way of man is not in himself and it is not of the one walking to direct his steps (Jer. 10:23) but rather, as the text demonstrates, at the mouth of Jehovah they observed the charge of Jehovah. He did not leave a set of blue prints and ask man to see what he could make of it by rather, as the wise and master builder, He caused all things to fall out exactly as He intends them.

The nation of Israel wandered through the wilderness for forty years. Did God forget about them because they were wandering? When they committed whoredoms with the people of the land, or when they murmured against Him for not letting them die in Egypt, was He ignorant of their affairs? Did He know that there were some who did not have the faith to believe His Word and that He would slay them in the wilderness? There was a day when there was no ruler in Israel and each man did that which was right in his own eyes. Was God absent through this time? God forbid! he ordained each step of the way for each and every vessel, whether it contained a seed of the blessing or a child of wrath and all to His glory and honour.

In Acts 17, Paul explains that the Creator made all mankind in the exact way for in Him, he said, we ALL live and move and have our being. There is nothing on the face of the earth, above the heavens or below the earth that exists of functions on its own. This includes all things, all peoples, every intention, thought word and deed: ALL thrones, principalities and dominions, especially those of the beast and the anit-christ and all the wickedness of man. The wrath of man shall praise Him and the remainder of wrath He shall restrain. Since the heart of the wicked king Cyrus is ion His hand and since He turns it whither-soever way he decrees and since He has put it in the hearts and minds of the wicked to give the kingdoms of this world unto the beast, thus fulfilling His will, what then can escape His power and will? NOTHING.

Paul wrote to the Galatian brethren and said that he was crucified with Christ yet he did not mean his fleshly body had been killed. He as an elect seed had been baptized into the death of Christ being one with Him in all things. He had also been buried with Him and raised again unto newness of life therefore he said, “never the less I live”. But it was not him after Adam that lived but Christ that lived in Him whereby Paul had the hope of glory. And the life that the man Paul lived in the flesh, he lived by the faith of the Son of God and not by the sight of Adam. This is all because Messiah had loved him with that everlasting love which He has for all His elect and because of that love, He gave Himself for His people. The reason the child of grace moves at the mouth of Jehovah and is obedient to Him is because they have the Spirit of the Most High dwelling within them causing them to walk according to His statutes. Only those whom He has loved with that eternal love and only those for whom He gave Himself for and only those who are participants in the first resurrection are accounted as he generation of Jesus Christ and have the right, the portion and the memorial in the Kingdom of the Redeemed. Because He lives and is seated by the right hand of the Father, His children live and have the hope of the glory to come.

Your servant in Christ,
(Elder) Chet Dirkes
May 1, 2011

Numbers 23:21

> "And he took up a parable and said, Rise up, Balak, and hear; hearken unto me son of Zippor."

The nation of Israel came forth out of Egypt and wandered in the wilderness for forty years. The outstretched arm of Yehovah God had delivered them from the bondage of servitude in the 'great house' exactly as He had promised unto Abraham. This promise included the inheritance of the land where Abraham walked, the increase of his seed and four hundred years of sufferings in a foreign land; "and also that nation, whom they shall serve, will I judge and afterwards shall they come out with great substance" (Gen.15:14). According to the all inclusive nature of the purpose and will of Almighty God, "it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of Yehovah went forth out from the land of Egypt" (Ex. 12:41).

The promise of the Word of God was not contingent upon the obedience of a people who had not yet been born and it was not altered in any manner by their ignorance or disobedience. Nearly five hundred years had elapsed between the promise by the mouth of Yehovah to the action by His Holy arm and the only 'condition' which was required was that He who works all things after the counsel of His own will, bring theses things to pass; and thus, 'time and chance happen to all men' as the Will of God comes to pass.

When Yehovah brought this people forth as a nation of over 600,000 strong, it was because all necessary factors were in their proper order as the fullness of time had come. He did not show forth His sovereign control over all things by His great power because these people prayed for deliverance rather He had orchestrated the tyranny of Pharaoh to be of such severity to bring the children of Jacob to the place where the affliction caused them to cry out. There can be no doubt that when the mind and heart of Pharaoh was turned to 'not acknowledge' Joseph or the 'contribution' he and his family had made to the health and welfare of the nation of Egypt, that there were not a few relatives of 'the savour of the land' who were ready to remind him through numerous proofs. When fear was raised in the minds of the people of the land, as leaven in the portion of meal, those of the house of Joseph undoubtedly began to utilize every political, social and religious

avenue to correct this injustice yet the Word of God stands sure and nothing could prevent that which God had decreed, for: “where the word of a king is, there is power and who may say unto him, What are you doing?” (Ecc. 8:4).

Now the time of deliverance had come, purely by the grace of God, and the children of Israel left the land of ‘double boundaries’ abundant in wealth and numbers, rejoicing as they went. Yet this rejoicing was short lived. They had not even crossed the eastern boundary of the land when they began to murmur and complain because they were trapped between the wilderness and the sea. The glory of God halted the onset of the army of the great house as He stood between them and His chosen people, the power of His will parted the sea and the hosts crossed dry-shod and he destroyed the pursuing army by ‘overthrowing’ them in the waters (Ex. 14:27).

Did this change the hearts and minds of this people? Not in the least bit! Within three days of travel into the wilderness they found no water and when their path brought them to a place where there was water available, the water was bitter and they murmured again (15:24). Forty-two days later after Moses cast a tree branch, which Yehovah God showed unto him, into the water so that the people could drink, they were at it again. This time they called to remembrance how good things were when they were bowed down under the whips of the task-masters in Egypt. Again, Yehovah God was not moved by the ‘effectual fervent prayers’ of these righteous people when he rained down the bread from heaven, He had positioned the forces of nature with all the elements of the cosmos to cause this people to be without food, without game to hunt and without the desire to kill the livestock they had brought forth out of Egypt. Their hearts and minds were in rebellion against the path God was leading them, blind to what He had given them and being arrogantly deceived by the pride of their hearts, they murmured against God (16:2).

This is not a spiteful anathema against the children of Israel nor is it an anti-Semitic rant to blame them for the conditions of the world. The nation of Israel stands as the type of the natural man who cannot receive the things of God neither can he know them. No matter what God showed unto these people they were blind unto it because the testimony of the power and glory of God was not mixed with faith (Heb. 4:2). They were not sensitive to His mercy and grace as He brought them out with signs and wonders. They were no doubt naturally impressed by the blessings God bestowed upon them but as Jesus said 1,500 years later, “of a truth I say unto you, You do not seek Me because you saw the miracles but because you did eat of the loaves and were filled” (John 6:26). There is nothing that can be done of Adam or by Adam which can change his nature, alter his course or improve the conditions of his life. And so, thirty plus years

of seeing the cloud by day and the pillar of fire by night, drinking the water from the Rock and eating the "manna", witnessing the glory of God descend and then ascend from off the Tabernacle of the congregation and observing the daily rituals of the hand-writing of ordinances made no change in a people who were from the beginning as 'stiff-necked' and 'rebellious' people. (Ex. 32:9); this is Adam and his children still.

The congregation was directed to travel into the lowlands of the people of the land and there He gave them a complete route of King Arad as they 'utterly destroyed' them and their cities. From there they went on to the mountains (Hor) by the way of the Red Sea and around the land of their kin folk, the Edomites. Here they were severely impatient about the route (Num. 21:4). God sent forth fiery serpents against those who murmured and, demonstrating His mercy for a remnant according to grace, He gave a prophetic example of the forgiveness found in the Anointed Salvation of Yehovah as Moses lifted up the serpent (John 3:14). Then the king of the Amorites was defeated by the hand of God as "Israel smote him with the edge of the sword and possessed his land from Arnon unto Jabbok" (Num. 21:24). This was followed by the battle at Edrei where Og the King of Bashan was delivered into their hands, "so they smote him, and his sons and all the people until there was none left him alive and they possessed his land" (21:35).

Then Yehovah God brought forth the accuser of Israel, an empty and worthless devastator who was the son of a 'little bird' and the ruler of the people 'of his father', Balak, son of Zippor, the King of Moab. He was sore afraid of the people because they were so many. He had heard all that Israel had done to the kings and their people who were mightier than them and so he sent for 'a foreigner' (not of the people – Balaam) who was a 'burning torch' or 'guiding light' by the 'interpretation of dreams' (son of Beor to Pethor). This is the man who in the fullness of time, when all events had come to pass in compliance with the nature and disposition of man as ordained of God, took up a parable after the devastator asked him, "What has Yehovah spoken" (23:17).

"God is not a man that He should lie, nor the son of man that He should repent: has He said and shall He not do or has He spoken and shall He not make good?" (23:19).

Balaam is not represented well in the testimony of the scriptures. He is one with a familiar spirit of divination who "loved the wages of unrighteousness" (II Pt. 2:15). He gives all the evidence of being of the seed of the serpent as the error of his ways was that he was greedy for reward (Jude 11). His life was employed in the wickedness of the soothsayer and, although the children of Israel slew him, many are still led away after the "doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and commit fornication" (Rev. 2:14). So to insinuate that he was a child of the kingdom of God is quite an arrogant presumption,

yet the Lord knows them that are His. It is of interest that Yehovah God met with him and spoke to him howbeit all within the confines of His eternal Will.

Balak heard the reports of how these people come up out of Egypt had routed neighboring kingdoms and as the son of a single bird (Zippor) he desired an advantage over them in the upcoming confrontation. He did not recognize Balaam as a prophet of the Most High God but sought to take advantage of the qualities which Balaam had been given in hopes that an hex or curse from a god might stop the onslaught of this nomadic caravan. This would then elevate Balak King of Moab unto a military strength in the region: “Come now therefore, I pray thee, curse me this people, for they are too mighty for me. Peradventure I shall prevail, we may smite them and I may drive them out of the land, for I know that he whom you bless is blessed and he whom you course is cursed” (22:6). He brought in an impartial professional to call down the bad fortunes upon this marauding troop by reason of an evil incantation or a form of bad luck. After receiving his reward before he fulfilled his contract, Balaam boasts of all that he shall do, saying; “lodge here and I will bring you word again as the Lord shall speak with me” (22:8).

“And God came to Balaam and said; What men are theses with you?” (22:9)

Balaam did not summon God to seek His guidance or even request an audience to present his boon before Him. In the same manner in which Yehovah God initiated the conversation and controlled every aspect of it with Satan as he came before the throne to accuse the servant of Yehovah, Job, so now God, who cannot lie, came to the soothsayer and demanded an answer from him. It was not that God did not know who these subjects of His creation were, whom He had brought into the world in their appointed time and had elevated them to their current status for the purpose of declaring His name throughout all the land. Not at all, He was demonstrating His all inclusive sovereign control over all things as He, who cannot repent or change the intent of His heart or the purpose of His will, caused the events to continue in motion as He had ordained.

The nation of Israel was in no position to be worthy of any considerations because of the nature and their actions. If the mythological Adamic doctrine of conditionalism be true, in which a person may have temporal blessings withheld or have them taken away due to disobedience, then this was a very good time this to happen. If prosperity is the by-product of obedience and tribulation the result of any non, mal or misfeasance then the nation of Israel had earned an ample dose of tribulations from the hand of God. They were idolatrous, disobedient, rebellious and stubborn from the beginning and all that the hand of God laid upon them in their journey only served to manifest the splendour of these qualities over and over again.

But the promise of God stands and none can move it. He purposed, proclaimed and performed all the intent of His heart and declared it by His Word. He is Yehovah God and there is none other. He is “the faithful God which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations and repays them that hate Him to their face, to destroy them. He will not be slack to him that hates Him; He will repay him to his face” (Deut. 7:9). The nation of Israel could not keep the types and foreshadows of the perfect law but rather rebelled and murmured against God at every turn. However, Yehovah God had spoken; shall He not make good?

“And God said to Balaam, You shall not go with them; you shall not curse the people for they are blessed” (22:12).

The mouth of the Lord God Omnipotent declared unto the interpreter of dreams that this was a blessed people. Why? Because of all their good deeds which they had done? Not at all. The nation of Israel also represents in type the children of hope as they travel through this habitation. There is a natural man who is drawn after the demands and desires of this temporal existence and there is a spiritual man who delights in the Law of God. National Israel, having eyes to see the wonders of God could not perceive the glory of Yehovah God. Having every one of their natural needs attended to by the hand of God yet they could not understand His grace or His mercy. Even though the outer man wallows in the mire yet the inner man cannot be tainted by the corruption of the body of this death.

The outer man of this type was afore prepared by the hand of God to have the kingdom of God in the midst and the Word of God in his mouth because of the incorruptible seed within. Nothing in heaven or in the earth can bring any railing accusation against one of the election according to grace even though they murmur against the goodness of God without end. There is no condemnation to them that are in the Beloved because He stood in the filthy garments of the sin of His people in Adam and having satisfied the just demands of His Holy Law, He rebuked Satan as the sin and iniquity was removed and He received a change of raiment (Zech. 3:4). The soothsayer could not bring good tidings to the ear of the devastator because the Word of God, declaring His generation, pronounced His people blessed.

“Then Yehovah opened the eyes of Balaam and he saw the Messenger of Yehovah standing in the way, and his sword drawn in His hand: and he bowed down his head and fell flat on his face” (22:31).

Instead of the judgment of the Lord being upon the obstinate nation of Israel and the unrighteousness of their ways, the wrath of God was upon the foreigner. He gave the

dumb ass a mouth to speak, gave him eyes to see the Angel of the Lord and to understand the danger in going forward while the interpreter of dreams and visions was blind to this wonder. It would be unreasonable to think that Balaam should have asked God for this insight and understanding since he was completely ignorant of the reason for the antics of the animal. God came unto him in the form of His Messenger with a drawn sword. He revealed Himself to this son of the burning torch to show him that he walked in darkness yet his repentance was not enduring. He gladly received the light but it soon faded as Moses' face before the children of Israel (II Cor. 3ff).

After being rebuked of the worthless King for his tardiness, Balaam confesses that he has no power to say anything except that which God "puts in my mouth" (22:38). He had no power over his cognitive abilities, nor could he command or control the words that he would speak because, although the intentions of man are in the direction of avarice and fame, being the cravings of this world, yet "the preparation of the heart and the answer of the tongue is from Yehovah" (Pro. 16:1). The master diviner called forth to curse the nation of Israel had his heart turned of the Lord to speak the truth and obey His commandments as he confessed; "I have sinned, for I knew not that you stood in the way against me, now therefore, if it pleases you, I will go back again". It is such a travesty of justice that the 'free will' of Balaam was so superseded by the purpose of God from before the foundation of the world so as to cause him to do His will and speak the truth; "For God has put it in their hearts to fulfill His will and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17).

The devastator does not care what has happened to his hireling nor does he care to hear anything retrograde to his designs. He reminds the foreigner that he is a king and that when he calls people answer or else they feel the anger of his wrath. He alleges that his authority enables him to promote his subjects to prominence and glory and those who please him will remain in these comfortable amenities. But Balaam obediently reiterates that he cannot speak anything but the word which God "puts in his mouth" and that word comes to him in the form of a parable. Jesus told His disciples that He spoke in parables because it was given unto them to know the Kingdom of God but to the others it was hidden and so Balaam speaks in a parable which Balak does not understand.

"Let me die the death of the righteous and let my last end be like his" (23:10)

The word given to this vessel outfitted for destruction was that Jacob and his people were righteous. If this was a natural evaluation of man according to all the fact disclosed, then he may have concluded that this wandering band was tenacious because of their military success. He could have concluded them useful in the socio-economical development of the region or may simply have said the Balak, 'leave them alone and

they will pass by'. But the testimony of the mouth of Yehovah God unto this man was that Jacob and his people were righteous.

They did not earn this righteousness by their actions either in the keeping of the law or the conquests of the field. They were not righteous in Adam for there is none righteous, no not one. Trace the lineage of man all the way back to Adam and nowhere can it be found that there is one who has delivered himself from the bondage of this corruption by the deed of the flesh. There is no one who has cleansed himself from all unrighteousness through the ingenuity and conduct of man and therefore, in Adam, there is none who qualify as righteous. Therefore, since there are none righteous, there are none who have peace with God (Rms. 5:1).

It is exclusively by the shed blood of the Lamb of God, before the foundation of the world, that the children of the incorruptible seed may be identified as righteous as they inhabit the earthen vessel. They are righteous in their Father and the seed is perfect but the vessel is carnal, sold under sin. The Judge has seen the blood and is well pleased. The atonement stands fast and sure before the actions of Adam enabled sin to enter into the world. Adams inability is inherent to his nature and all his seed is shapen in iniquity and conceived in sin (Ps. 51:5). Yet, although the initiatives, conduct and desires of the natural man be nothing but continuous rebellion against God as the drone of murmuring against the Almighty accompanies his days, the seed born from above and indwelling a vessel afore prepared unto glory is righteous before God.

This is not the righteousness of works. The deeds which Adam performs are those decreed of God from old. Performance of these labours is compliance to the Will of the King and when all that is commanded to be performed by the subjects of His kingdom is completed, they are at best "unprofitable servant" (Luke 17:10), therefore shall no flesh glory in His sight.

"He has not beheld iniquity in Jacob, neither has He seen perverseness in Israel: Yehovah his God is with him and the shout of the King is among them" (23:21).

The sin and transgressions of the children of the Lord in Adam have been imputed unto the living sacrifice and removed far off into an uninhabited land by the fit man, which is Christ (Lev. 16:21). God removed this inability in Adam from His people as far as the east is from the west where He may never call it into account ever again (Ps. 103:12). He did not wait to see how bad the sin would be or how these heinous acts would unfold. He did not use His special vision in which He looked into the future to observe the deeds of man and then formulate His plan accordingly. He created man incapable to know or keep His Holy Law so that sin would enter into the world and death by sin. He

does not wait for man to decide whether he needs this remedy or if he wants eternal life; the natural man considers himself whole and in no need of a physician. But God has ordained His imputed righteousness for His people wherein He has granted that His Bride be adorned in a beautiful garment, clean and white. There is neither spot nor blemish in this fine linen for it is the righteousness of the saints (Rev. 19:8). Because she is of the incorruptible seed and since she has been given to stand up and shake off the dust of Adam (Is. 52:2), there is no possibility of contamination; “Therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rms. 8:1)

She stands, members in particular yet one and complete in Him and although the course that she walks in this present evil generation exhibits the habitual rebellion of Adam from the beginning against God, yet this is a testimony to the life that dwells within. Those who are dead do not experience this conflict and therefore do not cry out to the Father. They do not know the pains of death or the galling yoke of the bondage of this corruption. There is no contradiction of sin against anyone who is dead in trespasses and sin. The child of grace, however, as he grows in the grace and knowledge of His will experiences the light of His glory revealing the wickedness of the evil ways of the flesh. Therefore the creature groans and travails in pain until now awaiting the adoption, the redemption of our body (Rms 8:22f).

If the nation of Israel had not been brought unto Mt. Sinai and received the handwriting of ordinances in the manner which they did, but instead had gone the few days journey into Canaan, then the inherent weakness and corruption of Adam would not have been revealed. The forty years was needed to clearly manifest the fact that every fiber of their natural being is of the earth and it craves the things of this world. And when God told Moses that the time of his habitation was over, Moses told the nation of Israel, “For I know your rebellion and your stiff neck. Behold while I am yet alive with you this day, you have been rebellious against Yehovah; how much more after my death” (Deut. 31:27). Yet in the midst of the nation there remained a remnant according to grace known as the Israel of God. The testimony of the Spirit of God which is His light within reveals the extent of the gross darkness without. The righteousness of the incorruptible seed demonstrates the wickedness of the corruptible seed in Adam as the contradiction of sin is endured. The hope of glory of the children of the King magnifies the groaning within, “waiting for the manifestation of the sons of God” (Rms. 8:19).

The testimony of the Spirit of God is the ‘teruwah’; the shout of the victory of God. He is the jubilee of His people for He has overcome the world. This rejoicing is exclusive to the King who has gone forth conquering and to conquer as the acceptable year of

Yehovah has come to pass. He has forgiven all the debts, delivered all the captives from the graves and has presented the sacrifice for sin upon that altar not made with hands. The Lord Himself descends from heaven, with the shout of the ‘teruwah’ and the trump of God as he has made an open show of His victory over sin, death and the grave.

“And 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?” (John11:24).

Your servant in Christ,
(Elder) Chet Dirkes
March 1, 2015

Numbers 24:1

> “And when Balaam perceived that it was the pleasure of Yehovah to bless Israel, he went not as other times, to seek enchantments but set his face toward the wilderness.”

The record of scripture provides yet another amazing example of the incompatibility of the faculties of the natural man with the wonder and glory of Yehovah God and the power of the Sovereign God over all. The foreigner (Balaam) was hired with the promise of “the rewards of divination” to do the bidding of his employer in placing a vexation upon the children of Israel. Balak, the devastator, and his people were caused to be sore afraid by the spirit of God. They were petrified that this band of people, seemingly

wondering through the wilderness, was about to destroy them “as the ox licks up the grass of the field”. The elders of Moab and Midian sought the services of a man, whom they presumed, could protect their people from this band and ‘”peradventure” give their king victory over them. However, instead of prominence and wealth, the man who is ‘not of the people’ became the spokesman for Yehovah God. He saw and experienced things exceedingly wonderful as the majesty of Almighty God was revealed and the Word of God proclaimed.

The nation of Israel, like the natural man, gladly received all that the hand of God gave them but demonstrated only a modicum of gratitude. As the power and glory of God was evidently set forth the standard result was for the people to murmur, complain, be continually unthankful and impatient. The work which God had afore ordained and was coming to pass by the power of His will did not lead these people to repentance or even to obedience from a thankful heart. Rather the will of God was that the natural instinct and conduct of the all who are born of woman continue unabated because the natural man does not receive the things of the Spirit, neither can he know them.

Yet the pleasure of the Lord God omnipotent is to bless His children as they abide in the habitation of this dwelling. He demonstrated this in the blessings of preservation, protection, deliverance, provision and increase of the people of Israel. These blessings were amply bestowed not by works of righteousness which these people performed but because, within the natural representation of a chosen people, there remained a remnant according to grace. The just and the unjust were abundantly blessed with all natural necessities as they came forth out of Egypt and although the eyes of Adam could not see His goodness yet each step of the course was ordained and directed by the Eternal Father.

The foreigner, however, was not of the household of grace. He not only sought after enchantments but the steps along his path were following after divination. When Yehovah came to him and asked him of the men that were with him, Balaam was in what he felt was common territory. He did not abase himself before the Holiness of God and say, “Woe is me for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, Yehovah of Hosts” (Is. 6:5). He did not speak of his inabilities to proclaim the Word of God; “Then said I, Ah Yehovah God behold I cannot speak for I am a child” (Jer. 1:6) and he did not say, “Who am I that I should go” (Ex. 3:11). No this man who had been his whole life communing with familiar spirits was neither shocked, embarrassed nor humbled when the God who created him with these talents spoke to him. This indeed is wondrous but God was only beginning to manifest Himself to this wicked man.

“And God said unto Balaam, You shall not go with them and you shall not curse the people for they are blessed” (22:12).

The livelihood of this man was to divine the course of action of the proper choices to be made for his employers and he prospered in all that he did. Soothsaying, which is a form of witchcraft, is an abomination before the Lord yet the decreed path that this man was assigned to walk was so successful that others sought after him. Did he direct his steps unto this prosperity or are the ways of man not in himself as it is not in him that walks to direct his steps? (Jer. 10:23). As Balaam enters into this divination, the Lord of Hosts has come forth and met with this vessel of wrath afore outfitted to destruction, this seed of the serpent whose life is consumed in abomination before God, He tells him, he shall not go with the men. God sent these prominent men unto Balaam with their bribes, platitudes and requests, which He had placed upon their hearts and given them voice to speak in the appointed time, only to instruct His deceived servant that he should not do what they ask.

Balaam, a servant of Yehovah by creation, is made completely subservient to the word of God as he returns and informs their representatives of the Kings of the land that Yehovah God “refuses to give me leave to go with you” (22:13). Every aspect of the creation of God exists by the power of He who created all things according to the intention of His heart. Nothing happens but by His will and that precisely according to the purpose which He purposed in Himself. The wind blows according to direction, speed and intensity to calm the wave or destroy the land by the permission and power of God. The waves of the sea, the beast of the field, the fowl of the air and the planets in the courses all function exactly as ordained of old and man is no different. The inter-cooperation of all elements in magnitude and composition function together in complete harmony as the work that was finished before the foundation of the world is manifested as it is performed on the stage of time. Nothing moves but by the permission of the Creator in accordance to how, when and why they were created and all players perform their parts perfectly pursuant to the purpose for which they were set in motion. Balaam was a soothsayer by that same will, the men came to them with their boon and Yehovah God manifested His sovereign hand by refusing to give the foreigner leave to satisfy the request.

“For I will promote you unto very great honour and I will do whatsoever you say unto me, come therefore, I pray you and curse me this people” (22:17).

The cue from the conductor now sends forth the son of the sparrow, that little flitting bird (Zippor), whom He has promoted to the King of the children of the incestuous abomination of Lot and his daughter. What an honour to have such a prestigious man of

a renowned people promise to promote with great honour. Where was the honour wherewith he was to promote Balaam? In a people whose lineage is declared in their name, Moab; “of his father”? Was it in the success of their wickedness or their objection to the chosen people of Yehovah?

This man was an accomplished soothsayer who was not in need of the acknowledgement of this people or the acclaim of this endeavour. According to the pride of his heart and the vanity of that pride, he delighted in his work and excelled in his craft. Yehovah God instructs him that if the princes come and call upon him again, that he should arise and go with them, “but yet the word which I shall say unto you, that shall you do” (22:20). Balaam, thinking he is being obedient to God and being instructed of God that he can neither add nor detract from the word of God and the labours assigned to him (22:18), goes forth with the princes to meet the devastator, Balak.

In strict compliance with the necessity of the scene (for it was for none but Balaam to experience), God isolates Balaam and the animal he is riding from the other men as the Angel of Yehovah stands with drawn sword before him. Manifesting the ignorance of the natural man and the blindness of his eyes to the ways of God, Balaam beats the animal, the ass is given to speak and the Messenger of Yehovah is revealed. He has come to withstand the foreigner because his “way is contrary before Me” (22:32). God reveals His power over all flesh as things come to pass which are unnatural to the mind of Adam. His justice is manifested by the drawn sword and His mercy, even upon the wicked, is demonstrated as He causes all men to walk in the way He has ordained. This walk is not only in direction and purpose but also in manner. The perversion of the way of Balaam was, because of his nature being of the earth, earthly, after the reward of unrighteousness. He knew not Yehovah God as his Father because he was not born from above; therefore the nature of his way and all his actions were contrary to God, though ordained of old.

“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” (Rms. 5:17).

The mammon of unrighteousness is the greed after the riches of this world. Those who are of the earth delight in this mammon while they loathe the Manna of life. The carnal mind is in constant pursuit to obtain the riches and supposed rest that comes with them and the carnal mind is enmity against God. Balaam went with these men for the greed of wealth, the prominence of fame and the glory of men. Yehovah opened his eyes and he saw the Messenger which was sent unto him to cause him to alter the steps of his walk and set him in the proper frame of mind to “only the word that I speak unto you, that shall you speak” (22:35).

The steps are ordered fast and sure, the preparation of the heart and the answer of the tongue are of the Lord and the time of each event is established unmovable. By the time Balaam arrives, his boss is very upset. He barks his words at him and reminds him that he is the Monarch of the land. This ‘peer’ pressure is brought to bear against Balaam but it cannot overthrow or supersede what God has purposed to come to pass. It is however a most important part of that Divine Will.

The antics of Balak and Balaam bare a close resemblance to the religious activity of today’s world. The traditions of man attempts to ascend up to the high places (Ob. 4), which is an abomination before God, there to build holy shrines in attempts to worship God. Their sacrifices are many and the ceremonies of rituals are plenteous but none of these is acceptable before the throne of God for they are the savour of death.

Yehovah had already told Balaam that He would speak to him but now Balaam acts as if he may summon God at his beckoned call; “peradventure Yehovah will come to meet with me” (23:3). Nothing man can do or that can be done in heaven or in the earth can provoke God to do anything. He has done the intent of His heart and His work is finished therefore He is seated in the heavens and rules over the kingdoms of this world. All the inhabitants of this world are accounted to Him as grass-hoppers, or ‘winged infestations’ (Is. 40:22), He asks counsel of no one and needs the assistance of none of the creatures His creation to fulfill His will

The doctrine of Balaam is like unto his nature which is manifested in his action. This is all part and parcel to the purpose for which he was brought forth into this world during the time of his habitation. The hand of Yehovah God is not slacked upon him because he is a son of perdition and He has not ‘winked’ at his sin. His inabilities are necessary to the purpose of God and although he thinks that God shall respond to him because he has built seven altars and offered upon every altar a bullock and a ram, this did not impress the Lord God almighty. The good pleasure of His will has brought forth this servant child of the Edom to proclaim the gospel of the Anointed Salvation of Yehovah in the presence of the ‘wash basin’ of the Lord, Moab (Ps. 108:9). No son of Adam can speak anything against the house of the Israel of God for there is no condemnation to them that are in the Anointed Salvation of Yehovah, therefore Balaam proclaims; “How shall I curse, whom God has not cursed or how shall I defy, whom Yehovah has not defied?” (23:8).

“From the top of the rocks I see him and from the hills I beheld him and lo, this people shall dwell alone and shall not be reckoned among the nations” (23:9).

National Israel is numbered among the people of the world and their history is continually rehearsed. They have been scattered throughout all the nations of the world. They have married and been given in marriage with all the peoples of the land so that blood touches blood and the house is polluted. The abomination of their way has left that house desolate as the time of the type has ended (Gal. 4:4). The vision which Yehovah God gave to Balaam was of the Israel of God not the Israel of man in Palestine.

The Israel of God is His elect people who are in the world but not of the world. They have been hewn from that Rock which is eternal and they have been born, by the Spirit from above, of the incorruptible seed. They have become partakers of flesh and blood in vessels afore prepared by God and covered by the shed blood of the Lamb. They have been made subject to the vanity of this world by reason of the hope of glory and the eternal life within. Their affections are on the things of their Father's house, which is above, and the wickedness of this present evil generation is a vexation upon their souls. They are not seen in the common arenas of the economy of this world for they are scattered strangers and sojourners in a waste howling wilderness. Though they have been assigned the labours of this life and their natural man needs and desires the things of the flesh for health and sustenance yet are they grieved by the bondage of this corruption. They long for the time when the time of this habitation is over and the tabernacle of this dwelling is dissolved for then they shall be absent from this body and present with their Lord. Though they be as the sands of the seas and the hosts of heaven which cannot be numbered (Jer. 33:22), yet are they a remnant according to grace. They are a chosen generation, a royal priesthood, an holy nation which shall not be reckoned among the nations of this world and a peculiar people of kings and priests unto God.

"Surely there is no enchantment against Jacob neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What God has made" (23:23).

The testimony of the Word of God is that His people are His workmanship; "Know that Yehovah is God, He has made us and no we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3). Balak took Balaam up to the cleft of the rocks where the lookouts were spying on the progress of this nomadic tribe. After building seven more altars and offering up bulls and rams on each, Yehovah gives Balaam a parable about His Beloved. This parable presents the people of Yehovah as a great lion because their head is the Lion of the tribe of Judah, which is praise unto our God. None can stand in His way or prevent Him from performing the purpose of His will and His people are one in Him. His ways are Holy and just and although the mind and morality of man does not comprehend the perfection of the ways of God yet the works of His hands are the

confirmed truth of the justice of the Judge and His commandments are established firm and sure (Ps. 111:7).

The people of the nation of Israel were not a military power because of their advanced weaponry or their superior tactics and training. They fought the battles as they were instructed at the mouth of Yehovah. The outcome was according to His justice against the wickedness of those nations because Yehovah fought for Israel. “Do not speak in your heart, after that Yehovah your God has cast them out from before you, saying, For my righteousness Yehovah has brought me in to possess this land but for the wickedness of these nations Yehovah drives them out before you. Not for your righteousness or for the uprightness of your heart do you possess their land, but for the wickedness of these nations Yehovah your God drives them out from before you that He may perform the word which Yehovah swore unto your fathers, Abraham, Isaac and Jacob. Understand therefore, that Yehovah your God gives you not this good land to possess it for your righteousness, for you are a stiff-necked people” (Deut. 9:5f).

The sin of Adam can not negate the purpose and promise of God but rather it is part and parcel to His way. He manifested His presence to this foreigner and declared His word in his ears. He caused him to speak these words which were as coals of fire upon the head of the devastator who was infuriated by the resolution of the soothsayer. The accuser of the brethren is cast out and no amount of the honour, prestige or riches of this world can bring even a son of perdition to accuse God of sin or His people of any impropriety. There is no demon who may harm the children of grace and no incantation which shall produce aught upon them or alter their way. There is no condemnation against them for the Lamb stands as He had been slain from the foundation of the world. The righteous Judge has seen the Law satisfied by the travail of His soul and He has removed that inability in Adam away from His people. Who dare lay any charge against the judgment of Almighty God save a stiff-necked and rebellious people who think that injustice has been levied, yet “if you Yehovah should mark iniquities, Oh Yehovah, who shall stand?” (Ps. 130:3).

“Therefore now flee to your place. I thought to promote you unto great honour but lo, Yehovah has kept you back from honour” (24:11).

The enticements of this world are indeed pleasant to the nature of Adam and no man, left to himself to do that which is right in his own eyes, is immune to the allurement of the sparkle and the glitter. If man indeed had a ‘free will’ then those things which are pleasing and satisfying would be followed without question and sin would have free reign. The only freedom of will that Adam has is his natural instincts which drive him to follow after the desires and needs of his body and heart without duress. This ‘liberty’,

which is the bondage of the corruption of the flesh, is appropriately directed as Yehovah God has decreed of the proud waves, thus far shall you come and no farther (Job 38:11).

The devastator does not like the Word of Yehovah no matter who speaks it and his anger is kindled when his ways are shown to be under the direction and control of the Lord God Omnipotent. He cannot touch the Bride of Christ in any manner to defile her, bring any reproach upon her or to apply any spot or blemish to her beautiful garments. She is the desire of the Master and He has done all for her benefit. She has been granted a tabernacle of this dwelling which has been prepared for her in complete compliance with the specifications which her husband has designed for her good. Adam is an earthen vessel fashioned from the dust of the earth but because of the atonement (covering) of the shed blood of the Lamb of God, and that from the beginning, the tents of Jacob are pleasing and the tabernacles of Israel are presentable before the Lord (24:5). The seed within cannot be corrupted as the children grow as trees planted by the rivers of water and the outward man perishes daily.

“And Edom shall be a possession and Seir also shall be a possession of his enemies and Israel shall do valiantly” (24:18).

Edom is Esau which, being natural, is the first born and therefore temporal. He is the elder brother who was prepared to be the servant of the younger, Jacob. Jacob is not a man to follow after for he, after his nature in Adam, is without strength or hope in the Kingdom of God. That Kingdom of God is not of flesh and blood and therefore not of this world. The subjects of that Kingdom are only those “which are born not of blood, nor of the will of the flesh, nor by the will of man, but of God” (John 1:13). Edom and his shaggy covering (Seir) are the possessions of the Creator which have been fashioned for the benefit of His Beloved. Edom does not rule even though, as the country of two rivers – Shinar, he has twelve sons who became dukes or rulers of this world; this is the counterfeit river whereby the world worships their gods. Yet being contrary to the Spirit of God within and enamored with the things of this habitation he has no interest in the things of the Kingdom of our God.

The enemies of Israel, like the foreigner, have designs and intentions which they full well believe are their own, yet these designs and their hatred for the children of the Kingdom of God, are subservient to the will and designs of God. Neither they nor their father the Devil, may do anything but what it has been ordained of old and ushered into fruition by the will and power of God (John 13:27).

“Out of Jacob shall come He that shall have dominion and He shall destroy him that remains in the city” (24: 19)

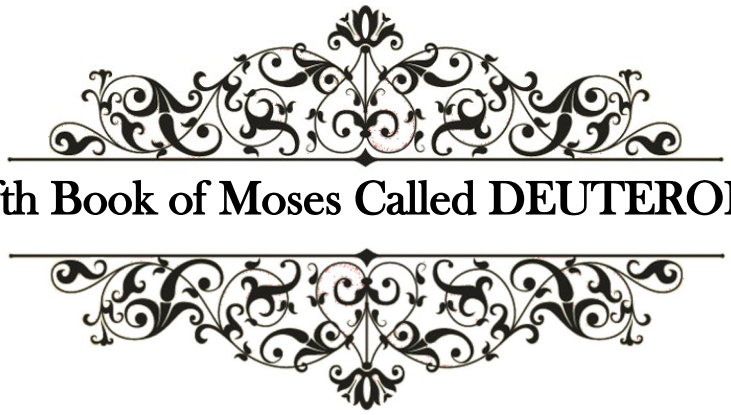
The Star that came forth out of Jacob is the Anointed of Yehovah. He is that Sceptre which did not depart out of Judah until Shiloh came which is the peace that passes all understanding. He has smitten and continues to smite the borders of Moab and destroy all the children of the ‘compensation’, Sheth, He has power and authority over all flesh and His rule is without objection. He is the preeminence because He is God and there is none other. He has the preeminence for He has come forth and has conquered. He has overcome the earth and all they who take refuge in the fences, walls and buildings of man built upon the sand of the earth shall fall. The walls of Jerusalem are salvation and her gates are praise unto our God. Nothing enters into that city, whose builder and maker is God, which loves a lie or defiles in any manner. “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

“And when the foreigner perceived that it is good in the eyes of Yehovah to bless Israel, he walked not with foot step after footstep to encounter his divination but he put his face toward the pasture” (24:1)

The devastator was looking from the cleft of the rocks into the wilderness in his attempt to curse and halt the Beloved of Israel. The foreigner was caused to see the pasture in the wilderness which God had prepared for His people. He saw the loving hand of the Father for His children, the caring of the Husband for His Bride and the love of the brethren as He loved Himself.

The sovereign rule of Almighty God is all inclusive with nothing lacking. The devastator and his princes are at bay as the children of the kingdom walk through the habitation of this dwelling. The doctrine of the foreigner is enticing to the natural man for avarice and greed but the children of the kingdom shall never leave the course set for them. When they have finished the course and run the race with patience, looking unto the Salvation of Yehovah, the author and finisher of their faith, then shall they put off the tabernacle of this dwelling and realize the manifestation of the sons of God. Herein is the Anointing in you, which is the hope of glory.

Your servant in Christ,
(Elder) Chet Dirkes
March 8, 2015



The Fifth Book of Moses Called DEUTERONOMY

Deuteronomy 6:4

"Hear O Israel, Jehovah, our God Jehovah is one."

Four hundred and fifty years had transpired since Jacob led his family into Egypt. They had settled first in the land of Goshen ('draw near') so that Joseph could be near his family. They brought forth all their possessions from the land of Canaan and became the herdsman of Pharaoh and the Egyptian people for about 50 years until the Lord raised up a Pharaoh who knew not Joseph. He feared the people in Goshen and under the conviction of a revolt from within his borders, he subjugated them. Years of servitude and oppression followed until God sent forth His deliverer, Moses, to lead His people out of this land. Many years had been spent living under the influences, traditions and customs of the people of Egypt which was a polytheistic culture. The children of Jacob were employed in the making of brick for the construction of many buildings and cities that were dedicated to these pagan deities. Moses himself was raised in Pharaoh's house as one of his own children. He was learned in the ways, customs and religions of the land.

But when the deliverer was come, he gave witness to the superiority of Jehovah God over these many gods. Moses and Aaron demonstrated to the people of Egypt the might and power of the Sovereign God of the universe while affirming to His chosen people that He was their God and He had not forgotten them. He hardened the heart of Pharaoh against Himself and caused them to look towards the deities of the land. He gave a testimony to His people of Himself and against these faux deities (Ex. 4:21) to show His people their impotence and vanity.

God introduced Himself to Moses in the burning bush that was not consumed. When Moses inquired about who He was, He said that He was known to Abraham, Isaac and Jacob as “God Almighty” (El Shaddai) but He called His name, “I AM”. He said He was Jehovah (self-existing one), commissioned Moses and Aaron and sent them from the land of the Middianites down into Egypt where He made Moses a god unto Pharaoh (7:1). He demonstrated His majesty over the individual gods that were worshiped and laid His hand heavily upon the man who was exalted above them as a god. He destroyed the land, the people and the gods they worshiped and when He removed the nation of Israel from their midst, He destroyed the leader and his army demonstrating that Jehovah is Lord over all.

Now 40 years later, Moses calls the nation together and declares; “Listen, behold, pay attention this is imperative, Jehovah your God Jehovah is one.” This was in direct contradiction to the days of old and all the baggage that had been brought forth out of the land. Jehovah was in cooperation with no one. He needed no ones assistance; He sought no advice and did not need to delegate any of His work to another. He alone is the power the might and the glory and He Himself has done all things by the power of His own will.

The doctrine of Adam is a sincere attempt to understand God. God has put the things of this world into the hearts of man so that man cannot find out the things of God by searching, so when man’s theology tries to explain God he brings God down to his level of understanding and describes Him by the things of this world. Thus man makes the study of God into one of his many sciences riddled with flaws and obscured in complexity. He pontificates with great swelling words and loves to be heard with his much speaking. He is ever learning but never coming to the knowledge of the truth.

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rms.1:20).

When God created the heavens and the earth, He set them as clear manifestation of His eternal power and Godhead. Creation attests to the glory of God and shows forth His praise every moment of every day. The heavens declare the glory of the Lord, the firmament shows forth His wonders and every living thing therein stands in testimony to His supreme rule over all. Man is without excuse because of the completeness of this testimony against him for it reveals the beauty of His Holiness in type.

The same is true of Adam. When God created Adam He said; “Let us make man in our image, after our likeness.” (Gen. 1:26). The purpose in the design of man was to show forth the Godhead in a type and so when He created man, male and female, He clearly demonstrated the unity of His bride in Him. He created one man as the similitude of the Godhead having his bride in him. He formed a body from the dust of the earth, breathed into his nostrils the breath of life and man became a living soul (Gen. 2:7). He also created man having his seed in him to be reproduced, after his kind, in the appropriate order and at the exact time. So the image of God is a spiritual body, since God is spirit, the Spirit of life within, His Bride, being His church and His seed (children) within from the beginning.

The word for image means ‘shade’ or ‘shadow’ and so since God created man in His shadow, how many shadows did God cast? How many Adams were formed from the dust of the earth? Was God complete in and of Himself? Of course He is! Did God created Adam complete, being afore-prepared by the Creator? Of course He did? A single man was the representation of a single God, not three persons in godhead or three divine essences in cooperation, agreement or covenant. The shadow of the great Rock in the weary land cast forth one shadow and that shadow represents the Rock. The stones hewn from that Rock are identical to that Rock in every detail but the shadow is the representation of it.

Adam had his bride in her from the beginning. When God took her out of him, He removed ‘one rib’ from his side for she was bone of his bone and flesh of his flesh. She was nothing new. Adam had a son that was a shadow of himself and Eve (Gen.5:3). This child was nothing new yet he was the exact image of his father. He was the son of Adam, the husband of his wife and the father of his son all in one. One Adam with many members, One Eve having many members and one race of many people, this is the image of God.

“That they may all be one as thou, Father in Me and I in thee, that they may be one in us” (John 17:21)

The singularity of the Godhead is imperative without dissimulation. God is perfect and complete in and of Himself. He works all things after the counsel of His singular will and according to His good pleasure. This is the same purpose which He has purposed throughout the land and it comes to pass by the same means as everything else He has ordained. His Word proclaims the intentions of His heart and "the fierce anger of Jehovah shall not return until He has done and until He has performed the intents of His heart" (Jer. 30:24). His Word is as singular as He is and has not returned unto Him void but has accomplished His pleasure and has prospered in all that He has sent forth and ordained to be (Is.55:11). By the power of His Word He created all things according to His singular purpose. He has made the earth and created all men of one blood upon it. He has set the time of their habitation and the limitations thereof. He has created light and He created darkness, He created good and He created evil and all is done by Him, through Him and for Him. He has purposed in Himself without consultation or covenant with another because of His completeness, sovereignty and unity; "I Jehovah do all these" (Is. 45:7).

This is the fullness of the Godhead which dwelt in the body of Jesus of Nazareth. The Son of God is the 'Everlasting Father' and the Spirit. He came forth in the form of a servant to do the will of the Father. Had He come in manifestation of the Father, He would have born witness of Himself which is the sign of a false prophet. Had He spoken His own words then He could not have been 'that prophet' that Moses said should come and had He fulfilled the law in the power the arm of the flesh He would have been in opposition to the Word of prophesy saying; "Not by might, nor by power, but by My Spirit saith Jehovah of Hosts" (Zech. 4:6). He fulfilled all that was written by the law and the prophets in Himself for they bore witness of Him. The same Word that was from the beginning is that Word that became flesh and dwelt among man. It is the same Word that speaks to His children in these latter days, the Anointed Salvation of Jehovah is His name.

Therefore brethren, there is ONE Lord and Master over all, Jesus Christ the Righteous. There is ONE faith and it is the faith of the Son of God who loved His people and died for their sins. There is ONE name given whereby His people are delivered, ONE foundation which NO MAN can lay, ONE Jerusalem come down from above, who is the mother of the redeemed. There is ONE Spiritual man, ONE Spirit, ONE life, ONE Bride who a building fitly framed together, an holy habitation of our God and ONE baptism, which is the baptism into the death and burial of Christ Jesus. There is ONE resurrection and life and all who have been raised up together with Him have part in that primal resurrection. The second death has no power over these for they are seated together with Him in His Father's throne.

The singularity of God is the simplicity of the gospel. His will is performed accordingly and He cannot change, therefore the children of promise are not consumed. He is the same yesterday, today and forever. This is Christ in His people the HOPE of glory,

"Jehovah is One"

Your servant in Christ,
(Elder) Chet Dirkes
June 23, 2013

Deuteronomy 19:15

Deuteronomy 19:15 says that at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established. Matthew 18:20 states that where two or three are gathered together in my name, there am I in the midst. I find these two to be in agreement for when the Lord gathers together His people in small groups of two or three the matter is established and that not of the flesh. The testimony is clear yet we are not so presumptuous to think ourselves worthy of such privilege. Our attempts to preach this morning were in continuation of our thoughts from Philippians 3:20 & 21, "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." This vile or 'body of low estate' is not sufficient to abide in the presence of our God for it is corrupt by reason of sin and we look forward to the day when this earthly house of this tabernacle is dissolved and it is made manifest that we have a building of God, an

house not made with hands eternal in the heavens; an house that is no longer after the image of the earthly but is fashioned after the image of the glorious risen Lord, incorruptible and undefiled, eternal and suitable to stand before His throne to sing His praises forevermore.

But while we are in this earthen vessel, as we go up year upon year and keep the feast of tabernacles, we yet groan and labour in the burdens and cares of this present evil generation. Herein are we instructed to bear ye one another's burdens and to not look upon our own but the needs of others. According to His love for each of His children the Lord has set a path for each one that leads into these trials and tribulations for the perfection of the saints and the trying of the faith within, which works patience. But this is not an easy thing. Nor does it appear pleasant or comforting to the flesh. Oft time we fear and doubts creep in like the morning fog and we feel so very alone. We may hear the words that 'there is no temptation come unto us that is not common unto man, but God will, with the temptation provide a way of escape', but these words are no comfort and no peace. Had anyone recited them to Peter as he was sinking in the waves, no peace of safety would have been forthcoming to him. After he was rescued from sinking, Peter could identity and empathize with those who were in any kind of trouble because of the experience that God had given him.

Your servant in Christ,
(Elder) Chet Dirkes
February 1, 2009

Deuteronomy 32:1

"Give ear, O ye heavens, and I will speak and hear, O earth, the words of My mouth."

At the end of the forty year wandering through the wilderness, Moses summoned the elders and the people together and gave them the Law of Sinai again. He told them of the blessings and cursing that should be upon them as God had said should come to pass. Now Moses was told of God that he should die and that the people should go a whoring after other gods. This was not open to discussion and there was no difference of opinion on the matter, the word of Yehovah had spoken and these things must come to pass. And so God gave Moses this song to be sung before the nation of Israel.

The imperative nature of this phrase eliminates the possibility of a request and establishes the presence of a command. The King of the universe has set forth His decree that the heavens listen to Him speak and "where the word of the king is there is power and who may say unto Him, What are you doing?" (Ecc. 8:4). The heavens declare the glory of Yehovah because He created them for that purpose. He established the location and course of the planets in the vast regions of space for signs and wonders that testify to His majesty and power and finite man searches them in vain in his puny attempt to disprove the existence of the Creator. The minutest of particles adrift in the cosmos are attentive to the commandments of the Word of God which brought them forth into existence and by which they continue. Not one is off course or out of control as they function in the most splendid choreography ever imagined.

The number of the whole of the seemingly innumerable hosts of heaven are known and called by name by the Creator (Ps. 147:4). He has made the heavens and the heavens of heavens with all their host by the word of His mouth and the host of heaven worships Him (Neh. 9:6). He spoke and it came to pass as the expanses of space and time came into being for His glory and honour. Therefore "the heavens declare the glory of God and the firmament sheweth froth His handiwork", "His righteousness and all the people see His glory" "for God judges Himself" (Ps. 19:1; 97:6 & 50:6). Nothing in the heavens can oppose His Will, rebels against His commandments or denies His sovereign rule over them and none of the host can set forth the claim of injustice because He did all these things without the input of the planets, stars and heavenly bodies.

Adam desperately espies the universe for evidence of other inhabited planets, new stars and constellations and the answers to the mystery of origin but he does so in defiance of the presence and sovereignty of God. He expends enormous resources and efforts to disprove the creation, which cannot be proven nor disproven for it is the work of God in

the beginning, and to prove that which cannot be understood or comprehended, the works which He has done from the beginning. He was created in this manner as the Creator put the things of this world into his heart expressly so that “no man can find out the work that God maketh from the beginning to the end” (Ecc. 3:11). God never intended that man should know or understand that His will is performed in the heavens in complete compliance without objection.

The same Word of the same Sovereign King has commanded that the earth be obedient to the words of His mouth and it is so. His will is performed in the heavens and in the earth with the same dutiful compliance as by the words of His mouth, He rules over all His creation by the power of His will. He performs the intent of His heart for as he has spoken so it has come to pass. None can resist His way “seeing He gives to all life, and breath and all things and has made of one blood all nations of men for to dwell on all the face of the earth and has determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us. For in Him we live and move and have our being” (Acts 17:25ff).

The manner of prayer that Jesus taught to His disciples is the acknowledgment of this axiom of truth; “Thy will be done in earth as in heaven” (Matt. 6:10). He was not instructing the disciples to grant Almighty God the permission for His will to be accomplished. Nor was He instructing them to plead with the Father that in the midst of the wickedness and oppression of the present evil generation, He would force His will upon those who would otherwise reject His commandments and refuse to be obedient to His edicts. The God who created the vast universe with all its worlds and stars also created all props, circumstances and situations of the earth and every thought, word and deed of man and beast. The steps of the wicked are ordained of God according to the purpose of His will and the wrath of man praises Him as it performs that which He has commanded it to accomplish. He created the light and the darkness, the good and the evil, the crooked piercing serpent and the wicked hands of man to take and according to His determinate counsel and foreknowledge, slay the Anointed Salvation of Yehovah. He controlled their thoughts to hate the glory of His people Israel and to be completely ignorant of His identity, “which none of the princes of this world knew, for had they known, they would not have crucified the Lord of glory” (I Cor. 2:8).

He created the ‘anointed cherub’ with wisdom and beauty. He equipped ‘the prince of the rock’ with subtlety and corrupted him by reason of his brightness (Ezek. 28). He gave him messengers which kept not their first estate, but left their own habitation, whom “He has reserved in everlasting chains under darkness unto the judgment of the

great day" (Jude 6) and children to do his work (John 8:44). He loosed him from his chains and sent him into the world. He gave unto him, his son Judas, whom he directed to betray the Lord and make the deal for gain of wealth. He held this son of perdition and restrained him from his deeds until the fullness of time had come and then with the commandment of the King of Kings and Lord over all, He unleashed Judas and said to him, "That thou doest, do quickly" (John 13:27). He ordained the son of Satan to do the work of his father the Devil and to deliver the sacrifice for sin unto the slaughter to manifest that the children of righteousness might have peace with the Father through the shed blood of the Lamb of God, slain from the foundation of the world.

The heavens above and all therein hear the voice of the Master and the earth is obedient to the Words of His mouth; "I Yehovah have spoken, it shall come to pass and I will accomplish; 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" (Ezek. 24:14).

"My doctrine shall drop as the rain, My speech shall distill as the dew, as the small rain upon the tender herb and the showers upon the grass" (Deut. 32:2).

Yehovah God does not need, neither has He asked nor instructed, man to develop the doctrine of the study of God. Adam's attempt to systematize his understanding of the ways and means of Almighty God is "profane, vain babblings and oppositions of science falsely so called" (I Tim. 6:20). He is not impressed nor moved by the doctrinal statement of a group of people or their doctrinal position on points of consideration. His doctrine is all that matters and that doctrine is the teaching of the Holy Spirit. He did not call on zealous, well meaning people to go out into the world and teach the nations to know the Lord; that is the job of the Spirit of Yehovah and He needs no help (Jer. 31:34). He sent forth His disciples into all the world to preach the power of God unto salvation (gospel) to every creature; "he that believes and is baptized shall be saved, but he that does not believe shall be damned" (Mark 16:15f). He empowered His people from on high to go forth and proclaim the name of Yah to all the world (the mystery of the gospel that the nations should be partakers of the same Spirit) and to speak of 'how great things' He has done. Those who have ears to hear, being born from above, recognize that sure sound of the certain trumpet and rejoice in the testimony of the power of the King who has taken His great power unto Himself and reigns over all. These alone have the common experience of being native to the house of the Father, knowing the songs of Zion and the comforts of the peace of the Father's house. They know the truth in the Spirit and they wrestle with the vanity of the flesh daily. The teachings of Yehovah God are unto them, communicated by the Spirit, from faith to faith, as He testifies that they

are the sons of God. This teaching and instruction comes down from above as the water of life which causes the tender herb and the grass to grow. It returns as glory and praise unto God as the morning dew evaporates in the light of the sun. The planting of His vineyard is refreshed and rejoices at the sound of that ‘still small voice’ which speaks of the manner of love which the Father has bestowed upon His elect that they should be called the sons of God (I John 3:2).

To the fool, who has not the Spirit and is none of His, this testimony is false for it has no proof. The preaching of the gospel has nothing substantial for the natural man to research, evaluate and pass judgment upon; therefore, it is concluded as an erroneous fable and the opiate of the masses. This teaching speaks only of the power, purpose and performance of God and there is no room for the praise of intuition, ability and compliance by Adam. This is not only unacceptable to the earthen vessels formed from the dust of the earth but it is rejected as being of no value.

Adam was assigned in his creation the labour of ‘dressing and keeping’ the garden (Gen. 2:15). His son, Cain, was a tiller of the ground (4:2), Noah became an husbandman and planted a vineyard (9:20) and Esau was a ‘cunning hunter, a man of the field’ (25:27). These all represent the nature of man and his seed after him. They are of the earth and their understanding is therefore, earthly. The sons of Adam have not the ability to receive, understand or obey the things of the Spirit because they are not spiritual, they have not the mind of God and they were never intended to do so. Since they have not the Spirit, they have not the fruit of the Spirit which is faith. They may hear with the natural ears, give homage to the tenants and respect to the people and history but they have not been given the grace by faith, whereby they must be delivered.

“Because I will publish the name of Yehovah; ascribe ye greatness unto our God, the Rock,” (32:3).

The natural doctrine of the carnal mind still concludes that the simple speaking of the name of God in the testimony of what He has done for another and what they need to do for Him, is sufficient to bring one to Christ. The zealous cry of every neo-evangelical organization is that preaching is all that is needed for faith cometh by hearing and hearing by the word of God (Rms. 10:17). These will quickly point to their apparent success in numbers of conversions, baptisms and attendance as proof that this line of reasoning must be correct for God has blessed the labours of their hands. They castigate the stoic teachings of a dictatorial master who has ordained all things, whatsoever comes to pass, without given man an option to accept or reject. They cannot believe that a loving and kind, forgiving God, would afore consign one to eternal damnation before they have demonstrated their fitness for such judgment or that the pure, righteous and

Holy God is the creator of evil wickedness and the abomination which makes desolate. These protest that those who would believe such things have made God a tyrant, man a puppet and the Almighty the author of sin, therefore a sinner Himself.

The gospel of the Lord Jesus Christ is based solely upon the fact that there was never, is now and never shall be a righteous man upon this earth, save Jesus Christ the righteous. All have sinned in Adam, come forth from the womb speaking lies and come short of the glory of God. Every child of the dust craves the things of the dust and delights in the satisfaction of the flesh. Therefore, because there is none who seek after righteousness and who understand the sin, trespasses and iniquity in Adam, God sent forth His Son, born of a woman, made under the law and in the likeness of sinful man. The proclamation of the name of Yehovah is the self existing, all inclusive, all knowing, ever present and all powerful inhabiter of eternity who shed His blood to redeem His people from their sin. The fool may rant that this may have been done by just any one or he may assert that this Jesus was a good man who was martyred for the cause, but he cannot confess that He is Emmanuel, which being interpreted is God with us.

This is the Rock of the salvation of the people of Yehovah. He is the Anointed, the Son of the living God and the eternal dwelling place of His Beloved (Ps. 90:1). He is the builder and the foundation of His church (Matt. 16:18). He has built His Temple upon this Rock (Himself) and the gates of hell shall never prevail upon Him. He is the strength, refuge, hope and joy of His people as they are made subject to the vanity of this world and the bondage of the body of this death. He is the “my only rock and my salvation, my defense, I shall not be greatly moved” (Ps. 62:2). He is the Rock from whence His seed was hewn, that great Rock which casts the shadow in the weary land and that stone cut out of the mountain, without hands, which crushes and destroys the works, kingdoms and wickedness of man.

Yehovah God is His name and He teaches “my hands to war and my fingers to fight, my goodness, my fortress, my high tower, my deliverer, my shield and in whom I trust” (Ps. 144:1). His works are righteous and truth. He works all things after the counsel of His will according to the good pleasure of the desire of His heart. He cannot change for He is the same yesterday, today and for ever. His love is eternal for His people, chosen in the Anointed One before Adam was created. No man can stay His hand, alter His ways or effect the course which He has established. He has given all of His creation assignments which they keep without possibility of failure to the glory of His name and the praise of His majesty as King. This is the Rock of offense which the master builders of man have rejected as unsuitable for their building. He is the stone of stumbling and for a “stone of offense to both the houses of Israel, for a gin and for a snare to the

inhabitants of Jerusalem and many among them shall stumble, fall and be broken; be snared and taken" (Is. 8:14f). He is that stone laid in Zion as a stumbling stone and a rock of offense and whosoever believeth on Him shall not be ashamed" (Rms. 9:33).

"For their rock is not our Rock" (32:31)

The nation of Israel, the 'holy ones' (Jeshurun) called out and separated unto God in type and foreshadow, could not retain the magnificent demonstration and continuous display of the glory of God before them. Though they ate angels bread, drank from that Rock that followed them for forty years through the wilderness, saw the cloud by day and the pillar of fire by night, yet when Jeshurun waxed fat and grew thick covered with fatness, they forsook God and lightly esteemed the Rock of His salvation (32:15). God rained down His blessings upon them, like the rain, and guiding and protecting them, led them through the wilderness. He brought them through the sea on dry land and destroyed the armies of Pharaoh in the waters yet, "They soon forgat His works and they did not wait for His counsel; But (they) lusted exceedingly in the wilderness and tempted God in the desert; and He gave them their request but sent leanness into their souls" (Ps. 106:13ff). And as they did not like to retain God in their hearts and minds, He gave them over to reprobate minds wherein their consciences are seared because they believed not His testimony.

Therefore, their rock is the sands of this earth. Upon these sands they have built their hopes and habitation. The nation of Israel is as the sands of the seashore, and so many have built their hopes upon the natural representation and ultimate restoration of a desolate house. This was a stiff necked and rebellious people whom God told Moses that after his death, would continue to follow after this rebellion and, although keeping the outward appearance of righteousness through the ceremonies of the law, were indeed death within. They were unmindful of the Rock and had forgotten the God that formed them (18) and their children would cry out 'crucify him' for 'we have no king but Caesar'.

"His work is perfect for all His ways are judgment; a God of truth without iniquity, just and right is He" (32:4).

The ways of the Ruler of the Universe are perfect and exact. He can do nothing that would endanger or harm His Beloved for He and She are one. He has loved Her from before time was even created and all He has done is for Her. She is without spot or blemish and His desire is upon Her. He has predestinated Her, while in the tabernacle of this dwelling, to be conformed to His image. He has assigned Her the station of being hated of all men for His name sake and subjected Her in the bondage and weakness of

the body of this death, not willingly, but in anticipation of the adoption, which is the manifestation of the sons of God. He has experienced all the feelings of the infirmities of the flesh and has been tempted like unto she is, yet without sin and He has endured the contradiction of sin against Himself, therefore He is the High Priest who stands as Her help in times of need.

Let Adam rage against the Sovereign command and control of Yehovah God, his words mean nothing. There is no one who can bring a charge against God or find Him guilty of any offense for His law is perfect, His ways just and He answers to no man. The accuser of His brethren has been cast out and there is therefore no condemnation to them that are in Christ Jesus, who have been sealed of God and have the name of the Father in their forehead. These tabernacle with God in the Beloved. They walk the path assigned unto them, while in the habitation of this dwelling of clay, and perform the works they have been created to do in Christ Jesus. They have the hope of glory within and wait in anticipation for the deliverance from this carcass and the revelation of that tabernacle not made with hands which is eternal in the heavens. They walk by faith and live by the faith of the Son of God who loves them and gave Himself for them. They are His workmanship, the vines of His vineyard, the sheep of His pasture and the Israel of our God.

“Give thank unto Yehovah for good for His mercy is eternal. Let the redeemed of Yehovah say, whom He has redeemed from the hand of the enemy and gathered them out of the lands, from the east, the west, the north and the south” (Ps. 107:1).

Your servant in Christ,
(Elder) Chet Dirkes
June 1, 2014

Deuteronomy 32:46

> "And he said unto them; Set your hearts unto all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law."

The eternal decree of God had ordained that 40 years of wandering in the wilderness was necessary for Israel in preparation for entering the Promised Land. The people moved as God commanded for as the cloud ascended from the Tabernacle and moved, so the camp was struck and the nation moved. When the cloud stood still, so the camp was made and the nation of Israel rested in the place God had chosen. The ever-present hand of God gave to them the Manna to eat, which they did not know, and their daily water came forth out of a rock miraculously. Yehovah God gave open manifestation to each and every descendant of Jacob that He indeed is the Great King over all the earth yet they were not obedient, nor were they thankful for anything that He did for them during this time. They came forth out of Egypt a rebellious and stiff-necked people and strove diligently to refine these Adamic qualities as the years passed; they complained about the water and the lack of meat and God gave them their requests and sent leanness into their souls (Ps. 106:15).

God gave this people His law in the handwriting of ordinances. The daily rituals, dietary restrictions, civil order and governmental structure were contained in the words and practices of the law. There was no part of the life of these people that was not interwoven into the fabric of the furniture, tapestries and practices. Everything, which God gave to them in the pattern given in the mount, was type and foreshadow of the heavenly reality of God's perfect law. The parameters of this system which Moses explained clearly to all the people, were simple; "You shall keep My statutes and My judgments, which if a man do, he shall live in them: I am Yehovah" (Lev. 18:5).

No man was granted the privilege of an interpretive editorializing whereby the terms and stipulations of the Law could be augmented, altered or omitted to lighten the load and ease the burden. Nothing could be added or detracted to make obedience easier and the people holy. The penalty for those who attempted, and indeed many took this liberty unto themselves, was death; "and Nadab and Abihu died before Yehovah when they offered strange fire before Yehovah in the wilderness of Sinai and they had no children" (Num. 3:4).

When the people approached the mount, they heard the sounds, felt the earth move and saw the lights; then they hid their faces and told Moses; “all that Yehovah has spoken we will do” (Ex. 19:8). They committed to the Law without the knowledge of the law in the same manner that Adam and Eve broke the law of God not having the knowledge of good and evil. They followed the natural instincts of Adam and in complete fear of duress obligated themselves to perfect obedience, yet, as God gave Moses His ten words and before he was able to speak one word unto the people, they rose up to play making “a noise of war” (Ex. 32:17).

There was never a time in the history of man when the Law of God was kept by any son of Adam. The episode in the garden caused sin to enter into the world and death by sin came upon the seed of man so that there is none righteous; no not one. God never intended the hand-writing of ordinances as a way for man to reverse his condition and abate the curse of the garden; neither did He imagine that by the deeds of the law any flesh could be made righteous. The Law was given as a glimpse of the standard of God, which is perfect holiness, to shew the people of Israel that with man salvation is impossible for it is by grace through faith and that not of yourself; it is the gift of God. There is no middle ground of neutrality where a person resides until such time as they either chose to be obedient to the statutes or to reject them. Man comes forth out of the womb dead in trespasses and sin and, according to the natural instincts of his being, he is consumed with the care of the body and the circumstances of his environment.

“And you shall love Yehovah your God with all your heart and with all your soul and with all your might” (Deut. 6:5)

The standard of perfection is represented in the word ‘ALL’. There is no room for error or omission in the words of Yehovah God as He demands perfect and complete obedience to every ‘jot and tittle’ of His Law. Should a person be found to be compliant to this standard, he would be completely consumed with obedience to God, devoid of the care for self, yet even this could not deliver him from his sin. Although this was the word given by Moses to the people of Israel, there was never any possibility that even one of the children of Jacob could ever be found compliant to the demands; “for by the law is the knowledge of sin” (Rms. 3:20)

Many people have approached this concept with an attitude of presumed compliance based upon the interpretations and conjectures of the learned men from age to age. These have speculated upon the meaning of words in the original language (some even suppose themselves proficient in the ancient Hebrew text!) wherein they may dispute pronunciations, vowel points and the penmanship of the writers. This parochial arrogance is evidence of man’s attempt to climb Mt. Nebo. This is the land of wisdom

through learning where man is again deceived to think more highly of himself than he ought; “for in much wisdom is much grief and he that increases knowledge increases sorrow” (Ecc. 1:18)

Others have taken a more practical approach to the dilemma of keeping the particulars of the Law by rearranging the statutes, simplifying the requirements or simply dismissing them as socially irrelevant (the abundant and popular animal rights activists would certainly oppose open animal sacrifices, the environmental police would frown on pouring out fresh blood upon the ground and the clean air pundits would label the smoke of the burnt offerings as pollution). But whatever the invention of the natural mind of man; the conclusion of the matter is that man cannot keep the Law. Though the mandate of perfection from Yehovah is upon all mankind, yet he neither knows his Creator or His ways nor can he find out the work which He has done from the beginning. To intimate that God wants man to progress, pressing forward in attempt to attain unto the level of His Holiness, is to conclude that the creature has the power to change his nature and his station in life by the power of his will and the strength of his arm. This sets the creature as the master and the Creator subservient to man, hence the doctrine of Adam, the number of the beast, which is the number of man and the lie that every man believes.

The righteous demand of Almighty God is repeated throughout the record of the statutes before the people as unequivocal absolute compliance. Thus Moses testifies among the people not only of the holy commandment but also of the obligation of the people to pass this on from generation to generation. The telling of the ‘power of God unto deliverance’ (gospel) began with His delivering Jacob into Egypt and then, in the fullness of time, out of the house of bondage. But it does not cease there for the entire history of the people of Israel is the constant manifestation of the grace of God. They were not chosen of God because they were faithful or even deserving of His attention for if deliverance were based upon such things, then it would not be of grace. God gave the ministration of condemnation to prove to His people that they were not worthy of His love or His blessing. The daily witness of the people stands in confirmation that He alone is a God of love and in Him is no shadow of turning; even to the time of the desolation of the house.

“For it is not a vain thing for you, because it is your life and through this thing, you shall prolong your days in the land, whither you go over Jordan to possess it” (Deut. 32:47)

This is the covenant of God; it is based in His love and manifested in time to His people. It is an open demonstration of His Holiness and sovereign command over everything for as He spoke so it came to pass. He told Abram that his seed would inherit the land and He confirmed the oath with Isaac and Jacob. He never abrogated His word because of

the ample demonstrations of the sons of Adam; that they deserved the fullness of His wrath rather than His loving attention.

Before the foundation of the world the books were written and sealed. Everything ordained of God was fixed and established firm and true, according to the purpose which He purposed in Himself, and so, all is brought to pass by the power of His will. He told Adam that he could freely eat of every tree in the garden which God had prepared for him to sustain his fragile frame. He told him that in the day he ate of the forbidden fruit he would surely die and it came to pass. The proof of His eternal Lordship was established in that He spoke and it came to pass; and He did the same for the nation of Israel.

God told the people that He would give them the land which He promised unto their fathers. He told them that He would drive out the inhabitants of the land so that the tribes of Israel would live in houses that they did not build and eat of the crops that they had not planted; this the people heard and were encouraged. But He also spoke the truth about the people when Moses said; “You have seen all that Yehovah did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants and unto all his land (the great temptations which your eyes have seen the signs and those great miracles) yet Yehovah has not given you an heart to perceive and eyes to see and ears to hear unto this day” (29:2).

Here were the ‘chosen people of Yehovah’ yet He had not given them anything more than the natural abilities which are incapable of knowing the things of God or receiving the things of the Spirit. Just as Adam in the garden, the way of life and good, death and evil was set before them as the proclamation of God stated that when their hearts were drawn away after the peoples of the land, wherein they were about to enter, the curse of God was upon them; “But if your heart turn away, so that you will not hear, but shall draw away and worship other gods and serve them, I denounce you this day that you shall utterly perish and that you shall not prolong your days upon the land, whither you pass over the Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chose life that both you and your seed may live” (30:15ff).

How could this be done but by the natural heart, which is deceived above all and desperately wicked? (Jer. 17:9) How could Adam in the garden, chose between good and evil being devoid of the knowledge of good and evil? How could the children of Israel, choose life and good without an heart to perceive the righteous demands of God?

These things cannot be! God did not give an option to the people nor was His eternal decree stayed waiting for the decision of man. He gave man His law, in types, to show that all have sinned and come short of the glory of God. He made man incapable of knowing the eternal ways of truth and then, after His Word proclaimed that which was to come to pass, indeed His Lordship was again manifested. “I Yehovah have spoken; it shall come to pass. I will do, I will not go back, neither will I spare, neither will I repent. According to your ways and according to your doings shall they judge you, said Yehovah God” (Ezek. 24:14)

The handwriting of ordinances is set and no man can abrogate that which God has established (Gal. 3:15). He gave His law to shew man that he is sinful and unclean and worthy of the justice of His wrath yet the testimony of the ignorance of man is the habitual attempt to keep the law in its many derivations and perversions. Many believe that the keeping of the ten words is sufficient but, even with the ‘minor’ violation of a point here and there, God will take into consideration the fact of a solid effort based upon good intentions on the part of man. Does this agree with the words of Moses; “Set your hearts unto ALL the words which I testify before you this day”?

Not in the least! The ordinances and statutes given on the mount are without power or life, for by the deeds of the law no flesh should be justified. The obedient observance of the law proves a man a sinner, for if he were not then he would need no sacrifice for sin. Yet if a man desired to live, he must live in the law his entire life; for it is your life. The man came to Jesus and proclaimed that he had kept the whole law from his youth upward, yet Jesus said that he lacked just one thing. Was Messiah impressed that this one came so close to winning the prize? Or was it that the things he lacked was that upon which the whole law stood? He did not love Yehovah God with all his heart, soul and might for if he did, he then would love the fellow inhabitants of the pasture as he loved himself. The neighbor is not the person living geographically next door but it is every fellow inhabitants of the pasture of Yehovah where He makes His sheep to feed, lie down and find rest; it is everyone who walks in the “footsteps of the flock” (Song 1:8).

This man was deceived to believe in the benefits of the keeping of the law, as perverted by man, for he had not the heart to perceive the truth. He had natural life, complete with reasonable cognitive abilities, but Yehovah God had not circumcised the foreskins of his heart to love Him and to live (Deut. 30:6).

“A new heart also 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” (Ezek. 36:26)

The ministration of death has not been rewritten by Messiah after His resurrection. He has not now made it possible for His people to keep His law for His people are born of the incorruptible seed. They cannot sin because His seed remains in them, they have never been in jeopardy of judgment and they have eternal life. Since they have no sin, they need no sacrifice for sin and since their sin in Adam was imputed upon the head of the Lamb of God, before the foundation of the world, what need have they to become involved with the ministration of condemnation, which reveals the corruption and depravity of man? Now if indeed the redeemed of Yehovah have eternal life, why would they need to keep the law wherein a man may obtain life?

The Law of rituals and ordinances serves as the schoolmaster to every child of the King. It brings them to the understanding of the vanity of this world and the impudence of man to think more highly of himself than he ought. Though the sons of Adam may boast about how they have never murdered anyone, yet the Author of the Law explained that the act is but the culmination of the nature; for if a one hates his brother he is guilty of murder or if a man look upon a woman with lust in his heart, he is guilty of adultery. Where then is the consideration of God for good intentions if the secret things and unknown ways of the passions and emotions of man condemn him before the throne of God?

The Father has not subjected His Beloved children to either the demands of the carnal things of this life, for which He richly provides, or the obligations of type and shadows. They love Him because He first loved them and they love one another because of the testimony of the Spirit within, from faith to faith, of a common salvation. They have like precious faith, not based upon the dogma of man or the imaginations of the wicked heart, but by the faith of the Son of God who loved them and gave Himself for them. This Spirit, the same ‘breath’ of God which made Adam a living spirit, dwells in the children of light and He is the fullness of all things. He is the eternal life that they have and the way that they should go, both during the time of this habitation and for eternity. He causes them to keep the perfect commandment of God which is the enmity between the children of grace and the beast with his dragon (Rev.12:17).

The Spirit of Almighty God causes His children, born from above, to perceive the ways of man as being worthless; this is a vexation upon their souls. He assures them that Esau/Edom/Adam has no power over them for he was created to serve, yet the children are grieved, being subject to the vanity, waiting to be delivered. Though for a time they walk according to the prince of the air and the spirit than now works in the children of disobedience, yet in the time pleasing to the Father, He reveals Himself dwelling in His people. Then they know the truth of their ways as the Spirit shows them their

uncleanness in Adam. He causes them to loathe themselves in the flesh for their guilt and abominations; this is the weight of sin which easily besets them. He reveals to them that they have been chosen in the furnace of affliction, which is consuming the outer man, but that these light afflictions, which are but for a moment, work for them, a far more exceeding eternal weight of glory (II Cor. 4:17).

Thus the Redeemed of Yehovah, for whom the precious blood of the Lamb was shed before time began, walk in the light of the Lord. He teaches them His precepts and they keep His commandments by the power of His will and for His good pleasure. They sing the praises to his name for He alone is worthy and they rejoice for the Yehovah Almighty reigns.

“But now, after you have known God, or rather are known of God, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage?” (Gal. 4:9)

The have always been and ever shall be a servants of the wicked one (false brethren transformed as ministers of light) who come in among the called-out assembly of the saints of God, unawares, to privately spy out the liberty of the redeemed. These wear the mantle of humility and speak of a contrite heart under the tribulation of God but soon the legalisms of their ways are discovered. They speak of the condition of the church and how that certain things may help improve things and whereas they might not be speaking of circumcision per se, yet tithing can help the financial condition and a little more ‘Jesus’ preaching and less of the predestination of the Election of grace by the sovereign God, could certainly put a few more people in the seats. Why, if only a prophesy conference or a series be preached on wherein the end times are elaborated upon; these things certainly couldn’t hurt!

The people of the nation of Israel were instructed that they did not have the right to add or detract anything from all the words of the Law, yet they did it anyway just as Eve did in the garden. The words of the revelation of Jesus Christ instruct that no one has the right to add or detract anything from the New Covenant of God with His people. He certainly will not and because they love Him they will not either. But Adam continues to add and detract hoping to find the combination whereby he may come to God and say, “All these have I kept from my youth up”.

The false brethren will be known by their fruits as being without faith and not of the fold. Peter, a pillar in Jerusalem, was drawn away in this same dissimulation; the concept of tradition. He was fellowshipping with brethren until certain known Jews came into the assembly. He then withdrew himself, as is mandated in the law, and some

followed him. How sweetly the traditions of man call to and soothe the itching ears of the outward man especially when a person is taught that these are the way of life. When the ministers of the doctrines of man preach that this obedience is the way of obtaining blessing to improve life, the natural man is easily convinced. O he may not be ready to bring the peace offering or pour out a drink offering but he is ever ready to improve his prayer life, revisit his out-reach programs and fine tune his good works for these are the means whereby the blessings of God are procured; 'there shall be showers of blessings'. The children of Israel could do nothing to curry the favour of God for they could not keep the law. The sons of Adam cannot motivate or persuade the Lord God Omnipotent with anything done or intended in the flesh. The children of grace walk by faith and fulfill the law in righteousness; they can do nothing to separate them from the eternal love of the Father.

The hand-writing of ordinances was crucified with Messiah being nailed to the cross because it had no life but the children of the Spirit live having eternal life; therefore they are completely obedient to the reality of heavenly things. They love Yehovah God and He loves them. He Tabernacles in His people as they abide in Him; they perform each good work they have been created unto in the Anointed Salvation of Yehovah and they yield the peaceable fruit of righteousness.

The natural vineyard of the nation of Israel yielded wild grapes and the Lord asked; "What more could have been done that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" (Is. 5:4)

The vineyard of the Israel of our God is His workmanship. He is the vine and His people are the branches. Adam has no place here for he is defiled; he loves and makes the lie. The Beloved, however, dwells in her Lord, having peace with God; "Solomon had a vineyard at Baal-hamon: He let it out to keepers; every one for the fruit thereof was to bring a thousand of silver" (Song 8:12).

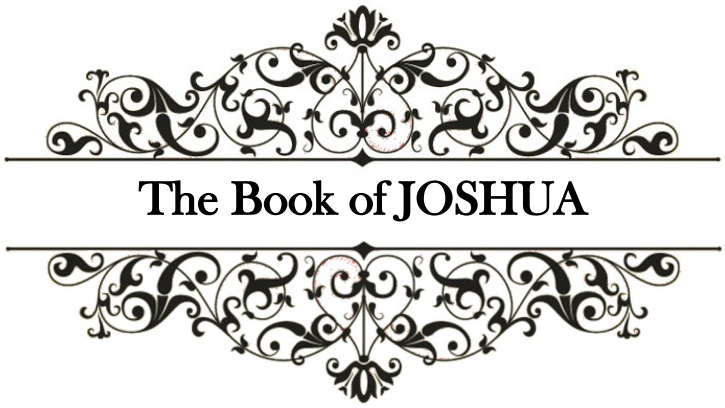
Solomon is the King of Peace. He is the fullness of the Promise of God to His people and He has a vineyard as the abundant husband (Baal-hamon). The vineyard is His and He dwells therein, what more could be done than that which He has already finished from the foundation of the world?

"Stand fast therefore in the liberty wherein Christ has made us free and do not be entangled again with the yoke of bondage" (Gal. 5:1)

This yoke of bondage is real and no son of Adam is exempt or immune from the allure of this bondage. Peter fell under it and the brethren in Jerusalem disputed the question to

great lengths. It is the Spirit who teaches His children that it is by grace that we are delivered from the body of this death and the vanity of this existence.

Your servant in Christ,
(Elder) Chet Dirkes
January 14, 2018



Joshua 10:40

> "So Joshua smote all the country of the hills and of the south and of the vale and of the springs and all their kings: He left nothing remaining but utterly destroyed all that breathed as Yehovah God had commanded."

The promise of God to Abraham, Isaac and Jacob was that the land, whereon they dwelt as strangers, would be the inheritance of the nation of Israel. God put no conditions upon the inheritance and He continually reminded His people of His promise even though almost one thousand years would elapse from when the word was given to Abram, which included four hundred years of bondage in Egypt and forty years of wandering in the wilderness, until the time appointed of God that the fulfillment should be made manifest.

The Word of God came to His people as they were set to cross the Jordan into the land that they should not become encumbered with the business of the commerce or governments of the indigenous people of the land or be polluted with these people either in customs or religion. The ways of the people of the land were contrary to the ways of God. He is the Creator and they are His creation; He is the ruler and they are the ruled

and He is the Lord God Omnipotent and Adam and his seed are completely dependent upon the grace and mercy of the purpose of God. As high as the heavens are above the earth so are the ways of God above the ways of man yet even to the most diminutive of observations it is clearly seen that His ways encompass and consume all that is of the His creation. God had made all men from one blood and has appointed the times of their habitations with every limitation thereof. He created the light and the darkness, the good and the evil. He alone has established the criteria for each and has declared that which is good and that which is evil. Since all things work together in complete harmony according to His irresistible will and all things come to pass after the good pleasure of His will, nothing is outside, above or beyond the predestinated course which He has established. Yet He has given commandments condemning that which is unacceptable according to His standard of holiness; this is the fullness of the nature of Adam with every thought, word and deed of man. He has decreed the ways of man to be incapable of hitting the mark of this perfection, subjected the natural desires of the children of the dust to the needs of the flesh and has filled the mind of Adam's race with the things of this world to prevent them from finding out the work which God has done from the beginning.

He spoke after this manner to Moses concerning the nature of the children of Israel and their conduct when He gave him His Law at Mt. Sinai. Moses was delayed in his return from receiving the handwriting of ordinances at the hand of God and the people rebelled as Aaron forged the molten calves. Yehovah said unto Moses; "Go get down, for the people which you have brought out of the land of Egypt are corrupted". He had full knowledge of this people, as He does of all His creation, and thus He said; "I have seen this people and behold it is a stiff-necked people". These people as the nation of Israel are a manifestation of the natural characteristics and mannerisms of man. They stand as examples for every child of grace in explanation of the outward man which perishes and the conflicts of the inward man who delights after the Law of God.

After Moses was dead, God repeated the matter again to His servant Joshua, who reminded the people of these words; "you shall make no covenant with them nor shew mercy unto them, neither shall you make marriages with them; your daughters shall you not give unto his son nor his daughter shall you take unto your son" (Deut. 7:2). There were no grey areas or matters left for interpretation for the subject was clear; the children of Israel were to be separate from the people of the land because, "they will turn away your son from following Me that they may serve other gods; so will the anger of Yehovah be kindled against you and destroy you suddenly" (4).

This type of isolationism has been attempted in the past in order to contain the will of man but to a painful and catastrophic end. Those who have been so persuaded in these philosophies have not been taught of the Spirit of God concerning the land of Shinar, the country of two rivers, but are well skilled and learned in the religious teaching of the carnal mind. The people of the nation of Israel were indeed sons of Adam and as such, being formed from the dust of the earth, they could not isolate themselves from the things of this world. They could not cease to eat of the fruit of the fields, drinking the waters of the ground or breathing the air needed to survive; they were daily drawn away after the needs and desires of the flesh just as every son of Adam. They conducted their trade of commerce with the nations of the region, the lived in the huts, houses and towns which other men built and they ate of the crops which they had not planted. God instructed them not engage in a covenant relation with anyone who was not of Israel not because of natural matters but because of spiritual wickedness in high places.

Herein the type is further defined as being a child of the kingdom of the Israel of our God who inhabits a tabernacle of the dust of the earth. The tabernacle of the dust never changes into anything other than dust “for dust you are and to the dust you shall return” (Gen.3:19). The children of the nation of Israel were corrupt according to the nature of Adam and therefore, being by nature full of sin and unclean, they were disobedient to the word of God. They made alliances, treaties and covenants with all manner of man because they feared what these and other men might do unto them. They were persuaded by the peer pressure of man and eventually cried out to Samuel; “Nay, but we will have a king over us, that we may be like all the nations and that our king may judge us and go out before us and fight our battles” (I Sam. 8:19). They followed after their natural instincts to do that which was right in their own eyes and Yehovah God gave them the desires of their hearts but sent leanness into their souls (Ps. 106:15) in a further demonstration of the inability of man.

“Behold I send an Angel before you to keep you in the way and to bring you into the place which I have prepared for you” (Ex. 23:20).

The children of Israel stood at the base of Mt. Sinai and swore that they would obey every word which God spoke and keep his commandments (Ex. 19:8). He knew otherwise because He created them incapable of such perfection; “that no flesh should glory in His presence” (I Cor. 1:29). He sent them into the bondage of Egypt to protect them and make them into a mighty nation. They could not deliver themselves for they abode in an house of a man stronger that they, so He sent for the one ‘saved’ and ‘preserved’ being ‘drawn out’; Moses. He led them for forty years as they traveled their allotted path through the wilderness. He also gave Moses a young man who was with

him as the only other man to see the tablets with the handwriting of God; Joshua. He fought the battle as Aaron and Hur held up the weary hands of Moses when Yehovah God “utterly put out the remembrance of Amalek from under heaven” (Ex. 17:14). He was with Moses in the mount, he saw the tablets of stone wherein the finger of God had written, he told Moses there was a noise of war in the camp and he was in the Tabernacle of Israel when the glory of Yehovah descended upon it and spoke with Moses “face to face as a man speaks to his friend. And when he (Moses) turned again into the camp, Joshua the son of Nun, a young man, did not depart out of the Tabernacle”. (Ex. 33:10f)

This young man was first called Oshea (salvation – Num. 13:8) and while nothing is given in testimony of anything he said or did as a child yet Yehovah raised him up to stand with Moses. Moses therefore changed his name and called him, Jehoshua (Yehovah is salvation’) which is Joshua. This was a chosen vessel of God who bore a true witness when the spies went into the land. He and Caleb (dog) came forth and proclaimed “unto all the company of the children of Israel, saying, the land which we passed through to search out is an exceedingly good land. If Yehovah delights in us, then He will bring us into the land and give it us, a land flowing with milk and honey. Only do not rebel against Yehovah neither fear the people of the land, for they are bread for us. Their defense is departed from them and Yehovah is with us; do not fear them” (Num. 14:7ff). This was the ‘messenger’ (Angel) of Yehovah who was given not to be ashamed to preach the gospel of the Anointed Salvation of Yehovah for it is the power f God unto deliverance.

“And Yehovah said unto Moses, Take Joshua the son of Nun, a man in whom is the Spirit and give him a charge in their sight” (Num. 27:18).

God had promised to raise up an Angel from the midst of the people and that messenger was Joshua. He came forth after the death of Moses and Yehovah was with him as He had been with Moses. He brought the people to the Jordan River after the army of Israel utterly destroyed Sihon and Og as the captain of their deliverance. He led them across the Jordan River and circumcised all of Israel. He utterly destroyed Jericho for the Spirit of wisdom of Yehovah was upon him. He “drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai” (the ruinous heaps of perversion and iniquity). When Adoni-zedec, king of Jerusalem (my lord is righteous) made a league with the five kings of Hebron, Jarmuth, Lachish and Eglon, Yehovah said unto His Elect Servant, “Do not fear them for I have delivered them into your hand; there shall not a man of them stand before you” (Josh. 10:8). Joshua thus spoke the same gospel to the people of Israel when he “said unto them, Do not fear nor

be dismayed, be strong and of good courage for thus shall Yehovah do to all your enemies against whom you shall fight" (10:25).

Joshua utterly destroyed those who stood before him and he repeated the commandment of God to the people of Israel to do the same. God did not give them an alternate method of achieving the same result, claiming that 'the end justified the means', nor did He leave it up to them to 'do the best they could with what they had' in order to please Him. He commanded that the indigenous inhabitants of the land be utterly destroyed because the "iniquity of the Amorites" was now full (Gen. 15:16) and the wickedness of the Canaanites; "do not speak in your hearts after that Yehovah your God has cast them out from before you, saying, For my righteousness Yehovah has brought me into possess this land, but for the wickedness of these nations Yehovah drives them out from before you" (Deut. 9:4). He spoke and made this people willing in the day of His power as His name was proclaimed and His power made evident.

Joshua stands as a type of the Messiah who should come. He was blessed of God to subdue the land and put all his enemies under his feet yet he was flesh and blood and when the time of his habitation was over, he died and was buried. Messiah, however, is the Mighty God, the Eternal Father and the Prince of Peace. He has no beginning of days for He is Alpha. He has finished His work from before the foundation of the world and because He has overcome the world, He is seated at the right hand of the Father (the place of all authority and power). He has brought His people into their inheritance (the kingdom of God) which is eternal, incorruptible and undefiled and will never fade away, reserved for them in heaven (I Pt. 1:4) and He has given them rest; "So Joshua took the whole land according to all that Yehovah said unto Moses and Joshua gave it to for an inheritance unto Israel according to their divisions by their tribes; and the land rested from war" (Josh. 11:23).

"Therefore Yehovah left those nations, without driving them out hastily, neither delivered He them into the hand of Joshua" (Judg. 2:23).

When the children of Israel obtained their land assignments according to their lots, they were instructed as Yehovah did Moses and Joshua, to utterly destroy the inhabitants of the land. They were to show no mercy to any little or aged ones as every man, woman and child was to be completely eradicated, without exception. The children of Israel could not drive out the Canaanites, the Perizzites, the Hittites, the Hivites or the Jebusites not because they lacked the military strength or the proper tactics; they were unable to drive them out of the land because it was the will of God that these remain. God left a thorn in the side of this nation of people which stand as a type of the household of grace. They were chosen of Yehovah and nothing that was done or could

ever be done could separate them from that distinction but they were made subject to the worthlessness of the habitation of the low of the land (Canaan). They are humbled by the reality of this presence as they are shown daily that salvation is of Yehovah. The Apostle Paul was given the same messenger from the destroyer so that he would think not more highly of himself than he ought.

Joshua, as a type of Jesus Christ, had indeed gotten Himself the victory in that he finished the work that was set before him. “Israel served Yehovah all the days of Joshua and all the days of the elders that outlived Joshua and which had known the works of Yehovah that he had done in Israel” (Josh. 24:31). Joshua the man lived and died when the time of his habitation was over. Joshua (Jesus) is the salvation of Yehovah. He lived and died as the sacrifice for the sin of His people but He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. His work was finished before time began and is manifested in the fullness of time. He is therefore seated in heaven and rules over all the earth for He has “power over all flesh that He should give eternal life to as many as the Father has given Him” (John 17:2). These are those who are born from above as the eternal seed, which is the body of the Anointed, His Bride, and she is seated together in Him in that heavenly place. He has overcome the world and the Wicked One and she has overcome the same in Him. The revelation of this blessed reality comes to pass in time as the testimony of the victory is manifested, from faith to faith; this is the surety of the soul.

This is not the conversion or progressive improvement of the flesh unto salvation. The children of Israel, as a type of the chosen people of God, dwelt in earthen vessels which were afore prepared for them. The nature of each vessel is carnal and the appetites thereof are for the things of this world. This carnal mind and its desires are death because they are temporal and shall fade away as the smoke of the fire and the dew of the morning. There remains a constant warfare between the Spirit within and the natural man without, because that which is born of the Spirit is eternal life and the natural man is enmity with God. In the exact way that the children born of God cannot deny their Father, being hewn from that great Rock which is Anointed, so the children of the dust of the ground cannot deny or disown their father. He is the Canaanite who cannot be removed from off the land.

Praise (Judah) could not drive him off, though they fought oft. The children of the ‘son of My right hand’ (Benjamin) could not drive out the ‘threshing place’ (Jebusites) for this is ordained of God to separate the wheat from the chaff (Luke 22:31). The house of the ‘other son’ (Joseph) could not dislodge the ‘sons of terror’ (Hittites) and they lived with that fear as it continually ‘budded’ before them (Luz). Neither did Manasseh, who

desires to ‘forget’ the constant reminders of his iniquity and shame, drive out the common people of the land, even the low and easily humbled people which so easily besets the sons of God in the tabernacle of this dwelling. Nor could the ‘fruitfulness’ of the Kingdom of God (Ephraim) drive them out because His Kingdom is not of this world and the fruit of His plantation is the peaceable fruit of righteousness. Nor could the ‘exalted’ and ‘honoured’ of the land of Israel (Zebulun) erase the stench of the odors of the incense of the sacrifices which were burnt morning, noon and night as a constant demonstration of the sinfulness and ungodliness of man (Kitron); nor could they remove the presence of the pastures (Nahalol) where the blood of the sacrifices were born and prepared for the shedding of the blood. These reminders are present in the weak and beggarly elements of the world which we live in and they constantly draw out our attention unto the earnest desire of Adam to present the works of his hands as proof of his righteousness. Yet the Spirit teaches His children, with wisdom and spiritual understanding, that we are all unclean things and all the works of righteousness which man can do or has ever done amount to nothing more than filthy, menstruous rags before the throne of God (Is. 64:6).

Asher could not alter the ‘straightness’ (Accho) of the path he was to walk. He was occupied with the need to hunt (Zidon) in the fertile places (Ahlab) and was deceived (Achzib) and held back (Aphik) by the fatness (Helbah) of the broad places (Rehob) of this world. Naphtali dwelt in the ‘house of affliction’ (Beth-shamesh) with the ‘house of the sun worshipers’ (Beth-anath) as it is the nature of man to look to the sun as the source of all life for his mind is filled with the things of this world (Ecc. 3:11). And the great swelling words of the Amorites forced the children of judgment (Dan) into the mountains for refuge (Judges 1:21-36).

Are these examples of the lack of faith in a child of grace? Is it time to bring forth the whips of selfish admonitions and shallow exhortations in order for the sons of the kingdom to don the whole armour of God and fight against these inveterate foes? God forbid! These all stand as a testimony of the fact that the children of the Israel of God dwell in booths as strangers in a foreign land. They testify that Joshua has won the victory and given His people rest in the inheritance of the Kingdom of God; therefore do the children of this habitation have hope. These enemies are of this world yet they desire the life which the eternal seed has. The children of grace cannot convert the natural man for he is of the earth and the Adamic nature cannot pollute or tarnish the beauty of the holiness of the Bride. Yet the warfare continues to which the child groans within himself waiting to be delivered from the body of this death and to be manifested as the sons of God (Rms. 8).

“So that we ourselves glory in you in the churches of God for your patience and faith in all your tribulations that you endure; a manifest token of the righteous judgment of God that you have been counted worthy of the kingdom of God, for which you also suffer: (II Th. 1:5).

Could any man turn a child of grace away from following his Father? Could another man’s voice lead the sheep from the shepherds pasture and cause them to go astray? Absolutely not! The nature of that which is born of God is spiritual and cannot be defiled. That which is born of the Father cannot deny the Father because His seed remains within and that which is eternal can never be altered in any manner. The sheep of His pasture hear His voice and follow Him. Another man’s voice they shall not hear and therefore they shall not follow nor go astray. The sons of God stand in jeopardy of nothing as there is therefore no condemnation to them which are in the Anointed Salvation of Yehovah because of the righteousness of the Elect Servant of God. This is the subduing of the land by Joshua and the peace under His rule.

There is however an appointed time of a habitation when they are made subject to the vanity of being partakers of flesh and blood. This habitation in an earthen vessel cannot approach the perfect beauty and holiness of the Beloved of the Lord. But it is appointed of the Father for good. God left these elements of the natural man in the lives of the children and made them subject to the sons of God. He assigned His children the earthen vessel in the appropriate time under the exact conditions for His purpose and made them subject to the worthlessness of this habitation; but He made the elder to serve the younger.

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a messenger of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

Two nations have been separated from the womb of eternity and they have struggled together from the beginning. The first manifested was the natural (howbeit that the first is indeed spiritual and eternal). He is a great people and mighty but he is subservient to the needs appointed of the Master for the good of them that love Him, to the called, according to His purpose. The children of the Kingdom are no different today that the children of Israel before; the arm of the flesh cannot drive out the Canaanites but God has made them “so that they became tributaries” all the days of their existence.

The tabernacle of this world is a constant reminder of the vanity of this existence, the weakness of the flesh and the wretchedness of the body of this death. It is given as a witness of the hope of the glory which shall be revealed when the tabernacle of this

dwelling is dissolved. The children of the Israel of God wrestle against spiritual wickedness in high places as the pride of Adam's heart would exalt himself, as an eagle, unto the throne of God, where he would make his nest among the stars (Ob. 4).

Joshua has given His people the rest of the peace with God being justified by His faith; therefore His people give all diligence entering into that rest (Heb. 4:11)...

"For which 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. 4:16).

Your servant in Christ,
(Elder) Chet Dirkes
December 27, 2015

Joshua 11:15

> "As Yehovah commanded Moses His servant, so did Moses command Joshua and so did Joshua; he left nothing undone of all that Yehovah commanded Moses."

The doctrine of Adam is resplendent with exhortations, duties, admonishments and obligations. He was created with the ability and motivation to work and God has assigned him to live and walk according to those natural tendencies all the days of his life. This is why the natural man cannot receive the things of the spirit; because they are

spiritually discerned while he is fashioned for work. Abram believed God but he has nothing wherein to boast before God because of the work which he did. Moses is accounted faithful over the house but he dare not stand before the throne and proclaim the works of his hands lest his account be found deficient. Neither does Joshua, the man, have anything whereof he may present the labours and accomplishments of his hands as his righteousness before God. The teaching of the traditions and customs of man are not the doctrine of God.

Yehovah God brought the nation of Israel out of the house of bondage with an outstretched arm (Deut. 26:8). As He removed them from the grasp of the man who is stronger than they, He delivered them from the ‘double straights of the entrenchment’ (Egypt), delivered them from the army of the ‘great house’ (Pharaoh), and delivered them from the sea and into the wilderness. Here He provided the essential needs of the body, water and food, as He caused them to rest at the foot of the mountain. He gave His servant Moses (‘drawn out’) His Holy law in types and foreshadows, yet all the rituals and ceremonies of the handwriting of ordinances are contained in the one commandment, which is the first; “I am Yehovah your God, which brought thee out of the land of Egypt, out of the house of bondage, thou shalt have no other gods before Me” (Ex. 20:2). Everything begins and concludes in this the first and greatest commandment, because He is Yehovah God.

These words were written by the finger of God on two tablets of stone which were ‘shattered’ (Ex. 32:19) before the children of the dust of the earth were even given the opportunity to look upon them or be instructed by them. This was in demonstration that “by the deeds of the law no flesh shall justified in His sight” (Rms. 3:20). Yet the testimony proclaims that as God commanded Moses and Moses, Joshua so Joshua did “all that Yehovah had commanded Moses”. Does this make Joshua a just man according to the law? God forbid. For if Joshua had been justified by his observance and obedience then he has somewhat to boast, but not before God, and the blessings would be of debt to him that works.

God had chosen the people of Israel not because of their righteousness (Deut. 9:5) or for their power and ingenuity for He had “seen this people and behold it is a stiff-necked people” (Ex. 32:9). He did not offer them a remedy for this condition but rather commanded them to keep His law. He did not place before them a choice of obey and live, for He clearly declared that they could not (Deut. 31:16) but rather this was a demonstration that they were all dead in trespasses and sin and could not measure up to the perfect standard of the Holiness of God. Was this then a false presentation? For how could God say that the man who would live must live in the complete and perfect

compliance if it were not possible? The commandment is clear without exceptions or conditions; “Thou shalt love Yehovah thy God with all thine heart and with all thine soul and with all thine might” (Deut. 6:5). This is the commandment that God gave to Moses and Moses gave to Joshua and this Joshua “left nothing undone of all that Yehovah commanded Moses”

Since all have sinned and come short of the glory of God, this must include the man Joshua. In observance of the ministration of condemnation, Joshua, the man, demonstrated that he was a sinner. He also manifested the weakness of what the law could not do in the flesh and his need for deliverance. But because he is a child of grace born from above of the incorruptible seed, he cannot commit sin. Since he is a child born of God, the seed remains in him so that he does not fall short of the glory of God (I John 3:9) but this applies to the figure known as Joshua and not to everyone born of man.

Joshua (“the salvation of Yehovah”) stands as yet another type of the Anointed One. He is the only one who came fashioned in the likeness of sinful flesh to condemn sin in the flesh, for He was without sin. He alone kept every jot and tittle of the law in all righteousness by the power of God. He being the second Adam came forth having the fullness of the Godhead dwelling in Him bodily. He is the image of the invisible God and equal with the Father as One. This singularity is absolutely essential to the ability to understand the Law, for it is His, and the power to keep it, for He could not deny Himself; “I and Father are One” (John 10:30). He came forth because of the eternal love of the Father for the seed who became partakers of flesh and blood in the manifestation of that which was finished from the foundation of the world (Heb. 4:3). The Law of God is eternal as He is eternal and the Lamb of God stands as He had been slain from the foundation of the world. The salvation of Yehovah was finished from the beginning therefore His name is Faithful and True. There never was a time in creation (for indeed time is created) when the election according to grace inhabited an unclean vessel that had not been washed in the blood of the Lamb. This is the surety of the salvation of the house of the redeemed because Joshua left nothing undone which Yehovah God commanded in His Law.

“So Joshua took all the land, the hills and the south country, all the land of Goshen, the valleys and the plain, the mountain of Israel and the valley thereof”

Those who have been sealed of the Father with His name in their foreheads have the testimony of the finished work of Jesus Christ, “the Anointed salvation of Yehovah”. He has taken His great power unto Himself and He reigns (Rev. 11:17). The good news of the glad tidings of great joy is that Yehovah reigns; “Let the heavens be glad and let the earth rejoice and let say among the nations, Yehovah reigneth” (I Chr. 16:31). He is most

terrible and the great King over all the earth (Ps. 47:2) and He has power over all flesh that He should give eternal life to as many as the Father has given Him to redeem (John 17:2). He is the Lord God Omnipotent. He is seated in the heavens, He rules over all the kingdoms of this earth and He has delivered His people from their sins. Therefore they have the testimony and because they are one as He is One, they keep the commandments of God.

Joshua laid hands upon, took hold of, possessed, captured and laid siege to everything that exalts itself against the throne of God (hills). He is the commander and chief of the parched lands (south) wherein there is no water. He alone is the sovereign over the entire land of the 'drawing out' (Goshen) of His people (Jacob) and His servants (Esau) wherein He places in their hearts to fulfill His most Holy will. Every lowland and valley wherein one is 'humbled and made subject' (valleys) along with the 'deserts of growing darkness' (plains) and the 'high places' (mountains) of power, prestige and glory are under His strict command. He controls the high places of the power of 'he who has endured with God and man' (mountain of Israel') and the low places which bring doubt, fear and anxiety (valleys). This is the sovereign territory of the Lord God Omnipotent. He has spoken and all things come to pass. He has purposed and so they are done and who can resist His will?

"From mount Halak that goes to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon and all their kings he took and smote them and slew them" (11:17).

The jurisdiction of the Kingdom of our God is over all that exalts the vanity and ego of man in a 'smooth, flattering and slippery' (Halak) manner so that "there shall be no more any vain vision nor flattering divination within the house of Israel" (Ezek. 12:24). These are the passions of the flesh which Adam lusts after which God alone has decreed. These are the ways of the 'hairy and shaggy' (Seir) matters which give Edom (Adam) to think more highly of himself than he ought. He is also above all the lords of fortune (Baal-gad) of this present evil generation wherein a man thinks to find his worth. Fame, wealth and prominence are at His command as He gives unto whom He has decreed should have and withholds from those for whom it is not proper to have. This bounty is the mammon of this world wherein a man may think himself righteous for who has God blessed with these things but unto those who have 'whiteness' (Lebanon). But this is not the pure white of the righteousness of the saints, for it is of the valley or lowland of whiteness which is the works of righteousness which the arm of the flesh performs. Though these works of righteousness which we have done, are as filthy blood soaked rags before the beauty of His Holiness, yet they are ordained and controlled by Joshua. These are the destruction of man and even though to the natural mind they are his

sanctuary (Hermon), they are his utter destruction; “O wretched man that I am who shall deliver me from the body of this death?” (Rms. 7:24)

The salvation of Yehovah has not only the command over all these things but His will dictates the conduct, demeanor and attitudes of the men who rule over them. These need not be sons of Adam who sit in the places of authority as the basest of men whom Yehovah has placed over the kingdoms of men (Dan. 4:17) but they may also be “against principalities, against powers, against rulers of darkness of this world and against spiritual wickedness in high places” (Eph. 6:12). These He has laid hold upon, possessed, strickened and slain them so that all His enemies are under His footstool; “Thus saith Yehovah, Heaven is My throne and the earth MY footstool” (Is. 66:1).

He has manifested these things unto His people in the testimony of those things which were afore written for their learning that they, through patience and comfort of the scriptures might have hope (Rms. 15:4). He has left irrefutable evidence of His power and glory in the firmament and the heavens for the condemnation of the wicked and in demonstration that He is the Most High unto whom is all praise and honour for He lives forever. But the comfort to His people is that “the Word of our God shall stand for ever” and the good tidings in the high mountain of Jerusalem is; say unto the cities of Judah, “Behold your God” (Is. 40:8f) His dominion is an eternal dominion and His kingdom is from generation to generation and all the inhabitants of this earth are reputed as nothing before Him for He does according to His will in the armies of heaven and among the inhabitants of the earth. None can stay His hand or say unto Him, ‘What are you doing, what have you done and what shall you do?’ (Dan. 4:34f).

The Anointed Salvation of Yehovah proclaimed the truth before the Father when He said, “IT IS FINISHED”. This is His testimony and the surety of the deliverance of His Beloved from the bondage of the corruption of the habitation of this dwelling.

“Nevertheless the children of Israel expelled not the Geshurites nor the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day” (Josh. 13:13).

The struggle for every child of grace, who has this hope of glory within, is the inability to control and dethrone the nature of man. The pride of life, the lust of the eye and the lust of the flesh, or the ‘proud beholders’ (Geshurites), are the temptations that are common unto all the children of light. The things of the earth, mother to Adam, are the things wherein ‘she oppresses’ (Maachathites) the strangers and sojourners in this weary land. Herein they find that when they would do good, evil is present because they are carnal sold under sin. These are the bondage’s of the weak and beggarly elements of the

yoke which neither the fathers nor the children could keep. These are manifestly declared in Hagar and her children, which answer to the Jerusalem which now is, wherein abides the ministration of death. Even though these be born anew of God after the inward man, yet the outward Adamic nature cannot overcome these temptations which are ordained of God for the trying of the faith within.

Each tribe of the house of Israel could not do what Joshua accomplished. He utterly destroyed the inhabitants and their kings as the power of Yehovah was upon him. The tribe of praise and empty hands (Judah) could not rid themselves of the ‘children of the threshing’ and ‘down trodding’ (Jebusites). They drove out the inhabitants of the mountains but could not dispose of the inhabitants of the valleys because they were ‘riders of iron’, industrious and skilled. The Benjaminites could not drive out the children of the threshing and they dwell among them even today. The house of Joseph spared the life of a man that aided them in the destruction of the city of Luz, contrary to the commandment of God, Manasseh could not drive out ‘the house of ease’ (Beth-shean), the sandy soil wherein a man builds his house (Taanach), the ‘habitation of the generations’ or lineages (Dor), the ‘devouring or covered people’ (Ibleam) of the sin which so easily besets the weary pilgrim. They could not exclude the need for peer approval and acceptance of their fellow man in the ‘place of the crowds’ or the wide streets of public approval (Megiddo) as no man enjoys being as a pelican in the wilderness or a sparrow on the housetop (Ps. 102:6). The arm of the flesh cannot rid himself of the common ‘people of the low lands’ (Canaan) who beckon to the strangers and sojourners to come and make alliances with them. Neither Ephraim, Zebulun, Asher, Naphtali, Dan or any other of the sons of Adam, though chosen of the Lord, can vanquish these inveterate foes for Yehovah has ordained to leave them, for; “I also will not henceforth drive out from before them of the nations which Joshua left when he died” (Judges 2:21)

These all represent the fears, doubts and insecurity of Adam, with the impotence of the arm of the flesh and the vain confidence that he has in his (in)abilities. These are not of flesh and blood, for the weapons of the warfare are not carnal. The struggle is not with men, society or governments neither are the accouterments of the battle of this world, fashioned by the hands of man. These people whom the children of Israel could not exclude are the thoughts and intents of the heart of the law in the members which war against the Law of God. These are the lusts of the flesh wherein the children have been made subject to vanity, not willingly but by reason of the One who has subjected the same in hope. Therefore the creature groans within waiting for the deliverance from the body of this death and the manifestation of the sons of God. The hope and expectation of these new creatures is that when He shall appear they shall be like Him. They have the

testimony of the Spirit of God who bears witness that they are the sons of God. They have the testimony of the finished work of the Anointed One and they have the surety of the immutable God who has confirmed His word by His oath. They rejoice that he is not a man that He should lie nor the son of man that he should repent of His work, which He has performed from the beginning.

Is this an indictment against the people of Israel and, as some would claim, an anti-Semitic gesture. Not at all! The nation of Israel stands in type as the epitome of the natural man. He has neither strength nor understanding as he walks according to the course of the earth. He judges all things after his sensual nature building and formulating even his speculations upon those things which are seen. He knows not the ways of God and has not the mind of God and thus the Apostle would write, “Now then it is no more I that do it but the sin that dwells in me”. Because of this natural inability, God has decreed that the attributes, characteristics and manners of Adam be not quickly removed; “That through them I may prove Israel, whether they will keep the way of Yehovah to walk therein, as their fathers did or not” (Judges 2:22). Therefore the trying of faith works patience that through faith we may be saved by the hope of glory; not according to those things which are seen for the things which are seen are temporal. “But let patience have perfect work, that you may be perfect and entire, wanting nothing” (James 1:4).

Joshua destroyed thirty-one kings and the inhabitants of the cities. His people inhabited cities they did not build and ate from the crops they did not plant. He provided unto them the inheritance of the promise and in all this, when they became fruitful and plenteous, they forgot their God. This indeed is a lamentation and shall be a lamentation. But the incorruptible seed, the Beloved bride shall never forget her Lord and Master. Her desires are upon Him as His are upon her. She is one in Him as He is one in the Father (I Cor. 12:12). He will never leave nor forsake her for as He is the fullness of the Godhead which dwells in her so He is with her always, even unto the end of the world.

“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.” (I John 2:12ff).

This is the victorious life of the children of light in ‘The Anointed salvation of Yehovah’; “in all these things we are more than conquerors through Him that loved us.” (Rms. 8:37).

Your servant in Christ,
(Elder) Chet Dirkes
August 10, 2014

Joshua 23:1

> “And it came to pass a long time after that Yehovah had given rest unto Israel from all their enemies round about, that Joshua waxed old, stricken in age.”

There is a singularity in the subject matter represented here that is indicative of the nature and characteristics of God Himself. The ‘it’ spoken of may appear to be a specific event that has come to pass in a specific time and that conclusion would not be inaccurate “for unto everything there is a season and a time to every purpose under heaven” (Ecc. 3:1). There is however an all inclusive progressive connotation and application of the specifics of exactly what the ‘it’ is that is being spoken of in this text and throughout scripture.

In order for an event to come to pass, there must first be a purpose for that event. Nothing happens in all of God’s creation that is not intended for a purpose and that purpose is the same purpose which He has purposed in Himself to perform (Is.14:26). This purpose of God is commensurate to and in complete harmony with the counsel of

His perfect will by which He all inclusively enacts every thought, word and deed. For example, this article could not have been written if, in the beginning, God had not created Adam having his seed in him. The creation of all things is by Him, through Him and for Him. Every child of Adam was contained in his seed and, in accordance with the appointed time of their habitation, the seed is manifested in the flesh, thus there is a time to be born. Since it is not in the man to devise the path that he should walk, direct his steps, cause his manifestation upon the earth or establish the limitations of the time of that habitation, then all these things must be ordered fast and sure according to that same all inclusive will which created Adam. Thus time, place, environment, society and geographic habitation must all be included in the purpose. The deliverance of the nation of Israel from Egypt would have been unnecessary if there had never been the drought that caused the famine that drew the house of Jacob into Egypt. There would have never been any preparation for the great famine, deliverer from certain starvation or any deliverance for Egypt or Israel if the brothers had never sold Joseph into captivity. This was caused to come to pass by the Spirit of God giving young Joseph a dream which infuriated his brothers to the point of desiring to kill him. Yet that angry wave was limited to the boundary of selling him to the Midianite traders who transported him to the land where, in the appointed hour, he could properly interpret the dream which Almighty God had laid upon the heart of Pharaoh. People, places and things are as intricately interwoven in the predestination of all things that transpires as the thoughts, words and deeds which are manifested in the occurrences of these events.

These occurrences are not singular in their presentation, although as history past is observed they are often considered in that manner. The continual progression of time and action from the moment God said, “Let there be light” and all things were created, until the final moment and the conclusion of the habitation of this existence, everything is coming to pass. The ‘it’ referred to is not that Joshua one day, in the twinkling of an eye, became old and stricken of years, but rather that ‘it was that after many years’ or that ‘it happened after the progression of time’, Joshua was older. This ‘it’ or the age of Joshua must then therefore contain all that had happened to him in his life time including every place, person and event that he was a part of. This must also include those things which came before him since they were necessary for the proper preparation of the stage of time whereon he would perform the part assigned unto him.

This portion would begin with the Egyptian captivity and persecution of the house of Jacob for he was born there. The house of bondage and oppression was fashioned by the hand of Yehovah God for the preparation of His people to be delivered into the wilderness. It began with a promise unto Abraham, was manifested through the blessing of abundance to Egypt under the government of Joseph and came to pass when God

raised up a leader of the ‘great house’ (Pharaoh) who knew not Joseph. How someone could possibly be born into the house of authority in that land and not know the history of all that Joseph had done to save them and make that nation great is beyond comprehension, but that the purpose of God should come to pass; “Even for this same purpose have I raised thee up, that I might shew My power in you and that My name might be declared throughout all the earth” (Rms. 9:17). Thus it is accurate to declare that Pharaoh was raised up in fear and ignorance for the facilitating of the Will of God in preparation for the birth of Joshua.

“So Joshua did as Moses had said unto him and fought with Amalek” (Ex. 17:10).

The first recording that is given of Joshua is that he is of age to go to war and, in a position of leadership, receives a commission from Moses. In order for one to be accounted worthy of combat, they must be at least 21 years of age (Ex. 30:14). The fact that the nation of Israel was inexperienced in the art of warfare, being 430 years in captivity, may have reduced the number of years required for advancement in the ranks as Yehovah appointed Joshua to his position and gave Moses confidence in the young man. He did not call him forth to act in the capacity of traffic cop or crowd control, he sent Joshua forth to combat a very ancient people who were ‘spread out in’ and ‘supported by’ the lush valley’s (Amalek in Rephidim). These had been empowered by the hand of God to come against the nation of Israel in the land of “Massah and Meribah because of the chiding of Israel, because they tempted Yehovah saying, Is Yehovah among us or not?” ((17:7).

Joshua was also at the base of Mt. Sinai as Moses returned from receiving the two tablets of stone, containing the Law of God, which had been written by the finger of God. He and Moses were the only sons of Adam to ever see these tablets of the Law, unbroken. He never imagined that Moses would shatter those tablets in his anger because the children had risen up to play. He was the first to report to Moses that there was “a noise of war in the camp and he said, It is not the voice of shout for victory, neither is it the voice of defeat but the noise of them that singing that I hear” (Ex. 32:17). This was again in complete accord with the will of God who had called Moses unto the mount, detained him as He gave him the law and caused the heart of the people to be fearful and contentious. He alone could have enabled Aaron to hearken unto the voice of the people as he relieved the children of bondage from the trinkets and wealth that they had obtained when God gave them favour if in the sight of the Egyptians. These provisions were given to them as they fled the captivity and, after Aaron stripped them of them and made them naked, he fashion it into the golden calf. God alone could stir the thoughts and intents of the hearts of the people to cry out, “Up fashion us gods which

shall go before us, for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (32:1).

Joshua was again commissioned to be a spy into the land of promise. He and eleven other men ventured into the land and, upon obtaining samples of the bounty and goodness of the land, returned to give an account unto the people. All twelve men were astonished about the richness of the land and the wonders of her fruitfulness but only Joshua and Caleb testified to the might and strength of Almighty God who would fight for Israel. Joshua then completed the forty years in the wilderness and assumed the mantle as commissioned by God to replace Moses.

Five years of conquest followed as the nation of Israel crossed the Jordan River and defeated thirty-one kings who were stronger, better equipped and had greater armies than Joshua. Then after Joshua, as instructed by Yehovah, divided the lots of the inheritance unto the remaining seven tribes, established the cities of refuge and the cities of the Levites, the inheritance of Caleb and his family, he dismissed the tribes of Reuben, Gad and half the of Manasseh. This was followed by about 44 years of rest as the fledgling nation was established in the land of promise. And so, after one hundred and ten years had come to pass, with every event accomplished that had been ordained of old, Joshua was old. He had finished the course, he had run the race as the time of his habitation grew to an end and he was ready to put off this tabernacle for he was stricken in age.

"And Yehovah gave unto Israel all the land which He swore to give unto their fathers and they possessed it and dwelt therein" (Josh. 21:43).

Again the will of God had continued to come to pass as "there failed not aught of any good thing which Yehovah had spoken unto the house of Israel; all came to pass" (45). His will is accomplished in the earth as it is in the heavens and none can stay His hand and so when Joshua had defeated all the enemies of Israel, He gave them rest for the work was finished. Nothing was left to be done but to possess the land. But while dwelling there, the tribes were commanded of Joshua not to enter into any alliances with the people of the land nor take their daughters for their sons nor call upon their gods. This was not a condition upon the promise of God for He had completed all that He purposed to do; "and Yehovah gave them rest round about, according to all that He swore unto their fathers. There stood not a man of all their enemies before them. Yehovah delivered all their enemies into their hand." The only 'condition' contained in this promise of God was that it was intended for a group of people whom He had chosen from all the other nations of the world.

And so it came to pass that Joshua waxed old, stricken of days. He had been faithful in leading the nation out of the wilderness and into the land of promise. He had utterly destroyed the people of the land as commanded of Yehovah. He completed all that Moses had commanded him to do and he kept the commandments of God. Then, after many days of rest at the hand of Yehovah, for one last time, he rehearsed the history of the goodness and might of God before the congregation. This was the prophecy of the Word of God which stood not according to the will of man nor was it based upon the intentions of the heart of man. Just as He had stated to Adam in the garden that in the day that he ate of the forbidden tree he would surely die, so here Yehovah, by the mouth of His servant proclaimed; “When you have transgressed the covenant of Yehovah your God, which He commanded you and have gone and served other gods and bowed yourselves to them, then shall the anger of Yehovah be kindled against you and you shall perish quickly from the off the good land which He has given unto you” (23:16).

The Word of Yehovah by the mouth of His prophet to His chosen nation, who were stiff-necked and rebellious from the beginning, and it came to pass; “Jerusalem, Jerusalem that killed the prophets and stoned them that were sent unto you. How often would I have gathered your children together as a hen gathers her chickens under her wing, and you would not! Behold your house is left to you desolate” (Matt. 23:37f).

“For if Joshua had given them rest, then would he not afterward have spoken of another day” (Heb. 4:8).

The type of Christ as seen in Joshua is fulfilled in the finished work of Jesus Christ. He has delivered His elect from the ‘great house’ and defeated the army thereof. He has led them into the wilderness, providing them with living waters and the Bread of Life. He has brought them unto the schoolmaster who has declare unto them their guilt before God and brought them unto His Salvation. He has fulfilled the Law in all righteousness wherein His people live, He has defeated all foes placing them under His footstool and He has given them the promised inheritance.

Now if these are born from above of the incorruptible seed, then the Spirit of God dwells in them. The Spirit then bears witness with their spirit that they are the sons of God. Since, therefore, they are the children of the King, then are they heirs of the inheritance of the Kingdom, which is God. The fullness of the Godhead is the inheritance and the Anointed Salvation of Yehovah has given His people the inheritance, therefore the children of God have their inheritance for; “It is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

He has placed His little flock in their appointed places and has dealt unto each a measure of faith. He has left in their midst, as they dwell in earthen vessel, those of Adam (of the earth) who are stationed of old to serve them and whose very nature would prove the faith within. This trying of the faith through trials and tribulation works patience. This patience works experience, experience works hope and hope does not make one ashamed. This hope, which cannot be proven to the natural man, is the anticipation and expectation of putting off the tabernacle of this dwelling and realizing the manifestation of the sons of God. It is founded in the love of God which is shed abroad in the new hearts of flesh by the Holy Ghost which is given unto each of His children (Rms. 5:4ff). This work was finished from before man was created and manifestly declared when, in the fullness of time, Messiah was made flesh, born of a woman and made under the law.

And so it came to pass, in the days of vengeance when all things written were fulfilled, that the testimony of Jesus Christ was declared; “Yehovah has made known His salvation; His righteousness has He openly shewed in the sight of the nations. He has remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God” (Ps. 98:2f). The election according to grace stands complete in Him. They have been raised up together in Him unto newness of life and are seated together with Him in the heavenlies (Eph. 2:6). And so, as Joshua proclaimed over 2500 years ago; “all (these blessings of Yehovah) **ARE** come unto you and not one thing has failed thereof” (23:14). The ever present I AM has completed His work and His children have received their inheritance.

They are the sons of God though for a season they dwell, from year to year, in the booths of dust (Zech. 14:16). They are being refined by the Refiners fire as the wood, hay and stubble of Adam is being consumed through trials and tribulations yet they know that when He shall appear, every man in his order, they shall be like Him as the tabernacle, not made with hands, is made manifest; “Therefore shall Yehovah, Yehovah of Hosts, send among His fat ones, leanness and under His glory shall He kindle a burning like the burning of a fire. And the light of Israel shall be for a fire and His Holy One for a flame and it shall devour his thorns and his briars in one day and shall consume the glory of the forest and of his fruitful field, both soul and body and they shall be as when a standard bearer faints and the rest of the trees of His forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel and such as a re escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Yehovah, the Holy One of Israel, in truth” (Is. 10:16ff).

“Take good heed therefore unto yourselves, that you love Yehovah your God” (23:11).

The eternal love of the Father is upon each of His children and they return that love unto Him because He first loved them (I John 4:19). Although Adam desires the life and the glory of the Spirit yet is he ignorant of both. He is of the earth and cannot raise himself above the limitations of this existence. He is deceived by the pride of his heart and though he endeavours to show himself righteous; “there is none righteous, no not one. There is none that understands, there is none that seek 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. 3:10ff).

Adam is personified in the people of the land that are left among the children of Israel as they travel through this barren world. There is a famine in the land, which God has ordained, “not a famine of bread nor the thirst for water, but of hearing the words of Yehovah” (Amos 8:11). Therefore are the sons of God sustained with the Bread of life and the Living water which flows from the throne of God and of the Lamb (Rev. 22:1). The children of this world call from the marketplaces of this present evil generation to the children of the captivity of the vanity of the flesh to come and dance and play the songs of Zion (Luke 7:32). The songs of Zion cannot be sung by the lips of man, for; “How can we sing Yehovah’s song in a strange land”. The rejoicing of the deliverance cannot be heard by the ears of the flesh for it is spiritually discerned; “Why do you not understand My speech? Because you cannot hear My word; you are of your father the devil and the lusts of your father you will do” (John 8:43). The children of light have no inheritance in the land of captivity and the inhabitants of this world have no right, nor portion nor memorial in the New Jerusalem. “And there shall 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” (Rev. 21:27).

And so it is not of the will of man that the house of the Israel of our God ‘takes good heed unto themselves’ for as with the nation of Israel, so it is that Yehovah has fought for His people. The natural man does not know the love of Yehovah. He could not produce it in and of himself, for it is the eternal, immutable truth. All men are liars and the truth does not dwell in them. All men are drawn away after the lusts of the flesh and all men shall return unto the dust from whence they came. This admonition therefore is not unto the natural man to take up arms and overcome and it is not of conditions or works of righteousness which Adam might perform. It is for the children of Wisdom.

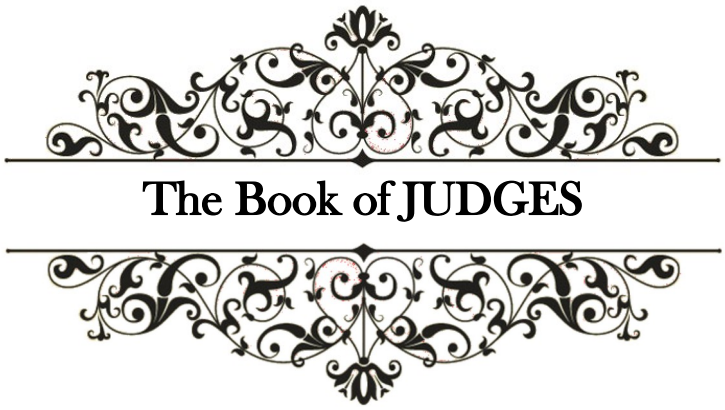
The wisdom of the Spirit is to know, recognize and beware of the number of man (Rev. 13:18) The Spirit teaches the children the vileness and deception of the ways of Adam as he testifies to the life within. As they grow in the grace and knowledge of His will, He reveals more and more of the corruption of the body of this death as he reminds them of

the warfare. There is a law in the members which wars against the law of the mind wherein the child delights in the commandments and statutes of God (Rms. 7:22f). These two are not compatible and as the light of His glory shines in the hearts of His Beloved, it manifests that in them, that is in their flesh, dwells no good thing. Therefore, the Word of Yehovah to the redeemed is ‘exceedingly beware of your appetites and passions, your activity of the will of man and the manner of conduct of the nature of Adam’ which is contrary to the first commandment. Anything that is opposed to the first commandment is therefore contrary to the second also for “by this shall all men know that ye are My disciples, if you have love one to another” (John 13:35).

“These things have I spoken unto you that in Me you might have peace. In this world you shall have tribulation but be of good cheer, I have overcome the world” (John 16:33)

And it came to pass...

Your servant in Christ,
(Elder) Chet Dirkes
August 17, 2014



Judges 3:1

> "These now are the nations which Yehovah left that He might prove Israel by them, as many as had not known all the wars of Canaan."

The promise of God was given to Abram that his seed would inherit the land whereon he was a stranger. The children of Jacob were brought forth by the mighty hand of God, after 450 years of captivity and oppression, into the wilderness and unto the mount where He revealed His Law. He explicitly commanded them that when they had come into the land, which He had promised father Abraham, that they were not to 'bow' to the gods of the people of the land, 'neither deliver them nor do after the works of them but destroy them and shatter their images' (Ex. 23:24). There was no misunderstanding between what God had commanded and what the people understood for they all with one accord cried out unto God at the foot of the mount that they would do all that He

had commanded (24:7). This included all the sacrifices, all the feast days, all the offerings and their conduct when they came into the land of promise some 40 years later.

This Word was repeated as God promised to deliver the inhabitants of the nations into the hands of Israel in what he called “marvelous” and “terrible” things which He would do. He told the nation to make no compacts with the inhabitants of the land lest they be the cause of ruin among them. They were instructed to break down the altars, shatter their images and cut down the groves lest they bow before them and worship another god. There should be no alliances with these people, whether they be business or social and there should be no marriages between them and the children of Israel. When the people of the land go a whoring after their gods and eat his sacrifice, these confederacies, with the chosen nation of God, would lead them into compromises and they would fall to the desires of the flesh and the cravings of the eyes. (Ex. 34:11ff).

Now, forty years later, Moses repeats the Word of God in the ears of the generation that would cross over the Jordan and take possession of their inheritance. Not only did Moses rehearse the Law of God to them but Yehovah God would give them all an example of His great power and faithfulness in the destruction of the two Kings of the Amorites who were mightier then the nation of Israel. God delivered Sihon, King of Hesbon who fought at Jahaz, and Og, King of Bashan who fought at Edrei, and He completely destroyed them by the hand of Moses. Yehovah God had destroyed, by the one who had been delivered (Moses), the ‘warrior’ (Sihon) king who dwelt in the ‘stronghold’ (Hesbon) and ‘the long necked’ son of the giant (Og) who was king over the ‘fruitful land’ (Bashan) and who fought in the ‘goodly pasture’ (Edrei).

The nation had spent the last forty years wondering through the wilderness, moving when the cloud moved and resting when He stood still. Now God brought them into armed confrontation. They were out manned and out numbered yet, as Moses said forty years earlier, Yehovah fought for them and subdued the enemies in their sight. The Word of the Lord came to pass as God said,“Behold, I have begun to give Sihon and his land before thee. Begin to possess and inherit his land” (Deut. 2:31).

This should be ample evidence of the almighty sovereign power of God to convince the sons of Jacob that it would be advantageous and profitable to follow Him and do what ever He commands, but the natural man does not receive the evidence of the Spirit. Just before Moses died, he told them that, when they came into the land and bore many generations of children, if they corrupted themselves by making graven images and working evil in the sight of God to provoke Him to anger, He would completely destroy them from off the land (4:26). This was as much a promise of God as the Word that he gave which told them they would inherit the land. This one Word bore the same

testimony and authority. God commanded them to utterly destroy the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites from off the land, making no covenants with them nor having any compassion upon them. He again repeated that there should be no marriages with them because they were an Holy people unto Yehovah their God (7:2ff).

These commandments do indeed sound harsh and sound nothing like the 'god of love' that the theology of Adam preaches. God did not choose a strong and numerous people, in fact He had chosen them, the fewest of all people, because of His love for them. He established His oath and covenant with them and proved His immutability and long-suffering for them. He would not tolerate any abominations in their houses, lest they be accursed, and commanded them to utterly hate these traditions and customs treating them as abominable and accursed (7:26). This type in the nation of Israel is the representation of the reality of His love for His Bride and Her perfection in Him.

Now these were the ordinances of God, to utterly destroy, take possession of the land and do not serve the gods of the people of the land. They were to overthrow their altars, shatter their pillars, burn their groves with fire and hew down the graven images so that the name of their gods and the people should be abolished from that place (12:2). They were to shew no mercy to the wicked men that went out from among them and drew away inhabitant into a city. They were to seek them out, making diligent inquiry to see if these things be true, and if the abomination be true, they were to slay the inhabitants of the land and of the city with the edge of the sword to destroy them utterly and all that is therein (13:15). Compromise and corruption were not options for as God had separated the light from the dark, the wheat from the tare and the sheep from the goats, so the children of light have no fellowship with darkness. There can be no concord of righteousness with unrighteousness or the household of the redeemed with Belial. There is no agreement between the Temple of God and idols because the Most High God dwells in His people, therefore they are separate (II Cor. 6:14).

"So Joshua smote all the hill countries and the southern countries and the valleys and the hillsides and all their kings and let none remain, but utterly destroyed every soul as Yehovah God of Israel had commanded" (Josh. 10:40)

Joshua, the 'salvation of Yehovah", had come forth after the death of Moses to lead the nation of Israel into the Promised Land. He was the servant of the people who had been made faithful to obey the commandments of God and complete the labours assigned unto him. He had utterly destroyed all the enemies of His people and none remained. He did not listen to the extenuating circumstances of their stations in life or their socio-economic status. He did not offer them deliverance from the sword or give them the

option of converting to belief in Yehovah God. He made no alliances with them, entered into no oath or covenant and gave them no time to call upon their gods; Joshua completely destroyed the inhabitants of the land.

This is the manifestation of the Word of God coming to pass as He had ordained through the power of His will by His right hand and His Holy arm. Joshua faithfully enacted the judgment of God against the wicked as He delivered His people into their inheritance. Jesus, the Anointed Servant of God, took the whole land, according to all that Yehovah had said unto Moses, in the types and foreshadows of the Law, and He gave it for an inheritance unto Israel (11:23).

The meek had inherited the earth in type under Moses and Joshua. The meek of the Lord have inherited their promised land in the fulfillment of the anti-type of Jeshua Messiak, Jesus Christ. The Beloved, David, had fought the battles and subdued the land, putting all enemies under His foot stool and there are no cities or people of the land which make peace with Joshua.

“Then Joshua let the people depart, every man to his inheritance” (Josh 24:28).

But the children of Israel, by lot, could not rid themselves of the people of the land. God commanded Judah to go up but he was afraid and sought help from his brother Simeon. They were given to utterly destroy the inhabitants of the high lands that dwelled in Zephath (the watch tower or height of enlightenment) and Yehovah was with them. But he could not drive out the inhabitants of the low lands, because they had chariots of iron (obstinate horse men) (Jud. 1:19). The Kenites, the children of Moses’ father-in-law, came into an agreement with the children of Judah and dwelt among them and the children of Benjamin did not cast out the Jebusites (thresher, rejecters, desecrators) which dwelt at Jerusalem. Joseph spared the spies that helped them and let them dwell with the Hittites, neither did Manasseh destroy Beth-shean (house of ease), nor Taanach (sandy soil whereon the foolish man built his house Matt. 7:26) with her towns, nor the inhabitants of Dor (generation), Ibleam (the devouring people) or Megiddo (place of crowds) but the people of the land dwelt still in the land.“Nevertheless when Israel was strong they put the Canaanites to tribute and did not expel them wholly” (1:28).

Neither could Ephraim, Zebulun, Asher, or Naphtali drive out the people of subjugation, those that bow the knee nor ride themselves of them, in fact, Israel was humbled by these very people. They made the covenants that God forbade them to make, gave their children in marriages and forsook the Lord because they could not utterly destroy the customs, traditions and abominations of Adam.

“Five princes of the Philistines and all the Canaanites and the Sidonians and the Hivites that dwelt in Lebanon from mount Baal-chermon until one comes to Chamath” (Jud. 3:3).

The sojourners of the low land, who lived and thrived in the field as hunters, living and giving life while flaunting and convinced of their own righteousness, were indeed the lords of destruction of the very walls and fortresses, wherein they trusted. These were left as thorns and briars amongst the nation of Israel to prove them, whether they would obey the commandments of the Lord, which He commanded by their fathers by the hand of Moses. He also left among them the Hittites (fear, terror), the Amorites (much speaking and vain janglings), in the open plains of liberty and free will (Perizzites) as a living place (Hivites) of rejection (Jebus).

These people represent, in type, the trials and tribulations that God has chosen and assigned for His people, the Israel of our God (Gal. 6:16). These trials are for the trying of the faith within, not to see if one is or is not a child of grace, but for the proof or experience of the faith within (Jms. 1:3). If there is faith, the evidence of the indwelling of the Spirit of God (Gal. 5:22), then there is an overcoming of the world (I Jn. 5:4). This is not by the faith of Adam, for if Adam had faith as the size of a mustard seed, he could move mountains and displace trees into the ocean (Luke 17:6). But all men have not faith for Adam is of the earth and not born from above. He is not that incorruptible seed that cannot sin and he has no power in and of himself to rid himself of the customs, traditions and desires of the land from whence he was formed. Adam is a Canaanite, Philistine, Amorite, Hittite, Hivite, Sidonian, Perizzite and son of Jebus. He is confident in the walls of his fortifications and boasts in the fig leaves of his own whiteness (Lebanon), the works of righteousness which he has done. He loves the world and has no desire to utterly destroy the inhabitants of the land. He gazes at and worships the hosts of heaven in his ignorance and he has accepted that which is abominable in the sight of God, calling it highly esteemed (Luke 16:15). The things of this world are in his heart and he delights in the lusts of the flesh, the lust of the eye and the pride of life (I Jn. 2:16). He is the hunter and gatherer of the field and regards the deliverance of Yehovah as foolishness. Thus there is constant warfare between him and the spiritual man within.

Adam is not called upon to overcome the world. He does not know the battle for he is carnal and does not esteem the world as an enemy. But the child of grace finds no comfort, sustenance or peace among the Canaanites. Even though they dwell side by side as wheat and tare and will never harmoniously coexist, God has placed Esau, Edom, Adam, in tribute to Jacob the inward man to serve him all the days of his habitation

(Rms. 9:12). The child of promise obtains no assistance from Edom. He is not progressively improved or sanctified by the attributes of Esau for he is set apart in the Anointed and, having been raised up together with Him in His resurrection, is already seated together with Him in the heavenlies. God will not share His glory with another and no flesh shall glory in the sight of the Lord and according to the good pleasure of His will, He has made His children subject to this vanity in hope (8:20). Hence His children do not walk by sight, for that which can be seen is temporal (II Cor. 4:18). They are delivered by hope and live by faith, which cannot be seen or proven;"For we are saved by hope. But hope that is seen is not hope, for how can a man hope for that which is seen?" (Rms. 8:24).

"Little children, ye are of God and have overcome them; for greater is He that is in you than he that is in the world" (I John 4:4)

The head of the Body has overcome the world being faithful and true (Jn. 16:33). His seed, that generation of Jesus Christ which serve Him and keep the commandments of God, has also overcome the world by faith (I Cor. 15:57). They wrestle with and are brought into the bondage of the sin that dwells in the flesh yet they are more than conquerors through Him that loved them and gave Himself for them. He has fought the battles and won the war. He has overcome the wicked one by the power of His blood and He has cast out the accuser of the brethren so that there is therefore no condemnation to them that are in Christ Jesus, which walk, not after the flesh, but after the Spirit" (Rms. 8:1).

Yehovah God has utterly destroyed the wicked one and his seed. Their works testify against them. They show forth their nature and parentage and confirm their eternal destruction where the worm never dies and the flame is never quenched (Mark 9:44). They have been judged accordingly.

Joshua has overcome the world for His chosen generation, that peculiar people and Holy Priesthood, the remnant according to grace and all enemies are His foot stool. He has taken His power unto Himself and He reigns over all. His people dwell in Canaan, having the treasure in an earthen vessel, and the inhabitants of the land are contrary to the inward man. The arm of the flesh, by the eternal decree and according to His will, shall never overcome the world. Just as God cannot deny Himself so Adam cannot deny himself. He is of the earth and to the dust he shall return.

Your servant in Christ,
(Elder) Chet Dirkes
August 4, 2013

Judges 4:4

"And at that time Deborah, a prophetess the wife of Lapidoth, judged Israel."

After the death of Joshua, exactly as the Word of God had foretold through His servant Moses, the children of Israel did evil in the sight of the Lord. They made affinities with the people of the land, forgot the power and majesty of Yehovah and forsook the Law and commandments. These events came to pass over a period of time as decreed of the Will of God and as a result the Lord delivered them into the hands of the very enemies they were commanded to utterly destroy when they took possession of the land.

The evil spoken of is not specifically indicated but since these people, which stand as a type of the natural man, were a stiff-necked and rebellious people from the beginning, there is no need for any further investigation in the matter; they were drawn away after the needs and passions of the flesh. The actions of the nation of Israel are indicative of the nature and characteristics of every child of Adam. Their minds are filled with the wants and cares of this temporal existence while their labours are centered in the accommodation of those needs. Everyone has been assigned a station in life and a time of that habitation. Their labours are commensurate to their purpose which has been decreed of Almighty God from before the foundations of the world and every step of each journey is directed of God, so, when Israel did evil in the sight of God, it was in complete harmony with His perfect will.

God had blessed the people to inherit a land where they lived in houses they did not build and ate of the orchards and vineyards they did not plant. His determinate council had decreed that this be an abundantly fruitful land with every necessary resource to sustain this people. He showed forth His majesty and power over all their enemies as Joshua utterly defeated the armies of the indigenous people of the land. This however, was insufficient to change the natural inclinations of man for the people forgot God. Therefore, as soon as the praise was gone and the reason for thankfulness was a distant memory (Ehud was dead), God sold the people of Israel into the oppression and servitude of Jabin the King of the Canaanites.

This man was raised up under the ‘observation of God’ (Jabin) for His divine purpose. He had brought this man into a position of power and leadership of the people of the ‘low lands’ (Canaan) and made him to dwell in an enclosed commune (Hazor – castle or enclosed village). This castle was located in a specific location but these people represent the indigenous population of the land Naphtali in the Land of Promise that were to be ‘utterly destroyed’, yet, instead of obedience to the commandment of God, the tribe of Naphtali was incapable of driving them out (Judge 1:30). God had left this people in the land to prove Israel. He made them tribute to the house of Naphtali but increased their number and organized them into a people who had a king and a central location for their governmental body. From here, Jabin commanded the captain of his armies who was an expert in the ‘battle array’ and the ‘field of battle’ (Sisera) “and for twenty years he mightily oppressed the children of Israel” (4:3).

The military might of this army and the expertise of this man are all part and partial to the purpose of God. Sisera was a ruthless man who divided the spoils of his conquests, including the young females of the people he defeated, while he delighted in ‘versicolored’ (dyed) prey and needlework who also branded the necks of his victims so as to identify them as being conquered (5:30). His campaigns against the children of Naphtali endured for twenty long years before the cry of the children of Israel was attended to by the hand of God.

Many will ask, ‘Why did this last so long?’ Is not Yehovah God a God of love? Why should He cause His people, whom He claims to love, to suffer so long and so arduously under the hand of such a ruthless man?

If according to the understanding of Adam these events are to be explained there can be no continuity of the demonstration of what man conceives as love. The love of the Eternal Father is the same yesterday, today and forever because of His immutability. He demonstrates this love to His Beloved, as she is partaker of flesh and blood, by openly showing forth the vanity of this world, the impotency of the flesh and the limited nature and understanding of the carnal mind. In this the creature knows that the body of this death is corrupt, alienated from the commonwealth of the Israel of our God and without hope; therefore the child cries out for the Father. The longevity of the oppression of this is for the duration of the time of this habitation and yet, in the time appointed necessary of the Father, specific attributes of the nature of man are revealed and the child of grace is shown the “captivity of the law of sin in my members” (Rms. 7:23). This particular demonstration of the rebellious attitude of Adam in Israel lasted for twenty years before, in the fullness of time, God sent forth His deliverance.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ” (Gal. 3:28).

God established the man as the head of the woman but the man is nothing without the woman. Woman came from man but without woman man cannot continue. The promises of God came unto the fathers, Abram, Isaac and Jacob and this developed in the traditions of man into a patriarchal society. Women were indeed necessary but the work, the victories and the failures belonged unto the male leaders of Israel and the male heads of each tribe; so where was the head of the tribe of Naphtali?

Barak, the son of Abinoam was established of God as the head of the tribe of Naphtali. He was the ‘lightning’ and the ‘delight of my father’ but he could do nothing in this contest of the ‘wrestling’ or ‘struggle (Naphtali) until the appointed time. When this time came to pass and the duration of the oppression was full, he was not the offensive commander of the army who laid claim to the rights and memorials of Israel. He did not stand upon the mountain in defiance of the ‘battle array’ and cry ‘Is there not a cause?’ The lightning was silent until a woman called for him. A woman upon whom the Spirit of the Most High God dwelt who spoke the word of God and judged Israel.

How could this be? A woman as a judge of Israel? Yet in a land where the praise of Joshua and Moses permeated the customs and legions the anointing of the Spirit was upon a child of the Kingdom of God who spoke the truth. She was not sent off by her parents to the local seminary to learn how to be a preacher nor did she, failing at other endeavours, conclude in herself that she should dash off into the foreign mission fields. The Spirit of God dwelt in her, which is in the inner man, where she delighted in the law of God. Now as a prophetess, the standards and demands of the Law of Moses applied to her as it did to any other prophet. If the word spoken did not come to pass, then the false prophet was to be avoided and the people were not to be afraid of him (Deut. 18:22). If the prophet prophesy in the name of Yehovah and lead the people after other gods, he was to be taken out and killed in the sight of the people as a manifestation of his guilt before God (13::5). This was not the case with Deborah. Her word was true and as the “children of Israel came up to her for judgment” the Word of God was openly declared.

The principle of the unity of the body and her head is not something that theologians have discovered in the first century and the man Jesus did not introduce this idea of including women as an attempt to increase His disciple base. Many women were called and established as followers of Jesus and it is well to note that at His crucifixion, when all the male members of His followers had scattered (save John) the women stood at the base of the cross and wept as the Savior laid down His life and shed His blood as the propitiation for the sin of His people. The love of God for His Beloved is proclaimed in

the beginning and it is has never been restricted to the male manifestation of Adam only and here in this male dominate patriarchal society as the people were looking to the lightning, God raised up a ‘bee’ (Deborah).

“And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim:”(4:5).

Deborah did not hang out her shingle and announce that she was open for business. She was establish of God as the wife of the “shinning torch” (Lapidoth) and her habitation was under a tall straight, deep rooted, fruit bearing tree. The fruit was not in her, that is in Adam, and her light was not of her own doing. She was of the light and one with the light as a torch in an earthen vessel. She was a ‘mother in Israel’ (5:7) whose praise was not unto her abilities or her labours but unto Yehovah God. This unpretentious ‘bee’ was the servant of the Most High God who proclaimed the truth upon the mount of fruitfulness as she dwelt under the fruit bearing tree and in the fullness of time the bee, led by the Spirit, summoned the lightning.

It should be noted how easily the eyes of the natural man are directed toward the exciting and magnificent things of creation. Peter’s line of sight was distracted when he saw the winds and the waves, which he had seen numerous times before, and he began to sink into the sea. Elijah looked for God in the mighty winds and the destructive earthquakes but He was not there and even today the logic and theology of Adam is centered on ‘lo here and lo there’ as the carnal mind of every child of the dust seeks visual proof in signs and wonders. The people of the wrestling were looking to the lightning to assemble the forces, swoop down on this tyrant with his chariots of iron and defeat him for Israel, but the lightning had no power. The armies of Jabin were too strong and his numbers too vast for any small band of the people of the ‘dwelling in the struggle’ (Zebulun & Naphtali) could even imagine of engaging let alone overcoming. Therefore the people continued in this oppression, crying unto Yehovah God for deliverance while the lightning, with all its brilliance and power, could not help.

The sovereignty of Yehovah God is all inclusive and there is nothing that comes to pass but by the counsel of His will (Eph. 1:11). He has ordained all things to happen, in time and space, at their appointed hour and He has chosen the foolish things of this world to confound the wise (I Cor. 1:27). No sentient being would ever imagine that a tinny bee could command, lead and condemn the lightning, especially if that bee was but a servant, and yet by the counsel of the will of God Barak was sent for and made willing to respond to Deborah. He came to this woman not because he was seeking any advice or spiritual counseling but because the time had come to pass and this man was made willing. His cognitive abilities were encouraged to heed the call from Deborah who

revealed unto him the Word of God; “behold upon the mountains the feet of him that brings good tiding that publishes peace! (Nahum 1:15).

“And that you may be delivered from unreasonable and wicked men for all men have not faith” (II Thes. 3:2).

The power and open demonstration of the lightning is indeed attractive to the natural eye but it is completely under the command and control of Almighty God; “who has divided a watercourse for the overflowing of water or a way for the lightning of thunder;” (Job. 38:25). Barak had no thoughts in his heart as to how to facilitate the will of God in this matter. He was not seeking the Lord in prayer nor was he searching the scriptures daily to find the answer that would bring comfort to the people. He was summoned by the hand of God to come to Deborah and when she proclaimed the will of God in his ears, he did not believe her. Was she not established of God as a true prophetess? Had not her words been so tested as to prove that the Spirit of the Most High dwelt inn her? If not then why did this military leader come to the mount and ascend to speak to a bee?

The Word of God is set forth in all that He has created. He has openly manifested His majesty over all things and has revealed the invisible things of God, so that man is without excuse. But He has also filled the hearts and minds of man with the things of this world so that he cannot find out the work which God has done from the beginning. This battle was finished before the foundation of the world but Barak had not the faith of God to convince him of the certainty of the event. He laid a condition upon his obedience which is as preposterous as the fact that a woman could speak the word of God or a bee could command the lightning. He said he would follow after the Word of God as the captain of the host of Zebulun and Naphtali if the bee accompanied him. Now what benefit could a bee add to the magnificent brilliance and awesome display of the lightning?

Absolutely none for this battle was not of man nor of the will of man; the battle was Yehovah’s. The people of the tribes of Israel were shown that they could not drive out the inhabitants of the land because God had left them there to prove Israel. Now it is to be alleged that this man was to lead an army of the fractional size of that of Israel and defeat an inveterate foe? “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). The conditions based upon the superstitions of Balak were his attempt to prove Deborah for if she refused to go with him, then the word was not true and if she went with him and fell in the battle or the battle failed then the fault was hers not his.

Sisera outnumbered the combined armies of the two tribes and naturally speaking, they had no hope in defeating him or even gaining recognition for a valiant try. He commanded nine hundred ‘teams on horseback’ which were skilled in the art of warfare. He himself was a brilliant tactician who understood the concepts and strategy of war. These were the necessary ingredients given by the hand of God for the purpose of raising up the king and the people with this mighty army that His name might be proclaimed throughout all the land.

“Now Heber the Kenite of the children of Hobad the father-in-law of Moses, had severed himself from the Kenites and pitched his tent unto the plain of Kedesh” (4:11)

God also provided the means whereby Sisera would be forced into battle and ultimately defeated. This son of Cain had infiltrated the nation of Israel and, for purposes unknown to him, he had severed his ties and identity as a Kenite. His father was ‘cherished’ and ‘fervently loved’ in the land and his heritage brought him back to an affinity with Moses. Yet when the fullness of time had come, this turn-coat fled to Jabin to disclose the actions of Barak and the army of the people. The word he was given was not at all false, in fact it was very accurate, for Yehovah God had decreed that this was the place where the battle was to be joined. Sisera, a brilliant tactician, would have never, on his own, taken his highly mobile army into a confined area where they could not use the strength of their mobility to their advantage. The word which Yehovah sent by way of this traitor was that the army was in Haroseth of the Gentiles unto the river Kishon which being interpreted means that they were between the woods and the winding river. Sisera was given not only to believe this man and his report but also to take his ‘chariots of iron’ into uneven and confined terrain. He went where God sent him to the place that Yehovah had afore prepared for his destruction and the deliverance of His people.

The ‘bee’ then ordered the ‘lightning’ into action “for this is the day in which Yehovah has delivered Sisera into your hand: Is not Yehovah gone out before us?” (4:14). The word which the prophetess had spoken was confirmed to be true as the events came to pass and Barak, the skeptic, was empowered by God to act accordingly. This little band of men came to the mound (Tabor) as Yehovah discomforted Sisera and all his chariots and all his hosts with the edge of the sword before Barak so that the mighty military general lighted down off his chariot and fled away on foot. The victory was so complete that not one man was left in the woods of the nations. Sisera, however, fled on foot to the tent of the wife of the traitor.

The battle location, duration and severity were so precisely ordered of God that this haven of protection was nigh unto it and the Commander and Chief of this formidable army was given a mind, the directions and the strength to run to it for protection. Any

sentient being must be given to inquire as to just how much protection could be afforded from a canvas or animal skin tent from the lightning that is pursuing him? Nevertheless, this man was convinced in his heart and mind that this was not only the logical choice but the best avenue for his escape. Thus the footsteps of his walk were appointed unto this location where Heber dwelt with his wife. Heber was not home nor was his wife objectionable to this stranger entering her tent because God had given peace to the house of Heber and Jabin the king of the Canaanites.

Jael, the 'mountain goat', came forth out of her tent and lured Sisera inside with the pretense of protection and when this tired, frustrated and fearful man fell down after entering the tent, instead of giving him water, the mountain goat took a skin of sour milk and he did drink. This caused Sisera to fall fast asleep, an indication of utter fatigue, while Jael took a tent stake and nailed him to the ground.

"But God has chosen the foolish things of the world to confound the wise and the weak things of the world to confound the mighty" (I Cor. 1:27).

The Canaanites, who were tributary to Naphtali and Zebulun, became the oppressors of the people. The bee commanded the lightning and the mountain goat killed the master of the field of battle. Yet there are those who will protest the necessary axiom that Yehovah God cares about the little things. Every detail was meticulously attended to by the purpose of God and brought to pass according to the counsel of that will. Without the attention to the most diminutive of details the work would fall into chaos but thanks be unto our God who has interwoven every detail and who causes all things to come to pass for good, to them that love Him, to the called, according to His purpose (Rms. 8:28).

Man is arrogant in his pride, wherein he is deceived, to think that He who created the eye cannot see and He who has fashioned the ear cannot hear but the comfort and praise of the children of the King of the Israel of our God is that the "Lord God Omnipotent reigns. Let us be glad and rejoice and give honour unto Him for the marriage of the Lamb is come and His wife has made herself ready; and to her it was granted that she should be arrayed in fine linen, clean and brilliant, for the fine linen is the righteousness of the saints. And He said unto me, write blessed are they which are called unto the marriage supper of the Lamb, and He said unto me, "These are the true sayings of God" (Rev. 19:6ff).

The woman is neither a weak nor a foolish thing of this world; it is the arrogance of man to think himself superior to his help meet. The comfort in Zion is that in Him the distinctions which prejudice the mind and heart of man do not exist for, even though each is a particular member of the body, yet the body is one as the head is one; "for as

the body is one and has many members and all members of that body being many are one body, so also Christ" (I Cor. 12:12).

Yehovah God is in complete control and absolute command of every jot and tittle, every thought and intent and the breeze which causes the speck of dust to light exactly upon the flee that sits upon the horn of the bull sleeping in the field. God is seated in the heavens as He rules over the kingdoms of this world, giving them to the basest of men. His dominion is eternal and none can stay His hand or say unto Him, "What are you doing?" (Dan. 4:34ff).

Your servant in Christ,
(Elder) Chet Dirkes
February 21, 2016

Judges 4:11

Now Heber the Kenite, of the children of Hobad the father-in-law of Moses, had severed himself from the Kenites and pitched his tent unto the plain of Zaanaim by Kedesh,"

The express precision of every aspect of each event which comes to pass in the creation is according to the exact specifications of the builder and maker of all, Yehovah God. Each event is founded upon the determinate counsel and foreknowledge of God who has designed and manufactured every necessary component for the performance of every assigned part in the proper manner and order coordinated in time. He has set them in a predestinated sequence whereby they are contingent upon that which has come before

(Ecc. 3:15) yet, with the exception of geographical locations, the advancement of time and the manifestation of individual persons, these events are exactly the same; for there is nothing new under the sun (Ecc. 1:9). The children of Israel did evil in the sight of God because it was ordained of God in accord with the nature of their father Adam to manifest the weakness and frailty of the flesh. The children of Adam are given to follow after their instincts whereby they are occupied in preservation, perceived accomplishments and continuance from generation to generation (Ecc. 3:11).

Heber was a traitor and a liar whose goal in life was the possession of wealth through alliances; herein is he a Kenite and of his father, the Devil (John. 8:44). He is not a direct descendant of Cain for that lineage was destroyed in the deluge of the flood. (Noah and his family were of the house of Seth (the replacement) yet are all men of Adam whom God created having his seed in him.) The reference to Cain therefore is the identification of characteristics and habits which are associated with Cain and his fratricidal propensities for prosperity by the reward of his abilities. Cain slew Abel because the works of his hands were not acceptable before God which stands as the type of all the labours of the flesh; “but we are all as unclean and all our righteousness as filthy rags; we all fade as a leaf and our iniquities, like the wind, have taken us away” (Is. 64:6).

Heber (comrade) joined himself unto Israel and dwelt among the people in their inheritance. He was not a renegade nor did he promote any civil unrest which would draw attention to his purpose. He lived in the area of the woods (Harosheth) and the winding river (Kishon) in the land of promise in an apparent harmony and peace. It was not until the appointed time that his subversion would be revealed as an intricate part of the Will of God in the deliverance of His people. Heber’s family, identified as the sons of Cain by the testimony of the scriptures, was not only given to dwell in the land but they were welcomed by the people of Judah because they were related to Moses. There was no identification with the Law, even though they were considered as strangers who dwelt among them (Lev. 18:26), neither were these people set as tributaries unto Israel. They were welcomed into the pasture, unawares, until the time came when Heber was called forth to perform his assigned duty for which he was duly equipped.

Heber is a descendant of the Midianites, therefore he is full of ‘strife and contention’. His ancestry was from Reuel (friend of God) the father-in-law of Moses. This family had been given sanctuary, after the deliverance from Pharaoh, among the children of Israel because of the marriage of Moses and Zipporah. Moses was initially met by his father-in-law as they came out from Egypt, “And Jethro rejoiced for all the goodness which Yehovah had done to Israel” (Ex. 18:9) but when Moses asked him to continue with them in their journey, he refused; “and Moses let his father-in-law depart and he went

his way into his own land" (27). Two years later, however, after the completion of the Tabernacle, Moses asked Hobad to be the eyes of the people as they traveled through the wilderness from Sinai because he was indigenous to the land (Num. 10:29); "and so they departed from Yehovah's mount three days journey" (33).

Moses was born in Egypt and cast out after he took the life of an Egyptian who was abusing one of the children of Israel. Moses feared for his life and fled into the wilderness where he came to a well where certain women were come to draw water for their flocks. Moses defended them when certain shepherds were also come at the same time to the same place for the same purpose. This act of gallantry was reported to Reuel, the father of the women and Moses was given Zipporah, one of the seven daughters of a Midian priest, to wife. (Ex. 2:16ff). This man had great 'abundance' (Jethro) and his people were the descendants of the union between Abraham and Keturah (Gen. 25:2).

Abraham took Keturah to wife after Sarah had died because God had restored vitality to his seed and strength to his body. This wonder was caused to come to pass that it might be fulfilled as God had promised unto Abram; "and I will make your seed as the dust of the earth so that if a man can number the dust of the earth shall your seed also be numbered" (Gen. 13:16). God raised up seed to him through Ishmael and the six sons of Keturah but the birth-right of inheritance was unto the child of promise, Isaac; "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out, not knowing whither he went; by faith he sojourned in the land of promise as a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise for he looked for a city which has foundations whose builder and maker is God; through faith Sara herself received strength to conceive seed and was delivered of child when she was past age, because she judged Him faithful who had promised" (Heb. 11:8ff).

Therefore Heber, the traitor, exists as a necessary element of the promise of God, through the lineage of Abram for the purpose of proving Israel. He was placed in the land of the inheritance of the tribes of Zebulun and Naphtali and, living in apparent peace with the people, he was given a mind to deceive. He made the ruse of a 'holy removal' (Kedesh Zaanaim) as he separated himself from the affinities of Cain while this impostor dwelt among the children of Israel. He had all the outward appearances of propriety and peace with the house of Israel but, like the wolf in the sheep skin, when the opportunity for gain was discovered, he turned against the people and went to Sisera. Heber was 'associated' with and in the outward show of 'fellowship' with the children of the kingdom but he was in league with the enemies of God; for no man can serve two masters. This Jabin, the combatant of Israel, was not a rogue element for he was the man

‘whom God observed’ (Jabin). He and Heber were fashioned to work in harmony for if there were no one to betray the people unto there would be no need for a traitor in the midst of the people. The fabrics are interwoven unto a completed tapestry!

And because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage” (Gal. 2:4).

Many come in the name of the Lord and make an outward shew of kinship. They speak the right words and have an air of humility about them and some even do great and mighty deeds in the name of religion. These are the ‘Hebers’ who are sent in among the brethren to prove the faith within. They champion causes for the Lord and cry out, “come with me and see my zeal for Yehovah” (II Kings 10:16). They indeed have been sent of the Lord for His good pleasure but they are false prophets and false teachers who shall bring in damnable heresies, even denying Yehovah with whom they have business, and bring upon themselves swift destruction (II Pt. 2:1). They have an abundance of theology but no doctrine of Jesus Christ, therefore they do not love the brethren.

These traitors present themselves as fellow servants of the true God saying the right words and making the proper outward presentations. They are the adversaries of Yehovah yet they come and say; “Let us build with you, for we seek your God as you do and we sacrifice unto Him since the days of Esarhaddon (brother of blackness), king of Assur, which brought us here” (Ezra 4:2). They feign participation in the work of the ministry of reconciliation, given unto the servants of the Most High (II Cor. 5:18), but they accuse the brethren of treason against the established authorities of the traditions and customs of man. These have “no portion, nor right, nor memorial in Jerusalem” (Neh. 2:20) for they do not savour the things of God.

These are the tares in the field that the Master has instructed the labourers to leave alone and let them grow next to and along with the wheat (Matt. 13:25); they are the ones who seem to be somewhat but in the end their fruit is revealed (Jn. 13:26 – Judas). They have been given of God to do many spectacular things which appeal to the eyes of man and “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?” (Matt. 7:22). These mighty works and open manifestations of accomplishments cause the children of God to languish in their own inabilities in the flesh. They hear the cries for works and they see the numbers of people that follow after these charlatans and rogues and they feel themselves inferior or deficient in comparison. This ‘peer’ pressure is indeed the number and identification of Cain, which is the number of man (Rev. 13:18).

But this is not confined to the fair weather religionists who, for various reasons, seeks out and join themselves to the local assembly. Some come because this was where their parents or friends attended for many years. They oft times seek out the history and succession of a group thinking that the heritage as recorded by man is justification for and evidence of the truth and others simply come as sight-seers and curious on-lookers. But for whatever the reason given unto the individual, God brings these in amongst His local assembly like the seven women who would take hold of one man, not for truth, but for the appearance of propriety; “we will at our own bread and wear or own apparel, only let us be called by Your name to take away our reproach” (Is. 4:1).

This traitor is also, and more personally, the seed of Adam, that earthen vessel which the children of grace inhabit. This natural man bares the mark of Cain in all his intentions, actions and utterances and he is enmity against the seed within, therefore; “I know that in me, that is in my flesh, dwells no good thing;” (Rms. 7:18). This outward man knows he is mortal and that daily he is perishing but he desires the eternal life that the serpent enticed him with in the garden, saying, “you shall not surely die” (Gen. 3:4). The natural reasoning of the carnal mind is unto the continuance of his existence for no one eats to die; they eat, drink and labour in order to continue to live. This is factual about every function of this natural existence for God has put the things of this world into the hearts and minds of every child of Adam. Therefore the natural man is incapable of finding out the work which God has done from the beginning, he cannot receive the things of the Spirit, neither can he know them and he is constantly drawn away after the desires and needs of the flesh.

The ‘Heber’ which has been afore prepared for that seed which is born from above, is not delivered from the passions of his companionship and alliances with the Canaanites in the slightest bit. He is, rather, revealed unto the creature within, that inner man, in the appointed hour to manifest the corruption of the body of this death; “wherefore by their fruits you shall know them” (Matt. 7:20). As the light of the glory of God shines forth in the hearts of the children of the Kingdom of God, they see the corruption of the flesh and the vanity of this world. They also see that there is a law in their members which wars against the law of their mind, bringing them into the captivity of the law of sin (Rms. 7:23). The light of the truth reveals the exceeding sinfulness of sin or the total extent of their inability in man to even approach the standard of the perfection of the Holiness of God. It openly manifests the evil in the works of Adam, for which the children hate themselves (Ezek. 20:43) and the traitor; that natural man and earthen vessel wherein the seed has been planted. The awareness of the presence of Heber in the land causes them to cry out; “O wretched man that I am! Who shall deliver me from the body of this death” (7:24).

Howbeit, Sisera fled on foot to the tent of Jael the wife of Heber the Kenite for peace between Jabin the king of the castle and the house of Heber the Kenite" (Judges 4:17).

There was constant warfare in the land of promise between the house of Israel and the people of the land; and this God ordained for good. He left these antagonists in the land to prove Israel and to show unto His people their impotence and vile nature in Adam. Man cannot accept that sovereignty of God over sin and the atrocities which proceed from it. He would have the children of the kingdom occupy their time in ridding the land of the Kenites, Canaanites and Perizzites to show themselves worthy unto God. God, however, has commanded the utter destruction of these people of the land in demonstration of His absolute power in that He is God and there is none other. He has not enabled the flesh to destroy the flesh nor has He given Adam authority over the flesh for He alone has "power over all flesh" (John 17:1).

Adam strove to be like God in the garden and his children follow suit. They believe that their dwelling place is strong as they attempt to put their nest in a rock (Num. 24:21). The children of the dust have been deceived by Yehovah, through the pride of their hearts (which are desperately wicked above all things), to dwell in the cleft of the rocks and taunt their Maker by saying; "Who shall bring me down to the ground?" (Ob. 3). God said to Adam; "dust you are and to the dust you shall return" (Gen. 3:19) but the arrogant instincts of man exalts himself as the eagle and sets his nest among the stars (Ob. 3). It is only in the time appointed when it pleases the Father to reveal Himself in His children that the pride of the flesh is manifested and the vanity of his ways understood.

God had given the children of Israel a powerful victory as the ten thousand men (the remnant) of the habitation of struggle (Naphtali/Zebulun) swept the field. He alone discomforted Sisera and his destructive teams of horses with all the hosts as He fought for Israel and made His people willing in the day of His power. He taught their hand to war, gave them to be willing and able and strengthened them to complete the labours He had assigned. They were not however given to vanquish the traitor or the captain of the battle field. The glory of this victory was not unto the lightning (Barak) nor to the dwelling nor to the struggle for all glory belongs unto Yehovah God; He alone is worthy.

Instead, God had arranged that Heber and his wife were to be residents in a lush plain that would end up being near to the battlefield. When Heber went to inform Sisera of Barak's movements and lead him into the trap God had set for him, his wife did not pack up and move for fear of the battle for she was made confident in the endeavours of her husband and the strength of the army. She did not know that Sisera was to make a military mistake and lead his army into this confined place nor did she know that the

Spirit would instruct the lightning to strike at that appointed hour but there was no need for haste or for relocation of her part for the determinate counsel and foreknowledge of God had established her in the right place at the right time to be an integral part of this performance. She was made to stand put because the purpose of God was that by the hand of the ‘mountain goat’ should be the destruction of the captain of the hosts of Canaanites. Not only so, but when God discomforted Sisera, He gave him the clarity of mind to flee and directed his steps unto the very place where this mountain goat was waiting for him. He was given the strength to make the run successfully, a thirst for water and the confidence to drink sour milk from a skin bag.

This man was no doubt weary from the engagement of the battle and instead of remaining with his strength, the team of horses he was riding, he “lighted down off his chariot and fled away on foot” (Judges. 4:15). Some would attribute this to the confusion of the battle and indeed there was great confusion. The teams of horses were trapped and the strength of their mobility was eradicated by the terrain of the land but for the General of the army to abandon his means of transportation and flee on foot is suspect at best but obviously decreed of God. This valiant man whose reputation preceded him for reward to his comrades and devastation to the conquered was given to surrender the field, abandon his protection and run away in fear to the tent of the mountain goat. Fear, anxiety and confusion all working in complete harmony for the purpose which Almighty God purposed in Himself so to do. Finally, overcome with fatigue and filled with sour milk, Sisera, the field of battle, falls into a deep sleep at the feet of this woman. This mountain had been made low, the enemy had been vanquished and peace would reign for forty years.

Jael is not presented as an inhabitant of the pasture of Israel for she is a goat (wild & untamed). Her manifestations through the time of her habitation were that of a loner who walked precariously along the ledges of the rocks of the mountainside. She was aloof and, in all outward appearances, alienated from the commonwealth of Israel. She was, however, the tool in the hand of the all wise craftsman who subdued on that day, Jabin the king of the Canaanites before the children of Israel (4:23). There was no praise unto the lightning (Barak) or the habitation of the struggle for Yehovah God had raised up an introvert mountain goat, wife of the Kenite, as His servant; “so that no flesh shall glory in His presence” (I Cor. 1:29).

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

Heber was given to be deceived to think himself living in the right place and doing the right things. Like Judas, he proceeded from the notion of a noble cause having his heart and mind deceived of the Lord while his passions were enraged. He sought the old ways

when the Canaanites lived on the land they owned and he desired that control again. He had deceived those about him with his counterfeit piety and pretense but he manifested his pedigree in the fullness of time. The natural man of the dust of this earth is deceived by the pride of his heart, the strength of his arm and the wisdom of his mind. He dwells in the castle (Hazor) of his defense as the champion of the cause of Adam by doing that which is right in his own eyes. This may sound anarchistic but Jabin and Heber are the men whom God has observed, continues to consider and has complete understanding of therefore their steps are precisely directed of the Lord of the Hosts. This presentation of the natural man is drawn away after the lust of the flesh, the lust of the eyes and the pride of life as Adam continues his labours, in attempt, to show himself worthy before God. Herein he demonstrates his guilt, his arrogance and his rebellion before God; this is Edom.

The children of the god of this world, who are of their father the Devil, know nothing of this warfare. They hear the testimony of the children of light and dismiss it as foolishness, referring to the lonely pilgrim as religious fanatics and sending them either for psychiatric help or inundating them with duties and obligations. These children of Israel are tempted, each moment of every day of their existence in this habitation, with the worthless cares of this life and the empty ambitions of this carnal mind. They are reminded of the promises of God and they look for their fulfillment in the tangible things of this world, therefore God, according to His great love wherewith he loved His Beloved, shows them that they are carnal, sold under sin and as they are brought into the bondage of this corruption, they cry unto the Father for deliverance. This is the groaning of the creature within as he awaits the manifestation of the sons of God.

Only one, redeemed by the blood of the Lamb, has experienced this contradiction of sin against them; this one knows the identity of the traitor without. Only one who has been born from above has the testimony of the Spirit within which manifests the vileness of this earthen vessel and the sin in the members and only one who is of the household of the kinship of this habitation knows, by experience, the struggle of the warfare within. This is how the nation of Israel stands as the type of the children of hope. The chosen of the Lord have been blessed with all spiritual blessing in the heavenlies in the Anointed Salvation of Yehovah and they have been made subject to the vanity of this existence, by reason of He who has subjected the same in hope. The constant conflict and wrestling of this habitation is augmented and exacerbated by the betrayal of the confidence of the flesh. Adam thinks himself sufficient to direct his steps and show his worth before God but he has been deceived by the pride of his heart. The vain philosophies and theologies of the world preach this liberty through labour and like the taskmasters of Egypt they apply the whip of obedience through duty faith. This is agreeable to Adam who is made

subject to the sweat of his brow and the labours of his hands (Gen. 3:19) but it is the vanity of corruption and the constant reminder of inability of the flesh to the children of hope.

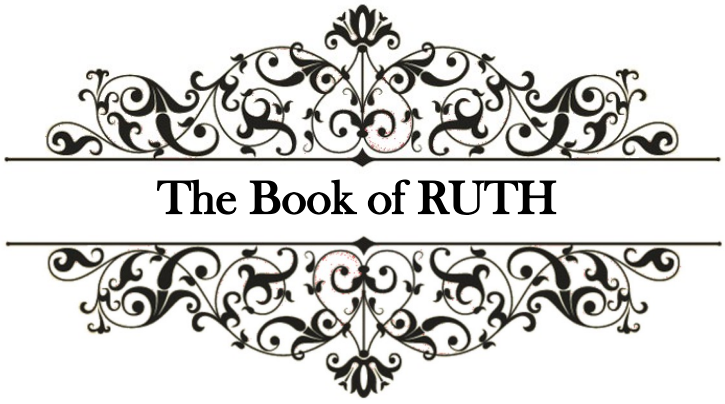
There has no temptation taken you but such as is common to man but God is faithful, who will not suffer you to be tempted above that you are able but will with the temptation also make a way of escape that you may be able to bear" (I Cor. 10:13).

God has ordained the Canaanites and the Kenites to remain in the habitation of this world to show forth His power and that His great name might be declared throughout all the earth. He has ordered the trying of the faith within His people to openly manifest that it is not by the faith of man or by the strength of Adam but exclusively by His Spirit alone. He has chosen a mountain goat of this world to confound the strength of the lightning. He has opened the mouth of the ass to speak His truth, has made known His wisdom and love through the simplicity of the scriptures and has manifested the power of the Godhead through His creation. He has interwoven the means whereby His people are sold into the hand of the enemy and the manner in which they are recovered without spot nor blemish upon that fine linen clean and white.

How marvelous are His ways beyond the limited understanding of the feeble mind of man!

This is from Yehovah; it is marvelous in our eyes" (difficult to understand) (Ps. 118:23).

Your servant in Christ,
(Elder) Chet Dirkes
February 28, 2016



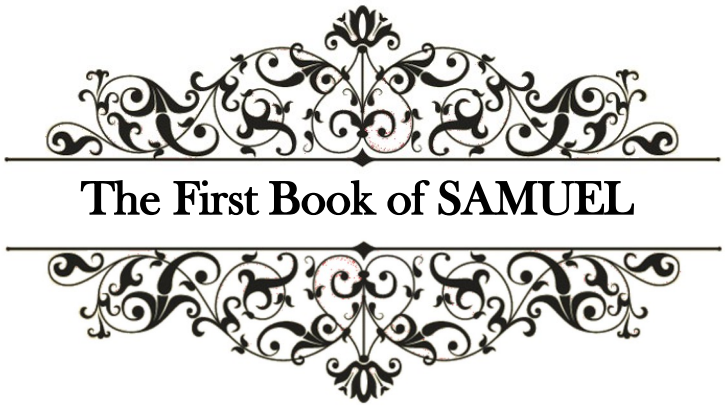
Ruth 4:1-8

The custom of the time that pointed to the feet and the removal of the shoe as a token of a pledge or an oath. When the person put his shoe back on, the oath had been fulfilled and the scepter shall not depart from Judah nor the lawgiver from between his feet till Shiloh (peace) come (Genesis 49-10). Since Christ was wounded for our transgression and raised again for our justification, therefore being justified by (His) faith, we have peace with God. Therefore peace (Shiloh) has come and the oath is fulfilled, Praise (Judah) has gone forth, for He is the gate of the sheep, and the lawgiver and the laws are passed from between His feet. His hands were nailed to the cross indicating that His work was done and His people were sealed (since their names are engraved in the palms of His hands). His feet were nailed because where there is a testament (oath) there must be the death of the testator to enact the last will and testament. Since He died, the oath which He promised (Lo I come, in the volume of the book it is written, to do thy will oh Lord), His feet being washed with the tears of the woman who dried them with her hair and they were anointed with oil, He fulfilled the oath and now His feet are fine brass

(Rev. 1:15) for they have trodden the winepress of the fierceness of the Lord. (Isaiah 52:7) How beautiful are the feet on Him upon the mountain who brings glad tidings of great joy and published peace, He that says, THY GOD REIGNETH; (Nahum 1:15) Behold upon the mountain (Zion from above not Jerusalem from beneath) the feet of Him that bringeth good tidings of peace, not to this earth and its inhabitants but to the children of Zion; (Romans 10:15) How beautiful are the feet of them, that preach the gospel of peace and bring glad tidings of good things, the bride.

If anything other than, “THY GOD REIGNETH”, be preached it is not the gospel of peace nor is it good tidings of great joy. His people have their feet shod with the preparation of the gospel, which is the power of God unto salvation; Therefore, let this mind be in you that was in Christ Jesus and you all speak the same thing in peace and good order. Just a brief outline!

Your servant in Christ,
(Elder) Chet Dirkes
June 1, 2008



I Samuel 3:21

> "And Yehovah appeared again in Shiloh for Yehovah revealed Himself to Samuel in Shiloh by the Word of Yehovah."

Shiloh is a place of rest and quiet. It was the location to which the cloud of the glory of Yehovah lead the whole congregation of Israel. It was the exact location chosen of God where His Spirit caused them to rear up the Tabernacle after they came forth out of the wilderness. This re-construction of the Tabernacle of God, which stood as a testimony of heavenly things, was a memorial to the victories that the hand of God had granted this band of travelers over the kings and nations far greater than they. Now that the inheritance, less seven tribes, had been granted, the Ark of the Covenant of God came to 'rest' in the place of rest, Shiloh. God intended that this exemplify His rest and the testimony of a finished work. This is the testimony of Jesus Christ which has been with the house of the redeemed from the beginning and here the nation of Israel kept the commandments of God, in type (Rev.12:17).

Adam is not at rest and never has been. He was formed from the dust of the earth and placed in a garden that God had prepared for him to “dress and keep it” (Gen. 2:15). Man was put to work from the beginning and that assignment, which is commensurate to his nature, has not been rescinded nor completed. Everything in God’s creation is full of labour and although man endeavours to be at rest and to enjoy the works of his hands, he will never be able to be satisfied with seeing or filled with hearing (Ecc. 1:8).

God has also placed in the nature of Adam the insatiable desire for knowledge and understanding. He has made man curious about everything and has endowed him with an addiction to seeking and studying that envelops his entire being. This is the work of God which man cannot find it out because he is of the earth. His desires are for carnal wisdom and understanding which lead him to worldly conclusions. Thus the theology of Adam depicts God as being busy about His business, striving to bring man unto Himself and anxiously waiting for man to complete the great commission that was left for him so that the kingdom may be ushered in on this earth.

“And on the seventh day God ended His work which He had made and He rested on the seventh day from all His work that He had made” (Gen. 2:2).

Yehovah God is seated in the heavens in sovereign command of all His ways and works. His Word has gone forth from His mouth and His power causes His will to be performed on earth as it is performed in the heavens. His work is complete and has been finished from before the foundation of the world (Heb. 4:3). This does not mean to intimate that God had a work that He needed to complete before the world began and then He moved to the next task at hand and so on and so forth. All His works are one as He is One. His way, His will and His power are one and as He has spoken, so it comes to pass in the appointed time. John saw the Lamb of God, which took away the sin of His people, standing as He had been slain from before the foundation of the world. That would indicate that the sacrifice for sin was completed and the precious blood had been shed. It means that His people had already been redeemed from the house of the strong man, and that the covering (atonement) was in place. The Anointed One had been delivered up for the offenses of His people in Adam, who, having not yet been born, neither having done any good nor any evil that the purpose of God might stand according to election (Rms. 911), were already concluded under sin (Gal. 3:22). The disobedience of Adam ushered sin into the world (Rms. 5:12), it did not create sin or begin sin, for by this one act condemnation came by sin and death came upon all men (5:18). Adam was created to perform this assignment in the fullness of the appointed time yet the Lamb already stood slain for the sin that His people inherited in Adam when they were sold under sin (7:14).

Therefore, before the transgression in the garden, the Father had already seen the travail of the soul of His servant. He was satisfied and well pleased because He had fulfilled the law in righteousness. The Son was faithful in all that the Father had given Him to do. He had completed the work set before Him, whose name is Faithful and True, and because of His faith and the testimony of the finished work, He ‘stands’, raised up in the power and glory of God being manifestly declared to be the Son of God (Rms. 1:4). Therefore the just live by His faith (Hab.2:4). He has presented Himself clean before the throne of the Father and there declared His generation, saying; ‘Behold I and the children which you have given to Me’ and He is seated at the right hand of the Father, in a place of rest. His children have peace with God because they are one with Him in His death, burial and the power of His resurrection. They have ‘heard God’ (Samuel), stood up, shaken the dust off and being granted to be arrayed in fine linen clean and white, they are seated in Him (Is. 52:1). They have peace because He has executed the righteousness of the fury of His wrath upon all ungodliness and He who knew no sin became the sin of His people and drank the fullness of the cup of the fierceness of the wrath of God for them. Thus they are raised up together with Him and seated with Him in the heavenlies with all spiritual blessing in Him (Eph. 2:6).

They are His workmanship. They have been created in Christ Jesus unto good works not because of good works. They are zealous for good works because they are sons of God who delight in the law of God after that inward man. The body is dead because of sin and the natural man is oblivious to the things of the Spirit not being properly equipped to receive them. That which is born from above is not the remake, transformation or overhaul of the earthly. This is the eternal seed of God born by the Spirit of God of that incorruptible seed which is come down from above. Although during the time of the habitation it is made subject to the vanity of the flesh and this world, yet the inner man is renewed daily and is untarnished by the leprous earthen vessel called Adam.

This sickness has spread from the top of the head to the sole of the feet and has turned white, therefore, being completely engulfed in the disease which cannot spread any further, man is declared clean, though subject to the body of this death (Lev. 13:13). He is a white leper and he remains so for the entire time of his habitation but he is clean to dwell in the city and be with the people. He is infected and condemned but he is at peace. (Interesting that the theology of man has mistaken the whiteness of the leprosy for the righteous garments of the saints of glory which are clean and white. This is the same way the children of Israel mistook the counterfeit temple of Jeroboam for the true temple of Solomon and the eschatology of the day looks for a worldly earthly temple in Palestine instead of the New Jerusalem wherein there is no temple.)

This is the status of the children of the king and has been from before they became partakers of the flesh and blood that has been afore prepared unto the glory of God dwelling within. God therefore appears unto His people at rest and not in the fierceness of anger or wrath. Again, with no change to His status of at rest or alteration of His purpose, He comes to the place of rest to reveal Himself to His appointed servant. He did not come with the fanfare of a mighty wind, a destructive conflagration or the shaking of the earth, but in a quiet restful manner he came to "His name is God" (Samuel) by His Word. This is the same Word that goes forth from Him and does not return unto Him empty but accomplishes all the intent of His heart (Is.55:11). This is the Word that he spoke and all the heavens and earth were created; for by Him and for Him were all things created that are made (Col. 1:16). This is the Word that became flesh and dwelt among His people (John 1:14). This is the Word that tabernacles, in these last days, His people as Emmanuel (Is. 7:14); Rev.21:3) and this is the Word that has spoken to His children in the last days (Heb. 1:1).

"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established a prophet of Yehovah" (I Sam. 3:20).

The Word of God had confirmed the 'name of God' (Samuel) as the prophet of God who spoke the Word of God to all His people and they knew it. He did not need the help of dignitaries, degrees or diplomas to evidently set forth that a prophet was among His people. The Spirit of the Most High rested upon the young man as he grew up and Yehovah was with him. He has promised His people that He will never leave nor forsake them and since He is not a man that can lie, His Word is true. Not only was Yehovah with Samuel but His Word did not 'fall to the ground'. This does not mean that God caused Samuel to be a great speaker and that all men hung on his every word, it means that the Word of God dwelt in him richly and came to pass as God had promised. It means as Solomon stated in I Kings 8:56 that all the promises of Yehovah God have been fulfilled and come to pass and none had returned unto Him empty or powerless. It means that Yehovah God has spoken and it has come to pass and that when His Servant said it was finished on the cross that is exactly what He meant!

The whole congregation of Israel had received the inheritance that God had granted them at the hand of Joshua. They were not waiting for an extended time period to elapse and social, economical and political changes to occur before they could realize the remainder of their inheritance for all had been obtained under the hand of the salvation of Yehovah, Joshua. Now the northern extent of the Promised Land was designated by the tribe of the judge (Dan) and the city of Dan (formerly called Laish 'the lion') and the southern most by the land at the well of the oath, Beer-Sheba. To the east was the rising

of the sun and to the west was the great ‘hinder’ sea and so when God declared His servant to be His prophet He made it know to His people in His land and all the people of that land knew the testimony of God.

It is interesting that they were not instructed to send out emissaries to proclaim that Samuel was the prophet of God or that the Word was with him. Nor were they employed in spreading the good word that Joshua had given them victory over the enemies and subdues the nations around them and they were not soliciting visitation, pilgrimages or field trips to come and visit the Tabernacle of Yehovah. Yet from the ‘Lion Judge’ to the well of the ‘completed promise’ His people heard His voice and came unto Him.

“Dan shall judge His people as one of the tribe of Israel” (Gen. 49:16).

The tribe of Dan was granted a plot of land as their inheritance by the hand of Joshua but the men thought the land to small for their family (Josh. 19:47) therefore they moved north. God gave them the victory over the inhabitants of the land and put them in position to fulfill the prophesy that judgment would be out of the north (Is. 14:21). But this judgment is not of the nations whom God raised up against the nation of Israel alone for Dan is the judge of His people. The righteous Judge is not a man who can be swayed, influenced or coerced. He is the King of glory who is the Lion of the tribe of Praise and the Judge of all the earth. He has come from the land of the north (hidden secret place) and has come forth conquering and to conquer (Rev.6:2). Out of His mouth goes forth a two edged sword which is the Word of God, piercing even to the dividing asunder soul and spirit and of the joints and the marrow and is a discerner of the thoughts and intents of the heart of man (Heb 4:12). He is this Lion of the house of Praise and He has come to the place of peace, Shiloh. He has gathered together the whole congregation of His people as one man from the judgment of the condemnation of the law unto the place of ease because of the finished work. Here He has manifestly declared to His elect according to grace that He is that prophet that should come (Deut: 18:18) and He has confirmed His oath with many with signs and wonders in the heavens.

The land of Beer-sheba is the place where Yehovah God gave His promise to Abram that his son, Ishmael, would be protected and grow to be a great nation because he was the seed of Abram (Gen. 21:14). This was the place where the oath was made between the father of the faithful of many nations (Abraham) and ‘my father is king’, Abimeleck. Abraham made the sacrifice, planted a grove and called upon the name of Yehovah as ‘El-olam’, the eternal God (21:33). Here Yehovah God gave His oath to Jacob and swore that he would bless him and multiply his seed though as yet he had no children (26:23). This was the place where the immutable God gave His oath, His promise and His covenant to His people that He was their God and they were His people.

The south is a relative position depending on where you were standing. If one was standing in the door of the Tabernacle, the south was to the right and therefore was the place of authority. In the Holy place of the Tabernacle, the candle stick, which is the seven armed light of the room, stood to the south and represented the light of the world which is Messiah and His church. To the south of the complex were the tribes of the house of the first-born (Reuben), they who have heard (Simeon) and the troop (Gad) or the whole congregation of the Lord.

If one was standing facing the Tabernacle with the back to the rising of the sun, the right was to the north. This indicated that when the Son of Righteousness arose with healing in His wings for His people He came with the authority and power of the Judge as the 'Lion' (Laish) with the 'Scepter of praise'. Here to the north of the complex dwelt the tribes of the house of the Judge (Dan) the house of contentment and ease (Asher) and the house of the struggle (Naphtali).

This was the extent of the kingdom of Israel and the people of God. Here is the completed work of Jesus Christ and the testimony of His people which stood in type and foreshadow of the heavenly reality.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutable 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" (Heb. 6:17f).

God has finished His work and is in a place of rest. His people have entered into that rest and have peace with God. He is the prophet of God for He is the Word of God which is quick and full of power and He has finished all His work. Therefore His people are not encumbered with the cares and business of this world. The affections of the people of God are in the heavens where they are seated together with Him in the throne of the Ancients of Days. He has confirmed His oath with many (Dan. 9:27), He has brought many sons into glory, being the captain of their salvation made perfect through all that He suffered (Heb. 2:10) and He is seated at the right hand of the Father ruling over the inhabitants of this world and the kingdoms of this land (Dan. 4: 34-37).

This is the peace that passes all the understanding, wisdom and logic of Adam.

Your servant in Christ,
(Elder) Chet Dirkes
November 10, 2013

I Samuel 13:13

> "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandments of Yehovah thy God, which He commanded thee..."

Saul was the people's choice for king as God put it in their hearts to 'desire' him. The very same God, who cannot change, had brought this people forth from the house of bondage in Egypt. He gave them His law and covenants at Mount Sinai in plain view of all His glory and power and led them through the wilderness by the hand of Moses and Aaron. Forty years they were protected, provided for and cared for until Joshua brought them over the Jordan and into the land of their inheritance. During this time, they were not given "an heart to perceive and eyes to see and ears to hear unto this day; and I have led you forty years in the wilderness; your clothes are not waxen old upon you and thy shoe is not waxen old upon your foot; ye have not eaten bread, neither have you drunk wine or strong drink, that you might know that I am Yehovah God" (Deut. 29:4ff). Then the judges ruled over them to adjudicate all disputes as Yehovah God caused His little flock to grow and prosper. His hand had established them in the land which He had promised and He made them to fruitful. He provided for them as He had said He would and He had continued to protect them from their enemies. The last of these judges was Samuel.

God did not grant this people the power to drive out the inhabitants of the land which became a thorn to each tribe that inhabited the inheritance which Joshua assigned unto them as a reminder of their inabilities in the flesh. God gave the tribes and nation victories over old and established kingdoms with armies well trained and experienced in the arts of warfare as He continued to manifestly demonstrate His watch and care over His chosen nation. He also gave to His servant Samuel, two sons who, "walked not in His ways but turned aside after lucre and took bribes and perverted judgment" (8:3). The hearts and the minds of the people were moved to replace the current system of judges with a king. This peculiar assembly of undesirable people wanted; "That we also may be like all the nations" (8:20) even though the majesty and love of Yehovah God had been revealed. Yet none of these wonders could change the nature of Adam and when it pleased God, His irresistible will caused the people to desire a king.

Samuel was upset with this but the Word of God commanded him to comply with the demands of the people because these things 'must needs' be. He met Saul, who was out looking for some lost asses, and anointed him "captain over His inheritance" (10:1), as the Spirit directed, because the nation of Israel had rejected Yehovah as their lord and master. When Nahash, the king of the Ammonites, set himself in array against Israel, the people of Yebesh-gilead (the dried up heap of witness) cried out for help. God raised up Saul who, "when he heard these tidings and his anger was greatly kindled" (11:6), came with three companies and slew the Ammonites that day. The impending victory drew the attention of the people to him. The people of Israel were then gathered at Gilgal (wheel) and they acknowledged Saul king before Yehovah "and they sacrificed sacrifices of peace offerings before Yehovah and there Saul and all the men of Israel rejoiced greatly" (11:15).

The King of the Universe had dispatched His servant, Nahash, to scare the nation of Israel and to lead them in the direction He had ordained. This was yet another demonstration of the means whereby God reveals the absence of faith in the natural man who is lead about by the carnal senses which God gave to him in the creation. The proper time had arrived in the course of human events, wherein time and chance happen to all men, for the next chapter of the continuing saga of the inability of the natural man to perceive and understand the power, mercy and wonders of Almighty God was to be enacted.

Nahash (serpent) was the ruler over the tribes (Ammon). These are children of the son of the incestuous relationship between Lot and his daughter, Ben-ammi (the son of my people). The serpent was the ruler over this people as God has given him to be "the prince of the power of the air, the spirit that now works in the children of disobedience" (Eph. 2:2). His duty is set as "the god of this world" to "blind the minds of them that believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). This is why Nahash proposed the covenant with the people to "thrust out all your right eyes and lay it a reproach upon all Israel" (I Sam. 11:2). He is the father of the children of darkness who despised the light for their deeds are dark. The light shone forth out of the darkness but they could not comprehend the light. He was and is the instrument of God's perfect will in all his malevolence and villainy, he and his people do the work Almighty God has assigned unto them (John 8:44).

This is the same serpent that was dispatched in the garden to tempt and deceive Eve, the same who wanders to and fro in the earth and walking up and down in it (Job 2:2) and the same who has been cast out to go about as a roaring lion, seeking whom he may

devour (I Pt. 5:8). This prestige and power is what Satan offered to Christ in His temptation, “for it is delivered unto me and to whomsoever I will I give it” (Luke 4:6) but even he was under the command and power of God. All power is given unto the risen anointed salvation of Yehovah in heaven and in earth (Matt. 28:18) for He has power over all flesh that He should give eternal life to as many as the Father gave to Him (John 17:2) therefore the Beloved rejoice in heaven to He who is and was and is to come because He has taken His great power and He reigns over all (Rev. 11:17).

“A son of a year was Saul when he became king and two years he reigned over Israel” (I Sam. 13:1).

Saul was a goodly man of great stature and comely appearance. When he began his reign, he had no office or palace and no preceding administration to copy from. He had made no campaign for office, received no endorsements and made no promises of patronage that he must comply with. He was under the charge of Samuel to the people. God had given this man another heart and had manifested all that the prophet had said would come to pass (10:9). The prophet warned the people of the bondage and corruption of public office and the conduct of such rulers but they persisted in their demands. Thus the Word of God to Samuel was; “But if you obey not the voice of Yehovah, but rebel against the commandment of Yehovah, then shall the hand of Yehovah be against you as against your fathers” (12:15).

Now in the second year of this inaugural administration, God brought the armies of the Philistines into combat with the children of Israel and Benjamin. Again He had ordained a victory for Jonathan as he smote the garrison on the hill (Geba) and the people were called together after Saul to fight the Philistines, hidden in the house of vanity (Michmash, Beth-aven). This time, though, things did not go so well, for Saul was given to fear, doubt and panic and the “people followed him trembling” (13:7).

The very same person whom God had raised up as the captain over His inheritance and had given another heart to, now was afraid and confused because he saw that “the people were scattered from me, and you (Samuel) did not come within the appointed days, and the (sojourning immigrants) Philistines gathered themselves together at Michmash (hidden)” (11). This man, whom God had anointed as chief magistrate, concluded by the direction of the spirit within, that he should mimic religious service in a feigned obedience in order to coerce God into once again coming to the aid of the people. Like his father Adam, he performed a religious work in an improper manner for “supplication unto Yehovah and like the apron of fig leaves, it was unacceptable before God. Therefore he calls for all the proper ingredients and in strict kosher compliance, he

usurps the authority of the priest and makes a peace offering by a burnt sacrifice presumably before God.

Samuel told Saul that he had acted stupid. He did not have the Spirit of the Most High within and therefore he did not worship God aright. He followed the nature of Adam in seeing with the natural eye that the people were scattered and he was afraid. His ‘good luck charm’ (Samuel) had not come when he said he would so Saul took it upon himself and ‘forced himself to presumptuously offer a burnt offering falsely’. He arrogantly supposed that this would be acceptable and that God would listen to him. He concluded that the Philistines were gathered together but they were hidden and he knew not where they were, therefore, in complete accord with his Adamic nature, he acted foolishly.

The fool concludes in his heart that there is no God. This not only applies to the absence of God but also to the veracity of His Word. This notion, that God is not all that concerned with the particulars or the ‘little things’ enables Adam to manipulate the commandments of God so that when it comes to the righteousness of law, he may present himself, blameless. His conclusions are based upon human rational, flawed logic and the absence of the mind of God and so he may say, “all these have I kept from my youth up” seeking to justify himself in the sight of God.

Saul could not keep the law of God because he was born of Adam. God is a jealous God and He does not share His glory with another, therefore no flesh shall glory in His sight. The fact that he acted foolishly demonstrated that the Spirit of God did not dwell in him and they who have not the Spirit are none of His (Rms. 8:9). Saul was out chasing asses, beasts of burdens because his heart was fashioned after works. He was the choice of the people because they had rejected God and he acted in accord with his nature.

“...for now would Yehovah have established thy kingdom upon Israel forever, but now thy kingdom shall not continue”

The kingdom of Saul is the kingdom of Adam. Adam was created incapable of obeying the commandment of God as he was ordained to take and eat of the tree of the knowledge of good and evil. He and his seed after him were predestinated from before the foundation of the world to be dead in trespasses and sin and alienated from God having no part in the commonwealth of the Israel of our God. Christ said His kingdom was not of this world and that flesh and blood should not inherit the kingdom. Saul represents flesh and blood because he is of the earth, earthly. He was drawn away after the lusts and desires of the flesh and could not walk by faith and “whatsoever is not of faith is sin” (Rms. 14:23). He violated the commandments of God because the natural man cannot receive the things of the Spirit, neither can he know them and the

transgression of that law is sin (I John 3:4). Therefore, since nothing which defiles, works abomination or loves and makes a lie shall ever enter into the gates of the Holy city Jerusalem, the kingdom of Adam shall not be found there.

"...Yehovah has sought Him a man after His own heart and Yehovah has commanded Him to be captain over His people, because you have not kept that which Yehovah commanded you."

David was tending his father's sheep when God sent Samuel to anoint him king over Israel. Saul was made ruler over the inheritance (the land of promise known as the 'holy land' – and he may have it) but the Beloved was supreme ruler over His people, who are called by His name. The man David continues to demonstrate the nature of Adam which lusts against the Spirit and as a man he was not fit as the ruler. When the fullness of time came for the salvation of Yehovah to be revealed, He looked and he saw that there was "none to help and He wondered that there was none to uphold, therefore Mine own arm brought salvation unto Me and My fury it upheld Me" (Is. 63:5). No man born of Adam was worthy to be the King over His people, so He made Himself of no reputation and took on the form of a servant. He fashioned Himself in the likeness of sinful man that he might become the sin of His people and present them unto the Father without the sin in Adam. Their father in the flesh died in the garden when he took and ate and they became fatherless. He is the "father to these fatherless and the judge of the widows, God in His Holy habitation" (Ps. 68:5) which is Jerusalem from above (Rev. 21:3).

This is the man after His heart and unto Him was given the same charge when His filthy garments were removed and His iniquity passed form Him; "and the messenger of Yehovah protested unto Joshua, saying, If thou wilt walk in My ways and if thou wilt keep My charge then shalt thou also judge My house and I will give the places to walk among these that stand by. Hear now Joshua the high priest, thou and thy fellows that sit before thee for they are men wondered at, for behold, I will bring forth My servant the Branch" (Zech. 3:6). Jesus came forth to do the will of the Father and to fulfill the law to every jot and tittle. He was faithful in all that was assigned unto Him and His children are as faithful in Him as the children of Adam are guilty in him. He is the Beloved who has been tending to His Father's flock since He stood as He had been slain from the beginning. His kingdom is without end and it is His good pleasure to give the kingdom unto His people (Luke 12:32).

He alone has the right, the memorial and the portion to the inheritance and He alone is able to save His people from their sin. They keep His commandments because the Spirit dwells within them and causes them to walk, by faith, according to His statutes (Ez. 36:27). Saul was of the heart of stone and he attempted to find grace by the ministration

of condemnation. The children have the new heart in them and the Spirit of God, therefore they shall dwell in the land that God has given them wherein dwells no pain, no sorrow and no Adam.

When Samuel came to the house of Jessie, he was impressed with the first six sons but God forbade him from anointing them as king. Samuel was looking through the eyes of Adam at the beauty and stature of these men but God saw the heart. It was the heart of God and David had the mind of God. He was His servant who stood in type of the Beloved shepherd who should come. He knows His sheep and they hear His voice. The have the testimony of the finished work and they love Him because He first loved them. They are the children of promise who walk in the light of Yehovah (Is. 2:5). They are that Holy nation of peculiar people which are saved and they walk in the light of Jerusalem (Rev. 21:24). Though they die daily, yet they live; and the life they live, they live by the faith of the Son of God who loved them with an everlasting love and gave Himself for them.

“How are these things of Esau searched out and how are his hidden things sought up? All the men of thy confederacy have brought thee even to the border, the men that were at peace with thee have deceived thee and prevailed against thee; thy bread has laid a wound under thee and there is no understanding in him. Shall I not in that day, saith Yehovah, destroy the wise out of Edom and understanding out of the mount of Esau? And thy mighty, Te-man, shall be dismayed to the end that every one of the mount of Esau may be cut off by slaughter” (Ob. 6-9).

Your servant in Christ,
(Elder) Chet Dirkes
May 11, 2014

I Samuel 16:13

> "Then Samuel took the horn of oil and anointed him in the midst of his brethren and the spirit of Yehovah came upon David from that day forward. So Samuel rose up and went to Ramah."

One afternoon, a member of his family came running out of the house unto the pasture where the sheep were herded and said to young David, 'Father wants to see you in the house right now'. The youngest of the seven brothers of Jesse was assigned the duties of tending over the flock but in a moment all that would change. David was not preparing himself for a career or looking into advancement opportunities, he was quietly attending to the station in life he was given by his father. Within a very short time, Samuel the prophet of Yehovah, would be pouring oil upon the head of this handsome ruddy youth, in the presence of his family, telling them that Yehovah God had anointed this youngster King over Israel.

This was indeed a very strange event in the life of this young man but it was only the beginning. Soon he would be summoned to the court of the king to play an instrument which he learned how to play while tending sheep, because an evil spirit came upon King Saul. His father would receive an edict from the King asking for David to remain in the palace so that he could pluck the strings and make the spirit of Saul rest. The King made David his armour bearer and yet when the nation went to war, David "returned from Saul to feed his father's sheep at Beth-lehem". Jesse sent him to enquire about his brothers and soon he was standing before the army of Israel as they cowered before Goliath, the champion of the Philistines (immigrants or sojourners), asking, "What shall be done to the man that kills this Philistine and takes away the reproach from Israel, for who is this uncircumcised Philistine that he should defy the armies of the living God?" (17:26). This would be followed by a stone, hurled from his sling, burying deep into the head of this giant and David taking the sword of this warrior and cutting his head off. The men of Israel routed the army of the Philistines that day and praise was given to David for his gallantry and might.

King Saul (the desire of the people) was at first impressed with the 'stripling' (young and concealed). He sought to award him for his bravery but after the soul of his eldest son was manifested to have been knit together as one and the people gave more praise to David than to the King, he turned his eyes toward him for "an evil spirit from God came

upon Saul" (18:10). This time when David played the harp, like before, Saul cast a javelin at him but "David avoided out of his presence".

The King was afraid of this man whom he made captain of his armies, because the Spirit of Yehovah was upon him and he behaved himself wisely. He strove to kill him because he knew that the Lord had chosen him. He devised a plan that would make David part of his family as he would give him his eldest daughter to wed, "but it came to pass at the time when Merab, Saul's daughter, should be given to David, that she was given unto Adriel the Meholathite to wife. Michal, Saul's daughter, loved David and they told Saul and the thing pleased him" but he thought to kill him in the deed. David proved himself as the Spirit of Yehovah made him valiant as he killed two hundred Philistines and brought their foreskins to the King, "that he might be the King's son-in-law, and Saul gave Him Michal his daughter to wife" (18:27).

"And David fled from Naioth in Ramah and came and said before Jonathan, What have I done and what is mine iniquity and what is my skin before your father that he seeks my life?" (I Sam. 20:1)

Saul, the King and father-in-law of the anointed King of Israel, continued to make plans as he solicited the help of his son, Jonathan and his servants to kill David. After a number of near misses with the javelin from the hand of Saul and being warned of Jonathan not to go near the King, David and his wife concocted a story to deceive Saul and free David. This only enrages the anger of the King as David flees to find Samuel for guidance and assistance.

David knew what God's will was for his life. He knew that in the presence of his family, this prophet of Yehovah had anointed him king but there were no tangible proofs to be seen. David was fearful of man and continued to seek the higher places, so he journeyed to Naioth in Ramah (the habitation of the high place). Here God again revealed His mighty hand as the Spirit of Yehovah came upon King Saul who "stripped off his clothes also and prophesied before Samuel in like manner and lay down naked all that day and all the night" (19:24). This amazing display of the power of a sovereign God over all His creatures was still insufficient to sway the mind and heart of David to 'walk by faith' as the world would assay that he should do.

In the theology of Adam, walking by faith is an active practice whereby a conscience effort is made to walk contrary to the nature of man and rise above the plateau of normal existence into the ideal plane of perfection and tranquility. This is not the testimony of Jesus Christ as he bears witness that Adam shall always dwell in the earthly plane of existence and never arise above his station in life; "That which is born of the flesh is

flesh and that which is born of the Spirit is Spirit" (John 3:6). Walking by faith is the manner in which all who are born of the Spirit walk while they are partakers of flesh and blood. It is not a duty to be exhorted upon the poor sinner who is constantly reminded that Adam does not have faith and all he does in the flesh falls short of the glory of God.

"Then came David to Nob to Ahimelech the priest and Ahimelech was afraid to meet David and said unto him, 'Why are you alone and no man with you?'" (I Sam. 21:1).

King Saul makes his intentions perfectly clear to all as in the third day of David's absence from the King's table and the persistent excuses from Jonathan, Saul curses his son and said unto him; "You son of a perverse rebellious woman, do you think I do not know that you have chosen the son of Jesse to your own confusion and unto the confusion of your mother's nakedness? For as long as the son of Jesse lives upon the ground you shall not be established nor your kingdom. Wherefore now send and fetch him unto me for he shall surely die" (20:30f). Jonathan warns David of the danger and after a brief archery demonstration and the renewing of the vows between David and Jonathan, David flees again.

Once again David resorts to a 'high and fruitful place' (Nob) where he elicits the assistance of "my brother is King" the priest (Abiathar). Here in the sanctuary of a venerated place, David begins to lie about his situation rather than speak clearly to the servant of Yehovah. He does not name the blessings of God and claim them for his own, he does not 'take dominion over the weakness of the flesh' and 'find victory over sin' and he does not 'stand upon the promises'. He demonstrates the basic human trait of self-preservation at all costs.

At first the priest is afraid of him because he is not traveling in the grandeur of his greatness, but David assures him that the King spoke a command and he obeyed. Then he solicits the consecrated bread for the five men that were with him and lies to Abiathar by saying that, just because they had been chaste for three days, that they were holy men. If indeed they were holy then they would have known and respected the manner of the show-bread and honoured that fact that it was for the priests only; yet they took and did eat. Then David looks for carnal weapons to fight his battle. He takes the sword that he had used to cut off the head of the 'uncircumcised Philistine' under the pretense that the King's business was so urgent that he did not have time to arm himself. He then has the audacity to praise the sword by saying; "There is one like that, give it to me" (21:9).

David praised the inanimate object rather than the God who fought for Israel. He defiled the sanctuary by the lusts of the flesh and he revealed himself before the "anxious son of

Adam" (Doeg the Edomite) who would eventually slay Abiathar and eighty-four others for Saul and his vengeance. And David fled again.

"And David arose and fled that day for fear of Saul and went to Achish the king of Gath" (21:10).

David sought the assistance and sanctuary of another man (Achish) who was the ruler over the 'winepress' (Gath). This was the same ruler who had delivered up the 'splendid' giant champion who cursed the God of Israel and whom David slew. This was the very sword which was now sheathed upon David's thigh. David fled because he was, after the nature Adam, afraid of the desire of the people. He was pursued by a raving mad man with whom God had made an open demonstration would not remain as King. The people followed their King but continued to praise David for his deeds. This fame followed David to this new place of refuge as the servants of Achish were alarmed and said; "Is not this David the king of the land". Even they knew that he was the ruler of the people yet David could not see the magnificent display of the power of God and so he presents an antic disposition before these who despise Yehovah God.

These men recognized David and knew that he was a danger to them yet Yehovah God blinded the eyes of their king. He was convinced, by the will of God, that this was just another mad man and instead of killing this menaces and ridding himself of his inveterate foe, he orders him released; "Have I need of mad men that you have brought this fellow to play the mad man in my presence and shall this fellow come into my house?" (21:15).

Yehovah God delivers David from certain death and causes him to continue to flee.

"David therefore departed thence and escaped to the cave of Adulam and when all his brethren and his father's house heard, they went down thither to him" (22:1).

David was not yet finished seeking the higher ground. He barely escaped the dangerous situation in Gath and his path leads him to "the den of the justice of the people" (cave of Adulam). Here all the downtrodden, indentured, oppressed people under the domain of "desire" (Saul) and those of a bitter soul (discontented) were gathered together unto him and he became a 'captain over them'. The individual paths of these people had brought them to the intersection of the path of David were the desires and labours of the people were too great a burden to bare and the government of desire was bitterness to their souls.

David stands as a type of Messiah who himself stated; "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 unto your souls, for My yoke is easy and My burden light" (Matt. 11:28). All unto whom the Spirit has revealed the bondage of the corruption of the flesh seek to be delivered from this burden. They find that the desires of the flesh are not a relief but an anguish to their souls "for to will is present with me but how to perform that which is Good I find not; for the good that I would I do not, but the evil which I would not that I do" (Rms. 7:19). These are they who flee unto the Beloved for protection and rest for He is the justice of His people.

But David also is a fine example of the nature of Adam. He seeks to win the hearts of the people through justice. Although he does not put out a call to all who seek relief from the tyranny of oppression yet he resorts to the den of justice and the people resort to him. No amount of labours of good intentions can facilitate the will of God. He has ordained a specific path to bring His chosen to the precise time and under the perfect conditions to demonstrate His great love and power. Every step of the way is the Will of God but this is in no wise and excuse or a condoning for the weakness and wickedness of the mind and will of Adam as demonstrated by David.

Now David is four hundred strong. A number which is in no wise formidable before the armies of Saul, yet the heart of the King has been turned to follow after the passions of the flesh, to seek out and destroy this threat to his throne, his family and himself. The palace in Jerusalem is empty as the affairs of state have been isolated to national defense. David, son of Jesse and anointed King of Israel was being hunted down through alliances with the people of the land and the resources of the kingdom.

"And David went thence to Mizpeh of Moab and he said the King of Moab, 'Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do for me" (22:3).

David's fear had reduced him to seeking in the 'watchtower' (Mizpeh) an alliance with an old nemesis that was of the family of Abraham through Lot. All family history is ignored, even the evil which was done to the children of Israel as they came forth from the wilderness into the Promised Land. This gallant man of valour was brought low into the dust as he forgot those things which God had manifestly declared unto him with irrefutable proofs. Now David, in demonstration of the natural man, doubted the word of God, the power of God and sought the strength of the arm of the flesh to support him.

But God, who is rich in mercy by His great love wherewith He delivers all His people had ordained the dispatch of His prophet, the messenger of the troop (Gad) to warn and instruct His anointed to abandon this course and flee the country. Saul was against

David, the people under Saul looked to capture and kill him and the people ‘of the father’ (Moab) were not to be trusted.

“Then David departed and came into the forest of Chareth” (22:5).

The way of man is indeed not in himself. God had ordered these steps of His elect King from the palace seat next to the ‘ruling desire of the people’ (King Saul) into the wilderness or uninhabited land of trees. The abundance of trees in the woods was assumed be a shelter for his people and the forest should supply the needs of this band of people of bitter souls. His number grew to six hundred after he learns that Doeg had murdered the priest of God and Abiathar (My father is great) came to join the army of David. Yehovah God instructs David to take his little squad into battle against the Philistines again, this time at Keilah (fortress). David and his men went out and fought as the Philistines were delivered into their hands and they brought away much spoils. “But Saul called the people to war to go down to Keilah to besiege David and his men” Again the Word of Yehovah come to David and instructed him as to the path that King Saul was ordained to take and David and his men escaped once more.

“And David abode in the wilderness in strong holds and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand” (23:14).

The manifestation of the love and plan of the Will of God is demonstrated in the daily activities of every child of grace, though he cannot see them with the eyes of Adam. David was driven by fear and doubt into a stronghold of an elevated ‘flowing uninhabited land of thick trees’ where God revealed Himself yet again to His servant. His path would lead him to the fountain of the kid of the flock (Engedi) where he would hide in a cave as his enemy slept nearby but all the while the Spirit of Yehovah was teaching David the ways of God. David was running for his life, or so he thought, but God was teaching him the truth. David did not boast or brag of his credentials nor did he flaunt his ‘ordination’ at the hand of Samuel. He was a man who was given to ‘peer pressure’, self-preservation and the flawed tangible evidences which appeared before him. He was manifesting the evident presence of the lust of the flesh, the lust of the eye and the pride of life while appearing devoid of any faith.

“The angel of Yehovah is encamped round about them that fear Him and delivers them” (PS. 34:7).

The lesson which the Spirit taught David could not be taught of man. Those who are covenant brethren in the New Covenant have the Spirit of Yehovah dwelling in them. It is He who teaches the children to know the Lord. These lessons are manifested through

trials and tribulations which show forth the frailties and weakness of the body of this death while continually manifesting the power of God. The natural man cannot receive these teachings and, being contrary to the Spirit within, strives against Him in attempt o obtain that which the Spirit has; eternal life. The children as they are partakers of flesh and blood are carnal, sold under sin in Adam but they are not left alone. God who in sundry times and divers manner, spake unto the fathers by the prophets, has in these last days spoken unto his beloved children by His messenger, the Anointed Salvation of Yehovah. It is He who has ordered the steps of the righteous man not in hope of making him righteous but because he is righteous in the Anointing, just as David was King in his anointing. It is He who has carefully and meticulously prepared all conditions necessary to lead His people into the valley and then up upon the mountain; to bring them into the captivity of the bondage of corruption and deliver them out. He is the Rock of our salvation.

“In God I will praise His Word, in God have I put my trust; I will not fear what flesh can do unto me” (Ps. 56:4).

The best seminaries and schools of theology cannot teach the precious truth of God. Only those of like precious faith who have experienced the common deliverance from the horrible pit of inability in Adam and have been translated out of the kingdom of darkness into the Kingdom of Light have been given the pure language to praise His Holy name. Only those who have the testimony of the Spirit, which is from faith to faith, know that they have no confidence in the arm of the flesh even though they are drawn away in Adam after the lusts of the flesh. They have the testimony of the finished work which is praise unto our God and they know that neither man, nor angels, nor Devils control or command the times of our habitations, the limitations thereof or whatsoever comes to pass. These things belong unto Yahovah God Sovereign of the Universe who loves His Beloved and will never leave nor forsake Her. He declares all Her movings (actions) and all her pain and sorrow in Adam are written in His book. She dwells in the palm of His hand and no man can remove her or displace her in any way.

“Come children hearken unto me, I will teach you the fear of Yehovah” (Ps. 34:11).

This is what David had to learn before he was ready to sit on his throne as King of Israel. These were necessary ingredient in the makeup of the man who would vanquish the foes and place all his enemies under his footstool before the King of Peace, Solomon would take the throne. This is indeed history, but it stands in type of the Kingdom which has no end, whose King is the Lord God Omnipotent.

The just shall live by His faith is not an admonition or an exhortation, it is the axiom for all who live by the faith of the Son of God who loved them and gave His life for them.

Your servant in Christ,
(Elder) Chet Dirkes
October 19, 2014

I Samuel 18:1

> "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul."

Jonathan was the heir apparent to the throne of Israel. He was the first born of the king and the people loved him so everything was being prepared for his ascension to the throne. He and his armour-bearer had fought and won a great battle over the garrison of the Philistine's wherein he slaughtered about twenty men in"an half and acre of land". This sent a great trembling among the garrison and in the confusion,"the multitude melted away and they went on fighting one another". This rallied the people of Israel to follow hard against the fleeing host of these 'wandering immigrants rolling like a tumble weed to and fro upon the land' (Philistine) and so, Yehovah delivered Israel that day and the battle passed over unto the 'house of vanity' (Beth-avan) (I Sam. 14:23).

King Saul, 'the ruling desire' of the people, made an edict that day that no man should eat anything until the conflict was ended but Jonathan did not get the memo. In this blood lust, the army of Israel decimated the Philistines that day from the 'hidden treasure' (Mich-mash) to 'the field of the stag' (Ahijalon). The victory was complete and

the people were faint from the exhilaration of the conquest, therefore they fell on the spoils of war and“the people did eat with blood” (32). King Saul, thinking this sin of the people was upon him, took all the meat that had been slaughtered and offered it as a burnt offering unto the Lord (35).

The King did not wish this day to end or the battle to lapse so he attempted to rally the host by night to continue and carry the great victory of that day, but the priest suggested that they inquire of the Lord first.“And Saul said, Draw near hither all the chief of the people and know and see wherein this sin hath been this day” (38).

Herein was the sin of the people eating blood stayed as Saul and Jonathan were taken by a perfect lot but the people escaped (41). The lot was again cast into the lap and the disposition of the matter fell onto Jonathan for he had tasted“a little honey with the end of the rod”. This enraged the King who swore that the first born son should die for disobeying his commandment. The people, however, rescued Jonathan that he should not die at the hand of his father;“And there was sore war against the Philistines all the days of Saul and when Saul espied and strong men or any valiant men, he took them unto himself” (52).

Jonathan means ‘given of Yah’ and he indeed was given to the nation of Israel, the tribe of Benjamin and the house of Saul for a specific reason. He was born at the appropriate time, equipped with all necessary elements to grow up as the son of the king to inherit the throne. He was liked of the people he was made valiant in battle. These are wonderful natural qualities that people look for in a leader, youth, strength and bravery, yet Jonathan was ‘given of Yehovah’ for a greater purpose.

The desire of the people was to be like other nations and to have a king. In this they had not rejected the leadership and judgment of Samuel, but the power and sovereignty of God. No natural man could ever oppose the power of God and as sovereign of the universe none can question Him. Yet the sons Samuel, Joel and Abiah, had been given over to the lusts of power and the pride of stature. The people knew this and with Samuel growing old they desired a king to lead them for they knew not the Almighty God or His wondrous works.

“Because the Word of the King has mastery, who may say unto Him, What doest thou?” (Ecc. 8:4).

The intentions of the carnal heart and actions of the flesh are not of the designs of man, for;“I know that the way of man is not in himself; it is not in man that walks to direct his steps” (Jer. 10:23). The advancing years of Samuel and the lust of the people to be like others, the corruption of the sons of Samuel and the desire of the people to have a king

reign over them and the presence of Saul (desire), the son of Kish (to lay a snare or trap), were all in complete harmony with the will and purpose of God. According to the counsel of that perfect will, He causes all things to come to pass by the power of His mighty hand. Now it had come to pass that judgment, from the mouth of 'the ruling desire of the people', King Saul, was pronounced against that which is 'given of Yah' (Jonathan) but the hand of Saul had no power. He thought himself in command of the battle and worthy of the victory. He made his rash edict as a military strategy so that the fleeing army could not escape but in doing so he condemned his first born son. The desire of the people of Israel laid the sentence of death upon that which was given of Yehovah;"And Saul answered, God do so and more also, for you shall surely die, Jonathan" (I Sam. 14:44)

Next came the charge of Samuel to Saul to slaughter Amalek and all of his possessions. (15:1) This commandment of God was violated by the King and the people in that there was not complete obedience. An attempt was made to justify these actions as the false religion of the intellect of Adam was employed as an excuse for disobedience. Just as his natural father, Adam, in the garden thought he could appease God with his hand made apron of fig leaves so the King supposed that the use of that which God had commanded to be destroyed as sacrifices would justify rebellion against God's Word./p>

This arrogant, presumptuous intrusion upon the commandment of God and this deceitful manipulation of His Word through the imaginations and"good" intentions of the heart reveals that the desire of the natural man is carnal after the way of the world. He does not know the way of God because God's ways are not his ways. He cannot research to understand or search out by logic or reason the divine purpose for he has not the mind of God and yet, day in and day out, he constantly rebels against that which has plainly and clearly been openly set before his eyes. When father Adam took and did eat, his eyes were opened, being separated from God in trespasses and sin, and he knew he was naked but he was blind to the mercy of God. In this state of existence, he brings forth works of his hands and expects God to accept his own righteousness."And Jesus said, For judgment I am come into this world, that they which see not might see and that they which see might be made blind" (John 9:39).

When confronted with his sin of rebellion, Saul begs Samuel to petition God for forgiveness. Saul the King of Israel did not receive forgiveness for he was not entitled to the mercy of God. Let the neo-evangelical hoards try to explain how that a person may confess his sins unto 'the name of God' and plead for forgiveness and be told that he has been rejected of Yehovah God. His prayers were not heard because he had"no portion, nor right, nor memorial in Jerusalem" (Neh. 2:20). The edict from Saul, given in the heat

of the passion of the moment, condemned that which God had given, Jonathan, unto whom God had mercy and the will of God forbade the desire of man, Saul, the right to any grace or mercy.

Therefore he who ‘heard Yah’ (Samuel), kept the commandment of God and took and slew ‘the fugitive’ who desires to ‘increase’ (Agag the king of those who ‘dwell in the valley’ Amalekites) and hewed him in pieces before“the wheel” (Gilgal) of Yehovah (15:33). The desire of the people can never completely defeat the people of the land because they are both indigenous to the earth. God commanded Saul and Israel to utterly destroy Amalek but the logic, desire and intent of the natural heart concluded that they thought that knew better than Yehovah God.

“And Saul said to him; Whose son are you, young man? And David answered, the son of your servant Jesse the Beth-lehemite” (17:58).

God had commanded the ‘name of Yah’ (Samuel) to go and anoint ‘the Beloved’ (David) king over Israel because God is not governed by the desire of the people. This young lad was a man of the same country and lineage as Saul. Not that he was of the house of Benjamin but that he was a child of Abraham, Isaac and Jacob unto whom“were committed the oracles of God” (Rms. 3:2). He grew up in the same pasture as the son of Kish living in the land of promise and the inheritance of Israel and he was educated in the law. Yet while the son of Kish, who was a“goodly person among the children of Israel” and who“from his shoulders and upward was higher than any of the people” (9:2) was King over Israel, the Beloved son of Jesse, the seventh born ruddy child, was in the field tending to his father’s herds.

But David was of the house of praise (Judah) and the house of bread (Beth-lehem). He was“elect according to the foreknowledge of God” (I Pt. 1:2) as a child of grace and the labour assigned unto him was to be King over His people, Israel. He was“ruddy and withal of a beautiful countenance and goodly to look to” (16:12) and the Spirit of Yehovah was upon him from the day of his anointing (13).

Though he was but a young man, he was granted a mighty victory over the enemy of God’s people and defeated the ‘magnificent splendour of the wine-press’, the giant, Goliath of Gath. He refused the armour and shield of Saul. He was unskilled in the art of warfare of this world. He was without strength in his youth but the Spirit within testified that the cause was of Yehovah and He moved this young man in the zeal of Yehovah. The Spirit of Almighty God gave him the passion, the skill, the wisdom and the ability and He caused him to walk according to the commandment of God.“And David said

moreover, Yehovah delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (17:37).

The people desired Saul and sang praises to his name but the hand of God was with 'the Beloved' (David). Saul had won his battles and given the nation great pride but David and the magnificence of his mighty works far exceeded the victories of Saul. The Spirit of the Most High was dwelling within the Beloved and had departed from the ruling desire of the people. Therefore there was bitter animosity and hatred by Saul for David all the days of his life and he sought to kill him.

"And Jonathan and David made a covenant because he loved him as his own soul" (18:3)

Eve was bone of bone and flesh of flesh of Adam and there was love because they were joined together. David, 'the Beloved', and Jonathan, 'given of Yah', though they were of the same flesh and blood in Adam, yet were they one in soul. The soul is that breath that God placed in Adam in the beginning that made him alive, therefore, all men, in Adam, are of one breath (Acts 17:25). But these two were of one breath that was not the same breath as Adam, Saul or any the natural man. These had the breath of God within for they were sons of God chosen in Him before the foundation of the world and they were predestinated to be conformed to the image of the Son of God. David, 'the Beloved', and those 'given of Yah', Jonathan, are the same breath. They live, move and breathe the same for they are one without dissemination. These have a covenant of peace between them for they have love one for the other. This love is not a love of beauty, performance or stature in Adam for these fade with the passing of days and the infirmities of years. It is a love of unity for they are one and their mind, desires, appetites, emotions and being were inseparably bound together, in league one with the other (knit together). They were indistinguishably one and their desires were for each other as one, without preference of person in Adam."My Beloved is mine and I am his" (Song 2:16).

Jonathan did not know that Samuel had anointed David as the true King of Israel. He did not know that the Spirit of Yehovah had departed from his father and rejected him as being king and he certainly did not know that he was about to die in battle. Yet he did know that he was inseparably joined to 'the Beloved' and that"neither death nor life, nor 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" that they had one for the other (Rms. 8:38).

(Note well, that the same sovereign God who had sent Samuel to anoint Saul king over Israel and had put His Spirit upon him, took that spirit away and gave him an evil spirit.

Saul was a religious man who, with every good intention, tried to observe the handwriting of ordinances but no flesh can be justified by the deeds of the law and no flesh shall ever glory in the sight of God.)

The breath (soul) that they had within them testified to the league they had one with the other. This bound them together because they are one. They lived and moved according to this breath (life) within. Their purpose, desire and conduct is one and if the breath of one were to be removed the other would cease to be for there was no distinction between them. As is the one so is the other.

“For as the body is one and hath many members and all the members of that one body being many are one body, SO ALSO IS CHRIST” (I Cor. 12:12).

Those given of Yah have the same eternal life as the Beloved for they are Beloved of God (Song 6:3). They, the Beloved, are One in Him, the Anointed of God, as He, the Beloved, is One in the Everlasting Father (Is. 9:6). His desires are their desires. His ways are their ways. His Word richly dwells in their hearts and that Word is One with the Father. They are given unto the Beloved to be redeemed from the penalty of death in Adam and He has not lost a single One. He has raised them up in the last days and He has proclaimed them, His seed, ‘The generation of Jesus Christ’. They are of the general assembly of the house of the first-born of many brethren (Heb. 12:23). As He is the Son of God and so they are sons of God (I John 3:1f). They became partakers of flesh and blood and were condemned to death in the sin of the desire of Adam to be like God. They have walked according to the course of this world and had the sentence of death upon them. They have no right to the throne of the kingdom of the Israel of our God after the flesh but they have a covenant of peace, according to the faithfulness of the Prince of peace.

The Beloved loves His Bride and she loves Him because He first loved Her with an eternal love. There was no courtship or engagement for She was in Him in the beginning. He redeemed her from the house of the strong man with the price of His precious blood which was shed for the remission of sin. That blood was poured out upon the altar of God in that sanctuary not made with hands and the sin of His people has been removed, never to be called into account ever again, and now there remains no more sacrifice for sin (Heb. 10:26).

This covenant was made manifest in the fullness of time and confirmed in one week with many brethren (Dan. 9:27). It is from generation to generation upon all the house of the ‘given of Yah’ (Jonathan) and since the Beloved can not ever deny Himself, there is therefore nothing that can separate the Bride from the love of Her Beloved. He is

Yehovah God and He has shown His people light. He did bind the sacrifice of His Lamb upon the altar with cords of righteousness that could not be broken; even upon the crown of that altar for the love of the sheep of His pasture.

The desire of man is at odds with the Beloved. He seeks to destroy Him, he hunts Him through the wilderness of this world and though he knows that He is the Anointed of Yehovah, yet he seeks his own preservation. David never became Saul and Saul never overcame David. Though David was caused to dwell in caves and to conduct Himself as a servant of no reputation, when the Word of God came to pass, He was revealed as King of Israel.

David fought the battles of the nation of Israel. He championed the cause of God, vanquished the foes and won the victory over all the enemies of God. He put all these enemies under his footstool, expanded the kingdom to the fullness of the boundaries set in the promise of God to Abraham and presented a kingdom of peace to the King of Peace, Solomon. He was faithful and finished the work set before him and he never forgot the covenant of peace he had with the house of Jonathan. What a beautiful representation of Christ, His testimony of a finished work and His love for those given Him of the Father.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God” (Rms. 5:1f).

Your servant in Christ,
(Elder) Chet Dirkes
November 25, 2013

I Samuel 18:29

> "And Saul was yet the more afraid of David and Saul became David's enemy continually."

The nation of Israel stands as the type of the existence of the eternal seed as they are partakers of flesh and blood. Before they are made manifest as a people in Adam, they are known and chosen of God, before they are called in the father of the faithful, Abraham, they are a peculiar people and before they are delivered from the bondage of oppression, they were a nation. They have an incorruptible nature, pure and holy unto God and in the appointed time along the time-line of existence, they are born from above by the Spirit into earthen vessels afore prepared unto glory. This earthen vessel has been afore-prepared of God by the shed blood of the Lamb who stood, as he had been slain, from the foundation of the world. Therein they cannot be polluted by the flesh and the flesh is still contrary to the Spirit because the flesh is created and not eternal.

This dual existence on the land of Shinar is an absolute contradiction one to the other. The Spirit does not need the things of the earth to sustain it while the flesh is completely dependent upon the fruit of the ground, the beasts of the fields, the fowls of the air and the fish of the sea. The Spirit delights in the Law of God while the flesh is oblivious to spiritual truth; so it is set forth in the nation of Israel. They were a people chosen in the father of many (Abram) before they were a people. They were children of promise and children of the wicked one while they struggled together in the womb of Rebecca, they had the blessing of the inheritance and the curse of the law upon them before they had done any good or any evil and they exhibit, from the beginning, the nature of Adam and the attributes of grace.

Oft times this duality is demonstrated completely within the individual. Such is the case when Abram believed God and it was accounted for righteousness and then he lied for fear that the king would kill him and take Sarai to wife. One action is the epitome of grace through faith by the Spirit of God and the other is the fearfulness of self-preservation in Adam. Other times it is demonstrated in a national setting as when Israel was protected and provided for in the midst of the plagues of Egypt and then, with cloud and pillar in plain view, they "were sore afraid and the children of Israel cried out unto

Yehovah and said unto Moses, Because no graves in Egypt, have you taken us away into the wilderness to die; Why have you dealt with us to carry us forth out of Egypt?" (Ex. 14:10). Now this same scenario is manifested between two people, King Saul and King David both contained in the one nation, Israel.

Saul is the desire of the people as king and the very same prophet who anointed him as king over the inheritance of Yehovah has now told him that his kingdom shall not continue. He came to him a second time to confirm this same word as Saul defeated the Amalekites (valley dwellers who lived between Edom and the house of embankments, Egypt) but could not obey the commandments of God. This time, as Samuel proclaims that he will no more come before King Saul because he is rejected of God, the king lays hold of the skirt of his mantle and it rent. "And Samuel said unto him, Yehovah has rent the kingdom of Israel from you this day and has given it to a neighbour of your who is better than you" (I Sam. 15:28). He also told the King that Yehovah God had sought a man after His own heart and his kingdom shall be forever.

This man, Samuel, anointed David king when he was just a lad tending to his father's sheep. He did not instruct him to leave the sheep and to mount a coup to overthrow the government and he authorized no insurrection against Saul. David was the King whose kingdom would have no end and Saul was the King whose kingdom was over and his house was desolate. So, in the nation of Israel, there existed at the same time, a ruler of the people whose desire was on the things of this world and an unrevealed ruler called the Beloved.

"But when it pleased God, who had separated me from my mother's womb and called me by His grace, to reveal Himself in me..." (Gal. 1:15).

God revealed the guilt of Saul to him from before he was anointed as He told Samuel "hearken unto the voice of the people in all that they say unto you for they have not rejected you but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day I brought them up out of Egypt even unto this day, wherewith they have forsaken Me and served other gods, so do they also unto you. Now therefore, hearken unto their voice, howbeit yet protest solemnly unto them and shew them the manner of the king that shall reign over them" (I Sam. 8:7ff). Saul was rejected of Yehovah from the beginning and desired of a stiff-necked and rebellious people yet in the fullness of time, He revealed Himself in David. The Spirit of God, who had come upon Saul as God gave him another heart and caused him to prophesy among a company of prophets (10:9) had now departed from him as "an evil spirit from Yehovah troubled him" (16:14).

One of the servants of the king was made mindful of a “mighty valiant man, a man of war and prudent in matters and a comely man” who was “a cunning player on an harp and it shall come to pass when the evil spirit from God is upon you, that he shall play with his hand and you shall be well” (16). David, who had been made proficient upon the harp as he was isolated in the fields with the sheep, was also skilled in areas that no internship in a sheepfold or apprenticeship in the pastures could have equipped him with. The same Yehovah God who had filled “Bezaleel, son of Uri, son of Hur of the tribe of Judah” with His Spirit “in wisdom, understanding and in all knowledge” (Ex. 31:3) was with David and now brought him into the palace of the king. He sent the evil spirit to Saul while the Holy Spirit dwelt in the remedy for the king’s ailment. Here the songs of the Shepherd caused the evil spirit that vexed the carnal man to be comforted.

His music did not change Saul in any manner. His songs did not preach the gospel of repentance and conversion so that Saul would find peace with God. The notes he played were not performed with the intention of bringing about social reform, religious equality and freedom or reviving one who had not the Spirit of God dwelling within. Saul, the one who is the manifestation in type of the natural man, “was refreshed and was well and the evil spirit departed from him” (23) when the still small voice of the Beloved was heard but he was still “none of His” (Rms. 8:9). The natural man was effected by the music in the same way that the clay pots were made brittle by the torches within when Gideon and the army of Israel surrounded the Midianites (Jud. 7:18).

This should have been the makings of a very interesting relationship. Every time the evil spirit came upon Saul, he would summon his medicine man and be relieved. This arrangement was to be short lived though as the ‘sojourning immigrants’ (Philistines) arrayed themselves for battle as an ‘hedge, dug about and edged with bloods’ (Shochoh, Azekahin, Ephes-dammim). Saul set the army of Israel in the valley of the ‘oak’ (Elah – a ruling son of Edom) as he, in the arm of the flesh, sought to wrestle with flesh and blood.

David, who had returned from his musical obligations in the court of the king to once again tend to his flock as a type of the Good Shepherd who will never leave nor forsake His flock, was sent by his father to see to the welfare of his brethren, ‘God is my father’ (Eli-ab), ‘my father is noble’ (Abi-nadab) and ‘astonishment’ (Shammah). This is again a type of the Messiah who left His Father’s house to feed His brethren and champion the cause and overthrow the enemies of the Israel of our God.) When David (the Beloved) ‘exiles the winepress’ (Goliath of Gath), the soul of he who is ‘given of Yehovah’ (Jo-nathan) is manifested as being ‘knit together’ with the Beloved and Jo-nathan loves David as he loves his own soul. This is the eternal love of the Father for His seed and all

that he has ‘given’ unto the Beloved. He has lost none in the completion of His work and He has raised them up in that last day. He has presented them before the throne of the Father as He declared His generation, the generation of the Anointed Salvation of Yehovah, saying, “Behold I and the children whom Yehovah has given Me for signs and for wonders in Israel from Yehovah of Hosts which dwells in mount Zion” (Is. 8:18).

“Then Jo-nathan and David made a covenant because he loved him as his own soul” (18:3).

This is the new covenant. It is not like the covenant made in the wilderness at the foot of Mt. Sinai which stood broken from the beginning. This is a covenant that cannot be altered or violated in any manner. It is between God and His people, the Bridegroom and His Bride, the head and His Body, the Father and His children and the Lamb and the redeemed. It is eternal and immutable for it is the Word of God which lives and reigns forever and ever. He 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 accomplish or has He spoken and shall He not make it good?” (Num. 23:19). Is He not also the “Strength of Israel (who) will not lie nor repent; for He is not a man that He should repent” (I Sam. 15:29).

He has eternally loved His people, His children of the incorruptible seed, who are born not of the will of man nor of the desires of the flesh and they love Him because He first loved them. He demonstrated this love as the Lamb, slain from the foundation of the world, before His Beloved had “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). Before the handwriting of ordinances was given and broken on the mount, the covenant of peace stood firm and sure because His work was finished from the foundation of the world; before the manifestation of the victory over all the enemies who were made His footstool, He came forth conquering and to conquer and has taken His great power and reigns over all.

The children, who are justified by His faith and have peace with God, have not an heart of stone as do the natural children of Israel (Zech. 7:12) whose minds are blinded “for unto this day the same veil remains untaken away in the reading of the old testament...but even unto this day, when Moses is read the veil is upon their heart” (II Cor. 3:14). The true Israel of God has been sprinkled with clean water and cleansed from all their filthiness and idolatry in Adam, by that precious blood of the Lamb. These have washed their outer garments in the blood and their sin has been removed as far as the east is from the west. God has removed the heart of stone and given an heart of flesh. Upon this new heart, He has written His law, which His Spirit causes His people to walk therein, thus they keep His statutes because they are His people. David and Jo-nathan

were not of the same father in the flesh but they were of the One Father in the Spirit. Saul and Jo-nathan were father and son but they were alienated from each other for Saul was of the seed of the serpent while Jo-nathan was born of God.

“And Saul eyed David from that day and forward” (18:9)

The natural man is enmity against the Spiritual man. He lusts after the things of this world and earnestly desires the peace, forgiveness and comfort that the Spiritual man has in Messiah. The inherent religious nature of man is demonstrated as Adam sewed his apron of fig leaves, Cain brought forth the fruit of the land and Jehu said, “Come with me and see my zeal for Yehovah” after he slew the seventy sons of Ahab. The natural man relentlessly tries to establish his righteousness before God. He mimics the lifestyle of the religious and moral people, makes many sincere promises and vows and even tries to suppress or even destroy that law in the mind that delights in the law of God. He knows the truth yet he is finite and cannot attain unto that which is righteous for God has decreed that no flesh shall glory in His presence (I Cor. 1:29).

As the spiritual man grows in the grace and knowledge of His will the natural man fights even harder for he knows his kingdom shall not last. David returned from the battles that he fought and his victories were hailed as ten times greater than those of Saul. This infuriated the king who needed the approval and support of the people. The more prosperous and successful that the eternal seed is manifested, in the work that he has been assigned from the beginning, the more frustrated and belligerent the natural man appears because they are contrary, one to the other (Gal. 5:17). This is the warfare that rages within each child of grace as the height and depth, of the glory of God’s love is revealed.

The love of the brethren also enrages the natural man for he has not this ability. The eternal love of God is manifested between the members of His house and those who are without are envious of this relationship. The natural man was created a gregarious creature that thrives in the company of others. This comradery is based upon the mutual experiences of the natural existence as interpreted and translated in the frail and often deceived carnal mind. He who judges all things after the proof of the faculties of the flesh knows nothing of the faith that is within and the unlimited and unrestrained love of the brethren.

Saul despised this relationship in Jo-nathan and David and sought to interrupt or end it in any way possible. Jo-nathan was the heir apparent to the throne and his natural father had plans for his ascension to power. David was the anointed King of Israel and Saul had designs on how to thwart his appointment in favour of his seed and so, in the midst

of a time when Yehovah God again dispatched the evil spirit unto Saul and the playing of David was called for, the King threw a spear at David in attempts to kill him. He was not concerned about the removal of the evil spirit and his being made "well", he hated David and wanted him dead.

"And ye shall be hated of all for My name's sake" (Lk. 21:17)

This does not only apply to the attitude of the inhabitants of this world to the citizens of Zion, it also applies to the wrestling of the flesh against the spirit. That which is of the earth delights in the comforts and environment of this world and lives, moves and breathes by the cognitive abilities of the senses. The child of grace is not of this world. He is a stranger here below who remembers Jerusalem and longs to return to his Father's house. He lives, moves and breathes by the faith of God which is the substance of things hoped for and the evidence of things unseen. As the light of the glory within is manifested he grows weary of the vanity he has been made subject to. Yet this subjection, although not something the child of grace chooses, is set by means of the Father who has subjected the same (His children) in hope, 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" (Rms. 5:5).

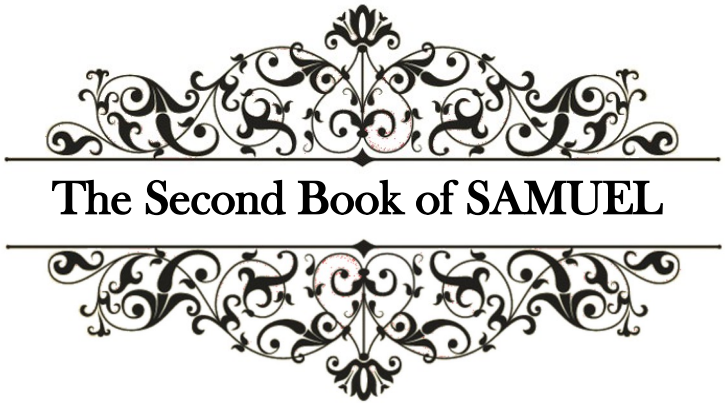
The Lord had revealed Himself to David and had sent His messenger to anoint him, King over Israel. David had to wait 39 years until he saw the manifestation of the promise of God. The warfare between Saul and David did not end until David put all the enemies of Israel under his feet. He shewed kindness to the house of his covenant brother, Jo-nathan, because of the kindred spirit and the oath of his word, and when he had subdued all things, the last enemy being death, he surrendered his throne to his son, Solomon, the King of Peace. This is the man of promise which should sit upon the throne of the Beloved whose kingdom shall have no end. He is the type of the king/priest who built His temple "and the counsel of peace shall be between them both" (Zech. 6:13).

Saul and David lived together in the economy of Israel. Saul represents the natural man who must decrease and who is dying daily. David represents the child of grace, that spiritual man born from above who is renewed daily. The result of this existence is that the inner man groaned daily, desiring to be delivered from the bondage of the corruption as he waits for the manifestation of the Sons of God. The beauty of this existence is that the house of Adam is left desolate as the children of the King of Righteousness overcome the world by faith; "You are of God, little children, and have overcome them because greater is He that is in you than he that is in the world" (I Jn. 4:4); "For whatsoever is born of God overcomes the world and this is the victory that overcomes

the world, our faith" (5:4). There can never be peace between Saul and David or the flesh and the Spirit or the kingdoms of this world with the Israel of our God. The peace of God passes all understanding and is not of this world.

"Him that overcometh will I make a pillar in the Temple of My God and he shall go no more out; and I will write upon him the name of My God and the name of the city of My God, New Jerusalem which cometh down from My God, and My new name" (Rev. 3:12).

Your servant in Christ,
(Elder) Chet Dirkes
May 18, 2014



II Samuel 7:1-17.

David had been given, by the hand of God, rest from all his enemies and ‘it came to pass’ that he had a desire in his heart to build an house for the ark of the covenant. The prophet Nathan told him to do what was on his mind to do but ‘it came to pass’ that the Word of the Lord came to him. These matters did not just happen and circumstances were not ‘just right’ to promote these ideas but in the fullness of time, as ordained before the foundation of the world, God brought these things, in particular order, to pass, according to the good pleasure of His will. He had spoken and it came to pass.

God does not commend David for his wonderful idea and kind gesture but rather tells him that it was He, Jehovah, who had delivered His people out of the house of Egypt and He dwelt in a tent and a tabernacle. He never asked for a house to be built for Him or asked why an house had not been built for Him. He had ordained the pattern given in the mount of a simple tent and a tabernacle of dyed skins to represent His glory and love for His people through the righteousness of His justice which is not pleasant to the eye nor palatable to the ear. It was Jehovah that had taken David from the sheepcote, from following after sheep to be ruler over His people Israel.

”And I (Jehovah) was with you whithersoever you went” It is easy to see the hand of God with David as he slew the giant, Goliath, and cut off his head with his own sword; or when he defeated his ten thousands and became greater than the great ones of Israel. We can see the hand of God in delivering him from the wrath, javelin, arrows and armies of King Saul, but do we see God with him when he lived by lies and deception amongst the Philistines? Can we see the presence of God with him on the roof when he lusted after Bathsheba, brought her to his bed and then slew her husband, Uriah? Yet God said “withersoever you went” and He never left him. We do not know all the places where David went but I know where I have been. No not physically only but in my mind and in my heart. I been places where I hope the brethren never discover and which I dare not discuss with anyone, but if I am a child of grace, our God, who never changes has been there with me. He has promised that He would never leave or forsake me. Although I know that there is nothing that has come unto me but that which is common amongst man, yet I make no boast in the vileness, the corruption and the vanity this desperately wicked heart or this untamable tongue. Though after the flesh, from time to time, I feel that He is far from me, or that He has turned His back on me, or that in the justice of His Holiness has forsaken me in my doubts and unbelief, yet He remains faithful. Because of His never failing love, wherewith He has loved His children with an eternal, never ending love, being based upon the covenant of the Godhead, and the immutability of His person, He remains faithful and cannot deny Himself or His bride. She is bone of His bone and flesh of His flesh, not Adam’s.

“Moreover” as if that is not enough, God states that He would appoint a place for His people. It is a place “of their own” wherein they shall dwell and never more be moved, where the children of wickedness (of the wicked one, the seed of the serpent) shall not afflict them anymore AND... “A house shall Jehovah make for you” (11). God did not give the OK for David to construct the temple as if He needed a place to live but rather and much more glorious, He said that He, Jehovah God, would build an house for David the king.

In I Samuel 2:35, God told Eli that his sons and the priesthood of his fathers would be destroyed and that God would raise up, “for myself”, a priest who would be faithful to do all His commandments. For this priest, God would build “a sure house, and He shall walk before mine Anointed forever”. Not two houses but a sure, eternal house for a King who is a priest. “Behold the man whose name is the Branch; he shall grow up out of His place and He shall build the temple of Jehovah. Even He shall build the temple of Jehovah and He shall bear the glory and He shall sit and rule upon His throne and shall be a priest upon His throne and the counsel of peace shall be between them both” (Zech. 6:12).

God was not talking about the man Samuel when He spoke by the prophet to Eli. He was not speaking of Solomon who would come from David's loins as the King whose kingdom would be established forever, for both of these men are dead and gone. Nor was He insinuating that Solomon was somehow without sin and if he were to sin, God would chasten him, or that he was to build God an house for His name which would be established forever. God spoke of the Anointed One who was of the house of David, the "Beloved". This One was without sin and when He became sin for His people He was chastened with the rod of man and by His stripes we are healed. His house, His temple, His Kingdom and His Bride are established firm and sure, from before the world was created, and the gates of hell cannot revile against Her. She is the New Jerusalem, the tabernacle of God, which dwells with man, Emmanuel. Here there is no more pain, tears or suffering, and the wicked, the dogs and that which is abomination to the Lord is found without the gates. Solomon loved many strange woman and his heart was turned from following after the commandments of the Lord, BUT, the unfailing devotional love of the Father to the Son and the children shall never depart from them because, "Thy house and thy kingdom shall be established forever before thee and thy throne shall be established forever" (16).

Let the fools run after the house of wood, hay, stubble built upon the dust of the earth which shall be consumed with fire, the child of grace has an house, not made with hands, eternal in the heavens.

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

II Samuel 8:15

> "And David reigned over all Israel and David executed judgment and justice unto all his people."

Yehovah God sent David forth into the land of the land and gave him victories wherever he went. The record does not say that Israel went forth and conquered the lands but that David, the Beloved King, triumphed over the enemies of the people of Israel. When the land was assigned by lot under the direction of Joshua, the people of Israel could not drive out the inhabitants of the land. Yehovah left these Canaanites in the land to"prove Israel, whether they will keep the way of Yehovah to walk therein as the fathers did keep or not" (Jud. 2:22). King Saul fought many battles and slew thousands of men but he was not given the victory over these antagonists. Only after God had removed him from office and anointed His King, did David go forth into battle and 'strike, beat, kill and defeat,' the immigrants (Philistines) of the land.

He "took control of the chief cities out of the hands of the immigrants" and ruled over them (8:1). He defeated those who were of their father (Moab) and set a line of limitations upon them. He subjugated them and having control over them he caused them to serve him and bring him gifts (tribute). Then he defeated the "help of the mighty" (Hadadezer) the son of the"broad way" (Rehob) who was the ruler of the"garrison" (Zobah) at he restored the 'radiance, flowing' (river) of his rule. When those who are 'exalted' (Syria) came without repentance (for there was silence in the sack-clothes weaver – Damascus) to be the 'help of the station of the mighty king' (Hadadezer king of Zobah) David 'struck, beat, killed and defeated' the 'exalted' ones.

As a result of this mighty and glorious victory, David established garrisons in the midst of the 'unrepentive exalted people' and they became the servants of David and brought him gifts (tribute) as"Yehovah preserved David whithersoever he went" (6). David took the implements of brilliance, glory and defense (shields of gold) away from these people and, bringing them into the city of 'the springing forth of peace' (Jerusalem), he dedicated the spoils unto the God of Israel. He took their"security, trust and confidence" (Betach), their"nobility and stateliness" (Berothai) and all manner of 'weapons and divinations' (brass) and made them completely dependent upon him for everything. He stripped them bare of all their worth and works so that they could not boast of their abilities of beauty.

And when the 'wanderer of the fortification' (Toi king of Hamath) heard that the Beloved had defeated all the hosts of the 'help of the mighty', he sent his son of 'honour

and nobility' (Hadoram) to 'the exaltation of Yah' (Joram) to "inquire" and"kneel" before the Beloved King. He brought unto David, the 'implement of wealth longed after' (vessels of silver), 'implements of brilliance and splendour' (vessels of gold) and the 'implements of weapons, craft and divinations' (vessels of brass). These were dedicated to the God of Israel because He had empowered, authorized and strengthened David and gave him the victories.

"And David gat a name when he returned from defeating the eighteen thousand Syrians in the valley of salt" (8:13).

David was a warrior. God had raised him from the sheepfold and put His Spirit within him. He wrote His laws upon the heart of the anointed beloved and caused him to walk according to His statutes and keep His commandments. His Spirit empowered the young king to cry out;"Is there not a cause" when the giant blasphemed the name of Yehovah God. He directed the steps of the servant of God and preserved him from the 'ruling desire of the people' (King Saul) until the appointed hour when He raised David up and manifested him as the king over the people of Israel. David made, fashioned and effectuated his name as the Anointed of Yehovah and the ruler over Israel by the actions, conduct and conversation which God had afore ordained that he should walk therein.

David began as the seventh son of the house of Jesse indicating that he was the 'possessor' of the 'complete house'. He was anointed king of Israel before he had performed any deeds of strength or valour and he was made ruler of the people of God without any earthly qualifications. Yet he was a chosen vessel of God who stands as a beautiful type of the true Beloved of God.

"And he put garrisons throughout all of and all they of Edom became David's servants and Yehovah preserved David whithersoever he went" (14).

When the two children strove together in Rebekah's womb, God told her that these two were separated from her bowels and that the"elder shall serve the younger" (Gen. 25:23). Esau was the first born and Esau is Edom. He is red like is father Adam. He is of the earth and lives of the field of the land. He has done neither any good nor any evil that the"purpose of God according to election might stand not of works but of Him that calls" (Rms. 9:11) yet God has declared that He has hated Him from everlasting. This Adam stands at odds with the child of promise (Jacob) who is 'the man who has power with God' (Israel) because the Father has loved him with an everlasting love (Jer. 31:3). Because Adam is carnal, sold under sin, he is antagonistic to the inner man, who delights after the law of God, and wars against the law of his mind. (Rms 7:23). His affections are of the things of this world because he is of the earth. He does not receive the things

of the Spirit because God never fashioned him in such a way to be capable of knowing the things of the Spirit of God (I Cor. 1:14). The eyes of Adam were opened in the garden when he hearkened unto the voice of his wife, took the fruit and did eat. He, seeing his nakedness, devised a plan of action that resolves the problem in his mind as he argued his righteousness with Almighty God and blamed Him for the situation. He was ‘exalted’ (Syria) as he became as one of God (Gen. 3:22) and he is unrepentive. He has no sack-cloth to adorn himself with for ‘the sack-clothes weaver is silent’ (Damascus). Therefore he adorns himself with the glory and brilliance of the leaves of the trees of the fruit of the land, labours to present his worth and value before God and thinks himself wise enough to ‘rightly divide the word of God’.

The Anointed Beloved Ruler of Israel has put a garrison in Adam and all of Edom, even the wrath of man, are His servants. He stands firm because He has taken His power unto Himself and has ruled over all flesh and the kingdoms of this world (Dan. 4:25; John 17:2 & Rev. 11:7). The garrison is an outpost in occupied territory where the army of the king has won the victory. Here the government of the victors is enforced and the order is maintained. The garrison is also where He stands alone for there is none that can help Him. He alone desires and effects righteousness while there is no one of Edom who seek after righteousness. The inward man, that law in the mind of the child of grace, delights after the law of God but Adam/Edom/Esau cannot and therefore does not seek the things which are from above. Adam was formed of the dust of the earth and to the dust he shall return and he is the occupied land of Yehovah God.

David has not called upon the sheep of His pasture to vanquish the foe or rally together to defeat the ‘ravenous wolves who have crept in unawares’ (if these wolves have crept in unawares, how could anyone observe them or root them out?). He does not require of the natural man to preserve or protect His kingdom from those who are of their father the Devil (Moab) or the ‘immigrant tribes of the valley’ (Philistine, Ammon, Amalech). He does not ask Esau, who is a cunning man of the field, to come to His aid and assist Him in the convening, organization or administration of His kingdom. He does not need the children of this world, who are wise in the business and merchandizing of the Canaanites to help with the building, development of financing of that city whose builder and maker is God. The natural man cannot perceive the Kingdom of Jesus Christ because His Kingdom is not of this world.

The Anointed Servant of Yehovah stood where no man could ever stand and He stood there alone. He took unto Himself the sin of His people. He endured the contradiction of sin against Himself, humbled Himself and became obedient unto death. He had trodden upon the wine-press of the fierceness of the wrath of God by Himself for there was none

that sought after righteousness and the arm of the flesh of Adam could not assist Him. He stood firm in the breach between the flesh and blood in Adam of His Beloved and righteously fulfilling every jot and tittle of the Law of God, He is set down at the right hand of the Father in testimony to the finished work.

“And Joab the son of Zeruiah over the host and Jehoshaphat the sons of Ahilud recorder” (16).

The Bride of the Beloved one with her Beloved Bridegroom, therefore, whatsoever He has done is performed for her as it is performed for Himself. He loves her as He loves His own body (Eph. 5:28) because she is bone of His bone and flesh of his flesh. She is one as He is one and yet He has not called upon her to stand to champion the cause, vanquish the foe or fight the battle. She goes forth as two armies with banners and His banner over her is love but He has gone forth conquering and to conquer.

The Beloved has already overcome the world (John 16:33). He has defeated all the enemies of the Israel of our God and is set down at the right hand of the Father. The Bride, His church, has overcome the wicked one in Him (I John 2:13) and the ‘anti-Christ’ (4:4). She has been raised up together with Him and is seated together in Him in the heavenlies.

During the time of her habitation here as a partaker of flesh and blood, ‘the father Yah’ (Joab), the son of ‘the balm of Yah’ (Zeruiah), is over the host. He is the sovereign omnipotent God, the everlasting Father and the ‘balm of Gilead’ the witness in the rock regions that is for the soothing of the children as they travel through this barren land. The merchandises, medicines, elixirs and potions of this world cannot calm the troubled soul of the strangers and sojourners and will never cure the incurable wound of Adam because ‘Yehovah has judged’ (Jehoshaphat) and has concluded all under sin. But to each member of the general assembly of the called out assembly of the first born, their ‘brother is born’ (Ahilud) according to the record given (recorded) and all things written have been fulfilled (Luke 21:22). The ‘righteous’ (Zadok) son of ‘my brother is good, beautiful and favoured’ (Ahitub) and ‘My brother is King’ (Ahimelech) the son of ‘my father is great’ (Abiathar) are the priest and king together (Zech. 6:13). Those ‘preserved of Yehovah’ (Serabiah) are written in the book of life of the Lamb, who stands as He was slain from the foundation of the world. The book was sealed with seven seals and no man could open it neither look upon it. Yet when the Lamb, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth” (Rev. 5:6) was revealed, He took the books, opened the seals and“Yehovah shall count when He has written up the people, that this man was born there” (Ps. 87:6). The names of His children are engraved in the palms of His hands and no man can ever remove them from

His Father's hand, therefore there is nothing which can separate His people from His love and they are more than conquerors through Christ their Lord.

This is the church of Jesus Christ. She is the 'building of Yah' (Benaiah) as she is 'known of Yah' (Jehoaiada). Those who would attempt to cut off the covenant of Her God and those who run to and fro upon the face of the earth crying, 'Lo here and lo there' are under her and serve her in all that they do. The sons of the Beloved are the chief rulers and priests unto Yehovah God in the city of David of the Kingdom of the Israel of our God.

Like the Elder Brother, who sits upon His throne as the King and "He shall be a priest upon His throne" (Zech. 6:13) they have been made a kingdom of kings and priests unto God (Rev. 1:6). He is the Sovereign God and all things are His workmanship for the praise of the Father and the glory of God. His people are his desire and His love is everlasting upon them. They are born from above and therefore are the sons of God. They have the right, the portion and the memorial to the inheritance of God being joint heirs with the First born of many brethren (Rms. 8:17). As He has overcome the world and all the enemies of the truth so they know the truth and, being free, have overcome all things. Unto them it has been given to inherit all things (Rev. 21:7). "Beloved now are we the sons of God" (I John 3:2).

The Beloved King got Him that name above every name because He humbled Himself and, making Himself of no reputation, took upon Him the form of a servant. The Father saw the travail of His soul and being well pleased that all is completed, being finished in all righteousness, has raised Him in majesty and power, that at the name of Jesus every knee shall bow and every tongue shall confess that He is Lord. The seed of the Beloved King has been raised up and He is the King of peace, Solomon. His kingdom is as everlasting as His love for His elect Lady.

The Leviathan has hooks in his jaws and is led about by His will. Satan is brought low being forced to roam to and fro upon the face of the earth and there is a garrison to keep the order of the Sovereign God. The seed of the serpent is commanded and controlled by the purpose of God for the good of His children. Adam is His creation, also. He lives and moves and has his being in the occupied land of the Beloved King. He dwells as the immigrant in the kingdom of Solomon until such time as the habitation of this dwelling is dissolved and he returns to the dust of the ground from whence he came. Then shall the Sons of God be made manifest and the inner groanings of the Spirit shall cease for the bondage of this corruption shall be set at liberty. Then shall they be absent from this body and present with the Lord and they shall appear before their Lord and King in the tabernacles not made with hands which are eternal in the heavens. Then the

righteousness of Jesus Christ shall be seen as the beautiful wedding garments are brought into view, not with the eyes of man, but with the untrammeled eyes of truth.

Herein is peace, comfort and joy; “Lo I am with you always even unto the end of the world” (Matt. 28:20).

Your servant in Christ,
(Elder) Chet Dirkes
December 8, 2013

II Samuel 9:13

> “So Mephibosheth dwelt in Jerusalem for he did eat continually at the king’s table and was lame in both his feet”

The account in this passage is familiar to all. David had been established as King over all Israel and his heart was enlarged to remember his covenant with Jonathan from many years ago. He inquires as to any who were worthy of this oath being of the house of Saul and sons of Jonathan. This was not an open invitation to ‘whosoever will’ or a potential blessing to any who applied for it, this was an inseparable commitment between David (the beloved) and those given of Jehovah (Jonathan). The love which David had for Jonathan was as a man loves a woman and lest any try to disgrace the intent it means that he loved him as he loved himself being bone of his bone and flesh of his flesh.

Many years earlier, word came that King Saul and his son Jonathan had been killed in battle. For reasons not revealed in the text, a nurse attendant of five year old

Mephibosheth took him in her arms and fled in haste. It does not say what alarmed her, where she was going or why she was in such a hurry but through no fault of his, Mephibosheth fell from her arms and was caused to be lame in both of his feet. He did not deserve it as a punishment for his sin, as the disciples would ask Jesus “Who hath sinned that this man should be born thus?” nor was this a retribution against him for conduct of his father or grandfather. God is not a respecter of persons and He does not react to conduct. He orders it fast and sure according to His perfect will and therefore, since Mephibosheth represents a child of grace, this event was for good, though it did not appear that way.

Now, in response to the inquiry of the King, Ziba the servant of desires (Saul), advises King David that indeed there is one left of the house of Saul, but he is not worthy of any consideration. The natural superstitions of man, even one who has the hope of glory within, classify any abnormalities as being unsuitable for polite and sophisticated society and Ziba was sure to remind David that this one had a spot and blemish that disqualified him of any mercy.

He also told David that this crippled man was in the house of the ‘sold’ (Machir) in the land of ‘no pasture’ (Lo-Debar). This did not mean that there was no grass or fields but rather no word (debar) and yet David the King sent the Word of the King into the land of no word because Mephibosheth was of the ‘nation or people of my God’ (Ammiel). David did not send an invitation for Mephibosheth to come to him and he did not pester him like a telemarketer hoping he would relent and sign up for the bonus deal. Nor did he simply make this offer available to Mephibosheth and anyone else who wanted it. When the Word of the King came unto this one who had been made subject to the weakness and frailties of the flesh, through no fault of his own, he was made willing in the day of His power and he came forth. David did not just send for him to come forth, he sent and “fetched him out of the house of Machir” by paying the redemption. The word translated ‘fetch’ means to seize or buy. Mephibosheth (scatter the shame) had been sold into the bondage of sin in Adam and being carnal, he was sold unto sin (Rms. 7:14) and because he was of the people of my God and according to the covenant of those given of Jehovah, the Beloved sent and paid the price to redeem him out of the land of no word and bring him unto Himself. Mephibosheth had been made humble and contrite; he was esteemed a shame and embarrassment and was devoid of any power or intent to resolve his condition. He did not petition David based upon his oath with Jonathan and he did not ‘name it and claim it’ when it came to the kindness that David would give. He was as ignorant of the blessing as he was of his worth.

The Beloved set forth a table for him because of His love for His people (Song 2:4). He sends forth and seizes them and brings them into His presence and there they eat at His table continually. Not with the things of this world, though, but with a feast of fat things and wine upon the leas satiating the soul that hungers and thirsts after righteousness. Mephibosheth is not cured of his lame feet. He remains subject to the vanity of the flesh for the remainder of the time of his habitation until the body of this dwelling is dissolved, just as the thorn remained with Paul, to remind him of the love and the mercy of the Beloved. The frailties and limitations of this dwelling serve to remind the child of grace of the unprofitableness of the flesh and the grace of God wherewith He loved His people with an eternal love.

Ziba, that self serving entrepreneur, was set with his fifteen sons and twenty servants to 'till the land' and 'bring in the fruit that thy master's sons may have food to eat" (10). He was set in a station in life to labour in the land, just as Adam (Gen. 3:17), and to supply the needs of others but he could not satisfy the needs of those given unto the Beloved. They "shall eat at My table as one of the King's sons" and "Beloved now are we the sons of God". The servants of desire toil in the land as they have been assigned to supply for the natural things of this world and although they will slander and be at constant contention with the chosen of Jehovah (16:1-4) and through deceit they try to gain the possessions and blessing of the children of the King (19:24-30) yet shall they have no right, nor portion nor memorial in the oath of Jehovah (21:7).

What shall we say then to these things? Neither heritage in Adam, nor station in life, deformities of the body, or remoteness of location, neither the slanders of man or the lies which he can formulate, nothing above the earth or beneath the seas, nor thrones or principalities or powers, nor things present nor things to come can separate the ETERNAL UNITY OF CHRIST AND HIS BELOVED PEOPLE FROM JEHOVAH's OATH. Therefore we conclude that this light humiliation, which is but for a brief time, cannot be compared with the glory that shall be revealed in the people of Jehovah.

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

II Samuel 15:6

> "And in this manner did Absalom to all of Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel."

The sovereign providence of Almighty God had brought great distress to the house of David. His first born son, Ammon, was taken in an incestuous rage and raped his half sister Tamar. This incredulous act was avenged by Absalom, Tamar's brother, as he slew Ammon at a family feast given by Absalom for the all sons of King David. Fearing the wrath and judgment of his father, Absalom fled Jerusalem and lived in exile as a 'proud beholder' (Geshur) of his actions, for three years. When he was returned to Jerusalem through the intercession of Joab, he did not come before the king even though the heart of the king was upon his son.

Absalom was a very distinguished man. He was "much praised…for his beauty for from the sole of his feet even to the crown of his head there was no blemish in him' (14:25). He stood as the heir apparent to the throne of David and God had prepared him to appear as the perfect son, without spot nor blemish. He dwelt in Jerusalem for another two years and to him were born three sons and a daughter whom he named Tamar after his desolate sister but his father David would not see him because of his crime. Finally he was brought before the king who, when "he came to the king, he bowed himself on his face to the ground before the king and the king kissed his Absalom' (14:33).

Absalom then, after receiving this absolution from his father, prepared fifty men to run before him as he assumed a position that was not his to have. He usurped the authority of the king and stood between the people and the king. Five is the number of the recompense and so when the people saw the fifty men running before Absalom, it was assumed that he had paid his debt and was acting on the sanction of the king. Absalom had no such authority but he set himself up as the judge of the people. The people loved him for this deception because he appealed to the eyes and ears of man and gave them the desires of their hearts.

God had established the King as the judge of the people. He had been anointed as king and the Spirit of Yehovah God was upon him. His son, Absalom, presented a counterfeit to the people as he appeared as the 'peace of my father'. He exalted himself to the

throne of David, gave a false impression of propriety and power and interposed himself in the place of the rightful King. When any man had a controversy that should be properly disposed of by the procedure established of God, Absalom intercepted the matter, causing the people to bow down and worship him and “he put forth his hand and took him and kissed him’ (15:5).

Absalom is another example of the land of Shinar as this false river ran concurrent with the kingship of David. He was a broad way and many people were drawn to him for redress and justice and when the time was come to pass, he revolted against his father and the throne of Israel. He was given to orchestrate a coup against David because he was old, his warring days were over and the land was at peace. Now together with ‘my foolish brother of exile’ (Ahithophel the Gilonite) a conspiracy was launched to overthrow David and seize the throne.

“And there came a messenger to David, saying, the hearts of the men of Israel are after Absalom”

The hearts of the natural man devoid of the leadership of the Holy Spirit were drawn after the false leader. They were deceived with the words of the prophet crying, “peace, peace’ where there was no peace (Jer. 6:14). Absalom was not properly outfitted for the role of king and he was not assigned the labour over the house of Israel. Yet because he was given great beauty and much praise his heart was lifted up inside him and iniquity was found in his heart, just like Lucifer (Ez. 28:17). Because of this he made ‘illegal alliances’ (conspiracy) with the lusts of the people and because he was available to the complaints of the common man and was kin to the natural/common man, the people walked with his ‘foolish brother of exile’ and they “increased continually with Absalom’ (15:12).

This is Satan as the angel of light. He presents himself with great swelling words that are soothing to the itching ears of the people which are ready to hear something new (Acts 17:21). He bypasses the established procedure which God has appointed as just and true and has set up a satellite office where things may be expedited to the satisfaction of the needs of the carnal man. He has altered the commandments to make them more palatable to the taste, slightly modified the standards to make them less stringent and relaxed the level of justice to draw out the hearts of the people after him. He has devised this elaborate scheme by the wisdom of his heart and by the power of his own will according to the ordained will and purpose of Almighty God. Herein is the Word of God confirmed, the true people of Yehovah revealed and the love and preservation of His elect according to grace manifested.

King David left the city that day and the lecherous nature of false peace of the father was revealed to all people, yet, the righteousness of God and His covenant were not diminished. Zadok (righteous) the priest and his son ‘the anger of my brother’ (Ahimaaz) along with those ‘given of the greatness of my father’ (Jonathan son of Abiathar) hastily (Hushai) remained with the friends of David in the city to report the activities of the intruders. David did not leave his city empty or alone just as Yehovah God never leaves His people alone even though they be in the most extreme of situations.

Forty years of campaigns and victories should have convinced the people that God was with David but at the commandment of God, those who had no faith in him, departed from his side and deserted their king. So it is that there are many who “receive the seed into stony places’ the same is he that hears the word and anon with joy receives it, yet he does not have the root in himself but endures for awhile and when the tribulation or persecution arises because of the Word, by and by he is offended. He also receives the seed among the thorns is he that hears the word and the care of this world and the deceitfulness of riches, choke the word and he becomes unfruitful’ (Matt. 13:20).

These men of Israel had the doctrines, the covenants, the handwriting of ordinances, the prophets and the testimony but they had not the incorruptible seed born from above. Because they did not have the seed, they did not have the Spirit of God dwelling in them and therefore they could not have the fruit of the Spirit which is faith. Therefore, being devoid of faith, the natural man follows after that which satisfies and stimulates the flesh and he is tossed to and fro with every wind of doctrine and every smooth talking soothsayer. The outward man desires the peace of this world and the comforts of the field yet Christ came into this world with the seven stars of God in His right hand (which are the messengers of the seven churches) and a two-edged sword proceeding from His mouth being the Word of God (Rev. 1:16). This sword was not for peace but was a sword of division (Luke 12:51). It is a sword which “quick and powerful, sharper than any two-edged sword, piercing even to the dividing point of soul and spirit and the joints and the marrow and is a discerner of the thoughts and the intents of the heart’ (Heb. 4:12) He came forth clothed in a vesture dipped in blood and His name is called “The Word of God and the armies of heaven followed Him upon the white horse, clothed in fine linen, white and clean (which is the righteousness of the saints) and out of His mouth goes forth a sharp sword, that with it He might smite the nations and rule them with a rod of iron and He treads the wine-press of the fierceness and the wrath of Almighty God’ (Rev. 19:15).

Absalom tried to present himself as the ‘prince of peace’ (Is. 9:6) but that name belongs to the One who is equal with God but made Himself of no reputation to be born of a woman and made under the law. He drew away the hearts, eyes and minds of the people of the earth but Joab (Father Yehovah) dispatched Absalom and restored the throne to the Beloved.

“And Adoni-jah, the son of Haggith, exalted himself, saying, I will be king and he prepared him chariots and horsemen and fifty me to run before him” (I Kings 1:5).

David was now very old and preparing to depart the habitation of this dwelling. His three eldest sons have been removed from their rightful place as heirs to the throne and Yehovah God had raised up Solomon to be King over Israel. David’s fourth son ‘my master is Yah’ (Adoni-jah) thought it best to seize the opportunity and proclaim himself king. He was the son of Haggith (the festival or pilgrimage) and like his brother before him, he assembled the entourage of the recompense (fifty men) to show the untrained, ignorant eyes of the people that he was best suited for the job. He was a goodly man who made an alliance with Joab, the king’s nephew, who was the son of Zeruiah, David’s sister. He, along with Abiathar the priest, were sufficiently deceived to followed after Adoni-jah and help him in his endeavour to ascend to the throne. But he was not chosen of God for this station in life.

Once again the heart of the people was drawn out after a man whom they thought was the correct one. He was a child of the king and therefore he was a rightful heir to the throne. He was of a good reputation and had surrounded himself with the right supporting staff. He walked according to the customs of man, spoke all the right words for all to hear and was manifested in the right place at the appropriate time. More importantly, he was not the son of an illicit affair which was shrouded in murder and death as Solomon was. Yet Adoni-jah had not been ‘given’ (Nathan) of God, was not ‘righteous’ (Zadok) before God and was not the ‘building of God’ (Benaiah).

These were the mighty men of peace (Solomon) but they were not invited to the festive occasion of the coronation of the new King. They rather were brought to ‘the daughter of the completed oath of God’ (Bath-Sheba) who consulted with the Beloved King concerning the Word of Yehovah God. These matters were not up to the devices and desires of man, they were ordained of old, prophesied by the Word of God and brought to pass by the good pleasure of His will. God told David through the mouth of the prophet Nathan that He would build David an house and that his seed would be raised up to be King. God would establish his kingdom and it would be eternal. This was the kingdom of peace and Solomon was to be the King in type and the Kingdom of Jesus Christ in fulfillment.

Adoni-jah desired to present himself as the servant of God and the elect of God for the throne of Israel. This is the description of the Messiah in whom the Spirit of God dwelled to bring forth judgment to the nations (Is. 42:1). He could not fail to complete all that He was given to accomplish because His name is Faithful and True. He took upon Himself the form of the servant and was made perfect in all that He endured (Heb. 5:8f).

Adoni-jah was an imposter who desired the earthly throne and the power over the people. He assembled his people and made the proclamation that he was king. He blew the trumpet and called for the feast “and behold they eat and drink before him and say, God save King Adoni-jah’ (I Kings 1:25). But the servants of the Beloved were not deceived. They came to the Beloved King and sought the direction of the oath of God. They did not hear the false trumpet or follow after the stranger because “know not the voice of strangers’ (John 10:5). These are the righteous building of Yehovah as they are known of Yehovah (Zadok, Benaiah, Jehoiada). They have been given the promise of the Word of God, the oath of God has cut them off from the inhabitants of this world (Cherethites) and they carry with swiftness the testimony that Solomon is their King (Pelethites). He and He alone is the anointed of Yehovah. He is the voice of God that sure sound of that certain trumpet. The Spirit of the Most High is upon Him and He alone, as The Messenger of God, can preach the everlasting gospel of peace (Rev. 14:6). He has delivered His people from the bondage of corruption as He has overcome the world. He has proclaimed liberty to the captives and the acceptable year of Yehovah (Is. 61:1).

Adam has, inherent to his nature, the drive and desire to ascend to the throne and rule over all things. God set him in the garden and gave him dominion over all that He had created but when Adam became as God, to know good and evil, that authority and duty was taken from him as he was expelled from the garden. Yet man continues to try and understand and explain God in his theology and emulate Him in actions. He makes a presentation of a counterfeit representation. He claims to be of the proper lineage and prodigy; he calls himself by the appropriate names and makes elaborate demonstrations to catch the eyes and ears of man. Those indigenous to the land are quickly drawn to the glitter, the grandeurs of sight and sounds and the delusions of peace and prosperity. They embrace these marauders, thieves and wolves and are led astray in great droves. Even from time to time, a child of grace is deceived to follow after these Adamic Messiah’s but the ‘renowned’ ‘companions’ of ‘peace’ (Shimei, Rei, Solomon), when it pleases the Father to reveal Himself in them, hear His voice and follow Him. They hear the voice of the good shepherd and are known of Him and no man can pluck them out of the Father’s hand (John 10:11-30).

“For many shall come in My name, saying, I am Anointed and shall deceive many” (Matt. 24:5).

As it was in the days of King David and the King Solomon so it shall be until the time of this habitation is over. Adam will come and claim himself anointed of God. He will boast of his family heritage, his extensive education and his carnal accomplishments and MANY shall follow after his. This is the broad way which leads unto destruction. This is the number of man and the people of this world love to have it so (Jer. 5:31). God has given the inhabitants of this earth an insatiable hunger for the fruit of the fields of the world and they desire (Saul) a leader and will submit to a king who is of the earth earthly. The doctrine appeals to the senses of man and is devoid of faith. They cry out, ‘lo here and lo there’, in attempts to find a worldly Messiah. Adam is given to believe the lie that tells him that he can approach, understand and satisfy the righteousness of the perfect Law of God. He and his children draw close unto God with their lips but their heart is far from Him and thus they ‘worship God in vain, teaching for doctrine the commandments of men, laying aside the commandments of God, they hold on to the tradition of men (as washing of pots and cups and many other such things) and have full well rejected the commandments of God that they may keep their traditions’ (Mark 7:7ff).

God created the heavens and the earth and all His works praise His name and glorify Him as the Sovereign Ruler over all. Man cannot duplicate these things nor find out the works which God has done from the beginning. Brethren taught of the Spirit, if a matter is tangible, visual to the eyes of man and pleasing to the carnal mind it cannot be of the kingdom of God for His kingdom is not of the earth. If the subject matters are lengthy and confusing they are not the simplicity of the gospel and if the speaker proclaims himself to be anything but a wretched man, then it is not the sound of the trump of God. And if there is a great following with magnificent fanfare and elaborate adornment then know full well that it is highly esteemed of man and abomination before God (Luke 16:15).

The gospel of The Anointed Salvation of Yehovah is consistent, eternal, unchangeable and simple. He came to save His people from their sin and He has finished all the work that was set before Him. He is seated at the right hand of the Father and His children are seated together with Him in peace. He rules over the inhabitants of this world and gives the kingdoms of this world to the basest of men. He is the Lord God Almighty and there is no other. The Absaloms and Adoni-jahs of this world shall continue to be raised up by the sovereignty of God to draw off many after them and make them twice the children of

Satan. The children of the King shall never be lost, forgotten or abandoned by the Beloved, who loved them and gave Himself for them.

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

II Samuel 21:15

> "Moreover the Philistines had yet war against Israel and David went down, and his servants with him and fought against the Philistines".

The Philistine people are the descendants of Ham the son of Noah. They are in the same lineage as Cush, Nimrod 'the mighty hunter before Jehovah' whose kingdom began with Babel, Asshur (the step) who built Nineveh, that city of great wickedness, and Rehoboth, the city of wide streets. All of these names are indicative of the nature of the people spoken of and there relationship to the chosen people of the Lord. They are descendants of Egypt, the land of fortification, and they live as 'immigrants', sojourners in the land of promise and 'mourners who wallow in the ashes'.

These have all been established as the opponents and antagonists to the 'power of God' (Israel). They envied Isaac because God had blessed him with abundance and contended with him for the wells he dug (Gen. 26). They opposed Joshua as he conquered the land of inheritance (Josh. 13) and warred with the Judges of Israel (Jud. 10) yet Jehovah did not remove them from the land. Hostilities continued through the years and when David

was anointed King over Israel, the Philistines set the battle array in the valley of the Rephaims (giants). These were the same Rephaims that Chedor-laomer smote at the well of justice in the appointed place (Gen. 14:7) and now once again, near the end of David's life, the Philistines had yet war with Israel.

These 'giants' are ones who have been 'much healed' and they represent those who think themselves whole and have no need for the Great Physician (Mk. 2:17). They are strangers and foreigners to the household of the 'first born' yet they are of the land and they co-inhabit with them. Adam did not think himself in need of a healer as he stood before Jehovah in the garden clothed in his aprons of fig leaves and his attitude has not changed.

Now there appeared before David and his servants with him, four giants just as Goliath had stood before him many years earlier. The first one was Ish-bibenob. He is 'the man who dwells in high places'. He is just like his father who said; "I will ascend above the heights of the clouds and I will be like the most High" (Is. 14:14) and is that which the children of grace wrestle with, "spiritual wickedness in high places" (Eph. 6:12). But before the 'Beloved' gave up the ghost and delivered the kingdom unto the king of peace (Solomon), he smote this giant and put him under his feet. He sent forth Abi-shai the son of Zeruiah who succored (helped) David and smote the Philistine. Some would like to say that this is an example of the cooperation between the flock and the shepherd but they miss the fact that Abi-shai means "My Father is the offering". The Anointed Servant of God needed no help to defeat the enemies of His kingdom for as He told Abraham on the mount with Isaac, "My son, God will provide Himself a Lamb for the burnt offering" (Gen. 22:8). So here, Abi-shai the son of the 'balm' of healing (Zeruiah), stood forth and defeated the enemy that was stronger than man.

The next giant, Saph, is the 'keeper of the threshold'. He is an impostor who masquerades as the one who keeps the door of the flock trying to present himself as the appointed porter who opens the door as the shepherd leads the sheep (John 10:3). He drew out the army of Israel to the vineyard where he poses as the husbandman (Gob) in attempt to lord over them as another master (Belial). But again the servant of the Beloved, Sibbechai the Hushathite, stood in the breach and subdued the enemy. This servant is the 'weaver' who has interwoven all time, event, circumstances and conditions into the fabric of creation for the purpose of demonstrating to all the world and specifically the children of the King, that He is not slacked as man would account slackness for he is of haste (Hush) to protect His people. He does not allow the matter to go beyond the boundaries He has set for them to approach and He stays the angry waves at His appointed time and place. He does not call for the flock to arm themselves and

combat these inveterate enemies and His purpose, will and plans are not contingent upon the success of the sheep. He has ordained these matters from before time began and He has precisely and exactly placed them in the proper location in the tapestry of His creation for the praise of His glory. He has appointed the trial and has interwoven the means of escape for His elect (II Sam. 14:14)

The next giant is the brother of the giant of spendour, Goliath. This is the beauty that is the pride of Lucifer wherein his heart was lifted up and he corrupted wisdom by reason of his brightness (Ezk. 28:17). This giant is from the ‘wine press’ (Gath) whereby he attempts to bring the cares of this world to bear against the children of grace and cause them to faint and be chocked out. But the ‘grace of God’ (Eli-hanan) is appointed unto His children in the ‘house of bread’ (Beth-lahem) by a ‘forest of weavers’ (Jaare-oregim). Nothing can stay these weavers from setting forth the things of God in their right order and place as the time of this habitation becomes manifest. God feeds His children in the house of bread with the Bread of life which sustains them with both their daily bread and their spiritual sustenance in His body.

The last giant is one off great stature. He is also from Gath and he attempts to cover the children like a garment. He presents himself as an angel of light and seeks to emulate the garments of righteousness. He brings works of righteousness and a conformance to the law as the dead flies in the ointment of the apothecary to sooth the tired and heal the sick. In all these things he blasphemes the power of God (defied Israel) lifting himself and the power of Adam up as sufficient to meet the standard of the holiness of God. He is the strongest of these giants and he stands in the field as the champion of the children of the fortification.

But Jehovah God has sent forth glad tidings (Shineah) of great joy that He has overcome the world. He has sent forth the ‘gift of Jehovah’ (Jo-nathan) of life to His elect according to grace because they are brother to the Beloved. He protects His own for they are bone of His bone and flesh of His flesh. He has purchased them with His precious blood and He has rescued them from the house of the fortification. He has translated them from that kingdom of darkness into the kingdom of His dear Son and He has placed all the enemies under His footstool. These brethren are one with the Son as He is one with the Father; therefore, He loves them with the same love of the Father and the Son. This is an eternal love that cannot be diminished or interrupted in any way and although these giants, ‘the sin and weight which so easily beset us’, may appear from time to time in defiance of the power of God, His promise is that His called out assemble is more than conquerors through the Anointed Salvation of Jehovah, who loved His Bride and gave Himself for Her.

The children face these opponents every moment of their journey through the time of this habitation. They are formidable and the flesh fears them lest they should be overcome. But God has not given His brethren carnal weapons to combat these nemeses for they are not a carnal foe. They are imagination and every high thing that exalts itself against God (II Cor. 10:4) and the inability in Adam to keep the commandments of God. They are principalities and power, rulers of the darkness of this world and spiritual wickedness in high places (Eph. 6:12). But dear brethren fear not for He has overcome this world and His children overcome by faith, and that not of themselves it is the gift of God. He has vanquished the accuser of the brethren and overcome him by His blood. He has clothed His children in the whole armour of God wherewith they are able to stand, in the power of God, against the wiles of the devil. He has given them the shield of faith wherewith they quench the fiery darts of the devil. He will never leave nor forsake those whom He has purchased with His own blood and no man can pluck them out of His hands. He has broken the authority of the serpent in the waters and crushed the power of the Leviathan and given him for meat to the inhabitants of the wilderness (Ps. 74:13f). He has ordained ALL things to work together for good to the elect according to grace, that Love Him, according to His purpose.

Jehovah has fought the battles and has won the victory. He is seated upon His throne and all the enemies have been defeated. He sits in heaven and rules over the inhabitants of this world and He gives the kingdoms of this world to the basest of men. Therefore Beloved of the Lord, “Fear ye not, stand still and see the salvation of Jehovah which He will shew you this day for the Egyptians (and their descendants the Philistines in the valley of the giants) whom ye see today, ye shall see them again no more for ever. Jehovah shall fight for you and ye shall hold your peace” (Ex. 14:13f). The Beloved has fought and won and now the King of our Peace reigns on high and the justified have peace with Him.

“These four were born to the giant in Gath and fell by the hand of David and by the hands of His servants” (II Sam. 21:22).

Your servant in Christ,
(Elder) Chet Dirkes
April 7, 2013

II Samuel 22:1

> "And David spake unto Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of his enemies and out of the hand of Saul."

David and his servants had just been given a great victory over the sons of the giants. David did not call his troops together and tell them how honored he was to have served with such an esteemed group. He did not wish to take this opportunity to thank all those who had made this victory possible and to lament those who had given their lives for such a noble cause. He was given of the Spirit of the Most High God to speak the words of this song to Jehovah God. He did not employ a promoter to arrange a concert schedule so he could take his minstrel show around the kingdom where they could perform before the multitudes and win converts to God. He spoke to Jehovah God and ascribed all glory and honour to His great name for the great and wonderful things He had done.

The Preacher wrote that to every thing there is a season and a time for every purpose under heaven (Ecc. 3:1). David could only write of a general theory or principle had he spoken these words before he had experienced them. The experience gave him a prospective of the matters which made them difficult to endure, painfully real and deeply personal. All the battles had to have been fought with each and every victory and defeat in their proper order for the song that he sang to be much more than factual and he had to experience them personally for him to sing from his heart true praise unto his God.

He had been delivered from the hand of his enemies. When he was taken from the sheep pen where he was tending his father's flocks, no one knew him. When this ruddy boy of a beautiful countenance and goodly to look at was anointed with oil by Samuel the prophet to be king over Israel, there was no parade, no fanfare and no announcement. Samuel simply anointed him king and rose up and went to Ramah. Now when the Philistines sent forth their champion to defy Israel, David was told he was but a youth without strength or experience to fight Goliath, but when Jehovah God fought for His Beloved, David prevailed. And as the fame and and conquest of David grew so also the enemies of David became evident.

Not only were there kings whose armies had been defeated by the army of Israel under David but there were also men in the political arena of Israel who began to hate David.

He was God's choice for king but the people had desired Saul and when the Spirit of the Lord departed from Saul even he became an enemy of David. He tried many times to kill him and, in the latter years of his life, he chased David across the countryside with a large body of men with the intent to kill him. But God delivered David every time.

God had also delivered David from the hand of desire (Saul). The heart of David was unto his God and His people. He did not seek after the conquest of other nations or the expansion of his empire. He fought the enemies of Israel because he was given to follow after the Lord his God with all his heart. The desires of this world for fame and fortune were not with David as he slew his ten thousands and the sons of the giants of the land fell at his hand.

And so after the enemies had been subdued, David praises the God of the universe as his Rock. He knew that his feet had been set upon an established base that was unmovable and that nothing could move that Rock. This Rock is the same Rock that gave water to the children in the wilderness, cast a great shadow to protect His people from the scorching sun of the weary land, followed His people through the wilderness and brought them to the land of promise. It is the Rock from whence each child of grace has been hewn and it is a tried and precious, living Rock, who is the same today as He was before the foundation of the world. This is the fortress wherein David dwells and the gates of hell cannot prevail against it. This is the foundation upon which the house is built that shall withstand the storms and the wind because it is built upon that Rock. This is the eternal Rock who bears the witness of the Godhead in heaven to the finished work of God and the love of the brethren and the One, here on earth, who bears the witness that of the Son to His people.

Then David proclaims that this same Rock and fortress is his deliverer. Why would someone who lives in such a formidable fortress which cannot be moved, need a deliverer? Why does David speak of his high tower, his refuge and his shield as his salvation who delivered him from violence? Surely one who is so protected of God is living such a life of ease and comfort that no violence should ever befall them. But this is not the case with the children of the King. They have been made partakers of flesh and blood and have been made subject to the vanities of this world and the corruption of this flesh. They know the justice of the law of God demands perfect obedience and yet they experience the contradiction of sin against themselves. They know the frailty and weakness of the flesh and how the natural man has no understanding of the things of the Spirit, does not have the mind of God and is drawn away after the lusts and desires of the flesh. Therefore the child cries out to the Father in heaven to deliver me from the body of this death and forgive my falling short of the standard of thy Holiness. David

knows the duality of the experience of the natural man born after the seed of Adam and the spiritual man born of the incorruptible seed by the Spirit of God. He knows that the children cannot be separated from the Father and that all that is the Godhead is the anchor of the soul of His people, therefore My God is every pebble, rock, flint, stone and crag and every other idea of stability and strength for He has done all for His Beloved;

"**IN HIM WILL I TRUST**".

This trust is not something that needed to be earned by God for the natural man cannot trust that which he cannot see or understand. It is an understanding that must be learned by the child of grace when the Spirit bears witness with the Spirit within and causes them to cry out, "Abba Father". This is a confidence in deliverance and a complete understanding of the need for deliverance. The natural man s of the earth and seeks the things of this world. He has no knowledge of the necessity of being delivered from this present evil generation, delivered from the kingdom of darkness or forgiveness of sin therefore he does not trust in Jehovah God. He has no comprehension of the salvation of Jehovah or the work He has completed and like Adam in the garden, he thinks his works of righteousness are acceptable before God. The child of grace knows who His Father is, has his affections set on the things above, longs to return to the home land and is at war with the earthly members. He is born of God and cannot sin and yet he has been made subject to the vanity of this life and the limitations and impotence of this flesh. Therefore that inward man delights after the law of God and has complete confidence that when the time of this habitation is over, he shall be delivered from the body of this death. Then shall he see that Rock on whom he is built and shall sing His praises forever more.

It is this same indwelling Spirit that teaches the ways of the Lord to His people. The Spirit reveals the requirements of the law and the hopelessness of measuring up to the standards of God after the arm of the flesh but He does not leave His people to find their own way. He reveals to them that the Anointed of Jehovah has come because there is no one else who is worthy to do the work. He has come to save His people from their sin and He has finished all that the Father gave Him to do. He is now seated at the right hand of the Father with His children and they are at peace with God. Therefore, when it pleases the Father to reveal these things to His children, they understand that He alone is worthy to be praised for He alone has freed them from the house of the strong man and saved them from their enemies.

David is the type of Messiah. He needed to be delivered because He who knew no sin became the sin of His people. He endured the contradictions of sin against Himself and He could not deliver Himself by the arm of His flesh. He was Adam completely and was

tempted in all points as all of Adams children are. He endured the pains, fears, doubts and temptations as His Bride does while She is a partaker of flesh and blood. He committed His Spirit unto the Father, who did not let His Servant to see corruption, but raised Him up and proclaimed Him to be the Son of God. Some may say that this shows the distinction between the Father and the Son for if they were the same then how could the one raise the other up? But do not the scriptures tell us that the child that should be born was called the everlasting Father and was it not the Father who brought salvation unto Himself by His right arm because there was no other worthy and is not His name Jesus, “Jehovah’s salvation”? He delivered Himself up as the Lamb that He sent forth to bare the sin of His people. He is the Holy law that passed judgment upon Himself, He is the High Priest who bore the wrath of God and he drank the cup of His own fury for His people. He is the fullness of every type and shadow of the law and he is the fulfillment of everything written.

Now the testimony of David and Solomon is that Jehovah God had given them and their nation rest from all their enemies before Solomon became King and built the Temple (I Kings 8:56). It also testifies that all the promises made to David and Moses were fulfilled that day and that not one word had fallen to the ground incomplete. So if all the enemies were under the feet of the Beloved before he died and the house of David was built by God and his kingdom established forever (I Sam. 7:11) then why say some that there is a day coming when Jesus shall return to fight a great battle and subdue all His enemies at Armageddon? If the battles have not been won and the enemies are not under His feet, has He built His church upon the Rock yet? But have not His children entered into His rest because He has finished His work and is seated at the right hand of the Father? If this be so then he has overcome the world and His people have overcome by faith. His church is built upon the Rock, the gates of hell cannot prevail against it and His people have peace with God. But more so, all these works were finished from the foundation of the world and have now been made manifest in our sight.

When the sorrows of hell gat hold of the Anointed and the snares of death prevented Him, in His distress He called upon the Father who sent forth from heaven and heard His cry. He came forth in furious wrath and drew His Beloved out of many waters. He delivered His Servant, His Elect from the strong enemy and them that hated Him and brought Him forth into a large place. HE delivered His Beloved because He delighted in Him (22:20). All that was ever done was because of the everlasting love of the Father, who is immutable and cannot deny Himself, for His Bride who is One in Him. She is His Beloved in whom He delights and in Her is neither spot nor blemish. David loved the Lord because He first loved him and He delivered His Beloved from the very places that He sent Her to be for good.

Beloved brethren, the love of the Father is upon all His elect family. He has sent trials and tribulations upon His people to prove the faith within and since faith is a fruit of the Spirit, these trials and temptations prove the Spirit within. No one who is born from above is escaped the chastisement of the Lord for if there be no chastisement there can be no love and if there be no love then that person is none of His. He is the shield that protects His people from that which He sends upon them to make them grow in the grace and knowledge of His will. He is the fortress where His people dwell safe and secure and when He leads His people into the valley of the shadow of death he is the guide upon the path, the schoolmaster unto perfection and the light that casts the shadow.

"Let your 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" (Heb. 13:5).

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

II Samuel 22:4

"I will call on the Lord, worthy to be praised so shall I be saved from mine enemies."

Now at the end of the life of David, after 47 years of ruling Israel, a three year famine came upon the nation. He had experienced numerous magnificent wonders at the hand of Jehovah and had suffered so many sorrowful woes by the same hand and at the answer

of the voice of Jehovah, he was told that this famine was because of the late King Saul. A famine of this magnitude drastically effected the entire nation and David was faced with the reality that this was not his fault nor the fault of anyone living in the nation. Saul in his zeal for Israel and Judah, thought it proper to address the problem of the Ammorites who were living within the boundaries of the nation by slaying them all (21:1). These Gibeonites were made subject to the nation under Joshua after they had deceived him. They disguised themselves as weary travelers who had come from afar and begged for peace with the nation who had defeated 5 kings mightier than themselves. Joshua granted their boon and then discovered that they had lied, therefore, they were made the servants of the nation to draw water and chop wood (Josh. 9).

The Ammorites were descendants of Canaan (Gen. 10:15) and the land of the Ammorites was promised to Joseph from Jacob just before he died (Gen. 48:22). Jehovah sent Moses into Egypt to deliver His people from Pharaoh and take them to the land of promise (Ex. 3:8) and the Angel of Jehovah would lead and protect them (Ex. 23:20). Joshua and the nation conquered the warriors (Sihon) of the mountains, they took the strongholds (Hesbon) and they dwelt in the mountains (Ammorite). So the nation gained the inheritance of the land while the people of the land were in servitude to them. God had prevented the tribes from ridding themselves of the people of the land and from utterly destroying them as a constant reminder that the victory was not by the will of the flesh nor the strength of the arm of the flesh. Yet these Gibeonites (little hill), by subterfuge and deceit, were ordained of God to be servants to Israel. King Saul thought it best to rid the land of these people and 47 or so years after his death, God sent a famine into the land that lasted three years.

David approaches the aggrieved party and asks them what can be done to resolve this matter and make an atonement for it. They do not want any gold or silver from the house of Saul and they do not want David to shed any blood but if they could have seven sons of Saul's household, they would hang them and call the account settled. David delivers two sons of Rizpah and five sons of Michal and the Gibeonites hang them in the days of the harvest, in the first days of the barley harvest (the month Abib/ Aven). For this God is satisfied and the famine is over.

Does this sound of justice to our feeble minds? What had David done to inherit Saul's transgression and what had these seven sons of Saul done to be hanged by the neck for the crimes of their grandfather, who at the time of the offense was King over the land of Israel? God's ways are not our ways and what He calls just we call unfair. God had given the land of the people of the mountain to the children of Israel as an inheritance. He had brought them in and made them victorious over these people and He brought

them to the low estate of servants, what right did the desire of the people (Saul) have in trying to help God finish the work? By what, Thus saith the Lord" did Saul take on this mission of destruction against these servant? Did not God specifically tell the people not to oppress the servant of their house nor the cause of the stranger among them? Saul, the 'desired', took a vengeance against them without just cause or commandment of God. These seven sons of the 'desired' represent a compilation of the sins of the flesh (Gal. 5:19ff) which David delivered up to the righteous judgment of Jehovah. The Gibeonites, however, were not released from the oath they were under and remained the servants of David and his people. These people of the hills are of the people of the mountains who are of their father, the devil, that great burning mountain that was cast out (Rev. 8:8) which God destroyed when He delivered His people from Egypt. (Amos 2:9 the Ammorite is Pharaoh is Satan sitting in the midst of the river proclaiming himself to be God). They are the angels and seed of the serpent. He has desired to exalt himself against the throne of the most high God but he and all the hills around him are brought low in the day of the Lord (Is. 40:4). In this day the meek and lowly are exalted and the proud and mighty are made low, for the mouth of Jehovah has spoken it, for God has bound the strong man, who is mightier than the people, and has destroyed his house. Now the accuser of the brethren no longer stands by the throne of God to resist the High Priest for Jehovah has rebuked him and has cast him out. He has no place in the Holy city wherein dwells nothing that defiles or is unclean and those who love and make a lie are kept without the gates but he is not vanquished by the desire of man, the will of the flesh or the works of righteousness which we may attempt. The hands of Zerubbabel laid the foundations thereof and the hands of Zerubbabel shall complete it, not by might nor by strength but by My Spirit saith the Lord of Hosts. Everything which opposes God and exalts itself above God is brought down and no longer shall man worship God in the mountains of Samaria or the mountains of Jerusalem. Every knee shall bow before Him in His Holy Mountain wherein is established the house, temple of Jehovah.

Therefore, in the midst of adversity, famine and strife, God is exalted and worthy to be praised. He has taken unto Himself His power and has ruled over all things. Death, hell, Satan and his seed are the servants of the Holy Israel of God while they inhabit these earthen vessels. They learn patience by the trials and tribulations that are delivered unto them by the hill people. Even for this same purpose did God raise up the sons of Gibeon of the Ammorites, that he might shew forth His power in them and that His name might be declared throughout all the earth (Rms. 9:17). And everyone of these, who do the works of their father, the devil, are the servant of God's people for all His works are for His Beloved. All His desire is upon her and all things work together for her good according to His purpose.

“I will call upon Jehovah who is worthy to be praised, so shall I be delivered from mine enemies”. David was not delivered from his enemies because he called upon the name of Jehovah, he was blessed of the Lord to have all his enemies put under his footstool and therefore Jehovah is worthy to be praised.

Your servant in Christ,
(Elder) Chet Dirkes
May 6, 2012

II Samuel 22:21

> “Jehovah rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me.”

Although it is the cornerstone of the foundation of the doctrine of man, Jehovah God cannot be bought, influenced or coerced in any way. He is not a respecter of persons and is not impressed by the actions of man. David speaks here, by the inspiration of the Spirit of God, in both a particular manner and in Messianic type. He presents the righteousness which he has together with the righteousness of the Beloved of God because they are one in the same.

In Adam, David, the son of Jessie, has no more righteousness than a pile of filthy, blood soaked menstruous rags and he can no more present these abominations before the throne of justice than a deaf man could hear, a blind man see or a lame man walk. In Adam he is dead in trespasses and sin, he loves the darkness for his deeds are evil, he

delights in the desires of the flesh, is led about by the lust of the eye and is enticed by the pride of life. He does not have the mind of God, he knows not the ways of Jehovah God and he cannot receive the things of the Spirit of God, for he is of the earth, earthly. He knows, as did the apostle many years later, that in him, that is in his flesh, dwells no good thing and that when he would do good he found evil in his flesh. David had nothing to present to God that would commend him to the righteous judge.

The nature of man is to strive to accomplish something of worth and honour. Adam thought that his aprons of fig leaves would be acceptable before God as did Cain when he brought forth of the abundance of the land. God did not ask either of these to do anything but He has created in man the nature to try to please God and measure up to the standards of His Holiness. Because the Spirit of the most High God dwells in David, he has been taught that it is not of works of righteousness which he could do that he might find favour with God, but that it is by His grace.

David has won many great battles yet he ascribes the victories as well as the entire battle to Jehovah God; “He makes my feet like the stag deer and sets me upon my high places. He teaches my hands to war so that a bow of steel is broken by my arm. You have also given me the shield of deliverance and your gentleness has made me great. You enlarge my steps under me so that my feet do not slip. I have pursued my enemies and destroyed them and I did not return until I had consumed them. I have consumed them and wounded them that they could not arise, truly they are fallen under my feet because you have girded me with strength to battle and those that rose up against me, YOU have subdued under me”. He makes no claims of his righteous deeds as the man of war or as the chosen king of Israel. He refers to God as both his fortress and his deliverance. He is his shield of protection and the shinning radiance of his salvation, his sanctuary of an high tower and the One who delivered him from violence. And in all these David never infers that he has done anything that would warrant the gratitude of God and a reward for conduct above and beyond the call of duty.

The righteousness which David claims as acceptable to be presented before the throne of justice is the imputed righteousness of the Servant of God. He alone has been accounted worthy to be entrusted with the work of the Father and He has perfectly kept every jot and tittle of the Holy Law of God. Many are justified because of His righteousness as He bore their iniquity and poured out His soul unto death. Because He was numbered with the transgressors, bearing the sins of many thereby making intercession for the transgressors, He confirmed the oath with the sons of God and by His sacrifice for sin in the end of the world, they are delivered from the wrath of God which is against all

unrighteousness. Therefore, being justified by His faith, His people have peace with God and the King of Peace reigns over them.

This righteousness is singular unto the Son of God who humbled Himself and became obedient unto death, even the death of the cross. Man does not seek after true righteousness and in his fallen state he can never be made just, even by keeping the law. But this singularity is all inclusive to the whole body of Christ. When Moses gave the children of Israel the handwriting of ordinances, they were instructed that each and every one must bring forth a sacrifice for their sin, each house was to be represented in sacrifice and feasts, each tribe had a chief of the tribe that stood for his people and the high priest represented the entire nation before God. From the turtle dove to the scapegoat each individual of the house of Israel was specifically and particularly represented before the throne of justice. When the high priest stood before the nation on the day of atonement, he pronounced the sins of the people in a corporate sense and the blood was split yet it had personal application to the individual.

So when the Lamb of God came forth into this world to save His people from their sin, it was a corporate action that had particular application. When the Father laid on Him the sin of His people, it was not as a carrier or deliveryman but He who knew no sin became the sin of His people. So when He fulfilled all righteousness and satisfied the Just demands of the perfect law of God, His righteousness was laid upon His people. The head of the body, being righteous, completed all that was given Him to do of the Father and when the Father saw the travail of His soul, He was well pleased. He removed His filthy garments, His iniquity, and gave Him a change of raiment (Zech.3:3f) which is fine linen, pure and white. So also was His Bride granted to be arrayed in the same garments of salvation for the righteousness of the saints is the righteousness of the Son. Just as the sin of the people became the sin of the Servant by imputation so His righteousness became the righteousness of the saints corporately, but also, and most in particular, personally. Therefore David wrote that Jehovah God had paid the full amount according to his righteousness.

The same way that the full measure of the judgment of God is levied against all unrighteousness, “Jehovah shall reward (deal fully) the doer of evil according to his wickedness” (II Sam. 3:39), so, the grace of God is dealt fully to those who are righteous. This is the justice of Messiah (Is. 9:7), the righteous Branch and King (David) (Jer. 23:5) and the habitation of Zion (Jer. 31:23). The people of God delight to know His ways and do righteousness, they do not forsake His ordinances and take delight in approaching their God (IS. 58:2). They do these things not by the will of the flesh but because He has removed the heart of stone and put an heart of flesh in them. He has

written His laws upon their hearts and His Spirit causes them to walk according to His statutes (Jer. 31:31f & Ezk. 36:26). The Holy Spirit cannot be contrary to the mind and will of the Godhead any more than the Father could deny the Son and since the children are one in Him neither can they deny Him for they delight after the perfect law of God after the inward man (Rms. 7:22).

David also stated that Jehovah God had caused to return unto him because of the cleanness of his hands. He was not asserting that the hands of flesh of Adam could be cleansed in any way. Job spoke to that when he said that if a wicked man wash his hands in snow water and make himself so clean, yet would he be unacceptable before the righteous God (Job 9:30). Yet for one who IS righteous and holds upon his way by the power of God, his clean hands are strengthened, not because he made his hands clean, but because he is righteous. Because he began righteous in the Father, God causes to return unto him the same righteousness he had in Him from the beginning. The Son became partaker of flesh and blood and when He had finished the work that the Father gave for Him to do, He was glorified with the same glory that He had in Him in the beginning (John 17:5). His people, His bride, is one in Him as He is one in the Father and she is glorified with Him as He is glorified with the Father. He removed the sin of His people as far as the east is from the west and He washed her garments in His blood, therefore she is clean.

When the Word of God dwells in His people, in the chosen vessels, they keep the law of God with their whole heart (Deut. 6:5) and their way is cleansed. Not that Adam is made Holy and perfect before God, for the body is dead because of sin, but they walk according to His ways, keeping His statutes and fulfilling the ‘good works’ that they have been created in Christ Jesus unto. Adam is a passive participant as the work is performed by Him who works all things after the counsel of His will yet he is affected by the presence of the Spirit within. The wood, hay and stubble is made dry as the refiners fire consumes them and reveals for the gold, silver and precious stones (I Cor. 3:12ff).

David also sets forth the fact that it is by the strength and will of God that His people return unto Him from where He has scattered them. The power of His will causes His Word not to return unto Him void but to accomplish all that He intended for it to do (Is. 55:11). His people return unto Him with their whole heart which He has given to them that they may know Him (Jer. 24:7). The remnant according to grace come to Him in their appointed hour (Is.10:21) the ransomed of Jehovah return unto Zion (35:10) and the redeemed of the Lord return with singing and eternal joy upon their head (51:11) which is Christ. This is the recompense because of the cleanness of their hands.

The head of every woman is the man, the head of every man is Christ and He is the head of the body, the church. She has been in Him from before time began, was one in Him in His incarnation and during His ministry and when He told the Pharisees that when they tore down His temple He would build it again in three days (John 2:19) He spoke of His body which is His Bride. She was in Him through the death burial and resurrection and He presented her before the Father, in her beautiful wedding garment when He called unto Her saying; “Awake, awake put on thy beautiful garments, O Jerusalem the Holy city, for henceforth there shall no more come into thee the uncircumcised and unclean. Shake off the dust (Adam), arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion” (Is. 52:1f). She is His Beloved and He has delivered Her from the bondage of corruption because He has loved Her with an everlasting love. He draws Her unto Himself and She comes forth out of the sin and confusion (Rev. 18:4), for She hears His voice and follows Him (John 10:27).

David had many things in his life that he could speak of as being accomplishments and many more that he could call failures, but as a child born of incorruptible seed, he knew that the grace of God was bestowed upon him because of the love of the Father. He knew that the path he walked, though dangerous, difficult, humiliating and devastating at times, was the path assigned him by the King of the Universe for good. He knew that he was completely subject to the will of God and was thankful that he was made to delight in His ways. The same Spirit that dwelt in the Beloved of Jehovah, dwells in His people today. His love is the same and His ways have not changed. He has redeemed a people unto Himself zealous of good works that shall perform all that He has given them to do because He works in them both to will and do His good pleasure. While in the dwelling of this habitation, His people are made subject to the vanities of this world and the corruption of the body of this death, but thanks be unto God, that in all these things they are more than conquerors in Christ Jesus who loved them and gave Himself for them.

Your servant in Christ,
(Elder) Chet Dirkes
April 21, 2013

II Samuel 23:1ff

> "Now these be the last words of David. David the son of Jesse said, and the man raised up on high, the anointed of the God of Jacob and the psalmist of Israel said, The Spirit of Jehovah spake by me and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over man must be just, ruling int he fear of God."

David had been raised up from the least amongst his brothers, the sons of Jesse to be the King over Israel. He had nothing in himself as a man that made him worthy for such a position. He did not audition for the post with a resume, interview or performance record. He was loved of Jehovah from before the foundation of the world, before he was formed in his mother's womb and before he had done any good or any evil, that the purpose of God might stand in ELECTION. He was anointed in ignorance, cultivated in trouble and discord and elevated against the desire of men (Saul). It was Jehovah God who taught his hands to war and gave him the victory over his enemies. It was the purpose of God, according to His will that made him desirous to fight and kill and it was the Sovereign God who smote the wicked at his hand. David, the man, performed what God had decreed by the power of Him that worketh ALL things after the counsel of His own will.

The account of this subdivision of the record of the gospel, as left for us by the Spirit of God, begins with the death of King Saul. God told David he was anointed King over Israel but there was an obstacle in the way, put there by God. Saul was to be the mentor and school master of David, the Beloved, for it was necessary that he be schooled and God established the 'desire' of the people for the good of His King and His people. As the lessons progressed, contrary to the intent of the heart of Saul, David grew mighty and Saul waxed weak. God caused Saul to hate David and to try to kill him to mold the vessel David into the King of Israel. But God also gave Jonathan, Saul's son, love for this David. Jonathan stood as the heir apparent to the throne and if David was indeed ordained of God King over Israel, Jonathan had to be dispatched. Yet God loved Jonathan as He loved David and had filled his heart with love for his adversary. As vehemently as Saul hated David so as passionately Jonathan loved him. Their souls had been knit together as one in a beautiful picture of the love of the brethren. There was no

earthly reason why this should be any more than there was any logic to a Jew loving a Gentile or a Samaritan but when brethren are born from above from that eternal, incorruptible seed, they love each other because they are ONE. Their souls, that inner man who delights in the law of God and keeps His commandments, are of an inseparable union that cannot be dissolved. They cannot be separated from the eternal love of the Father, they are hewn from that Rock and they cannot be separated from each other. But according to the purpose of God, the habitation of Jonathan was to end so the Kingship of David could be revealed.

As the administrations changed from Saul to David, the events were riddled with deceit, lies and murder and the men of the ten tribes, called Israel, departed from David and Judah upon the murder of Abner by Joab. God put it in the heart of Joab to dispatch this adversary and after fierce battle, he slew him with a sword. This act, intended by Joab to be of help to David, was intended of God to divide the kingdom. Yet David did not rejoice in this but was given to grieve. This sign of weakness by the incoming King turned the hearts of the men of Israel and they came to Hebron and said, “Behold we are thy bone and thy flesh” and they made league with them at Hebron. God had removed the adversary, the suspicion, the pride, arrogance and the competition to manifest David was King.

Now unto David were born many sons. The first born was Amnon. Since David was now King, Amnon became the heir to the throne. Yet God revealed to David that his house was not according to the standards of excellence that God demanded, therefore, Amnon would not be King. God caused an incestuous lust to well up in the man, Amnon, for his half sister Tamar, that was so intense that he became sick for the ‘love’ he had for her. He was given the intention and ability to devise a ruse of lies, deception and entrapment wherein he forced himself upon her and raped her. Then that same love that he had was turned to exceeding hatred and he sent her away. This infuriated his half brother Absalom and caused a bitter resentment between them. By the design and power of God, David’s sons hated each other.

While all this was transpiring, David was given a wonderful idea to bring the Ark of the covenant to Jerusalem, the city he had conquered from the Jebusite, that this may be the capital city of the nation. David was blinded to the proper way of transporting the Ark, as prescribed in the law, and no Levite with him was granted the zeal for the law to stop him of this transgression. Davids jubilation in intention turned to sorrow as Uzzah, with good intention for he saw the oxen stumble and the Ark begin to fall, put forth his hand and was struck down by Jehovah’s justice. David’s transgression was a lesson and the death a reminder of the Holiness of God and His law. To add to this the house of

Obededom was blessed by the presence of the Ark. Transgression had led to blessing. By man's design or because God had 'over ruled' the affair? NO. It was because these were God's will. Whatsoever comes to pass is according to the perfect will of God and this includes the intention, devices, means and actions of man.

David's roller coaster of emotions continued as he was given to properly bring the Ark into Jerusalem and as he danced before the Lord, his first wife, Michal, chided him for his actions. His joy was saddened as his wife "had no child unto the day of her death". Then, as the hand of God had subdued all his enemies, it was put in his heart to build a temple unto God in this new city. The prophet Nathan confirms that this is of Jehovah but tells him that it would not be done by him because God had made his hands bloody. God had taught his hands to war and given him the victory which excluded him from the desire of his heart. Nathan told him that after David was dead, a son, which was not yet born, would be raised up to build God's temple and his kingdom would be established forever. God's assurance was that even though he would commit iniquity, yet His mercy would never depart from him. Such comfort! The eternal mercy of Jehovah God. But how was this to come to pass? Through and adulterous affair between David and Bath-shebe and the murder of Urriah her husband. But first, David needed to confirm the oath which was 'given of Jehovah' (Jonathan) to Mephibosheth, kindness and mercy was to be shown to Hanun the son of the King of the Ammonites and the outbreak of hostilities with the Syrians. Only then could David remain at home so that the lust and adultery, ordained of old, could be consummated, Urriah be murdered and the first born of David and Bath-sheba die. This brought the prophet Nathan from God to tell David that his kingdom would be taken from him and one of his own family would disgrace him before all.

David's consolation of Bath-sheba resulted in the birth of Solomon, the one of peace. But Nathan came and told David that God loved this baby, who not having done any good or evil that the purpose of God might stand according to ELECTION, and that his name was to be called, Jedidiah, 'Beloved of Jehovah.' WHAT a blessing to be loved of God not by works of righteousness which could have been or were done but according to His eternal love wherewith HE loved His child of promise!!!!!

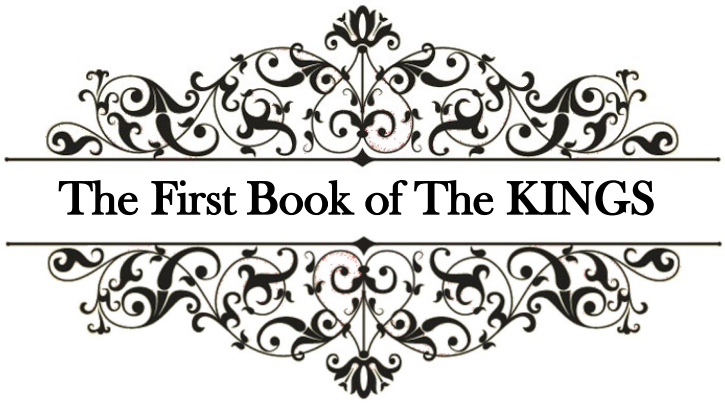
This one was to be the King of Peace that was to stand up as the one who would be the fulfillment of the promise given to David that he would not want for a man to sit upon his throne since his kingdom was to be established forever. But first, Amnon, the first born, must needs be killed by his brother Abisholom for his assault upon Tamar. Absalom must needs be recalled to Jerusalem and exalted before the people, where by he stole the heart of the people and then David was to flee the city. Only then could

Absalom rape David's wives and concubines on the roof of the city, before all as prophesied. God chased mighty King David into the caves and abased him before all his people, only to exalt him again in the fullness of time. Joab was enabled to devise a scheme to kill Absalom, even though David loved him still. As the skilled horseman Absalom, rode his mule under an incredible large oak tree, his long and luxurious hair, wherein he took great delight, was caught in the branch of the tree and Absalom was suspended between heaven and earth awaiting the executioners darts. God moved the heart of Absalom in all this wickedness and raised him up to be destroyed and to remove him from consideration as the next in line for the throne. (And the critiques still want to say God is not interested in the little thing!)

So many other things could be spoken of to accurately depict the ABSOLUTE SOVEREIGNTY of God in and through every thought, emotion, intention and deed of which could be assigned the title of good or evil for the pleasure of His good will. This is but a brief sketch of the path which brought Solomon to the throne or should it be better said, this is but a thread of the tapestry interwoven with skill and precision by the hand of the Lord and Maker of all things to set forth the curtains of His temple, which is His church. These garments are pure and white because all His works are righteous and true and He has clothed His Bride in fine linens clean and white.

"Jehovah is my Rock and my fortress and my deliverer. God is my Rock and IN Him I will trust my shield, the horn of my salvation, my high tower, my refuge and my saviour" (II Sam. 22:3).

Your servant in Christ,
(Elder) Chet Dirkes
April 29, 2012



I Kings 6:37

“In the fourth year was the foundation of the house of Jehovah laid, in the month of Zif.”

In the beginning God created the heavens and the earth and established time as the platform for the display of His great work. He set the creation in motion by His power and, according to His purpose, He ushers in each component with all necessary elements during the time of their habitation. Generation after generation unfolds, performs and then exit the stage, each man in his order, as the beautiful interwoven tapestry of God’s most perfect will is revealed. He has given a record of these events, by the inspiration of the Holy Spirit, as a testimony to His majesty and for learning and comfort for His people (Rms. 15:4). Every child of grace, while partakers of flesh and blood, are experiencing the vanities of this habitation within the frailty of the earthen vessel. They are not left to the devices and desires of the flesh, as if to be subservient to it, but the limitations of the flesh are as a burden they must bare. They walk the path set for them in time, fulfilling the work they have been assigned in the Masters wonderful plan and

when the time of that habitation is completed, they are delivered from the trials and tribulations into the manifestation of the rest in the Beloved.

God appeared unto Abram and told him he was chosen as the father of many nations. God did not reward Abram for his outstanding qualities, leadership abilities or anything that was inherent in Adam. Abram was a chosen vessel in which dwelt the incorruptible seed born from above and because of this nature, faith was accounted unto him for righteousness. All that Jehovah promised Abram came to pass in it's appointed time and the child of promise was born. But God also told Abraham, "know of a surety" (Gen. 15:13) without any possibility of alteration or failure, that his descendants would be strangers in a foreign land and that they would be afflicted and oppressed for 400 years. He was not asking for permission to perform the intents of His heart and He was not soliciting help from Abraham. He told Abraham those things which were not yet and spoke of them as they had already been. Now if one was told that his family would spend four hundred years in captivity and oppression, do you think they would think twice about having kids? but it was not up to the will of the flesh and seventy years later, Joseph was given a dream and sold into slavery. Then God brought a great drought and drove Israel into Egypt where for 30 years they walked the path and performed their assignments exactly as the will of God planned, dwelling as farmers, cattle men and sheepherders in the land of Goshen. Then God raised up a Pharaoh who knew not Joseph and for 400 years the children of Abram were oppressed and afflicted.

"And it came to pass at the end of four hundred and thirty years, even the self same day, it came to pass that all the host of Jehovah went out from the land of Egypt" (Ex. 12:41)

God had spoken His word of prophesy and promise and He fulfilled His word and delivered His people from the strong man's house. He had made an open display of His Kingship in the plagues and destruction of Egypt and through it all He, continued to harden the heart of the strong man. He brought desolation upon the fortified city, bound the strong man and with a powerful arm, ripped His people out and set them free. He gave them the feast of the Passover as a memorial of that great day and as a demonstration of the Lamb of God whose blood appeased the righteous judgment of God. He commanded them to show forth a pattern of the heavenly truth in that all leaven had been cleansed from the house and He brought His chosen nation forth as a forgiven and cleansed people. He openly declared that these were His people as He set the cloud upon them in the day and the pillar of fire by night. He never left them, He never forsook them as He brought them to the Holy mount where He again revealed Himself and His glory. Here He gave them His law and commanded that a tabernacle be built that was an earthly representation of the heavenly reality.. He gave them the tools, gave

them the enlightenment and wisdom to build, made them willing in the day of His power and at the end of 2 years the Tabernacle was completed (Ex. 40:17).

The presence of Jehovah God was ever before the nation of Israel and for forty years they stood still when the cloud rested upon the Tabernacle and they moved when He lifted His cloud from the Holy of Holies. He brought them into the land He had promised Abraham, Isaac and Jacob and gave them the victory over the people of the lands. He subdued nations and kings before them as a demonstration of His love and they received the inheritance that they were promised. His word came to pass.

He raised up a King over them who would defeat all the enemies, increase the boundaries to their appointed place and desire to build the house of God. This Beloved King separated the Ark of the Covenant from the Tabernacle. It sat on the hill of Benjamin (son of My right hand) while the Ark rested, prophetically, upon the hill of the coming of peace, Jerusalem, that same mount where Abraham told Isaac, “My son, God will provide Himself a lamb for a burnt offering” (Gen.22:8). All that He had promised had come to pass and not one word had fallen to the ground that He had promised to Abram, Moses and David (I Kings 8:56)

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in Zif, the second month, that he began to build the house of Jehovah” (I Kings. 6:1)

The fulness of time had come when the Temple of Jehovah should be built. The people had been made to stand still and know that He is God for one thousand years since the promise to Abraham. All necessary materials had been assembled, the work force was sufficient, the hearts of the people had been made willing and their hands skillful to complete this undertaking that would last for seven years. The Tabernacle was waxing old and was ready to fade away. The Temple was built of fine white stone and brilliant gold. All of the pattern given to David would be exactly where God intended it to be as Solomon assembled the elders of Israel, the heads of the tribes and the chief of the fathers of the children. They did not assemble themselves until he drew them unto the Temple. They did not follow their own time table or agenda for when Solomon assembled them together then were they assembled unto the King.

The appointed time of this assembly was the seventh month at the beginning of the feasts of the seventh month (II Chr. 5:3). The first feast was the seven day feast of trumpets in which the type is set forth of the Messenger of Jehovah who proclaimed salvation unto His people. Then came the feast of the atonement where the sin of the people was removed, never to be called into account again, and the blood was struck

upon the horns of the alter of the Mercy seat. So when the priests brought forth the Ark of the Covenant and placed it in the finished Temple, the glory of Jehovah filled the Holy of Holies and the sacrifice was accepted. This was also the time of the feast of the harvest in which all the crops were gathered into the barns and the husks were discarded (Matt. 3:12). The last feast is the feast of tabernacles where the children of Israel commemorate their captivity, promised of God, by dwelling in booths for seven days (II Chr. 7:8). So it was that the Temple was finished in this month of finished works and the feasts of the month were observed.

The other feast which was decreed by God and never observed here on earth was the feast of Jubilee. The trumpet was to sound on the first day of the feast of the Atonement, all debts forgiven, all slaves set free and a year of Sabbath was to be observed. The seventh day was a day of sabbath, the seventh year was a year of rest and the year after the seven years of rest (50 years) was a year of Sabbath. No work was to be performed and all was to be forgiven. So when Solomon, the King of Peace, built the Temple of Jehovah, the nation of Israel was at peace, enjoying great prosperity and all the kings of the world came to her to hear Solomon and his great wisdom for the Jubilee had come

“And in the eleventh year, the eighth month of Bul, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it (I Kings 6:38).

The Temple was finished with nothing lacking, nothing wanting and no need for improvements. All the enemies of God were under His footstool and David did not want for a man to sit upon his throne for his kingdom was established forever. NO, not with Solomon the man for we know right well that he was a son of Adam and was drawn away after the lusts of the flesh (I Kings 11:1) but after the Prince of Peace who was raised up in the place of the Beloved. He had presented and completed all the sacrifices (II Chr. 7:5) and the people offered in Him. He had subdued all under His feet, all the kings of the earth seek to hear His wisdom and the Queen of the oath (Sheba) has had all the desires of her heart satisfied. He has assembled His people in the harvest (Rev. 14:15) as He added (Bul the eighth month) unto His called out assembly (church) such as should be delivered and He has given them peace (Rms. 5:1). God has set up over His people His servant David to be their One Shepherd for they are the sheep of His pasture (Ez. 37:24). He confirmed the oath of the covenant with many and since the work is completed, He is seated upon His throne and He feeds His flock (I Kings 8:62-66). This is the testimony of Jesus Christ to His sheep. He is the Good Shepherd (John 10:11) and He has finished His work, therefore John saw the Holy city, the New Jerusalem, descending as a Bride adorned in fine linen clean and white for Her husband. The type

that is set forth in the Temple of Solomon is the beauty of the glory of God and the love of His Bride. He Tabernacles with Her, She is His people and He is Her God. She is that building set upon the Rock, not made with hands, eternal in the heavens which Abram sought. She keeps the commandments and statutes of Her God because He dwells in Her causing Her to walk by faith.

Brethren the Trump of God has sounded and the Jubilee is come. He has forgiven the iniquity of His chosen remnant and has returned them unto the land He promised to their fathers. The Messenger has preached the everlasting gospel and all the house of Israel has heard for by it they have been raised up unto newness of life in Him (Ez. 37:11). His Word has gone forth, accomplishing all He intended and, after His resurrection,having ears to hear, and being quickened together with Him, the graves of His people have been opened and His dead men have arisen with Him to walk about the Holy city (Ez. 37:12 & Matt. 27:52f).

“For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus, that you may with one mind and mouth glorify God, even the Father of or Lord Jesus Christ.” (Rms. 15:4).

Your servant in Christ,
(Elder) Chet Dirkes
December 2, 2012

I Kings 11:1.

Solomon's heart had been turned by the hand of God to the lusts and desires of the flesh. No, not the new heart that was born from above for he that is born from above cannot sin. This is the heart that is drawn about by the lust of the flesh and when that lust has conceived it brings forth sin. Paul said that in him, that is in his flesh, dwells no good thing and it is this fleshly heart that loves the things of this world. Yet God had turned it away from walking in His ways and like the rivers of water, (Prov. 21:1), He gave Solomon a love for strange women. These women were enabled to lead him to follow after the gods of the land and the heavens. Solomon worshiped the 'star' a goddess of the hunting eagle (Zidonian & Phoenicians), the 'subduer' represented by the constellations and planets Mars and Saturn of the Moabites, the great king ruler of the Ammonites, and the gods of terror (Hittites), all of which are abomination unto the Lord. He did not loose his salvation. He did not fall from grace. He was led this way by the hand of God that no flesh, not even one who represents a type of Christ as the King of Peace, should glory in His sight. God had ordered these events and His anger against Solomon to fulfill His purpose but that is no excuse for Solomon. Nay but Oh man who are you that answers God, shall not the potter have power over the clay to fashion it for His purpose? God began to bring rebellion against the kingdom so that the kingdom would never have the expanse that it did under Solomon. He had brought His promises to fulfillment and shown forth His blessings now it was time to take the earthly representation away just like the glow from the face of Moses faded away. First Hadad the Edomite (imagine that Esau had a contention with Jacob!). Then God stirred up a prince from the north, Rezin, and finally He raised up Jereboam, Solomon's servant. There is no logical reason for Jereboam to be mad with Solomon. He rebuilt the fort (Millo) and repaired the breaches in the walls of Jerusalem, but God turned Jereboam's heart against Solomon. He was a man of valour and industrious and God gave Solomon a tender heart towards him to make him ruler over the house of Joseph. Now along comes a prophet, Ahijah, and meets this fine young man, who was wearing a new garment, in a field alone. Ahijah caught the new garment and tore it into twelve pieces. God withheld any emotion or retaliation on the part of Jereboam as he watched this crazed man tear his new garment. Then he only gives Jereboam ten of the pieces back as an indication of the Word of the Lord. Now Solomon seeks to kill him just like King Saul sought to kill David.

We know the text, the kingdom is rent, as God said it would be, and the hearts of the people of the northern tribes state, 'we have no portion with David!'. No portion in the

‘Beloved’. This is just like what they said at the cross when they shouted ‘we have no king but Ceasar’ and ‘His blood be upon us and our children’. In their ignorance they proclaimed the truth. They have no right, no portion and no memorial.

Jereboam’s heart is again ordered by God to take counsel and reason in himself, that if the people go back to Jerusalem and worship in truth, he would be killed. So, like Israel in the wilderness, he forms a molten calf and places it in judgment (Dan) and the house of god (Bethel). He appoints vain fellows of the baser sort to be priests and dresses them in cheap mock garments to perform false sacrifices at feasts which he establishes. He fabricates a lie and the people follow him just like the beast and the image of the beast in John’s revelation. He then constructs a temple in the mountains of Samaria for all of Israel to worship at.

One thousand years later, Jesus is sitting beside a well in Samaria and a woman comes to Him and He asks her for water. She says, ‘Our father worship in this mountain but you say that in Jerusalem is the place where men ought to worship’. They had been living the sin of Jereboam for 1000 years, yet God turned her heart to proclaim, come see a man who told me all things whatsoever I have done, Is this not the Christ?’. And many of the Samaritans of that city believed on Him for the saying of the woman which testified. (John 4:20 &39)

There are no isolated events or independent thoughts. God has ordained all things to come to pass for His glory and although we cannot see the forest for the trees yet He has interwoven all the threads of the tapestry of creation to His praise According to His will. “Not by might nor by strength but by My Spirit saith the Lord of Hosts”.

Your servant in Christ,
(Elder) Chet Dirkes
March 7, 2010

I Kings 17:1

> "And Elijah the Tishbite, of the inhabitants of Gilead, said unto Ahab, Yehovah, God of Israel is alive, before whom I stand, there shall not be dew nor rain these years, but according to my word."

The time had come for the Lord to raise up His prophet to come before the man who epitomized the wickedness of man but stood as the King over Israel. The apostasy of the nation had risen to the point where the sin of Jeroboam was no longer the standard for the manifestation of the corruption of man as Ahab, who is 'brother to the father', "reared up an altar for Baal in the house of Baal which he built in Samaria". The sin of Jeroboam was accounted as a "light thing" as he took Jezebel, a Zidonian, to wife "and went and served Baal and worshipped him" in the newly established capital of Israel which his father, Omri, built. He made a grove of 'wooden pillars' where Ashterah, the goddess of fortunes and the Queen of heaven, could be worshipped and "did more to provoke the God of Israel to anger than all the kings of Israel that were before him" (I Kings 16:33"

Elijah, whose name means 'Yah is my God', arrives on the scene well prepared of the Lord to go and stand before this wicked King and to pronounce the Word of the judgment of God against him. Elijah had no schooling or prep time to make him ready but when the Spirit of Yah moved, this man was made willing by the power of God to face down a man who could have him killed in an instant. But neither this man, nor his outlandish wife, could lay a finger on the servant of the Most High, for the 'Self Existent One' is the great King over all the earth. He rules from a throne which no man can approach with the sovereign authority that none can oppose and the power which no one can resist and so this son of 'captivity' (Tishbite) of the inhabitants of the 'witness' (Galad) came and stood before this man to spoke the Word of God.

Is there praise to be given or admiration to this man for the wondrous works he performed and the courage he displayed? Not at all! This son of Adam was indeed a child of the Kingdom of Light stands as a representation of the true Light of the World but there is no praise to Adam for he is but a tool in the hand of the Master.

As the manifestation of the Light, however, this One who came to endure the wrath and fury of this wicked one, has the power over the clouds and winds of heaven as He regulates the temperature of the night to prevent the dew from settling upon the leaves and the rain from falling upon this portion of the world for many years; no son of Adam has that power inherent in his nature. But as the Anointed One of Yah, who made Himself of no reputation taking on the form of a servant, He is the Faithful Witness, being the Messenger of Yah having the eternal Word of the Power of God unto Salvation and He has come forth to preach this gospel unto all the inhabitants of the earth. He shews forth the salvation of His people and righteous judgment of God, which is daily poured out upon the ungodliness of man; this is the two-edged sword proceeding from His mouth (Rev. 19:21).

He has not spoken to the ‘brother of the father’ of an impending lack of water upon this terra firma but of the famine in the land, being the children of the dust, of the hearing of the Word of Yah (Amos 8:11). The natural man following that which is right in his own eyes will walk the path of darkness in the limitations and superstitions of the strong delusion which Yehovah God has sent unto him as he will strives for that which cannot satisfy. The children of the Kingdom of Praise unto our God may indeed walk after this manner for an appointed time, but when it pleases the Father, who loves them with an eternal love, to open their eyes and ears, they will hear the Word and come forth unto newness of life.

“Get you hence and turn eastward and hide yourself by the brook Cherith that is before Jordan and it shall be you shall drink of the brook and I have commanded the ravens to feed you there” (17:3)

Many of the characters of the scriptures reveal the life and struggles that the children of hope endure from generation to generation. They stand as patterns of the wondrous manner in which the Lord deals with His people as they walk their assigned paths and perform their individual labours while at the same time revealing the impotence and corruption of the vessels they inhabit. This is the vanity which He has caused them to be subject unto that no flesh should glory in His presence and Elijah is no exception.

This man was the instrument by which the Lord would show forth His great power and majesty over His the elements of His creation as He made an open show of the wickedness of man. He began by standing before Ahab but was then removed from the scene as the heart of the King was hardened by the hand of God.

The scripture does not indicate the beginning of days for this prophet of Yah nor does it reveal his heritage yet the sovereign God had prepared a place for his retreat even before

the conduct of Ahab was revealed. The place where he was to abide was a rocky region that was a testimony to the children of Israel for here the pledge was revealed between Jacob and Laban (Gen. 31). It was also the inheritance of the eldest son of Joseph (Num. 32:40) and a place for cattle (32:1) and Elijah was an inhabitant of this area. After the Lord sent him to Ahab, He caused him to return to the place of his inheritance and abide in a place afore prepared for him. There is no time given as to how long Elijah was in isolation but it lasted until the brook dried up.

The waters of the brook of separation (Cherith) sustain the children of mercy in their state of ignorance of the life within for it is of their inheritance. Every son of God has been ordained to be partakers of the dust of the ground with all the natural penchants and loathsome qualities and though these are abominable before God for righteousness sake, yet they are necessary for the preparation of the natural man to the work which God has given them. As the children walk according to the course of this world the waters that were once sweet and pleasant become bitter and unprofitable until such time as the Spirit reveals the living waters within which flow from the throne of God.

The Lord has also ordained that the abominable things of this life should sustain the natural man for He commanded the ravens to feed His servant. Elijah, like Peter many years later, should have protested before God for His Law commanded that the raven was not only an unclean bird but to be held as an abomination. Thus anything that an unclean bird should touch should be deemed as unclean and certainly unsuitable for the servant of God. When Peter raised this objection, asserting his own holiness through natural obedience, God rebuked him stating the impudence of Peter to call common what God had called clean (Acts 10:14).

Not only so, but the raven is a scavenger bird which lives because of the death of other animals. The Law again is clear that anything which is torn of beasts is not to be eaten of man (Lev. 7:24) and so where were these ravens getting the meat which they brought to this obedient servant which has been separated unto the Lord for the good works he had been assigned. And the bread of this warfare; where did it come from that it should be carried by the fowls of the air to the place of the servant and delivered unto him in the time of drought when crops were not growing and people were certainly not wasting food?

The Lord God Almighty had brought His child to a torrent place (brook) of separation and isolation (Cherith) where he would endure the warfare (bread) of his inheritance until his necessary schooling and preparation was complete. Not until this time was Elijah ready to go forth as the voice of Yehovah unto Israel and these events came not to pass by the invention or intuition of man. Thus Elijah was caused by the Spirit of God to

resort to this area where Yehovah God had placed the charge of his well-being as the duty of the birds. God commanded the ravens to feed and sustain this man, making them able and willing during this time, to not only fulfill His will but to be maintained by the power of that will for, after all, the birds had to eat and drink also.

“Arise get to Zar-e-phath of Zidon and dwell there; behold I have commanded a widow woman there to sustain you” (17:9)

Though the first stage of training and development through affliction and privation was completed in isolation, the predestined course for this man was to now go to a foreign country and be abased further. God had prepared a place for him in the ‘refinery’ that belonged to the hunters and fisherman of the world (Zar-e-phath of Zidon). Here men sustained themselves by being the masters of the fields and waters for this was that place where the galley with oars passed and gallant ships passed by, but now there was a drought in the land by the mouth of Elijah.

Have you ever wondered that since Elijah told Ahab that there would be neither dew nor rain these years, “according to my word” why then did Elijah simply pray and release the waters when the drought got so bad? The answer is the simplicity of the gospel for it is not of man that wills or by the strength or good intentions of the creature; salvation is of Yehovah God. He caused the perverseness of Solomon’s heart whereby he was drawn away after many women and their foreign gods; He separated the northern kingdom from Judah by the sin of Jeroboam and intensified that separation by the wickedness of the kings of Israel, culminating in the atrocities of Ahab. This He did, willing to shew wrath and to make His power known, as He endured with much long-suffering the vessels of wrath fitted for destruction; and that he make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory (Rms. 9:22f).

And so as the earth languished in the drought with people starving to death from lack of crops, God appointed and prepared a man and a woman to dwell in the refinery where they would bear a son and then the husband should die. These events, along with the catastrophe brought on by the words of Elijah, would leave the woman and her son as destitute as all the rest of the hunters and fisherman; then God sent her out to collect firewood with the intention of preparing their last meal before dying.

God did not give this woman any hope. He did not send an advance notice through some deviation of daily prediction that today was going to be a good day; He commanded this woman to go forth out of her house and, following the appointed path where the dead wood was, to collect such wood as was laying on the ground, not yet collected by any

others, for the purpose of dying. She was indeed a frustrated, angry and desperate woman, without hope in this world.

But God, who is rich in mercy, had prepared Elijah to come to this place and to find this woman that the will of God should be performed on earth as it is in heaven. The preparation was so complete that when the paths of these two seemingly unrelated people should collide and Elijah, who did not introduce himself to the woman, told her to find him food and drink, she was made willing and able by the hand of God. Contrary to all natural indications and completely foreign to the obvious conclusions, the barrel of meal did not waste neither did the cruise of oil fail as Yehovah sustained these three while the world was dying all about them.

“And she said unto Elijah, What have I to do with you, O man of God? Are you come unto me to call my sin to remembrance and slay my son? (17:18)

In the presence of the daily manifestation of the power of God through natural evidences, the woman was not given to see the truth. Every day she ate the bread and drank the water which gave her and her son life for many days, but like the thousands of people on the hillside, the belly was full but the heart was empty. Though the power of Yehovah God is openly manifested for all the world to see, yet man has forgotten the works which He has done, having his mind filled with the cares of this world, and God has given him his request but sent leanness into his soul (Ps. 106:15). This was seen in the children of Israel in the wilderness where they lusted after the things of this world, having seen the mighty hand of God and again, forty years later, as Joshua utterly destroyed the people of the land, yet the children of Israel, each man did that which was right in his own eyes and the land was filled with wickedness. The testimony of grace continues that no amount of proof may be given to the natural man to convince him of the truth and cause him to turn from his pernicious ways of death unto life while the testimony of the doctrine of man is diametrically opposed to this truth.

The reaction of the woman to this horrific event is amazing. While the events of nature seemed to dictate the end of her life and that of her son, she was resolved to collect the wood, bake the bread, eat and die. But now that the power of God had been manifested in her life and she lived, upon finding her son having no breath in him, she does not turn to God for help but rails upon the servant of Yah for dredging up the perversity, depravity and guilt of her life. Her reaction is the same as the worthless comforters of Job who insisted that God would not bring such a thing against a person if the recipient were not guilty of sin against Him (Job 4:7). It is also the same as the question of the disciples when they asked the Lord, Who has sinned that this man should be born blind? (John 9:2)

It is the inherent conclusion of the natural mind to surmise that God has reacted to the actions of the subjects of His creation by imposing some retribution against them for being disobedient to His will; this is not the Self-existing, Self-sufficient Ancient of days who has declared the end from the beginning, calling those things that are not as though they have already been. He has established fast and sure every thought word and deed of each portion of His creation so that everything works harmoniously together for good to them that love Him. He has also made man subject to His righteous justice whereby Adam and all his children stand condemned before Him and shall give an account for those things done in the flesh. Those for whom the blood has been shed have a propitiation for their sin and though it does not deliver Adam from the dust from whence he came yet it has covered the children within the earthen tabernacle, identifying the house as chosen and the seed within as Holy.

The God who commanded this woman to be in the condition that she was when she met the Prophet is the same that caused her guilt and depravity to be a part of her being, yet like Adam in the garden, she is not brought to repentance and the unction for forgiveness as her son lay dead before her. Instead she accuses God through His servant of being the cause of the death and the revealer of her sin. Even Elijah is not sure of the meaning of these things as he petitions God for an answer as to why He had brought this evil upon the widow woman; but God who is rich in mercy, once again displays His power and glory by raising the child from the dead.

“And the woman said, Now by this I know that you are a man of God, that the word of Yehovah in your mouth is truth” (17:24)

Her testimony praises the man and his word not Yehovah of Hosts. She has seen with her eyes and held with her hands the evidence of the power of God unto life but her heart had not been opened to believe the truth. This is the work of God which though man seeks to be like God and do His work, yet no man can save: “And Jesus answered and said unto them, This is the work of God, that you believe on Him whom He has sent” (John 6:29).

The woman gave lip service to God and His glory but like the seed which fell among the stones who has no root in the Vine, she does not possess eternal life. God indeed caused her to be a vital element in the development of Elijah for his confrontation with Ahab, the four hundred prophets of Baal and the prophets of Jezebel, whom he slew after the fire came down from heaven. But no amount of training could have changed the natural man from anything but that which is of the earth for when he saw the power of Yehovah God upon the wickedness of man, even he ran and hid himself when he heard that Jezebel was after him to kill him.

Within every child of grace there abides the eternal incorruptible seed which delights after the Law of God and rests in His finished work but this is housed in a frail earthen vessel that can neither see the truth nor receive the things of the Spirit. The children of the Kingdom of Light are not called upon to vanquish the darkness of the world or take arms against the wickedness of man in a campaign to convert the world unto Christ. As the army of Yehovah, they walk in the light of the Lord looking unto the Anointed Salvation of Yehovah, the author and finisher of their faith, as they endure with much long-suffering the trials and tribulations assigned as needful to them by their heavenly Father.

“Take my brethren, the prophets, who have spoken in the name of Yehovah, for an example of suffering affliction and of patience” (Jams. 5:10)

Your servant in Christ,
(Elder) Chet Dirkes
August 5, 2018

I Kings 18:1

> “And after many days it came to pass that the Word of Yehovah came to Elijah in the third year, saying, Go, shew yourself unto Ahab and I will send rain upon the earth.”

The Lord had ordained that the nation of Israel, like a pot set on the open fire, should be heated to the boiling point and continue to seethe on the fire of thorns and briers unto the

whistle of escaping steam (Is. 9:18); thus the conditions in the country grew ever so worse. The Sovereign hand of God had predestined before the beginning of time that there should be an anomaly in the temperature of the land so that the evenings were never so cool as to allow for condensation upon the plants and the days never so hot upon that oceans so as to cause the evaporation of the waters, necessary for the forming of clouds for the former and later rains.

This condition, which He proclaimed before the wicked King Ahab, was by the power of His word and was ordained to continue, not according to the word of the prophet, but and when, in the fullness of time, the mouth of Yehovah would speak the word. No amount of sincere petitioning before the throne of grace, even by the children of light, could sway the purpose of God and cause Him to change one iota of the elements of this catastrophe as the struggle for the necessities of life grew more elusive. Now after the prescribed duration of three years had come to pass, Yehovah again enables His servant by the power of His will with a commission.

The time that elapsed between the first meeting of Ahab and Elijah, was established of God as being necessary for the preparation of all parties involved to bring about, not only the show-down with the prophets of Baal and Jezebel, but a feverish pitch of emotional fanaticisms intertwined with religious obsessions unto utter frustration so that the actors would perform with inexhaustible vibrancy and sincerity. The Great King over all the earth had set the table and assembled all the proper guests in this time period. He took away the waters upon the earth and fed them with the wind causing them to be drunk with the dregs of Adam’s humanistic theology, which is nothing but pure hedonisms, while He protected and preserved His servant in a foreign land.

“As Yehovah your God lives, there is no nation or kingdom whither my lord has not sent to seek you and when they said, No, he took an oath of the kingdom and nation that they did not find you” (18:10)

The land of Zidon is to the north of the nation of Israel and is a well-known and respected hub of the commerce and commodities of the sea. It was a part of the royal family of Israel for Ahab had taken his wife, Jezebel, from the land of the Zidonians. Her father was completely devoted to and lived with Baal (Ethbaal) and she was the praise and exaltation of her father (Jezebel). As the conditions of the region depressed and the food of the land began to decrease the fisheries of Zidon no doubt became busy as people attempted to find other sources of food to sustain their lives. Yet in the midst of this country Yehovah God established a ‘refinery’ where the value of a product was proven and the truth revealed (Zar-e-phath) and here He placed His servant in the house of a prepared widow and her son.

As the conditions changed over this three year period, is it ever a wonder how this woman was unnoticed by her neighbours and all who came to the ‘refinery’ on business, that she and her son were fed and healthy? She was the mistress of the house which meant that she owned and operated the facility where they lived and to the careful observer, one day she was preparing her funeral meal when along came a stranger into the house and the meal lasted for many untold days (as the barrel of meal did not waste neither did the cruise of oil fail). While all were failing about her and many languished, she, her son and the stranger continued; curious?

Ahab sent to all the surrounding countries I attempt to find this man who “troubled all Israel” but the news of this wondrous event which was being played out in the back yard of the homeland of his wife, he knew nothing about. Neither did the local authorities or the fellow inhabitants of the town, hamlet of village know anything about these events as Yehovah God preserved and protected His servant.

That which God has revealed cannot be refused or concealed and that which He has hidden cannot be found out. Many professors of the Adamic theology desire to unravel the mysteries of God. They are esteemed for their insights as they pontificate about end times, current day prophesy and the revelations of some new and exciting thing whereby the hearers are drawn closer to God or find just a closer walk with Him. This is the curiosity which God has placed in the sons of Adam. He has also given the children of this habitation itching ears that love to hear some new thing and the insatiable desire to discover either that which has been lost of years past or evidence to contradict His existence and His Word. God has however, prevented the natural man from finding out the work which He has done from the beginning and has decreed that there is nothing new under the sun; therefore man’s search is in vain and his findings are as limited as the world he lives in.

“Elijah went to shew himself to Ahab and a sore famine in Samaria”

The famine had grown so severe that the King had ordered a reconnaissance mission of a two-fold nature. First he was attempting to find water and provisions to feed the animals and second to find the man responsible for this drought. The Lord had turned the heart of Ahab away from conquests and the acquisition of wealth unto self-preservation and survival. He did not give Ahab repentance causing him to cease from his sinful ways but rather to increase the worship of Baal. Now there were four hundred priests of Baal who sought daily to find the solution to the weather problems and to prophesy for the King but neither they nor the King could find out where Yehovah God had sent His Beloved for his protection. Therefore God gave Ahab the notion to

physically seek out this man who troubled all Israel and cause him to take back the words he had spoken.

Thus two parties were formed (many others also but only these two are of import to this matter) and as Ahab himself led the one he assigned Obadiah to lead the other. This Obadiah was a man of God and a child of grace whom God had ordained should perform His Will in protecting and sustaining 100 prophets of Yehovah during this extreme crisis. He was also one whom God kept and protected because of His eternal love for him as a son of God but He did this in the presence of the King. He worshipped Yehovah aright in complete disregard for any political edict or social pressure that could be brought to bear by Jezebel or Ahab or any of their so called advisors and he performed that which was of God right before their eyes and none could stay his hand or rebuke him for his actions.

One hundred men is a large enough number at any gathering but for one man to be given this assignment in the midst of a drought, severe enough to cripple an entire region, was a daunting task. Where did Obadiah (servant of Yah) find the water that no one else could find? How did he conceal his actions as he labored with two ventures of provisions to two different locations in order to feed fifty men at a time with bread and water? Oft times it is supposed that bread and water was the meal of punishment for the convict but here God caused this to be a feast for these cloistered men. Not one person in the governmental and religious blunder called Samaria recognized what Obadiah was doing or found out how he could conceal his actions and the very men which the Queen sought because Yehovah God blinded their eyes to the manifestation of His work here on earth; His will is performed on the earth as it is in the heavens.

When Ahab was given this notion to seek out water and trouble there were two paths that were decided upon and two men were appointed to lead the expeditions. Ahab was given to choose his people and to follow the path assigned to him because it was not given unto him to find Elijah. The details of his actions were to be known to Obadiah so communication lines were established in such a manner that if one found water they could advise the other of the location and so when Elijah showed himself to Obadiah, he knew where to find Ahab.

Neither did Obadiah find Elijah for when Obadiah was “in the way” Elijah came and met him. God had ordered the steps of this man who greatly feared Yehovah God to come to a place at a specific time where His servant would find him whom was appointed intermediator between Elijah and Ahab. But lest this servant of God be esteemed more highly than any other son of the dust, God placed a fear in his heart of Ahab and his anger.

“And he said, What have I sinned that you would deliver your servant into the hand of Ahab to slay me?

How have I failed to ‘hit the mark’ so that you would let Ahab kill me? This is the question asked of this one who worshipped the King of Kings as a fellow servant was made known unto him. He asked if this stranger was Elijah because he did not know who he was looking for and Elijah was not wearing a name tag; but when confronted by this revelation, his words were the words of the superstition of man. Each time God revealed Himself to man they reacted in a similar fashion; Moses called himself but a child, Isaiah called himself a man of unclean lips and others fell down as dead before Him because the natural man cannot contain the presence of God. It is no more true when the truth, which is the Anointed Salvation of Yehovah, is revealed, for at the name of Jesus every knee bows and every tongue confess that He is Lord and by this sin is confessed and uncleanness known.

Obadiah’s question is a completely ignorant one but it shows forth the fact that the children of grace are not delivered from the limitation and corruption of this mortal flesh. The incorruptible seed with of the spiritual man knows that He is of the Father and nothing can separate them for God’s love is eternal; but the natural man, being made aware to the life within, is the enemy of the inner man. He is occupied in the pursuit of his own righteousness, just as Adam in the garden as he continues his quest for acceptability before God.

Sin is the inability of man to keep the Law of God and his daily demonstration of that inherent trait so for Obadiah to ask, “What have I sinned?” is a question of ignorance. The sons of Adam thrive in the ignorance of sin as they attempt daily to put off actions, emotions and impulses which have been deemed to be sinful either by society or by religious pundits. But these actions are but the evidence, as is the mindset, of man’s consummate inability to understand that he is completely dead in trespasses and sin. There is no divine spark in Adam’s race and there is none good but God, therefore all men are liars and all fall short of the glory of God; so Obadiah’s question could be answered correctly in two manners. God is not a respecter of persons, therefore nothing anyone could do could cause God to bring forth a judgment other than that which He ordained in Himself before the foundation of the world; man and his ways do not affect the course which God had established; they are indeed part of that course. And, secondly but inseparable from the first, the wrath of God which is the demonstration of His righteousness is poured out upon all the ungodliness of men; single actions are but manifestations of the nature of man. He can no more restrain His wrath than he can extend His love and while He loves His Beloved and has done all things for Her as the

children of promise, so He has hated Esau and his ways; “Jacob have I loved and Esau have I hated” (Rms. 9:13).

How interesting it is that Obadiah, a prophet of God, should ask the same question as the widow, the friends of Job and the disciples? This is the mentality of the natural mind.

“And Elijah said, I stand before the living Yehovah of Hosts; surely I will show myself unto him today”

Elijah made no answer for the sin of Obadiah nor did he correct his theology for his mission was not to Obadiah but to Ahab and all Israel. He does not give credence to the accusation of Obadiah that God would carry Elijah away as a trick in order to have him killed by the hand of Ahab nor does he address the notion that God is such a prankster or deceiver. His answer calls upon the living God who lives and reigns forever and is the giver of life. He alone has the power to grant the conception and formation of the bones in the womb so that the needed vessel should come forth at the appointed hour and according to His most perfect will, each has been assigned a time of habitation and the labours and limitation thereof. There was no pat on the back for Obadiah, no assurance of blessing for the work he had done and no compensation for his faithfulness before God for though he greatly feared Yehovah God, he was but the messenger boy to deliver this news to Ahab.

Obadiah was given to hasten to Ahab and deliver the news. Ahab was given to hear and believe the news and to respond to what he heard. Once again the paths of two subjects in the vast creation of God were caused to intersect at a precise, location where Ahab’s anger was abated and Elijah was emboldened to speak the Word of God. In great nobility and civic pride, Ahab asks Elijah if he is the one who has disturbed the peace and tranquility of the nation by agitating life and causing this calamity with such a drought. Never a man was accused of having such great power and was this to have happened today, this man would be a celebrity sought after by millions.

Elijah, however, was not enticed by this flattery nor was he repulsed by such blasphemy for it was to be expected in the nature of this vessel who was of his father the Devil. So it was when the Pharisees and lawyers accosted Jesus with their questions and accusations; not one of them knew the truth, even though He stood before them, as they sought to give him false praise, saying, ‘We know that of a truth You are a prophet’ and calling Him Elijah or Jeremiah or one of the other prophets, but this empty flattery was to no avail as the Lord came in the form of the Elect Servant of God. He came to make evident the work that was finished before the foundation of the world wherein the blood of the perfect sacrifice was shed for the redemption of His people from their sin in Adam

and to the manifestation of the wrath of God against the first born of man, Adam. So Elijah said, “I have not troubled Israel, but you and your father’s house in that you have forsaken the commandments of Yehovah and have followed Baal” (18:18)

The Law of God is contained in these two words; the love of the children for their Father and the love of the children for each other because of the love of the Father. Anything that falls short of perfect compliance with the commandment of God is a transgression of the Law and is therefore sin. Man who is born of woman from the dust of the earth cannot love God for the Love of the Father is not in him; neither can he love one another as they each fight and struggle for their daily bread in this life. Thus the natural man cannot love God whom he cannot know and his actions demonstrate the absence of this ability. The sin of Jeroboam, whereby he caused all Israel to sin, was simply nurtured and watered by the nature of man to the point where Ahab epitomized the corruption of death within the earthen vessel.

Baal is the other master that man follows, who is made a god but is indeed no god. He is the owner of the natural field from which man is formed, being the god of this world, and the one unto whom man is joined for his entire life. Nothing can separate the natural man from his father with all his cares, his desired and his pursuits and when He who restrains, detains and holds back the natural penchants of the creature is pleased according to the purpose of His will to release and enable such ways, the evidence of the death within is manifested. Thus it is by the grace of God that man is contained from his natural devices and his lusts contained as He has said, “Hitherto shall you come but no further and here shall your proud waves be stayed” (Job 38:11).

The children of the Kingdom of Light do not follow after this other master. The vessels they inhabit are indeed drawn after the things of this world and for a time appointed they walk according to the prince of the air, but the Lord Himself has swept the house clean of the leaven within so that the incorruptible seed may be a partaker of flesh and blood and be not polluted by the sin of the dead body. The natural ears hear the call from the market-place and the voice of the stranger, which is the language of Ashdod and desires to follow after singing and dancing; but the children do not hear the voice of the stranger, neither will they follow after him and so all Israel was manifested as they followed the ways of the master in the inabilities of Adam.

“Then Elijah said, I only remain a prophet of Yehovah but Baal’s prophets are four hundred and fifty men”

Had Elijah forgotten about Obadiah? And what about the hundred prophets of God whom he hid from the government and their henchmen? Where was the invitation for

who-so-ever-willed to come and join with him in his crusade to rid the land of immorality and injustice as the nation would be purged with the blood and hyssop? When Elijah introduced himself as the servant and prophet of Yehovah not one person assembled that day rose up to support him or fell down in repentance for their sin, rather a deep silence was consent to the contentment to their ways.

Yehovah God showed not only the impotence of all other gods and the power of His will before all these people but He caused them to rise up and slay eight hundred and fifty men and there is no record of any conversions or repentance from the sin of Adam. When the Spirit reveals truth to the children of the Truth it is not for the natural man but and when the Spirit gives insight and understanding to the children of the King it is about the natural man and the world he lives in. The testimonies of the particular nature of the all-inclusive sovereignty of God over all things is a comfort to those who walk in the Light of Yehovah but unto they which wander in darkness it is ignored and rejected.

The Stumbling block and Rock of offence is laid in Sion as the foundation cornerstone of the building of God. The wise master builders of this world have rejected it though it is in plain view but it is a building whose foundation is sure. Though the eyes and desires of man are drawn after the building built of man upon the dust of the earth, yet the members of that building whose builder and maker is Yehovah God, are preserved and protected in Him. Yehovah revealed Obadiah unto Elijah and no one else but every one reserved unto Him who had not bowed the knee to Baal or kissed him were and ever shall be members in particular of that body which is One. Though each member is manifested in an appointed time to accomplish the good works they have been created unto in the Anointed Salvation of Yehovah, they also shall know the frailties of the flesh and the vanity of this world. Elijah was a powerful prophet of Yehovah God and a wretched vile sinner after the flesh; thus it is all of grace.

Your servant in Christ,
(Elder) Chet Dirkes
August 12, 2018

I Kings 19:4

> "But he went a day's journey into the wilderness and coming and sitting down under a juniper tree, requesting that he might die, saying, It is enough now Yehovah take my life; for I am no better than my father"

The servant of the Most High God had been through a number of amazing experiences of open manifestations of the power of God and he concluded that it was too much for him to endure. The Lord had given His word to this chosen vessel who, as the mouth of God, spoke truth before the wicked King. He then spent three years in confinement being equipped with all things necessary to accomplish that which was set before him. He withstood Ahab a second time and ordered him to assemble the people of Israel and the prophets of the false god they worshipped and at the end of the last act of this tragic comedy, wherein the prophets performed beautifully before the people proving that Baal did not even exist, the fire of God came down from heaven and consumed the burnt offering.

The precise timing of the purpose of God had ordained that the follies of these religious antics should be concluded at the appointed hour; a time in which the frenzy and swooning of religious fervor from the lack of blood in their bodies had brought these prophets of Baal to utter exhaustion. These actions ran their course up to the time of the evening sacrifice as prescribed in the Law of Moses, which coincided with the coming of the new day. The time set of God in the beginning was that the evening and the morning constituted a day and the sacrifice of tribute to Yehovah God which was to be offered in the evening. The morning sacrifice was the burnt offering that ascended upward with the sweet savour in the smoke and the evening was the bloodless offering of tribute before God yet because of the sin of the people, which demanded a sin offering precede the tribute, the bullock was slain and placed upon the altar of twelve stones.

Three years of drought had paralyzed the area to the point where affairs of the state were redirected to desperate endeavours for survival. Ahab had sent out the scout parties to find any place where there was water and provender that their animals should not die for the famine was sore upon the land. Elijah commands the people to pour four barrels of

water over the sacrifice three times, one barrel for each of the tribes of Israel. Miraculously they not only found the water, no doubt in storage for the streams had dried up, but then, being made incapable of refusing his directive, they seemingly wasted this precious commodity by soaking a dead animal lying on a pile of rocks waiting to be burnt with fire. Notice that the ground was prevented from drinking in the water! Certainly ground that was three years dry was rock hard and extremely thirsty, yet Elijah was able to dig a trench about the altar of sufficient size and depth to hold the volume of water of twelve barrels of water; not one drop lost, evaporated by the evening sun or absorbed by the parched ground.

This tribute to the power of Almighty God was not only manifested for all to see by the fire of Yehovah falling from heaven and consuming the sacrifice but He also licked up the water that was in the trench. The Spirit of God then moved the people to fall upon their faces and cry, “Yehovah He is the God” and gave each an ear to listen and obey the word of Elijah. The people then corralled the prophets of Baal and delivered them unto that which used to be a twisted and torturous river but was now simply the brook of Kishon, about ten miles away, in the vicinity of the ‘place of the crowds’ (Megiddon).

Here the power of God lifted the hand of His servant and caused him to slew these prophets without tiring in demonstration of the judgment of God against the ungodliness of men. Not one of these men were able to escape as each stood awaiting his turn to be acquainted with Elijah’s sword, neither could Ahab summon his army to prevent him and when he was finished, Elijah came again to Ahab and told him, “Get up, eat and drink for the abundant sound of rain”. The time of Ahab’s death had not yet come and the evil he was appointed unto had not yet been fulfilled and so Elijah dismisses him from the scene and orders him away unharmed, for the hand of the people could not be raised against him, for Yehovah God had not yet finished shewing forth His great power and proclaiming His name.

“And it came to pass at the offering of the sacrifice that Elijah the prophet came near and said, Yehovah God of Abraham, Isaac and of Israel, let it be known this day that You are God in Israel and I am Your servant and have done all these things at Your Word” (18:36)

This son of Adam had been ordained of old to speak the precious word of God to the wicked person known in Israel. He was made willing to speak by the Spirit of God who suppressed his fears and anxiety and caused him to announce the coming of this drought. The word was that this calamity would not cease but “according to my words”; and thus the three year drought and famine had not endeared this man to the nation of his people. The King had accused him of being the person who had single handedly disrupted the

entire nation and the cause of whatever trauma had befallen the people and now Elijah, by the commandment of God, was calling for an assembly of the hatred of a vindictive people who hoped that this event would cause him to speak according to his words and end the heart-ache.

As the time approached and the fiasco of the prophets of Baal was ended, Elijah petitions Yehovah for proof that he is the God of all things but he also seeks redress upon the suspicions and bitter hatred of the people. The request is rather redundant for if indeed Yehovah God is the great King over all His creation than the hearts, minds and actions of the people were completely under His command. There would be no reason to vindicate the chosen vessel for no man could lay a hand upon him but by the eternal decree of God and if it be thus decreed that the people should turn upon Elijah, no amount of somber petitions before the throne of grace could alter His purpose which He purposed in Himself before the world began.

The fear of the man for his life is not removed because the vessel was afore prepared to receive the incorruptible seed; neither is the passion swayed or the confusion simplified when the Father reveals Himself dwelling in His people. The burning bush did not clear Moses of his anxieties, the parting of the Sea did not change the Adamic nature of the children as they departed from Egypt, and the feeding of the thousands upon the hillside did not convert one son of the dust into a citizen of the heavenly Kingdom; Elijah was not immune of these weaknesses.

The power of God came over this man and empowered him with the strength of Samson as he slew the prophets by the brook and in the power of His might, Elijah confronted Ahab, telling him that the drought was to end. Was he then upon the mountain with his eyes towards the sea and his hands stretched out before God naming and claiming the promise which he had received? No! Elijah was directed to the garden land of the most fruitful hill (Carmel) which at this time was a barren wasteland where he casts himself down upon the earth and places his face between his knees. No doubt the rush of the power of the Spirit over his natural abilities had ended and the body was weak and tired but this man assumed the posture of a defeated and frightened individual. He did not demand the rain for he had no power over the forces of nature; instead he sent his servant to go and look to see if the word of God was coming to pass.

The natural body is a wonderfully made device. It is capable of the most incredible feats of strength and agility when the will of God has demanded of it to be so but it is also completely incapable of the simplest of needs; to believe. The testimony of the scripture is that whatsoever the Lord has demanded as needful for the facilitating of His will is performed in and through His creatures who are the servants of His will. None may

resist His power or withstand His decree for He turns the heart of the King like the rivers of waters and puts it in the heart of the people to fulfill His will but there shall never be a note of praise to the tools which the Master uses in the manifestation of His finished work.

The servant goes out and looks towards the sea and there is no change in the situation; what a confidence builder for Elijah! Yet he commands that the servant return seven times and on the seventh time there is a cloud arising out of the sea, like a man's hand. The heavens soon darkened and the rain began in earnest and the Spirit of Yehovah again takes hold of His messenger to deliver another word to Ahab, who was riding to Jezreel. Before the word of Elijah put the scourge upon the land, this place was known as the place where 'God sows' because of the many water-ways and lush country-side, and now that the rain was to come, Ahab's heart was set to go to that location to reap the benefits; "And the hand of Yehovah was on Elijah and he girded up his loins and ran before Ahab to the entrance of Jezreel" (18:46).

How far he had to run and how fast he ran are immaterial to the fact that Ahab was riding upon a chariot with beast making haste to escape the coming rain but Elijah outran him to his destination. The power of God 'girded his loins' (strengthened the man) causing the natural body of Adam to perform in a manner which far exceeded the expectations of the doer and baffles the mind of the inquisitor for the ways of God are beyond comprehension to the limited mind of man.

Is this an Old Testament Story? Or is this a witness to the God who does not change being the same yesterday, today and forever? Does He work in His children the same as He did in the life of this chosen prophet of old or is the hand of the Lord shortened in these days? Did Elijah expect or request these tremendous physical accomplishments? Had he trained for many years keeping his body in shape and his mind sharp for the time when God would call upon him to do these wondrous things? Or does Yehovah God work in His people both to will and to do His good pleasure? "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)

"Then Jezebel sent a messenger to Elijah, saying, So let the gods do and more also, if I do not make your life as the life of one of them by tomorrow about this time" (19:2)

Ahab rehearsed in the ears of his wife all the events of the day which infuriated the 'bride of Baal'. Of course the center of attention was on the man who agitated all Israel and Jezebel's anger swore revenge of the honour of her god. The events had proven that Baal not only is not a god but does not even exist but the persuasions of man stood

strong even in light of the evidence. And how had she come to these immovable convictions? Is it not the work of God that His people believe on He whom the Father sent? How then is it that one does not believe?

Jesus used plain speech when He taught about the Kingdom of God and He performed many wondrous things. People came from miles around to hear Him speak and to see the miracles which He did but only those unto whom it was given to believe understood that this was Messiah. The rest had their eyes blinded to prevent them from seeing, their hearts made fat the truth and their ears dull of hearing “lest at any time they should see with eyes, hear with ears and should understand with heart and should be converted and I should heal them” (Matt. 13:15, Is. 6:9).

Jezebel, like her father Esau, had such an hatred for the man of God that she sought to kill him and though God had been manifested mightily in Elijah’s life still, when he perceived these tidings he ran scared into the wilderness. This action is consistent with the natural man for did not Jacob leave his mother’s house when he heard that Esau desired to kill him? Did not David flee from Saul even though Samuel had anointed him King over Israel? And so Elijah fled from Jezebel unto Beer-sheba in Judah hoping to escape her wrath.

This was no small journey as Elijah had many days to live in fear of Jezebel. The trip from Jezreel unto Beer-sheba was great and during that time there is no indication of any communication between Elijah and God. Thus the fear that he experienced became deeply embedded in his memory and slowly turned to a depression unto despair. He leaves his servant, who was given a mind to travel this distance with him, and ventures on a day’s journey into the wilderness that God had prepared for him.

This was the place where Elijah thought to die and his petition before God was to that effect. He had been shown by the grace of God that he was no different from any other son of the dust and that his life was no better than theirs. He had seen the glory of God and heard the voice of God speaking to him yet he could not overcome the Canaanite within who was intrinsically joined unto the dust of the earth. The light of the glory of God made open declaration of the weakness of the flesh and the unprofitability of the works of Adam which made the servant of God groan within at the vanity without.

God had not brought Elijah to any corner of the world for him to suffer in solitude and wallow in self-pity. He brought His servant unto the pasture where He was to communicate with His child. Here, in spite of the great drought, stood a tree which the hand of God had kept unto this moment, and here Elijah came to sit, sleep and be refreshed for the final leg of the race he was given to run. The juniper tree, a twisted

plant with low branches, provided him with shade from the sun and cover from the rain that was now falling but like the river, the raven and the widow, it had been prepared and preserved of God as a necessary element in the life of His servant to provide him with those things needful in his life.

This was the place where the Messenger of Yehovah came to the servant of God and refreshed him. God caused the natural body to rest as Elijah fell asleep under this tree and while he slept the Messenger gathered the wood, for the fire and baked the cakes that he should eat. When the time had come, He awakened the child of grace and fed him, again, with bread and water and caused him to lie down and sleep again. This bread and water, normally considered the diet of a condemned prisoner, was sufficient in the Lord to sustain Elijah for forty days until he came to Mt. Horeb to meet God and endure yet another lesson from the Master. This was the mountain in the 'desert' where God met with Moses and where He gave His Law to His people; the place where the people rose up to play before the golden calf and where God gave His covenant to Israel. Now it was the place where Elijah would learn of the power and mercy of God and the corruption of man.

"And he said, I have been very jealous for Yehovah God of Hosts because the children of Israel have forsaken your covenant, thrown down Your altars and slain Your prophets with the sword, I alone am left and they seek my life to take it away" (19:14)

The wilderness of God, prepared for His people, appears to the natural eye as a waste and desolate area wherein dwells no good thing. The eyes of man look upon this area and conclude that there is nothing of profit within thus they leave it unharmed and undisturbed. But this wilderness and solitary place is a place of rest and tranquility for the children of the kingdom. It is isolated from the confusion of the world and properly outfitted specifically for every man in his order. Elijah saw the mighty conduct of the earth and the forces of nature as they roared and quaked but he did not find Yehovah God in them. His eyes were impressed by the strong wind as it rent the rocks and his body moved by the earthquake but even the fire of God did not reveal the beautiful manner in which God rules and commands His creation; a still small voice.

God has incorporated the magnificent and the spectacular into the fabric of the revelation of His work but He needs nothing more than the power of His Word, by whom he created all things, to rule and command over all. As he has intended in His heart and purposed in Himself so He has spoken and thus all comes to pass by the power of His will. The path He assigned unto Elijah was near conclusion and His servant had but a few minor labours yet to complete but none of these labours included converting people or winning souls unto Him. There remained yet seven thousand of His Beloved

children who did not follow after the stranger's voice nor stray from the love of the Beloved. Is this to insinuate that there were some that did stray and leave their first love? These things do not exist for the sheep hear only the voice of the Shepherd and the voice of another they will not follow. Those whom the Father loves, the same has He predestinated to be partakers of flesh and blood and endure the contradiction of sin against themselves but He has preserved them all and protected them in the Beloved, sealing them with the precious blood of the perfect sacrifice from the Lamb of God, slain from the beginning.

The more God reveals Himself to His little children the more the man of sin and his works are made manifest before the light of His glory. Abominations after abominations are discovered as the Spirit opens the eyes of the children to see the wretchedness and uncleanness of the creature. He shows that every son of Adam is a liar who cannot be trusted along with the worthlessness of this existence. These lessons give the understanding of what God has delivered His people from and the inherent and inseparable attachment of the natural man to the things of this world, thus Elijah the man is weak and corrupt but Elijah the son of God is strengthened in the power of God.

"And when the messengers of John were departed, He began to speak unto the people concerning John; What went you out into the wilderness to see? A reed shaken with the wind? But what went you out for to see? A man clothed in soft raiment? Behold they which are gorgeously appareled and live deliciously are in the king's court. But what went you out for to see? A prophet? Truly I say unto you and much more than a prophet" (Luke 7:24ff)

The people of Israel were as are all men, still seeking a man. The eyes of the flesh desires to see the spectacular and to witness the things of nature but the man of God, the servant sent forth to speak His word and do His will is not who they want. The eyes of Adam saw the works which Messiah did and cast them aside as useless. They followed after Him not for truth but because their bellies were filled and man has not changed since the beginning.

Many religious people today seek after the wind and the quakes as proof that God is among them and the eyes of man are attracted to these things but the Spirit of Elijah is not the man Elijah and as they rejected John, who came in the Spirit of Elijah saying, "Prepared the way of Yehovah" so even now the natural man desires to see and experience something that will tantalize the senses and feed the curiosity of the carnal way. Jesus said, however, "if an man shall say to you, Lo here is Christ or lo there, do not believe him, for many false christs and false prophets shall arise and shall shew

many signs and wonders to seduce, if possible, even the elect. But take heed behold I have told you all things" (Mk.13:21).

God still speaks to His people in a personally intimate manner and His Beloved is comforted even though for a time she is made subject to the vanity of this world by reason of the hope that she will be delivered from the body of this death when the race is run and the labors are ended. The contradiction of sin shall continue until the actions and antics of the body of this death are all manifested and the sin for which the blood was shed have all been made evident for "The Lord God Omnipotent reigns".

Your servant in Christ,
(Elder) Chet Dirkes
August 19, 2018

I Kings 19:15

> "And Yehovah said unto him, Go, return on your way to the wilderness of Damascus and when you arrive, anoint Hazael king over Syria, and Jehu, the son of Nimshi, shall you anoint king over Israel and Elisha, the son of Shaphat of Abel-meholah, shall you anoint prophet in your place."

The work which Yehovah God had appointed unto His servant Elijah was approaching a conclusion as the time of his habitation was nearly over. Almighty God was not sitting back in anticipation for the next servant to rise up and answer His call nor was He anxious about the progression of His creation as it unfolded in time. Elijah had

experienced amazing things by the power of God being made willing and able in the time of that power to perform and complete incredible works which reshaped the country-side, agitated the nation and disturbed many people; but he had fallen into a deep bout of self-pity and personal depression which caused him to lament his station in life and call for his own demise. Thus Yehovah dispatches this servant with his orders to specific locations where he was to meet certain individuals whom the Lord had predestined to do His will, show forth the power of His name and make known the greatness of His might.

The first individual was to be found in an ‘uninhabited large tract of land’ where grief, sorrow and pity had long been silenced; the wilderness of Damascus. Here social justice ran ramped as the merchants of the world dealt in the commerce of the land for profit and power and the respect for the common man or the decency of respect had been supplanted by avarice. But there was a man ‘whom God sees’(Hazael) who having no mind for the things of God or any delight in the kingdom of light was to be designated and consecrated as an ‘exalted’ king (Syria). He was not a man of great statesmanship or a compassionate leader. He was a ruthless man who would destroy many people and when he came to give his respect to Elisha, the prophet of God wept for the atrocities that this man was ordained to commit against the children of Israel (II Kings 8:12).

Had this man lost his way and surrendered to the power of the carnal will of man so that he strayed from the commission he was given only to become yet another heartless dictator and ruthless overlord? Or had Yehovah God ordained a judgment against the nation of Israel to show forth His long-suffering on the vessels outfitted for destruction and His mercy on the vessels afore prepared unto glory. Elijah told this ‘one whom God sees’ that his sword was to be bathed in the blood of many people but he was not the destroyer of all people (I Kings 19:17).

Once again the testimony is presented that the Great King over all the earth, afore prepared a select and particular subject of His creation to rise up in the appointed hour and facilitate the manifestation of the perfect Will of God on earth. This Will is the deliverance of His people and the praise of His name for which God created all things. He thus moves that which He has created in the manner commensurate to His good pleasure for the purpose of the accomplishment of His will, and none can stay His hand. There is no praise to the tool in the Master’s hand or admiration for the work he has performed. He was ordained as a seed in Adam for the time of his habitation and in the fullness of time became a passive recipient of the commission of God, which was assigned to him in the beginning. His vessel was properly outfitted for the work as he received the power to perform that which he was ordained to do before Adam was

formed from the dust of the earth; every last things that he did was in the perfect will of God who put it in his heart to fulfill His will.

Elijah supposed that he was alone in this world as the only true and faithful witness for Yehovah God. God exalted Hazael to perform as he did because Yehovah God had a remnant according to grace which had not bowed the knee to Baal or kissed him. Thus this ruthless avenger had the rod of the Lord in his hand to execute justice upon the corruption and guilt of the people for the purpose of delivering the Sons of God from the vanity of this world.

Oh how the mind of Adam wags his head in disbelief in a doctrine that would endorse such a perceived injustice imposed upon this man that the liberty of his free will would be over-ruled and contradicted as his power of choice taken from him; certainly such a doctrine make God a violator of His own Law. Thanks be unto God that He has interwoven all things into the fabric of His creation that He has decreed necessary for the perfect performance of that purpose which He purposed in Himself before the will of man could interfere with it or the choices of the vessel from the dust could over-rule them. The Creator made everything in His creation suitable, willing and able to think, do and perform that which He has decreed proper and good and there is nothing set apart from His perfect sovereignty. He has made that which is crooked because a crooked portion, element or object was needed in His creation. He created the light and gave it the authority to shine, with certain intensity, where He appointed and He ordained the night and the darkness thereof to cover the face of the deep. He fashioned the good and made the evil as essential components of the life for well-fare of His children whom He has made subject to the vanity of this life in the never ending pageantry of His gracious manifestation of the deliverance of His people; “And in those days, Yehovah began to cut Israel short and Hazael smote them in the coasts of Israel” (II Kings 10:32).

“And they said; Tell us now is this false? And he said unto them, Thus and thus spake he unto me, saying, Thus said Yehovah, I have anointed you King over Israel” (II Kings 9:12)

The second man that Elijah was to encounter was Jehu the son of Nimshi. This man was ‘rescued’ or ‘drawn’ to God being preserved for a most unpleasant yet necessary task (Nimshi) for ‘God had judged’ the nation of Israel and the house of Ahab (Jehoshaphat).

He was called forth to rise up in the place of the most wicked king of the land and make such an open display of the righteous judgment of God over the king’s family and the apostasy of the land. There was no pretense about this man whose name means ‘he is Yehovah’ and his actions in the land caught the attention of the people.

Such an arrogant presumption to name a child ‘he is Yehovah’ for it insinuates that this son of the dust is the all-knowing, ever-present, self-sufficient King of Kings who is seated in the heavens ruling over the kingdoms of this world. But the name was ascribed for the purpose of the nature and characteristics that God placed in this being. He went forth, after Elisha made it evident by the anointing that he was king and by the power of the Spirit, through the deception of lies, he slew Joram, the king of Israel with the bow and Ahaziah the king of Judah with the sword. He threw Jezebel from the window for the dogs to eat and invited the seventy sons of Ahab to a party; “So Jehu slew all that remained of the house of Ahab in Jezreel and all his great men and his kinfolk and his priests until he left none remaining” (II Kings 10:11). In the arrogance of his import and the pride of his accomplishments, Jehu rallied the people saying, “Come with me and see my zeal for Yehovah” as he went to Samaria where he continued his slaughter of the house of Ahab and all the prophets and worshippers of Baal thus Jehu was presented in the eyes of the people to be the deliverer that should come and free them from the tyranny of oppression and the heart of the people was drawn out after this messiah; “Howbeit, the sins of Jeroboam the son of Nebat who made all Israel to sin, Jehu did not depart from after them, the golden calves that were in Bethel and Dan” (II Kings 10:29).

This servant was charismatic in his actions as he caught the attention and admiration of the people but he took no heed to walk in the Law of Yehovah God of Israel with all his heart; for he did not depart from the sons of the contention of the people. The people had hope in him and when after he completed his ‘good works’ for God he was set up as the King over Israel, the hearts and minds of the people were even more convinced that Yehovah God had blessed this man. He ruled for twenty eight years over the land as the champion of justice for he vanquished the house of Ahab and rid the land of the followers of Baal.

Although he was indeed set up, empowered and made successful in his work yet he was not Messiah. The Kingdom of the Redeemed of Yehovah does not come through blood shed and aggression for it is a kingdom of peace. The blood of the Lamb satisfied the Law of God for the forgiveness of the sin of His people in Adam and by His faithfulness, they have peace with God. Even though daily the wrath of God is poured out upon the ungodliness of man as the Refiner’s Flame consumes the wood, hay and stubble of the house of Esau and the works of man, yet there is no condemnation to the children within the afore prepared vessels. God has not called His people to take up arms against the ungodliness of man or against the apparent injustice of the world. Only the perfect righteousness of God has the right and the authority to identify, condemn and execute His justice against the inability, corruption and guilt of man and no man, save the Son of Man, can take that privilege unto himself.

Jehu, like Adam in the garden, took it upon himself to be like Yehovah; this also was ordained of God. He went forth in the power of the Spirit of God as the king of Assyria, with the rod of God's anger and the staff in their hand is My indignation (Is. 10:5) but he was neither a child of grace nor a tool worthy to be praised.

"...Elisha, son of Shaphat of Abel-meholah shall you anoint prophet in your place"

The time had come when the manifestation of the sovereign command of Yehovah God as the God over Israel would give place to an equally important manifestation of God as the deliverer of His people. The one cannot be without the other for if God be not the only God then He does not have absolute power. If Yehovah is not self-sufficient in Himself then He needs to join with another to perform His will and if He be not sovereign over all His creation then neither His word nor His work stands sure for there exists one greater than He that could divert, augment and change what He purposed to do. God first made an open show before all the people, who openly testified to the truth but never repented of their ways that He alone is God and there is none other. Now because of this, He began to show that He alone can, did and does deliver His people in all things.

Elisha was given the reigns over Israel and not just the ten northern tribes. He was plowing the field, which is the earth, with twelve yoke of oxen representing the twelve tribes of Israel but his hand was upon the last, which is Ephraim. Ephraim had become the epitome of the corruption of the children of Israel as he was a cake unturned and wholly given to idolatry. The fact that the hands of 'My God delivers' were upon the twelfth oxen presents the picture that nothing that Israel/Ephraim had done was outside of the eternal decree of He who causes all things to come to pass by the power of His will. The people indeed had followed after the lusts of their hearts as do all the sons of Adam but the hand of the Ruler of the Universe is not slackened or inhibited by these actions; rather He has ordained them, whatsoever comes to pass.

The God of salvation had revealed Himself in this servant because He has already judged His people (Shaphat). The judgment seat of Yehovah God, which is His Anointed Salvation, has the names of all for whom the blood was shed as they are one in Him. There has never been nor ever shall be a time when the children of the King shall stand before the King to give account of the works done in the flesh for not one of them has any spot or blemish. While in the habitation of this dwelling, the blood of the Lamb has been struck upon the door posts of these earthen vessels so that as the Messenger of the Lord passes continually over the land, He sees the blood and does not hurt those who have been so sealed. The Advocate of the children, who have been made subject to the vanity of this existence and the bondage of the corruption of the body of this death,

stands before the Father, who has seen the travail of His soul and is well pleased, and neither He nor His children have anything to answer for before the perfect throne of judgment; even though, after the flesh, the children walk after the course of this world, following after the lusts of the flesh and the spirit that now works in the children of disobedience.

God sent forth His Son, who is the fullness of the Godhead in the bodily form, to make an open manifestation before all the world that he alone is the Salvation of His people and that His people alone are the recipients and benefactors of that deliverance. Yet in this time He has prepared His servant Elisha as a type of that Messiah who should come.

Elisha is from Abel-meholah or ‘the pasture of dancing’. This is the plain or meadow which the Lord has prepared for His people where He leads them and causes them to find rest (Ps. 23:2). It is not of this world. No man can build a structure that could resemble it and no group of people assembled could simulate this place where the company that is named in heaven, is assembled together rejoicing in the finished work of the Lord; which is the deliverance of His people. This is a place where Adam is not aware of neither is he welcomed to enter into for here the pure language is spoke whereby the children call upon the name of the Lord aright and sing His praises forever more. The name of Adam is not spoken here for each of the sons of God have a name, which no man can know, given them of the Father, inscribed upon the palms of the Perfect Sacrifice for sin which is a Rock clean and white.

The salvation of Yehovah, who unto His people is the testimony that ‘My God delivers’ is then hope that dwells within them. It is not a hope in a new beginning for Adam or of repentance from his ways for it is the deliverance from the body of this death. These three men stand together in the representation of this deliverance as the whole house of Esau is under consideration. The eternal hatred of God upon Esau is because of His sovereign will and perfect righteousness for he is of the earth and can never hit the mark of perfection as demanded by the holiness of God. This was the intent of God when He formed man from the dust of the earth that no man should glory in His sight and the wrath of God is poured righteously against this quilt.

He has called for the one whom He has fore-seen to be the rod of His anger against those whose consciences have been seared with a hot iron. He has raised up the zeal of man to vanquish the enemy and take dominion over the inherent inabilities of man but the heart of this man cannot be separated from his nature; thus Jehu walked in the sin of the people. But there is One who has walked the path and endured all that His children shall ever endure. He made Himself of no reputation and has experienced all the trials and the pressing down upon Him and the contradiction of inability against Himself; therefore He

can be touched with the feelings of our infirmities. He came in full demonstration of the fact that salvation is impossible with man for it is the work of God that you believe on Him whom He has sent and no man can duplicate, impersonate or counterfeit the truth of Elisha; My God Delivers.

These four men are sons of the dust and their antics give ample evidence that they have no worth before God, but they represent the salvation of Yehovah. Only He stands before the Father as the exalted King of Kings and Lord of Lords for the Father has given Him a name that is above every name; “that at the name of Jesus every knee should bow of all in heaven and all in the earth and under the earth and every tongue should confess that He is Lord to the glory of God the Father” (Phil. 2:10).

He alone is Yehovah as the fullness of the Godhead dwelt bodily in Him. He is the child that was born and the Son that was given; He is the Wonderful Counselor, the Mighty God, the Everlasting Father and the Prince of peace and of the increase of His government there is on end. He draws all men by the cords of men and with the bands of love, though they know it not (Hos. 11:4) and no man comes unto Him save the Father draws them (John 6:44).

There is no man capable of his own salvation nor can assist in another’s deliverance from sin for every seed of Adam knows not he is guilty before God. There is none that seeks after righteousness and none that looks for the kingdom of light; for men are lovers of darkness. Therefore the Mighty God brought salvation unto Himself and by the strength of His will He delivered His people; all this was finished before the foundation of the world. Therefore the testimony of the children of light is that Yehovah is My God, I have been and always shall be before His face as His salvation as He draws me through the steps of time to fulfill His Will. He alone is the Lord God Almighty and there is none that can stay His hand therefore He has righteously judged all men and concluded His children perfect, granting that they should be arrayed in fine linen, clean and white. My God is My salvation for there is no other than Yehovah, Lord of Hosts.

Your servant in Christ,
(Elder) Chet Dirkes
September 2, 2018

I Kings 22:19

> "And he said, Hear therefore the word of Yehovah: I saw Yehovah sitting on His throne and all the hosts of heaven standing by Him on His right hand and on His left hand."

The time had come to pass that the evil which King Ahab had done was to come to an end as the time of his habitation was now concluded. He had manifested all the wickedness that was in him through the many vile and odious deeds which marked his life and administration and though God had shown him His great power, confirming that He alone is God, yet Ahab did not repent; "and there was none like unto Ahab which did sell himself to work wickedness in the sight of Yehovah, whom his wife, Jezebel, stirred up" (I Kings 21:25).

A war raged between Israel and Syria which, as wars do, ravaged the country-side and cost many lives and much sorrow, but for three years there was peace. Three years was just enough time for the horrors of war to be faded from the memories of the ruling pundits and so the passion and lust for war was again kindled in the heart of Ahab. This impending war, to reclaim Ramoth-Gilead, was the means and method, which Yehovah God had decreed should come to pass, whereby Ahab, should complete his assigned labours, finish the path he was given to walk and depart the habitations of this earthly existence. Herein He caused the heart of the king of Judah to be consumed in the matters of this war to the extent that he left Jerusalem and came to Samaria to meet with his inveterate foe, Ahab, to join forces against the Syrians.

Ahab had done great evil in the nation of Israel both in the worship of Baal and the abandonment of the Law of God yet God gave him a long twenty year reign, as king, during which He raised up His prophets to warn him and the people of the impending judgment which God had ordained. The king of Judah, however, did that which was right in the eyes of the Lord, for, being a child of grace. Yehovah had blessed him with peace in the land and an abundance of wealth and fame (II Chr. 17:5). He had no right to become involved in the affairs of a foreign land, as forbidden by the Law, and the prophet rebuked him for his actions (II Chr. 19:2). Yet he could not resist the movement which the Spirit put within his heart to assist his brethren in their battle against a very common enemy.

The southern tribes attempted to restrain the northern tribes from their illegal secession from the union in the days of Rehoboam but God prevented them; thus the nation was split between the land of Judah and the nation of Israel. These two fought against each other on many occasions but neither could overtake the other and restore the union of the nation because God had separated them. Israel was the larger of the two and her army as well as her commerce and trade overshadowed her smaller and weaker sister, Judah. Yet over the years, as the will of God placed king after king upon the thrones of the respective countries, some who did that which was right in the eyes of the Lord and others who continued in the sin of their fathers, there was no reunification of the countries. Israel continued in her abominations unto her destruction and her sister Judah did more treacherous than Israel (Jer. 3:7ff).

Jehoshaphat was the king of Judah. He was the keeper of the covenant and the Law in all the types and foreshadows as given to Moses in the mount. According to the Law of Moses, he should have nothing to do meddling in the affairs of a foreign country, and indeed since the northern ten tribes departed from Judah they were now a foreign nation. He should have made no confederacies with them nor entered into the affairs of state with them at all for they had rebelled against Yehovah God and forsaken His ways. The Law was intended for the children of Israel as a people whom God had isolated from all other nations to give His word unto but anyone of the house of Jacob who did not abide by the statutes and precepts of the Law was not to be considered a child of the covenant. It was clear that anyone who violated the precepts must be punished to the full extent of the Law and anyone who forsook the Law of God and went off after the gods of this world was to be stoned that he die (Deut. 13:10).

Every son of natural Israel heard the words and committed unto the Law which Moses spoke. The feast days were kept as the daily sacrifices for sin, peace, thanksgiving were slaughtered at the door of the Tabernacle and the blood poured out upon the ground. Later when the Temple was completed in all its glory, the blood was channeled down away from the door of the Temple (contrary to the type given in the wilderness) but the Law was paramount to the people. Thus when the ten northern tribes followed after the contention of the people (Jeroboam), discarding the principles and statutes of the Law, they became a foreign country which Judah should disregard; and so this man Jehoshaphat should have never come down from Jerusalem to assist in this warfare nor give any aid or comfort to his enemy.

As the Spirit of God moves a man to do that which He has ordained should come to pass the creature is incapable of resisting His power. There is no power or standard that would prohibit the one whom God has appointed labours to do His work from

performing that which is needful and good in the unfolding of God's wondrous creation. There is no praise to be given to the tools in the Master's hands as He causes all things to come to pass for His glory and honour yet the Law stands true and the testimony sure without exception. God had ordained Jehoshaphat to come ignore the commandments and to become entangled with this wicked and heartless king, sitting as equals, in attempt to correct the war of three years which God had sent against the nation of Israel.

Yehovah had blessed Solomon with great abundance and wisdom above any man. He put it in his heart to seek out everything which made a man happy and in doing so Solomon's heart was drawn away after many women. But lest anyone think that God reacted to the actions of this man, consider the promises given unto David. First God said that David shall never want for a man to sit upon the throne in Israel. Is there a man sitting on the throne of David in Jerusalem today? He also promised that if the children of Israel would keep the commandments and walk in His ways, the nation should never fail. The people of Israel were a stiff-necked and rebellious people from the beginning and called a transgressor from the womb (Is. 48:8). Israel was decimated, dispersed and scattered into the earth while the buildings were destroyed and burnt with fire but more so Jesus said that the house of Israel was left uninhabited. God also promised David that if Solomon, the King, was to remain in the fulfillment of the covenant, his kingdom should have no end. This never came to pass even though many look for this in a future fulfillment.

Yehovah God spoke not of the fulfillment of the temporal types but of the fulfillment of reality, in the Anointed Salvation of Yehovah. The Beloved is not the man who lived and died many centuries ago; it is the Beloved of Yehovah in whom the fullness of the Godhead dwelt bodily. The King of Peace of His people was not a son of Adam but The son of God who by His faithfulness has perpetuated peace with God through His shed blood. He fulfilled all the Law in righteousness, His name being Faithful and Truth and He presented Himself and the Beloved before the Father in testimony of the finished work, saying, "Behold I and the children whom Yehovah have given Me for signs and wonders in the Israel" (Is. 8:18).

David made preparations to build an earthly Temple which has been destroyed many times but the Temple of the Lord, whose glory cannot be approached by any work of this creation, stands eternal and the gates of hell cannot prevail against her. Her walls are the salvation of His people, which are always before Him, and the gates are praise unto our God. Solomon's kingdom was of this world and men came to see its glory and to hear His wisdom. The Kingdom of Yehovah is not of this world, the citizens are not of the dust of the earth and the eyes of man cannot see it, though they endeavour to find it by

observation. Though man has attempted to resurrect the nation of Israel because of fear, superstition or the nationalistic pride, which pride was a manifestation or the corrupt nature of Jehoshaphat, that which is temporal has faded away and “of the increase of His government and peace no end. Upon the throne of David and upon the kingdom to order and to establish it with judgement and with justice from hence-forth and forever; the zeal of Yehovah of hosts will perform this” (Is. 9:7).

Solomon was the splendid type of the corruption of man being drawn away after the desires of the flesh and “forasmuch as this is done of you and you have not kept My covenant and My statutes, which I commanded you, I will surely rend the kingdom from you and I will give it to your servant” (I Kings 11:11); and thus in the latter days of his life there were many who rebelled from under his rule. The borders were attacked and many children of Israel were captured as the territory diminished for Yehovah God had lifted up adversaries against Solomon. When Solomon died and his son attempted to rule the kingdom, it was the hand of God in all matters that caused Jeroboam to rise up and be the delight of the people. He set up two golden calves for the people to worship, ordained common men, not of the house of Levi, as priests and established new feast days and this was the sin whereby he caused all Israel to sin; Jehoshaphat should not have every accepted the invitation to meet with Ahab nor given him audience.

The proposition of Ahab to Jehoshaphat was simple with national pride and Zionistic arrogance at stake. Ramoth in Gilead was the inheritance of the children of Gad to the east of the Jordan River which had fallen into the hands of Syria. Ahab wanted this land back and thus he was given to design the battle plan for the capture of the land and the deliverance of the people; for this he needed the help of Jehoshaphat. The king of Judah was not only made willing to hear this proposal but to commit the nation of Judah as the brothers of Israel, with no regard to their wickedness or the demands of the Law, saying, “I as you, my people as your people, my horses as your horse” (22:4). He compromised the truth for the benefit of the flesh.

This is the compromise of the doctrine of Adam which denounces the truth, calling it a lie, and thrives on the comradery of the dust rather than the simplicity of truth This has been from the beginning in Adam and shall continue till the mortal tabernacle is laid aside. When the adversaries of Judah and Benjamin heard that the children of captivity were building the Temple they came and presented themselves as being of like precious faith; “Let us build with you, for we seek your God as you and we do sacrifice unto Him since the days of Esar-haddon, King of Assur, which brought us hither” (Ezra 4:2). These were told by Nehemiah that they did not worship the same God, being Yehovah of Hosts, and that they had neither portion, nor right nor memorial in the coming forth of

Peace, Jerusalem (Neh. 2:19). Yet it was given to Jehoshaphat to hearken unto the voice of his father Adam's brother (Ahab) and to come down from Jerusalem and sit together as one with one who hated the truth and was hated of the Lord.

"And the King of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes in the threshing place, in the entrance of the gate of Samaria and all the prophets prophesied before them" (22:10).

A grand display of national pride and solidarity was to be presented here as two men sat as equals before all the false prophets of the land hoping to hear a word from Yehovah God in answer to their inquiry. One by one the prophets gave a magnificent display of falsehood and deception as they predicted a mighty victory over the Syrians but neither Ahab nor Jehoshaphat was convinced. Ahab's heart was filled with fear and doubt for though he knew it not, his time was rapidly approaching. Jehoshaphat was given of the Spirit within to seek the Word of Yehovah in the matter and amazingly, one of the seven thousand whom the Lord had reserved unto Himself, who had not kissed the lips nor bowed the knee unto the other master, was in the right place at the right time.

'He who is like God' (Micaiah) was prepped and ready to join with the others in their predictions. Yet when the Word of God came forth, first in a sarcastic jest against Ahab and then to speak the truth, it is interesting that Ahab dismissed this first salvo. It was, after all, identical to the word which all of his prophets had said; "and he answered and said, Go and prosper for Yehovah shall deliver into the hand of the King" (22:15). It would be reasonable to expect Ahab to stand rejoicing that all was in agreement but he knew that this was not the truth for when he heard the truth he lashed out in a fit of rage against the lowly servant of God.

Micaiah continued and said, "I saw all Israel scattered upon the hills as sheep that have no shepherd and Yehovah said, These have no master, let them return every man to his house in peace" (17). He spoke this truth not for Ahab for Ahab's heart was as hard as the adamant stone; he spoke for the child of grace, Jehoshaphat, when he saw Yehovah sitting upon His throne as the sovereign over all of His creation, who did not need a man to convince Ahab to dash off into this fool-hearted endeavour, for He was to send a lying spirit into the mouth of the prophets of Ahab. This lying spirit would not only persuade Ahab to continue but he would also prosper in the accomplishment of the purpose of God; the death of Ahab.

It was because of the judgement of Yehovah that the Word of the Lord was called for to pronounce His judgment against the wickedness of man and the vision He gave this one who is like God the revelation of the power, authority and sovereignty of God over all

things and because it was the truth, Ahab was furious. Yet all things came to pass as the Word had said and Ahab died in the battle.

“And Elisha said, Yehovah of Hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you nor see you” (II Kings 3:14).

For a second time Jehoshaphat came down from Jerusalem to make an alliance with the king of Israel. This son of Ahab wrought evil in the sight of Yehovah but not quite as bad as his father and mother, yet he did not depart from the sin of Jeroboam, wherein all Israel stood guilty before the Lord.

This time, the Lord had put it into the heart of the King of Moab to cease paying his tribute and to rebel from under the tyranny of Jehoram. He also put it in the heart of the son of Ahab to be offended that he was no longer receiving one hundred thousand sheep and rams with wool, so he sought out the assistance of the king of Edom. Then he called for his neighbours from the south to come and assist in the recovery of this precious commodity and again, Jehoshaphat was given to say, “I will go up; I with you, my people as your people my horses as your horses” (3:7).

The natural man did not learn anything from the first time when he was beguiled to wear his kingly attire and march into battle while Ahab dressed in common garb hoping to have Jehoshaphat killed while he escaped. This canard could not fool or out-maneuver the will of God for it was His purpose that Ahab die in the manner and at the time that he did. But Jehoshaphat, the man, was not given to recall these things as once again, in defiance of the precepts of the Law, he came to Jehoram.

This time, three kings sought to force the matter upon the King of Moab and recover the tribute but God had intended again to shew forth His ever present judgement against the ungodliness of man. He assembled these armies because ‘Yehovah is exalted’ (Jehoram) as He empowered the arm of Adam (Edom) to destroy those who are ‘of the father’ (Moab) and again He did it because ‘Yehovah has judged’ (Jehoshaphat).

The judgement of God is not made in time and space for He neither reacts to the actions of the creatures nor is a respecter of persons. He loves the children of promise with an eternal love for they are in Him. His desire is upon His Beloved and He created all things for His good pleasure. He brings forth the events of creation in their appointed time for good to them that love Him, to the called, according to His purpose and He causes all things to come to pass by the good pleasure of His will.

Adam is an intricate part of God's creation for he was created in God's image. He has his seed in him and in the beginning the bride was preserved in him; but Adam is of the dust, temporal and corrupt. He cannot receive the things of the Spirit for he is not properly equipped to know them. He has not the mind of God nor can he perceive the ways which God conducts the revelation of those things which were finished before the foundation of the world. Yet he is essential to the work which God has done and though Esau, who is Edom, is not aware of those things which Yehovah God is doing by the polluted hands of the flesh, yet the wrath of man shall praise Him and the remainder of wrath He shall restrain (Ps. 76:10). Though the eternal hatred of Yehovah God is upon Esau, yet he is necessary in the purpose of God, as the servant of the Beloved and as the vessels outfitted for destruction for "since God, willing to shew wrath and to make His power known, endures with much long-suffering the vessels of wrath fitted for destruction; that He might make know the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He has called not only of the Jews but also of the Gentiles?" (Rms. 9:22).

Thus because 'Yehovah has judged' (Jehoshaphat) the God of my salvation (Elisha) gives attention to the wickedness of man as He brings forth judgement against all those who are 'of the father' (Moab) Adam. God empowered the arm of the flesh to be lifted up (Assyrian) putting the staff of His anger in his hand and giving his the staff of His indignation as a testimony to His people that he is God and there is none other (Is. 10:5). Were it not for that God has judged all things, declaring that which is evil as His servant and leading the wicked one about with hooks in his jaw, the events of time and creation would have no purpose and the children of the Kingdom of Light would have no hope of deliverance.

It was a light thing for Yehovah God to deliver the king of Moab into the hands of these armies for He had so afore ordained. He provided the water that was needed to sustain the armies and their cattle, He led them by the way they should go and He gave the Moabites the vision of blood which struck fear in their hearts. Yehovah God gave a mighty victory that day and in the end, the king of Moab slaughtered his own son, offering him as a burnt offering upon the wall. All of this, even the minutest detail, was ordained, actuated and concluded by the hand of the Lord God Omnipotent who lives and reigns forever. Let the nations rage for they are but the servants of God and of His people.

It does not matter who sits in what place of authority or what potentate ascends to power for the kingdoms of this world are commanded and controlled by the Sovereign of the Universe. These all stand as a testimony to the warfare that the children of grace endure

with the natural man whose delight is after the things of this world. The desires of the flesh draw the natural man after the needs of this earthen vessel demonstrating the inability of the Adam to command or control anything. The children of grace, being made subject to this vanity by reason of hope in the life to come, are grieved because the natural man appears so very strong and formidable in his struggles and so very out of control. When the children would do good, they find evil is present because the vessel is ‘of the father’. When they purpose to refrain from the sin that is in their members they find they cannot cease for what they hate, that they do. But through all this, though the natural man does not learn the truth, the children of grace grow in the grace and knowledge of His will. They have the testimony of the sovereignty of God over all things and, delighting in the Law of God after the inner man, they know that they have been, are being and in the appointed time my God shall deliver me from the body of this death.

Yehovah God created evil and as with everything else in His creation, it is subservient to His will and subject to His purpose. No man controls evil or the wickedness that follows but they are part and partial to the perfect decrees of Almighty God who declares the end from the beginning and from ancient times that are not yet done saying, “My counsel shall stand and I will do all My pleasure” (Is. 46:10). The natural mind rejects such sovereignty and the doctrine of Adam cries ‘unjust’ but the children of Light find great comfort in the peace that is beyond all carnal understanding for they have been taught of the Spirit that God has “brought My righteousness near, it does not hesitate and I have given Zion My salvation for Israel My glory”

Without the sovereignty of God over all evil there could be no assurance of faith but the testimony in the revelation of Jesus Christ is that;

“True and righteous are His judgements for He has judged the great whore which did corrupt the earth with her fornication and has avenged the blood of His servants upon her head” (Rev. 19:2);

This is Jehoshaphat.

Your servant in Christ,
(Elder) Chet Dirkes
September 16, 2018

II Kings 2:12

> "And Elisha saw and he cried, My father, my father the chariot of Israel and the horsemen thereof. And he saw him no more and he took his own clothes and rent them in two pieces."

The prophet Elijah had finished the course that was set for him to walk and the time of departure, from this habitation, had come. He had confronted kings and people as the desolation of Israel progressed and the wickedness of man became more evident. In his first official act, God sent His messenger to the king to advise him that there would be neither dew nor rain for many years until he said so. He withstood Ahab and his wife Jezebel, as he proclaimed the judgment of God against the ungodliness of men. He was sustained by the dwindling brook by the hand of God who sent a raven to feed him. As the drought intensified, God sent this servant into a foreign land to save a widow and raise her son from the dead. His showdown with Ahab (father's brother) came at mount

Carmel where the wicked king asked him, “Are you he that troubles all Israel?” Imagine doing the work which God had appointed and speaking only that which the Spirit gives you and being accused of being the disruptor of the nation and a threat to the moral turpitude of the chosen people of God.

The people were rebuked of the prophet for being double minded and unstable in their ways and after the power of God was manifested in the presence of a multitude of eye witnesses, eight hundred and fifty prophets of Baal and the groves were slaughtered by people at the hand of Elijah. Did this produce a wholesale revival in the land? Not in the least! Did this encourage the servant of God in his holy crusade? Absolutely not for he retreated from the veiled threats of Jezebel and retreated into seclusion.

Here, in the wilderness, Yehovah came and revealed Himself unto His servant, by giving him food and meat which sustained him forty days and forty nights. Did this tangible manifestation of the presence and power of God dispel the fears and doubts of Elijah? No in the slightest and when he came to Mt. Horeb, he lodged there in a cave.

Now the Word of the Lord came to him inquiring why he was there to which Elijah does not show forth a man of faith walking in the light of the Lord; no he thinks more highly of himself than he ought and speaks as if God owes him a reward of some sort. He condemns the nation of Israel, as if they were some separate people that God should reject and proclaims that he is the only one left who, loves the Lord and is obedient to His will. God immediately humbling him in the beauty of His holiness as He demonstrates His authority over the elements of this world in a great strong wind, an earthquake and then a fire; but God was not in them. He reveals Himself to His beloved servant in a still small voice; “and when Elijah heard, he wrapped his face in his mantle and went and stood by the entrance to the cave”.

Again the Word of God comes to this servant and asking, “What are you doing here?” Elijah, the natural man, reveals that he has learned nothing from all that God has shown him as he boasts of his piety and faithfulness before God seeking pity and protection because the people seek his life. Does God give him a ‘time out’? Is Elijah granted some personal leave time to get his mind right for the job that was before him? Was he re-assigned because of the apparent mental anguish and emotional trauma he was under? No! Yehovah said unto him, “Go, return on your way to the wilderness of Damascus and when you come, anoint Hazael king over Syria; and Jehu the son of Nimshi, shall you anoint king over Israel and Elisha, son of Shaphat pf Able-meholah, shall you anoint prophet in your place” (19:15ff).

Finally, after making known His will to His servant, God revealed that he, Yehovah God of Israel, had reserved unto Himself, seven thousand of His people who had not"bowed the knee unto Baal and every mouth which had not kissed him". God had not called this chosen vessel to convert souls unto Him nor turn the hearts of the people to accept the salvation of Yehovah. He has reserved unto Himself all whom He has an eternal personal experience of being of the eternal incorruptible seed. No amount of preaching by the voice of man or forms of prayer offered from the 'good intended hearts of man' can ever change one wheat into a tare or even the slightest part of a tare into a wheat destined for the storehouse of God.

In the last official act of his tenure, Elijah confronts the servants of the king of Samaria. He informs them that the kings shall die of the illness he has incurred from his fall and when the king thinks to order Elijah to answer for his edict, 100 military men were consumed by the fire of God before Elijah came to the king. His word was biting and direct when he proclaimed to the king, "forasmuch as you have sent messengers to inquire of Baal-zebub the god of Ekron, not because no God in Israel to inquire of His word, therefore you shall not come down off your bed but shall surely die" (II Kings 1:16).

The king was not condemned to die because he sought counsel from the 'lord of the flies of that which is torn up by the roots', being after the ways of Adam, nor was he stricken in his calamity because he did not seek after Yehovah The time of his habitation had come to this tragic end because of the sovereign decree of God. The eternal wrath of God was upon him, being a son of Esau, as he followed after the natural instinct of everyone born of Adam. He walking in his father's ways to do evil in the sight of Yehovah, continuing in the sin of 'the contention of the people' (Jeroboam) which sin caused all Israel to sin. He was struck down because he was of the seed of the serpent that dwelt in an earthen vessel outfitted for destruction. Therefore, according to all that his father had done (yes Ahab but more accurately his father the wicked one – Jn. 8:44), he served Baal and worshipped him offending and irritating the anger of Yehovah, God of Israel. This indeed was a vessel in the great house that was prepared unto dishonour.

Elijah (my God is self-existing) was sent of God to preach the sovereign righteousness of God. He was not intimidated by man or the flexing of the arm of the flesh as he spoke the Word of God before both the kings of Israel and the kings of Judah. When each and every labour assigned unto him by the eternal purpose of God had been completed in the exact order and at the very moment deemed necessary of God, he was delivered from this habitation and returned unto God. His servant, whom he had ordained in his place, watched these proceedings and when he saw what had just happened he did not

proclaimed praise unto the man Elijah, but rather praise unto the name of the sovereign God of Israel.

God had sent Elijah unto Elisha for the purpose of revealing unto him that Yehovah God had assigned him the position of prophet in the land. They were not kin and, up to the point when Elijah anoints him, there is no record that they even knew each other for as the one was confronting the wickedness of Israel the other was plowing a field with twelve yoke of oxen (I Kings 19:19). But in the time appointed of Yehovah, Elisha was made willing in the day of His power and he arose and went after Elijah and ministered unto him.

“my father, my father the chariot of Israel and the horsemen thereof”

Elijah had presented the Word of God to the people of Israel as the abomination that would make desolate continued. He was strong in the faith of the Anointed Salvation of Yehovah but he was as weak and helpless as every earthen vessels. He was given to be tempted in all points, like as unto we are, and he failed like as unto every child of grace does in the flesh. Although it is inherent to the natural man to reject the wonderful demonstrations of the sovereign power of God over all things and to praise the creature rather than the Creator, Elisha was not given to this error. He saw the chariot of fire appear with the horses which came between him and Elijah as the whirlwind ascended up into heaven. He witnessed a supernatural event that appeared unto him in a form which he understood as the word of Yehovah came to pass in time and space. His words were not because he had just lost his mentor who was very dear to him for even up until the happening, Elijah was crass and aloof unto Elisha.

Elisha was a child of grace born from above whom the Spirit had anointed to be the spokesman of God. His word was unto his Father who is the vehicle by which all things move. The chariot is a reference to a wagon or means of carrying that contains and transports cargo or persons. Elisha was not saying that Elijah was a man that carried Israel any more than he was inferring that he was his father. He was stating that his Father in heaven, ‘My God, self-existing’ is He that contains, commands and carries Israel.

He not only confessed that it is Yehovah God which conveys all things into their proper position for the purpose of fulfilling His perfect will but he also refers to the Almighty as the one who rides upon the forces that lead the chariot along the given path. The horsemen thereof is an allusion to the one who spreads his legs around the horse, or whatever means there is of conveyance, and holding the reins thereof, directs the means to perform as he directs. Thus the wagon with all contents is propelled at a prescribed

speed, dictated by the one who controls the means of motion, along a designed set course unto a desired location. Neither the cart nor the horse wanders about aimlessly seeking for their path in hope of sometime arriving at an imagined destination. The ‘self-existing One’ has predestined all things pertaining to existence, conveyance and arrival at His designed location in the allotted time for the good pleasure of His perfect will. Elisha (My God deliver) observed the testimony of confirmation as the hand of God removed Elijah and gave witness to this in his proclamation.

Had Israel walked a path that was contrary to this perfect will? Were the people of Israel exonerated because it was God who drew them with the cords of man unto His desired end? Can the thing formed say unto He that formed them, What are you doing? Can the instrument in the hand of the Master object to the manner in which it is used? Is the tool praised for fashioning a work of art or condemned for the destruction of beauty? Nay but Oh man, who are you that reply against the Almighty? He indeed has fashioned and properly equipped each portion of His creation to complete that which is necessary for the time and place of His Beloved. He has conveyed all persons and objects to the exact location as the heavens declare His glory and even though the natural man can neither see nor understand what is transpiring, yet He causes all things to work harmoniously together for them that love Him, to the called according to His purpose.

The abomination of Israel is inherent in the nature of Adam; therefore the number of the beast is the number of man. God had afore ordained that the people should be drawn away after the desires and pleasures of the flesh, being aligned with and identified as the common people of the land, unto the end that no flesh should glory in His sight. He has not retained the nation of Israel as His chosen people upon whom He has shown His love. The children of Jacob became a mighty nation which God had separated from all other nations of the world in type to show the pattern of heavenly things. The heavenly reality is that the Salvation of Yehovah is upon they whom He has loved with an eternal love and according to that great love, He causes them to walk upon the path specifically designed for each one, fraught with difficult hills and dangerous dark valleys, by His faith. The flesh shall fail to meet or approach the standard of holiness but the prisoners of hope shall never fail.

All who are born from above, being taught of the Spirit have this assurance of hope. The world desires to partake of this but the natural man cannot receive the things that pertain unto the Spirit; therefore man devises his own means which indeed have deceived him into thinking he is the shaper of his destiny.

“Then sang Moses and the children of Israel this song unto Yehovah, saying, I will sing unto Yehovah for He has triumphed gloriously; the horse and the rider He has cast into the sea” (Ex. 15:1)

The devices of man are given to him of God but he finds no power to perform anything beyond the set boundaries. God gave power and strength to Egypt because He had designed that she was to be the means whereby Israel was to be protected and grow into a mighty nation. But Yehovah rides swiftly upon the designs and devices of Egypt a she with all her idols are moved at His presence as the hearts of the people melt in His presence (Is. 19:1).

The praise of Elisha was unto the One who rules and commands over every thought, word and deed of every part of His creation majestically riding prosperously because of truth, meekness and righteousness (45:4). Man may think he shall escape the wrath of God and like Adam in the garden disguise himself to avoid the righteous judgment of God but the Almighty hand of the Great King over all the earth has cast that horse and his rider into the sea. The ways of man shall not deliver him from the righteousness of God for the wages of sin is death.

The sea represents every kindred, nation, tribe and tongue of this world (Rev. 17:15) unto which God has given to be deceived by the pride of their hearts. Each son of the dust, like their father Adam, has concluded that God neither sees what man does nor is He concerned with the insignificant events. Good is called evil and evil good as the heart and mind of the natural man is consumed with the cares of this life and the delights of the flesh. The perfection which is the Holiness of God is made common by the sin of the contention of the people (Jeroboam), the blood of the sacrifice is trampled upon and the indigenous people of the land love to have it so. Thus having their eyes blinded to the truth and their ears stopped to hearing the Word of God, man and all his seed continues to ride like Ephraim in his ignorance, plow like Judah in the labours of his hands and break up the clods of earth like Jacob; but all is vanity.

“Speak unto Zerub-bable, governor of Judah saying, I will shake the heavens and the earth and I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the nations and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother” (Hag. 2:22)

The work of God was finished before the foundation of the world and manifested in the creation of all things. In the fullness of time, each event comes to pass with precision and grace as the will of God is performed and His purpose maintained. The praise of

Elisha was unto the sovereign self-existing one who has overcome the word. He has put all His enemies under His feet for He has power over all flesh. Nothing can stand before Him as He demonstrated to Elijah for He is the One who contains, protects, transports His people through their habitation in the body of this death and delivers them unto Himself when time is no more.

The chariot is singular and all inclusive like the driver and the passengers are one in Him. The many devices and inventions of the flesh collectively cannot overcome His will or prevail against His called-out assembly. He has ridden the red horse of His judgment against Himself as he who knew no sin became the sin of His people. His blood separates His people from the wrath of God with a covering protection and it identifies them as the redeemed of the Lord. Though there are wars and rumors of wars, though there be atmospheric insecurities, though there be social and economic catastrophes, yet the vehicle of Yehovah continues without interruption, to convey His people back to that city whose builder and Maker is God.

And when in the fullness of time, God sent forth His Son, born of a woman and made under the Law, He did not present Him as a world leader sufficient in charisma and charm. He came forth as a servant of God lowly and riding upon an ass, upon a colt the foal of an ass. When the Deliverer came to abolish the Law, nailing the handwriting of ordinances to the cross and fulfilling the Law in righteousness, He was indeed the Great King over all the earth, yet He made Himself of no reputation. He, being the head of the body, delivered His people, being the anointed body, by shedding His blood for the remission of sin. He showed the strength of the arm of the flesh to be impotent and the means of man to be ineffective. He confounded the wisdom of the wise with the simplicity of His creation and has made the preaching of the shed blood to be foolishness unto them that should perish.

He has poured out upon the house of the Beloved and the inhabitants of the coming forth of peace, the spirit of grace and of supplication. They have looked on Him whom they have pierced and mourned for Him and one that mourns for a son, and have great bitterness for Him as one that is bitter for the loss of the first-born. He came forth to smite every horse with astonishment and every rider with madness as He opened His eyes upon the house of Judah, smiting them with blindness. Thus the Word is hid from them that perish as the governors of Judah say in their hearts with the inhabitants of Jerusalem; my strength is in the Lord of Hosts.

The blasphemies of this great woman and her children are against the King and the citizens of Jerusalem which is from above. But the chariot, the riders, the power, the purpose, the methods and the means for the house of praise is Yehovah of hosts. Many

shall call upon his name but only a remnant according to grace are called by His name. The natural man desires the life that the Israel of our God has and to reign in His kingdom; but the life of the inner man is eternal and His kingdom is not of this world.

Joash, the evil king who witnessed the death of Elisha, repeated this phrase when Elisha died in hopes to curry favour with God. God was not impressed even though this wicked king had proclaimed the truth yet he died in his sin.

Every child of grace is sanctified by God the Father and preserved and called in the Anointed salvation of Yehovah which is the chariot of Israel and the horsemen thereof.

Your servant in Christ,
(Elder) Chet Dirkes
August 13, 2017

II Kings 8:4

> "And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray you, all the great things that Elisha has done."

Elisha was raised up of the Lord to show forth the salvation of Yehovah. As Elijah manifested the sovereign rule of God over all things, so Elisha demonstrated the deliverance God had promised to His people. Neither one of these men was sent forth to stir up a revival or make converts into the Kingdom of light yet both were sent into the land of Israel to show the sin and corruption of the land.

When Elijah was taken into heaven in the chariot of fire, Elisha was given of God a double portion of the spirit for the work of the ministry. He did not receive, as some have ardently contended, a second blessing from above. Elisha did not ask for a double

portion of the Holy Spirit that he might perform his work better than anyone else, he asked for a double ‘mouth’ and ‘breath’ as Elijah, for he was the greatest of prophets. Elisha desired to be able to speak as this man had spoken and be as courageous in the face of danger and adversity not being given to consider how Elijah ran and hid from Jezebel.

The concept of the second blessing is very widely accepted and yet as diverse as the explanation of the second blessing is the application and timing of such a thing. Some propose that once a person gives their hearts unto the Lord, then they are the babes in Christ but in order to grow and become spiritual a second anointing of the Spirit is required to activate and manifest the gifts. Others will avow that the gifts of the church are unto all members but in order to transform them into an effective ministry a second blessing must be obtained by the laying on of hands for only then can the Spirit properly perform in His chosen vessel; the list goes on but the subject is not resolved.

All who are in the Beloved as the eternal seed of the Anointing are risen up together in He who is the Resurrection and the Life. They are blessed to be seated together in Him in the heavenly abode and blessed with ALL spiritual blessings “that in the age to come He might shew the exceeding riches of His grace and kindness toward us through Christ” (Eph. 1:3 & 2:7). He has afore prepared an earthen vessel for each of His children to dwell in at the appointed time and for a specific duration that they may be conformed to the image of the Son and has given them “all things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and power” (II Pt. 1:3). The body, therefore, being fitly framed together, each part supplying the needs of the other growing in the grace and knowledge of His will unto the Holy habitation of God, is “complete in Him which is the head of all principalities and power” (Col 2:10)

Since these things be true and righteous in the One who cannot be turned, cannot lie and cannot deny Himself, what more could be added or where is the deficiency that a second blessing is needed? The time of man and his steps have been established and fixed upon a certain path designed of God. The labours of this life are assigned for completion without the possibility of failure as intricate portion of the fabric of creation and the steps of the righteous are ordained of God for good. Yehovah God had ordained Elisha to be the successor of Elijah in the ministry to the nation of Israel and He had properly equipped this servant with all that was needed including the mouth and breath of Elijah.

“**…**and Elisha the son of Shaphat of Abel-meholah shall you anoint to be prophet in your place” (I Kings 19:16)

God sent Elijah to find a man who was plowing in a field with twelve yoke of oxen. The twelve oxen indeed not be an arbitrary number, represent the twelve tribes of Israel whom the Lord Himself should plow under in the last days at the brightness of His coming when the house should be laid desolate. But the fact that Elisha, 'The deliverance of My God' should be there with the last of the twelve seems to indicate that Ephraim, the last according to lineage was under the watchful care of the Deliverer even through the apostasy and sin which is Israel. The first-born of Jacob was Reuben who defiled his father's bed and the genealogy is accounted unto him, but the blessing of the birth-right is unto the last born of the house of Jacob, Ephraim; thus salvation came first to Israel and nothing that happened in the course of the history of this people was contrary to the salvation of God unto His people, the true Israel of our God.

This young man was able to control the twelve oxen, himself being with the twelfth, and Elijah came to him. He cast his mantle upon him and Elisha left all and followed him just as each of the chosen twelve disciples of the Lord left all and followed Jesus during His earthly ministry. None of these men were on an active search for Messiah neither had they sent forth a resume noting their qualifications for being servants of God yet in the appointed hour, God stirred the Spirit within causing them to come forth, by faith, and follow Him; thus Elisha was made willing in the time of His power to leave all and follow Elijah.

The events of time as orchestrated by the Will of God caused the death of Ahab and Jezebel, the ascent of Ahaziah and Jehoram to the place of king in Israel and then in the fullness of time Elijah was taken away and separated from Elisha. Elisha gave testimony to the chariots of fire yet the sons of the prophets insisted to go and search for the body of this man and when they returned finding nothing, Elisha said, "Did I not say unto you, Go not?" and thus began the ministry of 'My God delivers' to Israel. Just as the ministry of Jesus could not be completely documents ("And there are 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) so there were no doubt many other events in the life of this chosen vessel which openly gave evidence to the salvation of Yehovah but those given in the testimony "were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rms 15:4).

The Lord had again prepared an individual to attend to the needs of Elisha just as He had prepared the widow woman and her son to sustain Elijah. This was a large woman who dwelt in the land of 'double rest' (Shunem) who was given to observe this certain man who passed by continually. She was given the idea and the initiative to set aside a

portion of her house as a resting place for the prophet who was given to acknowledge the site and turn aside into it. And the Lord blessed the woman and the husband, who for many years were barren, with a son and in the fullness of time, Elisha came to them and told them that the sovereign over all things, Yehovah God, had called for a famine. Indeed He had decreed before the beginning of time that a famine was necessary for this region of the world and the optimum time of duration was to be seven years. The land would be stricken without water for seven years and thus this family took up their possessions and departed for the land of the dreaded enemies of Israel; the Philistines. Here they endured many things but were granted to be protected and preserved unto the day when they would return unto Israel and seek to regain their house and land. Thus this woman stood before the wicked king of Israel to petition for justice and thus the king was instructed of the Lord to ask the 'valley of the vision' (Gehazi) what great things Elisha had done.

"But sanctify the Lord God in your hearts, ready always to an answer to every man of the hope that is in you with meekness and fear" (I Pt. 3:15)

Neither Gehazi nor this woman could have been able to give an account of the great works which Elisha had done but first they were properly prepared and then enabled to speak; and in the fullness of time God stirred the heart and mind of this wicked king to ask for such an account.

This king was not asking for this information in order to decide whether Elisha was a man of God or if he should repent of his wicked ways and surrender his life unto Yehovah God; he was asking why he should grant the request of this large woman based on the actions of Elijah. Gehazi stood as the ambassador of Elisha for this woman who presented himself unto the powers that be, for they are ordained of God for good, to find redress for an injustice. The king was under no obligation to either party and since Elisha is the one who first said that Yehovah God had called for this seven years of pain and suffering, it would have made perfect since for the woman to return unto him for the resolution of her problem. Yet the perfect will of God had ordained that the king would first listen to the woman and then grant her request by the hand of a certain officer to "restore all that was hers and all the fruits of the field since the day she left the land even until now" (8:6).

Was it because Gehazi was such a great orator that the king was moved to such compassion? Had he given a good talk or put on a good show for all to see? No! The Lord gave this man a mouth to speak and the words to say. He loosened the tongue of this vessel to speak the truth about the great things that Elisha had done and then He turned the heart of the king to justice and compassion. Gehazi did not state that if the

king did not comply with this request the fires of heaven would rain down upon him nor did he threaten the king in any way; the first thing that is mentioned in the list of the activities of ‘My God delivers’ is the resurrection from the dead. This identified the woman in question and the son whom Elisha raised from the dead as the ones in need because there can be no deliverance of any kind unless there was the ultimate deliverance first.

The Lamb of God stood from before the foundation of the world as the One who had been slain and whose blood had been shed for His people. He is neither a figure hanging in agony upon a cross nor the icon of death and destruction. He stood before the foundation of the world because He was declared mightily the Son of God touching the Spirit of sanctification by the resurrection from the dead. Thus He is the first born of many brethren and the first born from the dead before the children became partakers of flesh and blood. These, therefore, being one in Him and being raised up together in Him stand together in Him in the power and sanctification of the Spirit that dwells within them; this is the answer for the hope that is within.

“And they were afraid and bowed their faces to the ground, and they said unto them, Why do you seek the living among the dead?” (Luke 24:5)

The doctrine of man cannot comprehend the resurrection from the dead. Many have dismissed this as myth and legion which the lore of man has developed to appease the ignorance of the mind. Jesus Christ is accredited with being a good teacher who established a new religion in the region which has spread unto all the world but He is not the Son of God and thus He is studied as a philosopher, a good man and an advocate of social peace and order. But Jesus said, “Think not that I am not come to send peace on earth: I did not come to send peace but a sword” (Matt. 10:34).

He came into this world to preach the acceptable year of Yehovah when the deliverance of His people and the judgement of God would be manifested for all the world to see. This deliverance was accomplished before the foundation of the world because of the love of the Father upon the children of promise and His wrath, which is upon Esau who is Edom, was poured out at the same event. Thus the love and the hatred of God are based solely upon the Will of God and His love, which no man can earn, and have been active since the day that time began. Even today, His people have been chosen in the furnace of affliction as the fire burns the wood, hay and stubble of the ways of Edom and the works of man. The outer man is perishing according to the fire, which is the house of Jacob “and the house of Joseph is the flame and the house of Esau is stubble and they shall kindle in them and devour them and there shall not be remaining of the house of Esau, for Yehovah has spoken” (Ob. 18).

The salvation of the Israel of our God from the inability of the earthen vessels they have been assigned to dwell in is the fact that the head of the house, the elder brother, the Son of Promise and the High Priest of their calling has endured this contradiction of sin against Himself and has come through the same fire. He took the cup of the fullness of the wrath of God and drank well, even to the dregs thereof, as He, who is the perfect sacrifice for sin, became the sin of His people and bore the judgment of God upon Himself; “therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit” (Rms. 8:1).

The revelation of Jesus Christ showed Him to be the One whose feet had been brandished in the fire for He has been tempted in all points, like unto His children, and has overcome all things without sin. He was seen of old as the One who was engulfed in the flame yet as the bush on the mountain He was not consumed. This same fire proceeds a great and strong people; there has not been ever the like neither shall there be any more of many generations. A fire devours before them and behind them a flame burns: the land is as the Garden of Eden before them and behind them a desolate wilderness, and nothing shall escape them (Joel 22f). This is the life of the sons of Adam whose end is destruction but the way of the Redeemed of the Lord is Everlasting Life./

The king asked a question and the Spirit gave Gehazi the mouth, which is what he asked for from Elijah, and the king could neither refute nor deny the petition of the woman. She indeed was a great woman who attended to the prophet and her end was greater than her beginning; not because she named the promise of God and claimed a blessing, not because she was obedient to the commandments or received her temporal blessing and deliverance but because of the inseparability of the power of Yehovah God and His deliverance of His people. Elijah and Elisha are not two separate people to be revered as the heroes of the Bible they are one in the same; the sovereignty of God being the self-existent all-inclusive One who alone inhabits eternity has delivered His people from their sin and that deliverance is demonstrated each and every day of their habitation in the vanity of this world.

“That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death” (Phil. 3:15)

The Anointed Salvation of Yehovah is the only hope of glory that the children of grace have. They have been made subject to the vanity of this world by reason of hope and they live by the evidence of that which is unseen and the substance of things hoped for. The power of His resurrection is the surety of life eternal and the declaration that they are the sons of God. The fellowship of His suffering is the manifest token of the righteousness of God that they have been counted worthy of the kingdom of God for

which they suffer (II Thes. 1:5). They are made conformable to His death in that the body is dead because of sin but the Spirit is life and thus they walk not after the flesh but after the Spirit of hope; “And hope is not according to shame because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us; for when we yet without strength, in due time, Christ died for the ungodly” (Rms 5:2).

Now hope that is seen is not hoped for and the natural man cannot receive the things of the Spirit but thanks be unto God who has given us all things in the Anointed Salvation and has preserved and protected His people in the Beloved that He is indeed the Sovereign over the universe; that he has taken unto Himself His great power and has reigned supreme; that He has put under His feet all the enemies, the last of which is when the time of this habitation is over and these earthen tabernacles are put off and He has made His people subject to the vanity of this world, by reason of hope, that each of them might be delivered by hope.

Many stories have been fabricated concerning the man called Jesus but there is a testimony of truth that begins with the good news of the power of His resurrection from the dead; this is the gospel of our calling and the hope of the final deliverance of His people. The children of grace know how great things the Father has done and is manifesting in their lives daily,

“Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost” (Rms. 15:13)

Your servant in Christ,
(Elder) Chet Dirkes
August 26, 2018

II Kings 18:4

> "He removed the high places and broke the images and cut down the groves and broke in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it and he called it Nehushtan."

When Hezekiah (my strength is Yah) was born his great-grandfather (Uzziah) was the out going king of Judah and his grandfather Jothan was the incoming king. He grew up in the royal household of men of whom it is recorded that they did right in the eyes of Yehovah but not according to the ways of David. These men gave a nominal attention to the religious practices and observances but they left the high places where the people could sacrifice to the gods of this world. Ever since the death of Jehoshaphat, king of Judah, the nation was permitted to adopt the pagan rituals of the people of the land, which Yehovah God forbade them to do, and to worship them in whatever manner seemed appropriate to them. When Jehoram took the daughter of Omri, king of Israel, to wife, the sin of Israel was incorporated into the practices of the Kingdom of Judah and when Athaliah rose up and slew all the king's sons so that she could reign, she departed not from the sin of Jeroboam. Her father, Omri, "walked in the ways of the house of Ahab for his mother was his counsellor to do wickedly" and his daughter followed in her mother and father's footsteps (II Chr. 22:2-10).

The manifestation of this decay, according to the inherent nature of Adam, was more treacherous than the sin of Israel for Judah saw the wickedness of her sister and did not repent before the Lord. Even when the nation of Israel was taken captive by the Assyrian army, Judah continued to deal in deceit before the Lord; "and yet for all this her treacherous sister Judah has not turned unto Me with her whole heart, but feignedly, said Yehovah" (Jer. 3:10).

This was the way of life for young Hezekiah and although subsequent kings attempted to make an outward show of obedience unto the Lord, yet these high places and groves continued to flourish in the land. By the time Hezekiah ascended to the throne, he had experienced three kings who had strove to do good in the eye of the Lord according to that which their father's had done. Yet as each administration came and went the acceptance of idolatry, spiritual adultery and illicit sacrifices made unto pagan deities increased without objection. Hezekiah, however, was given to walk after the Lord in the manner of David his father (II Chr. 29:2).

This twenty-five year old man began to reign in Jerusalem just six years before the fall of the ten northern tribes and in the first year of his reign he opened the doors of the

house of the Lord and repaired the doors. He re-established the order of the priests and the Levites and charged them to put away the filthiness of their ways for it was put in his heart “to make a covenant with Yehovah God of Israel that His fierce wrath may be turned away from us” (29:10). The fathers before him had allowed the temple to fall into disrepair and had even closed the doors which prevented the observances of the ceremonies for the feast days and the offerings. But according to the eternal will of God, the Law of God was written upon the heart of this child of grace and he was given the desire to return to the patterns given in the mount. He was assigned the station in life of authority and power as the Lord raised him up but none of the good works which he did converted one person in Judah or dissuaded them from the uncleanness of their ways.

“Then Hezekiah answered and said, Now you have consecrated yourselves unto Yehovah, come near and bring sacrifices and thank offerings into the house of Yehovah; and the congregation brought in sacrifices and thank offerings and as many as were of a free heart, burnt offerings” (II Chr. 29:31)

When the work of restoration was completed to the Temple, the King called for the people to return to the order of worship ordained of God as acceptable in His sight. Even now, though, after the building was restored, the priests were in place doing their jobs and the doors were open, not all were made willing to come forth and present the offering for sin. They were all willing to come to the church festival and make a show of piety, but not all had their hearts set free to bring the burnt offering. Sin was conspicuously apparent and the apathy of Adam toward God evident but the acknowledgement of sin was not forthcoming; for at the same time as this great pageantry was being manifested so also were the offerings in high places and the whoredoms in the groves and the worship of venerated objects ramped.

The nature of man has been made inquisitive from the beginning. God has put the things of this world into the hearts of man for him to search and research in his attempt to understand himself and his place in the cosmos. This insatiable desire for wisdom and understanding has enabled man to scan the heavens and his ignorance has provided him with enough speculative reasoning to develop the worship of the creation rather than the Creator. Star gazing and sun worship have drawn the attention of the natural man and enormous sums have been expended to satisfy this thirst for knowledge. But these have not displaced the equally sincere quest to explain the world man lives in and the seas which surround this ‘terra firma’. Nor has the ignorant way of man limited him to the deification of the heavenly bodies alone for Adam has been given the ability to venerate and worship anything rather than the God of the Universe.

Man is also very ready to call out for change. Adam was not content with the things which God had made for him or the garden which He planted. He did not accept his station in life, even though he fulfilled it perfectly, he desired to improve his lot and advance his position with God. Therefore when Eve looked upon the fruit, seeing that it was good to eat and desirous to make one wise, she took and ate; her children are no different today.

Real change however cannot be initiated or actuated by the creature. He did not create himself; he did not assign his lot or the labours he must perform. Though the philosophy of man may differ, he cannot cause life to begin or end it before the appointed hour and no man by either worry or by clean living through daily exercise and the so-called proper diet can extend his days or improve that which has been decreed necessary for him by God. No amount of social initiatives, economic programs or urban development can ever change the nature of Adam for the natural man cannot receive the things of the Spirit, who is the Way the Truth and the Life.

Hezekiah did not survey the current condition of Judah and Jerusalem and sitting down with his advisors devise a set of programs to improve society. He was moved by the Breath of Yehovah God to attack the abominations of the people even though they were highly esteemed among men. Only one who has been taught of the Spirit knows the uncleanness of the ways of man. Only one who is born of the incorruptible Spirit knows the corruption and true meaning of the total depravity of Adam and only those who have “the Anointing in you, the hope of glory” know the warfare of the flesh lusting against the Spirit. The children of the King do not decide to change the world by cleaning up the man for they know in themselves, that is in their flesh, dwells no good thing. Hezekiah was not instituting new legislation to outlaw the high places, nor was he following public opinion in the matter of the groves; he was moved by the nature within and the power of the Spirit to do “right in the sight of Yehovah according to all that David, his father, did”.

Therefore he caused the high places to be overthrown as an obvious demonstration that the gods of these places had been deposed by Yehovah God. He indeed had suffered the hearts of the people to worship these abominations as He gave them the curiosity to explore the heavens and the imaginations to conclude and venerate the objects of His creation; “professing themselves to be wise they became fools and changed the glory of the incorruptible God into an image made like to corruptible man” (Rms. 1:22). God had ordained that these false gods be set up and adored so that he might shew forth the power of His name and manifest His will. He set up Dagon and when the Ark of the Covenant was placed before the idol and he was prostrate before the type; “and when

they arose on the morrow morning, behold, Dagon fallen upon his face to the ground before the ark of Yehovah and the head of Dagon and both palms of his hands cut off upon the threshold; only Dagon was left to him. Therefore neither the priests of Dagon nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day" (I Sam. 5:4). The gods of the high places were deposed just as Dagon (the fish) was deposed yet man continues to worship and adore these stumps of vanity.

He also caused the trees of the groves, wherein the children of Israel committed whoredom against God, to be beheaded. The people thought that because of the density of the woods no one could see what was being perpetrated there and if man could not see, certainly God could not see; "understand you stupid 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 that man who teaches knowledge?" (Ps. 94:8ff).

Hezekiah caused the authority of these escapades, which was the cover of darkness, to be removed which caused the deeds to be exposed. Everyone who does evil loves the darkness and hates the light because the light makes the deeds manifest for all to see, therefore the natural man does not come to nor seek the light for he loves the darkness. Hezekiah, as the type of the Anointed One, brought the light into the arena of the wicked deeds of the people by decapitating the head of darkness, that wicked one called the devil. He rebuked Him, has cast the accuser of the brethren out and, declaring the righteousness of God, reproved and rebuked the deeds of the people (John 3:19f).

He also caused the images of idolatry to be shattered and smashed. These images were the result of God giving these people over to the vile affection, whereby they took the stump of a tree, fashioned by the woodsman and covered in gold by the smith, and said these be our gods. This was an outward demonstration of the inward need of man to see, feel and command tangible items. They call these things their gods and fall down before them but indeed they are an expression of the desire of man to rule over everything, even that which he has declared divine. The servant of God whose strength is Yehovah pulverized these statues and figurines into a fine powder just as Moses had done at the base of Mt. Sinai when the children of Israel made the golden calves and proclaimed them to be their gods. Thus the Word of Yehovah was that Israel was not to be contaminated with the people of the land, lest they be drawn away after the gods of those people; "but you shall destroy their altars, break their images and cut down their groves" (Ex. 34:13).

Natural man in his religious endeavours makes veiled gestures of obedience in these areas but always in a manner that brings praise unto the man and not unto God. He will

take up an oath to reform the dust of the earth by refraining from people, places and things which he has been told are not holy. He will enter into a form of denial of the will as he attempts to purge the leaven from the man but he cannot change the fact that he is a son of Adam, born of woman and completely carnal, sold under sin. Hezekiah caused these acts to take place swiftly and decisively because “My strength is Yehovah”.

“Nehushtan” – a brass thing.

The children of Israel made a wonderful expression of the unthankful nature and the discontent of their father Adam when they murmured against Yehovah in the wilderness. They complained about the accommodations and the food and had a great desire to return to the Egyptian bondage. This was not because they enjoyed the oppression or the labours; man is a creature of habit. They became accustomed to the daily routine because there was a certain sense of assurance. The taskmasters were not going to starve their workers lest the tally diminish and the work cease. Even the constant attention of the overseers whip gave the impression of care.

The wilderness journey was one of faith which cannot be seen. No one could have imagined or even speculated that the water would be bitter in the land let alone predict that it would come forth out of the Rock. The eyes of the flesh saw a waste howling wilderness wherein was no food but the hand of Yehovah provided the ‘what is it?’ from heaven (Manna). “He had commanded the clouds above and opened the doors of heaven and had rained down manna upon them to eat and had given them corn from heaven; men did eat angel’s food; He sent them meat to the full” (Ps. 78:23f).

But now the familiarity of the provisions and the ever present cloud of fire the children began to complain about the route they were following. No ‘Rand McNally’ maps, no ‘GPS’ and no road signs left the nature of man in a frenzy and as doubt and fear mounted, the back seat drivers began to speculate that they were lost; “And Yehovah sent fiery serpents among the people and they bit the people and much people died” (Num. 21:6). When Moses made intercession for the people, God instructed him to raise up a brass serpent upon a stake and whosoever, being bitten, looked upon the serpent of brass, he lived.

The children of Israel, instead of being reminded of the nature of Adam which precipitated this event, began to worship the object. From the time this came to pass until the time of Hezekiah may have been over eight hundred years and whether or not this was the actual artifact is uncertain, nevertheless, in full display of the inherent nature of man, the children of Israel not only venerated this monument to corruption and disobedience but “unto those days the children of Israel did burn incense to it”

This icon was not only a dramatic symbol of the ignorance and rebellion of man but it represented the manifestation of the sacrifice for sin. Jesus told Nicodemus that “as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up” (John 3:14). Now the serpent does not represent the Anointed Salvation of Yehovah but the conduct of the children of Israel certainly gives an accurate portrayal of the Adamic nature in everyone for whom that blood was shed.

This symbol was also a glimpse into the mystery of the gospel for, contrary to the nationalism of the time, Jesus said; “and I, if I be lifted up from the earth, will draw all unto Me” (John12:32). As the serpent was lifted up in the wilderness because of the transgression of Israel so the Son of man is lifted up for the sin of His people, which are not limited to the seed of Abraham, Isaac and Jacob for in Abraham shall all nations be blessed. The chosen people of God are the eternal incorruptible seed who, from before the beginning of time, have been cleansed from all unrighteousness in Adam by the blood of the Lamb that was slain from the foundation of the world.

Yet even with this wondrous testimony and manifestation of the grace given unto the house of the redeemed of Yehovah in the Anointed Salvation of Yehovah “before the world began” (II Tim. 1:9), the corruption of the mind of Adam causes him to continue to worship the creature rather than the Creator. The religion of the theology of man weeps over that ‘Old Rugged Cross’, venerates the spot on which it stood and preaches to defend the very place where our Lord was crucified. John, however, in the revelation of the Anointed salvation of Yehovah, called this great city, “which is spiritually called Sodom and Egypt” (Rev. 11:8). And the Lord Himself pronounced the conclusion of this place when He said; “Jerusalem, Jerusalem that kills the prophets and stones them which are sent unto you, how often I would have gathered you together even as a hen gathers her chicks under wing and you would not! Behold, your house is left to you desolate!” (Matt. 23:37). But after all these years, man continues to venerate and sanctify the tangible things of this world to satisfy his hunger for assurance. This is contrary to hope; “we are delivered by hope, but hope that is seen is not hope, for what a man sees, what does he yet hope for? “(Rms. 8:24).

“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 and by the Spirit of our God” (I Cor. 6:11).

It is not time for harsh admonitions or shallow exhortations of how these things should be removed from the lives of believers in Messiah. This is the nature of Adam and the way of the habitation of this dwelling and although this way is unclean and unacceptable before the perfect righteousness of God (being identified as a pile of unwashed

menstrual rags) yet has it been ordained, addressed and attended to by the strength of Yehovah. He was delivered up for our offenses and raised again for our justification.

The hope of glory is the resurrection of Messiah from the dead. He is risen up in testimony of His triumph over sin, death and the grave and His children each “have the testimony of Jesus Christ” (Rev. 1217). He is ‘Alpha’ the first and the beginning and He is the resurrection and the life of His people (John 11:15). In Him, the first resurrection, are all His children raised up unto newness of life (Rms. 6:4) and seated together in Him in the heavenlies (Eph. 2:6). Here they sing the praises of He who alone is worthy for He was slain and is risen up to the glory of the Father. This is the same glory that He had in Him before the world began and it is identical to the glory of His Beloved in Him. Unto her it is granted that she be adorned in her glorious wedding dress for the marriage of the Lamb has come and her “fine linen, clean and white, which is the righteousness of the saints” is because the Arm of Yehovah has put on His strength. He has cut out from beneath the pride (Rahab) and wounded the great dragon, “that old serpent called the Devil and Satan, which deceives the whole world” (Rev. 12:9). He alone has drunk the cup of the fury of God at His hand and suffered the contradiction of sin against Himself when he who knew no sin became the sin of His people.

This same Salvation of Yehovah was expressly and openly “declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead” (Rms. 1:4) and His children were also declared to be the same, being risen up in Him; “And the graves were opened and many bodies of the saints which slept arose and came forth out of the graves with His resurrection and went into the HOLY city and appeared unto many” (Matt. 27:52). Therefore, brethren of hope, “behold what manner of love the Father has bestowed upon us that we should be called the Sons of God; therefore the world does not know us because it never knew 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; for we shall see Him as he is” (I John 3:1-2).

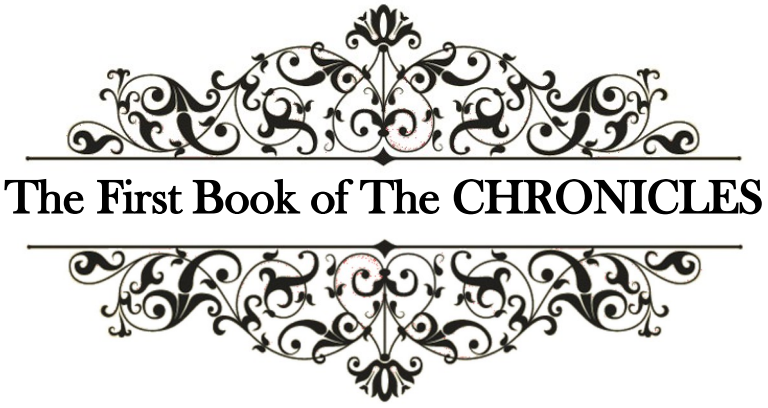
The lust of the flesh continues to desire those things which are tangible and can activate the senses but the Redeemed of the Lord have not so learned the Anointing. His feet appeared unto John, Daniel, Ezekiel and Isaiah as being fine brass like as unto being brandished in the furnace. Fear not brethren, that piece of brass, Nehushtan, which is of the weight and sin which so easily besets the children in this habitation is under His feet and as He was tried in the furnace of affliction and proven to be pure, holy and faithful, so is the Israel of our God.

The Refiner is the Father and the fire is the strength of Yehovah according to His great love, wherewith He loved us and gave Himself for us. He is removing the residue of

Edom (Ob. 17) and exposing the wood, hay and stubble of the works of man. He has deposed the god of this world, exposed the sin of His people in Adam and shattered the graven images of idolatry. He has also pulverized the serpent and the stake treading upon it in open manifestation of His sovereign rule over all things.

“And I will bring the third part through the fire and will refine them as silver and will try them as gold is tried: they shall call on My name and will hear them and I will say, My people and they shall say, Yehovah my God” (Zech. 13:9).

Your servant in Christ,
(Elder) Chet Dirkes
January 8, 2017



I Chronicles 13 & 15

Our thoughts today began in I Chronicles 13 with a comparison to chapter 15. David the man begins by seeking the counsel and approval from the governmental body of the leaders and the military to support his notion to bring forth the 'Ark of the Covenant". This is in no wise a bad idea or a corrupt notion for the "ark' was not in the midst of the people and "we inquired not about it in the days of Saul". The nation of Israel under the rule of Saul did not seek after the wisdom of God nor present the sacrifices as required in the law. Now David sought to return it to its rightful place and re-establish the proper usage. This is indeed a noble undertaking. But first the man seeks confirmation and help from the arm of the flesh. Then he solicits a popularity census to see if the people support his endeavor: "and David said unto the all the congregation of Israel, IF it seems good unto you..." A noble idea, good intentions, support of the leaders, the military and the people, surely this is from the Lord.

David gathers all the people from the darkness of Egypt (Shihor) to the entrance of the walls (Hemath) to bring the Ark from the city of the forest (Kiriath-jearim) and when they came to the owner (Baalah - mistress) of the city, which belonged to Judah, they put

it on a new cart and paraded it down the street. All of Israel played, danced, sang with harps, psalteries, timbrels, cymbals and with trumpets, with all their might before the Lord. What could possibly be amiss with this adventure? Come one come all and whosoever will let him bring his praise and join in with this most glorious display of religious fervor before God. David the man demonstrated the theory behind the modern evangelical movement and had accomplished more than anyone could today.

“And the anger of the Lord was kindled against Uzza and he smote him because he put his hand to the Ark and he died before God”. God did not respect the work of the hands of the man or his good intentions and the Ark came not to the city of David but abode in the house of the servant of man, Obed-edom.

However, when David the beloved of the Lord, Jesus the Messiah purposed to bring forth the ark of the covenant, first He fulfilled the law by saying, NO MAN ought to carry the ark but those ordained of God to do so. These who have forever been joined to Him (Levites) had been assigned by God the service of the sanctuary. They have been sanctified and cleansed for this work and NO MAN has any right or place to try to usurp their position or their authority. The Messiah had prepared a place for the ark and it was in the city of peace, Jerusalem, just as He has prepared a place for His people in His Father’s house. He gathered all of Israel by the blowing of the trumpets by the sons of Aaron and the Levites and all those who had ears to hear came to the door of the tabernacle of the congregation (Num. 10). The trumpet is the Word of God and it gives a sure sound and when all those who have been given ears to hear, hear the certain sound of this trumpet they are gathered by the Spirit to their Lord and Redeemer; “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).

There are two types of trumpets spoken of in the scripture. The first is the ‘Shophar’ or the ram’s horn. It gives an very distinct dole some sound and was to be sounded on the day of atonement. The other was fashioned from a single piece of silver without slide or valves and was blown for the purposes of gathering the people, assembling the leaders or sounding an alarm to move the tabernacle and the camp of Israel. Neither of these trumpets, which represent the Word of God, were to be handled or played by any but the sons of the bringer of light of the house of the joined (Aaron, Levites) and only the Spirit of God was given to those assigned to this service to enable them to properly perform this duty. The trumpets gave a sure sound and no alteration, deviation or derivation was permitted. Only those ordained of God could blow them and all His people were given ear to hear that sure sound.

This is the word of the gospel of Jesus Christ. His purpose stands in the election of grace for all those chosen in Him before the foundation of the world. This is because of the everlasting love wherewith He loved them and redeemed them back to Himself and according to His abundant mercy they have been begotten AGAIN unto a living hope by the resurrection of Christ from the dead. They are kept by the power of His will through faith. The loins of their minds (imaginations and everything which exalts itself against the knowledge of God) have been girded about and they are sober. Therefore they hope to the end for the grace that shall be brought unto them at the revelation of Jesus Christ. They have been redeemed by the precious blood of the Lamb of God and have been made kings and priest unto their God. Their souls have been purified through the Spirit in obeying the truth and they love one another. (I Peter 1:2-25). No one who does not have the Spirit within can understand this beautiful message. No one who has not been born from above of that incorruptible seed delights in the unity of the children with the Father, everyone who has been taught of the Spirit find peace and joy in these ‘glad tidings of great joy’ and anyone who brings anything other than this word of good news, let him be accursed.

Your servant in Christ,
(Elder) Chet Dirkes
March 6, 2011

I Chronicles 13 & 15 (part 2)

The contrast between David the man and his Adamic desires, fears and actions, as recorded in chapters. 12 & 13 and David the Christ type of chapters 14 & 15. David the man, who had already been anointed king of Israel by Samuel the prophet, needed Israel

the people to confirm this for him. He did not trust the Word of God, the actions of His servant or the promise of His decree until; “all these men of war, that could keep ranks, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel of one heart to make David king” (12:38). He then consulted with the military captains, the political leaders and the people to see if he was doing the right thing and for there consent to his ideas. He proposed the need to bring the ark of the covenant to himself (13:12) so that he could inquire of it (12:4) and so with the help and permission of the people, he devised a way to facilitate his plan. The result, one dead, David displeased with the Lord and afraid of God and the ark in the house of the servant of the flesh (Obed-edom).

However, David the Christ-type, was ever faithful to the will of the Father and in constant communication with Him. Thus David, the man of war with his army, was reduced to David inquiring of Jehovah about the immigrants (Philistines). First God instructs him to; “go up; for I will deliver them into thine hand” (14:10) but the second time He tells David not to go up but instead to:”turn away from them and come over against the mulberry trees” (14). Here they were to be still and silent until they heard a sound in the tops of the mulberry trees and then go forth into battle; “for God is gone forth before thee to smite the host of the Philistines” (15). This is a clear demonstration of one who lives by the Word of God and is faithful to His direction. This is not the nature of Adam who delights in what he can see and feel and needs the support and confirmation of the flesh to persuade him to act. This Beloved was strong in the power and might of Jehovah.

David, the type of Messiah, then builds houses in the city of the Beloved or should we say, in His Fathers house? He prepared a place for the ark of the covenant and He pitched a tent for it. He fulfilled every jot and tittle of the laws requirement as He commanded only those whom the Lord had commanded, consecrated and empowered to carry the ark. This time the ark did not come to himself but it came to the city of David to the place prepared for it. He assembled the children of the bringer of Light and those joined unto the service of the sanctuary and He called for the ‘righteousness’ of ‘my great father’, Zadok and Abiathar the priests.

Then in the fullness of time, when all had been properly prepared and set in place, David, and all the elders of Israel and the captains over thousands went up to bring the ark of the covenant of the Lord out of the house of the servant of the flesh, “And David was clothed with a robe of fine linen” (15:27). He had been clothed with his royal robes as he went up the first time. He had the backing of the people and the army so he dressed the part but this time He wore a curious robe. This was a ‘costly white thread from

Egypt' and David the man had never been to Egypt. But the Beloved had been. He sent His people there by way of a famine and, after raising up a Pharaoh that knew not Joseph, He assigned them 450 years of bondage. At the appropriate time, He brought forth the judgment of God against Pharaoh and all the first-born of Egypt while enduring that same judgment for His people in the Pascal Lamb. He went into the house of that strong man, bound him and spoiled his house. He brought His people out with the pouring out of furry, a mighty hand and an outstretched arm. He manifested His righteousness by keeping the covenant He made with Abraham and therefore His fine linen robe is one of authority over all things wherein He is bound. He did not become righteous in this for He is the Righteousness of God. He manifested His righteousness and power over the kingdom of darkness and with eagle's wings, brought His people forth.

"And all the Levites that bare the ark of the Lord and the singers and Chenaniah the master of the song with the singers". All that David had brought forth in His righteousness wore the same fine linen to show that they had been redeemed form the house of the that strong man and that they stood in the imputed righteousness of their Beloved. Not a different, augmented or enhanced for the current generation but the EXACT same righteousness. Those who were and have been eternally 'joined unto Him whom He has given the work of the sanctuary having consecrated them by the sprinkling of His blood as they faithfully perform all that the labour He has assigned unto them. The singers whom He has appointed whose names are faithful (Heman son of Jehovah is God), the gatherer who has thrust in His sickle and gathered all His people form the four corners of the earth as a blessing of Jehovah (Asaph son of Berechiah) and the strong mighty one who endured such contradiction of sinners against Himself and carried the bow of Jehovah to avenge His law upon the wicked (Ethan the son of Kushiah). These were assigned to lift up the praise unto the God who keeps the covenant with his people and resides between the cherubim on the mercy seat above the ark of the covenant. And the one whomJehovah has established (Chenaniah) has been made master over this praise and skilled in instructing the same. Not left up to man to devise a song or a method, but established by Jehovah and written upon the inward man of His people. There with the Spirit of Holiness His children walk in all of His ways and keep His commandments.

"And David also upon him an ephod of linen" (15:27). No one from the tribe of Judah had any right to the attendance to the sanctuary yet this David wore a holy garment of the priesthood. He had the stones with the names of His people engraved upon them and sat as a king upon His throne and as a priest. He built the house for His people, He set up the tent for the ark of the covenant and he brought it unto the city of the Beloved, which

is the New Jerusalem which John saw descending from heaven adorned like a bride for her husband. “Thus saith the Lord of hosts saying, Behold the man whose name is the Branch. He shall grow out of His place and He shall build the temple of Jehovah: even He shall build the temple of Jehovah and He shall bear the glory and shall sit and rule 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). This is not the priesthood of the wilderness which faded away but the priesthood after the order of Melchizadeck which is eternal. And just as all those with David wore the same fine linen pure and white, which is the righteousness of the saints, so all His people whom He has redeemed and washed in His blood are kings and priests to God (Rev. 1:6). This is a spiritual house of living stones, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ (I Pt. 2:5).

Behold, dear brethren, the glory and majesty of the Lord God Almighty. He did not ask for help, He does not need any help for He has completed all His work and we are His workmanship created in Christ Jesus unto good works.

Your servant inn Christ,
(Elder) Chet Dirkes
March 13, 2011

I Chronicles 16

The thoughts were drawn out after the conduct of David the Beloved. He brought the ark of the covenant out of the house of the servant to Adam (Obed-edom) because by the

deeds of the law no flesh can be justified. He brought it to the city of the Beloved and placed it in the tent he had pitched for it. But notice that the scripture record states that "all Israel brought up the ark of the covenant of the Lord with shouting" (15:28). From the natural point of view it is incomprehensible that every person in the entire nation of Israel came to the threshing floor of Obed-edom and brought the ark into the midst of the tent. Yet the work which David performed is accounted as the work of all the people. Once again the unity of Christ and His people is demonstrated. The Beloved fulfilled the law in bringing forth the covenant and it is accounted as righteousness unto all His house. And when they offered up the burnt offering and the peace offering sacrifices, David the King/priest completed them. He did not stop the proceedings by waiving his hands and telling everyone that it was time to go home, he finished them. "And when David had finished the offerings, he blessed the people in the name of Jehovah" When the time had come and all the elements were in the precise and exact place, David the Beloved Messiah, after the sacrifices were finished and the law had been fulfilled, confirmed the covenant with many and in the midst of the week He made the sacrifice and oblation to cease (Dan. 9:27). No longer were the beginning of the principles needed as the fulfillment had come and when He said, "it is finished" He blessed His people in the name of Jehovah. The entire house of His chosen people were present and none were left out as He demonstrated His approval for the people as He presented them before the Father saying, "Behold I and the children whom, thou hast given Me".

These began in the eternal Godhead as the seed that should serve Him and be accounted for a generation. They were given to Him by the Father and now after He had entered once into the sanctuary not made with hands and offered His precious blood, He presented His children to the Father as the redeemed house of Israel. "And he dealt to every man and woman, to every one (particularly) a loaf of bread, a good piece of flesh and a flagon." David did not set up a bread line in which he was easing the burdens of society attending to the poor and homeless and the man King David was not giving out communion wafers, a piece of fish and a glass of wine to the whole nation of Israel. Rather as the type of Messiah, He as the King and priest appointed unto each and every one of His people a measured portion (good piece) of the bread of life (loaf of bread), His body, in the foundation (flagon), which is Christ Jesus our Lord. This is the foundation of the apostles and prophets, which is the Word of God, with Jesus Christ as the chief of the head, the corner stone. And each member of His body is fitly framed together in a particular place with an exact assignment, being perfectly equipped and made willing in the day of His power, growing up to Emanuel, the habitation of God.

Then David set before the ark of Jehovah attendants joined unto Him to celebrate, to thank and to give praise to Jehovah the God of Israel (16:4). He did not accept resumes

or conduct auditions to select the best candidates for the job openings for none would fit the bill save those who have been eternally joined unto Him and assigned the work. They did not need to have celebration practice or thanks giving training cessions to learn how to perform these tasks or to learn how to instruct others in these proficiencies because the Spirit, which God has placed in all of His children, caused them to walk according to these privileges and therefore in everything to give thanks unto the God of Israel. The praise of God came not from the heart and mouth of man with great swelling words or lengthy dissertation but was sounded forth in the words which man cannot hear, the glad tidings of great joy which is the gospel of peace. Man has no place here for this is the work of the Beloved for and unto His people and the chief of those appointed unto this station is the gatherer (Asaph). He came forth to seek and to save that which was lost and He gathered them from every kindred, tribe, nation and tongue as an innumerable host called the redeemed of the Lord. He leads them as the author and finisher of their faith and the champion of their warfare because (Zechariah) ‘Jehovah remembers’ His covenant and He knows His sheep. He swept them out (Jeiel) of the house of bondage and bought them back to Himself and has given them a name above every name, an exalted name (Shemiramoth), the name of the living God (Jehiel). This gift of Jehovah (Matthiah) is from my God the Father (Eliab) and is that which Jehovah has built (Benaiah). But it also includes the time of the habitation when the children as in the house of the servant (Obed) of Edom or Adam. That struggle within, that warfare between that which is carnal sold unto sin and the Spirit of the Living God within, which is Christ in you the hope of glory. All of this has been appointed of the Beloved for the praise, celebration and thank giving unto the Father.

David then ON THAT DAY and not two thousand years plus later, gave a song of deliverance to His gatherer and his people. Again the inseparable nature of Christ and His children is demonstrated as the song of thanks before the throne of God is from Him, to Him and for His people and man has NOTHING to do with it. He gives thanks unto the Father and calls upon His name declaring His wondrous works in the land of the living and in the assembly of His people. To the natural man it is foolishness and to the wicked it is death but to the child of grace it praise unto our God which can only be understood from faith to faith as the sure sound of the trumpet of the everlasting gospel. All glory, all honour and all praise is unto His name and as He does not share His glory with another since He is a jealous God, so He accepts no worship, praise or glory from any but His people by His Spirit.

David has finished all these things. We are His workmanship and He has performed and completed all our works in us. The natural man is dull of hearing, the carnal mind is

death, the arm of the flesh is devoid of power and the flesh profits nothing but because our Beloved has finished the work and is set down by the right hand of the Father, therefore His children are seated together with Him in the heavenlies. May the Spirit gives us understanding and peace.

Your servant in Christ,
(Elder) Chet Dirkes
March 20, 2011

I Chronicles 16:8

> "Give thanks unto Yehovah, call upon His name, make known His deeds among the people."

King David had just finished a most arduous adventure in retrieving the Ark of God and bringing it to the tent he had pitched in the city of David. His exuberance and joy at the return of the Ark was epidemic among the people of Israel as he dances before Yehovah but his wife, Michal, despised him in her heart before Yehovah and rebuked him when he returned to bless the household; "therefore, Michal, the daughter of Saul, had no children unto the day of her death" (II Sam. 6:23). Yet in the passion of this wondrous occasion, David was given to set forth the first of his many thanks unto Yehovah into the hands of 'the gatherer' (Asaph) and his brethren.

This journey which David had endured did not begin when he decided that it was time to relieve Obed-edom (the servant of Edom) of this most venerated object nor did it end when the Ark was placed in the new tabernacle. David's journey did not begin with the death of King Saul and his son Jonathan, with his slaying of the giant Goliath or with his

anointing at the hand of Samuel; the journey of this man after the heart of God (I Sam. 13:14) was required and demanded of Yehovah before the world began. The time of the conception and birth of this one is filled with many wondrous intricacies and peculiar technicalities that no man could have even imagined let alone contrived and conducted to the perfection for this servant of God to praise His name aright.

Shall we begin with a small detail of a drought in Israel which caused a man, his wife and two sons to leave the Promised Land and venture into Moab? The account of Ruth (the friendship of a neighbour of the pasture) is so resplendent with obscure, irrefutable details that can only be dismissed by the stubbornness of the heart of stone as the hand of God turned the heart of man to the course which He has set. Yet each detail, no matter how insignificant, is absolutely necessary to bring this Moabite girl 'of the pasture' into position in the lineage of David. The lack of rain and diminished crops which drove Elimelech (My God reigns) into the forbidden land of the children of Lot was the prescribed method whereby Yehovah God sent forth His servant to locate this daughter of Israel who did not know that she was indeed a daughter of Israel. Like the Samaritan woman at the well, Ruth had no vain hope that she could someday be transformed into one of the chosen people of God, for she was completely ignorant of the fact that she was "elect according to the foreknowledge of God through the sanctification of the Spirit, unto obedience and the sprinkling of the blood of the Anointed Salvation of Yehovah" (I Pt. 1:2).

Shall we speak to the apostasy of the nation of Israel who rejected God and demanded a King? Yehovah God had raised up judges in Israel who for about 450 years ruled over Israel (Acts 13:20), yet from the beginning this was a stiff-necked and rebellious people who did not like to retain God in their hearts. God gave them over to the desires of their minds and sent leanness into their souls and when they desired to be like other nations, He instructed the prophet to hearken unto the voice of the people; "for they have not rejected you but they have rejected Me that I should not reign over them" (I Sam. 8:7). Thus Yehovah God gave them, according to His perfect will, their desire (Saul) to reign over them for a space of forty years but even as he gave ample and open evidence of the inability of man to hear and obey the voice of God, the purpose of God was preparing His king for Israel.

Shall we speak as to his station in life being the least of all his brethren? When the prophet came to the house of Jesse, he was enamored with the first seven sons that passed before him but the King of Israel was "reddish with fair appearance and pleasant to look at" (I Sam. 16:12). He was the runt of the litter, inexperienced and untried yet the

oil was poured out upon the head of this youth as he was proclaimed to be King over Israel.

Did he immediately ascend to the local authorities and demand his right of kingship? Did he register his claim before the magistrates and sue for his rightful place? NO for many years this young man grew and matured in the manner that the Lord had ordained necessary for him to become a mighty warrior. When he slew Goliath and led the route of the Philistines, the people followed him and King Saul applauded him for his valour, yet as David was granted favour in the eyes of the people, he became the target of the anger of the king. The King was manifested as a madman as the Spirit of Yehovah departed from him and the business of the kingdom was sacrificed for the pursuit of the anointed King of Israel.

Was David a stalwart champion of faith who stood before Saul and stared down his adversary, naming and claiming the promises and blessings of the Lord? Or was he a man who fled from the danger, hid in the wilderness and feigned madness himself as he dwelt among the enemies of Israel (I Sam. 21:13)? David's antics are less than admirable as the path he was to walk led him into a self-imposed exile. He watched the nation of Israel be decimated by the aliens and immigrants (Philistines) and daily lived a lie as he sought the protection from Saul of 'only a man' (Akish) while he plundered the 'ole inhabitants of the land; "And David smote the land and left neither man nor women alive and took the sheep and oxen and asses and camels and apparel and returned and came to Akish. And Akish said, Whither have you made a road today? And David said, Against the south of Judah and the south of the Jerah-meelites (descendants of Judah) and against the south of the Kenites (father-in-law to Moses)" (I Sam. 27:9). David lied to his host and eliminated all evidence to the contrary as he feigned his allegiance to the 'press' (Gath).

"But Abner, the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim, and made him king over Gilead and Jezreel and Ephraim and Benjamin and over Israel" (II Sam. 2:8)

Shall we speak of David's coronation ceremony or his inauguration festivities? The nation of Israel rejected David for two years as Ishbosheth reigned over them but the house of Judah followed after David. Even though the prophet of the Lord had poured out the anointing oil upon the head of that lad so many years ago, the nation did not come and deliver him in sedan chairs to his throne. The translation of the kingdom from the house of Saul unto the house of David was beset with many hardships and obstacles that would leave any man doubting the whole matter yet this matter was not in the hands of man nor was it of the might, will or strength of man; this was of the Lord.

After two years of war between the house of Saul and the house of David the time had come for all the tribes of Israel to come to David at Hebron saying, “we are your bone and your flesh” and they anointed David king over Israel. For the third time the oil was poured out over this same head and David was thirty years old when he began to reign. He took the strong hold of Zion (the same is the city of David) and continued to grow strong for Yehovah of hosts was with him. When the heart of Hiram the king of Tyre was stirred of the Lord, he sent messengers to David along with provisions and man power for to build David an house; “And David perceived that Yehovah had established him king over Israel and that He had exalted his kingdom for His people Israel’s sake” (5:11).

Victory upon victory was given as David subdues all the nations around him and placed his enemies under his footstool and when he smote the Philistines from Geba to Gazer, “the fame of David went into all lands and Yehovah brought the fear of him upon all nations” (I Chr. 14:17). Then David gathered together all of Israel to bring the Ark of God from Kir-jath-je-a-rim but instead of following after the prescribed methods of the Law of Moses, this man, ‘after the heart of God’, who was daily being exalted before the eyes of the people of Israel and the nations of the world was given to devise an ostentatious plan that would result in the death of a well meaning participant. When the new cart that was carrying the Ark shook because the oxen stumbled, the driver put forth his hand to steady the Ark and was struck dead by the righteous demands of the Law. When man by his ‘strength’ (Uzza) presumes to interfere with the commandments of God’s law and do the work of God, even though there is an ignorant integrity in his intentions, the righteous justice of God is swift and exacting and David was at fault.

In the days when the nation of Israel was delivered from the land of Egypt, after they had crossed the sea and witnessed the drowning of Pharaoh’s men, they were brought to the base of Mt. Sinai. Here they heard the voice of God as the sound of many waters as the pillar of fire engulfed the mountain. Moses was summoned into the presence of god but when he tarried too long for the patience of the people, they rose up to play. In this folly they instructed Aaron to “up make us gods, which shall go before us; this Moses, the man who brought us up out of the land of Egypt, we know not what is become of him” (Ex. 32:1). Thus in the land of Horeb, they made the images of two fat young cows and worshipped the molten image (Ps. 106:19) which was abomination before the Lord.

The glory of Israel was lost when the Philistines defeated Israel at Eben-ezer. Here the sons of Eli were killed in a very great slaughter and the ark of God was taken (I Sam. 4:11). The Philistines took the Ark to the house of their god, Dagon, but the statue could not stand before the Ark of God; therefore they sent it to Gath. Here the men were

stricken with emerods in their secret parts and many men died, so, the Ark was placed on two young nursing cows, which drew a new cart and “the kine took the straight way to the way of Beth-shemesh…and the cart came into the field of Joshua, a Beth-shemite and stood where there was a great stone”. The Levites took the Ark and offered burnt offerings and sacrificed sacrifices the same day unto the Lord but the Lord smote the men of Beth-shemesh for they had looked upon the Ark. Thus the men of Beth-shemesh called for the people who dwelt in the forests to come and take it from them “for who is able to stand before this Holy God?”

The men of the city of forests came and fetched the Ark and brought it into the house of Abi-nadab and sanctified his son to keep the Ark. Here it would remain for twenty years as the house of Israel lamented. It was brought forth by King Saul during yet another battle with the Philistines but it dwelt with the lords of Judah in the city of forests. Now David thought it time to bring forth the Ark, but instead of consulting with the Law and calling on the priests to carry it according as Yehovah had commanded, David was given to revert back to the abomination before God and place the Ark on a new cart drawn by oxen. The results of this disaster was that the Ark dwelt in the house of the servant of man which belonged to Gath, the very same land from whence stood up the giant Goliath, (Obed-edom) in the place of the breach of strength (Perez-uzzah). The Ark continued here for three months and Yehovah blessed the house of the servant of man and all his house-hold (II Sam. 6:11).

“Give thanks unto Yehovah, call upon His name, make known His deeds among the people”

In the fullness of time David was given an heart to hear the word of God and, being made willing in the day of the power of Yehovah, he obeyed and brought forth the Ark into the house which he built for it. David began his songs of praise unto Yehovah by instructing the people to be thankful for all they had been given of the Lord. The nation had experienced such magnificent things concerning the Ark of God, the testimony to His covenant with the people, and had suffered great loss. The thanksgiving to be surrendered unto Yehovah God was for His sovereign command and control over each and every aspect of these events as they “declare His glory among the nations and His marvellous works among the people”.

David did not instruct the people to give thanks only for the good things and to see what they could do about the bad; he proclaimed that the great Master was to be feared above all the idols of the earth for Yehovah made the heavens. Glory was to be unto His name and praise of His name for He alone conducted the affairs of time and space for His glory and honour. He was to be worshipped “in the glorious majesty of His holiness”

because He is the great King over all the earth. David may have had good intentions for the return of the Ark to Jerusalem but he had not the power in his hands to facilitate the move nor accomplish this task. When in the passion of his heart and by the power of his arm of the flesh he was given to attempt this ‘good work’ he was quickly shown, at the expense of a man’s life, that there is a time to every purpose under heaven.

God used the Ark as an instructional tool, interwoven into His plan for the people of Israel as a type of the natural man. He showed forth His magnificent power upon the mount and gave the people skilled hands and understanding hearts to fashion this coffin as a symbol of His love, mercy and judgment. He put His Law into the coffin to signify that no flesh can approach unto God without the shedding of blood which was manifested each year in the feast of the Atonement.

This type gave evidence that the work of God for the deliverance of His people required the shed blood of the perfect sacrifice for sin as the removal and covering of the sin of His people in Adam. He also instructed that the budding rod of Aaron (bringer of light), which signified authority through the resurrection unto life, was to be placed in the coffin of death. This was the type of the Lamb which stood as He had been slain unto whom is all glory and honour and praise because He is and was and shall be, forever God. Thus praise unto Yehovah God for His great deeds included the life and death, contained in the same covenant, which no man can approach; “sing psalms unto Him and speak of His wondrous works”

“Let the heart of them rejoice that seek Yehovah”

The natural man cannot comprehend the nature of God nor the magnitude of His greatness. The eyes of man have been set upon the tangible things of this world, from the beginning, and never was there a time, nor shall there ever be a time when the heart of Adam is given to rise up above the weak and beggarly elements of this world to ascend unto the throne of God. The speculations of man concerning the spiritual realm are vast and plentiful and with each crumb of what is acclaimed as evidence of the supernatural, the emotions of man are stirred and his attention is fixated upon vapour, clouds and specters; God is none of these.

God is Spirit (not a spirit) and they who worship Him must do so in Spirit and truth. If one has not the Spirit of God them he is not born from above and if there be no Spirit within, then he cannot worship God aright. Man can mouth the words and say all the ‘right things’ to fool his fellow citizens of the dust but the natural man cannot call upon the name of the Lord. The stammering native tongue of Adam can neither imagine the

expression nor form the words of that perfect language necessary to call upon the name of Yehovah.

Only the sons of the Israel of our God, the children of promise of the generation of the Anointed salvation of Yehovah, His chosen ones, can cry out to the Father and proclaim His greatness and only those of like precious faith can understand when another speaks of ‘how great things God has done’. These continually seek the Lord, as their hearts find delight after His Law, walking in the light of His countenance. These have been given such experiences, as the nation of Israel was given, to call into remembrance the marvellous works and His wonders and His judgment. They understand the righteous demands of His perfect Law which draws them to cry out for mercy for the wretchedness of their ways. They know the beauty of this perfection, having the living waters which flow from the throne of God, “clear as crystal” flowing in them that believe, and they hear the voice of the Shepherd as He leads them in the paths of righteousness for His name’s sake. Yet through all this they find no rest in this habitation for the beauty of His Holiness magnifies the absence of holiness in the tabernacle of this dwelling.

The Spirit reveals this inherent weakness of the house of dust and the complete rebellion of the diminutive mind of Adam, thus the creature within groans, crying out for deliverance, earnestly anticipating the return to the Father’s house. He sees the image of the earthly with the natural eyes and the worthless vexation of this world is ever before him but these serve as a reminder of the glory of the coming forth of peace, which is beyond all understanding of man (Jerusalem from above). Thus it is with the nature of Adam the pilgrims and sojourners of this world seek that which cannot satisfy and will soon fade away for the life of man is but a vapour. The nature within, however, seeks that city whose builder and Maker is God as they are sustained by every word which proceeds from the Father’s mouth, having their thirst for righteousness quenched in the living waters, which, if a man drink, he shall never thirst again (John 4:13).

“But sanctify the Lord God in your hearts and ready always to an answer to every man that asks 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 as evil doers, they may be ashamed that falsely accuse your good conversation in Christ” (I Pt. 3:15)

The testimony of the children of the Kingdom of light is the testimony of light. The hope of the imminent return to the city from above and the deliverance from the body of this death is the declaration of the wondrous work which God has done from the beginning. This is the Anointed hope of glory within the children of the Spirit, whereby they give thanks unto God in everything, pray without ceasing and rejoice evermore. They are the

living sacrifices of Yehovah, being of the house of the first-born and made acceptable in the Beloved. These alone know that Yehovah reigns yet they continue to cry;

“Save us God of our salvation; gather us together and deliver us form the nations that we may give thanks to Your Holy name and glory in Your praise” (I Chr. 16:35)

The religions of this world preach deliverance from the burdens and care of this life; the gospel of Jesus Christ is the deliverance from the inability of the flesh, the wrath of God and the vanity of this world.

Your servant in Christ,
(Elder) Chet Dirkes
May 21, 2017

I Chronicles 26:13

> “And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.”

The lowly shepherd boy, David, now sat as the king over Israel because Yehovah God ordained it to be so. The people’s choice, Saul, wherein they desired to be like other nations, was dead and his son with him and the kingdom turned unto David the son of Jesse. He immediately set his sights against the hills of Jebus (the threshing place) wherein he defeated the Jebusites and built the city of David, Jerusalem. Here he

purposed to place the Tabernacle with the Ark of the Covenant as the place where all Israel would come and worship before Yehovah God.

David was not given a ‘blue print’ by God whereby he laid out the city but the design was indeed given to him being ordained of old as the place where Yehovah would set His glory and call His people unto Him. The Spirit of the Most High God taught David’s hands how to make war and gave him the victories which placed all his enemies under his footstool as a type of the Anointed of Yehovah. The warrior king subdued his enemies as he was given to go forth, conquering and to conquer, and yet, unlike Messiah who knew no sin, the natural heart of David was lifted up as the Lord gave him these victories. But as Satan withstood David and provoked him to number all Israel, yet nothing could alter the fact that after Adam he was a man of unclean lips but after the Spirit within, he was a child of grace.

Repentance was given unto David and as the Lord sent a pestilence upon Israel. This grieved David for he knew that he was the one who commanded the people to be numbered. Yet he was not abandoned of the Lord for his iniquity; rather he was sent to sacrifice upon an altar that was to be built upon the threshing floor of Onan the Jebusite. David saw the Angel of Yehovah with sword drawn, standing between heaven and earth, he was sore afraid. He knew that this was the judgment of God which was come because of his sin but the Lord gave him a contrite heart and made him willing to do as he commanded him. The Spirit of God caused David to keep the commandment of God to offer a burnt offering and a peace offering, for in the sacrifice of the Lamb there is the consumption of the fire, the sweet smelling savor before the throne and peace with God for His people. Thus the judgment of God was appeased because of the sacrifice and David was forgiven his transgression; “But David could not go before it (the Tabernacle) to inquire of God for he was afraid of the sword of the angel of Yehovah” (21:30).

Then Yehovah put it in the heart of the King to build the house of the Lord but he was forbidden because he was a man of war. Thus he charged his son Solomon to build an house unto the name of Yehovah my God. Again the type is presented of Messiah who went forth upon the white horse having the two edged sword, which is the Word of God, proceeding from His mouth, being Anointed to preach the power of God unto deliverance. Having finished that work, fulfilling all things written and justifying His people by His faith, He is now the King of Peace. He is the One who came forth out of the confusion of the world and laid the anointed corner stone of the Temple of Yehovah. He is the foundation which includes those sent forth with the proper interpretation of hidden things (apostles and prophets). His hand began the work and His hand completes

the work as daily He adds unto the church all those for whom the precious blood was shed (Zech. 4:9).

David did not win victories for Achish, or for the king of Moab, neither was he given to secure the land for the Canaanites; David fought for Yehovah God and His people as depicted in the nation of Israel. He was given to subdue the people of the land and make tribute of all his enemies for Israel and no one else. So also has Messiah gotten the victories, having shed His blood for the remission of the sin of His people, and being Lord over all. He has not made salvation possible or available to whosoever wills; He came to save His people from their sin and, having completed His work wherein the Father is well pleased, He is seated at the right hand of God. He shed His blood from before the foundation of the world because His children, every man in his order, have been ordained to be made partakers of flesh and blood. The seed is planted in the corruption of the earthen vessel, being made subject to the vanity, but the shed blood of the Beloved has cleansed the interior of all leaven so that the incorruptible seed should not be polluted.

Thus the life of David, son of Jessie, is typical of the antics of man and a type of the Beloved who loves His people and gave His life for them.

“And David divided them into courses among the sons of Levi, Gershon, Kohath and Merari” (I Chr. 23:6)

As David approached the time of his death, the Spirit gave him to set in order the logistics of the operations of the Temple, not yet built. The sons of Levi were commanded of God to have no inheritance in the land for they were all ‘joined’ unto Him and the service of the Tabernacle (Num. 18). They were charged with the transportation of the Tabernacle in the wilderness when the cloud ascended and moved (Ex. 30:46) but now that David had set the Ark upon the hill and pitched the Tabernacle there, this aspect of their duties was ended. Thus David began to assign the stations in life and the duties thereof to the sons of Levi and their children throughout the generations.

The sons of Aaron, Eleazar and Ithamar were to attend to the priest’s office in the service of the Altar and lots were cast for the governors of the sanctuary and of the house. He also cast lots for the establishment of the cunning musicians, the order of performances and the instruments to be used. He then cast lots for the keepers of the gates of the Temple, called porters. Before the Temple was constructed, the King of Israel rolled stones to determine the will of God as to the people who would be charged with the upkeep and care of the most magnificent building man has ever seen and by his decree,

these men and their families remained in these professions for many years; “There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia and his wife of the daughters of Aaron and her name was Elisabeth” (Luke 1:5).

There were 212 porters whom David and Samuel ordained and set in their offices and they, and their children, had the oversight of the gates of the Lord’s house, the house of the Tabernacle of Yehovah, by wards (9:22). And now, before the foundations of the building of the Temple began, David continued the office of porter and extended it to 4,000 men who had the oversight of walls and gates not yet built; this again is the type of the sovereign rule of God over every detail (I Chr. 23:5).

God created Adam with all his seed in him; He made all men of one blood and set the time of their habitations and limitations thereof. He assigned their stations in life, the labours they should perform and placed in their minds the cares of this world so that they could not find out the work which God has done from the beginning (Acts 17:26; Ecc. 3:11). Though man struggles and is heavy laden with the things of this world, yet he did not bring himself into the world, he did not cause the bones to come together in the womb or bring forth at the appointed hour. He did not choose his family, schedule the time of his life or prepare himself for his station in life; if a man could do such a thing, everyone would be rich and famous and all men would live a life of ease, having neither care nor need.

The divine will of God is that His children be conformed to the image of His Son; therefore His seed is made partaker of flesh and blood to endure the contradiction of sin against self being glorified by grace. Each of the incorruptible seed, ever man in his order, is born from above in the appointed time, to dwell in the earthen vessel afore prepared. Just as not one of the seed of Adam could deviate from the source and be of another but the seed of man, so the eternal seed is hewn from that Rock which is eternal and anointed; this also can never be changed.

The sovereign decrees of God have placed these peculiar people in their station in this life, which is empty and without profit, but each is a member of the Body and Temple of the Lamb. Each member is fitly framed together in the Beloved, supplying the needs of each other, as they grow up to the Holy habitation of God (Eph. 2:21). There are not many noble, not many rich, not many mighty and not many wise in this world but each of His children is taught all things of the Spirit who causes them to walk by faith, keeping His commandments and performing the good works they have been created in Christ Jesus unto.

Are these three different things? Not at all; for they are one in the same. The children of the Kingdom of Light have been, before the earthen vessels have been formed, created in the Anointed Salvation of Yehovah to grow from the Vine and bring forth the peaceable fruits of righteousness, for the edification brethren and the health off the body. Is the body One? Of course it is and just as the sons of Levi were joined unto God who is their inheritance, so the children of grace are eternally joined to the Father, as bone of bone and flesh of flesh, never to be separated.

Is the body separated? No, it is One as He is one. The members of the Anointed body are eternal and time has no influence upon them yet they each have been appointed a time when they should sojourn in the wilderness of this world, strangers and sojourners in a foreign land, for “they desire a getter country that is heavenly” (Heb. 11:16). They occupy the place given them as they walk the path set for them and complete the labours decreed necessary by the Father for the brethren; “but all these work that self-same Spirit, dividing to every man severally as He will” (I Cor. 12:11).

“For the Body is not one member but many” (I Cor. 12:13)

The Creator knows the needs of each of His creatures and thus the rain falls upon the just and the unjust. He gives that which is needful to every part of creation that all things may function in the predestined manner; thus Esau hated Jacob but could not kill him. Jacob was fearful of Esau though God had changed his heart and David, the young man anointed King by Samuel, fled from Saul, for he had concluded that this day he should die.

How much more does the Father know the spiritual needs of His children? He has given them each all things pertaining to life and godliness and has surrounded them with the servants of Esau, who is their servant for good; yet neither the earthen vessel nor the mind of Adam can see such things. The Father has gathered together His children, two or three, here and there, with the same testimony of the Spirit and caused them to sit together in fellowship. Unto these He has given gifts for the edification of the body just as David assigned certain tasks to the sons of Levi for the good of the city. Could one of these Levites object because he was to stand with his comrade between the ‘open apartment’ and the ‘raised’ surface (Parbar and the causeway I Chr. 26:18) rather than being in the middle of the action at the Tabernacle? Had any of the singers the right to request a transfer to the lowly outposts of the land because he did not like singing? Not at all? These man were placed where the Lord wanted them and given the gifts necessary for the performance of the labours AND they were made willing in the day of His power to perform and complete their courses; how much more the members of the Anointed body?

Shall one who has been assigned an uncomely part or seemingly unimportant place complain that they are of no importance in the Body? Not at all; for not all can function in the same capacity and "God has set the members, every one of them in the body, as it has pleased Him" (I Cor. 12:18).

"From whence strife and disputes among you? Do they not come hence of your lusts that war in your members? (James. 4:1)"

It is the nature of man to be uncertain about and unsatisfied with what God has given. Adam despised what God had prepared for him in the garden and he disproved of the station in life He had assigned. The deception of the serpent caused Eve to see the fruit that it was good for meat, and to be desired to make one wise. Adam hearkened unto her voice, desiring the same and ate that which was forbidden. This is the nature of the first man and centuries later, this defect has ripened in the decay of the perishing outer man, as the inherent trait of the creature, exactly as God has ordained.

The natural man can neither see nor understand the things of the Spirit. He does not hear the teaching of the Spirit concerning godliness and he cannot comprehend the vastness of eternal life. He desires a life in this world that is abundant in riches which will bring him notoriety and prominence. Though the children of grace are content in the sovereign decrees of their Father, yet they groan within for the sin that is all about them. They see the law in their members as the Spirit enlightens and reveals sin and corruption. They feel the warfare of the enmity between the body of this death and the life of the inner man.

It indeed pleases the Father to reveal the characteristics of Adam to His children that they may know from whence they have been delivered. He shows them their inability to 'hit the mark' after the flesh by empowering the natural inabilities to venture forth in the constant manifestation of failure. Thus the scriptures show the father of the faithful (Abram) to be a man devoid of faith; it represents the Beloved David, warrior King, as the sniveling coward before the Saul and the enemies of Israel and He shows each of His children the "captivity of the law of sin in my members" (Rms. 7:23).

God instructed the children of Israel at the base of the mountain not to forget the widow, the fatherless and the stranger among them because they were once these very people; yet as the people became strong and powerful they did exactly as God had forbid. Man seeks the preeminence over all things, teaching his children never to settle for second best for success is the only goal. The social structure and economic systems demand that a person strive for the mastery as they make their mark in time; but God has a different purpose. He has assigned stations and labours in life that are commensurate to His will

and He has filled those appointments with those whom He has properly equipped to perform as He demands. To some He has assigned seemingly unimportant lots poverty and ambiguity while others He has set in the places of authority for He alone rules over the kingdoms of this world and gives them unto whomsoever He wills (Dan. 4:25).

The creation is the type of the heavenly reality. The Anointed body is made of many members but is one body, each part equal unto the others. Every member has a place in the body and, being created unto good works in the Anointed Salvation of Yehovah, each member brings forth their fruit in season for the edification of the body. The natural body is properly equipped with all parts necessary to function, so also the Spiritual body lives and functions, having “members in particular”, being eternal.

“Of the increase of government and peace no end, upon the throne of David and upon His kingdom, to order and establish it with judgement and with justice from henceforth, even forever; the zeal of Yehovah shall perform this” (Is. 9:7)

In the beginning God, by the power of His will, spoke and time began. He created the heavens and the earth, as He intended. The earth was without form, being not yet filled with that which was needful and that emptiness and obscurity was in the presence of the depths and secret places. He set the boundaries of night and day and established the necessary form, complete with the air, the waters and the dry lands as the environment suitable for His creatures. He spread out an extensive surface that covered the earth which separated the waters above from the waters below and filled the land with everything that was needful. He established the order of all things both in times and space as He alone fixed the government of the universe; all this was done for the purpose of preservation of His Beloved.

The order of creation and the placement of those things essential to that setting as well as the absence of those things unessential, which God alone knows, came into place and functioned precisely as ordered by the Sovereign Creator and then He brought forth man from the dust of the earth. Everything He did prior to the formation of Adam was necessary for the existence of the man. Adam was fashioned in the image of God and was given to rule over that which He created; Almighty God made man to have dominion over His work to bring it into subjection. Certainly this is the type of the heavenly reality for His will is indeed done on the earth as it is done in heaven.

When God called Israel forth from the Egyptian captivity, He raised up the man who was to deliver them, but sent him away for 40 years to prepare for the work which he had been called unto. When this chosen vessel was ready, God caused him to return to Egypt where he gave the people specific instruction to be followed implicitly; not to be

altered or amended. This pageantry showed forth the Lamb of God who had shed His blood for His people. This was ordered from the beginning with every part particular to the reality of the protection of God for His people who have been sealed with His precious blood before the world began. He brought them to the base of the mountain where He showed Moses the pattern of heavenly things, saying, “And let them make Me a sanctuary, that I may dwell among them, according to all that I shew you; the pattern of the Tabernacle and the pattern of all the instruments thereof, even so you shall make” (Ex. 25:8).

He gave David the pattern for the Temple that Solomon was to build and He endowed him with the knowledge of where everyone was to be stationed and the duties they were to be assigned, ministering by course from generation to generation. He granted Solomon the wisdom to build the type of the Temple of Yehovah and provided him with everything necessary to complete the task. He moved the heart of the evil king Cyrus to deliver His people, whose heart He had opened and moved, to return and build the Temple a second time. He moved Artaxerxes to release Nehemiah and the people to build the wall and to provide materials and protection for all whom the Lord caused to return. If these be so in the type, how much more in the heavenly reality of is kingdom?

The government or protection of Yehovah God over time and His creation is for the preservation of the Lord’s chosen few, whom He has ordained should he experience the drought of this wilderness. He created all things for His pleasure, which is the Beloved, and He causes all things to come to pass by the power of His will, which is accomplished for the redeemed. No one and nothing is out of place for everything is obedient to the Will of He who declares the “end from the beginning and from ancient times that are not done, saying, My counsel shall stand and I will do all My pleasure” (Is. 46:10).

The foundation of God, which is the Anointed Salvation of Yehovah, stands sure because the eternal Father knows them that are His. He has set them apart and preserved them in the Anointed Salvation of Yehovah where they walk the path set for them and run the race with patience; knowing that patience comes by divers temptations. These temptations prove the impotence and vanity of man while proving the faith within, as the hand of the Father rests upon the earthen vessel reducing it back to the dust from whence it came (tribulation). These are grievous to the flesh but “the patience and faith in all your persecutions and tribulations which you endure are the manifest tokens of the righteous judgement of God, that you may be counted worthy of the kingdom of God, for which you suffer” (II Thes. 1:4)

The election according to grace runs the race set before them, regardless of the time of their habitation or the station they have been assigned, even as gate keepers in remote locations of a building not yet built, being content in His love and mercy;

"Looking unto Jesus the author and finisher of 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; for consider Him that endured such contradiction of sinners against Himself, lest you be weary and faint in your minds" (Heb. 12:2)

Your servant in Christ,
(Elder) Chet Dirkes
July 8, 2018

I Chronicles 29:10

> "Wherefore David blessed Jehovah in the sight of all the congregation; and David said, Blessed be Jehovah, God of Israel, our Father for ever and ever."

Almighty God had given His servant David a desire to build an house unto Him. He had shown David a pattern of heavenly things that were to be represented in types and foreshadows of things to come. Now He had brought David to the end of his journey and had chosen his son Solomon to be king in his stead. All that had been put upon the heart of David, to build an house of rest for the ark of the covenant of God and for His footstool, was now entrusted to Solomon. David charged his son to; "take heed now for Jehovah has chosen you to build an house for the sanctuary, be strong and do." (28:10).

He explained the courses of the priests and Levites and set before his son the immense job with all the princes and all the people wholly at his command. Nothing was left to the imagination of Solomon or the artistic liberties of the builders for God had given the patterns to David. He caused him to prepare all necessary components and enabled the aged king to explain these things in detail to his son.

David then turns to the congregation of Israel and confirms all that is to be done. He lays before them all that he had prepared and proclaims that God had burdened his heart to give of his personal possessions of gold, silver for the walls and the work of the artificers. “And who is willing to consecrate his service this day unto Jehovah?” He willingly gave that which was his to give and the people did the same. Each man, as enabled, gave willingly of a perfect heart to God. Now had they done this for reward? Was it David’s example that gave them this resolve? Was it the emotion of the moment that swept the crowd away and incited this response? Does Jehovah God control the hearts, desires, wills and actions of man? Indeed He does and all to His glory and honour. He gave David these desires and strong emotions that made him willing in the day of the Lord and the people were given the same. They esteemed their possessions as an offering and their hearts were made to be a peace in this undertaking. The spoils of war and conquest that David had won in subduing his enemies became unnecessary to the congregation of Israel who fought those battles and they voluntarily surrendered all unto the Lord. Herein is free will and the Beloved King rejoiced with great joy.

No one had to ask twice, begging for donations and no one had to convince anyone of their duty who had been made willing to give. No one needed to return for a second pass for the deficiency of funds and no one who gave regretted what they had done. It would be presumptuous to speak of the entire congregation as being born from above in a natural context but in the type that is set forth, the Israel of God was made willing in the day of His power to give all that they have been given and to perform the work assigned unto them. Not one is burdened by the work for His yoke is easy and His burden light.

The fathers and the princes of the tribes of Israel, offered willingly. Those whom God had promoted to be the leaders and respected heads of the twelve tribes were made to step forth first as an example to others, not of what they ought to do but how it was to be done, asking how they might feed the children or pay the rent. Some had been granted by the hand of God to be in possession of precious stones but they freely gave them over to the treasury of the house of the Lord by the hands of Jehiel the Geshonite (the hands of the ‘God of my life’ who is ‘cast out’ and ‘despised’ by the world). By the hand of God these necessary elements of the temple of Solomon had been, over many years, accumulated though whatever means He had decreed, in the every day events of the

lives of His people. Just as He had given the forefathers favour in Egypt to obtain the necessary components of the Tabernacle, so He had provided for this moment. Until this point in time, the people who had acquired the gold, silver and precious stones, knew nothing about the purpose for their possessions and no one was consciously saving them for the day that the temple was to be built. There was no building fund set up for the future temple construction and there were no false prophets prancing about with stories of how the people would be casting their rewards before the feet of God so that He might be able to build His Kingdom. Now, in the fullness of time, the greed of Adam was suppressed, covetousness abated, the retention of possessions subdued and the pride of the eye eliminated as the heart and mind was set to the work of God. Freely had God given and now freely the people gave.

“O Jehovah our God, all this store that we have prepared to build thee an house for thy Holy name, is of thine hand and all is thine own” (29:16)

David freely acknowledges that he and all the congregation had nothing to bring that they could call their own. They had not toiled nor planted, hunted or procured by the spoils of war anything but that the Lord and giver of all things had given to them first; “and what hast thou that thou didst not receive?” (I Cor. 4:7) Therefore they were returning unto Him that which was His. Had He given it to them for their own use or had He give to them so that they could return unto Him that which was necessary for His good pleasure? God has not asked anyone to go out and find things that they thought would be beneficial to His work any more than He left the work to the thoughts and intents of the hearts of man. Nor does He wait for an opportunity to use the events of time to praise His name.

The kingdom of God is not of this world. It is not constructed upon an earthen foundation, with the construction materials of the earth,stone or wood and the labour of Adam. His Kingdom is city set upon a hill, an house built upon a rock that the gates of hell cannot prevail against. She has a firmly established foundation, Jesus Christ, Her walls are salvation and Her gates Praise unto Her God. Adam does not know Her purpose, he cannot recognize Her construction materials and does not speak Her language. Adam in all his cumulative knowledge walks past Her, wags his head and rejects Her for She is unbecoming to him. She has no Babylonian garments with Egyptian embroidering, there is no music of the children piping in the market place and there is no strange woman beckoning unto him to come in and lie with her. She is unprofitable to the worth of Adam and does not bolster his prestige. She is the Bride of the Lamb and is clothed in linens pure and clean. Those who have been delivered from the strong mans house sing the song of Moses and the song of the Lamb (Rev. 15:3), the

songs of Zion (Is. 26:1), songs which no man can know. Her children are wise and have ears to hear the voice of the Master saying, ‘this is the way, walk in it’. Adam continues to seek to build his tower unto heaven whereby he may establish his name and his righteousness. Zion is a completed city wherein the glory of God and the risen Lamb tabernacle and nothing that pollutes, defiles or loves and makes a lie shall ever pass therein.

David also confesses that it is Jehovah God who tries the hearts of man and knows their inner most thoughts. He is not ignorant of the devices and desires of Adam for He created Adam that way. He is not taken by surprise when a child of Adam acts according to the nature of his father, desiring the things of this world, for this is in accord with His purpose. He is the Master over all and nothing comes to pass but by the power of His own will. So, David, praises the name of Jehovah God for assembling the congregation, enriching them with His blessings, making them willing to offer unto Him and then petitions God to; “keep this forever in the imagination of the thoughts of the hearts of thy people and prepare their heart unto thee” (29:18).

Was this a futile prayer since the nation of Israel (after the flesh, for they are not all Israel who are of Israel {Rms. 2:29}) is a people that draw nigh unto God with their mouths but their hearts are far from Him? Had God failed to keep them apprised of the glorious memories of this day? Or had the people, by the arm of the flesh and the will power of Adam, been able to overpower and thwart the will of God? God forbid!

God has indeed kept the memorial of His blessing in the hearts of His people (Is. 26:3), therefore in everything they give thanks for this is the will of the Father. He is the testimony of the finished work of redemption wherein the redeemed know that they are not their own for they have been bought with a price, purchased with the precious blood of the Lamb. It is He that works in them both to will and do His good pleasure and He shall finish the work He has begun, therefore they are faithful and bring forth much fruit. So the prayer of David, in type, was for the congregation that was present at that time but in fulfillment it is the Beloved who has prayed for His people, making intercession for them before the throne of grace, therefore their faith shall never fail.

David’s last petition before the Lord was that his son Solomon be given a perfect heart to keep the commandments, testimonies and statutes, to do all that David had left for him to do and to build the palace for which he had made these provision. He did not pray for Solomon to have an Holy heart, for he indeed had the new heart of the new covenant but that he would be at peace in the labour set before him. That Jehovah God would direct his hands, order his thoughts and strengthen him in His ways. He prayed that he might walk worthy of the Lord unto all pleasing being fruitful in every good

work and increase in the knowledge of God being strengthened with all might according to the glorious power of God unto all patience and long suffering with joyfulness, just as Paul wrote to the Colossian brethren. David's payer was that the God who performs all the intent of His heart and causes whatsoever He wills to come to pass would cause Solomon to do just that.

David was given to extol the name of the Father and the virtues of the power of a Sovereign God in the sight of the entire congregation. He, in type of Messiah, proclaimed the name of 'Jah' (Ps. 68:4) unto all His brethren "in the midst of the congregation will I praise thee" (Ps. 22:22). He proclaimed the name of the eternal Father which means that there was an eternal seed for if there was no eternal seed then He could not be the Everlasting Father (Is. 9:6). The eternal Father has the eternal Bride and eternal seed dwelling in Him and they are one. He possessed them from the beginning and in His books were all the members written (Ps. 139:13f).

David stood as the Anointed of God, victorious over all his enemies, and ready to die. But he is risen up in Solomon as the King of peace, to build His church, being the head of all the body having preeminence in his church. He is the head of the body, the head of His Bride and the head of His church for they are one. Nothing new was added by Solomon and nothing new can be added today. His Servant, the Branch, has built His Temple and each member, being fitly framed together, members in particular sufficiently furnished with all that the body needs, labour in that Temple of a completely free will accomplishing each and every good work they have been ordained unto. They freely offer the sacrifice of praise and thanksgiving with an heart filled with the perfect peace that passes all understanding.

"Blessed be Jehovah God of Israel our Father for ever and ever"

"Thine, O Jehovah, the greatness, thine the power, thine the glory, thine the victory and the majesty, for all in the heaven and in the earth is thy kingdom. O Jehovah, thou art exalted as head above all."

Your servant in Christ,
(Elder) Chet Dirkes
November 25, 2012

EZRA

Ezra 1:1

> "Now in the first year of Cyrus, king of Persia, that the word of Yehovah, by the mouth of the prophet Jeremiah might be fulfilled, Yehovah stirred up the Spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom and in writing said;"

The events of time are all interrelated; not one event happens isolated from those things which preceded it or independent from those which should follow. Everything is built, line upon line and precept upon precept, to shew forth the magnificent unity of the purpose of God's eternal will, who has created all things for His pleasure and who causes all things to come to pass for His Beloved.

The military endeavours of Darius the Median coincided with the drunken revelry of Belshazzar, king of the Chaldeans, on the self-same day in which Yehovah God revealed the debauchery of the king and the limitations of his life by the figure of a man's hand writing upon the wall. This epiphany quickly sobered the king as he called for his wise men, astrologers, soothsayers and magicians to interpret the writing. The meaning was

hidden from these men of higher learning but unto the child of the captivity, the Lord made known the words.

The words indicated that the pride of the king and his ways had been weighed in the balance of God's righteousness and were found wanting. God had indeed raised this man to the throne and endowed him with all the necessary ingredients to make him the king God intended him to be yet nothing he could do could possibly measure up to the perfect standard of the holiness of God. Thus being a child of Adam and dead in trespasses and sin, a child of the Devil whose word he performed and the instrument of Yehovah God, this king was placed in the exact conditions which enabled the promotion of Daniel to the chief of all understandings and the third ruler in all the land only moments before his kingdom was overthrown and he was killed.

There was another set up of God, to rule in this empire named Cyrus, whose reign was established years before Darius but was to coincide with him in the ruling over the land of the Chaldeans. Darius was the 'lord' or master of the land while Cyrus was the one unto who was committed the 'possession of the furnace'. This is the one whose hand was held by Yehovah for the subduing of the nations for the Lord God Omnipotent had made the crooked ways straight before him and gave him the "hidden riches of the secret places, that you may know that I am Yehovah which called you by your name, the God of Israel" (Is. 45:1ff).

This man was made a fierce and successful king for the sake of Jacob, the elect servant of God, and, even though Cyrus did not know Yehovah God, yet his actions were so ordered to fulfill His will upon the earth for the good of the Beloved. His heart, as any other who is ordained of old to sit in the position of authority, lives and moves at the direction of the Sovereign God and though he may rant and rave, be successful in military campaigns or diplomatic strategy; be the salvation of the land, a raving lunatic or a tyrannical dictator yet; "the king's heart is in the hand of Yehovah: as the rivers of water, He turns it withersoever He wills" (Pro. 21:1).

The actions of this man were foretold of old as the Lord sent His messengers to the nation of Judah who, after witnessing the spiritual decadence and adultery of her sister Israel had done more treacherously in profaning the name of the Lord and the pollution of His inheritance. The nation as a whole was shown by the handwriting of ordinances that they could neither keep the law nor find any forgiveness in their attempts to be righteous before the Holy God. Yet, though they made alliances with the people of the land, altered the types and foreshadows to make them more palatable to the natural ways of man and followed after the gods of the land, burning incense to the idols and pouring

out drink offerings to the queen of heaven and her authorial maidens, the long-suffering of God was set to suffer that angry wave to come so far but no further.

He divided the kingdom into two portions and manifested the sin of the ‘contention of the people’ (Jeroboam) through the belief in a lie so that the northern nation of Israel would stand as the testimony to the ways of man. False temples, false priests and false rituals and traditions were accepted by the people, who called themselves by the name of Yehovah, as they “changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed forever, Amen” (Rms. 1:25). These followed the ways of the sons of the dust “feeding on the wind and following after the east wind, daily increasing in lies and desolations, making covenants with the Assyrians and oil is carried into Egypt” (Hos 12:1). Thus the northern tribes were delivered into the hands of the Assyrians ad the nation was destroyed.

The nation of Judah saw all these things and not one of their natural hearts were not moved to repentance. They devised more treacherous ways to pollute the land and blaspheme the name of their God, but God did not leave them without a witness. He raised up several children of grace to the throne over the people and led them into social and religious reforms which were accompanied by brief times of peace. One such man was Hezekiah, the ‘strength of Yehovah’, against whom the Lord sent His servants from Assyria (see Is. 10:5) to weaken the hands of the people and defile the name of Yehovah. The strength of Yehovah, however, could not be moved for even the gates of hell cannot prevail against Him and when He delivered Jerusalem from these blasphemers, Hezekiah was brought down with a sickness.

This sickness was not unto death and after the Lord had humbled His servant, He sent His messenger Isaiah to confirm the Lord of Hosts to His chosen vessel. But this recovery was for the purpose of the entertaining of an emissary from Babylon whom Hezekiah received: and shewed them all the precious things, the silver, the gold, the spices, the precious ointment and all the house of armour and all that was found in the treasure; there was nothing in his house or in all his dominion that Hezekiah did not shew them (II Kings 20:13). Such actions were rightly rebuked by Isaiah and Hezekiah was told of the hand of the Lord upon him and his house for his actions, but, this was ordained of the Lord for good.

“Also Cyrus, the king, brought forth the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem and had put into the house of his gods” (Ezra 1:7)

God had the treasures of Jerusalem removed by King Nebuchadnezzar in his conquest of Judah and the destruction of Jerusalem and for over one hundred and sixty years He kept them safe in the treasuries of the evil Babylonian empire. He kept the eyes of man from seeing the precious things of value sitting in the house of their gods and, causing the Babylonian empire to be prosperous in their military campaigns and social programs, He removed the need for these things. This vast wealth of precious value was taken from the Kingdom of Judah who, as the account shows, would have spent it in attempting to bribe the world leaders to find favour and protection from the invaders; thus this treasure would have been as scattered in the world as the people were. But according to the wisdom of God, which is consummate to His will, it was preserved by being hidden in plain sight waiting the appointed time when God would call them forth for the facilitating of His promise in testimony to His sovereign way.

The event in question was yet another type of the coming of Messiah which was still over five hundred years in the future. God placed the right man upon the throne who is the keeper of the furnace of the appointed affliction of the Lord's people. He ignorantly protects the flame by supplying the fuel as the people lived in servitude for seventy years. God then moves upon him, without a social uprising and contrary to what could be called good business, turning his heart toward His people. Yehovah causes the king to be altruistic toward the captivity that resided in his domain, for indeed they did not deserve any favour, and to proclaim throughout his kingdom the emancipation of these captives.

These men and women served as tributary and indentured labour in his land and there is no natural reason that should demand that he not only set them free but empowered them to go forth to do this work. There was also nothing for these people to return to since not only had the city and Temple walls been torn down by the invading army but all that remained had been burnt with fire (II Kings 25:9). Yet, this heathen king, which the scriptures give us not testimony of being a child of grace, had a visit and a word from the King of the Universe instructing him to give leave to His people to do His work; Cyrus heard the voice, he listened to the words and he obeyed the unseen God!

"The whole congregation together was forty two thousand, three hundred and sixty"

The same Spirit of Almighty God which had stirred the heart of Cyrus stirred the hearts of His people to do the work He required. This inspiration was not for all the people and there was no recruitment procedure needed for when Cyrus called for the workmen, all with whom Yehovah God was with came forth to build the house of Yehovah God in Judah. There were some for whom this work was not intended and for whatever reason, these were not given the heart to return, but still the hand of God was not silent in the

matter. He moved some of these who remained to give liberally of their own silver and gold with goods and beasts, beside the freewill offering for the house of God in Jerusalem (1:4).

Herein is the evidence that the work which Yehovah God has ordained to be completed are precisely calculated and brought to pass by the great King over all the earth without the initiative or inventions of man. Adam is most certainly an intricate part of the events of time and space upon this earth but it is the hand of the Almighty that rules and commands over everything. Now with the king properly moved into believing that he was building the house for Yehovah God and the work force amply supplied and enabled, the keeper of the furnace, wherein the flame was protected, brought forth the treasures of Judah by the hand of ‘the genius of the sun’ (Mith-re-dath) and delivers them to the ‘worshipper of the fire’, Shesh-bazzar, who indeed is Zerbu-babel.

This man was raised up by the hand of God to be over the people as they returned to the land to rebuild the Temple. The confusion of Babylon had finished the course set for it as the Sabbath of years for the land was now completed (II Chr. 36:21). With all preparations finished and everything in the land set to receive these people, in the fullness of time, Zerub-babel came forth with the ‘salvation’ and ‘comfort’ of the ‘ruling of Yehovah’ as a ‘little man’ lacking the ‘eloquence of speech’ but having ‘compassion’ for ‘my body’ ‘in affliction’ being the only one, ordained of God, to bring forth the headstone, crying “Grace, grace unto Him” (Zech. 4:7).

There is no praise to a son of Adam here anymore than praise is due unto the keeper of the furnace for his obedience to the unknown God. These men stand as the representation of the coming of Messiah who is the Anointed Salvation of Yehovah before whom every knee bows proclaiming that He alone is the Lord and Master of the universe. He alone came forth in the fullness of time out of the mess of confusion by mixing which is the result when man does that which is good in his sight, to manifest the comfort of Yehovah for the people of His body. This He did of His own accord, for there is none that can move Him or compel Him into an action, when He made Himself of no reputation and took on the form of a servant in the likeness of sinful flesh. He did not come with the fanfare of pageantry and though He spoke the truth in wisdom and grace, yet the natural man questioned, “How does this man know letters, having never learned” (John 7:15).

He came in the lowliness of the Elect Servant as the Son of God to do the will of the Father and being anointed by the Spirit, being the fullness of the Godhead in corporeal form, He fulfilled the Law of God in complete righteousness for His name’s sake. He laid the cornerstone of His called out assembly without the assistance of the abilities of

man or his advice and raised up His people to build in His Temple (Zech. 6:15). Thus the building of Yehovah, being His Bride, His Body and His church for there is no difference, is “built upon the foundation of the apostles and prophets, Jesus Christ Himself 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” (Eph. 2:20f).

Time is the parameter of events upon the stage whereon the work of God, which He finished before time began, is manifested. He established a time for every purpose under heaven and nothing falls short of the appointed time or exceeds the limitations set by His eternal decree. Man is an integral part of this on-going demonstration of the sovereignty of God over all things as the time of his habitation and his order in the ancestry of the sons of man is fixed and cannot be altered; his steps have been ordered from old, his passions and desires, being limited and corrupt, are made to conform with the prescribed operation of the will of God and none can stay His hand. The wrath of man praises God, his hands serve Him in complete all that he does and his heart is deceived, being lifted up in pride, to esteem himself more highly than he ought. The works of his hands, being ordained a necessary part of the progression of time, are worthless before God yet they feed the flame of the furnace and his mind is filled with the cares of this world and the protection of his life. This contradiction of the nature of man against the nature of the Spirit is the warfare of the children of hope

“Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building the Temple of Yehovah of Israel, they came to Zerub-babel and to the chief of the fathers and said unto them, Let us build with you, for we seek your God as do you and we sacrifice unto Him since the days of Esarhaddon, king of Assur, which brought us up hither” (4:1)

As the Lord enabled these children of the captivity to return unto the land of their nativity to rebuild His Temple, so also He raised up the adversary. This was a select group of people who had a most interesting history which begins in Abraham. The ten northern tribes, being sons of Jacob, were persuaded by false news and delivered unto the desires of their hearts to establish the nation of Israel under Jeroboam. The people were given an heart to welcome the division, accept the new foreign policies of the king and to enjoy the false religion set up in contention. Everything concerning the nation of Israel was abominable before Yehovah and so He sent His prophets, rising up early and going, to call the people to repentance. The same God did not grant this repentance, which the prophet proclaimed was completely of His doing, saying, “Turn me Lord and I shall be turned” (Jer. 31:18), instead He made the heart of the people as adamant stone

and took them into destruction at the hand of the Assyrians. The people were taken from the land and the land was occupied by the men from Babylon, Cuthan, Ava, and Hamath and from Sepharvaim which knew not Yehovah God or His ways. When the Lord sent lions among them and killed many, these people cried unto the king to return the people of the land so that they could teach the proper way to worship the God of the land. Those whom Jeroboam had made priest, not of the tribe of Levi, who did not possess the hand-writing of ordinances and who did not follow the sacrifices and rituals of the Temple, were returned into the land and remained the constant enemies of the children of Judah and Benjamin.

The history of this people normally gives opportunity for a depiction of the people of the world but they are not generally referred to as the earthen vessels wherein the eternal seed of the sons of God dwell. This is the common avenue for the doctrine of Adam, find a people, identify them as evil and judge yourself according to all that they do, showing yourself more worthy of God's love and attention. This is how the Pharisee prayed in the Temple yet he was not justified before God as the lowly publican was who knew he was a sinner. The adversary of the Lord is the beast of the field which is man. The earthen shell wherein the seed has been planted, being afore prepared unto this glory by the shed blood of the Lamb, is revealed to be the inveterate foe of the child of promise as the time of habitation progresses.

The law of the members, which is unto self-preservation and aggrandizement continues to fashion the aprons of fig leaves that Adam did in the garden hoping each time to stand before the Lord and receive His approval; but the works of the hand of man are so polluted that everything they touch is immediately contaminated. His mind is so limited that he cannot know the works which God has completed from the beginning and his heart is so deceitful that he is assured that God will accept him. This is diametrically opposed to the Law of the mind wherein the children of the King delight in His perfect Law.

"...You have nothing to do with us to build an house unto our God but we ourselves together will build unto Yehovah God of Israel as king Cyrus the king of Persia has commanded us" (4:3)

The natural man is full of the labours of this world. He enjoys the labours he has been assigned and is prevented by design from seeking higher and nobler endeavours. Thus he thrives in the environment which calls for as his assistant in other labours, being a cunning hunter and a man of the field, and praises himself for his abilities and fortitude in the work. His fellow prisoners of the dust laud his thriftiness and his ability to work as the tangible evidences are compiled yet the natural man is not suited for the work of the

Kingdom of God. He cannot hear the word of God for his ears are closed by nature and because the Word of God is not intended for him to hear. The hearing of the Word of God is given unto the children of the King for where the Word of the King is, there is power; “let he that has ears to hear”.

The building of the Temple was indeed a good work yet that building, along with the walls of the city, was once again destroyed for it is temporal and cannot endure. The walls of the city that has the foundation, whose builder and maker is God, are the Salvation of Yehovah. This is eternal city that can never be affected by the actions of the creature or touched by the world but as the children of Zion walk in the tabernacles of this dwelling, they are grieved by the weakness and corruption of the creature of the land. Neither Zerub-babel nor Jeshua called upon the people to take up arms and combat the adversaries who had hired counsellors against them and had petitioned the man whom God had raised up to give the initial decree. These whom God raised up for the comfort and protection of His people made intercession as only a Father can for His beloved children.

The truth of the matter concerning the building of the Temple was revealed in the time appointed and the people were exonerated as the Lord had intended. Trials and tribulations came and weakened the hands of the people but they could never stop the work which God has already completed. The trying of the people was to prove the faith that dwelt within wherein they trusted in the Almighty God to deliver and protect as His hand pressed hard upon them. This pressing caused the labours of this world to seem insurmountable, yet by the grace of God, being sufficient to the task, each labour is completed to the praise of the Master Builder.

“I know that, whatsoever God does it shall be forever; nothing can be put to it nor anything taken away from it, and God does it that man should fear before Him. 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)

Your servant in Christ,
(Elder) Chet Dirkes
June 24, 2018

Ezra 1:7

> "Also Cyrus the king brought forth the vessels of the house of Yehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods."

Cyrus was a very powerful and arrogant man whom Yehovah God had made ruler over all the kingdoms of the world. His ascent to this position is recorded in the histories of men but not one of these accounts could imagine the intricacies which the hand of the sovereign of the Universe had orchestrated in this man which brought him to the conclusion that this same God "has charged me to build Him an house in Jerusalem".

The attitudes and disposition of this man cannot be discerned from the text except to say that at the prescribed moment in his administration, the purpose of God was fulfilled in this man's life. God caused him to refrain from pillaging the treasures that were left to him by his predecessors and to not give the normal regard to his labour force that that was obtained when the children of Judah were taken captive. Instead he signs a proclamation delivering whoever desires to leave the captivity and return to the Promise Land and then he finances the expedition with the wealth that was secure in the house of the pagan gods.

This treasure has a very long and illustrious history that begins hundreds of years earlier. David had just ascended to the kingship as the nation was united unto him and, after taking the hills from the sons of Jebus, the same is called the city of David, he "went on and grew great and Yehovah of Hosts was with him, and Hiram, king of Tyre, sent messengers to David (II Sam. 5:11)". This is the first mention of this man of 'nobility' who was the ruler of the 'rock' yet by the hand of God these men had a league that was essential to the development of the nation of Israel and this treasure.

God put it in the heart of David to build a Temple unto Yehovah but because he was established as a man of war, David was prevented from performing this labour. Instead his son, Solomon, was to build according to all that his father had purposed and prepared. Once again, this noble man of the rock, after the love he had for David, sent forth not only the building materials of timbers of cedar and timbers of fir but also pillars of brass, jewelry and gold as he desired. Solomon also created a navy whereby he

sent to other parts of the world and brought forth gold dust (gold of Ophir), “once every three years came the navy from Tharshish, bringing gold, silver, ivory, apes, and peacocks so King Solomon exceeded all the kings of the earth for riches and wisdom” (I Kings 10:22).

The gold that covered the building and all the furniture was so extensive that people came from many distant countries to see the beauty of the form and hear the wisdom of Solomon. Some had only heard of the reputation but were astonished when they sat before him and heard some of his over three thousand proverbs which he spoke but this glory was not to last; “So ended all the work that King Solomon made for the house of Yehovah, and King Solomon brought in the things which David his father had dedicated, the silver, and the gold and the vessels, did he put among the treasures of the house of Yehovah” (7:51).

After the death of Solomon and the division of the nation of Israel, Rehoboam and all of Judah did that which was evil in the sight of the Lord and Shishak the king of Egypt came up against Jerusalem. Rehoboam was able to pay tribute to the invading army by giving them of the treasuries of his father (14:26). So also was Asa enabled to buy protection and make a league with Hezion, king of Syria to come and fight against Baasha King of Israel (15:18). When Hazael, king of Syria, set his face towards Jerusalem, Johoash, king of Judah, paid him off with the hallowed things that his fathers had dedicated and all the gold found in the treasures of the house of Yehovah” (12:18); So Hazael returned from destroying Jerusalem.

The treasures of Solomon were reduced even further when in a fit of rage the king of Israel attacked Jerusalem and braking down the walls, pillaged the treasuries once again and the king’s house, taking hostages and returning to Samaria (14:14). Two hundred years after Solomon had completed the work and dedicated all unto Yehovah God, King Ahaz of Judah sent messengers to Tiglath-pileser, king of Assyria to come and save him from the hand of the king of Syria and in payment for this assistance, “Ahaz took the silver and gold that was found in the house of Yehovah and in the treasuries of the kings house and sent it for a present to the king of Assyria” (16:8).

But God raised up a King whose heart was right before Him. Hezekiah stood for that which was right in the eyes of the Lord and causes all Judah to reform its ways before Him. He set up the sacrifices and rededicated the Temple unto Yehovah and when Leah, the king of Israel, laid siege to Jerusalem, Hezekiah sent to Lachish, king of Assyria for help. He again opened the treasuries of the Temple and gave tribute of three hundred talents of silver and thirty talents of gold to pay for this assistance. But when the ambassadors of Assyria came and blasphemed the name of Yehovah, in the ancient

Hebrew tongue, before the people, Hezekiah was given to refuse to surrender to the Assyrains and was delivered from their captivity.

The purpose of God, however, according to this wealth, was not yet completed. After raising Hezekiah up from a sickness, God gave him favour in the sight of Balaadan, king of Babylon, who sent get well wishes to the king. “And Hezekiah hearkened unto them and shewed them all the house of his precious things of silver, and of the gold and the spices and precious ointment, and his armour and all that was found in his treasures, there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them” (20:13).

This demonstration of the pride of the king was the prelude to King Nebuchadnezzar’s conquest of the land and the pillaging of the treasures of the house of the king and the Temple of Yehovah, wherein he burnt the city to the ground and took the people captive. Thus the wealth of Solomon made its way to the house of the gods of Babylon, over five hundred years after being mined for the building of the Temple. Here it would rest for another seventy years as man after man ascended to the throne of this great and powerful kingdom, not one of them having been given a mind to use the wealth or to desecrate it by distributing it for their own gain.

“Even those did Cyrus, king of Persia, bring forth by the hand of Mithre-dath, the treasurer, and numbered them with Shesh-bazzar, the prince of Judah” (Ezra 1:8)

Yehovah God had provided such things as were needed for the construction of the Temple by Solomon so that it would rival the greatest buildings of the world. He preserved a remnant of that wealth, proportionate to the needs of re-building the Temple, for many years and made an evil king willing and able to relinquish control over the same for the facilitating of the type of the coming Messiah.

This would appear to be a great incentive for the people of Judah; that they should be delivered from the captivity, as the word of the Prophet had predicted, and return to their home land with a wealth they had never expected. But only those who the Lord made willing to go returned and not for the wealth; each one, whom Yehovah God was with, was made willing in the day of the manifestation of His power to go. The exact amount of the children of the captivity were moved by the Spirit of the Lord to endure the long trip back to a desolate area where they would endure the privation of the land and the antagonisms of the indigenous people all for the purpose of fulfilling the Word of God.

The mindset of these people is not revealed but many could have been expecting the imminent return of Messiah and the establishment of His kingdom. But God intended this adventure as a sign of the event whose time had not yet come of age. The people

were given to labour and to rebuild the Temple and when the foundation was plaid, those with great expectations rejoiced while those who remembered the glory of the first Temple cried, for the second type could not match the glory of the first.

God created the heavens and the earth with an ore that he would make precious in the eyes of man. He caused men to know how to extract the ore form the ground, even though it is a dust (Ophir), and then gave them the understanding to work all manner of curious work in the shaping and molding of this material. He used it to manifest the glory of God and though all men continue to crave it so much that they would kill one another for it, yet it remains akin to the things of this world whose glory is vanishing with the passage of time. Just as the gold that overlaid the building and the accouterments within, so the eyes and hearts of man seeks to return to that former glory of a building made with hands, encapsulated in the glory of this world where the kingdom of their god shall reign.

“And I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the nations and I will overthrow the chariots and those that ride them and the horses and their riders shall come down, everyone by the sword of his brother’ (Hag. 2:22)

The kingdoms of this world are doomed. God has placed over them each the basest of men and has put it in their heart to fulfill His will and give the kingdoms of this world unto the beast, until the Word of God be fulfilled (Rev. 17:17). He has provided all things necessary for the first Temple and the kingdoms of this world to show forth His great power and bring praise unto His name but He will not give that glory to another for He is a jealous God (Is. 42:8). He has the power to set a kingdom up, such as Cyrus and the Persian Empire, only to destroy it when it has completed all that He has assigned. He causes the hearts of the people to be focused upon the things of this world and to crave that which they do not have. He has lifted up the heart of man according to pride, causing the sons of Adam to think more highly of themselves than they aught, thus he raises them up and He casts them down, but “there is no power but of God and the powers that be are ordained of God” (Rms. 13:1).

No prisoner of the dust may raise his fist, lift his trowel or envision a thought but it has been decreed of Yehovah God for the facilitation of His perfect will upon this earth. His will is done throughout creation as it is done in the heavens where He speaks and it comes to pass. Each earthen vessel, like the gold ore, rests in a hidden place until the appointed time of habitation, when it is brought forth upon the stage of time to fulfill his or hers place in the advancement of God perfect will. No man has power over the first birth, neither can a man enter into his mother’s womb a second time to be born; yet

Yehovah God knows all his members, being written in the book, though his substance is without form and bringing the bones together in the womb He fills and replenishes the earth with that which He has decreed to be needful and good.

“Is the seed yet in the barn? Yea! As yet the vine and the fig tree and the pomegranate and the olive tree have not brought forth, from this day I will bless” (Hag. 1:19)

The kingdom of God is not of this world. It was not formed in the mind of ancient man and refined by the intellect of the learned scholars of time. His kingdom is eternal and without end and neither the hands of man nor his good intentions shall ever approach the perfection of His glory. The perfection of this glory is so complete that to the Apostle it appeared transparent as glass having neither spot nor blemish (Rev. 21:18). This glory and such perfection cannot even be imagined by the mind of man yet within each earthen vessel, afore prepared unto glory, dwells the fullness of that Holiness.

The eternal seed from the storehouse of God is planted in the earthen vessel, sown in corruption, and in the appointed time is awakened unto righteousness. This seed grows in the grace and knowledge of His will unto the Holy habitation of God whose tabernacle is with men. This is His Temple, wherein He dwells with His people for He can never leave nor forsake them; “What, you do not know that your body if the Temple of the Holy Ghost in you, which you have of God and you are not your own?” (I Cor. 6:19). The glory of this later Temple, which indeed is the first being eternal, is far more glorious and the eyes of man cannot see it.

Such meticulous care and preparation was shown forth by the hand of God in His creation and the passage of time for the glory of the first Temple which continues today to impress the natural man. Many will come and swear by the building, saying, “The Temple of the Lord, the Temple of the Lord are these” as did the children of Israel (Jer. 7:4) but there is no magical power or life in the building. The eternal building, made without hands who’s Builder and Maker is God, however, is life, and as Yehovah God preserved and protected that which was needful for the natural building so much more has He sanctified, preserved and protected His Temple in the Anointed Salvation of Yehovah.

The fruit of the vine of the children of grace is the peaceable fruit of righteousness “I am the vine you are the branches”. The seed of the pomegranate is ‘exalted’, the fig tree is the kingdom of God, “now learn the parable of the fig tree” and the olive is the oil of the anointing. These all point to the eternal seed that is of the Father which, in the time pleasing unto the Father, is revealed being blessed of the Lord to have been made subject to the corruption of this world. There is enmity between the eternal seed and the

natural which will never be erased or appeased for that which is of the earth cannot receive, recognize or savour the things of the Spirit while all who are born from above have their affections set on things from above. The Spirit of the fullness of the Godhead bears witness with the children of grace that they are the sons of God testifying that they shall be hated of all men for His name's sake.

Yehovah God has given unto His people, all things needful for life. He knows the needs of His people because He has fashioned the frames they inhabit and He provides His children with their daily portions. He has also given unto them all things that pertain unto Godliness. These things have nothing to do with the natural man except that the wrath of God is poured out upon the ungodliness of man; which is why the outer man is perishing in the Refiner's Fire until all the residue of Edom is consumed. The inner man, however, is strengthened by the power of God within and has been given everything that the Sovereign God of heaven has decreed sufficient and needful for his existence.

The seed is reserved in the barn awaiting the time of planting and growth. It is the Husbandman who knows the time of planting, when the earthen vessel is ready, and the time of manifestation. He has blessed His Beloved as they labour in the field to know that He alone is God as He openly reveals His great love wherewith He loved His people and gave Himself for them.

"And I saw no Temple therein for the Lord God Almighty and the Lamb is the Temple of it" (Rev. 21:22)

The Temple of Yehovah God is His body. His glory outshines the cumulative glory of all creation in comparison and if there were no glory at all in that latter. Just as the children of Israel could not steadfastly look upon the face of Moses, which shone as a testimony that he was in the presence of God, because it faded away, so also the glory of man and this world fades away. No materials upon the earth can compare to the clear perfection of the glory of God and as no man tore down the Temple which Jesus spoke of, for He laid it down of His own, so no man can build the Temple of Yehovah.

The New Jerusalem is the city of peace of His which is because of His faithfulness and He alone reigns as the Solomon, the King of Peace. The walls around this city which no man can enter is the salvation of His people and the gates are praise unto our God for the Anointed Salvation of Yehovah; "I am the door of the sheep" (John 10:9). The Temple is the tabernacle of God with men and the twelve manner of fruit each in his season and the leaves are for the therapy of His people, each rendering service unto each other, as they endure the contradiction of sin against themselves.

Yehovah God has decreed all things which come to pass by the power of His will; why shall the children of hope fear what man may do?

Your servant in Christ,
(Elder) Chet Dirkes
July 1, 2018

Ezra 2:63

> "And the Tir-shatha said unto them, that they should not eat of the most holy thing, till there stood up a priest with Urim and Thummim."

A most wonderful event had come to pass from the hand of the Lord in fulfillment of His word by a most unanticipated source. Evil King Cyrus had been moved upon by the Spirit of God to send forth a proclamation, throughout all his kingdom to rebuild the temple in Jerusalem. The purpose of God came to pass according to His perfect will as He turned the heart of the King (Prov. 21:1) and caused the decree to be sent forth. He not only compelled the heart of the King to free the captives and set them at liberty into their own land but He also made him generous and helpful. He opened the treasury of the Kingdom to release the precious items of the temple that had been carried away into captivity seventy years earlier by Nebuchadnezzar, King of Babylon. God also made the heart of the people of the captivity who were not given a mind to return generous as they gave to the returning nation of Israel, "vessels of silver, with gold, with goods and with beasts and with precious things" and all this was willingly given. The prophesy of Jeremiah had come to pass and the children of Israel were going home.

This amazing event came to pass with perfect precision. All the appropriate elements were exactly in place with the emotions and mindset of all the actors completely aligned with the will of God. His will is done on earth as it is in heaven. He polluted His people and land and led them into captivity. He preserved the vessels of the temple for seventy years, protected a select group of His chosen people and made them willing in the day of His power to raise up and return, “to go up to build the house of Jehovah in Jerusalem”. He set Zerub-babel, Joshua and Ezra over them, strengthened their hands for the work and caused them to walk according to the purpose of His will.

These chosen and willing people made a registry of all who came forth out of the captivity for the importance of the event. This decree signified the end of the captivity as Jeremiah had foretold (Jer. 29:10) and the coming of Messiah as confirmed by Daniel (Dan. 9:25). The restoration of the nation of Israel and the rebuilding of Solomon’s Temple was earnestly sought after and now, in the fullness of time, it had come to pass.

As the registry was being prepared and recorded a family came forth with a problem. The children of the servants of Solomon came and “could not shew their father’s house and their seed, whether they were of Israel” (2:59). These were given a willing heart and skillful hands for the work and had been released from captivity to return but there arose a question about their heritage and offspring. They thought they had a memorial in the mount of salt (Tel-melah) and they certainly had the necessary skills of engravers, craftsman and artisans (Tel-harsa). They assumed they had a blessing and a strong base because of what had been spoken unto them (Cherub, Addan & Immer). They indeed had been drawn of Jehovah, had been marked and identified with His people and they knew the excellence of Jehovah (Del-aiah, Ne-koda & Tobiah) but they could not show the family pedigree in either the ancestors or the children. Therefore were they set apart, not from the work, but from the people of Israel.

There are those who claim the right of heritage by a natural secession. They will bring forth the documents to prove that they are of the house of the Lord and will set forth their works and accomplishments as clear evidence of the right of inheritance. Some will present themselves in goodly apparel and claim the right of blood secession with their works as proof but these are told; “Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, We have Abraham to father” (Luke 3:8). Others will claim a right of freedom and deliverance because of this connection to flesh and blood and therefore they are blind to the need and the right of this precious provision. They say; “We be Abraham’s seed and were never in bondage to any man…” (John 8:33) but “they are not all Israel which are Israel” (Rms. 9:6).

The right of heritage in the natural world is the right of the prodigy of a family. There are many tests which can be performed these days as man and his science (falsely called) strives to understand DNA and genetics but there is no test of man which can prove that which is born of God. One who is born from above by the power of the Spirit of God is born of mother Jerusalem which is from above. These children are born not of the will of the flesh or the contrivance of the arm of flesh for this seed is an incorruptible seed which Adam could not see were it in plain sight. Those born of the Father have the necessary prodigy for they are the sons of God and they know who Father and the Son but they are not always made manifest to others.

Another group of people came forth, at the registration, who were the children of the priests (Ezra 2:61). There was no question as to if they were of the house of Levi or that they were priests assigned to the service of the Temple but they could not set forth the order of their house. These had been hidden of Jehovah (Hab-aiah) in the thorns and briars (Koz) of the ceremonies and rituals of Israel. They were hard workers who took the name of the ‘witness of the ax’ (Gilead Barzillai) to shew forth their right to the service of the Temple. But these could not shew a written history of their right of secession. They sought diligently to ‘reckon by genealogy but they were not found’. This left them polluted and unfit to participate in the work of the sanctuary but it did not separate them from the assembly.

God had established a governor over the people. He was the one set up to bring the people forth out of the confusion of Babylon, lead them hundreds of miles across hostile lands and people and to oversee the construction of the Temple of the Lord. He came forth out of the confusion (Zerub-babel) with a helper that was commensurate to the task (Ezra) as Jehovah delivered (Jo-shua) His people from their captivity. He was endowed with all wisdom and understanding, equal to the task and adventure that was assigned to him but even he could not discern the relationship of these two groups of people to the nation of Israel. He told the priest that they were not permitted to eat of the provisions of the sacrifices or the shew bread of the holy place until a priest stood up with the lights of the fire (Urim) and perfection (Thummin).

This was not a curse or banishment. The duties assigned to the priests all pertained to the Tabernacle, the Temple and the sacrifices. Everything they did was centered in the daily observance of the handwriting of ordinances and in return they ate the meat of the sacrifices, drank the wine of the pour offerings and ate the shew bread as it was changed. This meant that they were in servitude to the ministration of condemnation and death and to be set at liberty from these weak and beggarly elements was a blessing from Nehemiah (The comfort of Jehovah) who was the governor (Tir-shatha). Their inability

to reckon their genealogy after the manner of man did not exclude them from the assembly or make them unsuitable for the work they had traveled over 1000 miles. They had been hidden by Jehovah from the thorns and briars that had become the sacrifices of Israel (Is. 32:13), they came from the regions of the Rock and had the testimony of iron (ax). But their genealogy was sure in the book of life of the Lamb of God and the priest who bore the Urim and Tummin testified to that in the day when He decaled His generation.

These two items were part of the holy garments that the High Priest Aaron wore in the service of the Tabernacle. There were placed over the heart of Aaron (bringer of light) in the two pouches of gold of the ephod which hung over the shoulder of Aaron. These were placed in the breastplate of judgment with the names of the children of Israel as he entered into the Holy place as a memorial before Jehovah continually and were given of Jehovah God to rightly discern matters of judgment (Ex. 28:30). After his death, each of his sons, who were set apart for the work of the ministry, wore the ephod and the pouches of gold wherein sat the Urim and Thummin as they continued to set forth the righteous judgment of God to His people. This account and the corresponding account in Nehemiah (the comfort of Jehovah) are the last reference to these items. And there is no record that this priest ever came forth with these divining methods to resolve the issues but this again is type and not fulfillment.

No man can rightly discern the mind of our great God for His thoughts are not the thoughts of Adam and His ways are not the ways of flesh and blood. No objects of the world can accurately depict the beauty of the Holiness of God nor the righteous judgment of His Law. Therefore He sent forth the Son who was chosen in the furnace of affliction and tried in the fire of the refiner. He had no wood hay or stubble to be consumed by the refiners fire for in Him was no guile or iniquity but when He who knew no sin became the sin of His people, the fire of the judgment of God was set upon Him in full force. When He arose from the grave John saw Him with His eyes ablaze with the fire and His feet as they had been brazened in the fire. He was made perfect (complete) in all that He suffered and as the High Priest of God He alone is the one who can properly present His people and declare their righteousness.

From before the foundation of the world the register of the names of the children of life have been recorded in the book of life. John saw this book in the heavens and he also saw that there was no man worthy to open it or look upon it. This book, which was sealed with seven seals, was opened by the only one worthy to open it because He had been slain and risen again from before the foundation of the world. The sin of His people and and every thought, word and deed of His people were imputed unto Him as the

Righteous Judge laid upon Him all that pertained to His family. Nothing was laid upon Him that did not pertain unto the genealogy of Jesus Christ as He offered up the sacrifice for sin once in the end of the world (Heb. 9:26) for that life (eternal) has no application on those who are not of the house of the first-born. Only He is able to declare His generation before the throne because they are one in Him, given Him of the Father and engraved upon the palms of His hands. Each and every name of the house of the first-born is engraved upon the garments of the High Priest who has entered into that sanctuary not made with hands as He brings forth the exact amount of blood commensurate to the sin of His people. He stood forth in the congregation of the living (which is not of this world) and, knowing the exact number thereof, He called the host by name as said; “Behold I and the children whom Jehovah hath given me for signs and for wonders in Israel from Jehovah of Hosts which dwells in mount Zion” (Is. 8:18).

Man loves his genealogies, traditions and customs and he is prone to judge matters and people according to these vile corrupt means. The more elaborate the tradition the greater the magnitude of the presumed truth is applied. The more this presumed truth gains acceptance among other men and is substantiated by the recorded history of Adam the more it is sounded forth as undeniable, irrefutable proof and full assurance. The simplicity of the gospel is dismissed as foolishness and the sovereignty of God over all is labeled tyrannical as that which is highly esteemed of man is accepted as and taught as fact.

The testimony of Jesus Christ is in the Father for His people. He knows them that are Him as they are one in Him and they dwell in the palm of His hand. They are safe and sure and no man can pluck them out of His hands. They have the distinguishing marks of the name of the Father in their foreheads (Rev. 7:3), thy have been drawn by the love of God (Jer. 31:3), they are made willing to perform the work assigned to them (Ps. 110:3) and they shall complete the work impeccably. It is Jehovah God who works in His people both to will and do His good pleasure and He who has begun that good work shall also complete it unto the day of our Lord. His people are all the servants of Solomon (peace), they have been blessed with all spiritual blessings in heavenly places and they have the testimony of the Rock dwelling in them. They shall never receive the mark of the beast of this world, they cannot hear the voice of the stranger and they shall never be separated from the love of God.

The refiner’s fire is sometime hot. It is not a fast burning flame for it lasts from the time of the birth of the flesh until the end of the time of the habitation in this tabernacle. Sometimes it appears to burn brightly because it has come across exceptionally dry fuel. It consumes all the wood, hay and stubble (confidence of man, self righteousness and all

of Adam) that are of the house of Esau (Edom) and it reveal the gold, silver and precious living stones within in the fullness of time. Therefore, he that endues unto the end shall be delivered and shall stand forth in the shinning brilliance of the perfection of the Son as He had been tried in the fire. The Tir-shatha of the house of the Israel of our God has come forth as the High Priest with the perfection of the lights of the fire and He has enabled His people to eat of that Most Holy thing, His body and drink His blood

Your servant in Christ,
(Elder) Chet Dirkes
April 28, 2013

Ezra 3:1 & 2.

> "And when the seventh month was come, and the children of Israel in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as written in the law of Moses the man of God."

The historical records will give no praise to the hand of our God in His preordination and performance of all things according to His will, as He caused the wicked King Cyrus to decree the return to the land to build the temple. Nor can logic explain whom the Lord prepared to return with a willing heart or how they built the temple of the Lord. Yet He caused all to come to pass to the exact day so that in the beginning of the seventh

month, they all came to Jerusalem as one man. The number seven denotes a completed work as the Lord rested on the seventh day after He finished His work of creation. The seventh month portrays in the type feast, the sounding of the trumpet of God and the Angle with the trumpet of the everlasting gospel of the power of God unto salvation; the covering of His the earthen vessels of His chosen people by the blood of the atonement and the removal of their sin; the gathering together all as one man in the 8 days of the feast of the harvest and the Feast of Fat things and the fact that His people dwell in booths for they are strangers in a foreign land awaiting the time when the body of this death, these earthen vessels, shall be torn off and we shall leave this world of woe. Then shall we be like His and bear the image of the heavenly.

When these chosen people were gathered together, in the city not made with hands, adorn as a bride for Her Husband, then stood Jehovah's Salvation, the son of Jehovah's Righteousness with His brethren, whom He has made Kings and Priest unto our God, with He who came forth from the confusion in the victor of God and they built the altar, not made with hands, on which the precious blood of the Lamb was received as the absolute righteous appeasement of God's law. No help from man. No parts or components from the dust of the earth. Just a FINISHED work by our Lord Jesus Christ.

Your servant in Christ,
(Elder) Chet Dirkes
April 4, 2009

Ezra 3:12f

> "But many of the priests and Levites and chief of the fathers, ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice and many shouted aloud for joy so that the people could not discern the noise of the shout of joy from the noise of weeping of the people, for the people shouted with a loud shout and the noise was heard afar off."

Many wonderful events had taken place to bring the children of Israel to this point in time and each of them essential to one another. It was imperative that the nation of Israel apostate as it did to be taken into captivity and the first temple destroyed. It was also necessary that the love of many should wax cold so as to bring forth out of captivity a remnant as one man. With this deliverance came a totally unexpected decree with provisions and protections that could only be described by man as too good to be true. And now in the second year of their exodus from the land of the Chaldeans, Babylonians, Medes and Persians the children of Israel were set in the proper order to commence the work. They did not have try-outs to see who best fit the job description and there was not a resume to be found because Yeshua, with His sons and His brethren, and Kadmiel (he who is before God) and the sons of praise (Judah) SET FORWARD THE WORKMEN in the hose of God. Yeshua assigned the workers and the work and they were made willing in that day to perform the work exactly as Yeshua and Zerrubabel prescribed. No alterations, amendments or improvisations and certainly no power of Adam. He had delivered them from captivity, stirred up their spirits and made them willing to go, give and work and to "sing together and give thanks unto Jehovah for His good mercy toward Israel forever".

But what was it that caused these men to cry? The temple was destroyed in the tenth year of the reign of Nebuchadnezzar (II Kings 25:1) and it was now the third year of the reign of Cyrus, King of Persia (Ezra 1:1). In order for these Levites to have remembered the glory of the first house, since God had determined 70 years of captivity, they had to be at least 70 years of age and yet what did they remember? The house which Solomon had built almost 340 years earlier had be steadily diminishing in its appearance, content and glory until the time when Nebuchadnezzar raised it to the ground. Jeremiah lamented this when he wrote, "How dim the gold has become and the most fine gold has changed. The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold are esteemed as earthen pitchers, the work of the hands of a potter!" (Lam. 4:2). So the remembrance of the 'glory' was not the 'glory' at the first and now the perception of the people was to shout for joy as the

hole in the ground became the foundation of the building. Two sets of people seeing the same thing with contrasting reactions.

The disciples of Jesus were with Him when He went into the temple at Jerusalem and chased out the money changers. As He departed the temple, the disciples wanted to shew Him the “how it was adorned with goodly stones and gifts” (Luke 21:5). They were impressed with the “manner of stones and what building” (Mark 13:1) as they tried to draw His attention to “the buildings of the temple” (Matt. 24:1). They were admiring the glory of a temporal building being drawn away after the lust of the eyes. This is the same as what transpired in the garden with Eve and the serpent; “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 of the fruit thereof and did eat and gave also to her husband with her and he did eat” (Gen. 3:6). Man from the beginning has been tempted through the medium of the eyes and has had his line of sight distracted by the pleasantries of this world.

Jesus said that He would raise His temple up in three days and no man understood whereof He spoke. He spoke of the tabernacle of God wherein He would dwell with men, He spoke of Immanuel. He spoke of the place wherein the Spirit of Holiness dwells and where no unclean thing can pass through. He spoke of His church. This is not a separate entity from the Godhead or a separate structure which shall be entered into by the Beloved. It is the Beloved. Her walls are salvation for she has been redeemed and delivered from the wrath of God and Her gates are praise unto our God forever. She is One with the Father as He is One with the Son and cannot be separated in any way from Him.

The Word of Jehovah by the mouth of the prophet Haggai said that the comparison between the glory of the first temple and that of this latter one was as none at all (Hag. 2:3) yet the glory of the last temple, which is the body of Messiah, shall be, in comparison to the first, most glorious (1:9). The first temple with all its gold and marble sparkled in the brilliance of the sun and it attracted kings and nobles from across the globe to come and see its wonder (I Kings 10:24). This is dull and worthless when compared to the purity of the slender of His temple which is transparent (Rev. 212:10-21) and no man can imagine such beauty nor will he ever cast his eyes upon it. The child of grace shall see this with untrammeled eyes, when faith is no more. Then shall the evidence be not of things unseen but of things realized and beheld.

The world wants to look upon the tangible and assess success by appearance, brethren be not so easily moved. The things of this world shall fade away for they are weak, temporal and worthless. The things of the Spirit are eternal and unseen by the natural

eyes. We are, if we be of the household of faith, drawn away, as pleases the Lord, after the desires of this flesh, the desires of our eyes and the pride of our achievements and accomplishments. These are wood, hay and stubble which are consumed by the refiners fire and removed by the chastening hand of a loving Father according to His good pleasure. What is seen is temporary and shall not endure and what a man sees he has no need to hope for it. But we are saved by hope, the anticipation of the manifestation of the life eternal as we walk by faith.

Now the course is set and the race is engaged. The will of the flesh and the arm of Adam are useless for they are buffeted by the trials and tribulations which have been assigned unto each runner. The patience that is gained by enduring these trials and temptations is a necessary component to the running of the race and the Father gives the exact amount to each of His children to sustain them through the course. He enables them to take note of the great cloud of witnesses that have run the race by faith and have overcome the world. He blesses them to set aside the weight and sin which so easily besets them and look unto Yeshua the champion and finisher of their faith, by which they run. We cannot see the forest for the trees as the race course meanders through those woods yet each tree is part and parcel to the run and when we are given to stop and admire the stones and the buildings we, like Peter, have taken our eyes off the one “who for the joy that was seat before Him endured the cross, despised the shame and is set down at the right hand of the throne of God” (Heb. 12:2). This is the temptation that is common to all men and there is nothing new under the sun but to every child Yeshua who has imputed faith unto His people, has prayed that that faith will not fail.

Your servant in Christ,
(Elder) Chet Dirkes
May 20, 2012

Ezra 9:14

> "Should we again break thy commandments and join in affinity with the people of these abominations, would you not be angry with us till you have consumed, so that no remnant nor escaping?"

The hand of Almighty God had revealed His majesty and power over all flesh as He moved and turned the hearts of the kings of Persia, Cyrus and Darius, Ahasuerus, the king of the Chaldeans and Artaxerxes, king of Persia, to be gracious to His people Israel. They had been granted permission to return, as many as God had impressed to return, "with all them whose Spirit God had raised to go up to build the house of Yehovah which is in Jerusalem" (Ezra 1:5). Many adversities and obstacles were encountered along the way and over many years yet all things were orchestrated according to the good purpose of the will of God. Even when the adversaries of Yehovah were raised up in opposition of the work and made accusations of treason against His little flock, the power and authority of the Sovereign God in, through and over all events was manifestly demonstrated. Yehovah God put it in the heart of these kings to beautify His house which was in Jerusalem, to provide for His people and to protect them along the way. He extended mercy to His elect servant (Ezra) in the presence of the king, his counselors and his mighty princes and His hand strengthened as he gathered together the chief men out of Israel to undertake this daunting task (8:27f).

What a glorious sight it must have been to see the armada of men and materials, garnished with the letters from the king, returning again to the land from whence God had marched this very people into captivity not seventy years earlier. The promise of the Law of God in covenant with the nation of Israel was that a man must live by that law and keep it without fail or deviation lest the condemnation of the just demands fall upon him. The law was symbolically broken before the nation received the tablets of stone as Moses shattered them on the rocks when the people rose up to play (Ex. 32:6). This signified that Adam could never keep the law and therefore he could never obtain mercy in the sight of God for "by the deeds of the law shall no flesh be justified in His sight" (Rms. 3:20).

So it came to pass as no surprise to God that the nation of Israel, in deference and rebellion to His commandments, adopted and embrace the abomination of the nations which caused their desolation. But this was not the end for within that natural entity

called the nation of Israel, as a treasure hidden in a field, was the remnant according to grace. God showed forth His long suffering and mercy as He brought them forth out of captivity in the appointed time and in a manner most contrary to the logic or contrivances of Adam.

God raised up His servant, Ezra (helper) who was the son of the ‘power of Yah’ (Seraiah), who was the son of ‘my help is Yah’ (Azariah) who was the son of ‘my portion is Yah’ (Hilkiah), unto whom His hand caused him to “prepare his heart to seek the law of Yehovah and to do and to teach, in Israel, statutes and judgments” (Ezra 7:10). God assigned him a task that he and been properly prepared for, being “a ready scribe” (skilled learned man) and, at the appointed time, he came forth, gathered the people together and the temple was rebuilt; “not by might nor by strength but by My Spirit saith Yehovah of Hosts (Zech. 4:6). The men who had seen the glory of Solomon’s temple wept as the foundation was laid for this second edifice and the Spirit of prophesy proclaimed that; “the glory of this latter house shall be greater than the former, saith Yehovah of hosts and in this place will I give peace” (Hag. 2:9).

The Word of the Lord spoke not of buildings of earth and stone fashioned by the labour and hands of sinful polluted man but He spoke of the Temple of God, His body, that New Jerusalem. In this tabernacle dwells nothing that is unclean or defiles and because of His faithfulness His people, the Israel of our God, have peace with God. This is the tabernacle of God with man, His beautiful Bride in whom there is neither spot nor blemish.

“The people of Israel and the priests and the Levites have not separated themselves from the people of the land…” (Ezra 9:1)

The power and wondrous work of God was being displayed in plain view for all the nations to see. He had made known His salvation, His righteousness He openly displayed in the sight of the nations (Ps. 98:2) and yet the very people He came to deliver could not separate themselves from the natural lusts of the flesh. His law had commanded that there be no fraternizing with the people of other nations. There were to be no alliances, no confederacies and no marriages lest the people of the land should draw away the sons of Jacob when they rose up to worship their gods and burn incense to their idols (Deut. 7:2). As the Word of the Lord proclaimed, so it came to pass and in the midst of their being carried into captivity, the nation of Israel not only carried the same false gods and idols into the land of Babylon but they continued to make affiliation in the land of ‘confusion by mixing’ (Babylon). The very people, whose hearts were made willing and whose arms were strengthened for the work, 42,300 in total (“besides their servants and maids 7,337 in total”) had not obeyed the Lord and sought to hide

their condition from Him. There were strangers living amongst the nation of Israel of subjugation, fear, humanisms, desecration, an entrenched, tribal people of their father (9:1) who spoke with great swelling words of lust (II Pt. 2:18) and loved to be heard for their much speaking (Matt. 6:7).

When the servant of God heard these things he was astonished and prayed unto the Lord for forgiveness. He was not advising God of something that had slipped through the cracks or had passed un-noticed in God's predestination of all things. He was ashamed and "blushed to lift up my face to thee, my God, for our perversities are increased over out head and our guilt is grown up to heaven" (9:6). The nation of Israel, the kingdom of heaven, was likened unto a grain of mustard seed, which a man took and cast into his garden, and it grew and waxed a great tree and the fowls of the air lodged in the branches of it (Luke 13:18f) and Ezra was made prostrate before His God in confession of his sin. He made intercession for the nation, not for the sin of the other people but for the corporate sin of all His people. Ezra, as a type of Christ, acknowledged that "we cannot stand before thee because of this" (9:15).

When it pleases God to reveal the commandments to His people, every man in his order, they are brought low and abased at their guilt and shame. When He causes them to pass under the rod to come to His Holy mount, when He brings them forth out of the kingdom of darkness and reveals the kingdom of light, then His people remember their ways and all their doings in Adam and they loathe themselves for their defilement (Ez. 20:43). When the Spirit of truth manifests the corruption of the flesh and the bondage of sin, the children of light groan within because of the abominations committed in the body of this death (Ez. 6:9). This is because the incorruptible seed is of the same Holiness of God and cannot behold iniquity, but He does not leave His people in this condition. He reveals His mercy to them and enlightens them to the fact that He has afore prepared this earthen vessel unto glory. He has cleansed them from this unrighteousness and turned unto them a pure language that they may call upon His name and serve Him with one consent. In that day they shall no more be ashamed for all their doings, wherein they have transgressed against God for He will take away them that rejoice in pride and they shall no more be haughty because of His Holy Mountain (Zeph. 3:9ff).

Ezra was not intimating in any way that the remnant according to grace had sinned against God for that is **IMPOSSIBLE**. Those who are born from above are of an incorruptible seed and cannot commit sin because His seed remains in them. Therefore they cannot sin because they are born of God (I John 3:9). The Bride of Christ has never been tainted with sin for She is One as her Beloved is One and there is no shadow of

turning in Him. She stands as His Beloved in His eternal love and because of His immutability so She cannot change. He has loved Her with an eternal love and nothing can separate Her from that love. She has never embraced sin nor darkness, yet She became partaker of flesh and blood of Adam. She became subject to the vanity of this world and the bondage of corruption in Adam, not willingly but by reason of the One who subjected the same in hope (Rms. 8:20). This Adam is the earthen vessel formed from the dust of the earth, or Canaan, that constitutes the stranger among the people. Neither the people of Israel, nor the priest nor the Levites can or ever will be able to separate themselves from the strangers among them until such time as the tabernacle of this dwelling be dissolved, but this is not a license for complacency.

"...there assembled unto him a great congregation out of Israel of men and women and children for the people wept very sore" (10:1).

Not all Israel is the Israel of our God. The whole assembly of the people, whom God raised up to return from captivity and perform the work on the temple, did not come forth unto the 'helper' because repentance had not been granted unto the nation. There was a select group within the nation whose hearts were pricked by the Spirit of God. These were condemned by the words of the Law and sought redress at the mercy seat of God after the 'helper' (Ezra) "confessed, weeping and casting himself down before the tabernacle of God". Ezra stood in representation of this group and their sin was his sin, (though the record does not indicate that he had made these alliances or affinities with the people of the land). When his heart was moved and his guilt realized, he repented for the sin of his people which was imputed unto him and he who knew no sin was made sin of His people that they might be made the righteousness of God in Him (II Cor. 5:21).

Then arose 'one who dwells with Yah' (Shechaniah) the son of the 'living God' (Jehiel) of the eternal (Elam) sons and confessed the particular, 'secret' sin of the assembly gathered together with Him. He not only confessed the rebellion and guilt of the eternal sons in Adam but He proclaimed the remedy for the matter, and it was not divorce.

The Spirit of God had separated His election according to grace from those who simply call themselves of God for the purpose of confession and understanding. The eternal Son of the living God, being the fullness of the Godhead, instructed the 'called out assembly' of their alliance with and in Almighty God. He then directs them to identify the sin among them and to "separate yourselves from the people of the land and from the strange wives" (10:11). He did not tell them to sever the marital bonds or disown their children for no where in the Law of Moses is there any liberty granted for the divorcement of a wife because she was a stranger. He commanded them to mark the difference and make a distinction between themselves and the strangers among them.

There are many provisions for the acceptance of the stranger and a commandment to not vex or oppress the stranger among you for you were strangers in Egypt (Ex. 22:22). The stranger that sojourned among the nation of Israel was to keep the commandments and statutes of God and abandon the abominations of the land (Lev. 18:26). The people of Israel were to accept this stranger as one born among them and to love him as they loved themselves for they were strangers in Egypt (Lev. 19:34) and these strangers were to serve Yehovah God in the same manner that the natural branch abides in the vine.

Therefore, a confession by the Spirit of God, by the sons of the living God (I Jn 1:9), as to the fact that there are strangers in their midst as they sojourn here in the wilderness of this world is an acknowledgment of the weakness of the flesh, the constant and voracious desires of the natural man for the things of the earth and the acceptance of the Word of God that he is there in servitude to the will of God. God has expressly afore prepared an earthen vessel particular to the seed within, fashioned in accordance to the needs and specifications of His design unto the work He has assigned unto them to perform during the time of this habitation. The corruption and limitations of the natural man of the dust of the earth and his proclivity to the vulgar and base elements of this existence is an essential part of the time of the habitation of the child of grace. It serves as a constant reminder that our frame is dust, our desires are carnal and our understanding is finite. It causes the Spirit to groan within the tabernacle of this dwelling in earnest expectation of the manifestation of the sons of God, waiting for the deliverance from the bondage of corruption into the glorious liberty of the children of God (Rms. 8:19ff).

“And whosoever would not come within three days, according to the counsel of princes and elders, all his substance should be forfeited and himself separated from the congregation of those that had been carried away” (10:8)

The commandment from Ezra the priest in the chamber of the ‘grace of Yehovah’ (Johanan) the son of those ‘my God has restored’ (Eliashib) was that all whose hearts did tremble at the commandments of God should be gathered together in three days according to the covenant of God. At this time the distinctions and differences of the strangers among them were to be identified and dealt with according to the law. Now if God Himself had left these strangers in the land, in the midst of the children of Israel to prove them by, why now was the servant of God telling the people of God that they could do what God did not do? He left them there as thorns and briers and, according to the good pleasure of His will, forbade and prevented the children of the inheritance from driving them out (Jud. 2:23). The ‘helper’ is not instructing the children of Adam to rise

up and be like and even better than the Most High God and finish the work that He started.

These that were gathered together by this covenant after three days would inherit their substance and never be separated from the congregation but those who were bid who did not come would be cast out. After three days, those who had been delivered from the captivity, whose hearts were made contrite before the Lord, would be raised up with Shechaniah (He who dwells with Yah) the son of Jehiel (Living God) as the sons of Elam (eternity). What a beautiful representation of Christ and His 'dead men' that arose after three days. The rest who were bid (invited) did with one consent make excuses (Luke 14:18). These forfeited the inheritance of the land, their names were strickened from the congregation of the true Israel of God and their house was left to them desolate.

"If we say we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8)

The philosophy of Adam is to rid ones self of the condemnation of sin and to live a victorious life without doubt or fear. Brethren, we have not so learned Christ. The natural man shall never corrupt the Spiritual inward man who delights after the Law of God. The Spirit within quickens the mortal body, working in him both to will and do His good pleasure, but He will never make the earthen vessel any more than dust of the earth. The Canaanites were put to tribute to the children of Israel (Josh. 17:13) just as the elder, natural man, Esau, serves the younger, spiritual man, Jacob (howbeit that which is Spiritual, the child of promise, is eternal but was manifest as the younger). If we say that we may overcome and banish Esau then our warfare is carnal and the opposition is of the earth. But "the weapons of our warfare (that struggle within) are not carnal but are mighty through God to the pulling down strong holds, casting down imaginations and every high thing that exalts itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4). We wrestle not against flesh and blood but are in constant objection to the Canaanites, the Philistines, the Sidonians, the Perizzites, the Ammonites, the Amorites, the Hivites, the Hittites, the Moabites and the Egyptians that dwell in our midst and seek, as did father Adam, to promote their worth and build their righteousness before God. Until such time as we are absent from this body and present with Yehovah God, we shall endure the contradiction of sin against ourselves, mindful of the fact 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).

"For which cause we faint not. But though our outward man perish, yet the inward is renewed day by day, because our light affliction, which is but for a moment, worketh for us a far more exceeding, eternal weight of glory" (II Cor. 4:16).

Every child of grace is saddened and ashamed when the Spirit reveals the affiliations and alliances that the natural man enjoys. Each day the truth reveals the evil within the body of this death and the children cry out for deliverance but they continue to walk the path by faith. The Lord chastens His vessels of mercy and scourges everyone He loves with trials and tribulation which reveal the vanity of the body of this death.

Thanks be unto God that neither the actions of man nor the intents of his wicked heart can ever bring forth the wrath of God against His children for the blood of the Lamb is the propitiation for their sin. The natural instincts will continue as the outward man perishes until the natural life over and as he grows closer to the end he fights harder and harder in rebellion against the truth. But as the light of His countenance grows brighter and brighter, thus revealing the corruptions of Adam, the children of the King know they are nearer to the time when they shall be returned home to their Heavenly Father. Then shall they see the glory of the latter house, then shall they see Him in the beauty of His Holiness for they shall be like Him.

Your servant in Christ,
(Elder) Chet Dirkes
August 11, 2013

Nehemiah 8:2

> "And Ezra, the priest, brought the law before the congregation, both of men and women and all that could hear with understanding, upon the first day of the seventh month."

For the second time, the people of Israel, who had returned to the land of Canaan, were gathered together in the same place on the same day of the year. The first time, was in the time of Ezra when the foundations of the Temple had not yet been laid and there was no city yet built. Nevertheless, the people, whom the Spirit of Yehovah had raised up to go and build the Temple in Jerusalem (Ezra 1:5) gathered themselves together in Jerusalem as one man in the testimony of a Sabbath, which is the finished work of the oath of God. They did not canvass the land in search of labour to build the Temple, they did not hire out for contractors, architects or project managers and they did not award the contract to the lowest bid; they assembled themselves together in Jerusalem on the Temple mount and there offered up the burnt offering before Yehovah. They were ONE body and members in particular.

Modern theology has attempted to point to occasions like this to show that it is the free will of man that draws him to a place where he may present himself to a gracious God. The theology of Adam desires to prove that man gathers himself together because he is a gregarious being who loves to be with others after his kind. Here in this assembly he will listen to the teaching and preaching of others and decide for himself what is truth. The exercise of this faith is the belief that will then influence his mental process which will direct his conduct and make him a God fearing, moral agent. This effectual faith will in turn affect his family, community and nation and because it is well pleasing unto God, there shall be showers of blessings. The basic tenants of this faith is a weak God who cannot do anything unless permitted by man, a God who reacts to the will and conduct of man and a God whose benevolence and mercy are conditional. The three basic ingredients of this theology are accept Jesus into the heart, commit your ways unto Him making Him Lord and Master of your life and name and claim the right to the promises He has made, holding Him to His obligations. This is highly esteemed before man and abomination before God.

But wait! These people were made willing by the hand of God and were caused to move by God who raised the Spirit up in them in response to the edict of an evil King Cyrus. The heart of this evil King was turned as the rivers of water to be made willing and able by Yehovah God to fulfill His will. **THE EVIL KING PERFORMED THE WILL OF YEHOVAH!!!!** The hands of these people were strengthened by the liberty of benevolence which the Spirit of God caused those who were not moved to go and build, to willingly offer. These gave after their ability unto the treasure of the work as they were so moved to act by the hand of God who works all things after the counsel of His will (Eph. 1:11). God worked in them to both will and do His good pleasure (Phil. 2:13)

Now these very same people gathered themselves (and no one else) together before the Temple mount as one man. They were a nation of 42,360 people, returning from 70 years of exile, as one man, just as the twelve sons of one man went into Egypt and came forth as one nation. They were one body with many members, each fitly framed together to accomplish the work assigned to them and to meet the needs of each other along the way. Here in the wilderness of a destroyed and forgotten country (forgotten of man) was a type of that church in the wilderness, the general assembly of the first-born.

“And when the seventh month was come” (Ezra 3:1)

There are no incidental actions in the created world of God. He has purposed every thought, word and deed of each and every one of His creation and has so precisely orchestrated all things together so that they work in perfect harmony to His designs. Only by this meticulous sovereign command and control can all things not only come to

the pre-ordained conclusion but also work together for good to them that love Him, to the called, according to His purpose. In the fullness of time, He turned the heart of Cyrus to announce his altruistic edict allowing the servant of his people to go free and return to their homeland. The hand of Yehovah God so moved as to humble the haughty heart of this evil man to provide materials, authorizations and protection so that this defeated people may "go up to Jerusalem, which is in Judah, and build the house of Yehovah God of Israel" (Ezra 1:3). Now this same God for the same purpose and by the same might of His will has moved in the hearts of His people, making them willing in the day of His power, and bringing them to Jerusalem at the beginning of the seventh month.

The first day of the seventh month is the Sabbath of Yehovah. Man is to do no servile work on that day but to offer an offering made with fire before the Lord. This was the first day of the feast of the memorial of the blowing of trumpets; this was an Holy convocation. (Lev. 23:24). This was the type day that signified the Word of Yehovah which, in the end of the world, was to be spoken to His people by His Son (Heb. 1:1). His Son is that Word which became flesh and dwelt among man. He is that Word that did not return void but accomplished all that the Father gave Him to do. He fulfilled all types and foreshadows in the complete righteousness of the reality of the finished work of God. There can be no commendation or accolade given to Adam for his part as this type is set forth. Man was given the pattern in the mount and empowered to build all things in the type accordingly. He has no power to keep the types perfectly and even if he could, no flesh can be justified by the deeds of the types and foreshadows. Therefore, these things are set forth as an example of that perfection that should come and be manifested in the Anointed Salvation of Yehovah.

"And all the people gathered themselves together as one man into the street that was before the water gate and spoke to Ezra the scribe to bring the book of the law of Moses, which Yehovah had commanded to Israel" (Neh. 8:1).

Once again the people were gathered to the same place but this time the Temple was completed and the walls were built around the city. The first time was in anticipation of that which Yehovah had promised and the second time was in acknowledgment of the finished work. This time the help (Ezra) of God was not only the priest/king (Heb. - Kohen) of God but he was also the scribe, who recorded all things which He both did and said. This one built a pulpit of wood, made for this purpose, and with him stood two groups of men, six to his right and six to his left. A similar group was arrayed at the crossing of Israel into the land of Canaan. This group stood six upon mount Gerizim (the cutting off) to bless the people and six stood upon mount Ebal to curse them. The six which blessed were Simeon, Levi, Judah, Issachar, Joseph and Benjamin (heard, joined,

praise, recompense, adding and the son of my right hand). The six that cursed the nation were, Reuben, Gad, Asher, Zebulun, Dan and Naphtali (build, troop, happy, dwelling, judge and wrestling). These spoke of the ministration of condemnation unto death.

Now with Ezra at the reading of the Law of God stood “the gift of Yah” (which is eternal life), “to hear” (those who have been given ears to hear), “the testimony of Yah” (which is a finished work), “the flame of Yah” (the refiners fire), “the portion of Yah” (which is His inheritance) and “the work of Yah” (the salvation of His people which He completed by His right hand). These stood to the right hand the same side where the Son is seated and the same hand which holds the seven stars, which are the seven messengers of the seven churches.

To the left stood “the ransomed and preserved of Yah”, “He who is like Yah”, “My King is Yah”, “the ambassadors of capacious resources”, “the considerate Judge”, “those remembered of Yah” and the “finished peace and reward”. These are the servants of God who serve Him day and night and the hand of consecration (Lev. 14:15ff).

“And Ezra blessed Yehovah the great God and all the people answered, Amen, Amen, lifting up their hands and they bowed their heads and worshiped Yehovah with their faces to the ground” (Neh. 8:6).

This is not the duty conduct of the natural man as he enters into a venerated building on and appointed day to do his religious obedience in the superstitions of the imaginations of his mind. This is the conduct of a child of grace in reverence before his God and Father because of the love he has for his Master and Redeemer. This conduct is because, according to that eternal great love, wherewith He first loved His people, the “Salvation of Yah” has “built” His Temple (Jeshua, Bani). He tore it down and in three days He built it up again and the gates of hell cannot prevail against. He purged the people of His “right hand” (Jamin) in the “heat of Yah” (Sherebiah) because they are the objects of His eternal love (Akkub). These have been “born into the rest or Sabbath of Yah” (Shabbethai) because they are children of the “Majesty of Yah the King” (Hodijah). This is the “work of Yah” (Maaseiah) for they are not born of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13). Even though they are “crippled” (Kelita) in the corruption of the vanity of this dwelling, yet they have the “help, support of Yah” (Azariah) which is “given, bestowed, endowed of Yah” (Jozabad) because “He is merciful, gracious” (Hanan). This is the “marvelous wonder of Yah” (Pelaiah) to those who are “joined” (Levi) unto Him for they are His inheritance (Deut. 10:9). And since they are His inheritance and he is theirs, then are they joint heirs with Messiah as the Sons of God.

These are all a kingdom of kings and priests unto their God. They have the trumpet of God, which is His Word, which dwells in them richly. This Word is Christ in them the hope of the glory to come. They abide in Him as He abides in the Father and they speak the same glad tidings of great joy as He speaks, which is the power of Yehovah to save His people from their sin. They have the testimony of the finished work of the "Anointed Salvation of Yehovah" and they keep the Law of God. They love Him with all their heart, with all their soul and with all their might (Deut. 6:5) and they love the brethren of like precious faith as they love themselves (Matt. 22:39). This is the testimony to all mankind that they are the sons of God (John 13:35) and it can have nothing to do with Adam for he is carnal, sold under sin.

"And of the priests sons with trumpets…" (Neh. 12:35).

Once again this is not something left up to the imaginations of the heart of man or the power of the arm of the flesh. These are priests of the Most High God, who are joined unto Him and consecrated for the work of the ministry. These all have the mind of God and speak the same thing. They proclaim that He is the God who remembers His covenant with His people and they praise His name for the "remembrance of Yah" (Zechariah). They know that they have been "given of Yah" (Jonathan) all things that pertain unto life and happiness and that "Yah hears" (Shemaiah) the prayers and cries of His children. "Yah has given" (Mattaniah) the gift of the Spirit and the fruit of the Spirit to those He gave unto the Son to redeem. All that the Father gave to Him He lost none and they have been raised up together with Him to be seated in the heavenlies, in Him (Eph. 2:5f).

These are His children hewn from that great Rock. He is the One who thought it not robbery to be equal with God as he and the Father are One. His children, His Bride, His Body is One in Him as He is One in the Father, therefore they are :he who is like Yah" (Michaiah). They "remember and are mindful' (Zacur) of all His marvelous works and He has "gathered together" (Asaph) His harvest into His barn. Therefore, where two or three are gathered together in His name, there He is in the midst (Matt. 18:20).

"And his brethren..." (12:36).

This is the generation of Jesus Christ, the Israel of our God. They know that the "Yah hears" (Shemaiah) the cry because of the groaning of the Spirit within as He awaits the manifestation of the Sons of God. They know that they can do nothing without Him and they seek the "help of Yah" (Azarael). Yet they are the manifestation and the reality of the "eloquence", "wealth" and "compassion" of Yah (Milalai, Gilalai, Maai) that "God has given" (Nathaneel) for the "praise" (Judah) of His "grace" (Hanani). This is the

common faith, salvation and experience of the household of the redeemed. This is the risen body of Israel (Ez. 37:11) who has awaken, shaken off the dust of Adam and is seated with her Beloved (Is. 52:1).

“So stood the two companies of them that gave thanks in the house of God and I and the half of the rulers with me” (Neh. 12:40)

With the “comfort of Yah” (Nehemiah) stood two companies that gave thanks unto God for all He has done. And the priests “whom God has raised up” (Eliakim) are the “work of Yah” (Maaseiah) “from the right hand” (Miniamin) of the one “who is like Yah” (Michaiah). These all have their “eyes unto Yah” (Elioenai) because “Yah remembers” (Zecharaih) his people and He will never leave them nor forsake them. This is the “grace of Yah” (Hananiah) which is portrayed in the sounding of that certain trumpet which gives a sure sound for the congregation of the living who have ears to hear the glad tidings of great joy.

The second company was that of singers who sang of the “work of Yah” (Maasiah). They sing because of His great love and “Yah hears” (Shemaiah) those whom “Yah has helped” (Eleazar). They whom “God has graced” (Jehohanaan) have been lifted up by His “strength” (Uzzi) because “Yah is my king” (Malchijah). He is eternal (Elam) and He cannot change. He is the same yesterday and forever therefore His “treasure” (Ezer) in earthen vessels, the sons of Jacob, are not consumed because of the weakness and frailties of the flesh. He cannot deny Himself, His Bride, His church or His Body for they are One, sealed and preserved in Him.

“...with Jezrahiah overseer.” (12:42)

Nothing is left up to man. His heart is desperately wicked and his mind is filled with the things of this world. His body craves the things of the earth for sustenance and protection. He does not direct the steps he takes, he has no control over the time of his habitation or the limitations thereof and he cannot control the tongue in his mouth. For One who is born from above, this Esau is servant to Him all the days of his life.

The captain of all is Messiah. He has preeminence over all His creation, for all things were created by Him, through Him and for Him. He has preeminence over the Church for He is Her Lord and husband. Therefore, the “appearance of Yah” is the commissioner, overseer and sovereign ruler over all things whatsoever comes to pass. He commands and controls all things to the glory of God and for the good of His Beloved.

God had assembled a specific people together, at a specific time, in a specific place, for a specific purpose, each endowed with specific qualities and aptitudes that worked together in complete and perfect harmony. This is the great cloud of witnesses that testify to the saints of God of His absolute sovereignty over all things to the praise of his name and the glory of His people Israel.

"Also that day they offered great sacrifices and rejoiced, BECAUSE GOD HAD MADE THEM REJOICE WITH GREAT JOY. The wives also and the children rejoiced so that the joy of Jerusalem was heard even afar off" (Neh. 12:43).

Brethren, "rejoice evermore" (I Thes. 5:16).

Your servant in Christ,
(Elder) Chet Dirkes
October 13, 2013

Nehemiah 13:13

"In those days I saw that Judah had married wives of Ashdod, Ammon and Moab."

How marvelous are the works of God from beginning unto end and how contrary is Adam. Abraham told Isaac to return unto the land of his father's house and take a wife of his own people, so, Isaac took Rebekah. Isaac told Esau and Jacob not to take wives of the Canaanite and while Jacob returned to the house of Laban for Rachel, Esau married a Canaanite woman and this displeased Isaac. God separated the sons of Jacob in the land of Egypt making them a spectacle and an offense to the people of that land

because they were sheep herders. When God gave the Law at Mt. Sinai, He forbade the children of Israel from marrying the people of the land, not because these people were unclean, but because they would draw away the hearts of the children of Israel when they began worshiping their gods. This statute was rehearsed while wandering in the wilderness for forty years until Joshua crossed the Jordan and gave the inheritance unto the tribes according to their lots yet despite the examples, commandments and warnings, as God had ordained, so this very trespass came to pass.

The practice continued, even into years of the Babylonian captivity, as the hearts of the people of the nation of Israel were drawn to the 'common' inhabitants of the world. They sought what they thought the world had and were blinded to what God had given them. As they grew as a nation, they desired to be like other nations and God gave them the desires of their hearts and brought leanness to their souls. As they became many and fruitful, so they abounded by His grace and as these blessings were poured out upon them, they forgot the goodness and mercy of God. These abominations brought them to a point of desolation and the captivity (Jer. 7:17-34).

The faithfulness and long suffering of God for His remnant according to grace is manifested in type in the record that is left as a testimony to His glory. He sustained the people through the captivity and, according to His Word, brought them forth at the end of 70 years to re-build the Temple. The Spirit of God had raised up a select group of properly equipped people to lay the foundation and construct a replica of the Temple of Solomon on about twenty years but the walls of the city remained in ruins. Amidst adversity and accusation years passed by and the work languished until God raised up Nehemiah (the comfort of Yah) from the courts of the King Artaxerxes. The Spirit gave him a burden for the condition of the people of Jerusalem and empowered him to return and oversee the re-building of the walls of this unique city. Time and time again God demonstrated His good hand upon His servant, the people and the work as the walls were finished about 100 years after Cyrus gave the edict for the Temple.

There were promises and curses given by God concerning His law. If a man should live by the law he must perfectly keep the whole Law. If he offends in one point, he has violated every aspect of the law and stands guilty of this iniquity before God. Since by the deeds of the law no flesh should be justified in His sight, therefore no man can live by the law. The law, which was the law of life, became the law of death and condemnation. Israel could not keep God's Law and as this daily came to pass, God was wroth with the people. They were a stiff-necked and rebellious people from the beginning (Deut. 31:27), therefore He polluted His inheritance and gave them into the hands of their enemies (Is. 47:6). He showed them no mercy as a nation but destroyed

their land and the city of Jerusalem for their wickedness and lewdness. First He destroyed the ten northern tribes of Israel and then her treacherous sister Judah fell and was taken captive into Babylon.

Yet His promise remained true, for God is not a man that He should lie (Num. 23:19) and nothing could separate the Israel of our God from His eternal love, so, at the end of the captivity He showed forth a type of His salvation and all the nations of the land saw the work of His mighty hand (Is. 52:10). No human logic could have predicted the kindness of King Cyrus. No fortune teller or prognosticator could have foreseen his benevolence and mercy in dismissing a captive people to build a temple to another god. No amount of fund raising and philanthropic endeavours could have matched the king equipping these exiles with the materials to perform the work. Every political analyst would advise against the risky moves of defending this outcast people who were taken captive. Remembering that Israel had offended their god and that this could bring the wrath of the deities of Babylon against them would be stronger than any public opinion poll in preventing this good will gesture. No fact finding poll would have concluded that this altruistic foreign policy would be beneficial to the kingdoms of Cyrus, Darius, Ahasuerus or Artaxerxes yet God moves in marvelous ways His wonders to perform.

The Temple was completed, the sacrifices resumed. The walls were constructed and the people rejoice to see the hand of God is the midst of the wilderness but the ways of Adam were not utterly destroyed from off the land. As the dedication of the walls of Jerusalem grew “with gladness both with thanksgiving and singing” (Neh. 12:27) all along the wall, the singers of the temple were appointed like in the days of King David. The people gave portions for the singers and porter and the Levites were sanctified (12:47) and in that day, the book of the Law of Moses was opened, in the audience of the people, and read.

What a revival!! The walls were filled with two groups of people giving thanks unto the Lord. The work of the sanctuary was active in the great sacrifices of the Law and the people, men women and children, rejoiced “so that the joy of Jerusalem was heard even afar off” (12:43). Everyone was caught up in the jubilation of the grace and blessings of Yehovah God as “the Levites sanctified the children of Aaron” (12:47). “On that day” the book of the law was read and they found that “the Ammonite and Moabite should not come into the congregation of God, for ever” (13:1).

What an added bonus! The deliverance from their captivity, wonderful and mighty outward demonstrations of the favour of God in the restoration of Jerusalem and the exclusion of the infidels from your land, who could ask for anything more? Real tangible proofs that God had chosen this people to be His own above all other nations of

the world. These visual evidences that He loved them were before their eyes as a daily reminder and a memorial to His presence and power.

Who could ask for anything more? The bleating of animals in the court yard of the Temple, the Levites and the sons of Aaron all in their courses, the smell of the burnt offerings and the stains of the blood, sprinkled upon the altar, were indications that the ministry of the Temple worship was active. The hearing of the singers singing the songs of deliverance and praise, the throng of people rejoicing and the euphoria of the atmosphere of the days should be enough to convince even the most hardened atheist of the presence of God and lead His people to keep the law and have victory over sin and transgressions.

“While we look not at the things which are seen but at the things which are not seen, for the things that are seen are temporal but the things which are unseen are eternal” (II Cor. 4:18).

That which can be seen can not change the nature of Adam or the sin that dwells in his flesh. In the midst of the physical manifestation of all the wondrous works of Almighty God, Judah had married wives of the very people whom God said should never come into His assembly. The first of these groups were those of Ashdod (powerful, fortified place). The second group mentioned is the Ammonites (tribal related people) and the third group is the Moabites (of his father).

The fact that these marriages took place or that these groups of people even existed should never be doubted. Indeed the children of praise (Judah) were drawn away after their lust of the flesh and, finding no wives of the house of Israel and having their hearts drawn out after a strange woman, they took wives of these groups. This offense was discovered in the day that the Law was read and the Spirit revealed the transgression of the people.

It may be asked, how did these groups come in contact with the children of Israel since they had been in captivity to the Babylonians, Medes and Persians for an extended period of time? Why was it not that the children of Israel were rebuked of the Spirit for marrying the Babylonians, the Medes or the Persians? Many nations were conquered by Nebuchadnezzar as God made him grow strong and his greatness increased and grew unto heaven (Dan. 4:22) and it is feasible that these groups could have come into contact with the children of Israel in the cities of Babylon. Many of the children of the captivity were elevated to prominent positions in the government (Daniel, Ezra, and Nehemiah) and many were assimilated into the society of the land. What is more important is the types these three groups represent for they are the man Adam. They are the nature and

attributes of the earthen vessel, the flesh and blood that each child of grace is made a partaker of and they serve as an explanation of the conflict within; “For whatsoever things that were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rms. 15:4).

The nation of Israel was small and God made it mighty. He told them they did not need for anything for He would supply them their daily bread. He would fight for them and protect them and when He brought a need into their lives, He would supply that which was needed. They, in type, dwelt in Him, in the shadow of His hand, which is a secure and safe haven and no man can pluck them out of His hands (John 10:29). Yet they sought to establish their own might and a ‘fortified place’ or ‘a castle’ with walls and bulwarks not only as their defense but for power over others. Ashdod is powerful in a violent and devastating manner. He is of the children of the ‘long neck’ (Anak) being greatly feared as giants. The children of Ashdod have fortified (Gaza) their wine press (Gath) and through fear and intimidation they claim it as their righteousness (Josh 11:22). Their god is Dagon, the fish god of fertility and abundance of the Philistines, the sojourners of the land, and their king is ‘Abaddon’ the destroyer (Rev. 9:11).

These do not need the wine press of the fierceness of the wrath of God, wherein the Elect Servant of Yehovah tread the righteous judgment of God for His people. They have their own wine press and therefore their own wine, which is the blood. They do not need the blood of the covenant, they know nothing of the fearfulness of the hands of an angry God and they profess their righteousness as acceptable and sufficient. They lord over the weak in their great numbers and height and adorn themselves as chains around their necks (Anak) but these chains are the collars which God given them. Here He has placed the leash whereby He leads them about to do His will.

God established His people as the 12 sons of one man. They were bone of bone and flesh of flesh as the sheep of the same pasture and were tribal unto themselves. But they were given the lust of the eyes to see other nations and to desire what they had seen. They did not trust the idea that the will of the country could be determined by the Urim and Thummim and they had no idea what it meant to ‘walk by faith’. Thus were they drawn to a people of the land who they were related to in Esau (Ammon), they were enchanted by the serpent (Nahash - I Sam. 11:1) as Eve in the garden and the result has been a fissure that divides (Zeleck - II Sam. 23:37).

These are the children of Ammon, son of Benammi (son of my people) the son of Lot (Gen. 19:38). They are at war against the ‘judgment of Yahovah’ (Jehoshaphat - II Chr. 20:1), ‘the strength of Yah’ (Uzziah - II Chr. 26:8), ‘the perfection of Yah’ (Jothan - II Chr. 27:5 and the saints of the Lord (Rev. 6:2; 11:7; 12:11; 13:7; 15:2; 17:14 and 21:7).

These giants of this world cannot overcome the saints of God because they are sealed of God and He has given them the victory by the blood of the Lamb of God (Rev. 12:11).

The last group is of the son of Lot. Moab is ‘of his father’ and represents the work of Adam which is after his father. He was formed from the dust of the earth and he acts accordingly. He knows good and evil and is like God yet he has no power in and of himself. He is disobedient to the law and commandments, he receives not the things of the Spirit, is a liar and dead in trespasses and sin. Each and every one of his seed, after his kind, walks according to the works of their father, Adam, in deference to the glory of God and in ignorance to His ways. Moab is unto God as Sodom and Ammon as Gomorrah (Zeph. 2:9). These are the wives whom the sons of Judah took unto themselves and these are the strangers that dwell among the true house of Israel today in the habitation of this dwelling.

“And their children spoke half in the speech of Ashdod and could not speak in the Jew’s language, but according to the language of each people” (Neh. 13:24)

Adam wars against the Spirit because he desires what he can discern from his senses and finds comfort in what he can feel. He knows only the tongue of his nature and can only hear the language of the land. He has not the ability to speak the language of Praise because he was created incapable to “frame to pronounce rightly” the words of Zion (Judg. 12:6). So, the children of Adam speak the voice of the power of the arm of his flesh and sing the free will of man as the family dialect of the dust of the earth. His reasoning, his logic and his conclusions are of the earth earthly for he “savours not the things of the God but the things of men” (Mark 8:33). This tongue is heard by the children of hope as they are partakers of flesh and blood for they are made subject to this vanity. It will never tarnish them or have any effect upon the beauty of the holiness of God in them, but they groan within themselves as they hear the philosophy, doctrine and logic of Adam emanate from their own Adamic tongue and find it festering in their desperately wicked heart (Jer. 17:9). They read the doctrines of Adam and see how men of much speaking and great swelling words are ‘giants’ among the people, greatly revered and prominent. They see the hordes of people flocking to the meeting places of the deep thinkers and silver tongued individuals who tickle their itching ears of ignorant audiences. They wonder how it is that, if the Word of truth be among His people, there sits only two or three gathered together in His name or why they sit in isolation without the fellowship of the brethren. They indeed may understand these things as being the will of God and an indication of the wickedness of man, yet still they are confused and saddened when they hear these same words from their own mouths and think the same

in their hearts and minds. How can I be a child of grace when I think and speak like the Canaanites of Ashdod?

The contention of the comfort of Yehovah (Nehemiah) with the people of his day was not for separation but identification and so it is today. These things have been written for those whom the Spirit has enlightened to the ever present nemesis called Adam. This is not a lesson in isolationism, arrogance or divorce but an understanding that we, if we be born from above, have this treasure in a weak, corrupt earthen vessel; that this earthen vessel is subject to the lust and desires of the flesh and that he delights in humanistic ways for hedonistic results to the praise of the flesh and the worship of the earth he came from. The example is that even the great king Solomon was subject to this very same temptation, for it is common to Adam. But though Solomon, the man, was drawn away after the love of many women and the worship of the strange gods, yet the true Solomon, our King of Peace, endured the same temptation, without sin, and has overcome the world.

“Shall we then hearken unto you and do all this great evil and transgress against our God in marrying strange wives?” (13:27).

We cannot separate ourselves from anything for what we are, what we have and our station in life has been ordained of old and none can stay the hand of Almighty God. Yet the admonition of the Apostle to the church at Galatia is the same as the words of Nehemiah to the people of the captivity; “But now, after that ye have known God, or rather are known of God, how turn ye again to weak and beggarly elements, whereunto ye desire again to be in bondage?” (Gal. 4:8). If we have been born by the Spirit from above, not of the will or power of the flesh, why do we turn again to the deeds of the flesh in attempt to demonstrate our righteousness in the flesh? These are the wives of Ashdod, Ammon and Moab that we are married unto ‘till death do us part’ (Josh. 23:12f). These are the people of the land that dwell among us and this is the language of Ashdod that we read, hear and speak after the nature of Adam. This is the strange apparel that we have been clothed in (Zeph. 1:8) which is not acceptable at the kings table (Matt. 22:11).

Ammon and Moab shall never stand in the congregation of the redeemed of Yehovah (Deut. 23:3) and the Bride of Christ is not adorned in Babylonian garments with Egyptian embroidering. He has turned unto His people a pure language that they may call upon the name of Yehovah to serve Him with one consent (Zeph. 3:9) and no residue of Adam shall stand in His sight (Ob. 17). Adam speaks the praise of man and slanders people and people (13:24) but the children of grace sing praise unto their King

saying; “Holy, Holy, Holy, Lord God Almighty, which was, which is and which is to come” (Rev. 4:8).

“Even so, come, Lord Jesus” (Rev. 22:20).

Your servant in Christ,
(Elder) Chet Dirkes
August 18, 2013

Job 2:10

> "But he said unto her, Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of Jehovah and shall we not receive evil? In **ALL** this Job did not sin with his lips."

It is impossible to even attempt to try to comprehend what happened to Job in a relatively short period of time. Job was not privy to the events that had taken place in the heavenlies where God authorized and empowered Satan to vent himself upon this chosen servant. He had no warning or advanced notice yet twice, without provocation, The Adversary is dispatched against his enemy. The, born of the Spirit, servant of Jehovah is the enemy of Satan and Satan, the father of all lies, is the invenerate enemy of God's elect. This one who withstands and opposes the children of the Most High, because of the pride that was created and discovered within him, strives to be like the Most High and to ascend to the throne of glory, fame and power. Yet he is a wicked, crooked serpent that has hooks in his jaw and is led about bu the will of God. He is the antagonist of all that is Holy, righteous and pure yet God created him complete for His purpose and called him 'good'.

This one who opposes the people of God opposed His Son and resisted the High Priest of the salvation of Jehovah (Zech. 3:2) and he was rebuked by Jehovah. Although he

desires and lusts after the notion of being like the Most High he can never be Michael, that great prince, which stands for the children of His people in the time of trouble (Dan. 12:1). This is not an angel but the Angel of the Lord who is God, Yeshua Meshiach is His name. He is the epitome of all that is Holy and pure and He is the exact opposite of the wicked one. Michael is God and Satan desires to be like God. The work of Yeshua is truth and all His works are truth and justice but the word of the Adversary is a lie and all his works are diametrically opposed to truth and justice. Therefore, he does not come to Job with a calamity, he comes with wickedness to defeat his enemy. He is not given to make things uncomfortable for the servant of God, he is granted to afflict him with great wickedness and a sore evil. As Michael contends for the children of His people the Adversary strives to destroy them.

The first time the orders were given for to dispatch the adversary, he is given to take all that job had. First he sends the Sabeans to take the oxen and assess and kill the servants. These Sabeans are ‘of the oath’ or ‘promise’ and they remove from Job the beasts of burden that were preparing his field for planting and feeding of the fruit of the field. (Job could not prepare the field for the seed by the arm of the flesh nor come before God with the fruit of the earth.) Then the fire of Jehovah came and burned up the sheep and the servants as God removed the sacrifice that Job might present unto Him. (The refiners fire purged away the dross of the earth, wood hay and stubble and revealed the precious living stone within.) Thirdly the Chaldeans came and carried away the camels, the means for transportation and again killed the servants. (The ‘clods of dirt’ of the plowed field {Adam} were broken up and the field was made ready to receive the seed (Matt. 13:8).) Finally, a great wind came out of the wilderness and killed Job’s children. (The breath or Spirit came from the pasture to nourish and cause Job to grow). Jehovah God had sent His slave, the Adversary, to prepare Job by the means of wicked affliction for the good purpose of the will of God to prove the gold, silver and precious stone of the child of grace. “My brethren count it all joy when ye fall into divers temptations knowing that the trying of your faith worketh patience” (Jms. 1:2f)

Job’s reaction to these evil catastrophes is, by the grace of God; “Then Job arose, rent his mantle, shaved his head, fell down to the ground and worshiped God” (1:20). His worship was pure and holy as he ascribed all power, righteousness and glory unto the Sovereign ruler who causes all things to come to pass. He did not charge God with any folly or accuse Him of being culpable for the wickedness. **JOB DID NOT SIN** (he did not miss the mark)!!! He measured up to the standard of the Holiness of God because he worshiped Him in Spirit and truth and glorified Him in all things by the Spirit that dwelt in him. This cannot be accomplished by Adam for the natural man knows nothing of the Spirit or the things of God. As continually as Adam attempts to hit the mark and **falls**

short of the glory of God so the child of grace measures up to the standard of the Holiness of God and **cannot miss** the mark.

Now the Adversary, who is ignorant that he has just performed the will of God in preparing Job, again is summoned before the throne and again he accuses God of iniquity. “Skin for skin yea all that a man hath will he give for his life” (2:4). Satan calls for God to do unjustly and touch Job; “put forth thine hand now and touch his bone and his flesh and he will curse thee to thy face”. God cannot do anything evil. He cannot deny Himself and He cannot perform anything contrary to His will. He stands for His people and is not persuaded or influenced by the accusation of the wicked one. He authorizes Satan to touch the bone and flesh of Job as He sustains His child in the adversity. Satan desired to separate and destroy Job just like he desired to sift Peter as wheat, but nothing can separate a child of grace from the eternal love of the Father.

“So Satan went forth from the presence of God and smote (began beating upon) Job with sore boils (wicked blistering ulcers) from the sole of his foot to the crown of his head” (2:7). Satan took away the ability for Job to stand before man. He afflicted him so he could not walk, he blistered his hands so he could not work and he covered his head in shame so as to prevent him from worshiping. Once again, God removed the ability of Adam to do anything before Him by the hand of that crooked leviathan who is lead about with hooks in his mouth (Ezk. 29:4), completely and ignorantly obedient to the designs of God. The servant of Jehovah is the enemy of Satan and the wickedness of Satan is the tool of God for the good of His servant.

Satan is also given to touch the bone of Job’s bone and the flesh of his flesh in the person of his wife. She speaks the doctrine of Adam as she asks, ‘are you still so stubborn as to think yourself innocent before God?’ Surely God would not be doing this to you if you were clean and perfect in His sight. Her statement confirms the belief that God is a respecter of persons and a rewarder or condemner because of their works. Whether she is a chosen vessel of God unto glory is not the issue here, the doctrine she speaks is the inherent doctrine of every son of Adam. This is the setting for the text and the response of Job.

Job rebukes his wife and states that she speaks as one who has not been taught by the Spirit of God. The foolish women he refers to is the same strange woman of the Proverbs who is devoid of wisdom. He tells her that she speaks in the same manner as one who believes in their heart that there is no God (Ps. 14:1). These are corrupt and have done abominable iniquity and nothing good (Ps. 53:1) and the reproach that she is setting before him is a blasphemy of the name of God (74:18). His statement to her is in the form of a question but if she indeed is devoid of wisdom, she cannot answer it. He

compares two diametrically opposed precepts to each other and proclaims that they both come from one source. The good (Heb. ‘towb’) that he speaks of is the same good that God pronounced upon ALL of His creation and is the same good as the tree in the garden. The evil (Heb. ‘ra’) that he compares to this good is 180 degrees the exact opposite. It is not less good or something that is upsetting and unfortunate. These are as opposite to each other as light is to darkness and are as separate as night is from day. As holy, and pure is the one so evil and wicked is the other yet they both come from the Lord and giver of all things, who created all things by Himself, through Himself and for Himself. According to the perfect will of God all these things work together for good to them that love Him and are called according to His purpose (Rms. 8:28). And still Job **DID NOT SIN** with his lips!!! Again he hit the mark.

The three companions of Job are not antagonists. They heard of the EVIL that has befallen him and they came to comfort him. They could not recognize him for the distortion of his body from the affliction and the agony that he is under. They identify with him as they lifted up their voices and wept, rent their mantles, cast dust upon their heads and sat down in the dust with him. They remained speechless for seven days as they observed his exceedingly great grief. They had no answer as to why God had done this and no comfort for Job. They were physicians without a cure.

God had revealed Job’s greatest fear unto him and caused it to come to pass. He was in pain, distress and fear but his faith did not fail because it could not fail. He did not sin because the incorruptible seed remained within and although the refiners fire stripped him of all he had in this world yet was his end greater than his beginning. This is only possible and could only come to pass because God has ordered all things safe, sound and secure. He cannot change and neither does His will, His work, His way and His WORD; “I will not fail thee nor forsake thee” (Josh. 1:5).

Your servant in Christ,
(Elder) Chet Dirkes
June 17, 2012

Job 7:17

> "What is man that thou shouldest magnify him and set thine heart upon him? And that thou shouldest visit him every morning and try him every moment? How long wilt thou not depart from me nor leave me alone, til I swallow down my spittle?"

Many have attempted to speak about the patience of Job but no one truly knows the anguish of his soul save one who has experienced the heavy hand of Jehovah. The friends of Job came to him with the good intentions of comforting him. They sat with him for seven days and spoke not a word. They watched him scrape the scabs off himself with a piece of pottery and heard the moaning of his cries. Finally Job breaks the silence and states that he wished he had never been born. God had brought him to the point of loathing his life and seeking death because the thing that feared Job the most had come upon him. He did not enjoy loosing his children and his possessions and the voice of his wife telling him to curse God and die was not music to his ears, yet these were not his greatest fear. That which he was most afraid of was that his God would turn on him and become his adversary. Job knew that there was nothing in his conduct that would either commend himself to God nor condemn him either but he also knew that he was not at ease, passive or at rest and yet raging turmoil and angry trepidation's had come upon him. Now his friends would speak.

Eliphaz is the first to respond to Job, even though he was not asked anything, and he immediately demonstrates that he has no knowledge of Job's conditions or of what he has just said. He does not care if Job is further troubled by his sayings or that they may indeed make his grief worse. His words are important enough to be spoken and must be heard. He begins by commending Job for his former deeds and then condemns him for being an hypocrite. It was perfectly acceptable for Job to sit and give counsel to others who needed help but when the matter turned against him, his strength and confidence left him and he was troubled. Indeed, Eliphaz asserts, his greatest fear was in his self confidence and the uprightness his ways. To add to this accusation, he presents a false premise that he holds as a truth; "Remember, I pray thee, who ever perished being innocent or where were the righteous cut off?" Certainly God had not brought this evil upon Job without provocation for he that plows iniquity and sows wickedness reaps the same! But wait!!!! Is there one who is innocent? No not one, for all have sinned and come short of the glory of God. Is there one who can claim that he has been exempt from the sin of Adam in which all have sinned and death has come upon all? There is

none righteous no not one. They have all gone astray and every man has followed the lusts and desires of his flesh. There is none that seeks after righteousness and none that can perceive the light. SO if the Lord should regard iniquity, who should stand? None!!! If Eliphaz's doctrine is correct than the answer is not only that no one has ever perished being innocent and all have perished because none are innocent. It must also be stated that the righteous, being born from above of that incorruptible seed cannot sin and therefore cannot die, for they have eternal life. There is no possibility of the righteous being cut off unless there is a possibility that the Father could cut off the Son since the righteous are clothed in fine linens pure and white which is His righteousness. A child of grace cannot tarnish these fine linens because he cannot fail to meet the standard of the Holiness of God. He has the testimony of Jesus Christ and he keeps the law of God by the Spirit that dwells within. Now if these things be not firm and sure than we of all men are indeed most miserable. If the Son can deny the Father and if the Father can reject the Son then can the sons of Jacob be consumed and loose their deliverance in Him. Words cannot do justice to the immutability of God and the logic of man cannot understand this essential truth.

Yet this false premise is not enough for Eliphaz. Now he must bolster his position with a dream and vision to prove that this doctrine is not of man but that it has indeed come from God. Strange that he could not recall the particulars of the dream except that it made him tremble, there was something that he could not discern and he heard a voice. This voice asked the question, "Shall mortal man be more just than God and shall a man be more pure than his maker?" Of course the answer to this question is NO and it is meant to intimidate Job into agreeing with Eliphaz's conclusions. Nothing can be greater than God and nothing can occupy a greater status than the perfection of God but what does that have to do with the situation that Job is in? To add to this Eliphaz calls on Job to bring forth his witnesses that can collaborate his position and give credibility to his arguments. After all, in the mouth of two or three witnesses shall all things be confirmed. He then accuses Job of foolishness and asserts that judgment had come upon his children because of his foolishness. Here then is the formula for good counseling, stroke the ego with former good deeds, present a false premise as an axiom, support your conclusion with dreams and visions, present flawed carnal logic with incontrovertible clauses and finally make the defendant feel all alone. But fear not Eliphaz has found the answer.

"I would seek unto God and unto God I would commit my cause because HE does great and marvelous things, without number, which cannot be searched out". Pure unadulterated duty faith. Only a child of grace can seek God while HE may be found and that only by the direction, guidance and power of the Holy Spirit. Natural man

cannot seek God for he does not know God. He has the things of this world set in his heart, by God, so that he cannot find out the things of God by searching and God has said, “I am sought by then that asked not, I am found by them that sought me not” (Is. 65:1). So the duty faith that is presented is contrary to the Word of God and there is nothing new under the sun!!! Besides, who does he think Job is crying out to and to whom does he think Job is making his complaint before?

This delightful delicacy of hemlock conditionalism is sprinkled with brightly colored jimmies of covenant theology. If Job will get himself straight with God, then God will make his days to prosper, his works to succeed, his pathway smooth and “Thou shalt know also that thy seed shall be great and thine offspring as the grass of the earth”. But wait!!! Didn’t God just destroy the children of Job and isn’t the grass of the earth equated with the glory of man which is today in the field and tomorrow is cast into the oven and burnt. Yet Eliphaz taunts Job with the idea that if he is in tight with Jehovah God then his children and their children will have an unction of peace and prosperity in the sight of the God who is NOT a respecter of persons. No matter how enticing the words are, the wisdom of man is empty and useless.

Job’s answer is not to the false doctrine that has been spewed forth but it is in affirmation of the sovereignty of Almighty God and His ways. His greatest fear is that his God has set him up as a target and has shot his poison arrows into him. Each and every man has a lot assigned to him by God as an hireling and a servant and Job’s lot was to be the target. His desire was that God would be swift in the execution of His ways and destroy the body of Job quickly so as to give him rest. His friends have dealt treacherously with him, his life was worthless and the world was a waste howling wilderness to him. He did not ask for these three friends to come to him and bring him anything and he chides them for trying to teach him with their words; “Now therefore be content, look upon me for it is evident to you if I lie”. He speaks of the station in life that God has assigned to each and every one. This assignment must be followed and there is no possibility of any not completing the labours thereof. All must walk the path that has been set, run the race that is before them and complete the segment of creation that they have been granted to perform. In other words, before time began, God established the way that all things should be. He then caused these things to come to pass exactly as He designed and they all lead to predesignated conclusion for the glory of God. This is commonly known as God’s predestination of all things.

Job speaks of this truth not from intellect. He did not read this in a book nor obtain it from some school of higher learning. He was taught this in the bitterness of his soul and the anguish of his spirit. He experienced the reality of the evil that is with his every work

and the wickedness that dwells in his members so that when he would do good, evil is present with him and he hates life for it. He knows what a wretched man that he is and he knows who shall deliver him from the body of this death.

Now he asks his God, what is mortal man that **you** should lift him up, promote him, make him great and important and appoint your heart to him? What is mortal man that **you** should visit and provide for him every morning and then prove him every moment of every day? Why God gives so much to His children in the watch and care for them is because of His love for them. He provides the daily bread and all things necessary for His children to run the race set before them with patience. Yet that patience comes from the divers trials and tribulations which He set unto them to teach them that it is not by might nor by strength but by My Spirit saith Jehovah of Hosts. He plows the ground to prepare the chosen soil and send the adversary to break up the clods (break down the flesh) so that no flesh shall glory in His sight. He will not forsake nor fail His people and He has promised to lead them all the way. Since flesh and blood shall not inherit the kingdom of God He slowly breaks down the earthen vessel and the nature of Adam until it be dissolved. Then in a twinkling of an eye, His people shall be changed to be like the Son of God, this is the adoption, to wit, the redemption of the body.

Job's burden was upon himself and no one could help him that had no experienced the same tribulation. Job's experience would enable him to comfort those who were in any kind of trouble because of the severity of what he had endured and that comfort would be in the lesson that he learned. He knew that he was a sinner and he pleaded that God would lift up his guilt and pass over his iniquity. He knew that his redeemer was the only one who could lift his sin from off him and that His blood was the only marking that would cause the justice of God to pass over him.

The child of grace has no hope in the things of this world and he finds no peace in the vile corruption wherein he dwells. The body of this death must be destroyed for there to be final peace. Man cannot calm the hand of God with all his so-called wisdom and knowledge for he does not know the ways of God. The common salvation of the household of the redeemed is a deliverance from the righteous justice of the Living God who demands absolute perfecting in all things. The surety of the house of the redeemed is the finished work of the head of that house: Jesus Christ the righteous.

Your servant in Christ,
(Elder) Chet Dirkes
June 24, 2012

Job 9:2

“I know it is of a truth but how should man be just before God?”

Job has just finished being verbally accosted by the second verse of this demented and scolding chorus of men who came to comfort him. Bildad, whose name means ‘confusing love’ and carries the idea of one who will ‘contend or strive', has now taken up his place center stage and has begun to sing a very old and familiar tune. It was not enough that Eliphaz had been out in the stable and had swept the floors in attempt to make a bed of comfort for Job, Bildad now has taken a pitch fork and dug deep into the piles of dung in attempt to make the odor more acceptable to Job and cause him to listen to reason.

He begins by insulting Job and using his words against him. Job said unto God, “O remember that my life is wind (breath, spirit)” so Bildad retorts, “the words of thy mouth are like a mighty wind (breath, spirit)”. This is not a compliment to the servant of Jehovah but an accusation of impropriety. Bildad is telling Job that he is not justified but the strength of his argument, his presentation or his lamentation, but in fact, his own words were condemning him. To prove his point he proposes an interesting question; “Doth God pervert judgment or the Almighty pervert justice?”. This may sound like good sound doctrine and a proper starting point in the addressing of the problem but Bildad is using this to rebuke and subvert rather than to comfort.

The first and only answer to this query is absolutely NO! God cannot alter or amend His standards in any way. The immutability of God is essential to all that is, especially to the security and hope of the children of the kingdom. If the cleanliness and purity of God can change than it stands to reason that it is inadequate and imperfect. If the standard of God is complete perfection the only way it could change is to lower the standard. God then would be able to accept the one who came closest to hitting the mark and measuring up to the standard of His Holiness. If He then was partial to the one who ‘almost’ made it, then He would be accepting sin into His presence, yet He has said that He is of purer eyes than to behold evil and cannot look upon iniquity (Hab. 1:13). If His law is not perfect, then His standard is not Holy. If his standards are unholy then his ordinances are unjust. If His statutes are unjust then His judgment is unrighteous and if His ways are unrighteous then He is not God. He cannot rule, command or control all

things, His way is not so pure and brilliant that it appeared to John as transparent glass (Rev. 21:21) and He is a liar just like His creatures.

But God is not a man that He should lie (Num. 23:19) and the Strength of Israel will not lie or repent (I Sam. 15:29). His ways are as consistent as He is and as eternal. Never did He begin and never shall He end. He is the same yesterday, today and forever and His Word is One in Him. There can therefore be no difference in His ways, His intent or His work. “The works of Jehovah are great, sought out of them that have pleasure in therein. His work is honourable and glorious and His righteousness endures forever.” (Ps. 111:3f). He has purposed in Himself to perform His will and by His own power He has caused His commandments, which are firm and sure, to come to pass. Therefore, “the works of His hands are verity (confirmed truth) and (proper) judgment. All His commandments are firm and sure, they stand fast for ever and ever and are done in truth and uprightness” (111:7). So, although Bildad’s question is an axiom of the nature and characteristics of God in that He never changes, it is intended to show Job that something must be amiss for God to bring His judgment against him. He is asserting that since God does not change and since the judgment of God has come then there must be iniquity and trespass in order to warrant God’s righteous judgment.

“If thy sons have sinned (missed the mark) against Him and He have cast then away for their transgressions” (Job 8:4). It was not grievous enough for Job to have these events come upon him in such swift succession, or to have his wife turn on him and have his body racked with pain and sores, now his ‘loving friend', who came to comfort him, was accusing his dead children of provoking God’s anger against them. Job has been asserting that the Sovereign God has done His pleasure in all these events and that according to His will, this evil had come upon him, yet both Eliphaz and now Bildad, are searching for the cause of God turning His hand against His servant. Many have taken up the singing of this song and have spoken the proverb, “the father’s have eaten sour grapes and he children’s teeth are set on edge” (Jer. 31:29) in attempt to justify God’s dealing with mankind. But the prophet Ezekiel rebukes the people for using these words and clearly sets forth the fact that the righteous shall do righteously and the wicked shall do evil and each shall be accountable for the labours of his hands. Job’s agony was not because of the sins of his children and the judgment of God upon his children was not because of anything that Job had done or had not done. It was and is all according to the good pleasure of God’s will which He does in the armies of heaven and none can stay His hand or say to Him, ‘what are you doing?'.

The insult, pretentious question and false accusation are then followed by an abundant helping of duty works in which Bildad admonishes Job to earnestly seek God by

establishing an effective prayer life. For this he would be rewarded by God ‘awakening’ unto him and making the habitation of his righteousness prosperous. All that Job needed to be was pure and upright and God would respond by making his latter end greatly increase over his beginning. Bildad’s god had a bag full of goodies, slung across his shoulders, and a sack full of blessings to give Job. IF Job was a good little boy, god would shower him with blessings, packed down, shakened and overflowing. And as if these vain words needed proof of their veracity, Bildad calls once again upon the traditions of the fathers. He instructs Job to make a search of the father’s, those wise old writings in which truth dwells, prepare himself to be taught a more perfect way and to investigate their words. The Word of God is not sufficient, the indwelling of the Spirit of God cannot properly teach the child of grace to know ye the Lord and the ability of man to read, comprehend and apply the old ways are the ingredients for a victorious life of prosperity and blessings. Do these things and God will cater to your beckon call for “Behold, God will not cast away a perfect man neither will He help the evil doers” (8:20). This is a garden unkept, full of weeds and a compost pile rank and putrid wherein dwells death and decay. The truth cannot be found here.

Job has no comfort in these words but rather, knowing that the way of Jehovah is truth, he asks, “how should a man be just (clean) before God” (9:2). He knows that mortal man is not clean before the judge and that if God should regard iniquity none should stand. He could not just ignore the condition he was in as the pain and grief were constantly with him. He could not go anywhere or do anything for the erupting boils on his feet and hands, he could not find God to plead with Him for He had hid Himself and unless the Almighty removed His hand even the proud helpers do stoop down under Him. Job had no words to present before the throne in his defense. He knew that if he were wicked, then he laboured in vain and that he should just eat, drink and be merry for tomorrow he would die. He had no words to pray unto God, he could not find Him though He was ever with him and if he called unto God and He answered yet would Job not reckon that it was Jehovah that had hearkened unto him. If he proclaimed himself righteous his very mouth would condemn him and if he were to justify himself and say he was perfect, even that would prove him perverse. He was completely helpless before the hand of Jehovah God and so he proclaims, “this one thing, therefore I said, He destroyeth the perfect and the wicked”. This is the definition of sovereign almighty. He does all things by Himself according to His good pleasure, without influence or provocation.

Job knows, because he has been taught of the Spirit being born from above a child of grace, that even if he was to wash himself in snow water and make his hands never so white, yet God shall plunge him into a ditch and his own clothes shall abhor him because it would not merit him any favour before the throne of a just and righteous God.

He knew that the collective assemblance of every work of righteousness which he had ever done by the will of the flesh, through the hands of the flesh, could amount to nothing more than a pile of filthy blood soaked rags before the perfection of Holiness of the Strength of Israel. He knew that his days were numbered and finite and his ways were ordered by the One who directed his steps and caused him to walk. He also knew that there was no one who could arbitrate his situation with God and come to an understanding in the matter. God is not a man that He can be bargained with or one with whom a deal may be struck. There is no umpire that can place one hand on God's shoulder and the other on Job's shoulder and negotiate an agreement. God's law cannot be compromised in any way and the natural man cannot be justified before God, for by the deeds of the law shall no flesh be justified. The only way this matter was going to be resolved was if God were to remove His rod and take the fear away from Job.

Yet there is a mediator between God and man, Jesus Christ the Righteous. He did not bring God's standards down and raise man up, He fulfilled the demands of the Law in all righteousness with complete perfection. He removed the inability of man to keep the law of God into an uninhabited land and washed the vessel in His blood, cleansing it from all unrighteousness. He freed His children from the cruelty of the severity of the law, gave them the testimony before the throne of a finished work in which the Father was well pleased and caused them to keep His statutes with all their heart. The only one who may be accepted in the Beloved is one who has clean hands and a pure heart (Ps. 24:4). The heart of stone must be removed,an heart of flesh put in it's place, the law of God written upon the tablets of that heart and the indwelling Spirit to cause the perfect man to walk blameless before his God. "This is the generation of them that seek Him, that seek thy face, O Jacob". This is the generation of Jesus Christ and although from time to time they feel themselves abandoned and alone, yet He has promised, I will never leave you or forsake you.

Trials and tribulations must needs come upon those whom the Lord loves to remove the dross and reveal the truth within. The creature is in the bondage of weakness and sin and is made subject to vanity therefore it groans as it awaits the adoption, to wit the redemption of the body and the change.

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

Job 10:1

> "My soul is weary of my life. I will leave my complaint upon myself and I will speak in the bitterness of my soul."

Job continues his lamentation in the presence of his three friends who have come to comfort him. He has rebuked the first two who have thought it best for him to acknowledge his guilt and sin and seek God for restoration of health, property and prosperity. He has been given to assert his confidence that this is of Jehovah God according to the good pleasure of His will and not because of anything that Job, or his children, have done. He rebukes the doctrine of 'conditonalism' for it alleges that God is a respecter of persons and is influenced by their actions while he confirms the sovereignty of Almighty God.

God had dispatched the 'adversary' (Satan) against his enemy (Job) to prove the treasure within. The means by which this was accomplished was sudden, dramatic and devastating yet the faith of Job did not fail. He had been brought to the point where his soul found his life loathsome and yet his friends continue to speak of how to make that life better. Job never complained about the sores, the pain or the discomfort that he was in for he spoke of the bitterness of his soul. His God had not only seemingly abandoned him but now he had turned His sights against Job and made him a mark for His arrows.

"Hast thou the eyes of flesh or seest thou as a man seest?" Job has continually set forth the fact that God is not a man. He does not think as a man, His purpose is not carnal and His ways are not the ways of His creation, yet it appears to Job that God is seeking out and inquiring after his depravity and inabilities as a man would. Man judges by what he sees and what he thinks he knows. Man develops likes and aversions according to experiences, opinions and fears and his arena of exposure is extremely finite. Adam likes the things of the field and he is not comfortable with the things he cannot understand. Therefore he is given to develop suspicions based upon fears and superstitions and finds great delight is suppositions and speculations.

God is not a man. His ways are far above the cumulative imagination and combined knowledge of all of Adam's race. God has chosen the 'foolishness' of this world to confound the 'wisdom' of man and He has put it in man's heart to continue to search out

the things of this world and to speculate on the unknown. God does not keep a running tally of the things that have been done so as to get even or punish His people. He is not offended by an action or surprised by a thought word or deed of man. He has ordained from before the foundation of the world, before any good or any evil had been purposed, intended or enacted, those things that are necessary for the performance of His Holy will by His creation. He ordained such as should be lifted up and those who should be brought low. He established the times and the seasons for these events to come to pass and the exact order and manner in which they were enacted. The evens and conduct that are inscribed in the books that are opened before His great white throne have been written before man was created and all things that are done in the flesh are ordered fast and sure by His perfect will. He created man weak and rebellious, clothed him about with skin and flesh and fenced him in with bones and sinews formed from the dust of the earth. He has granted man favours and has preserved each one, righteous and wicked, for the completion of their respective assignments. The natural man does not know this but one who has been born from above has these matters hid in their heart and they know that this is of the Lord. Yet these precious truths do not encourage Job. They drive him to despair the life he has, wishing he was never born, and cause him to cry out to Jehovah God; “Are not my days few? Cease and let me alone that I may take a little comfort”.

Now the religion of the world would chide Job for this ‘belly-aching’ and immediately assign him ‘works of righteousness’ to occupy his mind and divert him from dwelling on such perceived hardships. But the Lord said that each member of the new covenant would be gathered together by the out stretched arm and a mighty hand with a pouring out of great fury in demonstration of the Kingship of God over His people. IN the day when this happens and God brings His people into His land of promise, when He brings them into the wilderness and solitary place that He has prepared for them, where He causes them to pass under the rod, there He brings them into the bond of the covenant. He purges out from among them the rebels that transgress against Him and He prevents them from ever entering into His land again and His people know that He is Lord; “And ye shall know that I am Jehovah when I shall bring you into the land of Israel (not Palestine) into the country the which I lifted up mine hand to give it unto your fathers. There shall ye remember your ways and all your doings, wherein ye have been defiled and ye shall loath yourselves in your own sight for all the evils that ye have committed” (Ez. 20:43). The dispatching of the servants of the oath, those who break up the clogs, the great mighty Spirit and the refiners fire upon the servant Job is the bond of the covenant that drives the child of grace to a point of hating their works, hating their intentions and despising the life of corruption and vanity.

Job loathed his life and in the bitterness of his soul he cried out to God to leave him alone and let him find some comfort in this life before the time of his habitation was over. But what comfort was afforded him in this waste howling wilderness in which there is no water that is not bitter, no bread and no meat. He is a stranger and a sojourner in a foreign land. He does not speak the language of Canaan and he seeks a city not made with hands. He has a hope that he is not wicked and yet he knows that if he has sinned (or better stated is a sinner) that God has every right as the Righteous Judge to set His mark against him. He knows that if he is wicked that there is no hope for him and he laments his state but if he be righteous by the decree of God he will not lift his head up for the confusion that has saturated his being. Why had God become his adversary? Why has He poured him out as milk and curdled him as cheese? Was it for justice? If it were then would Job understand for he asks God to show him whereof He contends with His servant. Was it for some perversion or guilt? Then he asks God to reveal this to him and not to oppress him. And if it be because he is righteous, therein is Job confused. He does not understand the fact that for the love of God upon His children demands that He lay His hand upon them, chastening them that they lean not on their own understanding and have no confidence in the flesh. God had stripped all that away from Job and left him laying in the dust, scraping his body with a piece of pottery, abandoned by all around him. The Apostle Paul called this ‘light affliction’ when he compared it to the glory that shall be revealed when the time of this habitation is over. This was because of an everlasting love and it was for good. Now Adam is confused because this does not make sense to the natural man.

The children of hope are given to suffer for the name of Jesus. They are predestined to be conformed to the image of the Son of God in which Adam has no place. They are dwelling in vessels of earth that are temporal and that lust after the things of this world. The refiners fire removes the wood, hay and stubble and the Spirit of God leads in all truth as He causes the children to walk according to the statutes and ordinances of God. The Chaldeans are sent according to the that same love to break down the clay and this is all because of the oath and covenant of God.

“Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God” (I John3:1)

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

Job 11:1ff

> "Then answered Zophar the Naanathite and said, Should not the multitude of words be answered and should a man full of talk be justified? Should your lies make men hold their peace and when you mock shall no man make you ashamed?"

The time had come for the third member of the chorus to take center stage and present his version of the 'Comfort Sonata'. He has patiently listened to Job rebuke his comrades in their attempt to convince him of his guilt and need for action before God, now he begins the next act of the performance. The third stanza of this tragic opera is a scathing attack upon the integrity of Job's words and his beliefs. Zophar has concluded that Job is guilty because he speaks too much and that his sin is found in his pontification.

Each time Job has spoken he has presented in narrative form the right of the Sovereign God to do what He has done and the inability of man to change His mind. He has spoken of a hope that he has within and the despair for life that he feels. With few exceptions, his discourse is not directed to these would-be friends except to rebuke their works system and worthless theology. He has not invited them to sit with him and certainly has not asked their advice in resolving his dilemma yet when he speaks out of the grieving of his soul, his words are challenged and his experience is denied. He has not said that he was pure and righteous before God for he knows that man (Adam) cannot be just before his maker. He has asked God to reveal to him the reason for His hand being laid upon him yet God seems not only to be dark and silent to him but to have turned his anger and judgment against him. Now, in the midst of the ashes, erupting sores and pain, Zophar – 'the impudent one of indiscretion' and 'no sound judgment' – calls Job a liar, rebukes his hope and impugns his integrity. But being a descendant of Naamath, he believes he is doing this with 'loveliness, beauty, pleasure and great delight'. **The typical ignorant, arrogant sloppy agape of the doctrine of Adam!**

Zophar introduces his argument by beginning with an embellishment of Jobs own words; "For thou hast said, My doctrine is pure and I am clean in thine eyes". But that is not what Job said. He stated that IF he were perfect yet he would NOT know his soul and he would despise his life (9:21). He made no assumption of innocence or purity but

he was totally convinced that God knew that he was not wicked. He knew his heart and the lusts of the flesh but he also knew of the hope that dwelt within. He could not accurately convey this hope to his would-be comforters and he did not try. He rebuked each one of them for their false doctrine and then turned his discourse unto his God. Now Zophar accuses Job of blasphemy and pleads his case before God. It is most interesting that Zophar desired that God would speak against Job and shew him wisdom when he did not know what wisdom was. He informs Job that he could not find God by searching yet he knew that the affliction that God had laid upon Job was only a portion of what he deserved.

Consider what Zophar has stated. “Know therefore that God exacteth of the less than thine iniquity” (11:6). He is not simply making an inference here, he is stating that God has not required the exact amount of justice that His Law demands and He has reserved the other remaining portion for an undisclosed time when Job would pay the outstanding balance. Would this not be equivalent to an unjust weight and a false balance? Are these not an abomination before Jehovah? (Pro. 11:1) And what about that which was required for the sins of God’s people? Did He not exact the full amount, not one drop more nor one drop deficient, of the cleansing blood of the Lamb? “By this therefore shall all the iniquity of Jacob be purged and this is all the fruit to take away his sin, when He maketh the stones of the altar as chalkstones that are beaten in sunder the groves and the images shall not stand up” (Is. 27:9). When in the end of the world, the Lamb of God entered into that sanctuary not made with hands and offered, once and for all, Himself the sacrifice for sin, did it cleanse all His people from all their sin? When the Father saw the travail of His soul as He endured the contradiction of sin against Himself, was He “satisfied by His knowledge shall My righteous servant justify many for He shall bear their iniquity”? (Is. 53:11) Is there, therefore now, any condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit? (Rms 8:1) Is God a respecter of persons that he should require anything of His servant Job, “a perfect and upright man, one that feareth God and escheweth evil”? When Jehovah God regarded the iniquity of His servant Joshua, He commanded that those filthy garments be removed; “And unto Him He said, Behold I have caused thine iniquity to pass from thee and I will clothe thee with a change of raiment” (Zech. 3:4). So if the Captain of the Host, the Elder Brother, the Head of the house and the Author and finisher of our faith, who knew no sin yet became the sin of His people, has had all His iniquity removed as far as the east is from the west, never to be called to account any more, God cannot, by His own justice, demand anything else of His people because of their sin.

But Zophar continues with this false doctrine as he tells Job that the remedy for his plight is to prepare his heart and stretch out his hands unto God. If the heart of Job is a

stony heart, hard as adamant, what preparation would he desire to make and what could he make that would make it presentable before the throne of God? Shall he circumcise the foreskin of his own heart and be no more stiffnecked? (Deut. 10:16) If his hands are polluted with the festering sores and dust of the earth, even Job said that if he were wicked before God and if he should find snow water and washed his hands never so clean yet still would God cast him off into a ditch and his very clothes would abhor him (9:30).

Zophar then tells him that he should put iniquity away from his hands and let not wickedness dwell in his tabernacle. Oh to God that were possible! What rejoicing there would be to be able to end this contradiction between the good that I would do and the evil that is present within me. If only the Apostle Paul had been taught by the Prophet Zophar then he would know how to be enabled to overcome the sin in his members, the lust of the flesh, the lust of the eyes and the pride of life and live victoriously over the body of this death. Then he would be able to teach others how to end the warfare within and bring harmony between the flesh and the Spirit. But until such time as the tabernacle of this dwelling be dissolved, each child of grace, being partakers of flesh and blood shall be subject to the vanities of this world, the bondage of the corruption of the flesh and the warfare with Adam. Forget all the promises that Zophar speaks of for they do not exist.

If man could rid himself of sin and evict wickedness from his tabernacle then he would not have needed a deliverer to save him from his sin. He could do the work of the Son of God on his own and he would be like the Most High God (Is. 14:14).

Job knows this doctrine because the Spirit of the Most High reveals it to him. He knows that it is of the earth and shall die with the disciples. All of the condescension and mocking that Zophar lays on him is a light affliction compared to the glory and majesty of Almighty God. All of His creation proclaims the power and wonder of the Sovereign God who holds the breath of every living thing and the breath of all mankind in His hand. The wisdom of the ancient ones cannot compare to Him who is Wisdom and strength; counsel and understanding. He does whatsoever he desires and none can stay His hand nor require of Him an explanation for His actions. He is supreme above all powers and principalities. He sets the mighty ones of this earth in their appropriate places, assigns them the stations in life and the duties they shall perform. He empowers the kings with sufficient might to accomplish His will and prevents them from exceeding the boundaries and limits He has ordained. He gives wisdom to the fools and causes the wise of the earth to be confounded at the simplicity of the gospel. He grants the preparation of the heart and the answer of the tongue while making those trusted

with counsel and understanding to babble as ignorant babes. He has established the kingdoms of this earth and assigned over them the basest of men to rule them after His Omnipotent will. When it pleases Him, He reveals Himself to His people and causes the world to continue to grope in darkness. He gives wisdom and spiritual understanding to those born of the Spirit and prevents the seed of the serpent from hearing His Word. “I Jehovah, do all these things” (Is. 45:7).

There is a natural testimony to the glory of God in His creation for “the heavens declare the glory of the Lord and the firmament shews His handiwork. Day unto day utters speech and night unto night shews knowledge” (Ps. 19:1). Each and every part of God’s magnificent creation sets forth in an indisputable manner the absolute sovereignty of the Creator over all things. The only one who has an objection to this is the last thing created, man. He in his finite mental capacities objects to the fact that God works all things after the power of His own will without any help or advice. The beast of the field, the ‘dumb’ animals can teach man, the fowls of the air proclaim it with ever beat of the wing, the fish of the sea and all things of the earth manifestly declare the rescission, detail, and perfection of the mind, purpose and will of God. They all know that all these things, whatsoever comes to pass, are in the hands of the Lord who has fashioned, performed and finished all these things. All of creation stands subservient to the unmovable, irrefutable fact that the life and breath of every living thing is of the Lord, by the Lord and for His good pleasure.

“The deceived and the deceiver as His” (12:16)

The vast extent of God’s sovereignty includes all aspects of our existence including the blunders, mistakes and delusions of our worth. God has ordained, according to the good pleasure of His will, that some should be deceived. He has set the time of the deception, the manner in which the deception should be delivered, the extent of the deception and the purpose for which the deception is to be accomplished. He has decreed who the one is to be deceived and has afore prepared them to be deceived and to believe the deception as if it were the truth. He created the lying spirit which he sent into the mouths of the prophets of Ahab, gave them the word that they should speak, opened the ears that should hear them and caused the deception of a lie to be prosperous and to accomplish His will. No one can be deceived unless they have been ordained to be deceived and properly prepared by the hand of God. No deception could ever be successful unless it were ordained of old and brought to pass by the sovereign will of an Almighty God; “And if the prophet be deceived when he hath spoken a thing, I Jehovah have deceived that prophet and I will stretch out my hand upon him and will destroy him from the midst of my people Israel” (Ezk. 14:9).

The wicked mind is devoid of understanding and full of apathy toward the nature and will of God even though God has put it in his heart to fulfill His will (Rev. 17:17). The unconverted mind of man rebels against the nature of God as he 'kicks against the pricks" (Acts 5:9). He boasts of his accomplishments and strives for his worth. He is alienated from the commonwealth of the People of Jehovah and is without hope. But thanks be unto God that he knows those that are His and in the appropriate time, He reveals Himself to His children. He reveals the hope that is within which is Christ in you the hope of glory and the frailty and weakness of the earthen vessel. The sovereignty of God cannot be compromised or diluted in any way. He is the Lord and master of all and all things work together, according to His will, for good to them that love Him with all their heart, all their soul and all their might (Deut. 6:5).

Job wants nothing to do with this false doctrine. He finds no hope, no comfort and no peace. He does not want to listen for a while and see if he can glean a little truth from the dung heap. His desire is to speak unto the Almighty and to reason with the cause of the matter, God. He commands his would be comforters to "hold your peace, let me alone, that I may speak, and let come what will" (13:13). May the Spirit grant true discernment to the ears of His children and the faith to rebuke the teachers of the doctrine of Adam by saying; '**Shut up and leave me alone!!! The sovereign God shall do all the intent of His heart.'**

Your servant in Christ,
(Elder) Chet Dirkes
July 23, 2012

Job 13:23

“How many are mine iniquities and sins? Make me know my transgression and my sin.”

Job has been anguishing over the pain and suffering that God had laid upon him through the hand of the Adversary. Now he is encompassed about with three would-be comforters who have exhorted him to rid himself of his sin and “get right with God.”

The Holy Spirit reveals to each and every member of the new covenant the perversity and shame of the Adamic nature. He gives an understanding of the Holiness and Purity of God and His Kingdom while at the same time revealing that the natural man cannot measure up to that standard. He not only grants wisdom of this inability but daily He shows the child of grace that just like father Adam we continually try to hit the mark. It would be one thing to step up to the line and fire a shot at a target and be satisfied with the results, but the natural man continues to fire and to miss. He is not capable of understanding that no matter what he does or how many times he attempts it, he cannot hit the mark. He cannot be like the Most High God and be Holy, Pure and Righteous. And since Adam is a stiff-necked man and hard-hearted the more he strives and fails the more delusional he becomes to the point of actually thinking that he has hit the mark dead center and justifies his conduct. The ‘certain ruler’ which came to Jesus and asked Him “what shall I do to inherit eternal life?” (Luke 18:18) was completely sincere when he told Christ that he had kept the law from his youth upwards. Was he lying? Of course he was but he believed in his own righteousness. The Pharisees were told that they were ‘whole’

But Job was not making these assumptions. He knew he was guilty and that he had not only missed them mark but was rebellious before God after the flesh. So he turns to his accusers and asks them to define, explain and number his faults and although they continue to cast forth numerous anathemas, they could not answer him. Job’

The three ‘amigos’ have come to help Job remove the mote in his eye while oblivious to the beam which has blinded them (Luke 6:41). But Job sets his argument before Jehovah God because he knows that even though God should kill him yet he will wait upon Him;“

The same Spirit that spoke unto the prophet Jeremiah revealed to Job that the way of man is not in himself, it is not in him that does the walking to direct his steps (Jer. 10:13). He has been taught that the race or conflict set before him was to be accomplished by patience which is obtained by the trials and tribulations which he is

enduring (Heb. 12:1). He knows that Jehovah God's will is in complete harmony and the light affliction which was upon Job was known unto Him (Ps.139:3). This way is not natural to Adam but is the nature of the incorruptible seed. Only a child has been taught the ways of the Father, delights after His law after the inward man and walks by His imputed faith. This is the hope within the servant of God and he is saved by hope (Rms. 8:24). He also knows that he shall see the salvation of Jehovah for nothing polluted shall come before His face (Job 13:16). Yet a change must occur before he shall see Him as He is. Flesh and blood shall not inherit the Kingdom of God therefore Adam shall have no place. The residue of Edom must be removed and return not the dust from whence it came for nothing that "defileth, neither worketh abomination or a lie"

Your servant in Christ,
(Elder) Chet Dirkes
August 5, 2012

Job 16:11 & 17

> "God hath delivered me to the ungodly and turned me over into the hands of the wicked...Not for any injustice in mine hands and my prayer is pure."

The testimony of the Spirit is that Job was a righteous man. He did not say that he had overcome all sin and was perfect in Adam but that according to the Word of God, he was the servant of Jehovah, "a perfect and an up-right man (male) one that feared God and escheweth evil."

Eliphaz thought differently. He felt that the very notion of a sovereign God doing the pleasure of His will and all things performing by His command was ‘vain knowledge’. Anyone who would profess such nonsense was not wise for he ‘reasoned with unprofitable talk’. He accused job of increasing his guilt before God by the words which he spoke and then proved him wrong with the epitome of arguments; “with us are both the gray-headed and very aged men, much elder than thy father.”

He continues by accusing Job of turning against God with his speech and then begins to ‘educate’ Job as to the nature of God. First he reveals that man cannot be clean. This statement bears truth and if it were followed properly the conclusion would be that Job could never ‘seek unto God’ as Eliphaz instructed him in his first discourse. Nor could he ‘make his supplications to the Almighty’

Is it true that God puts no trust in His saints? If the intention is to present God as completely self-sufficient, as the name Jehovah indicates, then the statement is true. God does not entrust any of His work unto any part of His creation for; “I Jehovah do all these things”

Does God think of His creation, the works of His hands, as being unclean and abominable? Has He made a mistake somewhere along the way or has the Wicked One come in and destroyed all His labours? His creation is ‘exceedingly good’

“Miserable comforters are ye all” (Job 16:1)

Job is vexed in his soul by the ignorance and blasphemy of his ‘would be’ comforters. He finds no solace in their words and as the pain and futility of life is drained from him, the Spirit waxes stronger. He denounces their traditions and customs and rebukes them for heaping up words against him. He knows that Almighty God has brought these events to pass as a witness to his face; “he (the adversary under the authority and control of God) teareth in his wrath, who hateth me. He gnasheth upon me with his teeth. Mine enemy sharpeneth his eyes upon me”

The chastening of the Father upon His children is a demonstration of love. It is not to make them children or to make them better children but it is to reveal the Adamic nature and the worthlessness of this life. God leads His little children down off the mountain and into the valley of the shadow of death for education by experience. All the writings of man and the cumulative knowledge of Adam’s race cannot teach the experience of deliverance or the joy of the salvation of Jehovah. David had to commit all the sin appointed unto him, concerning Bath-sheba, Urriah and Israel, before he could plead to God to “restore unto me the joy of thy salvation” (Ps. 51:12). The trials and tribulations which prove the faith within are individually assigned to strengthen the weary pilgrim

that he may be able to comfort others who walk the same path (II Cor. 1:3-7). Job here states that his sufferings shall astonish (stun and horrify) those who walk up-rightly before Jehovah (those of the new covenant) and shall serve to alert and awake the innocent (those freed from the guilt of sin by the blood of the Lamb) against the hypocrite (profane and impious). The common sorrows and burdens of the strangers and sojourners along the way encourages the fellow traveler that he is not alone in his journey. There is a great cloud of witnesses who have trodden these steps before by faith (Heb. 12:1). They were more than conquerors through Christ which strengthened them and so shall all be who walk the "footsteps of the flock" to feed at the shepherds tent (Song 1:7). The account of these trials are "for our learning that we through patience and comfort of the scriptures might have hope"

Your servant in Christ
(Elder) Chet Dirkes
August 12, 2012

Job 16:19

"Also now, Behold, my witness is in heaven and my record is on high."

Job is considered the oldest book in the cannon of scripture and while we cannot prove this from the testimony of scripture we may stipulate to this for now for the purpose of a further demonstration of the consistency of scripture. If indeed this is the first written word inspired by the Holy Spirit and recorded for our learning, then what things are found here must of necessity be found throughout in testimony to the immutability of

God. One God means one purpose and one purpose means one Word. Since the same was with God in the beginning and is God, there can be no inconsistencies in the record of the Word as inspired by the Spirit of God. Therefore since Job did not do anything to warrant the hand of God against him, and Jacob and Esau had not yet done any good or evil and God is not a respecter of persons, what befell this servant of God must be by design with purpose rather than reactionary to a stimulant.

God calls Job his servant. He had not solicited Job for the position of servant any more than He was in need of a servant but just as with Paul, he was the servant of Jesus Christ by the will of God. And just as John in the Island of Patmos, he was a companion in tribulation. Now if Job is the first book written and the Revelation is the last, and since God does not change, it is proper to conclude that these servants were the servants of the same God, in the same manner and for the same purpose and that all servants are companions together in tribulation. This tribulation is not the reaction of God to any conduct, be it good or bad, but that the purpose of God might stand.

Job is not only the subject of the proof of God's election of grace but also of the perpetuity of all those whom He has redeemed unto Himself. God declared him perfect and upright before there is any record about the man. He feared God and hated evil not after Adam and there is nothing here to infer that he was not a sinner born of Adam. But God did not declare him perfect in Adam. The fact that Job 'feared' God is the proof of wisdom within for the fear of God is the beginning of all wisdom. He was not perfect because he had cleansed himself from all sin for no man is capable or worthy as these operations were assigned to Jesus, "for He shall save His people from their sins". Job could not hate evil after Adam because man "loves the darkness because his deeds are evil". Therefore Job must needs be one who has been born, not of corruptible seed but of incorruptible seed which is from above. he must have the Spirit of God within for the love of the Father is upon him and so is the chastening of God. God dispatched Satan to administer the chastening upon His faithful servant to prove him and the faith that dwelt within him.

On top of this Job has three 'friends' assigned to him to instruct him in the ways of God, the process of repentance and the lessons of humility. Their rhetoric is common to all philosophies of man and try as they may to tie and new ribbon and a pretty bow around the dainties of this world, they are nothing better than the scrapings from the stable floors that cling to the farmers boots. When they are brought before Job he states, "I have heard many such things, miserable comforters are you all". They spoke the language of Ashdod, dressed in Babylonian garments with Egyptian embroidering and brought railing accusations against a one whom God had called 'perfect'. They saw the

travail and anguish that he was under and like the disciple said to Jesus, ‘who hath sinned that this one was born thus?’, they concluded that Job must be a sinner or God would not lay His hand upon him; “Remember I pray thee, who ever perished being innocent or where were the righteous cut off?” (4:7).

But Job rebukes them all fro the presumptions, their blindness and the ignorance. He affirms the fact that it was God who had made him weary, it was God who was tearing at him in His wrath and when God gnashed upon him, his enemies joined in thinking they were doing God’s justice by condemning Job. What right did they have? They did not have the mind of God, they were not present when the Sons of God where in His presence to present themselves before Him and they had no idea what was going on.

“God hath delivered me to the ungodly and turned me over into the hands of the wicked”. Job proclaims the sovereign power and right of God to do as He pleases and, as a type of Christ the elect servant of God, here demonstrates conclusively, that man did not do this, man has not the power and man cannot comprehend this. His friends were looking on the temporal and making carnal conclusions but Job said, “My witness is in heaven”. The earliest writings of the cannon of scripture state that there was a testimony concerning Job that was in heaven and since there is no time in that abode we can conclude that this is an eternal testimony given by and eternal witness. This is why John was on the Island of Patmos; “for the Word of God and the testimony of Jesus Christ” (1:9). That testimony is that Jesus was faithful above all the house to finished the job that was set before Him and that all that the Father had given Him, He had lost none but had raised them up in that last days. When Messiah returned unto the throne of heaven, crowned again with that glory that he had with the Father before the world began, He declared His generation by saying, “Behold I and the children which thou hast given Me”. This testimony included all for whom the Lamb was slain and all upon whom the blood was applied, therefore since John saw the Lamb of God standing (risen) as it had been slain before the foundation of the world, the witness of that testimony for Job was written in that sealed book which NO MAN could open or look upon. This is the same book that is called the Lamb’s book of life and it was written and sealed BEFORE THE FOUNDATION OF THE WORLD.

Job was declared to be the elect servant of God according to the eternal decree of God. This decree was according to His sovereign will and purpose and was recorded before man was created, not in response to what man would do or what God saw or knew that man was going to do, but according to the eternal love of the Father for the seed that should serve Him and be accounted for a generation. Job’s accusers could not see these things because they are not evident to the natural man for they are the unsearchable

depths of the richness of the goodness of God. The hand of Jehovah was upon His servant to prove that there is nothing that can separate his children from Himself and His love.

Job acknowledges that his friends were ignorant because God had hidden understanding from the hearts of the wise and the learned and he declares that “upright men shall be astonished at this”. Man stood in amazement at the crucifixion of Christ as they though they were acting justly. The elect hid their faces in amazement because His visage was so marred that we esteemed Him not a man and there was silence in heaven for about an half hour when He delivered His Spirit into the hands of the Father, but even today men of morality are appalled that God would lay His hand on His perfect servant.

BUT...through all of this Job asserts that “the righteous shall hold on his way and he that hath clean hands shall be stronger and stronger” (17:9). The chastening of the loving Father keeps the righteous on the path set before him and makes him stronger. God has not given His children the spirit of fear but the Spirit of power and he proves the presence of that Spirit by tearing down the natural man with all his lusts and desires. This He does through trials and tribulations yet He does not leave his children comfortless. He comforts them in all there tribulations that they may be able to comfort others in any kind of trouble with the same comfort that they were comforted with (II Cor. 1:3f). And all this was written in a book and sealed before one breath was drawn by man that the purpose of God might stand according to the election.

“Remember the former things of old (eternity), I AM GOD and there in none else. I AM GOD and there is none like Me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, MY COUNSEL SHALL STAND and I WILL DO ALL MY PLEASURE” (Is. 46:9f).

Your servant in Christ,
(Elder) Chet Dirkes
July 10, 2011

Job 19:6

"Know now that God hath overthrown me and hath compassed me about with His net."

After listening to another bogus tissue of lies from Bildad in which he advances, once again, the idea that the wicked do not prosper in this world but are rather cut off early in life, Job does not even waste his time in a retort. Bildad's doctrine assumes that God will put out the light of the wicked from his tabernacle, withdraw his strength, root him out of existence and destroy his name so that they that come after him would be astonished and amend their ways. He believes that the conduct of a son of Adam could set an example and change the course of life of one that observes their ways and is horrified unto repentance. Yet the prophet said that the only way one can be turned is if Jehovah turns them; "turn thou me and I shall be turned for thou art Jehovah my God" (Jer. 31:18). The act of being turned from one way unto another cannot be a departure of that which has been ordained because the Word of Jehovah stands forever and none can change His ways. So when God turns one of His subjects it is not a forfeiture of His predestinated course or a violation of His will. Rather it is the assigned action that comes to pass in the appointed time in which a vessel of mercy, determined in his mind to rid society of the scourge of the sect of followers of Jesus, is halted in his path, caused to cease his conduct and as God revealed Himself to His chosen vessel, Saul of Tarsus is turned from a persecutor of the church to one who preaches the truth. This event happens by the grace of God, by the power of His will and in the exact circumstance that he has ordained. Man and his conduct has been interwoven into the lives of others so as to make an impact upon them but they are not the cause of the turning any more than they are the cause of their own actions. The words and actions of Jesus as He walked the earth had no effect upon one who walked with Him and tasted of the heavenly goodness for Judas was a devil from the beginning. No missionary, revivalist, preacher, Sunday School teacher or loving parent could have altered the life of the malefactor hanging on the cross until he was turned to His Lord at the appointed time and said, "Lord remember me when you come into your kingdom" (Luke 23:42). And all the miracles

that Messiah did in plain view of the Pharisees, even the raising of Lazarus from the dead, could turn one of them for His words were not for them because they were of their father the devil (John 8:44). So the actions of a person will not stir the heart of another man unto repentance. God has devised means that His banished be not expelled from Him but it is not the duty of man to find those means, be the means or try to invent the means whereby a change may come Bildad's accusation that God will avenge Himself on the wicked in this world and lead others to belief in Him is another in the long list of Adam.

Bildad also stated that the wicked would lose all he had and live in poverty until he repents and changes his ways. Again the prophet records that the wicked do wickedly and forsake the way and the needs of the poor, widow, fatherless and strangers and yet they prosper (Jer. 5:28). The prophet also records that the father of all lies was created this way and that; "by the multitude of thy merchandise they have filled the midst of thee with violence and thou hast sinned" (Ez. 28:16). This is the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience, who sustains his people with the dainties of this world and causes them to abhor the Bread and the Water of Life. Great Israel of old, who amalgamated the customs and traditions of the people of the land into the pattern given in the mount found this abomination to be profitable. Thus causing confusion by mixing (Babylon), natural Israel lived sumptuously in the merchandise of this world. The merchants of the earth who have committed fornication with her have lived deliciously and fared sumptuously from the trafficking of gold, silver and precious stones and all the elements of the tabernacle. Yet these were astonished when God destroyed her in a moments time (Rev. 18:10). Never-the-less they prospered abundantly contrary to Bildad'The children of this world are wiser in the things of the world than the children of light (Luke 16:18) and they have been given their rewards here in this present evil generation.

The affections of the children of light are in Jerusalem that is from above. The waters of Marah cannot quench their thirst and the wilderness of this world has nothing that shall sustain their soul. They hunger and thirst after righteousness as they wonder as strangers in the barren wilderness. As the body and emotions of Job grow weaker by the moment, the Spirit of Jehovah God reveals His presence and power and proclaims the truth. Man had not brought this evil upon Job it has come by the hand of Almighty God.

Let the world banter about the notion that God does not have anything to do with the evil that has come to pass upon this chosen vessel, the Spirit has taught Job exactly what God does and how He does it. Job commands his friends to be still, cease from speaking,

hold their tongue and understand what God has done and by this rebukes their duty faith and work system.

“Find out now that God has perverted me” (19:6)

The Lord God had decreed that in the appointed time His servant Job was to be falsified, bent, made crooked and perverted through the medium of the hand of the Adversary and it was so. Jehovah had purposed this from before time. He had brought it to pass at His appointed hour. Job had not caused this by any thought, word or deed and nothing he could possibly do could ever make him clean, true or straight. God had set His fortress about Him and it is impenetrable. He had built a wall in his path and Job could not cross over (cp. Lam. 3:7) and God had fixed his travels in obscurity. In addition to this God has stripped away all of Job’

“I know that my redeemer liveth and He shall stand at the latter day upon the earth and though this hide be ripped away yet in my flesh I shall see Him” (19:26)

The words of Job were indeed written in a book and engraved in the Rock. Job knew he was in need of a redeemer. He knew there was no hope for him at all in this world yet he was not deceived to think himself capable of standing before the throne of God. He knew that there was a redeemer, he knew he needed to be redeemed and he knew who he was. Job knew that the redeemer was the salvation of Jehovah by the communication of the Spirit within. He knew that this salvation was already appointed and fixed as the Rock of God. He knew that this was one who was stronger than he was who had the mind of God and was the only one who could resolve the demands of the law for him. This Redeemer was alive here and now yet He would be made manifest in the last time. He knew all this thousands of years before Jesus stood upon this earth as the Lamb of God to take away the sin of His people. Job also knew that in the fulness of time when God would send forth His Son as the sacrifice for sin (Heb. 9:26), that Job would be present with Him. Not in substance or in theory but in his flesh. The unity of Christ and His children is such that as they were one in His death and burial so they were one in His resurrection and life as His body. They all stood before the Father, clothed upon with fine linens pure and white which is the imputed righteousness of Messiah. Resurrected with Him they stood before the Father as He declared His generation saying, “Behold I and the children which God hast given to me” (Is. 8:18). They who had slept had been raised in a glorified state, just like He, “the first fruits of them that slept” was, having bone and flesh but no blood for “flesh and blood cannot inherit the kingdom of God (I Cor, 15:50) and since the blood is the life of the body (Lev. 17:11) and the body is dead because of sin (Rms. 8:10) so flesh and blood cannot enter into the kingdom. Christ is the way the truth and the life and He gave His blood that His bride, His body might have

life and have it more abundantly so in the risen, glorified, spiritual body of Christ there was no blood (Luke 24:39). In this body Job stood with the risen kinsman redeemer in the Holy city, that New Jerusalem which John saw coming down from above. The earthly tabernacle of pain and sufferings of Job had returned unto the dust and he has received that tabernacle not made with hands which is eternal in the heavens and he has been blessed to be seated with Him in the heavenlies.

After the nature of Adam all the children of the redeemed are subject to pain, sorrow, anguish and sorrow and God has ordained this for good. Yet each one in his own order, when the time of this habitation is over, shall see Him with their own eyes and shall stand before Him in their flesh, glorified as He is and one with Him as He is one in the Father. Though their memory has long faded and their deeds have been forgotten yet He cannot forget them because He has engravened their names upon the palms of His hands (Is. 49:10). The walls of salvation that surround the Holy city are ever before Jehovah and He has promised to never leave nor forsake His Beloved.

The education of Job is most arduous and yet most precious. The wisdom of man is pathetic and labourious and until such time as we shall see Him with untrammeled eyes we shall be subjected to that logic and tempted by it. It is the Spirit that grants eyes to see and ears to hear that we may discern the wisdom of man. It is the Spirit that calls to His children saying, “this is the way, walk ye in it” (Is. 30:21) It is the Spirit that quickens this mortal body and gives the understanding about the weakness and frailty of this earthen vessel and it is the Spirit that testifies to the hope that is within. The expectation that they shall all be changed and when He shall appear all His people shall be like He is, now and forever more.

Your servant in Christ
(Elder) Chet Dirkes
August 19, 2012

Job 21:22

"Shall any teach God knowledge seeing He judgeth those that are high?"

The constant repetition of the rhetoric of the three friends does not make the matter any easier for Job to endure. Yet as the 'would-be' comforters continue their attempts to correct Job and rebuke him of his sinful ways, the Spirit of Jehovah gives unto the servant of God the words to speak. No amount of proper education in the finest schools, synagogues or exalted halls of academia could have prepared Job for this confrontation for he could not manufacture the exact circumstances that God had put him into. Now as the witnesses for the prosecution told their ever cunning stories, the truth of the presence of the Holy Spirit is made evident. "Settle therefore in your hearts, not to meditate before 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 21:14). Notice well that the arguments of these three men are a condemnation of Job for his alleged action and an assertion of the theory that God is a respecter of people and their actions. Each time they speak, they return to the foundation of their building upon the sand and state that God will not punish the innocent nor lay His hand upon one who is pure. Therefore, because God has laid His hand upon Job, Job must be guilty of sin. The logic of this house is built upon the limited comprehension of Adam and his carnal understanding. It does not stand when the wind blows and the waves rage yet it is quickly attempted to be rebuilt. Even though God destroyed the construction of the tower that would reach unto heaven and confused the tongues of man, the labour of the arms of the flesh shall always be to "reach unto heaven and let us make a name, lest we be scattered abroad upon the face of the earth" (Gen. 11:4). Great is the destruction of this house and yet Adam is obsessed with the reconstruction project.

This is not an unusual position or a strange doctrine because it is indigenous to the nature of Adam. Adam believes in the concept of reward for obedience and punishment for failures. He trains up his children in this manner and lives in a society that is structured the same way. So why should it be different when it comes to his concept of god, his doctrine and the traditions that attend them? When Zophar steps up for his at bat against the feeble and pain stricken Job, he announces the most basic of principles concerning his beliefs; "So then my thoughts (opposing views) cause me to answer and make haste" (20:2). He is not fabricating a lie to try and deceive Job, he truly believes all of what he is saying. He has been given to believe this line of reasoning and is totally

committed to the cause. After hearing Job rebuke him for his ignorance and refute the dead flies of the doctrine of works, it is his spirit of understanding that causes him to answer. This is exactly what God has given him to believe and it is as strong in his heart as the truth is in the heart of the child of grace who it is given in behalf of Christ not only to believe on Him but to also suffer for His sake (Phil. 1:12). Zophar's mind has been blinded from the truth and God has sent him strong delusions that he should believe a lie (II Th.2:11). He does not know it is a lie any more than man knows he is in wandering in darkness or drinking old wine. He is not searching for the truth, hungering after righteousness or seeking deliverance. Man loves the darkness because his deeds are dark and his heart and mind are incapable of comprehending the light or the truth thereof. The natural man is not properly equipped to receive the things of the Spirit or to know them. He believes that the truth is foolishness and the lie is precious because the Spirit of Jehovah has not yet revealed them unto him. These are communicated from faith to faith and are spiritually discerned (I Cor. 2:14). One who has not the Spirit is not one of the seed that should serve Him and be accounted for a generation (Ps. 22:30). Those that have the Spirit, being born from above and separated from their mother's womb, shall know the truth and the truth shall set them free.The doctrines, customs and traditions of Adam appear sound, logical and reasonable to the natural man. Until the heart and mind in the chosen vessel are illuminated by the presence of the Spirit, which occurs at an appointed pleasing unto the Father, the heart is as impenetrable as adamant stone and the mind impregnable as a barren woman.

Job proclaims the weariness of these words and tells his friends to allow him to speak a few words and then they may continue to have their comfort in mocking him; "Suffer me that I may speak and after that I have spoken, mock on" (21:3). He has called them liars, miserable comforters and physicians of no value. He has said that they have mocked him, abused their position as friends and are taking great delight in his affliction yet they are deaf to his words and immune to his rebukes. Now if Job is preaching the truth and they are hearing it, why then are they not believing? Does not faith come by hearing and hearing by the word of God? It does indeed but that Word of God is the Word that became flesh and dwelt among us. That Word is the Word which spake unto the prophets of old and they proclaimed the truth. That Word is the Light of the world which man cannot see and which Adam esteems as unfit for his building and unprofitable to his endeavours. That is why Job is not trying to convert them. They do not perceive or delight in the light and they flee from it because it is foreign to their nature; "Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve Him and what profit should we have if we pray unto Him?" (21:14).

Should any of these instruct God? Howbeit the theology of Adam attempts to do so. Man attempts tell God what is just and what is true. He develops his theology, systematizes it and reforms it to make it easier to read and understand. Modern theology brings God down to man's level of understanding and comprehension. The viewpoint of scholars and doctors of divinity are absolutely mandatory for the proper understanding of the scriptures. How dare some poor ignorant simple minded country man stand up before a little flock of sheep and attempt to expound upon the sacred text without first consulting the wisdom of the ages and the exposition of the ancient language. Herein man explains God better than God could ever reveal Himself to one of His servants. What need is there for the Spirit of revelation, the testimony of Jesus Christ and the experience of a common salvation? Man, his opinion, eloquence and natural ability is elevated to the seat of the most high and there he will judge and be like God.

But it is Jehovah who is seated upon the circle of the earth and the inhabitants of this earth are accounted unto Him as a winged infestation (Is. 40:22). It is He who, by the power of His own will, does all these things and much more to performs and complete the intents of His heart (Jer. 30:24). He has established and is the sole possessor of wisdom, knowledge and understanding. He is the standard of what is just. He raises up mighty ones and judges their ways according to the perfection of His Holiness. He has given the light it's form for He is Light (John 8:12). He created the darkness (Is. 45:7) and He dwells in the thick darkness (I Kings 8:12). Wisdom is in and of Him as one brought forth with Him. She is His possession for all eternity and none may add to her or take her away from Him (Prov. 8:22). The magnitude and wonder of Jehovah God cannot be approached by the feeble impotence of His created man yet this same Almighty God has loved His people with an everlasting and immovable love. He prepared an habitation for them of earthen clay and established a time for their habitation. He has designed their lives in a manner that is to the praise and glory of His name and He has judged His children righteous in Him. He has redeemed them from afar and He has ransomed them from the house of one stronger than they (Jer. 31:11). He has drawn His bride with loving kindness: "Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of Jehovah, for wheat, for wine, for oil, for the young flock and the herd ad their soul shall be as a watered garden and they shall not sorrow any more at all" (Jer. 31:12).

God did not say that their earthen vessels shall be as a watered garden and He did not say that they should not be sorrowful in this present evil generation. He did say "And I will satiate the soul of the priests with fatness and My people shall be satisfied with My goodness, saith Jehovah (31:14). He has made His people, a people tried in the furnace of affliction and subject to the weakness and vanities of this world, to be kings and

priests unto Himself (Rev. 1:^) just as He is both King and Priest upon the throne (Zech. 6:13). He has prepared a table for them in the presence of the enemy and has anointed their heads with the oil of gladness (Ps. 23:5). He has brought His Beloved to the banqueting house and His banner over Her is love" (Song 2:4).

No son of Adam shall ever declare His ways unto Him or ever repay Him for what He has done for them. The wicked are reserved to the day of judgement and they shall be brought forth in the day of His wrath. This is the day when He made all the world drink of the cup of His wrath and the day when His army brought forth His vengeance upon Babylon, the beast, the dragon and the inhabitants of the earth. These be the days of vengeance when all things written were fulfilled. There is no comfort in this world or in the works of man. The answers of these men remain false no matter how many times they repeat them. The wicked thrive and prosper as God has ordained and this is for the good of the elect, called according to His purpose.

"How then comfort ye me in vain seeing your answers remain in iniquity" (21:34).

There is no comfort in a lie and there is nothing of profit in iniquity. Job tells his friends that their words are the doctrine of a god that he does not know or care to know. He has no time for compromise and cares not for Adamic ecumenicisms. The Bride of Jesus Christ is a garden enclosed. It is not open to the public. The walls about her are salvation and are made of living precious stones. Her foundations are twelve and of precious gems and her gates are praise unto Her Husband. There are twelve gates and they are attended to by Jehovah God and nothing shall enter therein that should defiles, works abominations (that which is highly esteemed amongst men) or loves or makes a lie. Her number is fixed for all eternity and no man can number Her. Job hopes with each retort that he has had enough worthless comfort and pointedly yet politely tells these three as much. But Jehovah God has not given him yet the full measure of vanity and iniquity by the hands of these three that has been assigned unto him and the greatest attack is yet to come. Until such limits have been attained unto these men and the Adversary Elihu shall be given to assail Job with carnal logic, falsehoods and dead Adamic rhetoric but these shall not diminish nor surpass the grace which God has bestowed on His Beloved.

"Comfort ye, comfort ye My people, saith your God" (Is. 40:1) for nothing can separate you from My love.

Your servant in Christ
(Elder) Chet Dirkes
August 26, 2012

Job 23:10

"But He knoweth the way that I take, He hath tried me and I shall come forth as gold."

As the time passes on this trial and pain that has been allotted to Job, the evidence of the presence of the Holy Spirit becomes more evident. Job had originally desired that he would have died at birth and never seen the light of day. He had hoped that he had never been the recipient of the blessings of his possessions and his family for then he could not have experienced the sorrow and agony of the loss. He had hoped that the earthen vessel had never come forth in birth, grown to maturity and been in the place of prominence that Almighty God had given to him because then he could not have been brought so low. The one cannot happen without the other. God must first lift up before He can bring low and He must first give in order for that which has been given to be taken away. "What hast thou that thou didst not receive" (I Cor. 4:7). But now the Spirit is revealing to this humbled servant of Jehovah that these things come to pass by the will of God, according to the counsel of His will and for the good of His chosen people.

Eli-phaz, the Temanite, ('my God is gold' 'on the right hand'), has been so moved by the irresistible power of the Spirit of God to answer a question never asked of him. Job never asked for anyone's opinion or help in this matter. He was sitting alone for seven days and his 'friends' came to him to comfort him. After he had spoken of his grief, dilemma and pain, they answered him with these popular yet erroneous ideas of how to 'fix' his problem. Now after failing the first time to set forth the brilliance (gold) and majesty (right hand) of his god who is on his right hand, Eli-phaz reveals the true doctrine of Adam. It is no wonder that whenever a conversation is engaged it may begin with familiar phrases and concepts but, as the issues become more and more personal and particular, sooner or later, the true understanding of the doctrines shall be revealed. These friends who thought to comfort, have accosted Job with accusations, aspersions and anathemas the same way the law, which is the ministration of condemnation does to every lonely pilgrim in the wilderness. Eli-phaz has his god on his right hand to do his bidding and prove himself correct as he descends upon helpless Job all in the name of 'love'.

Eli-phaz has pronounced a most damning sentence upon Job as he alleges that his wickedness is abundant and his perverseness and guilt are without end (22:5). He has

based his verdict upon the supposition of both things that Job may have done and those which he may not have done. The basic premise is that God has rewarded him with punishment for his actions and that He has withheld blessings because of Job's incompetence. Eli-phaz has set himself up as the standard to judge what is righteous and acceptable so that he may condemn Job while he adjudicates himself. This all to familiar doctrine did not begin with the modern religionists, it is demonstrated here, some 5,000 years ago.

"Acquaint now thyself with Him and be at peace, thereby good shall come unto thee" (22:21).

In his first discourse, Eli-phaz instructed Job to seek God and commit his cause unto Him (5:8) and now he clarifies what exactly he means by this. It is one thing to seek the throne of grace in the discernment of a matter in hopes to find peace and direction. It is quite another thing to seek God in the manner which Eli-phaz intimates. He has put forth the notion that mortal, finite and impotent Adam can ascend to the presence of God and become intimately familiar with Him as a prelude to peace. He alleges that man can instigate a personal relationship with God that will precipitate a peaceful existence. The depths of this relationship is demonstrated in the word 'receive' for it intimates that man can 'lay hold' on God or even become 'married' to Him. Adam can by his own actions become part of the Bride of Christ simply by laying hold of the Law of God and firmly establishing His word. Yet the scripture proclaims that the natural man cannot receive these things because they are spiritually discerned. Adam does not have the mind of God and his thoughts and actions are incongruent with the the thoughts and ways of Jehovah. So how can mortal man approach unto, make league with, become intimate with and appease the Almighty? Some may say by the sinners prayer. Others may say by good works and still others would avow that a simple acceptance of Jesus into their hearts will assure them of this peace with God. Yet the testimony of the finished work of the salvation of Jehovah is that unless the name has been written in the book of life of the Lamb, from the foundation of the world, there can be no peace for there is no forgiveness. Justification comes from the faithfulness of the Christ who fulfilled the law in all righteousness and is seated at the right hand of the Father. Therefore by His faith the saints have peace with God (Rms. 5:1).

Eli-phaz has a very temporal frame of reference. He believes that by laying hold on the promises of God and believing His word will bring prosperity and respect. The 'name-it-and-claim-it' philosophy produces a bountiful blessing from God because of man's ability to hold God's feet fast to the fire and make Him keep His promises. This coupled together with the natural man returning unto God, from whence he never came since

Adam was formed from the dust of the ground, so that Almighty Jehovah can rebuild him and then he can put away his perversion from his tents (22:23). This will endear the Sovereign God to be his defender and be obliged to shower him with the blessings of gold and abundant silver.

“For then shalt thou have thy delight in the Almighty and shalt lift thy face unto God” (22:26).

The notion that once you have done all these wonderful things in the power of the arm of the flesh, then you shall delight in God is blasphemous. The child of grace delights in the law of God after the inward man because of the Spirit that dwells within. The incorruptible seed has been born from above and has no delight in the things of this world. The natural man has been born of the earth and has no delight in spiritual matters and the two shall never meet. God does not hear the prayer of any but His children for only they can cry out ‘Abba, Father’. He does not reward the labours of the flesh nor is He a respecter of persons. He defends whom His soul delights to defend, He lifts up those who need to be exalted for His purpose and He abases those whom He has decreed should be low. One cannot be elevated if they are on the top and one cannot be brought low if they are on the bottom. These events are produced by the only One who knows what the plan is, what the purpose is and how to perfectly perform the whole matter, Jehovah of Hosts is His name.

“Even today my complaint is bitter and my stroke is heavier than my groaning” (23:2).

Job indeed was grieved with groaning and utterances which could not be heard. No matter how vast his vocabulary or extensive his understanding, he could not describe his soul pain to any member of Adam’s race. Unless one has a common point of reference, the feelings and afflictions of Job are indescribable but to those who have felt the pains of death get hold upon them and the sorrows of death encompass about them like a flood, to them the account of Job is all to real. Like Job they seek to find out where God dwells that they may order their words before Him and reason with Him, pleading that He would give them understanding. Yet no matter where they turn they cannot find Him. They know He is there for He is everywhere, even in the thick darkness of the stormy clouds and the deepest corners of their minds, yet; “Behold I go forward but He is not; and I go backward but I cannot perceive Him. On the left hand where works I cannot behold, He hideth Himself on the right hand that I cannot see”. (Job did not care for what was on the right hand of Eli-phaz he wanted to find the true God.)

No matter where Job looked on this earth he could not discern the presence of God. Yet he knew that God, not the one who Eli-phaz said he should get to know, was intimately,

perfectly and personally acquainted with the path that he was walking. He knew, by the Spirit of the Most High within, that each step that he took was along a pre-designed path that had been specifically laid out for him, in such precise details as to eliminate the possibility of any wandering off the path, any misplaced steps along the path or the failure to finish the course. The pathway was hedged in with hewn stones, God was in charge of directing the steps of the pilgrim, His Word was a light unto the feet of the traveler and the affection for the Father's house were within the heart of the weary sojourner. He had afore ordained every step, set each obstacle and empowered the runner to fall when necessary, sprint when commanded and be faithful in all things just like the Author and Finisher of the faith by which they live.

Job has grown in the grace and knowledge of the will of God to the point of knowing that he was being tried, tempted and proven by God and that in the end, when the wood, hay and stubble were removed, he would shine forth in brilliance like gold. Not the gold of Ophir, as Eli-phaz said, but as the perfectly transparent gold the John spoke of which is the glory of Jehovah (Rev. 21:18). The precious stones that have been hewn from that great Rock, and that Rock is Christ, are one with the Rock. They are faithful because He is faithful and they are righteous because His name is 'Jehovah our righteousness'. Job has been given this understanding through a manifold trial and as Adam grows weaker the Spirit reveals the wonder of the Almighty to this feeble servant.

"But He is One and who can turn Him? He does the desire of His soul" (23:13).

Thousands of years before Moses delivered the law to the nation of Israel and proclaimed; "Hear O Israel, Jehovah our God Jehovah is One" (Deut. 6:4) the same Spirit gave the same revelation to one of His elect children. God is One. He is not a multifaceted diamond who can be viewed from different angles and that is why different people worship the same God in different ways. He does not have varying levels of wills that allow some things and actively cause others and he does not have a divergence of purposes that change with times and conditions. He is One and none can turn Him. He is the same yesterday, today and forever. Job knew of the immutability of God and why that is imperative.

His creation and all the finished works that he has performed from the foundation of the world are for Himself and His Bride (I Jehovah do all these things" Is. 45:7). He has orchestrated all things in love for the good of those who love Him, according to His purpose, which cannot change. It is this immutability that preserves the sons of promise from generation to generation. His love is eternal and it cannot change. His promise is His Word which cannot change nor return unto Him void, but has accomplished all that the Father gave Him to do and is now seated together with His children in the

heavenlies. He has performed by the counsel of His will (Eph. 1:11) all the intents of His heart (Jer. 30:24) and “He has performed all that is appointed unto me and many such things are with Him” (23:14). It is God that works in His children both to will and to do His good pleasure. It is He who has put it in the hearts of the wicked to fulfill His will and it is He who sits in heaven and rules over the kingdoms of this world.

This is why Adam is in opposition to Him because Adam desires to be in control and to command after his lusts and desires. But God is a jealous God and He does not share His glory with another. No flesh shall stand before Him or next to Him in review of the works of His hands. He has begun a good work in His people, He has ordained them unto good works as they have been created in Christ Jesus, He has made them zealous for these good works and He causes them to maintain good works. He has not left them to the devices and desires of the flesh but He shall perform this work unto the end and the coming the Lord Jesus Christ, when the time of the habitation is over.

Your servant in Christ,
(Elder) Chet Dirkes
September 2, 2012

Job 27:2f

> “The living God has taken my judgment away and the Almighty has made my soul bitter. All the while my breath is in me and the spirit of God is in my nostrils, My lips shall not speak wickedness nor my tongue utter deceit”.

Thus begins the final discourse between Job and his three assailants.

Bildad, who appears to be the most honest of the three, is struggling with a very deep concern. He has heard Eli-phaz twice make the comment that man, who is born of woman, cannot be just before God and Job himself has stated the same. Now, unlike his two compadres, Bildad does not try to reinforce his original argument but rather he is given to concentrate on this illusive concept; “How then can man be justified before God or how can he be clean born of woman?” (25:4). Bildad had not yet been taught by the revelation of the Spirit, that mortal man and the eternal spirit are not one in the same and many struggle with this same dilemma today. Man that is born of woman is mortal and from the very moment of his conception, he begins his journey to death. This is the race that is set before him and the labour assigned to him. It has limitations and boundaries that cannot be altered in any way and unto man is given the exact amount of power, intelligence, will and skill to accurately complete this arduous journey. It does not matter if the earthen vessel is afore prepared unto glory or outfitted for destruction for the assignments are particular to the individual and the tabernacle of the dwelling is commensurate to the task at hand. Man cannot do anything that could possibly change his state from mortal to immortal any more than he can establish his way, direct his footsteps or set his time of habitation. Since therefore, man is unclean and predestined to walk in accordance with the will and purpose of the Almighty, who can be delivered from the just wrath of God; “for all have sinned and come short of the glory of God”?

The question Bildad asks is very complex yet of great sincerity. He cannot understand how a mortal man with all his frailties and imperfections can stand before the throne of the Most High God and be equal to Him. He not only wants to know if a man can be pure and just but how this can be accomplished since at his best, man is nothing more than a maggot feeding off the death and decay of this world. It would appear that there has been some enlightenment here because of the personal nature of his question. He understands mans condition and his posture in reference to the perfect Holiness of Almighty God. He knows that God alone is the standard with which to be compared and he knows the necessity of this comparison yet his thoughts remain on the temporal plane and his reasoning is carnal.

The scriptures have concluded all under sin that no flesh should glory in the sight off God. Adam failed to measure up to the standard of Holiness that God required and all of his house failed in him; “Therefore by the offence of one, judgment came upon all men to condemnation.” (Rms. 5:18). No descendant of Adam can be made just by any works or good intentions that they may have and therefore all earthen vessels, formed from the same lump of clay, are found to be dead in trespasses and sin. The vessel afore prepared

unto glory is shaped in iniquity and the life is conceived in sin the same as the vessel outfitted and reserved unto the day of judgment. Yet God, who is rich in mercy, righteous in everything and immutable, because of His eternal love for His people, not only requires perfect Holiness but also required that the One who is perfect (and that is only Jehovah God), become the imperfection of the vessels of His seed and cleanse them from all unrighteousness. Christ told the Pharisees that they were obsessed with the cleaning of the outside of the outside of the plates and cups and the white washing of the sepulchers but inside was death. He cleansed the inside of these vessels by the washing of His blood and therein dwells life. His tabernacle is with man in the temple of the Holy Spirit, the habitation of God, Christ in you the hope of glory.

The seed never failed to measure up to the Holiness of God because they are His seed and He cannot deny Himself. They were never in jeopardy of judgment or in fear of eternal separation from Him but they could not be polluted by coming in contact with an unclean vessel. A ‘fit man’ was needed to take the sin from the camp into the uninhabited land where it could never be called into account again. On this day of the Atonement, the sin of the entire house was imputed to the innocent goat by the imposition of hands and the confession of sin and when the ‘scape-goat’ was removed from the camp, all were made just and the camp was clean. This justification was by the free grace of God through the work of His right hand and His people were made just in a completely passive way. They were not justified by any works of righteousness which they had done any more than they were made unclean by any work that they had done. God created man incapable of keeping His law and the actions of Adam and his household exemplified that quality. If they had been righteous there would have been no need for the atonement. If they could make themselves righteous then there would be no need for the ‘fit man’ or the propitiation. But the impossibility of the one demanded the presence of the other in order for there to be the making of them just. This was not for the seed within for they which are born from above cannot sin because His seed remains in them. It was entirely by the faith of the Son of God in the completion of the work set before Him, the sufficiency of the sacrifice and in the acceptance of the sacrifice by God. The seed is and shall always be Holy and while partakers of flesh and blood the vessel afore prepared unto glory is cleansed and made a proper tabernacle for the precious incorruptible seed.

The complexity of this quandary is in the understanding of the nature of Adam, the qualities of the outer man and the separation of the inner man from his earthly tent. The old man of the law has been crucified with Christ and his former way of life, the handwriting of ordinances, is now dead with Him. Adam was formed from the dust of the earth and he lives, moves and breathes by the power of God and his delight is in the

things of this world. The body is dead because of sin and to the dust of the earth it shall return: “for we all must die, and as water spilt on the ground which cannot be gathered up again:” (II Sam. 14:14). The outer or natural man is dying, perishing daily, and the lusts and desires that he has are as temporal as his existence yet he is subservient to the inner man who is renewed day by day. He knows that he is corrupt and that his heart is desperately wicked because in Adam he received the knowledge of good and evil. He cannot control his tongue and his thoughts betray him. Because of the presence of the light within, he knows his wretchedness and the need for deliverance but he thinks he can resolve the matter as Adam did in the garden. The natural man desires to do good but does not and cannot receive the things of the Spirit for they are of a foreign tongue to him and he has not the ears to hear. The natural man cannot keep the commandment of God for when he would do good evil is present, the evil that he would not performed is committed daily and the good that he would, do that he does find how to perform.

The Spirit has been made subject to the vanity of the flesh and cries out for deliverance. The Spirit within causes the child of promise to keep the commandments because of the Faithfulness of the Son who fulfilled the law in all righteousness and finished the work given unto Him. The Spirit reveals the truth to the inner man who delights after the law of God which is contrary to the outer man.

The outer man thinks himself in control and his arm strong enough to command and order his affairs but as Job asks Bildad; “how hast thou helped without power and how is the arm saved without strength? How have you given counsel without wisdom and plentifully declared the thing as it is?”. Job begins to answer Bildad in a very personal manner. He is refuting the doctrine set forth by directing his questions specifically to Bildad. He is asking the same question that Paul asked the Corinthian brethren; “what do you have that has not been given to you and who makes you to be different?” How is it, Bildad, that you know that you are a sinner in need of cleansing? How do you know the standard of Holiness, demanded by God, is unattainable by mortal man? “To whom hast thou uttered words and whose spirit came from thee?” Job is given to speak not to the man Bildad but to the child of grace who is feeling the hand of Jehovah upon him. His pride and arrogance has been stripped from him and he is speaking from the heart.

Job does not present to him a way that he may appease the pricks in his heart but rather proclaimed the truth of the gospel, “Say to them of a fearful heart, be strong, fear not, behold thy God will come with vengeance, a God of recompence and He will come and save you” (Is. 35:4). Job was not going to compromise the faith that he had been given, not as though he had any power over this imputed faith, and he was not going to try and justify Bildad or anyone else by recanting what the Spirit had given him to say. His

integrity was impregnable because it was not of Adam and His righteousness held fast because it is the immutable righteousness of the Son of God unto the sons of God. God had given him the Spirit within who had taught him in all wisdom and spiritual understanding and therefore he did not lean upon his own understanding but in all his ways he acknowledged the majesty and power of the Almighty. He accurately and consistently proclaimed that God has ordered all things from beginning to the end, that He alone is power and might and that all the intents of His heart are accomplished by the power of His own will. This came not from Adam nor of the teaching or the doctrines of man and if God had decreed that Job should stand alone before all his enemies who should rise up against him as unrighteous, the breath of the Spirit within him would not permit him to speak unrighteousness, injustice, slander or deceit concerning the wonders of the Lord God Almighty. The testimony of God was that His servant Job spoke rightly concerning these things and was accepted in the Beloved (42:7-9).

Mortal man cannot and will not ever stand before the throne of God until such time as the vessel, afore prepared unto glory, is changed. In a moment, a twinkling of an eye, this mortality shall be swallowed up in immortality and this corruption shall have put on incorruption. When the time of this habitation is over and the temporal tabernacle is dissolved, then He shall appear a second time unto His saints, without sin. Each man in his order, shall be present with the Lord and shall have that building not made with hands. Then we shall be like Him. God has predestinated those whom He loved and foreknew to be conformed unto the image of His dear Son; “Brethren 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” (I John 3:2). This is the adoption, to wit, the redemption of our body, when we shall be ‘made like the Son’.

Your servant in Christ,
(Elder) Chet Dirkes
September 9, 2012

Job 28:12

"But where shall wisdom be found and where is the place of understanding?"

The consolations of the three friends has now ceased and Job has entered into a lengthy dissertation of the wonders and beauty of Almighty God. His words have turned from being directed to Bildad and now he speaks editorially about the things he has been taught. His body has been depleted of all strength and there is no comeliness in him. He has lost all possessions, his children are gone and his wife has denounced him yet the Spirit is revealed, in these tribulations, in the proclamation of the truth.

The things of this world all have their place and time. These have been set by the hand of God according to His wisdom and power. None came into existence by their own will, none chose the time of their habitation or their assigned station in the time line of creation and without the constant and continual effectual power of God, nothing can remain. Yet in all these magnificent demonstrations of His majesty and will, where shall wisdom be found? The evidence of wisdom and her design may be seen clearly in the things that are made and even the natural mind may deduce the presence of a 'higher power' that has overseen the creation, but this is not wisdom herself.

True wisdom is not indigenous to Adam. He was created with abilities and given understanding so as to be able to name the beasts of the field and every fowl of the heavens as God brought them unto him, yet he did not possess true wisdom. When Adam took and ate of the fruit of the tree he was infused with the knowledge of good and evil and he acted according to his understanding of his condition. His conduct was carnal and unwise since he fled from God and attempted to rectify his condition by the strength of his own might and the power of his own will. Every child of Adam has this knowledge and follows the example set by him but true wisdom is not inherent to mankind. The wisdom of Adam is limited and finite. He does not understand spiritual matters as demonstrated in his attempt to atone for his deeds with fig leaves, denial and accusations against his creator.

When God saw the wickedness of the world that He had created and purposed to destroy the wickedness, He told Noah to build an ark. Noah had never seen rain and certainly did not know what a flood was. He may have been a carpenter and may have known which end of the hammer to hold but he did not know how to build an ark until Jehovah God gave him the wisdom and the understanding, but this was not true wisdom. The true wisdom was in the heart of Noah to hear and obey Jehovah God for; “The fear of Jehovah is the beginning of knowledge” (Pro. 1:7). Noah had a respect and reverence of God that enabled and caused him to hear and obey.

When God called Moses out of Egypt and schooled him in the wilderness, He called him to the work assigned for him. Moses claimed that he was unlearned and incapable to do this work but God told him; “Who hath made man’s mouth or who maketh the dumb or the deaf or the seeing or the blind? Have not I Jehovah? Now therefore go and I will be with thy mouth and will teach thee what thou shalt say” (Ex. 4:11f). Yet this is not true wisdom. Moses had to have the fear of God in the inward parts where God desires truth and made him to know wisdom (Ps. 51:6) before he could be made obedient to His word.

When God brought the nation of Israel to the mount in the wilderness and there gave them His commandments in types and shadows, He told them to fashion all things with the exactness and precision of the pattern given in the mount, yet they were ignorant. Only after God gave them the wisdom and understanding to do the work He demanded and made them willing in the day of His power, did those ‘in the shadow of God’ (Bezaleel) fashion with cunning workmanship all that Jehovah had commanded, exactly as He intended. Yet the true wisdom was not in the hands or the minds of these who laboured in the shadow of God until He filled their hearts and minds with wisdom (Ex. 36:1-9).

Wisdom is not of the outward man for it dwells in the hidden inward parts and is “hidden from the eyes of all living” (Job 28:21). The natural man has a form of wisdom which is sufficient in his own eyes and by which he judges his fellow man. Whatever a person has been given to believe and the extent of that belief is the wisdom that they have and everyone has that which is wise in their own understanding. Only God understands the way of wisdom for she is one in Him.

Wisdom is eternal and is exceedingly greater than any comprehensive ability that mortal man has. Man cannot find out wisdom by searching for she is not to be found. He cannot understand her by studying for he lacks the cognitive ability and the common frame of reference which is spiritual. She is before all time or ever the foundations of the earth were laid. She is One with the Almighty from the beginning and in her is strength,

counsel and sound judgment. There is no arrogance, evil or pride in her and she loves them that love her. She leads in the way of righteousness and her fruit is better than all the cumulative riches of the all of creation.

Wisdom is a kindred companion to those who have been born from above. Those who delight in the law of God after the inward man do so because Jehovah has put wisdom in the inward parts and given understanding to the heart (Job 38:36). Because of the Spirit of Wisdom (Eph. 1:17) the child of grace walks according to all that the Father has ordained them to do, without fail. They are strengthened by His might and walk in Wisdom (Col. 4:5) because they have been given all wisdom and spiritual understanding (Col.1:9). This walk and the work that they have been created unto is worthy of the Lord unto all pleasing and it is fruitful unto every good work (1:10).

Wisdom is also the discretion of understanding whereby the child of grace knows the nature and characteristics of man (Rev. 13:18). By this the doctrine of the three friends is identified as false and unprofitable. God said that His servant Job had spoken rightly about Him and that he had not sinned. Eliphaz and his two friends had spoken the things which established the sovereignty and Holiness of Jehovah God and His wrath was upon them. Their doctrine was based on what man can do and how God would react to man’s conduct. They presented God as the bestower of His good and precious promises and blessings only if and when man was obedient and the source of chastisement and judgment if man was disobedient. This placing of conditions upon the love of God is not speaking rightly of His grace and mercy. The idea that He is sovereign is not congruent with the doctrine of Him reacting to man’s actions. This is false doctrine and an abomination before God.

Now some will intimate that because God knows all things and He has afore seen what man would do, He accordingly made His decrees. This may appease the mind of Adam and preserve the sanctity of free will but it impugns the sovereignty of God who works all things after the counsel of His own will. This will or the desire of His heart which He performs, is by His love wherewith He loved His people and sent forth His Son to redeem them from under the law, reconciling them unto Himself. Herein is the forgiveness of sin, according to the riches of His grace, wherein He has abounded toward all His people in all Wisdom and prudence (Eph. 1:8). This is the Spirit of understanding that He has given to the elect by revelation in the knowledge of Him (17) whereby He has made know to all principalities and power in the heavenlies by the church, His manifold wisdom (3:10). The decree of God is based solely upon the good pleasure of His will, in the confines of His eternal love for His bride and is actuated by the power of that same will. He has set the wisdom and revelation of this will in the

inner parts and has given this understanding to the new heart that He has put in all the children of the new covenant. He has written His law upon that heart and his Spirit dwells within the chosen vessel, causing them to walk, wisely and unto all pleasing, after His law. Hereby the children keep His commandments and perform all the good works they have been created in Christ Jesus unto.

It is very easy to condemn the three friends for the doctrine that they espouse, but when God speaks to Eliphaz, He shows forth His mercy. He proclaims the iniquity of Eliphaz and his two friends and pronounces their guilt, He then requires a perfect blood sacrifice and the mediation of one who is a perfect and upright man who feared God and eschewed evil. When He saw the blood and accepted His servants mediation, these three were delivered from the wrath to come (Job 42:10). There are brethren according to the election of grace whom God has not yet revealed Himself to. Like each and everyone of the household of faith, they 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; 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 other, BUT GOD, who is rich in mercy, for His GREAT LOVE wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ and hath raised up together and made sit together in heavenlies in Christ Jesus” (Eph. 2:2).

Jehovah God knows them that are His. He leads them by the way along the appointed path by His love and brings them into the knowledge of His will at His appointed time. He teaches them His ways and fills them with the knowledge of His will in all wisdom and spiritual understanding. HE alone strengthens them with all might, by Wisdom, according to His glorious power, unto all patience and long-suffering with joyfulness, giving thanks unto the Father who has made them suitable to be partakers of the inheritance of the saints of light and accepted in the Beloved. Hereby do His people know what the sure sound is of that certain trumpet, the trump of the everlasting gospel, for He has given them ears to hear.

Your servant in Christ,
(Elder) Chet Dirkes
September 16, 2012

Job 29:14

"I put on righteousness and it clothed me: my judgment was as a robe and a diadem."

There are plenty of passages in the scripture which speak to man's desire, his attempt and his doing the deeds of the flesh for the comfort and profit of Adam. There are no passages in the scriptures which demand, condone or reward the deeds of the flesh. The sovereignty of God has decreed all that comes to pass and although Adam is delighted and quick to take credit for any and all work, it is God who works in everyone to will and do His good pleasure. He has set all things in their proper order and causes these events, circumstances and conditions, by the power of His will, to happen in the exact manner that they do. Now IF Job has been able by the power of his will and according to the desires of his heart to clothe himself in righteousness, then he deserves the same worship and praise as God. IF this is his righteousness then he is equal with Jehovah our righteousness and IF all this has come to pass because of his ability to discern and judge then he has the mind of God and knows His ways.

Job is caused to remissness about the time when the first love was sweet and Jehovah seemed so close to his side. He remembers when he was esteemed and respected of his brethren and peers and the manner of life that he had before the Adversary had brought this trial into his life. He has been accused of being wicked and of harbouring this secret sin before God. He has been told that the wicked oppress the poor, forget the fatherless and the cause of the widow and he himself has confirmed this conduct as being abominable. Many years before the birth of Jacob and the captivity of his family in Egypt, these men knew that the stranger, the fatherless and the widow were to be regarded and cared for even though they themselves had not been strangers in a foreign land as Israel was in Egypt. They knew that the fatherless and the widow were not to be afflicted even though God had not delivered unto them the handwriting of ordinances which condemned such conduct and promised judgment for those who committed the same. Years before the 'law' was given, the word of God was known and understood without parchments, tablets commentaries or any helps of man. The Spirit of the Almighty taught His people the truth and conveyed it from faith to faith. There never was and never will be a difference between the education and training of a child of grace from Able to the last that shall become a partaker of flesh and blood and there will never be any difference in the truth.

Job acknowledges that he appeared to be devoid of a necessary ingredient to perform that which was required of him because he said that he had to put something on. This of necessity concludes that he did not have it on in the first place and that at some point in time a change must have occurred. No son of Adam is inherently endowed with the knowledge and the ability to please God and without faith, which is a gift of God and the evidence of the presence of the Holy Spirit, it is impossible to please Him. But did Job put this righteousness on himself? Since the natural man does not know the things of the Spirit and the natural eye cannot perceive spiritual things, how does Job recognize righteousness? How does he know that he does not have it on and that he needs to wear it? Adam thought his deeds were sufficient to appease the righteousness of God and he set about to prove that he did not need any help from his creator in the garden. This conduct was after he had been given the knowledge of good and evil so why did Job, having this same knowledge, need to find righteousness and put it on? Adam judged his situation in the garden when their eyes were opened and they knew they were both naked. He determined that he needed a covering and that fig leaves, woven together by his own hands was a just and proper course of action. Why and how does Job know he lacks righteousness and that he needs to be clothed upon?

The natural man not only does not recognize the things of God but he also discards it as being worthless to his cause. The builders not only reject the Stone which is Christ but they deem it unsuitable for the house that they are building upon the sand. The Pharisees spoke the things of the kingdom of God and Jesus told them that the kingdom itself was in their midst, yet their eyes had been blinded to the truth by the Spirit of God, lest they should hear and believe and be converted and need to be cleansed. Man strives to understand many things but God has chosen the foolishness of the preaching of the gospel to confound the wisdom of this world so unless Job has been infused with something not of this world, there is no way that he could ever know that he was deficient of righteousness and incapable of proper judgment.

“I will also clothe her priests with salvation and her saints shall shout for joy” (Ps. 132:16)

The children of the kingdom of God are kings and priests unto their God (Rev. 1:6). They have been arrayed in the Holy garments of the priesthood for their consecration for the work of the ministry. Since this cannot be seen by the eyes of man, the scripture gives the account of the type in the wilderness when the pattern of heavenly things was manifested in a natural way. God had filled the hearts and minds of his chosen few with the wisdom and knowledge of how to make the holy garments. He then empowered the hands of the ones He had made willing to do the work and they accomplished His will

and His design. The garments were woven from top to bottom with an hole in the middle of the top (Ex.28:32). There were no buttons, clips or zippers and the wearer needed help to put these on. Aaron did not clothe himself and neither did his sons after him. He did not enter into the service of the sanctuary without his holy garments and when he had completed the assignments for the day, he laid them aside and returned to his common garments. But when he was first set apart for the work of the ministry, he raised his arms (signifying praise unto Jehovah) and the garments were lowered over him. He did not clothe himself with the garments of righteousness and neither did Job. God chose Aaron (the bringer of light) to be High priest and it was granted to him to be adorned in the Holy garments. He then clothed his sons for the work of the ministry with the same Holy garments, anointed them with oil and consecrated them, each man in his order. They had been chosen of God and joined (Levi) unto Him. He had separated them unto Himself for the work that they had been created unto and should the work be attempted without the proper attire, it would be considered as being unclean and abominable before Jehovah.

Christ has redeemed unto Himself a people zealous of good works. He has created them unto good works and he has assigned unto each his station in life with the appropriate limitation. “He saw that there was no man and wondered that there was no intercessor. Therefore His arm brought salvation unto Himself and His righteousness sustained Him, for He put on righteousness as a breastplate ad 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). Since the High Priest has been clothed in righteousness then must His sons be clothed in the Holy garments for the work of the ministry. Therefore it is granted unto the sons of God to be arrayed in fine linen pure and white, which is the righteousness of the saints. They do not clothe themselves, they do not pick and choose when or how they can ‘put on Christ’ or how much of the ‘new man’ they need to wear for the day. They have been caused to raise their hands in praise unto Jehovah God and the imputed righteousness of the Redeemer has clothed them that they may do the good works.

When the man came into the wedding feast without the proper garments, the Lord of the feast said, “friend how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot and take him away and cast into outer darkness; there shall be weeping and gnashing of teeth” (Matt. 22:12). The wedding feast of national Israel has been silenced and the sound of the bride and the bridegroom are heard no more. The abomination that has made them desolate has brought the great whore Babylon to destruction and the true Bride has arisen from the dust. She has been granted to be arrayed in fine linen pure and white and she is blessed to be seated with Her Beloved in the throne of God. So are all the sons of God

even though it does not yet appear to be so (I john 3:2). When the time appointed of the Father has come for each of His children, who have become partakers of flesh and blood and been made subject to the vanity thereof, to put off this tabernacle (II Peter 1:14) and be clothed upon with that building not made with hands, which is eternal in the heavens. Only then shall the sons of God be made manifest, for they shall be transformed and made like the sons of God. The earthen vessel shall return unto the dust and the adoption, to wit the redemption of the body, shall manifest each of the elect, to be like as He is, every man in his order. Then the end shall come and this corruption shall be clothed upon by incorruption and this mortality shall be clothed upon in immortality (I Cor. 15:53). Then death shall be swallowed up in victory and mortality swallowed up of life, “for we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked” (II Cor. 5:2).

Job is a son of God and he was clothed with righteous clothing which covered him like a robe and lawful discretion adorned his head, which is Christ Jesus, the head of every man (I Cor. 11:3). He did the works of his Father in that he was eyes to the blind and feet to the lame. Just as JAH is “a father to the fatherless and a judge of the widows” in His Holy habitation, so Job was blessed to “deliver the poor that crieth and the fatherless with none to help him. The blessing of him that was ready to perish came upon me and I caused the widow’s heart to sing for joy” for he was a “father to the poor”. Just as Jesus told the children of that evil generation that they were of their father the devil and their father’s works would they do (John 8:44), so the children of the King shall do as the Son did and perform all the works of the Father.

Now while they are here in the tabernacle of this dwelling, they are in the world but not of the world. They are strangers and sojourners in a weary land. They have been born in the flesh but they are not of the flesh and they await the time when they shall be re-united with their Beloved for all eternity. These are the strangers, fatherless and widows to whom Job has been ordained to shew forth these good works. This is the evidence of the children keeping the commandment of God in that they love one another. They do not love the world or the things of the world although they are drawn aside by the lusts of the flesh from time to time. Yet God, who has predestinated them to be conformed to the image of His Son, has established the works that shall be done and has properly outfitted each subject of grace for the work of this ministry.

This was the condition of Job before God dispatched the Adversary and tried Job in the furnace of affliction. Job had done nothing to warrant judgment for he was a righteous man. Just like the Hebrews in the land of Babylon, Job had been afore prepared for this fiery trial and the Almighty was with him. Although the earthen body was in pain, his

breath was corrupt and his emotions betrayed him, the trial proved the gold within. Though the husks and the chaft had been blown away by the wind, yet the faith within did not fail. Since God does not change, how then shall it be with all of His children whom He loves?

“I will greatly rejoice in Jehovah, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness as a bridge groom with his priestly ornaments and as a bride is adorned with her jewels” (Is. 61:10).

Your servant in Christ,
(Elder) Chet Dirkes
September 23, 2012

Job 38:12

> “Have you commanded the morning since your days, causing the dayspring to know his place; that it might take hold of the earth, that the wicked might be shaken out of it?”

The servant of Yehovah had been brought very low as the hand of his God was laid squarely upon his back. The eternal will of God was made manifest to the heavenly hosts and a few choice inhabitants of the earth in the demonstration of His love, grace and protection of His Beloved son. The matter appeared to have come to an end with the lofty pontification of Satan (Elihu) and his hasty departure without a word of rebuttal

from Job. His words appeared to be the truth as he praised God for His excellent power, judgment and justice whereby men fear Him but he has placed himself in God's stead calling the works and words of the Almighty into question; just as he did in the garden. As he departs, or better is dismissed of God, the Lord identifies this false messenger of light as one who shrouds, covers and obscures his true purpose as a counselor who confuses with many words devoid of understanding; the wicked one, the accuser of the brethren and the adversary of the truth does not have the mind of God neither can he find out what God has done.

Having endured these horrific trials wherein he was relieved of his children, possessions and confidence of his wife, having his body covered with festering sores and postulating boils, Job may have considered his ordeal completed. But God, who is abundant in mercy, had not yet finished demonstrating His love to His servant. The Lord demanded of this battered and beaten man, to stand forth and give answer before the inquest of perfection. He was not given any reference materials to refresh his memory or any writings of man to cross-reference for proof; he was naked before the perfection of holiness who was not here to praise Job for the good way he had handled his Adamic adversaries or the wiles of the Devil.

Job had been shown that the logic and theology of Adam cannot comprehend the love and long-suffering of God for His people. He listened and was given, in the midst of physical and emotional devastation, to give the answer of a good conscience to the gainsaying friends who came to comfort him in his time of need; he had not yet, though, been given to view his position before Almighty God.

Yehovah God asks Job if he had the purpose, will and understanding to establish, empower and control the coming of the dawn's light at any time since he came forth upon the stage of time? Was there ever a moment when that first ray of light shot forth across the sky, shattering the darkness and rupturing the stillness of the night, at the decree of Job? If not established by decree, then does it continue and come to pass by the power of the will of Job? Indeed Yehovah God causes all things to come to pass by the power of His eternal will which no man can oppose, resist or alter for He is God and there is none other; none can stay His hand; "And all the inhabitants of the earth are reputed as nothing and He does according to His will in the army of heaven and the inhabitants of the earth: none can stay His hand or say unto Him, What are You doing?" (Dan. 4:35)

So after the lesson in the futility of man, the frailty of the flesh and the deceitful manner of the 'covering cherub that covers', the Father now begins a very personal lesson in the absolute sovereignty of the Lord God almighty over each and every aspect of His

creation. He shows Job that He is God as He demands of the man to give the answers of origin, existence and purpose in life.

The coming of the morning light is the hope of the coming day. The darkness of depression of the hidden things of the night are revealed as being nothing more than what is there in the day, yet the obscurity of the darkness invites the fear and suspicions of man to flourish. But God was not speaking of the natural light of the morning rays for these are temporal; He was speaking of the dawn of existence. The research and conclusions of man, science falsely called, may discover the rotation of the earth and the time of the coming of the morning light and indeed many speak of this in the morning news broadcasts, anticipating its arrival or recording the passage of time. But the feeble mind of man with the assistance of any and all technology and speculation cannot approach the dayspring of time when Yehovah spoke and the evening and the morning were the first day.

This event, recorded and preserved in antiquity, is disputed by all who have been given to have the mind of Adam filled with the things of this existence and no man has either the ability to prove or disprove the matter. The Word was in the beginning for He is the beginning. He alone inhabits eternity being complete and the fullness of all things. The word He spoke is the power of God and by His breath He brought all things into being; each in its appointed hour for the purpose to perform that which was assigned unto it in the pageantry of God's creation. Thus the question which God asked Job is; Was it your word that brought forth all things? Were you in the beginning or are you the beginning, by whom all things were created and with whom nothing was made that was made? Have you decreed, declared and delivered the minute elements of time and space for the performance of your eternal will "That it might take hold of the earth and that the wicked might be shaken out of it?"

Yes indeed, from the beginning and in The Beginning, the purpose of God was to take what He had created, in its entirety, and to, not only reveal the wicked, but to empty the wicked by shaking it (His creation). Before time began the wicked had their place in the purpose of God for as the eternal love of God was upon the children of promise in the beginning, so also, the eternal hatred of God was upon those whom He created as the servants of His people.

"I have loved you, said Yehovah. Yet you say, Wherein have you loved us? Was not Esau Jacob's brother? Said Yehovah, yet I loved Jacob and I hated Esau and laid his mountains and his heritage waste for the dragons of the wilderness." (Mal. 1:2)

God is not a respecter of persons; He is neither impressed with the conduct and intentions of His creation nor is His eternal will changed because of obedience or disobedience. Jacob was not loved because he was the model citizen of the kingdom of righteousness for in Adam he was odious and repulsive. Likewise Esau was not hated because he was a scoundrel, thief and murderer for he was an industrious person who was gifted in many admirable abilities and attributes; indeed the love of Isaac was upon him. He was the firstborn of the house with outstanding qualities of leadership, organization and responsibility yet no matter who he was or what he did, he could not procure the love of God, though he sought it with tears.

The Lordship of Yehovah God as the sovereign ruler over His domain (which is all-inclusive) entitles Him to do as He sees fit in the facilitation of His will. He separated Esau and Jacob from before the foundation of the world and neither man, any other creature, entity or power can re-unite them or cause there to be peace between them. Though naturally these two represent two peoples of this world, yet they are the type of the existence of the children of grace as they inhabit the earthen vessels afore prepared for them by the hand of the builder and maker of all things. The God, who has set the times of their habitations, and the limitations thereof, has set enmity between the natural man, Esau/Edom, and the inner man who is born from above. The outer man is consumed with the sights and sounds of this world as he is drawn after the cares and delights of the flesh. Though he is openly shown of God the goodness of His mercy and grace, yet will he never be righteous; “Let favour be shown to the wicked yet he will not learn righteousness: in the land of uprightness he will deal unjustly and will not behold the majesty of Yehovah” (Is. 26:10).

No matter how many wonderful and great miracles were performed by Moses in the days of his ministry yet not one delivered Esau from his darkness nor transformed his ways. The mighty hand of Yehovah God in the deliverance from Egypt was seen of all people as He rained down His wrath upon the ‘great house’ and the land of double fortifications to show all flesh that He is God. The pillar of fire night and the cloud by day; the magnificent display of the complete obsequiousness of nature as the sea stood on edge and the children walked, dry-shod, across the riverbed; the decimation of the army of Pharaoh as the dead bodies washed up on the shore; the Manna and the water from the rock and the awesome manifestation of the existence of Almighty God at Mt. Sinai; none of this could cause the sons of Adam to see the light and come to the truth.

“Take this book of the law and put it in the sides of the Ark of the Covenant of Yehovah your God that it may be a witness against you; for I know your rebellion and your stiff

neck: Behold, while I am yet alive with you this day, you have been rebellious against Yehovah and how much more after my death?" (Deut.31:26)

God never gave the children of Israel a chance to see if they would be obedient or not; He told Moses that they never had been obedient and that they never would be. He was not caught off guard with their conduct in the wilderness for He had fashioned the vessels of these people, with each and every passion, preference and persuasion, to continue to show forth the inability of man to see, perceive or understand the love of God. Esau cannot be persuaded by the things he sees or experiences that Yehovah is God; quite the contrary, for in all that he experiences, man has concluded that God does not exist, man is the designer and facilitator of his destiny and faith is the curse of the weak minded and insecure.

The word of God is the testimony against the ways of man. Adam was told what would happen and it came to pass. He stood with Eve as she conversed with the serpent and was helpless to stop the transaction or lend a word of caution to the course she was following. Many have speculated that God told Adam that the fruit was prohibited but not Eve; this shows a lack of understanding of the natural formation of man which is the image of God. He was created having his bride in him and so as the head of the body, that which he was told was applicable to every member of that body.

Adam did not interject and correct the subtlety of the serpent as he called the word of God into question nor did he counsel Eve as to the possible results of her actions. He took the fruit she gave him and the word of God was confirmed for at the time when he ate, he was separated from his estate, his environment and his relationship with God. As man demonstrated the true nature and ignorance of his ways he revealed the creature that God had created, acting after the manner commensurate to the beast.

The word of God set an impregnable barrier of distinction between the man and the garden which God had prepared exclusively for him, wherein stood the tree of life. He placed an irreversible barrier between the man and the ground from which God had ordained all sustenance of man should come, for the continuance of his life. God also revealed the enmity between the seed of the woman, which is Christ who is the life of His people, and the seed of the serpent. This is the station of life of the creature of the dust; he labours for that which cannot give life and lives in the transient ways of the earth yet God does not leave him as excused because of his ignorance. He does not overlook the ways that He has ordained for, wherein the soul that sins shall surely die, man is also judged by the works which he performs.

The way of Cain and the actions which followed were of no surprise to Yehovah God when He had no respect for the offering of the labours of his hands. The anger which ensued and the fruition of that wrath dispatched Abel from the confines of this existence and manifested the curse upon Cain; “a fugitive and vagabond shall you be in the earth” (Gen. 4:11f). The hatred of Ismael for Isaac was after the same distinction of God and the curse upon Ishmael was that he should be a wild man with his hand against every man and every man’s hand against him (16:12). (Notice that God did not say that the hand of Ishmael was against Jacob or Israel but against EVERY man and EVERY man was against him – so much for world peace!)

The hatred of Esau for his brother is because of the hatred of God for Esau. He is the father of that manner of people who, like Cain and Ishmael, are at home here in this world. They follow after the natural elements of the land and thrive in the success of the strength of the arm of the flesh. This is the way of Adam for Esau is Edom who is Adam ‘red’. He is lifted up by the pride of his heart wherein he believes the lie of his own self-worth and, laboring for his daily bread, he has no need to be thankful to that which he cannot see; not as though God has hidden the proof of His power and majesty for He has placed it in plain view being the heavens above and the very earth wherein man thrives.

The nation of Israel stands as the representation of the fullness of the expression of God’s love for His people and their abject condition in the flesh. He had not entered into a new phase of salvation as He gave them His Law for He is immutable. The same standard of complete obedience that was in the beginning remains even today and the complete inability of man accompanies it. God told Moses that the people were rebellious from the beginning in spite of all that He had done for them. He also said that they would not only continue in this mode of conduct but that they would grow worse after Moses departed in death: “this people will rise up and go a-whoring after the gods of the strangers of the land” (Deut. 31:16). Moses could not stop it, Joshua could not assuage the angry and proud waves or alter the flow and course of the river; these things must needs be for the mouth of Yehovah has spoken it.

“I know that You can do all and no thought can be withholden from You” (Job 42:2)

The revelation of the Spirit of God of the vanity of this world and the corruption of this flesh is daunting to those who have eyes to see, ears to hear and an heart to perceive. The wisdom of the Holy Ghost in the children of hope reveals the number of the beast, which is the number of the man, causing the children to cry to the Father for deliverance. Job was shown, by a painful and humiliating experience, the foolishness of man and the impotence of the arm of the flesh but these were the prelude to the fullness of wisdom.

God confronts His servant, who in all the things pertaining to his trial, did not fall short of the glory of God, nor fail to hit the mark nor did he charge God in an impious manner, by revealing Himself in a very direct way. He asks Job for his credentials and a list of accomplishments that would cause God to listen to him and respect him as a man. Beginning with the light of the morning, God rehearses all that He has done in the formation of the world, with each inhabitant's time, place and station, and compares man to Himself. The result of this rhetorical salvo of Yehovah God is the destruction of the pride of man and total abasement of his worth; "Behold I am vile; what shall I answer You? I will lay my hand upon my mouth; once have I spoken but I will not answer, twice but I will not proceed any further" (40:5)

God brought His servant to the place where he was silent before His Creator and then He answered him, in the continuance of the expression of His love, out of the whirlwind. Does He pat this servant upon the back and congratulate him for a fine showing? No! He speaks in the testimony of the New Covenant to His Beloved to show the reality of the total depravity of man whereby His people loathe themselves. Will you frustrate My judgment and condemn Me that you might be righteous? This is the theology of Adam which presents God as less than the sovereign ruler and great King over all the earth. It is the evangelism of the students of theology whereby they conduct their forays in to the world to save them that God has decreed should die and kill them unto whom He has given eternal life "and will you pollute Me among My people for a handful of barley and for a piece of bread, to slay the souls that should not die and to save alive that should not live, by your lying to My people that hear your lies?" (Ezek. 13:19).

"Do you have the arm of God?" Have you the ability to create and destroy? Can you speak of the things which have been and that which is to come? "Produce your cause, said Yehovah, and bring forth your strength said the King of Jacob. Let them bring forth and shew us the former things, what they be, that we may consider them, and know the latter end of them; or declare us the things for to come. Shew the things that are to come hereafter that we may know that you are gods, yes, do good or do evil, that we may be dismayed and behold together" (Is. 41:21f).

"Deck yourself with majesty and excellence and array yourself with glory and beauty" The beauty of His Holiness is unimaginable to the limited mind of man; nor can the eyes of man behold it. John saw this beauty in the heavens when the Spirit gave him the revelation of the Anointed Salvation of Yehovah. His words were inadequate to describe such beauty for it is of the eternal abode of God. He heard things for which man has neither the word to describe nor the hearing to understand and so God asks Job and each

of His children; “Can you do what I have done in perfect Holiness, justice and love as the King of the Universe?”

The answer brings the sons of God before His throne to sing praises to His name as they are shown that with man, deliverance is impossible. They are taught that He alone casts forth His wrath as He abases **EVERYONE** that is proud, bringing him low and treading upon the wicked, which are the sons of Adam. This list includes the proud and angry waves, the pride of the heart of man whereby he is deceived and the pride of Satan, whereby his heart was lifted up.

This one was beautiful in the day he was created as the covering cherub of God and he was deceived in that beauty (Ezek. 28:17). He has no power of his own nor is he at large to do as he sees fit. He is that messenger of God who has been cast out of the heavens to roam to and fro upon the face of the earth seeking to devour those whom God has given him. He is that great beast (Behemoth) whom God has created yet he is the complete servant of the Most High. He is the piercing serpent (Leviathan) has no will of his own nor is he at liberty to do as he sees fit, for God has put it in his heart to fulfill His will as He leads him about with hooks in his jaw, a cord around his tongue, a hook in his nose and torn through his jaw (Job 41:1).

Yehovah God is the supreme ruler of all His creation which He has made for His Beloved. He teaches His children that He is Lord of lords for there is none other beside Him as He shows them the wonders of His work. He is seated in the heavens for His work is finished from the beginning and He rules over the kingdoms of this world, reputing the inhabitants as nothing and turning the hearts of the rulers of men.

The earthen vessel is tried and found wanting as it is consumed in the fire. The pressure of the hand of God exerts (tribulation) causes the vessel to return to the dust as the outward man perishes and God does all this to show His love for His little ones. He proves His Kingship in His sovereign command, He manifests the power of His name as He endures with much long-suffering the vessels fitted for wrath and makes know the riches of His glory on the vessels of mercy, which He has afore prepared unto glory. His desire is upon His Bride and He has created all things for His good pleasure, which is His church and though the outward man suffers in the vanity of this existence, “wherefore I abhor myself in the dust and ashes”, yet the teaching of the Spirit continues revealing His love.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened wit 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, with all 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. 3:14ff)

Your servant in Christ,
(Elder) Chet Dirkes
January 24, 2018

Job 40:7

"Gird up thy loins now like a man, I will demand of thee and declare thou unto me."

Job has entered the final phase of this portion of his educational experience. He has concluded with his three friends and their renditions of the theology of Adam and he has heard the deceivingly subtle lecture of the Adversary who would usurp the position of the Most High and present himself to Job in His stead. Job is not called upon to refute this blasphemous oration, for no one can stand against the accuser of the brethren after the strength and wisdom of man. Even 'He who is like God' (Michael the 'mighty messenger' that great Prince that stands for His people), when contending with the Devil, durst not bring railing accusation against this adversary but rebuked Him in the name of Jehovah (Jude 9). Even so the servant of God is never required to combat the 'Destroyer' of his own nor with the assistance of the few of the little flock. The Great Shepherd has defeated the Adversary and the accuser of the brethren is cast out though he goes about as a roaring lion seeking whom he has been given to devour.

Jehovah God speaks to Job in a firm and direct manner. HE commands Job, as a man, to put a belt around the seat of his emotions and prepare for an oral exam in which he shall be required of God to reveal the wonders and majesty of things unseen. Job has spoken many things in retort of the foolishness of the miserable comforters and although in all these things he did not sin, he also did not know the height, depth, length and breadth of the glory of God.

The trial of Job was devastating to the flesh. Moment by moment he grew weaker and weaker while the Spirit waxed greater. Not that the Spirit of God became stronger but that He revealed Himself to Job and the magnitude of His strength was realized in a greater manner. Now God commands Job to summon all of his strength and to control his emotions. Every child of grace knows what an impossibility that is. Even if one may honestly could come before the throne and proclaim, “all these have I kept from my youth” yet would they know that the mind and the emotions witness against them. The thoughts and the intents of the natural heart of Adam desire the things of this world and even if confined to just the common desires of food, shelter and clothing we are beset with fears and doubts on every side. Job could no more contain his emotions than he could have stayed the hand of God against him in this trial.

Job also wanted an audience with God to be able to plead his cause. He said that if he just knew where He was then he could order his words before Him and plead his cause. Now God tells him that when he, after the power and will of the flesh, contained his emotions, God would demand of Job and Job would have his hearing in the presence of God. Without this control over the simplest organ of the body, Job could not order his thoughts and properly speak, and so it was taught to Job that he had no power, his will was useless and his desires unfounded before Almighty God.

“Deck thyself now with majesty and excellency and array thyself with glory and beauty” (40:10).

The King may sit in judgment with His subjects and rule over all matters but only when He is presented with one who is equal to Him may He be given advice and counsel. In order for Job to stand before the throne and be as the King he must be clothed in majesty and excellency and must stand in his own beauty and glory. Only then can he even be considered to be able to come before His courts with thanksgiving and sit in the congregation of the living. But once again, Job has not the knowledge, he does not possess the clothing nor know where to obtain it and he cannot clothe himself. So again he stands helpless and naked in the presence of God, worthy to be cast out into utter darkness. If the only hope Job has is to able to present his righteousness by the works of

his hands using the materials and tools of this world and the designs and craftsmanship of this present evil generation, than he of all men is most miserable.

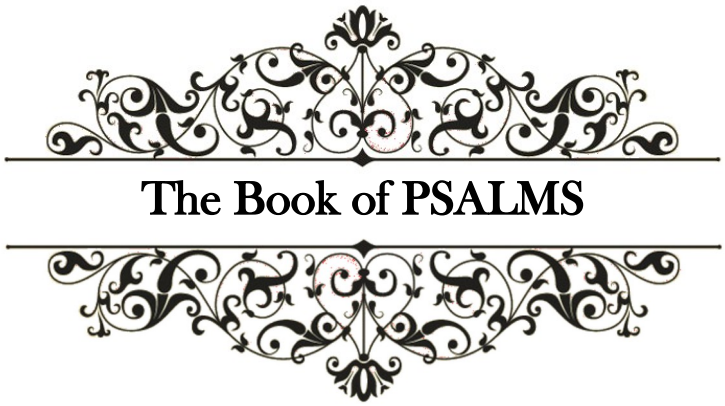
The pattern given in the mount is an earthly representation of the heavenly reality. All these works were finished before the foundation of the world and the types presented in the feasts of Jehovah exemplify this wonderful and basic truth The first is the feast of the Shabbath or Sabbath. Six days are allotted for works and recreation but because God finished His wok of creation and rested on the seventh day, it was Holy unto Him. The next day, wherein the feast of the Lord was remembered as an Holy convocation, was the day of the sacrificing of the day Paschal Lamb. Man had no hand in the matter for it was Jehovah God who gave life to the first born lamb without spot or blemish that was acceptable for His sacrifice. When the Lamb was slain, the blood identified the children of the redeemed and delivered them from the judgment that came upon Pharaoh and his people. Before the blood was spilt the leaven (sin) was cleansed from within the house and then for seven days (completed work) no leaven was present, handled or consumed. During this time, when the children had obtained their inheritance (not after they had waited for it) the small shoots of the First Fruits were waved before the Lord signifying the First born of many brethren and the resurrection. Seven Sabbaths later, on the morrow, the mystery of God was revealed as the two loaves (Jew and Gentile) were waved before the Lord, being baked with leaven, in the representation of the manifestation of those ordained unto eternal life. This is what was spoken about by the prophet Joel when God poured out His Spirit upon all men at Pentecost and since seven Sabbaths had past and seven lambs have been sacrificed it is presented as a finished work. It also represented that the harvest had been completed also.

The next feast of Jehovah was on the first day of the seventh month, the month of completion. This was the feast of the Word of God as demonstrated in the trumpet. The Word of God is the same Word that became flesh and dwelt among us and the sounding of the trumpet is the proclamation of that Word, which is the gospel of Jesus Christ, a finished work. For seven days all were reminded of the work of the Salvation of Jehovah and when the seventh trumpet sounded, the mystery of God was finished (Rev.10:7). Then came the covering or atonement. They covered the house of the redeemed with the fine linen clean and white which is the righteousness of the saints. They did not fashion their own garments and they did not clothe themselves but they were adorned in the garments of salvation with the breast plate of righteousness and zeal encompassed them like a cloak (Is. 59:17). They were clothed upon and their filthy clothing was swallowed up and seen no more. Now could they stand before the throne of God being one with Him as His children are One in Him but while here in this habitation they stand as strangers in a foreign land. Therefore they inhabit booths for seven days (until the time

of their habitation is over and the tabernacles of this dwelling is dissolved) and when this is completed they enjoy the last Sabbath. “On the eighth day shall be an Holy convocation and ye shall offer an offering made with fire unto Jehovah. It is a solemn assembly ye shall do no servile work” (Lev. 23:36). There remains therefore a rest for the children of the King and we labour for that rest.

Job did not stand before God because he had made himself ready as a man. God came to him because he had been granted to be arrayed in the righteousness of the saints and had been made accepted in the Beloved. Therefore Job had peace with God. Job could say no more, he called himself vile and laid his hand upon his mouth. The lesson was learned that his God is a great God that He does whatsoever He desires in the armies of heaven and rules over all. Job’s habitation was marred, weak and impotent but as he was brought low and made weak in the flesh he was raised up and made strong in the Spirit. He did not enjoy his trial, he did not chose his temptation and he was not happy as he despaired for his life but he had a peace that was beyond all understanding and that peace with God kept his heart and mind in Christ Jesus, his Lord.

Your servant in Christ,
(Elder) Chet Dirkes
September 30, 2012



Psalm 1:1

> "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful."

All too often these words are utilized for the purpose of exciting the Adamic nature into some form of obedience. It is concluded that the person who refrains themselves from these three arenas may find themselves the recipient of a blessing from God. Memorizing these words are intended as a safeguard against a back sliding that could result in lost benefits, reduced grace and even a loss of temporal salvation. Of course, nothing could be furthest from the truth.

The word 'man' as used here does not indicate that these provisions are exclusively for those of the male gender. Nor does it mean that the blessing spoken of is intended for or obtainable by Adam. The 'man' refers to anyone, both (ish) man and (isha) female who are included in those who have been so blessed. God created Adam both male and female as one and this was the image of God. In Christ Jesus there is neither male nor female for they are all one in Him. So likewise the 'man' spoken of here is everyone and anyone who has been blessed of Jehovah. But this blessing does not come 'to whosoever

will' for it is reserved for a specific group. It cannot be obtained by seeking after it or requesting it for it is a gift from God and since God is not a respecter of persons, no act, will or intention could carry favour with God to secure His blessing.

This blessing is unto a group of persons whose manner of life has not ever been after the purpose, determination, counsel of advice of that which is evil and wicked before God. It is not unto those who have repented from these evil ways and sought desperately to reform their lives and refrain from wickedness but is unto those who have never been subjects of evil. Paul does write to the church at Ephesus about the fact that those whom God has quickened together in Christ Jesus have been made alive unto the newness of life in which they have turned from their former ways, "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 lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature children of wrath even as other" (Eph. 2:2) but the Psalmist wrote of those who had never walked according to evil.

He also addresses those who have never stood or remained after the habits, course of life or mannerisms of the sinner. Now sin is the transgression of the law and whatsoever is not of faith is sin. Also the attempt to measure up to the holiness of God is included in the missing of the mark (sin). These people do not miss the mark and are not associated with those who are attempting to do so. These have never been in this condition of having to achieve the holiness of God because they are Holy in Him.

He also states that the blessing of Jehovah is upon those who do not dwell and have never dwelt in the habitation of arrogance, pride, envy, strife, mocking and any place that is full of scorn. This group of people are not those who have obtained something but rather those that have something and have never been without it.

"But his delight is in the law of Jehovah and in His law doth he meditate day and night" (1:2)

Paul wrote that he delighted after the law of God after the inward man. Not some faint intuition or mystic feeling but after that man of God that was born of the Spirit into the chosen vessel which was revealed unto him of the Damascin road. This is that eternal seed that serves Jehovah and is His generation. It is the children that are born of the Spirit and become partakers of flesh and blood, it is that treasure in the earthen vessel and it is that which is born of God that "doth not commit sin because His seed remaineth in him and he cannot sin because he is born of God" (I John 3:9). This has nothing to do with Adam because "the natural man receiveth not the things of the things of the Spirit

of God" (I Cor.2:14). But it has everything to do with those who have been hewn from that Rock, those precious living stones who have the pleasure of the law of God in which they groan, yearn, speak and imagine all the days of their existence in time.

"And he shall be like a tree planted by the rivers of water that bringeth forth fruit in his season. His leaf shall not wither and whatsoever he doeth shall prosper."

This is the same tree that stood in the garden of God known as the tree of life. His people who are in Him are the same ones whom He has planted in that wilderness which He has made like unto Eden the garden of God (Is. 51:3) when Jehovah comforts Zion. This garden has the tree of life, His people planted by that river of living water which proceeds from the throne of God and the Lamb (Rev. 22:1). It is for His people of ever tongue, every nation, every kindred and every tribe who have become partakers of flesh and blood and are in need of healing. They do not have the incurable wound that nation of Israel, that the beast had in his forehead for unto them there is a balm in Gilead, that medicine of the Rock, and it is the pure Holiness and righteousness of God which He has blessed His seed with as they endure the contradiction of sin against themselves. This sin cannot touch the Holy seed but it has corrupted the vessel and the body is dead because of sin. But in the fullness of time, when the time of the habitation of this dwelling be completed, the adoption, to wit, the redemption of the body shall be made like unto the Son of God.

"The ungodly are not so but are like the chaff which the wind driveth away"

Before we grab the lapels and thank God we are not like unto these wicked ones remember what Jesus said to Peter; "Satan hath desired to sift you as wheat". Every child of grace is chosen in the furnace of affliction (humbling) and abides in the refiners fire wherein the dross is consumed and the glory revealed. Each one has wood (idolatry), hay (the righteousness of Adam) and stubble (the residue of Edom) until such time as the body of this dwelling is dissolved. Jehovah God in His love for His people has dispatched Satan to sift them as wheat and separate the fruit from the chaff. He did it to Job, Peter, Paul and He does not change. His Holiness demands and His love commands it and His Spirit (the wind) performs it so that...

"Therefore the ungodly shall not stand in the judgment nor the sinner in the congregation of the righteous"

No flesh shall glory in His sight. The wood, hay and stubble are consumed to reveal the glory that is within, that inner man, wherein dwells the fullness of the Godhead. Herein is Immanuel for here is the tabernacle of God with man. The sinner, who is still trying to attain unto the mark of God's standard, cannot stand with those who have been cleansed

from all unrighteousness of the flesh by the blood of the Lamb and in whom the warfare is over. Those who are no longer brought into the bondage of sin because the mortal body has been change to immortal, the corruptible made incorruptible, the natural has been exchanged for (Gk. – ‘allasso’ – exchange one for another) and clothed upon with the Spiritual and now stand in full manifestation like unto the Son of God. The sinner shall not be in the presence of that assembly.

These words demonstrate to the child of grace that in him, that is in his flesh dwelleth NO GOOD THING and Adam cannot attain unto this level of perfection. Yet there is hope in the finished work of Christ and His faithfulness for He completed all the work that was set before Him and all the children that the Father gave unto Him He lost none.

Herein in hope. Herein is comfort and peace.
Your servant in Christ,
(Elder) Chet Dirkes,
October 2, 2011

Psalm 16:5

> “The Lord is the portion of mine inheritance and my cup; thou maintainest my lot. The lines are fallen out unto me in pleasant places; yea I have a goodly inheritance.”

The writer of this passage, by the inspiration of the Holy Spirit, does not claim an inheritance of this world or of any tangible possession. He does not speak of fame,

riches or prestige as being something he is waiting for when the possessor of these things should pass away. Rather he speaks in a present tense and proclaims that his appointed inheritance is Jehovah. This is the same Jehovah who created the universe by His Word, sustains it by the power of His will and causes all things to come to pass according to the purpose of that will. This is the self contained, immovable and eternally immutable God who was, is and ever shall be the same. Therefore, the inheritance of Jehovah must be as eternal and immutable as Jehovah Himself and the appointment of this inheritance equally as eternal and unchangeable.

Before the world ever was, God had already appointed a particular inheritance to a specific recipient in an exact amount and order. The lot had been cast, just as the children of Israel did BEFORE they entered the promised land, BEFORE they fought the battles and BEFORE they had crossed the Jordan River, so that it was not based upon might, nor by strength but by the appointment of Jehovah by His Spirit. This lot of the inheritance set forth the exact order in which the children of Israel would occupy the land, the boundaries of their habitations and the trials that they would face in the land. The mountainous regions of the north, where the tribe of Dan was allotted their inheritance, was not the same as the arid regions of the south where Simeon resided, yet the lot, being cast into the lap, was completely disposed of Jehovah for His good pleasure. Can these types stand for anything less that a pattern of heavenly things? Were not these things written of old that the child of grace may learn and through the comfort and patience of the scriptures have hope? (Rms 15:4). So then it appears evident that the One who has appointed the inheritance, holds it together by the power of His will and assigns it to His chosen people, each man in his order. He has set the times of their habitations and the limitation thereof here in this existence as the vessels of mercy, afore prepared unto glory, receive the seed that is born from above. Only this seed has the right unto the inheritance because it is an Holy seed that cannot be corrupted. It is as eternal and pure as the Father and, when ordained of the Father and in the fullness of time, the power of the Most High causes this seed to be born of the Spirit. Hence the child is born from above and is the son of God. (I John 3:2) This child is of the house of the firstborn whose inheritance was set before the Jordan (coming down from above) was crossed. The house of the ‘firstborn’ (Reuben), the house of the ‘troop’ (Gad) and half the house of ‘forget’ (Manasseh) all had their lines set forth for them before the land was even entered. Thus the children of the ‘general assembly of the church of the firstborn’ have a goodly inheritance, from the beginning.

In order for these to have the right of this inheritance, they must be of the family. They then would be granted their proper portion in memorial to the testimony that was set forth. No one can just walk in off the street to a reading of a last testimony and claim a

right to inheritance and only that portion that has been appropriated may be granted to those demonstrating this right. Those who have been born of corruptible seed cannot demonstrate the family lineage. They have no memorial in the finished work of Jesus Christ and because they have not been born from above, they have not the Spirit of God and are none of His. These claim to worship the same God as Nehemiah, yet they laugh the child of grace to scorn with his ideas of walking by faith and despise them for their ignorance and simplicity. These have no right, no portion or memorial in the inheritance of Jerusalem. Only those who have the fullness of the Godhead indwelling them are those who have been born from above. These have the testimony of the Spirit of God within the inner man, wherein they delight after the law of God and wherein that Spirit bears witness with the Spirit, from faith to faith, that they are the sons of God. And if children than are they heirs of GOD. Not heirs of the sands of Palestine with the buildings made with the hands of man but heirs of God (Rms. 8:16). Jehovah is the appointment of their inheritance. And not only heirs of God but co-heirs with Jesus Christ, the Son of God. Not different children but all sons and all having equal right, portion and memorial because they are One in Him as He is in the Father.

These children, the sons of God, have been born or produced from among the incorruptible seed. This is that good seed that the Master of the house planted in His field and brought forth wheat (Matt. 13:24). All the seed is pure and Holy and is brought forth by the Word of God. This Word is alive and full of power. It was in the beginning with God and is God and He became flesh and dwelt among us. It is by this Word, which God said would not return unto Him void but would complete all that He sent it forth to accomplish (Is. 55:11), that the seed is made manifest as the sons of God. This Word is stablished firm and sure eternal in the heavens (Ps. 119:89). The fact that all has been completed stands as the wonderful testimony which is everlasting founded forever and will not decline that each child of grace possesses and is blessed (Ps 119:2). Each that has the testimony, keeps the commandments of God with their whole heart because He has put His Spirit within them and causes them to walk in His statutes. They are all partakers of that New Covenant. They rejoice in the testimony, they speak of it in psalms and hymns and spiritual songs making melody in their heart before God. They know, love and mediate upon His testimony and delight after it.

This is the inheritance of Jehovah. It is based upon His eternal love and His immutability, therefore the sons of Jacob, whom I have loved, are not consumed (Mal. 3:6). None but the eternal seed have access, part or desire in this inheritance and none but the children have it. The seed of man is rotten (Joel 1:17) and the seed of righteous works is corrupted by God (Mal. 2:3). All flesh is grass and the glory of man like the

flower, they cannot endure. But the Word, by which the gospel is preached unto you, endures forever (I Peter 1:25).

May the Spirit give us understanding and peace.

Your servant in Christ,
(Elder) Chet Dirkes
September 4, 2011

Psalm 19:1-9

> "The heavens declare the glory of God and the firmament sheweth forth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is not speech nor language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them He hath set the tabernacle of the sun which, as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. His going forth is from the end of heaven and his circuit unto the ends of it and there is nothing hid from the heat thereof."

The creation of God clearly declares His power and majesty. It does not matter if it is recognized or understood by anyone for it stands as a testimony to God. Adam in all of his wisdom and understanding cannot see this wonder nor can he comprehend the

magnitude of the greatness of God and the impotence of man. God has shown forth His handiwork and the invisible things of His nature in a very evident and open display of beauty, grace and wonders so that man is without excuse as to the knowledge and recognition of God. But man spends his time, having his eyes blinded and his heart filled with the things of this earth, trying to conquer the land, tame the sea and discover the heavens. In all of his exploration and investigation Adam is attempting to be like the most High God. He knows not how the bones are joined together in the womb, he does not understand the simplicity and beauty of nature and he cannot number the stars or call them by name, yet in the midst of great hardships and social instability, he expends a majority of his time and efforts into these very areas.

The declaration of the heavens to the majesty of God are in plain view. The day utters the testimony and the night reveals the knowledge and there is not one living thing upon the face of the earth, in the heavens above or in the sea below that this witness is not presented to in simplicity and might. The order and sovereign control of the Masters hand is openly demonstrated as each day unfolds, develops and concludes, completing the assigned course with exacting precision. God has set this witness to His glory and honour as a daily reminder to all that He is God and there is no other yet He has also filled the hearts of man with the things of this earth that he cannot find out the things of God by searching. Thus, without the help of man, his inventions or technology, God has provided an ample testimony to Himself to perfectly present Himself before all flesh and justly condemn every living thing because there is nothing that is hid from the heat thereof.

So it is with the attributes and working of God. He clearly and openly sets forth truth and justice before all, in every thing He does, and by this testimony before every thing that creepeth upon the earth, He is just in condemning those that do not believe.

“The law of Jehovah is perfect, converting the soul:”

The law of God is not contained in the handwriting of ordinances chiseled in stone for these stood as the type of that which was to come. God gave a pattern of heavenly things to Israel of weak and beggarly elements which could not make the doer perfect. Adam could not be justified before God by keeping the ministration of condemnation for it was only a shadow and not the real thing. Man’s constant attempt to keep the law and thereby obtain righteousness before God is inherent to his nature. Adam fashioned the fig leaves to make an atonement for himself and Eve and his seed has followed sort ever since. But it cannot be done. Israel demonstrated that man cannot measure up to the standard of holiness that God requires and equally demonstrated that man continues to try to attain unto that perfection. Herein is the definition and nature of sin. Sin is the

transgression of God's perfect and Holy law. Sinning is the instinct of Adam to constantly attempt to keep the law and a sinner is one who can do nothing but live his entire life striving for that which is unattainable.

But the 'torah' of Jehovah is perfect. It is not in types and foreshadows and does not stand in the observance of days or the killing of the beasts of the field. The instruction of Jehovah is complete and sound and nothing may be added to it or detracted from it. It as eternal as God Himself. It is proclaimed in the heavens and performed throughout all of creation, turning, restoring and converting the will, mind, appetite and desire of His people as His purpose is performed in their lives. This 'torah' measures up to the perfect standard of Holiness and since it has 'hit the mark' there is no need for continued attempts and therefore there remaineth no more sacrifice for sin (Heb. 9:26 & 10:26). It is finished and this is the law of God that He has put in the inward parts of those who are made partakers of the new covenant (Jer. 31:33). Thereby the inner man is renewed and refreshed daily (II Cor. 4:16).

"The testimony of Jehovah is sure, making wise the simple."

The testimony spoken of here is not the voice of man as he attempts to explain the work of God. It is not the actions of man as he vainly strives to show others what he thinks has been done in him. It is the testimony of the Elect Servant of God who came to do the will of He that sent Him. Messiah said that He came forth to do thy will O God and the will of the Father is that none should perish but that all should come to the knowledge of the truth. Jesus, the salvation of Jehovah, came forth to redeem His people and save them from their sin and His testimony before the Father is IT IS FINISHED!!! But it continued when He proclaimed the name of Jehovah in the congregation of the living and presented His children before the throne saying, "Behold I and the children which thou hast given unto Me". Each and every member of the house of the redeemed has this testimony every before their eyes and on the back of their hands as a sure and faithful witness of the eternal wisdom of Jehovah that I am His and He is mine. The seal of the Father is in their forehead and the righteousness of the Son is clothed upon them. They have a new name and sing the song of the redeemed and the dragon, that crooked piercing serpent, hates them and makes war with them because, they keep the commandments of God and have the testimony of Jesus Christ (Rev. 12:17).

"The statutes of Jehovah are right, rejoicing the heart:"

These are the appointments which God has assigned to each and every one of His sons. They have come down from the King, carrying His authority and His power. They cannot be violated because they are not given to Adam. They are part of the nature of the

seed which is born from above, those children who became partakers of flesh and blood. These walk in the statutes of God because He has put His Spirit within them and He causes them to walk as He has ordained they should. He has given them a new heart, not like unto the one of stone which strives to adhere to the ministration of death, but an heart of flesh, which is that inner man the delights in the law of God (Rms. 7:22), who rejoices and is glad to walk in the light of Jehovah. Adam has no part in this glory or this eternal life. He is subservient to the younger who is empowered by the indwelling Spirit of the Most High God.

“The commandment of Jehovah is pure, enlightening the eyes.”

There is only one commandment and it begins and ends with “I am Jehovah your God”. The children are not encouraged to love Him they can do nothing but love Him for they are of Him, by Him and through Him. They are living stones hewned from that great Rock, they are the sheep of His pasture and His voice alone do they hear and they are sons of the Most High God and joint heirs with His Anointed. They keep the commandment to love Him with all their heart because they have an heart that can love Him. They love Him with all their soul because He has refreshed their soul and they have the breath of eternal life and they love Him with all their might because IN Him they live and move and have their very being. That which is born from above cannot deny the Father and the father cannot deny His seed for they are the generation of Jesus Christ and they serve Him because they love Him. Again this is why the world hates them and that serpent goes about to make war with them. But all whose names are written in the book of life have overcome the dragon by the blood of the Lamb, by the power of His might and by the faith of Jesus Christ.

“The fear of Jehovah is clean, enduring forever:”

No man can understand the ways of God nor comprehend His greatness. Therefore no man can properly respect or reverence the Majesty of the King or feel the terror of His vengeance. Only when the Spirit bears witness with the Spirit within can there be spiritual understanding and wisdom. And the beginning of that wisdom is the fear of Jehovah. The understanding that if He should regard iniquity none should stand because His eyes are to Holy to behold iniquity humbles the mind and soul of the believer. This fear is unmixed with any conditions, stipulations or contingencies for it is based upon the immutable God and His standard of perfection and Holiness. Nothing less than completely perfect obedience and spotlessness shall stand before Him. The purity must be so complete that it is transparent and it must endure. The fact that Jehovah cannot change means that His standards have not and will not change and therefore the children of promise shall not be consumed and he that endureth to the end shall be delivered.

“The judgments of Jehovah are true and righteous altogether.”

The vengeance and justice of the Almighty are the union of truth and righteousness. They are the very nature of God and all His works are accordingly. He cannot judge and condemn unjustly nor can He acquit by anything less than perfect obedience. This obedience is in the Son and is where unto the child has been set apart by the Spirit of holiness. “Elect according to the foreknowledge of God through the sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ:” (I Peter 1:2). The firmness and assurance of this obedience is the basis for the love of the Father because the Son is faithful above all the house and is the builder of the house. His name is Faithful and True and all His seed is ‘after his kind’.

Adam and the nature he possesses cannot receive the things of the Spirit neither can he know them because they are spiritually discerned. God has set all His ways in open view for all the world to see but Adam has no interest in these things, therefore he dismisses them as foolishness and continues to go about seeking how he may exalt himself against the throne of God. Adam came forth into the presence of God in the garden and expected God to accept the works of his hands and the natural man with his carnal mind of death has and will continue this practice until the time of this habitation be ended. Herein is wisdom, to know the marks of man and the deeds of the flesh. To be enlightened and taught by the Spirit the vanity of this world and the frailty of the flesh. Herein is the patience of the saints who are seated together with Him in the heavenlies awaiting the time of the manifestation when faith shall be made sight and we shall be like Him.

Your servant in Christ,
(Elder) Chet Dirkes
October 9, 2011

Psalm 19:7

"The Law of Yehovah is perfect, converting the soul."

The gospel of Jesus Christ is and always shall be singular in all aspects. There has never been a gospel for the 'saved' and one for the 'unbelievers' for it is the power of Yehovah God. There can only be one presentation of the fullness of this testimony for unto the nations of the world is the message, 'Yehovah reigns' (Ps. 96:10). By this declaration the earth was formed and all of creation rejoices in the work of the Creator as "the heavens declare the glory of God and the firmament shews forth His handiwork. Day unto day utters speech and night unto night shews knowledge and there is no speech or language where their voice is not heard" (Ps. 19:1). This is the foundation of all that exists and all that shall ever come to pass. The fullness of the Sovereign ruler of the Universe has purposed in Himself to perform the good pleasure of His will and it has come to pass by the power of that same irresistible will.

It is this will which forms the essence of the eternal God and the fullness of all things joined together. But this will is governed by the immutable Law of God whereby he commands, instructs and governs all things. He is subject to His Law for it is commensurate to His will which is the perfection of His Holiness. He cannot deny Himself nor oppose His Law whereby the fullness of His creation functions in complete harmony. When He spoke the heaven and earth into existence, it was unaltered from the intent of His heart; therefore He called it "exceedingly good". Each day, evening and morning came to pass as he directed with nothing lacking and He observed that it was good. When he finished His work on the seventh day, He rested from ALL His work and there was nothing left to be done in all of His creation. He had done all by the power of His will and it was exceedingly good. Let the theologians of the vain philosophies of Adam rant and rave about the supposed disruption of the creation by the hand of Satan wherein it was 'without form and void'; this is exactly how the Sovereign designed the world. It stood as a blank canvas before the brush of the painter is applied and when He rested in the completion of His work, the fullness of the portrait was finished.

The Law of God is not without purpose. It governs the whole of creation unto the end that the appetites, emotions, minds and passions of man are turned unto Him. The natural mind of man is enmity against God for that is the manner in which God created it but in the fullness of time, it is turned to acknowledge that He is God. He causes the

knee of every man to bow and the tongue of every creature to confess that He is God over all. When it pleases the Father, in the time appointed by Him, to reveal His Son in His chosen people, then they ask; “Who are you Lord?” for after the mind and ways of Adam they know not God. They are given to understand the wretchedness of the flesh and they loathe themselves for the wickedness of their ways. They are given to see and experience exceeding sinfulness of sin, the complete inability of the body of this death and the vanities of this world. Yet they hunger and thirst after righteousness as the inner man delights after the Law of God (Rms. 7:22). This Law has been written upon the heart of flesh and the Spirit of God causes them to keep His Law perfectly (Ezek. 36:27).

These do not need of any man to teach them the Law of God nor do they need the sons of Adam to introduce them unto the Son of Righteousness, for they are all taught of Him (Jer. 31:34). This is not of Adam for “Yehovah is my stay. He brought me forth also into a large place and He delivered me because He delights in me. Yehovah rewarded me according to my righteousness; according to the cleanness of my hands has He recompensed me; for I have kept the ways of Yehovah and have not wickedly departed from my God” (Ps. 18:19). Since God has conclude all of the Adam under sin and all are carnal sold under sin for all have sinned and come short of the glory of God, then there can be no possible way that this testimony is in reference to any act of man or the good intentions of the children of the dust.

And to the rest, when the time of their habitation is over, then are they appointed to cry out, “Lord, Lord, did we not” as they seek to justify themselves and be delivered from eternal destruction. They continue that which Adam attempted, according to the nature he was created with, to present themselves as innocent before God and to set the blame unto another. But when the soul is required as it returns unto God, then there shall be eternal recognition and acknowledgement of Father Abraham; “and the rich man also died and was buried; and in hell he lifted up his eyes being in torments and seeing Abraham afar off and Lazarus in His bosom, he cried and said, Father Abraham, have mercy on me…” (Luke 16:19ff). This is the Law of God and nothing can change the edict or the verdict as He has pronounced them before the foundation of the world.

“The testimony of Yehovah is sure, making the simple wise”

The Mastery of the creation of God is that He has revealed Himself through His handiwork. He has not left man ignorant of His existence or His laws and then turns about and holds them accountable; He has revealed all things unto every man. He has manifested His power in the creation and His sovereignty in the continuation of the same from generation to generation. He has proclaimed the power of His name throughout all

the world so that man is without excuse. He has shown forth His deliverance and all flesh has seen it together so that there is none who may argue that they did not know Him. He has set His judgments against the wickedness of man that they may know Yehovah God and He has given the same testimony of His power and might as a comfort to His people (Is. 40: 1-9).

This exalted testimony of the Lord God Omnipotent is set forth in the small and obscure things of His creation. Man looks to the rocks and the mountains for his sanctuary, he looks to the wind and the waves in fear and he looks to the magnificent splendour of the universe in complete disbelief of the God who made him. God has commanded His little children to consider the lily of the field, the ant and the sparrow as the manifold testimony of His complete perfection. These all demonstrate His sovereign command and control over His creation as well as the innate inability of man to control anything.

This testimony is as singular as the fullness of the Godhead yet it is presented in a two fold manner; that, “at the mouth of two witnesses or at the mouth three witnesses shall the matter be established” (Deut. 19:15). This does not mean that man must seek out two or three to accompany him in his attempt to spread the good news and convert many unto God. It is the Law of God which ‘turns back the soul’ not the words, charisma and money of man, for it is “not by might, nor by power, but by My Spirit saith Yehovah of Hosts” (Zech. 4:6).

Therefore God Himself has appointed two witnesses to go to and fro upon the face of the earth to give forth the testimony of His Law, His power and His love for His Beloved. This two fold witness is manifested in the Law (which no man can keep and by which no flesh shall be justified) and the prophets (which no man can hear). They are born out upon the creation of the world as “the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made, even His eternal power and Godhead so that they are without excuse” (Rms. 1:20).

Now in the fullness of time, God has sent forth His Son, born of a woman and made under the Law. He has revealed Himself to His people as a testimony unto them and the Spirit bears witness with their Spirit that they are the sons of God. This in not a new testimony, for there is nothing new under the sun, it is the manifestation of the truth in the hearts and minds of the children when they are awakened. Herein the testimony declares unto them the beauty of His Holiness and the vileness of their ways in Adam. This testimony is as a two edged sword which pierces even to the dividing point of bone and marrow and is a discerner of the thoughts and intents of the hearts. The children then are given to hate themselves and the wickedness of their ways for they know that they are without hope in this world to measure up to the perfect standard of the holiness of

God. Though they endeavour constantly through the good intention of Adam yet are their hands polluted, their minds corrupt and their ways limited by reason of God who has assigned the time of their habitation and the limitations thereof.

This testimony of the Living God acts directly upon the foolish naïve of the natural man as the wisdom of God is revealed; “here is wisdom; let him that has understanding count the number of the beast for it is the number of man” (Rev. 13:18). This is not the wisdom of man and it cannot be taught in the cemeteries and universities of this world, for the “wisdom which does not descend from above is earthly, sensual and devilish” (James 3:15). It is the wisdom and spiritual understanding which comes from growing in the grace and knowledge of His will. This is reserved for the children of God as a witness of the life within; “if any of you lack wisdom, let him ask of God, that gives to all liberally and being not ashamed, it shall be given him” (James 1:5). This wisdom is “first pure, then peaceable, 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” (Jms 3:17). This is the evidence of the indwelling Spirit of God as the testimony of the finished work of the Anointed Salvation of Yehovah.

“The statutes of Yehovah are right, rejoicing the heart”

The precepts of God are those things whereby he has numbered all of His creation, even to the hairs of the head and the stars of the heavens, and given them an appointed station with complete oversight by the power of His will. The natural man rebels against such a doctrine because he has been given to conclude that this takes away his ability for independent moral judgments. These words are not found in the record of the testimony of Yehovah God but are rather the fabrication of the intellect of man. God has set the nature of man in his heart and has given him the will to follow after the things of this world and the needs of the body. Man is not dragged off in complete opposition to his will for he does those things which seem right in his own eyes. This is evidenced in the actions of Adam and eve in the garden and every one of their descendants throughout time.

The way of God is as far above the way of man as the heaven is above the earth. He has put the things of this world into the hearts and minds of man so that he cannot find out the work which God has done from the beginning and he has ordained that man be drawn after the needs and desires of the flesh. He has created man with pride in his heart wherewith he has been deceived to think himself of worth to God and the works of his hands profitable to the Almighty. Therefore did Adam sew the aprons of fig leaves together when he stood before the Lord and accused Him of being the cause for the catastrophe of his circumstances.

But to the new heart of flesh within the children of the King, there is rejoicing at the power and majesty of the Lord God Omnipotent. There is the peace which is far beyond the understanding of man and there is contentment in the sovereign rule of the King of Kings. Only in the Spirit is there the resolve to that which ordained of old for it is established firm and sure in the Word of God. This Word is straight and singular and it is unchanged from the beginning. He came forth from the throne of God and has accomplished all that was given unto Him. He became flesh and dwelt among man in testimony to the fulfillment of the law, the completion of the work and the imputed righteousness to His people. Therefore do the children rejoice though they are in constant warfare with the flesh.

“The commandment of Yehovah is pure, enlightening the eyes”

That which God has decreed in Himself without the presence of assistance of any portion of His creation is so perfect that it is transparent. There is neither spot nor blemish, no shadow of turning and no possibility of any deviation of any degree. As He has purposed so He has spoken and as He has spoken so it has come to pass. He does not need a back-up or alternate contingency plan in case something should go amiss for there is nothing which can come to pass but by the power of His will. Nor has He looked into the uncreated future to espy the actions and intentions of man, being also yet uncreated, in order to make His plans accordingly. He is not a respecter of persons, he does not re-act to the conduct of the subjects of His creation and He is not a man that he should lie. He is God and there is none other, or any like unto Him, “declaring the end from the beginning and from ancient times 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 also bring it to pass; I have purposed, I will also do it” (Is. 46:10f).

This is the opening of the eyes of the blind, to see the majesty of the sovereignty of His ways. He is God and there is none that can stay His hand or say unto Him, ‘What are you doing’. He has come forth in full disclosure of the work that was finished before the foundation of the world to open the eyes of the blind and to proclaim the acceptable year of Yehovah. Even then the prejudice nature of the teachings of man caused His own disciples to question if He was Messiah for they looked upon the outward and desired an earthly kingdom.

The imaginations of the intentions of the heart of the natural man are carnal and therefore dark. His ways are dark and he loves the darkness for his deeds are evil continually, therefore men love the darkness (John 3:19). It is not a natural thing for Adam or his children to seek the light or come unto the light but when the light of the

glory of God shines forth in the heart of the children of grace the light reveals the darkness. When the commandment of the Word of God comes forth in the fullness of time saying, “Lazarus, come forth” then is the life within made manifest. When the prophesy is revealed; “Thus saith Yehovah God, Behold 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 know that I am Yehovah, when I have opened your graves, O My people, and brought you up out of your graves, and 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. 37:12ff). Then the light shines forth, then the sin is revealed and the children are caused to lie prostrate before the throne crying, “Lord, be merciful unto me a sinner”

“The fear of Yehovah is clean, enduring forever”

The reverence and respect of the awesome nature and magnitude of God cannot be imagined or comprehended by the limited mind of man. The eternal reverence of the children for the Father is commensurate to the eternal love of the Father for His Beloved. The cleanliness and purity of this love flows from the throne of God as a river of life. It is clear as crystal to the fullness of perfection and shining brilliance that it is transparent as frost (Rev. 22:1).

The cleanness of this fear and complete respect is not of man and the love of the Father has provided for the filthiness of Adam. He sits as the Refiner’s fire and He purges the dross of this natural being. The fire burns the wood, hay and stubble of Edom and the house of Esau so that none remains. This purging is through the furnace of affliction for the trying of your faith. This is not for the purpose of discovering if faith exists but for the proving of the faith within. Jesus prayed for Peter not that the trials and tribulations would cease but that his faith would not fail. Messiah Himself was tried as every one of His people when He became partaker of the same flesh and blood as they. He was without sin and overcame all by the power of the Spirit but He endured the contradiction of sin against Himself; “for we do not have an high priest which cannot be touched with the feelings of our infirmities but was in all points tempted like as we, yet without sin” (Heb. 4:15). John saw Him standing with “His feet like unto fine brass, as if they had been burned in a furnace and His voice as the sound of many waters” (Rev. 1:15).

These things were seen in heaven when John was taken by the Spirit in the day of the Lord. He saw things as they stand in the heavens which are not encumbered with the element of time, therefore they are eternal. He saw the Lamb standing as He had been slain, he saw the accuser of the brethren cast out and he saw the white horse and the One who has overcome all things. He saw Him in the beauty of His Holiness as the

perfection of all therefore He saw the brilliance and splendour of His perfection as it stands finished from the foundation of the world. This is the God of Israel who is Emmanuel, God with us; “Yehovah, you have been our dwelling place through all generations. Before the mountains were brought forth or ever You had formed the earth and the world, even from everlasting to everlasting, You are God!” (Ps. 90:1)

“The judgments of Yehovah are true and completely righteous”

There is none who can bring any charge against the work of God. Adam attempted to in the garden as he told God that it was His fault for He gave Adam the woman. The presumptuous nature of man is seen for if God created man in His image, “male and female created He him” then Adam’s accusation against God is that He is imperfect; “but we have not so learned Christ”. God has created all things by Himself, through Himself and for Himself therefore all His work is “honourable and glorious”. His work is in complete accord with His will as He does all things for His Beloved. His love activated the work which He did in the justification of His people by His faith and His imputed righteousness. He did not do these things because of the might, number or worth of His people but for His great love wherewith He loved them and since He fulfilled all that was demanded by the complete Law of God, which is eternal,. Therefore His righteousness is eternal.

He is the truth. The sons of Adam seek after the truth and many feel they have found it in their beliefs and practices but “I have said in my haste, all men are liars” (Ps. 116:11). The truth, then as understood by the logic and reasoning of man, is suspect to the natural and cognitive abilities each man has. This is augmented by the socio-economical elements which impose themselves upon the moral conduct and conscience of the flesh. Thus there can be no truth in man.

The Anointed Salvation of Yehovah, however, is the Way the Truth and the Life. In Him there is justice for all iniquity and forgiveness for all the unrighteousness of Adam. He has written the names of His beloved in His book of Life and He has become the inability of His people. The perfect righteousness is completely and inseparably joined together in the Godhead “for as the body is one and has many members, and all members of that one body, being many are one: so also Messiah” (I Cor. 12:12). Each part fitly framed together growing up to an Holy habitation of our God supplying the needs of each other member. Therefore, since the body is one, the Word is One, the Work and the testimony is One, they are all united together as One in Him; “Hear O Israel, Yehovah, our God Yehovah, is One (eternally and inseparably united together)” (Deut. 6:4). This is the fullness of the Godhead which dwelt bodily in the Anointed Salvation of Yehovah (Col. 2:9).

“Moreover by them Your servant is admonished and taught”

Teach us Your way O Lord. Give us to rejoice because the Lord God Omnipotent reigns supreme over all flesh. The exalted testimony of the mark of the Beloved in Adam is to teach His children that they think not more highly of themselves than they ought.

Your servant in Christ,
(Elder) Chet Dirkes
Snow Hill Old School Baptist meeting, Snow Hill Md.
August 16, 2015

Psalm 19:10

> “More to be desired are they than gold, yea than much fine gold: sweeter also that honey and the honeycomb.”

The desire of the attributes mentioned in the previous verses belong only unto Jehovah. They have nothing to do with Adam or his protege. The desires of Adam are for the things of the earth and he has neither the appetite nor the ability to appreciate, let alone desire, the things of God. God has revealed Himself and the power of His Godhead to all flesh and there is not a descendant of Adam who is without excuse before Him. He has demonstrated His grace, mercy and long suffering upon all and yet without the eternal seed within, there is no understanding. In the garden, before Adam took the fruit and ate, he was without the knowledge of good and evil. He violated God’s word and disobeyed His commandment not knowing good or evil. Then as soon as his eyes were opened and

he became like unto God, he did not seek the forgiveness of God, nor did he request an audience with Him to confront the problem and find a means of resolution. NO, as soon as Adam knew good and evil, his desires were upon the things of this world. He fashioned a fig leaf apron in attempt to cover his nakedness, he tried to hide himself from the presence of God and then he blamed God and the woman that He gave to him in an attempt to exonerated himself. Adam, the father of us all, had no desire for the Law, Testimony, statutes, commandments, fear or judgments of Jehovah and no is the nature of all his children. Man does not seek after God, he seeks after his own glory and worth so to discuss how that the things of God should be desired by man is complete futility. There is not a one who seeks after righteousness or understands justice and the ways of God and it is presumptuous arrogance to try to instruct a son of Adam that he should desire the pure, Holy, clean, eternal truth and righteousness of Jehovah.

However, for one who has been born from above there is an inherent characteristic of the divine nature that causes the child of grace, born from above by the Spirit of Holiness, to hunger and thirst after righteousness. The fullness of the Godhead dwells in the chosen vessel for the seed has been hewn from that great Rock and that Rock is Jehovah. The nature, essence and character of Jehovah is demonstrated in His law, testimony, statutes, commandments, fear and judgments of Jehovah and the child is the same as the Father. The Father, being eternal and having His seed in Him, causes the seed that should serve Him to walk in the light of Jehovah by the Spirit that dwells within and the sons of God delight after the Law of God after the inward man. Adam has no right, nor portion nor memorial.

Not only does Adam have no part in the perfect Holiness of Jehovah, but he despises the very existence of it. God has revealed Himself in His creation and given inexcusable proof of the power of His Godhead. And when man knew God, he glorified Him not as God, neither was he thankful unto God for all His mercy kindness and blessings. Adam changed the glory of God into the image of man, birds, beasts and creeping things and in the vanity of his imagination, his foolish heart (one without wisdom) was darkened and he professed himself wise. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient” (Rms 1:28). And so the natural man, after the seed of Adam, not only does not desire the things of God but he despises them and dismisses them as foolishness.

The desirableness of the characteristics of God are far greater than the brilliance and splendor of gold. It exceeds the glory to such an extent as if the first had no glory at all and to refine that first glory to make it shine brighter does not compare with the dimness of the latter. Refinement of gold represents perfection, morality, superiority and strength

and to take the nature of Adam, in all his glory, and shine it up, is to wash, polish and high buff the pit from whence you were dug. Adam came forth from the dust of the earth and nothing of the earth can improve upon that condition. He minds the things of the earth, is drawn away after the lusts and desires of the flesh and is in bondage to the week and beggarly elements of this world. He has no power in himself nor any desire within his breast to rise above the limitations of the tabernacle of Edom and in that dwelling he attempts to be like the most high. Only the incorruptible seed, which does not commit sin, can and does long after the things of his Father for in them he lives and moves and has his being.

They are also more desirous than honey. Honey is made from the pollen of the flower. The bees collect the pollen and it is converted to that sweet and sumptuous delicacy that will restore the health of man. But all flesh is grass and the flower is the glory of man (Is. 40:6). It cannot endure, it is temporal and when God breaths upon it, it fades ways. (Ps. 103:15; James 1:10f & I Pet. 1:24) and when the Spirit of Jehovah presents Himself to it, it withers and dies. Even though the sweetness of the glory of man flows and drips like the honey from the honeycomb, there can be no comparison to the glory and beauty of the nature of Jehovah. When Moses approached unto the mount the glory of God permeated his flesh and it shone to the extent that the people were afraid of him. Yet the flesh of man could not retain the glory of God and it faded away. So in comparison, which indeed there cannot be, the greatness, slender and beauty of the person of Jehovah is incomprehensible and undistinguished to Adam but the desire of the heart for one who has been born from above.

“Moreover by them is thy servant warned and in keeping of them is great reward” (11)

One who is a child of promise has the testimony of Jesus Christ and keeps the commandments of God, so this is not an admonition for the keeping anymore than it is a way to become a servant. One who is born from above is the bond servant of God and with a heart made willing and able by the indwelling of the Spirit of the Most High God, they are instructed, trained, taught and guided by the nature and essence of the Godhead. They do not keep these laws of God in order to be blessed by Him for obedience they are blessed to be obedient and to walk according to the statutes which He has written upon the heart of flesh that He has placed within them. The great reward is not something that they hoped to get someday when their works are measured against the standard of God, as is taught today, but rather has already been applied to those who have overcome this world by the faith of the Son of God who loved them and gave Himself for them. These are given to eat of the tree of life which is in the midst of the paradise of God. They shall not be hurt in the second death, but shall eat of the hidden

manna, be given a white stone and a new name which NO MAN can know. They shall have power over the nations and be given the morning star, be clothed in white raiment (which is the imputed righteousness of Jesus Christ) have their names written in the Lamb's book of life and Messiah shall confess their new name before the Father and His angels. He shall make them a pillar in the dwelling place of God and they shall no more wonder for He will write upon them the name of God, the name of the city of God, which is the new Jerusalem which has come down from the sky and this shall be a new name which He shall proclaim. Finally, to those who have overcome all things because he has fought the battles and won the victory, He shall give unto them to be seated together with Him IN His Father's throne (Rev. 2 & 3). These are not things that have not happened yet for He has blessed all His children with spiritual blessing and caused them to be seated together with Him in the heavenlies (Eph. 2:6) but rather they are finished and shall be made manifest when time shall be no more.

The children of the King hunger and thirst after the doctrine of Jesus Christ and while they have been made subject to the vanity of the flesh, they look forward to that day when the tabernacle of this dwelling be dissolved and they shall be clothed upon with that building not made with hands eternal in the heavens. God promised the nation of Israel a land flowing with sour milk (cheese or butter) and honey. Milk is made from the chewing of the grass and the honey from the flower thereof the book was sweet to the mouth but bitterness to the belly. It satisfied the taste buds and pleased the flesh but it could not satiate the belly or the emotions and desires of the child of grace (Ezk. 3:2 & Rev. 10:9).

"Beloved now are we the sons of God"

Your servant in Christ,
(Elder) Chet Dirkes
October 16, 2011

Psalm 19:10

"More to be desired than gold, yea, than much fine gold:"

This declaration of the Spirit of God is to the perfection of His nature and the Holiness of His way. David has set forth the indisputable axioms of His Law, His testimony, His statutes, commandments, fear and His judgments which are manifested in the work which He has done. These are the immutable attributes of the fullness of the Godhead that cannot be altered in any manner by God (for He cannot deny Himself) or any part of His creation for "Yehovah of hosts has sworn, saying, Surely as I have thought, so it shall come to pass and as I have purposed, shall it stand: …For Yehovah of hosts has purposed and who shall disannul? And His hand is stretched out and who shall turn it back?" (Is.14:24 & 27).

The immutability of God and His way is the comfort and assurance for every child of grace. His Word is consistent from the beginning and He has not changed one jot or one tittle of it. He set it forth in the garden and so it was unto Noah when he destroyed the earth. He confirmed it with an oath and a covenant in the pattern given in the mount and proclaimed it through the mouth of His servants the prophets. That Word is sure and firm from the beginning and it is "I am God and there is none else, I am God and there is none like Me" (Is.46:9). Therefore when that Word became flesh and dwelt among the inhabitants of this world, He came not with something new but to fulfill all that was manifested in the types and shadows of the Law, all that was written of Him in the prophets and all that the Father gave Him to both do and say; which three are one.

David's proclamation here is not an admonition to the children of the dust to muster up in and of themselves a love and yearning for the Word of God. He is not calling upon Adam to lay aside his natural desires and replace them with an heavenly desire for spiritual things. The theological pontificates have relentlessly expended copious amounts of time in the instruction and exhortation of the sons of Edom as to how they can find peace in 'spending some time in the word', find comfort in a 'successful prayer life' and find 'victory in Jesus' simply by surrendering their all unto Him. These

sentiments are diametrically opposed to the axioms which the Spirit has caused David to set forth as peace “for whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope” (Rms. 15:4). The comfort of every one who is born from above is manifested as the Spirit within causes them to “Behold you God” and the peace which they have with God is because of the finished work of the Lamb of God slain and risen from the foundation of the world. This is the work which He has done from the beginning which no son of man can find out for God has limited his carnal mind and filled it with the things of this world.

The natural mind of Adam is of the earth and therefore it is focused upon the earth. God has given man the desires for those things which sustain his life and even though some are considered involuntary, they are still after the nature that God gave to man. The way of man is after the course of this world and although his imaginations may be on outer space and extra-terrestrial beings yet even these are portrayed in a manner fashioned after man himself. So David is not appealing to the natural mind or passions of man to develop an understanding and love for that which he is incapable of knowing, receiving or loving. He is however, continuing the sentiments that preceded these statements.

The nature, characteristics and way of God commands and controls all things. He has purposed all things in and of Himself for the glory of His name. He is the unity of all things joined together and nothing comes to pass but by the power of His will as “the works of His hands are verity and judgment; all His commandments are sure” (Ps. 111:7). David continues the description of the beauty of His Holiness by saying, “and the preciousness (of the true and righteous judgments of Yehovah) exceedingly abounds in splendour and brilliance more than refined gold”. The beauty of the perfection of God is greater than the most precious thing of all His creation and the glory thereof exceeds such that the glory of the creation appears as no glory at all.

The example of this was given in the glory as seen in the face of Moses when he came down from the mount. God had caused his face to shine as a testimony that he indeed had spoken with I AM, but that glory faded away; therefore “Moses put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished” (II Cor. 3:13). This glory of the former or first covenant is that glory that fades away for it is temporal. The glory of Solomon’s Temple was the greatest that was seen of man as he dug many mines to harvest the gold of this world. The garments of the priests, all the furniture of the pattern and the walls of the Temple all shimmered with the brilliance of this world but that splendour is gone. The glory of the former house cannot compare with the beauty of the latter house “who is there among you that saw

this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing" (Hag. 2:3). The later house does not have the glory of this world for it is that Tabernacle not made with hands of which Jesus spoke, saying, "Destroy this temple and in three days I will raise it up" (John 2:19).

This is the body of the Anointed Servant of Yehovah. It is His bride in whom is neither spot nor blemish, who has been glorified with the glory that the Godhead possesses from the beginning. This is that New Jerusalem which John saw coming down from heaven being granted to be adorned in the righteousness of the saints, which is the imputed righteousness of Messiah; "having the glory of God and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21:11). This is the preciousness of the judgments of God which exceed the brilliance of all of creation as far as the east is from the west and as high as the heavens are above the earth.

That which is born of man delights in the things that are of this habitation, therefore Adam kept the garden and ate that which was of the field. He chose of his own free will according to his nature that which was right in his own eyes when he lusted after the forbidden fruit. He doubted the word of God and desired that which was logical and tangible over the commandment and provisions of God. He fashioned that which was of the creation as his defense before God and argued foolishly that God was in error for what he had made and therefore was to blame for what had happened. Cain followed suit when he brought forth that which he reasoned and concluded was right in his own eyes before the Lord in his sacrifice and was wroth with God when he rejected it. As the wickedness of man increased and covered the whole earth, exactly as God had decreed, empowered and caused to come to pass, "the earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth and behold it was corrupt; for all flesh had corrupted His way upon the earth" (Gen. 6:11f). When Noah was delivered from the Ark, he followed his natural instincts and planted a vineyard; Esau was a cunning hunter and lived from the things of the field when there was no king in the land every man did that which was right in his own eyes; this is the number of man. Thus when God, in the fullness of time, looked, He found none righteous, no not one. He saw none that sought after righteousness and none to help for He had concluded all under sin from the beginning. Therefore He brought salvation to Himself by His right arm and by His righteousness His children are healed of that blemish in Adam.

These children delight in the Law of God in that inner man who is renewed daily. They hunger and thirst after righteousness because their affections are set on things from above. They have been made subject to the vanities of this habitation with all the weaknesses, infirmities and inabilities of Adam which makes them groan within,

awaiting the manifestation of the sons of God. There is a constant struggle with the law that they find in the members which wars against the law of their mind as an ever present reminder that the very essence of their earthen vessels is carnal, sold under sin.

These have been made subject to this vanity in hope of their return to their Father's house. They long after Jerusalem which is not of this world, to hear the name that is above every name and to sing with the pure tongue praises of their Beloved Savior and Redeemer. Thus the desire, delight and pleasure of the children of this hope is in the preciousness of that brilliance which far exceeds anything of this present evil generation, which has been tried and proven (fine gold) in God.

The Beloved has been tried and proven in the furnace of affliction. He has been tempted in all points like unto the passions, impulses and needs of the earthen vessels of His children in Adam, yet without sin. He has been touched with the feelings of our infirmities and from generation to generation He has proven Himself to be Yehovah God. Therefore the prophets saw Him as one who was ablaze in the fire, as one who walked in the furnace and as He whose feet had been brazened in the furnace. He has endured all the trials and tribulations of each and every temptation of man for He came in the likeness of sinful man, to condemn sin in the flesh (Rms. 8:3).

He is that refiners fire by which He has proven Himself just, faithful and true and so is His seed in Him, therefore His name is Faithful and True (Rev. 19:11). He has taken the cup of the fullness of the fury of the wrath of God against all the unrighteousness of man and He has drunk it all. He was bruised for the guilt of His people in Adam and raised again for their justification; therefore they have peace with God. They also have been chosen in the furnace of affliction as the fire consumes the wood hay and stubble to reveal the treasure within. The wood, hay and stubble are those things of the weak and beggarly elements of this world wherein Adam thinks himself righteous. They are the whole of the house of Esau (Ob. 18) who has been deceived by the pride of his heart to think more highly of himself than he ought and they are the works of man; "every man's work 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" (I Cor. 3:13).

This is ordained of God to manifest the treasure within the earthen vessel. It is for the proving of the faith through trials and tribulations ordained of old "wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptation: that the trying of your faith, being more precious than gold that perishes, though it be tried with fire, might be found unto the praise and honour and glory at the appearing of Jesus Christ". They are the manifestation of the chastening hand of the "Father, who without respect of persons judges according to every man's work" and they

demonstrate the gold, silver and precious stones of the household of the King; “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 which are seen are temporal but the things which are unseen eternal” (II Cor. 4:17f).

“sweeter also than honey and the honeycomb”

The need of the natural body for sugars is well documented and the purer the form of this sweetness the better. They are a form of energy and absolutely necessary in the repair and maintenance of the body yet being of the natural elements of this creation, they are temporal in effect. The judgments of Yehovah God, however, are not so restricted and their sweetness is far greater than any earthly substance.

The testimony of the Spirit of God is that His absolute sovereign command and control over all of His creation is an “overflowing pleasure”. We know that honey comes from the honeycomb as it is produced by the hard instinctive work of the bees in complete cooperation with the flowers of the fields and the elements of the environment. The all inclusive nature of all necessary elements from seed to plant to flower to scent to bee to collection to building of honeycomb and the quantity needed to cause it to be ‘dripping over’ and ‘flowing down’ is a demonstration of the all-inclusive nature of the way, decree, statutes and judgments of Almighty God. There is no element left to chance as every last detail is meticulously ordered fast and sure in the perfectly joined together unity of Yehovah God.

The testimony of the perfect Holiness of God is not affected by any of His creation for He is above all these things yet He has orchestrated all things to work in complete harmony for good to His Beloved. The overflowing sweetness or pleasing nature of His commandments, statutes and judgments are the very essence of His person. When He gave the pattern unto Moses on the mount He also spoke of the promise unto Abraham, Isaac and Jacob of that Promised Land which was “flowing with milk and honey”. This stood as a type of the inheritance of the children of the kingdom which the Father was pleased to give unto them. The abundance of the land in nature represented the abundance of the spiritual blessing He has blessed His people with in the heavenlies according to the vastness of His fullness. The children of Israel inherited the land and through the uncleanness of Adam they polluted the inheritance as God had decreed. Since God has concluded all under sin and by the works of the law no flesh shall ever be justified, the glory of the type fades in comparison to the brilliance of the reality of the inheritance of the children of light. That glory cannot be tarnished and Adam shall never lay his hands upon it.

The children of the King however, have been born of the Spirit of God of that incorruptible seed. Because that seed remains in them they cannot commit sin (I John 3:9) for in the day of Yehovah, when he shook the earth, then did He “punish the world for evil and the wickedness of their iniquity and I will cause the arrogancy of the proud to cease and will lay low the haughtiness of the terrible, and I will make a man more precious than fine gold, even a man than a golden wedge of Ophir” (Is. 13:11f). This ‘fine gold’ is purified or refined and the golden wedge of Ophir is that which is removed from the ashes of the Refiner’s fire, thus in the day when the finished works were made manifest, the sons of God were revealed as that of brilliance (gold), value or worth (silver) and hewn from that Rock which is Anointed (precious living stones). This is the inheritance of the children and it is God; the fullness of His glory, the priceless value of His love and the Children born from above.

He is that land of milk and honey, ‘abundantly white and flowing sweetness’ for He is the inheritance of his people. His Word, which is alive and full of power, is nourishment and strength to their soul (Ps. 119:103) as they hunger and thirst after righteousness. David was not entering into some neo-evangelical revival attempt to motivate man to desire the Word nor was he presenting the elusive carrot before the weary children as they wander through this world. The natural man does not know the things of the Spirit, he cannot worship God aright for the Spirit is not of man. He has discarded the corner stone of the Temple of Yehovah as being unfit for use in his world and built his house upon the sands of this world (Matt. 7;26).

David was speaking peace and comfort to those who have this warfare within wherein they are shown daily that in them, that is in their flesh, dwells no good thing. This struggle is not against flesh and blood, but is within themselves as when they would do good the Spirit shows them evil within and the good that they would do they do not find how to do it. While at the same time they find that they delight after that which cannot be seen and hope for that which is not of this world after that inward spiritual man. This is that seed which was born of God which is growing in the grace and knowledge of His will. Herein is the discernment of the truth and the understanding of the number of man as God “though your commandments has made me wiser than my enemies (Esau) for they are ever with me” (Ps. 119:98)

“Moreover by them is Your servant warned and in keeping them is great reward”

The school-master which brings every son of God unto the Anointing is there to make an open demonstration of the mark or blemish upon the Beloved in Adam. The wisdom which God gives to His children is to know this mark of the evil beast, which is the number of man (Rev. 13:18). This is not the wisdom of the education and experiences of Adam for he cannot even know his own wicked heart which is deceitful above all things (Jer. 17:9). He cannot add one inch to his height, he cannot control the thoughts of his wandering mind and he cannot even harness the wickedness of his tongue; he is of the earth and his ways are carnal; God has filled his mind with the things of this world and he is inherently incapable of receiving or understanding the things of God: therefore this wisdom is not of man.

This is the wisdom and spiritual understanding that the Spirit of God gives to all His children as He reveals the bondage of the corruption of the body of this death. By this spiritual understanding they are taught, warned, admonished and enlightened as the servants of the Most High God as to the exceeding sinfulness of sin, the vanity of this world and the weakness and frailties of this flesh. The more they grow in the grace and knowledge of His will the more He enlightens them to the vanity they have been made subject unto as they groan within themselves waiting to put off this tabernacle and be freed from the body of this death.

Because the Lamb of God was slain for the sin of His people, the children are not slaves unto their inability in Adam. They have been set free from the bondage of this servitude and at liberty in Him who is “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rms. 1:4). They have been buried with Him in the baptism of His death and they have been raised again unto newness of life in He who is the first resurrection. Thus sin has no dominion over them and they are not the slaves unto it for “being then made free from sin (by the death of the Elect Servant of God) you are become the servants of righteousness” (Rms. 6:20). The abounding consequence of this liberty by the precious shed blood of the Lamb of God is that the elder shall serve the younger. The ‘great reward’ is not the heretical teachings of Edom wherein God shall hand out rewards for all the good works His children have done so that they may cast their crowns of glory at His feet. (Such doctrines cater to Adam, stroking his ego and feeding the pride of his heart wherein he has been deceived. This should be left in the dung heap of the putrefying stench of all the works of righteousness which he has done but the sons of the dust thrive on these flattering words upon their itching ears.) God has blessed His people with all spiritual blessings in the heavenlies and He is their reward (Ps. 58:11)

The abundant consequence of the observing, keeping, guarding and performing the work which God has created the seed in the Anointed Salvation of Yehovah unto is because of the eternal life within. The seed has been created in Christ Jesus unto good works and they bring forth the peaceable fruit of righteousness which the world can not see, discern or desire. They do not keep the Law, commandments, statutes, precepts and judgments of God by the strength of man nor by the arm of the flesh but as the Spirit teaches them all things, comparing spiritual with spiritual, so they understand the testimony of the finished work. Herein has Messiah fulfilled the Law in all righteousness and because He is immutable He continues to keep His Law perfectly; therefore His children keep the commandments of God and live in them (Lev. 18:5).

The old or former covenant stood in carnal activities which openly manifested that by the deeds of the Law no flesh should be justified before God. The new covenant is life and peace for He has removed the heart of stone and given an heart of flesh; He has given a new Spirit and has written His statutes upon that heart: He has given His people His Spirit who causes them to walk according to His commandments (Ezek. 36:25ff), therefore “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” (Rev.12:17).

The promise of the New Covenant is not the dust of the earth in the middle east. The promise unto the Beloved was that all the enemies of His son, the King of Peace, would be under his feet, “and I will give peace and quietness unto Israel in his days. He shall build and house for My name and He shall be My Son and I His father and I will establish the throne of His kingdom over Israel forever. Now, My Son, Yehovah be with you and prosper You and build the house of Yehovah Your God as He has said unto You. Only Yehovah give You wisdom and understanding and give You charge concerning Israel that You may keep the Law of Yehovah Your God” (I Chr. 22:9ff). Solomon the man failed in his attempts though he was given to set forth the sign; the King of Peace has not failed for He has finished all that the Father gave Him to do and is now seated at the right hand of the Father. He is given Him power over all flesh and He has done all for His Beloved and the glory of the Godhead is one; “for as the body is one and has many members and all the members of that one body: so also Christ. For by one Spirit are we all baptized into one body, whether Jew or Gentile, whether bond or free and have been all made to drink into one Spirit” (I Cor. 12:12).

“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).

Many call this doctrine unfair as they attempt to judge God by the standards of Adam. Yet the question is begged and remains unanswered by the scholars, theologians and philosophers of the doctrine of man; **Does not God have the right to do with His creation that which seems good in His sight? As He has intended, shall it not come to pass? How then call you this unfair?**

Your servant in Christ,
(Elder) Chet Dirkes
September 6, 2015

Psalm 19:12f

> "Who can understand his error? Cleanse me from my secrets. Keep back thy servant from presumptuous sins; let them not have dominion over me. Then shall I be upright and I shall be innocent of the great transgression."

No one who is born unto Adam knows what sin is. We may be able to give a definition of sin as being the inability to measure up to the standard of the Holiness of God but Adam does not know what that standard is. Everything of Adam pertains to the earth and although the heavens declare the glory of God they do not educate man to the Holiness of God. We may be able to say that sin is the transgression of the Law of God and since the Law of God is perfect and complete any thing less would constitute sin but again Adam has no point of reference as to what perfection is. And lastly one might recite that whatever is not of faith is sin, but once again does Adam know faith? The only one who

understands ‘the inability to measure up to the standard of the Holiness of God inadvertently’ (*errors*) is the One who created it for His purpose and controls it according to the good pleasure of His will. God is the only One who can ‘discern the thoughts and intents of the heart’ (Heb. 4:12). He alone knows where the hidden things (*secret*) of the passions and desires of man dwell because He assigned them their habitation and limitations. He, according to His Holiness, has given this nature to man in which ego, pride, arrogance and presumption infest every thought, word and deed showing man to be corrupt, frail and empty.

Therefore the writer cries unto Jehovah to acquit him of these faults and short comings and to prevent them from having the dominion over him. He does not set out to right the wrong or clean up his act. Rather he sets his plea before Jehovah God that he would not be obligated to the natural instincts and attributes of the carnal man. He petitions the King upon His throne that he not be a subject in the jurisdiction of pride and that, even though he inhabits an earthen vessel and has been made subject to the vanity thereof, the lusts and desires of that flesh would not have the mastery over him. This is what Paul spoke of to the church at Rome. He began by stating that since Christ died and rose again, death had no dominion over Him, therefore He cannot die again. He then demonstrates how this applies to the eternal seed, the elect children; “for in that He died, He died unto sin ONCE. But in that He liveth, He liveth unto God. Likewise reckon yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord” (Rms. 6:9ff). The only ones who are freed from sin by the death of the Anointed are they who are in Him from the beginning, through His death, burial and resurrection and upon these sins has no mastery. They do not live under the jurisdiction of and by the control of sin or the law (7:1). The villainy and wickedness of the nature of Adam does not rule and have dominion over the redeemed of Jehovah as He orders their steps in righteousness (Ps. 119:133).

But the writer also addresses the only source of power and authority to perform this matter in a pure and Holy way. He does not set forth exhortations to man to clean up his ways and seek after God, he does not lay down a new or expanded set of rules and regulations on how to live a righteous and sober life, but rather he stands before the Majesty whose kingdom is a kingdom of eternities and whose jurisdiction is in every habitation, dwelling, time period and generation (Ps. 145:13). When this One rules from His throne that His servants are to be kept from sin, even the secret attempts to be like the Most High God, His power causes His edict to come to pass, for where the Word of the King is there is power (Ecc. 8:4). When the Lord God Almighty has decreed His eternal decree, because His Word cannot change, then is the servant of the King, pure,

perfect, whole and innocent of the great transgression that Adam and all his race stand guilty of.

When Adam took the fruit of the tree of the knowledge of good and evil and did eat, his eyes being opened, he and his wife fled from the presence of God because they were naked. He presumed to keep this event from God as a secret. Then he attempted, now being like God having the knowledge of good and evil, to prepare a covering for them both and finally in all pride and arrogance, like unto Satan himself, he accused Jehovah of being the cause of this predicament. Father Adam, after the nature that he was created, assumed that he knew what was needed, attempted to usurp the place of God and tried to bring God down to the level of man a sinner. This is the in-born nature and ever present characteristics of Adam.

The child of grace is not of Adam. He is that seed born from above, born of Jerusalem which is from above and free which is the mother of all the elect family (Gal. 4:26). The edict from the throne of God and the nature of the seed born from above prevents, withholds and keeps back the servant of the Most High from the vanities of the flesh. Although He has made His servants subject to this corruption during the time of their habitation in the body of this death, yet His Word has freed them from the authority and made them more than conquerors through Christ which strengthens them. They walk, not after the flesh fulfilling the lusts and desires thereof but after the Spirit of Holiness and by faith, in the Kingdom of Jehovah whose dominion is for ever and ever. And for this all praise, all power, all majesty and glory be unto Him both now and forever (Jude 25).

“Let the words of my mouth and the meditations of my heart be acceptable in thy sight O Jehovah my strength and my redeemer” Ps. 19:14)

When the Word of the King was sent forth it accomplished all that the King intended for it to do and He did not return unto the Father void. He said that He came forth to do His will and He finished the work in righteousness. Now is He seated at the right hand of the Father upon the throne of the Father ruling over all flesh (John 17:2) and there is rejoicing in heaven (Rev. 11:15-17). He has acquitted His chosen family, He has set them free from the bondage of sin and death and He has decreed that they be not brought under the obligation or the rule of the nature of Adam. Therefore they delight after the perfect law of God after the inward man (heart) and they meditate upon His ways, statutes and commandments for they are life to them and they sustain their souls. They all have the mind of Christ in them and they speak the same thing, which is praise unto our God. They are not boiling over in the passions of man, in strivings, contentions and disputes for they all seek the peace of Jerusalem. They have been made accepted in the

Beloved and nothing they can ever do can separate them from that eternal love, therefore they sing that new song, the song of Zion. The world and all its religions attempt to persuade and convince others of what is correct both in doctrine and order and this is why so many disagree. The children of the redeemed are taught the truth by the Spirit within. They know the truth and have been made free by the truth. They live in the truth and by Him they have their very being.

Your servant in Christ,
(Elder) Chet Dirkes
October 22, 2011

Psalm 21:1

> "Unto the preeminent overseer, the song of the Beloved, Yehovah in Your majesty the king is rejoicing and in Your salvation he is greatly exalted."

The understanding of King David by the inspiration of the Breath of Yehovah was the overwhelming gratitude and obsequious resolve unto the Sovereign of the universe who had manifested His eternal love for His Beloved. The song of praise by this one and all, unto whom mercy and grace have been revealed, is the acknowledgement that all strength, power, honour and glory belongs unto Yehovah God who is the beginning, preeminent overseer and supreme superintendent over this existence and all that is contained therein. This is a song which no man can learn for it is the song of the redeemed of the Lamb who, because of His precious blood, stand as the eternal Israel of God before the throne to praise the Name of the self existing One. These alone have the

right and the ability, in the Anointing, to worship Him aright for they are of born of the Spirit of the incorruptible seed. These are the children of the King who speak in the pure language of the Fatherland; therefore “they call upon His name and serve Him with one consent” (Zeph. 3:9).

These have been sealed with the seal of the living God and are adorned in white robes. They endure great tribulation in the flesh having been made subject to the vanity of this world, they have not been polluted with the strange woman of the people nor do they hear the voice of a stranger. They do not speak with half the language of Ashdod nor is there any alliance with Edom of Canaan because God has ordained enmity between the Spirit and the flesh. That which is born of the flesh is temporal. It lives moves and breaths according to the needs of the flesh and when the time of existence has expired so this returns unto the ground from whence it came. That which is born of the Spirit is eternal, The affections and delights are for the things which are from above and though it has been planted in an earthen vessel yet shall the inner man return to the Father when the time of habitation is over. There the incorruptible seed, the children of Zion, the spiritual man made like the Son (adoption) sing the exalted song of Zion, even praise unto our God, for they have been redeemed by the blood and made kings and priests unto God.

The accomplishments of Adam are esteemed as attributes to his outstanding character and various abilities as he leaves his mark upon the sands of time. But Adam was first formed by the hand of God from the dust of the earth. His composition was complete of all necessary elements and his seed and his bride were in him. He, however, had neither the power to change his frame in any manner nor the power to raise himself from the prostrate position where Yehovah had formed him. God had fashioned the earthen vessel for His servant commensurate to His purpose and by the power of His will, He breathed into him and made him a living soul. The bodily systems became fully functional, his cognitive abilities were active and, being a mature man, he was set to labour in the garden which God had prepared expressly for him. The only thing which Adam was lacking was the ability to measure up to the perfect standard of complete obedience which God requires for His Beloved and yet not one thing which Adam did in the beginning was contrary to the perfect will of God.

Adam did not decide in the beginning that he was alone and needed an help meet. He neither formed himself from the dust of the earth nor properly equipped himself for the labours he would undertake. He did not fashion himself with his seed in him nor did he evolve from a lower life form into the full and complete man who would populate the earth and fill the land. He had not the power, intention nor understanding to cause the

deep sleep to come upon him as he separated his bride from himself by the power and will of the arm of the flesh.

Although the natural instinct of procreation is inherent to man, given and commanded of God, yet he has no control over the virility of the seed or the time of the union in the womb. He does not know the way of the spirit or how the bones grow in the womb of her that is with child (Ecc. 11:5). He has not “determined the times afore appointed and the bounds of habitation” (Acts 17:26) and he cannot instill in anyone the way of man or direct the steps that each man takes (Jer. 10:23).

Although he is given to raise his children and train them in the ways of life yet he has absolutely no control over the course or duration of the path they have been assigned to walk or the labours God has given unto them. He cannot supplant the cares of this world which God has put in the mind of all sons of the dust, he cannot halt the desires which draw man after the constant attempts to satisfy the needs of the body, he does not know his heart, which is desperately wicked above all things and he cannot control the thoughts of his mind or the tongue in his mouth. Yet he is fearfully and wonderfully made. All his members were written in the book by the Creator in His masterful plan and before he was joined in the womb, the Master saw and knew him; “Before I formed you in the belly, I knew you, and before you came forth out of the womb I sanctified you and ordained you a prophet unto the nations” (Jer.1:5).

“This matter is 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 kingdom of men and gives it to whomsoever He wills and sets up over it the basest of men” (Dan. 4:17)

There has never been a man who has not occupied the place in life where God has decreed he should be. Each and every son of Adam has a time and place that is commensurate to the station in life he has been assigned. Nor has there ever been one who in this station has been ill equipped or incapable of accomplishing all the labours that God has given unto them. Each man is brought forth in his appointed time by the power of the will of the Almighty to the intent that he should think, say and do that which the Creator has predestined to come to pass. This is the sovereignty of the majesty of “the high and lofty One that inhabits eternity, whose name is Holy” (Is. 57:15).

The eternal Godhead is sovereign over all that is for without Him was nothing made that was made. He is the fullness of all things and being the source and actuation of all power His command is absolute. He spoke and this existence came to pass. As He has purposed so all things are established and there is none that can stay His hand or oppose the

performance of His perfect will. Therefore the king rejoices in the majesty and absolute power of the Lord God Omnipotent who reigns over all for He is God and there is none other.

Those who have been given all wisdom and spiritual understanding of the beauty of the holiness of Yehovah God rejoice that He lives and reigns forever. This confidence in the great King over all the earth causes those of low esteem to rejoice when the Spirit bears witness that they are the sons of God. The testimony of the fellowship of the sufferings of the Anointing is manifested in the awareness of the emptiness and unprofitable nature of this existence. The Breath of Yehovah reveals to His children that they are confined in the tabernacle of corruption and as the light of His countenance shines brighter and brighter it makes open shew of the wretchedness of the body of this death and the uncleanness of the ways of Adam. The Holy seed within cannot sin or deny the Father and the seed of Adam are cursed children who cannot cease from sin; they also cannot deny their father.

God has not only raised up some to be rulers in this world but He has shown forth His great power in these men. He has taken the heart of the evil king and turned it as the rivers of waters as this vessel outfitted for destruction, containing the seed of the evil ones performs the perfect will of God in every detail. His mind is ignorant of the hand of El Shaddai who draws him along and his heart is lifted up in the pride and confidence of the flesh. Yehovah raised up Assyria to be the rod of His anger and the staff of His indignation against the rebellious house of Israel, but when the axe boasted itself against the hewer the judgment returned and the ‘step’ (Asshur) was brought low (Is. 10:5ff).

God has lifted up peoples and nations of this world throughout the generations to be powerful leaders and oppressors. He has made their ways profitable as they have flourished through injustice and tyranny but not one of those proud waves ventured any further that the decree of God demanded. Nor did any fall short for as God lifted up the ‘great house’ (Pharaoh) to imprison and oppress His people Israel, so in the self-same day of His promise did He bring forth Israel with a strong hand. These people, rulers and nations have all been established and prosper for their allotted time period for the good of the Beloved and though the children do not see this good with the eyes of the flesh, yet they are given to believe in the sovereign purpose and power of Almighty God; thus they walk by faith.

“Unto Him that loved us and washed us from our sins in His own precious blood and has made us kings and priests unto God and His Father; to Him glory and dominion forever and ever” (Rev. 1:5f).

The pride of the heart of man has deceived him in every thought, word and deed. His arrogant rebellion and stubbornness has blinded him from the supremacy of God and his absolute dependency upon the Lord and giver of all things. His corrupt nature and guilt prevents him from ever worshipping God aright, eternally rejoicing or giving thanks for all things, thus it matters not who is the head potentate, master, overlord, president or chief dictator of this world for they are all sons of the dust.

The children of the King, however, are kings and priests unto the Ancient of Days. They are a kingdom of priests, a chosen generation, a royal priesthood, an holy nation and a peculiar people who show forth the praises of Him who has called them out of the darkness of this world and into His marvelous light (I Pt. 2:9). These have the love of the Father shed abroad in their hearts, they have the testimony of the finished work of the Anointed Salvation of Yehovah and they keep the commandments of God. These also have been assigned an habitation in time in an earthen vessel afore prepared unto glory and, though until it pleases the Father to reveal Himself in them they walk according to the course of this world, fulfilling the lusts of the flesh, yet as His sheep, they hear His voice and follow Him. None for whom the blood has been shed are ever lost.

The experiences which the Father has assigned for each child to endure, every man in his order, demonstrate that they in Adam are not the people of the Beloved. These trials and tribulations, which are for good, present the evidence of the impotence of the flesh to keep the commandments and the utter apathy of Adam towards truth; because the natural man cannot receive the things of the Spirit. The testimony of the Spirit manifests to the inner man that they are always His people as His mercy is manifested in them. Then they understand that they are strangers and sojourners in this world, pilgrims and wanderers in a foreign country as the vanity of the life is revealed.

The Spirit also shews them their ways in the flesh which are not good. They see the aprons of fig leaves which they have formed in attempt to cover themselves before God. Their ears are opened to the lies they have forged with regard to their worth and righteousness in Adam and they smell the stench of death upon the bloody rags of the works which they have done. These all stand as irrefutable proof that they have no right, portion or memorial in the kingdom of God for in them (that is in their flesh) dwells no good thing. Thus the confidence in the flesh is consumed as the enemy is made a “fiery oven in the time of thine anger: Yehovah shall swallow them up in His wrath and the fire shall devour them” (21:9)

The kings and priests of God rejoice in the strength of the Almighty for He has put all His enemies under His footstool. He has “beat them small: as the dust before the wind I

have cast them out as the dirt in the streets" (Ps. 18:42). He has overcome the wicked one by the power of His blood and has power over all flesh. He has rebuked the false accuser of the brethren and cast him out and being clothed upon in the change of raiment He has put the sin of His people as far as the east is from the west, never to be called into remembrance again. He has made Himself of no reputation and taking on the form of a man has fulfilled the Law in all righteousness, finished the works set before Him, been raised up by the power of the Spirit of Holiness and is seated at the right hand of the Father. He came forth as the Elect Servant, glorifying the Father in all that he said and did and the Father, seeing the travail of His soul and being well pleased, glorified the Son with the same glory that was in the beginning.

Therefore the kingdom of kings and priests, being the sons of God, are glorified in their Head for they are clothed upon in His righteousness. They have life in He who is the Way, the Truth and the Life of His Beloved and as He is beginning and end so they are eternal in Him; "He asked You for life, You gave Him length of days for ever. His glory is great in Your salvation, honour and majesty have You laid upon Him for You have made Him most blessed for ever; You have made Him exceeding glad with Your presence" (21:4f).

"For You will not leave My soul in hell, neither will You suffer Your Anointed to see corruption" (Ps. 16:10)

The inseparable union of the seed and the Father, the Bride and her Husband and the body from the Head demands that those things which the first endured the rest experienced also. The whole of man stands guilty in Adam, even those who have not sinned after the similitude of Adam's transgression, for all have sinned and come short of the glory of God. The Word came unto Adam in the garden, his wife not yet being separated from him, yet she stood accountable for the commandment of God and as she took and did eat, so her husband being there with her, could not prevent that which was ordained, therefore he did take and eat. Thus sin entered into the world and death by sin came upon the seed of Adam and all who are of that seed are dead in trespasses and sin.

The seed in the Anointed stands faithful before the throne of God because He is Faithful whose trust is in the Godhead. There is nothing that can make any inference of distinction between the body and the head"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 is Christ" (I Cor. 12:12). Even though time separates them in this existence and the progress of time has direct influence on their labours and station in life yet they, being born of the same incorruptible seed, cannot be different from the Father in any way nor can they exceed the Son in His glory and honour. These all experience the same

condition of Adam and the same Spirit within groans and travails waiting to be delivered from the body of this death. They rejoice in their Sovereign who has created all things for Himself as the heavens declare the glory of Yehovah. They praise Him who has finished His work and is seated in the heavens and they are seated together with Him and they are confident in He who is the same yesterday, today and forever for therein the sons of Jacob are not consumed; “and through the mercy of the Most High he shall not be moved” (21:7)

When the manifestation in the fullness of time was come and the Anointed Salvation of Yehovah had finished the work before Him, He prayed unto the Father concerning the whole body though separated in manifestation in time; ‘neither do I pray for these alone, but for them which should believe on Me through their word, that they may be one as You, Father in Me and I in You, that they may be one in Us, that the world may believe that You have sent Me. And the glory which You gave Me, I have given them, that they may be one even as We are one” (John 17:20ff). The unity of all things in the Godhead, for He is one, is the comfort of the Beloved for there is neither variableness nor shadow of turning in Him (James 1:17). The consistency of Yehovah God is manifested in the creation, for there is nothing new under the sun, and in the fullness of time, it was manifested in the Son; “And Jesus said unto him, Have I been so long with you and yet you have not known Me, Phillip? He that has seen Me has seen the Father and how do you say, Shew us the Father?” (John 14:10). Therefore He is exalted above every name that is named in heaven and in the earth, that at the name of Jesus every knee should bow and every tongue should confess that he is Lord (Phil. 2:11).

The Anointed Salvation of Yehovah came forth in the form of a servant to make an open shew of the deliverance of the people of Yehovah from their inabilities in Adam. He came forth having His work before Him and His reward with Him. He glorified the Father in the finished work and glorified the seed by the finished work. He rejoiced in the majesty of Yehovah God and fulfilled the Law in all righteousness by His right and His Holy arm “for the joy set before Him, endured the cross despising the shame and is set down at the right hand of God. For consider Him that endured such contradiction of sinners against Himself, lest you be wearied and faint in your minds; you have not yet resisted unto blood striving against sin” (Heb. 12:2).

“And a voice came out of the throne saying, Praise our God all His servants and you that fear Him both small and great” (Rev. 19:5).

The kingdom of God stands upon the foundation of the finished work of the Anointed Salvation of Yehovah. It stands unmovable because the Lord God Omnipotent reigns and none can resist His will. He has granted that His Holy city, which is His Beloved bride,

be arrayed in fine linen pure and white, which is the righteousness of the saints and that she remain unspotted from the world. The walls which enclose the garden of the Lord are the Salvation of Yehovah whereby He has redeemed His people. The stones of the walls are clear and perfect showing forth praise unto Yehovah for all that He has done.

The children, though they suffer light affliction but for a moment, are the glory of God for these trials and tribulations through the temptations of the flesh, “work a far more exceeding and 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 which are seen are temporal but the things which are not seen are eternal. For we know that if our earthly house of tabernacle were dissolved, we have a building of God, not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven” (II Cor. 4:17). Yet in all that happens unto the seed as they are made partakers of flesh and blood, the praise and glory is unto He who has predestined the same to be conformed to the image of His Son. It is His working of all things after the power of His will that ensures the perfect cooperation and cohesion of the creation so that all functions, coming to pass in the fullness of time, in complete harmony for the called according to His purpose.

“And I heard as it were the voice of a great multitude and as the voice of many waters ad as the voice of mighty thunders, saying, Alleluia for the Lord God Omnipotent reigns. Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come and His wife has made herself ready. And unto her it was granted that she should be arrayed in fine linen clean and white for the fine linen is the righteousness of the saints” (Rev. 19:6).

“Gates lift up your head and be lifted up eternal doors and the King of glory shall come in. Who is this King of glory? Yehovah, full of power and mighty; Yehovah, brave in battle. Gates be lifted up, even lift up the 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. 24:7)

Your servant in Christ,
(Elder) Chet Dirkes
December 18, 2016

Psalm 23.

There is great beauty in the illustration of the Great Shepherd as He tends, cares and provides for His sheep. His ways far exceed our ways as far as a man would exceed that of an animal yet a closer examination of the text reveals a deeper relationship. ‘Jehovah is my companion (or deepest friend) therefore I am not diminished’ demonstrates that the Great Shepherd is one with His sheep, His people, His Bride, and they cannot be diminished because He is eternal. Jesus told His disciples this when He said he was not ashamed to call them brethren. The child of grace stands as an heir of God and a joint heir with Christ because He is Her beloved and His desire is upon Her. David and Jonathan were set forth as a type having their souls knit together as one. David is the beloved and Jonathan is the gift. Therefore all that their Father has given the Son He has lost nothing therefore they are not diminished.

The Psalm ends with goodness and mercy follow the redeemed all the days of this life and I shall sit and rest in the house of the Lord forever. This can in no way be referring to a temple built of the sand and stone of this earth for the glory of the temple of Solomon far exceeded the glory of the temples built by Ezra or Herod and should there be a fourth temple built on the seven hills of Judea the glory of the Lord shall never surpass the time when He descended from above and set His name in that place. But the prophet said that the glory of the second temple would far exceed the glory of the first so much so that it would be as if the first had no glory. This temple, this building not made with hands is the temple that Christ told the Pharisees that when they tore it down He would build it again in three days. He did not speak of anything that man could build or would build but He spake of His body in which all the members are fitly framed together growing up unto the holy habitation of God. This is His church and His Bride and She cannot be diminished for the gates of Hell cannot prevail against Her.

Rejoice ye saints of hope. For we know that when the tabernacle of this dwelling is dissolved we have an house not made with hands, eternal in the heavens which shall never be diminished because Jehovah is our companion.

Your servant in Christ,
(Elder) Chet Dirkes
12-6-2009

Psalm 24:1

> "The earth is the Lord's and the fullness thereof; the world and they that dwell therein, for He has founded it upon the seas and established it upon the floods."

The simplicity and all-inclusiveness of this beautiful statement brings great comfort to the Beloved of Yehovah for herein they find peace and security. The sovereignty of God over His work is essential to His causing all things to come to pass according to the counsel of His will for if God did not have the power to perform that which He has decreed, then He is no greater than a man. His good intentions and lofty aspirations are subject to His environment and the circumstances, over which He has no control, render God to be no more than a servant to time and events; a marionette commanded and moved by the desires and preference of another. If this is the case, then should not praise be directed to the one who controls Him rather than praise unto the one being controlled?

Such absurdities are the conclusions of the doctrines of the creature in his attempt to bring the Creator down to his level and explain Him so that the fellow inhabitants may study and know Him better. Yehovah God is the ALL MIGHTY ONE who inhabits eternity; no one has His mind or knows His way and He will not share His glory with another. He alone has purposed in Himself to create everything, whatsoever is, was and shall be made, for His good pleasure. The minutest detail of His creation exists by His Word and without Him nothing was made that was made; therefore He alone is the rightful owner of all that is and He may do with it as seems good in His sight.

Is this Word a delegated entity that carries out the wishes of God? NO! He is God for the Word was in the beginning and is the beginning. He is God who became flesh and dwelt among His people making manifest that which was finished in Him. The Word is not a separate but equal divine entity or the third portion of the essence of God: he is God and as the body cannot be separated from the breath so the Word cannot be isolated, separated or distinguished from the fullness of the Godhead, for "in Him the fullness of the Godhead dwells bodily" (Col. 2:9)

He has, however, set the limitations of the magnitude and fullness of His work, being intended and designated completely for His Beloved, whom He has loved with an eternal love. He has not purposed anything above His love for His children and not one portion of all of creation has an alternative meaning, motive or summation but for He has created all for His pleasure (Rev. 4:11). His delight is totally upon her having the fullness of the purpose of God centered upon the sanctification, preservation and

prosperity of the One for whom He laid down His life (Jude 1). He made no provisions for the salvation of whosoever wills and there is no bathing pool for any curious on-lookers who which to ‘take the plunge’ in the blood; His precious blood was shed for His people because the intention of His heart was to fashion earthen vessels of the seed of the dust of the earth that were incapable of ‘hitting the mark’ of the perfection of holiness. He ordained and completed, before it came to pass in time, (predestinated) that there would be vessels afore prepared unto glory by the atonement of the blood, being set apart as the recipients of that incorruptible seed which is born of the Spirit. He also ordained unto the glory of His name, vessels that were to be outfitted for destruction. These would hold the seed of the serpent along with the passions of the old man and the inherent attributes of the seed of the dust along with enmity against His children as they dwell in the habitation of this dwelling. These are decreed of God to the haters and inveterate enemies of the children of hope, all the days of their lives, but they have been stationed as the servants of the children of promise.

The glory of the Godhead is manifested bodily in the Salvation of Yehovah who is the greatest of the brethren yet became their servant. He is the head of the body and the life of His people whom He loved with the fullness of the love of the Godhead yet He humbled Himself and became obedient unto death, even the death of the cross. He demonstrated this love by His shed blood, before the foundation of the world, explicitly for her, to seal her as His Beloved, to identify her as the Redeemed of Yehovah and to prepare her for the time when she would be made partaker of flesh and blood; every man in his order. He manifests that love every moment of each day as He causes the events of time to come to pass in their proper order and intensity that he has decreed necessary for the Beloved children as they wander through this barren wilderness. He has caused there to be nothing in this creation that can satisfy or sustain His people who, in Adam are being drawn after the temporal things of this world and being brought into the bondage of this corruption, cry out to Him for deliverance from the body of this death.

This is the mind and purpose of God who is the great King over all the earth, sitting in heaven and ruling over the kingdoms of this world. The inhabitants are accounted as a winged infestation (Grasshoppers) and He places over them the basest of men to rule them according to His will as He turns the heart of the Kings like the rivers of waters and has put it in their hearts to fulfill His will and give their kingdoms unto the beast and dragons of this world, yet He, the Lord God Omnipotent, lives and reigns forever.

He is the sole owner and operator of the land which He separated from the seas in the beginning; He separated the waters that were under the firmament from the waters above and caused the dry land to appear. From this dry land and sea He brought forth all living

things upon the face of the earth, animal and vegetable, forming man from the powder of the ground. He then destroyed the same with the deluge and established a new heaven and new earth, changing man for his new habitation, and established all that is from that which was delivered and preserved.

He alone is sovereign ruler over all because He is God and there is no other. Man and his science, falsely called, will continue to speculate about the ‘big bang’ and the ‘evolutional development of the universe’ but God alone knows what was and what is and for what purpose He has set the planets in the heavens and established their courses. Man scurries and prepares in fear of the ‘rogue comet’ that may destroy the earth but he does not even know how the bones come together in the womb. He who has established all that He has brought forth directs not only the raging angry waves of the seas, the winds and the waves, the stars and their moons but also the footsteps of each and every being upon His world.

“Yehovah reigns, He is clothed with majesty: Yehovah is clothed with strength which he has girded Himself. The world is established that it cannot be moved” (Ps. 93:1)

There is no strength power or glory above, beyond or outside of the glory of Yehovah God. He is the fountain source and well-spring of the power that creates, sustains, tears down and rebuilds. He neither asks, seeks nor needs the counsel of another to review His eternal plan and, being the sufficiency of all authority and power, as He has purposed in His heart so He does; “Declaring the end from the beginning and from ancient times that are not done, saying, My counsel shall stand and I will do all My pleasure” (Is. 46:10).

All who have been brought under the heavy hand of His pressing down to return the earthen vessel back to the dust (tribulation), being tried in the furnace of affliction as the wood hay and stubble of the outward man is consumed, find great comfort in the absolute sovereignty of God over all things. They know that they do not possess the knowledge or ability to comprehend the truth of God because the natural man cannot receive the things of the Spirit; thus in Adam they are without hope in this world. While Edom who is Esau, is a cunning hunter and a master of the fields, providing for his carnal needs which vanish, yet he has neither birthright nor blessing. He is a great people upon the earth and being brought forth of God as a necessary component of His divine will, yet his hatred for the child of promise drives him to seek to kill him that he may regain that which he believes to be rightfully his. He indeed is a ‘fugitive and vagabond in the earth’ (Cain) and ‘a wild man; his hand against every man and every man’s hand against him’ (Ishmael) but he shall dwell in the presence of his brethren and serve them all the days of his life.

Is this the rogue agent that may leap upon the weak and helpless frail children of hope? Is he the one that the pilgrims must be constantly ‘looking over their shoulder’ lest he trip them and cause them to fall, causing them to ‘lose a temporal blessing’ (whatever that is)? Is he the beast that shall take over the world in preparation for the climactic war against the Lord’s people at Armageddon? Is he at liberty by reason of his ‘free will’ which prevents the power of God from taking and controlling him? If so then he should be worshipped and adored for his will is greater than God’s? Such abominations are highly esteemed of man!!!

Cain, Ishmael, Esau, Satan, Lucifer, Cyrus, Judas and whatever name is to be placed on the list in man’s speculative endeavours to find the ‘man of sin’ are all components of the wondrous salvation of the Lord’s people which the Father has brought forth and raised up for good to them that love Him, to the called, according to His purpose. He has the power as the Potter over the lump of clay to make the vessels He has ordained necessary and, having properly equipped them to perform the labours He has assigned, He has made them willing and able to carry out all that is part and parcel to His love for His people.

Shall we omit the calamities, infirmities, heart-aches and sufferings that the body of this death endures, seeing as He has made His people subject to all the vanity of this world and the arrogant impotence of the flesh? What is to be concluded concerning the thoughts of the inner recesses of the mind and the vile convulsions of the heart? Shall pride, envy and ego be set aside as being outside the limits of El Shaddia or shall it be concluded that since it is done in darkness He cannot see? Or shall the arrogant abomination of man “steal, murder and commit adultery and swear falsely and burn incense unto another master and walk after other gods whom you do not know; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?” (Jer. 7:9). Adam blamed God in the garden and his children continue that family tradition from generation to generation.

“A psalm of David”

This is not the testimony of God to His people as if God is proclaiming how great He is; it is the testimony of the Beloved concerning their God and what the Spirit has taught them. God has given His testimony saying, “I am God and there is none other” and again “I Yehovah do all these things” but only those who have been taught of the Lord can sing the songs of Zion, which is “worthy is the Lamb that was slain”. They alone have the hope of glory within, they alone know the uncleanness of their ways and they alone have the experience of the redeemed of Yehovah, which is the surety of the better covenant (Heb. 7:22).

God has before ordained and concluded that every knee should bow and every tongue confess that the Salvation of Yehovah is Master over all but only the redeemed of the Lord know Him as Emanuel for “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” (Rev. 21:3).

These have their portion in Yehovah God as His children, being joint heirs with the Anointed. They have the memorial of the finished work which man can neither prove nor dismiss and they have the right to stand before His throne, singing the new song of praises to the Lamb saying “You alone 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 upon the earth” (Rev. 5:9).

The Lord has not left His without a testimony of His memorial for His Spirit bears witness with their spirit that they are the sons of God. He has also left the testimony of the heavens and the firmament wherein he has shown forth his salvation and all flesh has seen it together. He has given the testimony of like precious faith to all whom the Father has revealed Himself dwelling in and the fruit of the Spirit; “so we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that you endure: a 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. 1:4).

And when He has gathered two or three together in His name, there is the testimony of like precious faith. The witness of the brethren is that of His love wherewith he has forgiven the sin which the Spirit reveals to them in the manifestation of the new covenant. They bear witness that they are cursed children in Adam who cannot cease from sin and though they are assured of the power of God unto deliverance, which indeed is the true gospel, yet they know that they are sinners in need of mercy.

“Who is ascending the mountain of Yehovah; who is standing in the place of His holiness?”

Every member of the body has been and always shall be inseparable from the body; for they are one. The body was complete in Him, who is the head, in the beginning and all that the body has done is done by and for the body. The Lamb stood as He had been slain before the foundation of the world and His people stood in Him being one with Him in His death and resurrection. All that the Father gave to Him, being the generation of Jesus Christ, are raised up in the first resurrection and are seated together in Him in the presence of God.

These have never been defiled by woman as they follow the Anointed whithersoever He goes. They are the sheep of His pasture who have been slain for the testimony of the eternal gospel and they sing a new song which NO MAN can learn. There is no deceit in their mouth, for the subtlety of the serpent has no power over them as it did in the garden, as they stand before the throne of God without fault, spot or blemish (Rev.14:4). Yet unto each of the seed, members in particular, there is a time of habitation appointed.

The Spirit of God reveals the truth to each of His children as they grow in the grace and knowledge of His will. This truth is not arbitrary or subject to interpretation, as the skeptics will assume, for He is Messiah of God. The manifestation of the finished work for His people revealed that the Father indeed saw the travail of His soul and was well pleased with the perfect sacrifice made in complete and righteous obedience to His Law. Anything less could not be acceptable for God cannot deny Himself and while the world likes to make mention of these events and celebrate with pageantry and gayety, yet the child of grace is taught the reason for the sacrifice.

The broken body and shed blood of the sacrifice was made for the sin of the wretchedness of the vile nature of man who lives in complete rebellion against God, His Law and His provisions, and thrives in complete ignorance of the Holiness of his Maker. The redeemed of Messiah rejoice that He has taken His great power and has reigned supreme over all for they know that in Adam they have no power to control anything neither have they any strength to overcome. They experience the failed labours of the flesh as it strives to return to the state of ignorance of the garden where their eyes had not yet been opened but this was a temporal and limited existence which could not be sustained. The vanity of this desire and the reality of the emptiness of this habitation leads to one conclusion; there is no hope in this world for the children of the kingdom for if in this world only, the children have hope in the Messiah, then they are of all men, most miserable (I Cor. 15:9).

As the light of the glory of God reveals the abominations of man hidden in the dark recesses of his heart and mind, the children are brought to the need for deliverance and though they may ‘kick against the pricks’ for a while, yet in the fullness of time, the Father reveals Himself and His work. He shows them that He is the only One who is qualified to be the propitiation for their sins (I Jn.2:2) for He is that sacrifice that God provided (Gen. 22:8). He alone is able to drink well and emptied the cup of the righteous wrath of God poured out against the ungodliness of man for He is that Lamb of God who should save His people from their sin. He is the only One who can stand beside His people as their advocate with the Father and declaring His generation, He makes

intercession for them before the throne with groanings and utterances which man cannot hear.

The question asked here is not answered by instructing the hearer to rise up and cleanse his hands nor is it admonishing those of unclean hands to reform their ways and cleanse themselves of all their corruption. Moses gave a similar commandment to the children of Israel which was equally impossible for any man to comply with as he said, “Circumcise the foreskin of your heart and be no more stiff-necked” (Deut. 10:16). Yet he did not leave them with this most condemning standard for he assured them that it was Yehovah God who “will circumcise your heart and the heart of your seed to love Yehovah your God with all your heart and wilt all your soul that you may live” (30:6).

Job was instructed in the same doctrine as the Lord revealed to him that the righteous shall hold on his way and he that is of clean hands shall be stronger and stronger (17:9). Yet he knew that this was not something that he could do as a man for “if I wash myself with snow water and make my hands never so clean, yet shall You plunge me in the ditch and my clothes shall hate me” (9:30). He knew that his hands were polluted and corrupt and yet he also knew that there never existed a water or cleansing agent that could wash them clean and since he started his existence in Adam in the state of defilement and guilt before God, he knew that he could never stand before Yehovah God in the beauty of his strength and holiness.

The sin of man is revealed in the nature of Adam for all have sinned and come short of the glory of God. Man calls this original sin but whatever label is placed upon it the conclusion is that man was never capable of ‘hitting the mark’ and nothing he can do in time can enable him or make him acceptable before God; therefore neither Adam or any of his seed can ever ascend the mountain of God or stand in His Holy place.

There can never be a time when this One who is continually ascending the mountain of God and standing before the throne in the beauty of His Holiness has ever had defiled or unclean hands. When He who knew no sin became the sin of His people, he was clothed in filthy garments, and being accepted as all the fruit necessary to purge Jacob of his sin, “He answered and spake unto them that stood before Him, Take away the filthy garments from Him and He said unto Him, Behold I have caused Your iniquity to pass from You and I will clothe You with a change of raiment” (Zech. 3:4).

So it is with the Beloved in Him; they have been clothed in the corruption of this earthen vessel and made subject to the vanity of this pilgrimage but because of the finished work of He whose name is Faithful and Truth, they have been granted to be arrayed in fine linen, clean and white. The skins of Adam shall never stand before the throne of grace

for the outer man is perishing but for every man in his order, there shall come a time when the labours of this habitation have ended and this tabernacle shall be put aside. Then shall they see Him as He is and shall be like Him, clothed in the power of His resurrection and standing before in the Holy place in the beauty of His Holiness.

These have received the blessing from Yehovah and the righteousness of His salvation for they are the generation of them that seek Him and for those that look for Him shall He appear a second time without sin to receive them back to Himself; and so shall we ever be with Him in the air.

“And after these things I heard a great voice of many people in heaven saying, Alleluia, salvation and glory and honour and power 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; and again they said, Alleluia” (Rev. 19:1)

Your servant in Christ,
(Elder) Chet Dirkes
April 15, 2018

Psalm 25:4f

> "Shew me Your ways, Yehovah; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; on You do I wait all the day long."

The child of grace is as eternal and perfect as God the Father yet they are manifested in a progress of stages and conditions in life. They are one in Him as the seed for whom He has an eternal love. According to this love He has created the heavens and the earth for His Beloved and He causes all things that are made to work in harmony one with the other for good, to them that love Him, the called according to His purpose. He has ordained a time when the seed, being born by the Spirit from above, is planted in an earthen vessel afore prepared for them as they become partakers of flesh and blood. These tabernacles, being formed from the dust of the earth, have been sanctified for this specific purpose and contain all necessary elements commensurate to the time and labours assigned unto it. They have been washed in the blood of the Lamb, slain from the foundation of the world, and have been made a proper habitation for the incorruptible seed. This arrangement exists unnoticed until such time, when it pleases the Father to reveal Himself dwelling in His people. For some this is early in life, as was with Samuel and John, while for others it may be as the time of habitation is ending, as was the thief on the cross. This conversion or awakening happens in the appropriate time when, according to the purpose of God, the fullness of time has come and even though the child is growing and maturing from conception onward yet there is no awareness until the revelation.

This is when the Spirit begins to reveal the corruption of the natural man and the vanity of this world, though there may have been a 'kicking against the pricks' from the beginning. The child continues to grow in the grace and knowledge of His will as the Spirit teaches them all things causing them to walk in the light of Yehovah. This maturation also involves a continual manifestation of the glory of the righteousness of God as the Spirit bears witness that this indeed is a son of God and, commensurate to the revelation, the vileness and corruption of Adam. It is here that the child begins to remember their evil ways in man and that their deeds are of no good and with the awareness, begins to hate themselves for their rebellion against God and the abominable ways in Adam. The chastening hand of the Father teaches, admonishes and edifies the body by and through this continual education and discipleship.

Herein is the constant prayer then of the children of hope to 'make me to know the journey; exercise and train me in the way of life of the traveler and cause me to go in the

firmness, stability, surety and faithfulness, Yehovah God for you are my deliverance for I earnestly look and eagerly await You all day'. Complete and total obedience, submission, hope and confidence in the immutability of Almighty God who keeps His covenant with His people; "therefore you sons of Jacob are not consumed" (Mal. 3:6). The path is fixed and the course is laid in as each traveler walks the steps ordained of God. His Word is the light upon the path and a lamp upon the feet and His Spirit directs each step; "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" (Eph. 1:4ff).

"Son of man, shew the house unto the house of Israel that they may be ashamed of their iniquities and let them measure the pattern" (Ezek. 43:10).

The commission of the servant of God was not to shew those who were blind the wonders of the bricks of the temple in Judea. He sent forth His servant to proclaim the power of God unto salvation to the house of Israel, yet "they are not all Israel who are of Israel". God had spoken judgment against the nation of Israel for their departure from the Law that He gave them. This was not to infer that there was a time in which these people were justified being in complete compliance with the handwriting of ordinances and then went astray, for by the deeds of the law no flesh can ever be justified before Him. But according to His great love for His people He told Isaiah that He would not destroy the whole for there was in the midst a blessing (65:8); "even so then at this present time also there is a remnant according to the election of grace" (Rms. 11:5).

God sent forth His messenger to show His people the wretchedness of their ways and the vanity of this world. He commissioned His servant to show they who have eyes to see and ears to hear the beauty of the house "upon a very high mountain" and the wonder of the "man, whose appearance was like the appearance of brass with a line of flax in His hand and a measuring reed who stood by the gate" (Ezek. 40:3). He did not send forth His servant to show forth the plans for the rebuilding of an edifice in the sands of Palestine by the feeble hands of man for his glory nor did He spread out the 'blue-prints' for a renovation of the old structures. He gave a vision unto His servant of a finished structure, whose Builder and Maker is God, which he was to show unto the pilgrims and sojourners of this world.

The beauty and splendor of this Temple was to be shown unto the children of grace that they might see their rebellion in Adam. The historical setting was to the fact that the nation of Israel desired to be like all other nations and to have a king rule over them (I

Sam. 8:7). It is also a reference to the magnificent edifice of David which his son built, upon which the glory of God descended, but Solomon loved many woman and his heart was drawn away from God therefore that structure was destroyed. That which was built of man is temporal and fades away but this Temple was finished and eternal in the heavens.

The wonder of this vision is unto the eternal perfection of the finished work which God has done, the inability of man to know or find out the works which He has done from the beginning and the absolute dichotomy of the nature of man and the Holiness of God. The children of hope are continually caused to see the vileness of their ways in Adam, they are humiliated and brought low before the throne of grace for the wickedness of the ways in the flesh and thereby do they know the extent of the proportion of the greatness of the Israel of our God. The measurements (pattern) of the latter house is so far more glorious than the reality of the works of man that the splendour of man's work is dark, drab and dull in comparison; "And not only, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of our body, for we are saved by hope: but hope that is seen is not hope for what a man sees, why does he yet hope?" (Rms. 8:23f).

"Cry aloud, spare not, lift up your voice like a trumpet and shew My people their transgression and the house of Jacob their sin" (Is. 58:1)

The sound of the trumpet is the voice of God. No man can imitate that sound though Adam continues to try; therefore if a trumpet gives an uncertain sound it cannot be the voice of Yehovah God. The voice of God can only be heard by His sheep who hear His voice and follow Him. The voice of another they will not hear and the world shall not hear the voice of God; "Why do you not understand My speech? Because you cannot hear My words" (John 8:43). Therefore the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God" (I Cor. 1:18).

Again the commission of God unto His servant was to call out and proclaim, without holding back or any restraint and bring to the forefront, as God did at the mount, the rebellion of Adam and the inability of the children of promise to hit the mark in the flesh. There can be no preaching of the gospel of the Anointed Salvation of Yehovah if there is not the endless reciting of the inability of every child of the dust of the earth to hit the mark of perfection as demanded by the righteousness of God. This must be joined together with the constant attempts of man to prove himself before God being adorned in his apron of fig leaves and, never confessing his guilt before Him, desiring to shift the blame to God Himself.

When God opens the eyes of the blind and they begin to see the vanity of this world, they are not left to ask, Why am I thus? The Spirit teaches them the statutes and precepts of God and their hearts are drawn out after His ways. They cry out unto their Father to teach them His ways and to give them wisdom and spiritual understanding of the His truth while Adam will arrogantly ask, What is truth? To him there are no absolutes as he lives by sight and is drawn after the desires of his heart. He has been assigned his bread by the sweat of his brow and to be heavy laden under the labours of this life. Thus his confidence is in what he can do and his assurance is after his own understanding.

The children of the light have tried to live after this deception for many years only to find that it is the wood, hay and stubble which fuel the fire. They are taught by experience that in their flesh dwells no good thing as the true and living Word of God pierces even to the dividing point of joint and marrow and is a discerner of the thoughts and intents of the heart. They know that they have a wicked heart in Adam which they can neither understand nor control and thus they groan within waiting to be delivered from the body of this death. They find that they have many acquaintances in this world through family and the fair weather friends but for the most part they feel themselves alone as strangers in a foreign land. They cannot hear the tongue of their nativity nor sing the song of the homeland for they find themselves as captives in bondage, full of sorrow being sold under sin.

This is the common experience of every child of grace whom the Lord has revealed Himself dwelling in. When by His grace, two or three of these travelers are joined together, they all have the same experience, the same heartache, the same temptations and the same failures. The street hawkers of the religion of this world love to prance about in grand processions with banners, sonnets and numerous followers singing the exploits of how they have overcome sin to live a victorious life by their anointing. They thrive in these processions and are rejuvenated by the confusion of their doctrine as they march off to the Zion of their hopes while the true children of hope feel like sparrows on the roof top, a pelican in the wilderness and an owl in the desert; all alone.

From time to time, the will of God has ordained that even the children, who have been made subject to this vanity, are drawn after the allurement of this world. Adam is a gregarious being who is not at peace when he is solitary for too long and the earthen vessel of the children of hope is of Adam. But and when the temptation has conceived and brought to light the inability of man, then is seen the beauty of Him upon the mountain that publishes glad tiding of the power of God unto deliverance.

“But truly I am full of power by the Spirit of Yehovah and of judgment and of might to declare unto Jacob his transgression and to Israel his sin” (Micah 3:8)

The hirelings of this world have been blessed with silver tongues to soothe the itching ears of the sons of Adam who come daily for either to hear or to tell something new. God has given them over to believe the lie of their worth before Him by sending them a strong delusion. But and when, in the time of need, God sends forth His messenger to speak truth, He is indeed the messenger “in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth and to every nation, and kindred, tongue and people, saying with a loud voice, Fear God and give glory to Him; for the hour of judgment is come and worship Him that made heaven and earth and the sea and the fountains of water” (Rev. 14:6-7). Since God is Spirit and they that worship Him must do so in Spirit and truth, this message can only be intended for those who have the Spirit of God; “Now if any man have not the Spirit of the Anointing, he is none of His” (Rms. 8:9). Without the Spirit there is no way, nor truth nor life.

The message and the messenger are one. The deliverance from the inability of Adam is of Yehovah God by the power of His will unto all whom He has loved with His eternal love. This deliverance is from the beginning and is experienced in the fullness of time according to His good pleasure. Man has no active part in the matter since man is not eternal. He has no power over his natural birth, as he is a passive participant, and he is completely reliant upon many variables and conditions over which he has no control. The union of living seed and the forming of the body are completely unknown to man as he develops over the appointed time until the time of manifestation. Here the babe comes forth out of the womb and the experience of life is revealed though it has been present since conception. Man “knows not what is the way of the Spirit nor how the bones are formed in the womb of her that is with child; even so you do not know the works of God who makes all things” (Ecc. 115).

Nature serves as the type for that which is spiritual. The seed, born from above, is separated from the womb as Esau was from Jacob; one a child of promise the other not. These were two manner of people from the beginning without any consideration of merit: “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).

The growth and development of this spiritual life is according to an individual plan that the Father has assigned to each of His people until the time when the disciplines and controls, which He has incorporated into each life, brings the child to the point of the awareness of life. The path is crooked and narrow but the Father has “enclosed my ways with hewn stone” (Lam. 3:9) so that His sheep do not go astray. He has chosen them in the furnace of affliction that the wood, hay and stubble of Edom may be consumed and He has assigned His law as the school-master to bring His little ones unto the Anointing,

that they may be justified by faith (Gal. 3:24). Once faith has been revealed as the evidence of the indwelling presence of the Spirit, then the Lord blesses each child with the understanding of His Holiness and their corruption in Adam. The Law is seen as an indomitable foe and the requirement of perfection unattainable by the arm of the flesh. The attributes of man, wherein the sons of Adam find great comfort and security are quickly dispatched as an abomination before God: “and you who were dead in trespasses and sins, wherein time past you walked according to the prince of the power of the air, the spirit that now works in the children of disobedience; among whom also we all has out conversation in times past in the lust of our own flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherein He loved us, even when we were dead in sins, has quickened us together with Christ (by grace you are saved) and has raised up together, and made sit together in the heavenlies in Christ Jesus; that in the age to come He might shew the exceeding riches of His grace in kindness toward us through Christ Jesus” (Eph. 2:1ff).

Thus according to this great love and the mercy He has for His Beloved, while they are partakers of flesh and blood, His Spirit declares unto them their trespasses, rebellion, inability and guilt in Adam, that they may know the salvation of Yehovah. They are made to drink of the bitterness venom (wormwood and gall) they are reminded of the subtilty of the serpent, the wickedness of the heart of man and the sin that dwells within; “remembering mine affliction and my misery, the wormwood and the gall; my soul has the remembrance and is humbled in me. This I recall to mind, therefore I have hope” (Lam. 3:19f).

“Finally my brethren rejoice in the Lord” (Phil. 3:1)

These events are assigned by the loving hand of the Father which is in heaven. He has finished His work and His sovereign will ensures that all things come to pass according to His purpose. He has interwoven His ways and the means into the fabric of life so that nothing may happen contrary to the intent of His heart as the beautiful tapestry of creation unfolds upon the stage of time. The children of the Kingdom of the Israel of our God have been and are continually taught of the Spirit all things which pertain unto life and godliness as they are brought to leave the cares of this life and set their affections on things from above.

These events in life include the very things wherein man has been deceived to have confidence in the flesh; be it by lineage, achievements or zeal. But these things are cast aside as the Spirit reveals that it is “not by works of righteousness which we have done but according to His mercy He saved us by the washing of regeneration and renewing

the Holy Ghost" (Titus 3:5). The brighter the brilliance of His glory is revealed unto His people the more vile and putrid the works of righteousness by the hands of man are seen and the more His people understand how repulsive and unacceptable these works appear before the perfection of Holiness: "But we are all as unclean and all our righteousness as filthy rags and we all do fade as a leaf and our iniquities like the wind have taken us away. There is none that call upon Your name, that stirs himself up to take hold of You for You have hid Your face from us and has consumed us because of our iniquities" (Is. 64:6f).

This growth and maturation in the Lord seems as unpleasant as any natural discipline and oft cause the recipient to wonder of his status before the Lord. This purging of the confidence of the flesh is not agreeable to the sons of Edom but they serve a far greater weight of glory which shall be revealed. The Lord blesses His people in this refinement to count ALL things completely and violently damaged "for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffer the complete and violent damaging of All things and do count them as dung, that I may gain Christ" (Phil. 3:8).

To this end, the messenger of Yehovah God is sent forth to shew His people their inabilities on Adam as He reveals Himself in them. He stirs up the remembrance of their ways and their doings and brings the arm of the flesh low as they walk by faith.

The earnest desire of these sons of God is to be delivered from the body of this death and to be "found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith".

This is the clothing of fine linen clean and white, which is the righteousness of the saints, that the Bride has been granted to be adorned in as She has been made ready for her Beloved. She has been raised up together in Him and is now seated with Him in the heavenlies, even though it is not apparent at this time; "brethren 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).

Thus the testimony of all unto whom the Spirit is continually revealing the wretchedness of the nature of Adam is the hope "that I may know Him, the power of His resurrection and the fellowship of His suffering, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10f). The hope by which the children are delivered by is not according to what they must do or what they may do but according to who they are in Him. Even though they know they have not already attained, either were made perfect (which is according to all that they must suffer) yet they 'press on' earnestly seeking that which is from above. They are given to no longer

care about the things of this life and to leave them behind as they “press toward the mark”. This is the same mark that the Spirit has openly demonstrated that Adam cannot attain unto in the flesh because of sin. It is the prize of the high calling of God in Christ Jesus”

“Let us therefore as many as be perfect be thus minded and if there be otherwise minded God shall reveal even this unto you” (Phil 3:15)

Your servant in Christ,
(Elder) Chet Dirkes
May 22, 2016

Psalm 25:6

> “Remember, O Lord, Your tender mercies and Your loving kindnesses, for they have been of old.”

The eternal status of the mercy of the Father unto His children is commensurate to the eternal existence of His children in Him. When God created man in His image, He created him male and female having his seed within him; this is the image of God. He

has His Beloved in Him which no man could ever separate and His eternal seed in Him is the fullness of His body. Many have developed the phrase ‘seed substance’ but, since that term cannot be found in the testimony of the scripture, there should be caution in its use. The fullness of the Godhead is all inclusive and complete; nothing can be added to God or the work which He has done and that fullness cannot be diminished. Though the manifestation of His power and perfect will is revealed in time to the creatures of time; “although the works were finished from the foundation of the world” (Heb. 4:3).

The security of the children is the immutability of the Father. He remains constantly the same, not being a respecter of the creature or influenced by the time which He created as the boundaries for the manifestation of the events which are coming to pass, and because of this constant, neither His love nor His work can ever change. The cry of the penitent petitioner here for the Lord to recall that which He cannot forget is not to be considered a stimulant or motivator to move God into action, as most religionists view and portray prayer, but rather it is the basis for the right of the petitioner. The memorial of the love of God for His people is the Lamb, standing as He had been slain from the foundation of the world. Since time began in the creation and the Lamb stood (resurrected) before time began, His blood is eternally shed, being slain and resurrected in the eternal abode. Thus the salvation of Yehovah, which is the wall surrounds the city of peace, is continually before Him; He does not need to be reminded of the names engraved in the palm of His hand or the work which He has done. There is no man capable of understanding the fullness of His love or the singularity of His purpose, how then could man remind the Creator of what He has done?

The petition is unto the memorial of the Lord which He has given to His people wherein His Spirit bears witness with their Spirit that they are the sons of God. It is His covenant wherein He has completed all His works for the love of His Beloved, for they are His workmanship created in the Anointed Salvation of Yehovah unto good works. His desire is upon the Beloved and His wisdom has built His city, settled firm upon the seven hewn pillars, as the place prepared for Her; thus He alone is “worthy to receive glory and honour and power for You have created all things and for Your pleasure they were and are created” (Rev. 4:11).

This covenant is not like the one He made with the children of Israel in the wilderness primarily because man has no portion in this memorial. The type given was a pattern of the heavenly reality wherein no residue of Edom dwells for all men are liars, working abomination and the lie before God (Rev. 21:27). The covenant in the wilderness contained tangible blessings of earthly inheritance based upon the obedience of man and was broken before it was even delivered unto the children of Israel (Ex. 32:19). The

purpose of God, however, was to make an open demonstration of His mercy and patience, not hoping that man would turn unto Him and repent, but to show that He alone is God and there is none other. The prophet proclaimed the word of God, calling to remembrance the wickedness of the people, but they did not repent for faith was not given unto them. These servants of God preached the gospel, the power of God unto deliverance, and the people heard, but faith was not intermingled with the word for these people, having ears to hear, could not hear the word of God; “I know you are of Abraham’s seed but you seek to kill Me because My Word has no place in you” (John 8:37).

“Remember not the sins of my youth nor my transgressions; according to Your mercy, remember me for goodness sake, O Lord”

This cry was presumptuously made by Adam, as he stood clothed in his apron of fig leaves. He wanted God the Creator to remember who and what He had made and to overlook the action which Adam did not understand as being inappropriate but the children of hope despise that which is of the earth. They know, having been made subject to the bondage of the vanity of this existence, through the teaching of the Spirit of God that this world is temporal and, while ordained necessary by the will of God, yet their way is unclean. They stand guilty in the flesh before the righteousness of God and in the abomination before Him, that they have no right to claim any blessing or seek the mercy of God based on their actions, intentions, or pretenses of the flesh. As the light of His glory shines into the hearts of those who have been born from above, they see the image of jealousy at the entrance of their earthen temple. The perfection of the Holiness of God reveals the abomination which they are in Adam while claiming to be the children of God through heritage, ritual or superstition and yet the Spirit continues to shew “greater abominations”.

This realization of the wickedness of the inner chambers of the natural man, wherein he has defiled himself with the things of nature, supposing himself lord over all, does not end with a simple manifestation of the fact; the habitual nature of man to attempt, as Adam in the garden, to be like God, rises up as the smoke of the incense of the censer, as the arrogance of man presents himself as a priest of God, whom God should hear (Ja-az-a-niah) even though he is convinced that he is hidden or concealed from God (Sha-phan) (Ez. 8:11); yet this lesson is not complete.

The Spirit now intensifies the revelation of truth as He shows a ‘greater abomination’ of the ways of Esau in the inner court of this house where the entrepreneurial ways of man have taken the types and foreshadows of the truth and turned them into commodities. The children of Israel could not keep the Law of God in type but rather than being

convicted of their inability and the need for mercy, they turned their backs toward the Temple of Yehovah and, facing the east, they served and worshipped the sun rather than the Creator; “Then He said unto me, Have you seen this, O son of man? Is it a light thing to the house of Judah to commit the abomination which they commit here? They have filled the land with violence and have returned to provoke Me to anger and they put the branch to their nose Therefore will I also deal in fury; Mine eye shall not spare neither will I have pity and though they cry in Mine ears with a loud cry yet will I not hear them” (Ez. 8:17)

It is all too common that this is made out to be a text against the people of Israel for their apostasy before God but the nation of Israel stands as a type and example of the way of man. When the Spirit of truth revealed the abomination of the way of Saul of Tarsus he was brought low and esteemed as they least of all the apostles as one “born out of time’. He saw the depths of his wickedness and the fruit that was produced. Herein he knew the mercy of God and though he did what he did in “ignorance” yet he knew the guilt that he bore. Each child of the King is taught the same lesson concerning the wretchedness of the flesh as the Spirit causes them to grow in the grace and knowledge of His will and knowing the dark corners of the house of this dwelling, they plead that the Lord will not regard the sin or transgressions of their former ways.

Yet is this not the promise of God? Has He not said that He has not dealt with His children after their inability in Adam for He has removed their iniquity as far as the east is from the west? (Ps. 103:10ff). Has He not said that the sin of His people is forgiven “and I will remember their sin no more” (Jer. 31:34)? And as He has spoken, has it not come to pass? Indeed it has by the grace of God who cannot change neither can He deny Himself or oppose His perfect will yet the children are made aware of the vileness of man in order to understand the mercy which God has for His Beloved. The salvation of the Lord is revealed unto as many as have been ordained unto eternal life in His appointed time. They believe as the work, which is God’s alone, is performed when he opens their hearts and shows them His power and glory. The Spirit teaches each man to know the Lord understanding the absolute perfection of His ways and the corruption of the ways of Adam; thus they see the vanity of this world, the wrath of God which is poured out against the ungodliness of man from whence they have been delivered and the body of this death from which they look to be delivered when the time of this habitation is over.

“But I say, through the grace of God given unto me, to every man that is among you, think not more highly than he ought to think, but to think soberly according as God has dealt to every man the measure of faith” (Rms. 12:3)

It is the way of the natural man to seek the approval of others. The teaching of this way is presented in the need for good self-esteem and the awards that come from the accomplishments in the flesh which show maturity in the matters of life. God has placed each earthen vessel in this environment and has properly equipped each man with the will and abilities necessary to accomplish that which the Sovereign has appointed to come to pass. The experiences which each of the children of the Kingdom have as they wander through this foreign land are needful for the support and comfort of their fellow sojourners for the temptations which they endure are common unto men.

But God has not put the things of this world into the mind of the sons of Adam so that they may feel good when they overcome and take control over the cares of this world and the flesh for no man is capable of such an endeavour. He has placed these things in the natural mind to bring man low under the burden of life; He has subjected the natural frame and afflicted man with these cares to occupy the desires of their life and to show that they are neither the masters of their ways, directors of their steps or the shapers of their own destinies. The events of life happen to each of the children of the dust in their appointed times and while the trammeled eye of the body perceive these events as the experiences of life, the children of hope understand them as the manifestation of death for that which is seen is temporal and fades away.

He has left His people in the midst of this present evil generation, which seeks signs and wonders, afflicted and poor and as they grow in the measure of faith given them, they see the iniquity of man and the emptiness of his delights. This causes the children to look unto the salvation of Yehovah who is the author and finisher of their faith for they see that there is no hope in this world. Yet as they know the uncleanness of their ways in Adam, for none are exempt from this inherent inability, they are brought to the place of understanding. Here there is no place for the accolades of the filthy hands of man which pollute everything he touches or his selfish intentions as he looks for the crowns and rewards so often preached in the doctrine of the dust. The reality of this existence forces the children to the ground where they dare not lift their head unto the heavens but smiting themselves upon the breast they cry, “God be merciful to me a sinner” (Luke 18:13)

“Good and upright Yehovah therefore He will teach sinners in the way. The meek He will guide in judgment and the meek He will teach His way”

The hand of the Lord is perceived as being heavy upon His children as His tribulation (press hard upon, make the way narrow) is not well received in the flesh. The goodness of God leads His people to repentance and unto this He teaches them that they are sinners after the manner of Adam. There can be no understanding of forgiveness if there

is no understanding of the need for forgiveness but God has not placed that as a prerequisite for forgiveness. His people being in Him and having not yet become partakers of flesh and blood were first covered by the blood of the atonement and sealed with the blood of the covenant. The vessels afore appointed unto them as the tabernacles of this dwelling were struck with the blood and the leaven was cleansed form within the house that the incorruptible seed that should be planted within the corruptible vessel could not be polluted by means of the dead body; “for the body is dead because of sin” (Rms. 8:10).

In the fullness of time, the vessel is formed in the womb and as Jacob was there with Esau in the womb, so the children born from above become partakers of flesh and blood. These two manner of people struggle together from the beginning and it is hard for the one to kick against the pricks even though it has been ordained that for an appointed time they should 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, among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and mind and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherein He saved us, even when we were dead in trespasses and sins has quickened us together with Christ (by grace are you saved) and has raised us up together and made us sit together in heaven in Christ Jesus, that in the age to come He might show the exceeding riches of His grace in kindness toward us through Christ Jesus. For by grace are you saved and that not of yourselves, the gift of God, not of works lest any man should boast” (Eph. 2:2ff).

The trademark of the doctrine of man is centered in the need for self-adulations in the work he performs. Adam made his clothing and blamed God for the events that had just transpired and his arrogance continues from generation to generation. The children of hope are brought low by the love of the Father and having in mind the anguish and the bitterness of their existence in this world they have hope. He has subjected His people to this vanity by reason of hope in that which cannot be seen or properly explained. Having their affections set on Jerusalem from above the flattering words of the strange woman, while appealing to the flesh, are the manifestation of the death of this outer man and his world. She calls to the foolish man in the attire of the harlot that she is claiming that she has made peace by paying her vows before God. This is exactly what the young lawyer said when he told Jesus that he had kept the law from his youth upward and sought to inherit eternal life. He was presenting himself as a child of the king by the works which he had done yet he lacked one thing and that was the love of the Father.

The strange woman, which is the life in this world, has decked her bed with coverings of tapestry and with carved works and fine linen from Egypt. She has perfumed her bed with myrrh, aloes and cinnamon in order to hide the truth of appearance and the stench of death. This is what the mind of man delights in as he is drawn away by the desires of the life of this world but the children of hope, being taught by this understanding are repulsed by the woman and hate themselves for following after her. Thus they cry unto the Father not to regard that which is being shown unto them and as they see the depth of their corruption they know better and better the contradiction of sin which He endured against Himself; herein they are made thankful for His grace and mercy.

“All the paths of Yehovah are mercy and truth unto such as keep His covenant and His testimonies”

The well-meaning and sincere work-mongers shrouded in their robes of duty faith latch on to the keeping aspect of the covenant of God and, like the Pharisees of old, they begin to re-arrange, codify and systematize what they understand to be that covenant that they may show the way to keep the same. Saul of Tarsus thought himself blameless when it came to the righteousness found in the law of God and, standing on the promises, he was shown that it was all a pile of dung. Not that the law was thus for the law of God is perfect and those which keep His commandments are not made perfect by doing so rather they must be so in order to do the same.

Only the incorruptible seed born from above can keep the perfect Law of God because their head, being the Anointed Salvation of Yehovah, has kept the law and fulfilled it in all righteousness. This imputed righteousness is the righteousness of the saints wherein they have been granted to be arrayed in fine linen, clean and white. There was never a time or possibility that the ruler of righteousness could fail to measure up to His own standard which He purposed and maintains in Himself by the power of His will, and there can never be a time or possibility that any of whom the Father gave unto Him could fail to hit that mark. Each child therefore strives for the mark of the high calling in the Anointed Salvation of Yehovah as they run the race set before them with patience (the fruit of the Spirit within) looking unto He who has finished the work given unto Him and is set down at the right hand of the Father; this is the testimony of truth.

These also keep the commandments of God because He has put His Spirit in them and, having written His Law upon their inward members, the Spirit causes them to walk in all His statutes and keep His precepts. Herein do the children love the Father with all their heart, mind and strength and they love the fellow members of the household as they love Him. Thus in keeping His commandments all men know that they are His disciples, because they have love one for another, and thus they are hated of all men for His name

sake. The natural man cannot stand the light for it reveals his works and ways and since he has no concept of the truth he is repulsed by the Salvation of Yehovah for He is the Way and the truth and the Life.

The first covenant at Mt. Sinai was not a test to see if man could keep the Law of God; it was the demonstration of condemnation unto death for by the deeds of the law no flesh shall ever be justified. Even if one were to keep the handwriting of ordinances it would only prove that he was a sinner for one without sin has no obligation to keep the Law. Yet if one were to abstain from keeping the Law he would indeed be proving himself a sinner for sin is the transgression of the Law. Thus the Law shows the sin and, as a schoolmaster, brings the children of grace unto the Anointed Salvation of Yehovah. The world, as the Lawyer that came to Jesus, tries to justify itself by claiming to have kept all these things from the first days while the children of hope cry out; “for Your name’s sake, O Lord, pardon my iniquity for it is great” (25:11).

“The secret of Yehovah is with them that fear Him and He will shew them His covenant”

In complete deference to the neo-evangelical ideology, the gospel of the Anointed Salvation of Yehovah is not for the world; it is exclusively for those whom He came to seek and to save. These are indeed of every nation, kindred, tribe and tongue of this world but His deliverance is for them whom He knew before the foundation of the world as His people. The hidden things of God are revealed from faith to faith and cannot be proven to the inquisitive mind of man, for they are spiritually discerned, who is an evil and adulterous generation who seeks a sign. The sign has been given and ignored of man yet he runs to and fro upon the face of the earth each time a notice is given that the Anointed is lo here or lo there.

Unto them in whom the Spirit dwells there is reverence and fear concerning the great King over all the earth. It is not a fear of destruction, though each knows that he is indeed worthy of His wrath but rather an awe at the magnitude of His greatness and His loving kindness toward the election according to grace. This reverence cannot be taught in the seminaries or the Sunday school classes for it is the covenant of God wherein he has said; “And they shall no more teach every man his neighbor and every man his brother saying, Know Yehovah: for they shall all know Me from the least to the greatest of them” (Jer. 31:33).

His covenant is the gathering place of His people from the four corners of the earth and from generation to generation. It is the place where He has assembled His sheep and given them rest; wherein the divine counsel dwells in the familiarity of the like precious faith and a common deliverance. Here the promise is that He has performed all our

works for us, the assurance is that we are His workmanship, created in the Anointed Salvation of Yehovah unto good works and the comfort is that it is He who works in us both to will and to do His good pleasure; this is Emanuel, the intimacy (secret) of God with us.

Your servant in Christ,
(Elder) Chet Dirkes
April 8, 2018

Psalm 32:11

"Be glad in Yehovah and rejoice, ye righteous and shout for joy, all upright in heart."

The religion of the world has many ideas about the life of one who is called 'Christian'. There are a host of self-help books, carnal admonitions and fleshly exhortations that encourage the sons of Adam who have found religion to reform daily lives and transform natural characteristics. These all focus on the outward habits and conduct of Adam. They speak of what a person eats, drinks, observes and frequents as evidence of a changed attitude and a new birth. The subject of this duty faith is man and his appearance for others to see and evaluate. The wisdom of the Spirit identifies this facade as abomination before God. Wisdom instructs the child of grace concerning this strange woman enabling the wise man to be aware of such deception.

Three things are presented here as exhortations which are based upon certain attributes and characteristics of a specific, select group of people. The first identifier of this

peculiar assembly is that they are in Yehovah. Since Yehovah is the same and He does not change, then those who are in Him must be immutable also. If this entourage was at any time absent or separate from Yehovah and not eternally one in Him, then there came a time when He changed from being without them to when they were in Him. This impugns the integrity of God and calls Him man, for it makes an accusation that He has lied when He said, “I am Yehovah I change not” (Mal. 3:6). If God can or has changed then the essence of eternity is suspect and the surety of His promise stands in doubt. But He has not and cannot change, therefore the sons of the children of promise are not consumed. He has confirmed His promise by the immutability of His counsel which He confirmed with an oath, “that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Heb. 6:17f)

Since Yehovah God is the eternal Father and His people are of an incorruptible seed, then that seed must be as Holy as He is Holy, else the children still have not measured up to the standard of the Holiness of God. That Holiness must be complete and as His Holiness identifies all that He has done as just and true, so the same Holiness identifies the conduct of His seed. Because His seed remains in the vessels which He afore prepared unto the glory of being the tabernacle of they which are born from above, they cannot fail to do His will and praise His name. Though the vessels have been fashioned from the dust of the earth in an empty similitude of God (Gen. 1:26) yet they have not the power, mind or will of God, therefore they cannot measure up to the standard of perfection that God demands. The seed however, being incorruptible, cannot miss the perfection of that mark, therefore; “Whosoever is born of God does not commit sin because His seed remains in him and he cannot sin because he is born of God. In this are the children of God manifest and the children of the devil” (I John 3:9).

These children of God rejoice because they are in Him. He has redeemed them from every kindred, tribe, nation and tongue of the world by paying the wages of the sin in Adam that they inherited when they became partakers of flesh and blood. His shed blood has covered that inability in Adam, thus the judgment of God is not upon the house of their habitation. He became the curse for them, He who knew no sin became the sin of His people and He who is God made Himself of no reputation, taking on the form of sinful man, that He might be made perfect in all that He suffered. “And being made perfect He became the author of eternal salvation unto all them that obey Him” (Heb. 5:9).

They are content in Him because He is sovereign over whatsoever comes to pass. He is the facilitator and enactor of every thought, word and deed for without Him nothing

exists. He is also the protector, restrainer and controller of all what man perceives as contingencies, possibilities and potentials. They know that they are His workmanship and that it is He that works in them both to will and to do His good pleasure, therefore they “rejoice evermore” (I Thes. 5:16) for all these works were finished from the foundation of the world (Heb. 4:3).

The second classification of this heavenly host is that they are righteous. This righteousness cannot be of the works of man for his hands have been polluted from the beginning. Adam was created and therefore he is not eternal. He was given a form from the dust of the earth, God gave him breath to make him alive, he was placed in a prepared environment, provided for and given an help meet for him. He is not self-sufficient, he has not the mind of God and without God he can do nothing. How then could the works of these weak, vile hands produce from the limited, frail imagination a work that could be adjudicated of God as being righteous?

Therefore the righteousness of the Father is imputed unto the children. They are adorned with His righteousness and identified by the fine linen, clean and white. They stand in His eternal righteousness wherein He fulfilled every jot and tittle of the Law of God. They are ‘encircled’ by that wheel within the wheel wherein all is perfect and upright. This is the appearance of the similitude of the glory of Yehovah which the prophet saw and herein dwell the ransomed of God. They tabernacle in Him and are one with Him. They are His people and He is their God.

“And out of the midst thereof the likeness of four living creatures and this their appearance, they had the likeness of man” (Ez. 1:5).

God revealed Himself to his servant in a most wonderful vision. Ezekiel saw this man, who is Messiah Jehoshua, the anointed salvation of Yehovah. His feet and His wings are straight. They do not turn to one side or the other as He accomplishes the work that was set before Him. He was the elect servant of Yehovah and whithersoever the Spirit led, He went. He is the Word of God that became flesh and dwelt among His people. He is the refiner’s fire and His colour is the colour of amber as one brazen in a fire. His appearance and His work were as it were a wheel in the middle of the wheel, never beginning and never ending, perfectly constant in harmonious agreement. This is Yehovah God. His walk, speech and ways (feet) are as immutable as He is for there is no contradiction in Him. He has established the boundaries and He covers over all (wings). He is the Lord God Almighty. He is seated in the heavens and rules over the kingdoms of this world. He has done all things for the love of His people and although the inhabitants of this world are accounted as a winged infestation (locust), yet they are profitable for His people. He has absolute command over the things of this earth,

whereon His feet walk and His eyes see and the things of the heaven above the earth (wings). He has ordained the afflictions, trials and tribulations of this existence for His Beloved. He preserves His Beloved and is the “defense which delivers the upright in heart” (Ps. 7:10).

These are not those who demonstrate integrity in the natural man for, although Adam thinks himself trustworthy, yet a sinner has no integrity. All men are liars, man loves the darkness for his deeds are dark and there are none that seek after righteousness. Flesh and blood have neither right, nor portion, nor memorial in the kingdom of God for the natural man cannot receive the things of the Spirit neither can he know them.

Therefore the completeness and integrity of the upright heart must be of the inner man. This man desires and delights after the perfect law of God (Rms. 7:22) wherein he finds liberty from the captivity of the vanity of this world and the corruption of the flesh. This inward man is strengthened by the Spirit of Messiah and he knows the love of the Father. The inner man is renewed continually as he has his hope and confidence in the fact that the One who has begun this good work in him shall perform it unto the time when Messiah returns to gather His child home, every man in his order. Herein he does not lean on his own understanding but in all his ways he acknowledges Yehovah (Pro. 3:5).

The third classification and by no means the last, is they which are of an upright heart. This is not the heart of flesh or by the work of the covenant of the wilderness. No man can keep the types and foreshadows of the ministration of death and by the deeds of that law no flesh is justified. No man’s conscience is purged by the ritual ceremonies of the ministration of condemnation for in keeping the handwriting or ordinances, the doer confirms that he is carnal sold under sin.

This perfect and upright heart, which is that new heart of flesh of the new covenant, knows that he, as the Beloved of God and the “apple of His eye”, is always before Yehovah God (Is. 49:16). He also knows that God is in His Holy temple, (which is not a building in the sands of Palestine but a building not made with hands wherein dwells nothing that loves or makes a lie) yet His eyes behold and examine the children of men. He is at peace since the seven eyes of Yehovah run to and fro through the whole earth (Zech. 4:10) beholding the good and the evil (Pro. 15:3). He is comforted that the righteousness of the Lord God omnipotent loves righteousness and His face is turn toward as He provides for the upright (Ps. 11:5-7).

His assurance is established firm and sure because the work is finished in Christ Jesus his Lord from the foundation of the world. Therefore the praise and rejoicing or dancing

and leaping, of the righteous is a beautiful habitation (comely) for the children of the heavenly King. They have been granted of the Bridegroom to be arrayed in the garments of righteousness which is praise unto their God (Rev. 19:8). His people are the armies of heaven which follow after the one upon the white horse whose name is Faithful and True. He is the Word of God and He has clothed His elect in this praise (19:14) as they are adorned as a Bride for her husband (21:2). This is Emanuel who dwells in His people in the fullness of His glory.

The result of this beautiful habitation is a shout of victory that no man can comprehend. This victory is because He, who is the first born of many brethren, has overcome the world. It is the voice of triumph because "Yehovah most terrible is the great King over all the earth" (Ps. 47:2). It is the sound of a finished work that entered once into that sanctuary not made with hands and in obedience to the will of the Father, has sprinkled the precious blood of the Lamb upon the altar, that perfect sacrifice for sin. It is a stridulous and tremulous sound that is foreign to the noises of man and his habitat. It is likened unto the sound of many voices, mighty waters and "the sound of chariots of many horses running to battle" (Rev. 9:9). It a sound which causes men to fear and tremble (Gen. 19:16), no man can understand and which the mouth of Adam cannot utter. It is the voice of Zion wherein "God has gone up with a shout, Yehovah with the sound of a trumpet" (47:5). It is the trump of God, that messenger with the everlasting gospel, which is the power of God unto salvation and it speaks joy and peace to the church of Jesus Christ.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Ps. 32:8).

It is an exercise in futility to suppose that Adam can teach his fellow man to know Yehovah God since God has purposed that man cannot know Him. He has put the things of this world into the hearts of man and given him an insatiable hunger and thirst for exploration and discovery. The analytical nature of the mind of man processes the elements of the heavens and the earth, which God has caused him to find, and his conclusions refute the sovereignty of God, dismiss the power of God and deny the existence of God. Then, with parchment in hand and an impressive armada of initials after his name, he presumes to teach his neighbour to know God. The subject matter is as the instructor and the methodology as limited as his understanding. Adam's theology knows only the things of this world, delights only in the desires of the flesh and can teach only those earthly things which he has experienced with flawed logic.

The child of grace has been born of the Spirit from above. He is not of the earth therefore he does not mind the things of the earth. His mind is filled with the things of

God and his desire is praise unto his God. He kicks against the pricks of the leading and drawing of the Spirit of God until the Father is pleased to reveal Himself in him. He hungers and thirsts after righteousness which he is satiated with because of the righteousness of the Son of God and as he grows in the grace and knowledge of His will, he is "filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9).

This teaching is from faith to faith which means it cannot be conceived, imagined or perceived by the carnal faculties of man. This 'wise understanding' is granted to every member of the household of faith. It clarifies the fact that the mark of the perfect holiness of God has been, with perfect accuracy, in the finished work of Messiah. It assures the student that there is no need to shoot another arrow at the target in attempt to hit the mark (as is the nature of Adam in trespasses and sin) for their work, in Christ, is accepted of the Father. The path that the pilgrim walks through the barren wilderness is the correct path assigned to him. Each step is ordained of old and the Lord has provided a lamp unto the feet and a light upon the path that the righteous walk. Though each stranger and sojourner has been made subject to vanity by reason of hope, each step along the way, even when the path leads through the valley of the shadow of death, is precisely brought to pass by the will of God. His eyes are upon the righteous and His Spirit leads them in all truth (Ps. 34:15).

"Mark the perfect and behold the upright for the end of that man is peace" (Ps. 37:37).

The testimony of the Holy Spirit is that there are none righteous of this world. The child of grace knows that the body of death wherein he dwells is wretched, vile and blind. In this he finds comradery with all the inhabitants of this world save that those not born from above do not know the vileness of this corruption. He finds warfare between the desires of the needs and delights of his members and the delights of the inward man. His affections are set on things from above while his Adamic nature craves the temporal and unprofitable things of the earth. He groans within himself awaiting the manifestation of the sons of God when He shall transform this vile body to be 'standing together with' (fashioned like) His glorious body, according to the working whereby He is able to subdue all things unto Himself (Phil. 3:21).

There has never been and never shall be one born of Adam who is perfect before God. There are no role models to aspire after for all have sinned and come short of the glory of God (Rms. 3:23). Job was accounted as a "perfect and upright and one who feared God and eschewed evil" (1:1) because he was "elect according to the foreknowledge of God the Father" (I Pt. 1:2). Since the steps of the righteous are ordained of Yehovah and his conversation (manner of life after the Spirit of God) is not of this world, then the

children are identified as they who keep the Law of God. They have the eternal love of God shed abroad in their hearts and He draws them with His loving kindness. They have a common deliverance and walk together being agreed for “there is one body and One Spirit, even as ye 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. 4:4ff).

These all have been justified by the obedience of their elder brother, the builder and head of the house, and being justified by His faith they have peace with God (Rms. 5:1). The old heart of stone, which is the law of commandments written in stone, has been removed and the handwriting of ordinances has been nailed to the cross. The old man, who strove to be blameless according to the righteousness of the law, has been crucified with Christ, old things are passed away and behold all things are new. The house of the Israel of our God has had their sin in Adam imputed unto the Lamb of God. These are blessed for their transgression is forgiven, their sin is atoned and Yehovah cannot impute iniquity unto them. They love the Father because He first loved them and they love the brethren as they love the Father. This is the mark of a perfect man and by this shall all men know that they are disciples of Messiah, for they have love, one for another.

This is that peace that exceeds all understanding and these are they that walk in the light of Yehovah.

“Thou wilt keep in perfect peace whose mind is stayed because he trusts in thee. Trust in Yehovah forever for in Yehovah is eternal strength” (Is. 26:3f).

Your servant in Christ,
(Elder) Chet Dirkes
March 9, 2014

Psalm 33:1

"Rejoice in the Lord, O ye righteous, praise is comely for the upright."

There can be no pretense of adulation or praise of Yehovah God for any of the sons of Adam. Though they may reason in their minds that they are sincere, though they feel themselves unworthy and of a contrite heart or though they have temporarily subjected their minds and bodies to severe disciplines of hardship and privation yet man who is born of woman cannot rightly praise the Master. Countless institutions of higher learning along with inspirational messages made by highly motivated speakers are of no avail to the natural man. Adam was formed from the dust of the earth, his affections, passions and desires are for the things of this world and the satisfaction of the flesh. He is not a spiritual being, he is not spiritually minded and he does not receive nor can he know the things of the Spirit of God.

God, however, is Spirit and they that worship Him must do so in spirit and truth. Those who are of the eternal seed of God are born of the Spirit of the Most High from above. These have communion through the Spirit with the Father and are one in Him as He is One. They are members in particular and being fitly framed together they grow into the Holy habitation of God. They are manifested in time as they become partakers of flesh and blood yet they have eternal life which is not affected or influenced by time. This is the body of Messiah, the Bride of the Beloved, the city of Zion set upon the mountain and the church of the living God. No man can number this host of every tribe, every people, every kindred and every tongue yet they are one in Him. They are not identified by any specific attribute of Adam save the fact that they have been made subject to the vanity of this world and dwell in a body of death.

These peculiar people, this Israel of our God and Jerusalem which is from above is called the righteousness of Yehovah (Jer. 33:16). They are identified as sons of God. They are sons because they are of an incorruptible seed which has been born of God. They have nothing that is contrary to the nature and characteristics of Yehovah God for they have been hewn from that Rock. They have nothing in Adam that is capable of approaching unto Him, that desires His ways or seeks after Him and have not the understanding nor the power or strength to assist Him in His work. They live, move and have their being by Him, through Him and for Him. As He is faithful, so they are steadfast in all things. As He is pure and Holy so they are without spot of blemish as

they are adorned in His righteousness. Since there is no shadow of turning in His immutability so they cannot deny Him nor commit anything that misses the mark and falls short of the glory of God.

Thus they rejoice in Him and call upon His name in a pure language to serve Him with one consent (Zeph. 3:9). This conduct does not procure unto them the attributes of righteousness or the privilege of sonship but is the attribute of their nature as they stand righteous in the perfection of the beauty of His Holiness. There is no accusation to be made against them for the accuser of the brethren has been cast out. There is no condemnation to them that are in Christ Jesus since they do not walk according to the flesh but after the Spirit. They live by the substance of things hoped for and the evidence of things unseen by the flesh and as His eternal love has forever been upon them and can never be diminished, interrupted or terminated so they return that identical love in exact magnitude and longevity unto Him and His people.

Thus this beautiful adoration (comely praise) is exclusively upon the upright, the just and the agreeable children of Yehovah. Adam has no right of passage, no memorial of the land of this nativity and no portion of the inheritance of the children of light. He cannot form the words, he does not know the native tongue and he is not a partaker in the finished work, therefore he cannot rejoice in Yehovah. And so, the only way one may “rejoice evermore” (I Thes. 5:16) is if they, having eternal life and being born of the eternal seed, are children of God. No one else has the right or the ability to offer up the sacrifice of praise.

“Praise the Lord with the harp. Sing unto Him with the psaltery, an instrument of ten strings”

Every second of the existence of the creation of God stands as testament to His sovereign authority over all things and thus everything in heaven, in the earth and under the earth praises His Holy name. Indeed the invisible things of God are clearly seen being manifested by the works of His hands so that man is without excuse (Rms. 1:20). Yet these are not intended nor empowered to change the carnal nature of Adam so as to make him able to utter praise unto God. If he could do such a thing, then would he have somewhat to glorify himself in the flesh and no flesh shall ever glory in the presence of Yehovah. Adam himself is part of this great wonder and as such his actions, his accomplishments, his failures and even his wrath praises God (Ps. 76:10) being part and parcel to His irresistible will. However nothing inherent to the flesh can rightly praise God or approach unto His throne.

Although many of the sons of Adam have been blessed of the Lord to be able to understand music and play beautifully upon many instruments there is none who can play the instruments of Jerusalem nor sing the songs of Zion. Though many religiously minded individuals and groups have learned to incorporate the harp, voil, tabret and pipes in their feasts and ceremonies of worship (Is 5:12) yet they are completely inadequate as a means of praise unto Yehovah God. The voice of man is corrupt, the mind and imaginations are carnally limited and the works of his hands are polluted. Any instrument he may fashion would be of the earth, earthly and thus the sounds he may bring forth could be nothing more than vile and empty, though they may sound wonderful to his natural ears.

God has never requested of anyone for them to play Him a song or sing Him a melody. Rather He has commanded His people to ‘confess Yehovah by twanging and making music upon the skin-bag of ten strings’. This not only seems rather bizarre but would no doubt send forth a sound that was objectionable to the most liberal music critic and an annoyance to the ears of man. Yet John saw and heard this very plucking sound being played in the presence of the Lamb of God. He did not hear them playing familiar tunes so that the indigenous habitants of earth would be gathered together and join in with the festivities only to find that they had been conned into having to listen to a self appointed evangelist as he attempted to woo them into accepting Jesus into their hearts. John did not hear a sweet melodious sound that would soothe the ears of the listeners or accommodate those with discriminating tastes and thus assimilate it into the ceremonies of the people.

John heard, as it were a new song (Rev. 14:2f). This was a sound and a song that he had never heard in his many years among the nation of Israel though the law and the prophets spoke often about them both. He had been given ears to hear this sound and to recognize the meaning thereof. He knew that this was the sure sound of a certain trumpet because he was a subject of that kingdom and had been born in that land. He knew the voice of that peculiar people, the songs of the homeland and the Word of the King. No other sound can mimic the songs of Jerusalem though Adam attempts it often. None but the strangers and sojourners in a foreign land remember the tunes or can sound forth the praise. When the people of the captivity of the flesh demand to hear that sound and ask to sing along, supposing that they serve the same God and seek the same city not made with hands, then are the harps hung by the rivers of Babylon and the voices kept silent. The songs of Yehovah cannot be sung in a strange land (Ps. 137:2) for they are the songs of the deliverance of His people. The inhabitants of the world have no ear for the music, cannot understand the words and are incapable of speaking in the pure language of righteousness.

“Sing unto Him a new song; play skillfully with a loud noise”

This is not the old song of the covenant made in the wilderness for that was a covenant of death and condemnation which stood only in type and foreshadow. When it pleased Yehovah to reveal to a man that he could not keep the law nor be justified in observing the deeds thereof, he was then also shown his condemnation for “sin is the transgression of the law” (I John 3:4). The perfect demand of God’s Law is perfect and absolute obedience. Adam was not created capable of measuring up to that standard of holiness and when it came to pass that this should be made manifest, he hearkened unto the voice of his wife and did eat (Gen. 3:17). Every child of Adam since has been born separated from God because they have ‘fallen by the side’, ‘missed the mark’, ‘violated His law’ and ‘have no portion or share’ in the eternal life (dead in trespasses and sins Eph. 2:1).

In order for there to be a new song, there must be a new covenant completely distinct from the first. This new covenant is the everlasting covenant of God and His chosen people. It is a song for and of the congregation of the living who tabernacle in the fullness of the Godhead. It can have nothing to do with Adam for his hands are polluted, his mind is corrupt and his ways are carnal. The child of grace cannot attempt to sing the song of deliverance while utilizing the abilities and skills body of this death in the bondage of this corruption. The Spirit groans within in anticipation of the glory which shall be revealed, the deliverance from the bondage of corruption, the adoption and the manifestation of the sons of God (Rms. 8:23). Since the seed within cannot be corrupted, it can have nothing to do with that which is carnal, sold under sin.

The skillfulness of the singers of this new song is because of the rejoicing in the experience of the deliverance. One who has not experienced this liberty may have all the trappings and outward appearances of the tabernacle in the wilderness but they have not the substance of the heavenly thing. These can only go through the motions as they draw nigh unto God with their lips having form but no substance. Their heart is a heart of stone wherein the handwriting of ordinances stands in condemnation against them by the very deeds wherein they think themselves just. The children of the covenant of grace know that in their flesh dwells no good thing and that by the shed blood of the Lamb of God they have been delivered from the house of the strongman. They claim no right of themselves but cry unto the cornerstone of the Temple of God, grace and grace alone.

This proclamation is made with a tumultuous sound of war for Yehovah has roared out of Zion with His army with banners. It is the shout of the joy of the victory for the Anointed of Yehovah had vanquished the foes, defeated the enemies and overcome the world. He had placed all His enemies under His footstool, He has redeemed unto Himself His Holy people, the redeemed of Yehovah (Is. 62:12), He has taken His great

power and He reigns sovereign over all as He is seated in the throne of the Ancient of days. His people praise Him aright, being seated together with Him in the heavenlies, as they sing the song, “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 has made us unto our God, kings and priests and we shall reign on the earth” (Rev. 5:9).

These continually sing the song of the righteousness of the judgment of God against all wickedness, the power of His majesty over His creation and His honour and glory as the King of all Kings and Lord of all Lords. They shout about the finished work that Messiah has accomplished for they have entered into His rest.

John heard this plucking of the ten strings upon the skin bag (psaltry) which represents the remnant (the tenth) according to grace as they inhabit the earthen vessels afore prepared for them. This sound of praise unto our God is the gates of the city of the New Jerusalem (Is. 60:18) which is Messiah who suffered in the flesh. He became a partaker of the ‘skin-bag’, the likeness of sinful man, and finished the work in righteousness. He glorified the Father in all that He did and His children, who abide in Him, do the same. They can do nothing without Him as they walk the path that He has walked before them. John heard the sound of the harps and saw the harpers with their harps as they had come forth out of great tribulation and entered into the rest of Messiah. He heard the harpers as the great whore Babylon, the mother of all harlots and abomination of the earth was cast down and destroyed by the power of the Lamb (Rev. 18:2).

“For the Word of the Lord is right and all His works in truth”

The Word of God is alive and powerful for He is God. He is one in the Father and has been manifestly declared to be the Son of God, with power according to the Spirit of holiness by His resurrection from the dead (Rms. 1:4). He has come forth from heaven upon that white horse and being called “Faithful and True’ He has both judged and made war. His eyes were aflame with fire and His vesture was dipped in blood yet He clothed His army in fine linen pure and white which is His imputed righteousness as they follow Him. Another’s voice the Bride will not hear and no other name will she not accept save the name of the Father with is engraved upon her forehead (Rev. 14:1). His sheep are safe in the pasture of their Good Shepherd. They walk in the footsteps of the flock and feed beside the shepherds tent (Song 1:8) and no man can pluck them out of His hands. His vineyard is an enclosed garden and a sealed fountain (Song 4:12). His Jerusalem is a city whose walls are the salvation of Yehovah and living stones. No son of the dust of the earth, no dogs, wild beasts of the field or the fowls of the air shall ever enter therein

for all abominations and all that love and maketh a lie are without the gates (Rev. 21:27 & 22:15).

The Word came forth as the servant of God to do His will and finish the work set before Him in all righteousness. He humbled Himself and became obedient unto death, even the shame and disgrace of the death of the cross. For the joy that was set before Him, He endured the cross, despised the shame and is now seated at the right hand of the Father (Heb. 12:2). He alone knew what was needed to be done. He alone knew how that work was to be accomplished. He was the only one who could perform and finish the work set before Him. He looked and there was none to help and He wondered that there was none to uphold, therefore His own arm brought salvation unto Himself and His fury upheld Him (Is. 63:5).

Therefore, beloved of the Lord and fellow companions in the tribulations and in the kingdom and patience of Jesus Christ, count it all joy when He brings you through these trials for herein He demonstrates His great love. Esteem the hand of God upon you as His confirmation of sonship and know that though these manifestations appear painful and hopeless, He will never leave nor forsake His Beloved. Herein is patience and her perfect way “that ye may be complete and entire, lacking nothing” (Jms 1:4). Rejoice in the Lord for He has counted you worthy not only to believe but to suffer for His name sake. Herein do His people praise His name. He that has begun this work in you is Faithful and shall continue the work unto the end. So shall he that endures to the end be delivered (Matt. 10:22).

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

Psalm 34:15f

> "The eyes of Yehovah upon the righteous and His ears unto their cry and the face of Yehovah against them that do evil, to cut off the remembrance of them from the earth."

The absolute sovereignty of God over everything is paramount to the existence and operation of the whole of creation. This absolute sovereignty must include all things which exist by the good pleasure of His will. Everything is for the same singular purpose which He has purposed throughout all the land, His glory and honour. Simply setting things in their place and then stepping back in hopes of the fulfillment of the intended purpose and design is fatalistic, yet this is the way the Theology of Adam explains God's sovereign rule. This concept demands the existence of an unknown element that should entice the power within the creation, which God has given to everything that lives, moves and has it's being, to desire to function in a higher capacity than just to exist. Then this rogue power, over which no control is managed by God to regulate intensity or direction, must coerce every intention, concept and precept to function in harmony with all of creation lest there be chaos and calamity as particles collide and purposes overlap. In order to propel the devices and desires, however, even this uncontrolled power source cannot interfere with the inherent free will of the creatures as they follow the devices and desires of their individual lusts. This is absolute anarchy yet the theology of Adam thrives herein and insists that this blasphemy be taught and accepted as gospel truth, and the itchy ears of the people love to have it so.

The careful meticulous attention that Yehovah God administered in His creation is a testimony to His sovereign power. He did not create man to exalt him above the Creator, making him greater than God, or design him to make his nest among the stars of heaven, making him greater than the type of His chosen people. He created man with the pride and arrogance to suppose himself as such (thinking of himself more highly than he ought) and to desire to elevate himself against the throne of the Most High, just like the god of this world. He gave Adam the delusion of grandeur to despise the sufficiency of

the garden and all that God had provided. He gave him the ability to be enticed by the words of the serpent and doubt the Word of God. He equipped Adam and Eve with the eyes to look upon the fruit which He had purposefully fashioned pleasant to the eyes. He gave them the hunger for food and set that tree with its fruit before them. He created Adam without the knowledge of good and evil and both were cognizant that they lacked this ability, therefore they desired that which would make them wise. Each and every minute detail was in exact proportion according to the necessity of the moment. Every element of the earth and sky were in the correct location and in complete concert with the event that was unfolding. The very best and most accomplished actors necessary were all performing their roles as assigned by the composer, conductor and chief administrative officer of this magnificent masterpiece called creation.

The power of the Godhead is clearly set forth in His creation and the unfolding events that come to pass. His power is absolute and cannot be commanded, influenced or diverted by anything but the good pleasure of His will. His will is performed on the earth as it is in the heavens according to the intent of His heart and nothing created in heaven, in the earth or beneath the earth, can stay His hand or say unto Him, ‘What are you doing?’

The collective wisdom of man cannot comprehend the purpose of the wonderful work of God, which He makes from the beginning, and cannot accept that it is all to the glory and praise of His precious name. The arrogant selfishness and conceit of man will never entertain nor allow that God has done all these things solely and completely, for His Beloved, whom He has loved with an everlasting love. The pride in the heart of Adam has from the beginning attempted to demonstrate to God his worth by presenting the works of his hands for the consideration of the Almighty. The attention of man has been centered upon the tangible elements of the earth and his curiosity focused on those things which he looks upon, dreams about and speculates for but he can never rise above the temporal nature of his existence. This also is all in absolute compliance with and pursuant to the design and purpose of God as He micro-manages every jot and tittle of His creation.

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

Had something happened to the economy and government of God’s creation? Had the wicked one crept in and disturbed the order of God’s creation? If so from whence did he and his power come? Had God fallen asleep, gone on a journey or had His attention been distracted away from the daily events of the subjects of His creation? If so then He is not God for God is seated in heaven and rules over all He has created to the intent that

all things come to pass according to the good pleasure of His will. If, as some will speculate, God allowed the wicked nature of man to run rampant without restraints and since this nature is common to all men, then there should have been none who should find grace in the eyes of God. Noah was righteous. He had been justified by the faith of Messiah and was clothed upon with fine linen clean and white, which is the righteousness of the saints.

Was this because he was able to subdue his nature in Adam and keep on the straight and narrow way? If so then he was able to do what God could not do and thus he should be called sovereign over all. Such impious thoughts and irreverent comments show forth contempt for God, as they impugn the integrity of His will, the sovereignty of His power and the Holiness of His ways. The righteousness of Noah was not by works of righteousness which he had done for then would the building of the Ark and the salvation of those eight righteous souls be of works and therefore not of grace.

Righteous Noah and his family found grace in the eyes of Yehovah God because His eyes they were ever upon them. The Lord knows them that are His because they are His seed, His generation and His Bride. He has done all things according to that great love wherewith He has loved her. He has created, empowered and orchestrated every moment of existence for His desire which is upon her. Yes indeed He has created the wicked and reserved them for the day of destruction for the good of them that love Him, to the called, according to His purpose (Rms. 8:28). He raised up Pharaoh, Assyria, Babylon, Israel, Edom, Satan and his wicked seed as the thorns and briers wherewith He has hedged in the way of the righteous on all sides as they journey through this barren land. He brings the nature of Adam in earthen vessels afore prepared for His seed to inhabit during the time of their habitation, into subjection to the inner man but empowers him to desire the weak and beggarly elements of the land. He gives him to delight in the law of his members and to be drawn after the lust of the flesh, the lust of the eye and the pride of life but all within the limitations and confines of His will. This causes the creature, that inward man who delights after the Law of God, to groan within himself as he earnestly desires the manifestation of the sons of God. Therefore the children, born from above and being righteous in Him, find grace in the eyes of Yehovah as they are afflicted and made subject to the vanity of the flesh. They are blessed to be made poor and have their affections set on the things from above as they wander through the wilderness of this world; “For the ways of man are before the eyes of Yehovah and He considers all his circumstances” (Pro. 5:21).

“A land which Yehovah God cares for, the eyes of Yehovah your God are always upon it from the beginning of the year even unto the end of the year” (Deut. 11:12).

The type of the blessed inheritance of Yehovah was a land of hills and valley and drinking water of the rain of heaven. It was afore prepared for Israel wherein they would eat that which they did not plant, live in houses that they did not build and be at peace, not by the strength of their might but by the power of Yehovah God. God had not had His eye on this piece of land for a number of years and when the market was right, He contacted a realtor and closed the deal. No, this was a land, promised to Abram and his seed. They did not own it, they had no title or right to it and they did not secure it by homesteading and land acquisition. He ordained that this was to be the dwelling place of the nation of Israel from before they were a people. In this place He would be their God and they would be His people. He preserved the land by the hands of the people He placed there before Israel was brought forth and when they had finished the work He had assigned unto them, He removed, subjected or destroyed all who were so appointed unto.

The anti-type is the kingdom of God. This is Zion where in dwells no Canaanite, Perizzite, Jebusites, Hittite or any other ‘ites’. This is the land of promise which Abram went out in search of, even though it is not of this world, whose builder and maker is God. It is a place afore prepared for His people wherein dwells no sorrow, pain, anguish or woe. Herein can be found nothing that loves or makes a lie or any abominable thing. The generation of the house of the first-born eats that which the hand of man did not plant and they dwell in an habitation not made with hands. They walk in the light of Yehovah (Is. 2:5 & Rev.21:24), they have the fulness of the Godhead dwelling in them and they are seated together with Him in the heavenlies.

Yet as they are partakers of flesh and blood, nothing can be thought, spoken or done which can interfere or affect them in their Father’s house. They have the testimony of the finished work of Messiah and they keep the commandments of God, therefore they love one another. As they dwell in the earthly tabernacles which are carnal and sold under sin, they cannot be polluted by the corruption of the body of this death. That which is flesh cannot corrupt that which is born of the Spirit any more than that which is Spirit can convert or improve that which is formed from the dust of the earth. This habitation in corruption and endurance of the contradiction of sin against themselves causes the child to cry out unto the Father. They call upon His name for deliverance from the habitation of this dwelling, the grace to endure unto the end and the peace of contentment knowing whatsoever He has decreed is for good.

“In my distress, I called upon Yehovah and cried unto my God and He did hear my voice out of His temple and my cry did enter into His ears” (II Sam. 22:7).

David knew the Rock of his salvation in whom he trusted. He knew God as his fortress and deliverer and as such he is protected and delivered. Not after the flesh which strives for prominence, fame and glory but according to that incorruptible seed, born from above. He is protected from the wicked one and delivered from the bondage of this corruption as every child of grace is sanctified by God the Father and preserved in Jesus Christ (Jude 1).

The distress of David was caused not in the wrestling against flesh and blood of man. The warfare, which causes the distress, is against thrones, principalities and power, against spiritual wickedness in high places and every thought and imagination that exalts itself against the throne of God (Eph. 6:12). The pains of death that got hold of David were not because there was someone who was trying to kill his body and end his existence. These pains were because the commandments of God had taken him captive and by them he was slain. These commandments, which in the flesh were manifested in the motions of sin, brought forth fruit unto death. The commandments, which are spiritual, manifested the weakness and depravity of Adam by demonstrating that he can never attain unto the Holiness of God. Thus that which was ordained unto life, David, Paul and every child of grace, finds to be death, because, sin, taking occasion by the commandments, deceives the offspring of Adam into thinking he can keep the law and be just before God. Yet the Holiness of the law demands that by the deeds of the law no flesh shall be justified in His sight. Thus the child cries out to the Father for deliverance from the body of this death.

Is this of a surprise before the throne of God or are His eyes in every place beholding both the evil and the good? (Pro. 15:3). Do these things befall the children of the King by chance or are knowledge, wisdom and understanding in the eyes of Yehovah who overthrows the words of the transgressor? (22:12). And how come these cries, prayers and supplications before God? In repetitive form or habitual saturation or are they wreathed in the smoke of the incense that ascends continually before the throne of grace? (Rev. 8:4). Are they the utterances of the mouth of Adam with his stammering tongue and wondering mind in half the language of Ashdod? Or is this an utterance with clean lips and a pure heart through the intercession of the Spirit with groanings and utterances which cannot be heard? (Rms. 8:26).

The temple of Yehovah is His body, His church and His New Jerusalem. He is seated on His throne there and He is attentive to the cries of His people. He has heard their cries before they are uttered because He has ordained their trials and tribulations which afflict their souls and prove the faith within. There is no place that is hid from His presence and He shall never leave nor forsake His people. The walls of precious stones are always

before the face of Yehovah God and the name of His Beloved is engraved in the palm of His hand (Is. 49:16).

“For who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerub-babel, those seven which are the eyes of Yehovah which run to and fro through the whole earth” (Zech. 4:10).

The glory of Yehovah God is like unto a wheel in the middle of a wheel which is full of eyes round about. His glory is directed by the power of His will and encompasses all His works. These works are righteous and true and they cannot change. They are the same today as they were in the beginning and as they shall be in the end. His eyes represent His sovereign rule over all according to the predestination of His purpose. He does not see things as a passive observer watching a parade pass by but rather He beholds all things as He causes them to come to pass as He has ordained. He has predestinated them whom He foreknew as the generation of the Anointed Salvation of Yehovah to be conformed to the image of His Son. He has interwoven all means into the fabric of His creation to facilitate His will. He created the light and the darkness for His people. He created good and evil for His Beloved and He has made them all separate from the beginning. He will not share His glory with another, He has not delegated His power to one lesser than He, there is none equal to the Godhead and He cannot deny Himself. Therefore the sons of the promised seed are not consumed, His Word and oath are confirmed and His people have hope.

The fool has said in his heart, there is no God. The actions of man are dark and therefore he loves the darkness but the way of Yehovah is in the thick darkness and nothing can be hid from Him. He has delivered His people out of the kingdom of darkness and into the Kingdom of light. The delivered children of the kingdom walk in the light of the Lord which is the Lamb (Rev. 21:23). The house of Jacob, the child of promise, walk in the light of Yehovah (Is. 2:5) as the seven spirits which are the seven churches of God (Rev. 1:20). They are the seven stars in His right and no man can pluck them out of His hand. They are that building set upon the foundation of stone, Jesus Christ being the head of the corner. He is Zerub-babel (the burning destruction of the confusion by mixing) who has come forth with that headstone crying “grace, grace unto it”, not by might, nor by strength but by the Spirit of the Most high God.

Though the trials and tribulation shall come upon the weary traveler and his light afflictions be but for a moment as he walks the path set before him, yet it is the eternal God who continually works in him both to will and do His good pleasure. Though that path lead into the valley of the shadow of death, yet Yehovah hears the cry and delivers them out of their troubles.

“Yehovah has redeemed the soul of His servants and none of them that trust in Him shall be desolate” (Ps. 34:22).

Your servant in Christ,
(Elder) Chet Dirkes
February 23, 2014

Psalm 37:23

“The steps of a good man are ordered by the Lord and he delights in his way.”

Those who crave the doctrine of Adam, and that is everyone who is born of him, desire to hear the constant exhortations and admonitions of duty faith as an evidence of eternal life. The expostulators of this fodder hold forth many carnal proofs as testimony that mere faith without the works of the flesh is nothing. There must be something tangible to be seen or felt that the senses of man can find rest and rejoice in the works of his hands. Some of the more astute and superstitious will give lip service to a higher power or even a form of God that is ultimately in control of the cosmos but none who is born of water can ever conceive or believe in Him. Without this ability to believe and devoid of the necessary elements to worship Him aright, it is inconceivable that the doctrines of man should confess His absolute sovereignty over all things or that this precious truth should be appealing to his appetites. The child of grace, born not of the will of man but by the Spirit of God, delights in the confidence and surety of the knowledge that Almighty Yehovah God rules over everything.

There are many objections in the mind and heart of man to this axiom of the Kingdom of God but one that is mentioned most vociferously is the intrusion of God into and over the free will of man. The natural ability of Adam to observe, reason, deduce and decide is the very foundation of the deception wrought by the pride in his heart. The illusion of his control of his environment, culture, society and his own body is an ambiguous stimulant to the logic and passions of the flesh. They are all addicted to the choices which are made, the conclusions of reason and the words that are spoken as evident tokens of the wisdom and acclaim of their existence yet, by Yehovah is the strength of the step prepared, established and assured.

This is not to intimate that God has drawn out some outlines of feet upon a map and has earnestly urged, pleaded or subtlety influenced anyone to walk according to the pattern set forth, Nor is it to infer that He has simply demonstrated a good method or course for the accomplishment of His will but He will eventually work things all together so that His Will is performed. Nor is it the theological prevarication that God has looked ahead in time to see what shall come to pass and then laid out an appropriate path so give the illusion that He ordained all things. Yehovah God not only purposed in Himself that which should be done but He also established who, what, when where and how these things must come to pass according to the determinate counsel and before knowledge of His Will.

Some may agreeingly object by stating that indeed God has established the path but He forces no one to walk. The eternal establishing of the path or the steps is ineffectual if the power to perform is not present. Yehovah God has orchestrated the steps wherein every animate and inanimate object of His creation should live, move and have its being with meticulous precision. He also set the time of the habitation and the limitations thereof and as way of a reminder to the actors when they should perform the next line of their part; “Declaring the end from the beginning and from ancient times that are not done, saying, My counsel shall stand and I will do all My pleasure, calling the ravenous bird form the east, the man that executes 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” (Is. 46:10ff).

He ordained from before the foundation of the world which step should be taken when and in what order it should fall out. There is not one footprint in the sand that is out of place nor one wind-swept shore line that should be covered with the tracks of many people for the purpose of God has ordained and the power of God has performed.

“Yehovah is my strength and my shield, my heart trusts in Him and I am helped, therefore my heart greatly rejoices and with my song will I praise Him” (Ps. 28:7).

Everyone knows that it takes a certain amount of strength to stand let alone to lift the foot off the floor and place it in front of the other in order to begin to walk. This strength is encouraged in the babies as they move from a crawl to stand and then take their first steps. Over the years these steps become second nature to the inhabitants of this world as they go about their daily lives but as the infirmities of life and the corruption of age advance, this strength begins to fade. Running is an advanced demonstration of walking and is used in many formats but it requires more strength than a simple walk. The climbing of stairs or the mountain paths also demand increased strength and endurance to navigate the obstacles and terrain and any who are deficient of power or infirmed in the faculties cannot walk properly. Thus without strength the course cannot be run and the path cannot be walked.

Yehovah God planned and established the strength of the run, march or steps in a manner commensurate to His purpose. This strength is not only in the ability to lift the foot from off the ground and place one foot in front of the other but also in the inability to do the same. His Will causes both those things which come to pass and withholds those things which should not come to pass. Man views these matters with contingencies and possibilities but with the ever present 'I AM' there is no shadow of turning as all is exactly as He intends.

God granted the strength to Abram to leave his father's house and journey to a foreign land but He took the strength away from the feet of Mephibosheth so that he could sit at the King's table. He empowered the feet of David to see and lust after Bath-Sheba that Solomon should be born and empowered the feet of Joseph to be still in the pit as he began his hiatus into the land of Copts, "for God did send me before you to preserve life" (Gen. 45:5). He made the winds and waves roar after the ship bound for Tarshish until it came to the exact location where the prepared fish was awaiting the arrival of Jonah (Jon. 1:17) yet He has said; "Hitherto shalt thou come but no further and here shall thy proud waves be stayed" (Job 38:11).

Every child of grace, as they become partakers of flesh and blood and are made subject to the vanities of this existence, experiences the reality of the warfare within. They know that there is an earnest desire within to do that which is good but there is also the glaring evidence of the evil within. There is an heart to pray before the throne which is contrasted by the inability of the flesh to both know how and to perform that which is good. This conundrum may become frustrating especially when the taskmasters of the world continue to claim that they know how to rectify the matter and to 'live the victorious Christian life'. This adventure into the camps of self-will and the attributes of the arm of the flesh is, once again, the deception of the pride of Edom which when

revealed causes the children of hope to cry out, “O wretched man that I am, who shall deliver me from the body of this death” (Rms. 7:24).

“I gave my heart to seek and search out, by wisdom, concerning all things that are done under heaven. This sore travail has God given to the sons of man to be exercised therewith” (Ecc. 1:13).

The natural man responds to the carnal exhortations to make himself and his environment better. Some take up philosophies, others a healthier diet while others simply attempt to amend their lifestyle but in all his endeavours to improve upon that which God has assigned, Adam cannot change that which is decreed. The Will of God has made his mind inquisitive as he searches for answers while giving him eyes which cannot see the truth. This exercise, or those things which occupy his mind, are given of God so that man cannot find out the work which God does from the beginning. Man continues to search according to his frail and flawed abilities and he publishes his findings in his theology for all to read.

The logical conclusion of this research is that God would never order things to come to pass without His first consulting with man. God would never interfere with the free will of His creature and then hold him accountable for his actions. And so, man is elevated to a position of consultant to God or the cause for God’s ordination of all things. He is the one who must agree to a course of action or at least initiate the proceedings so that his concept of God is one of a ruler who is just. The opportunity for compliance must be without coercion or duress or the findings of guilt are invalid; this is the number of man and herein is wisdom to know the number of Adam.

But God never intended nor expects one of His creatures to act contrary to their will. He put the things of this world into the heart of man and gave him his inquisitive nature so that he would act accordingly. He created the light and the dark, placed man in this world of darkness and made him love the darkness lest his actions be revealed. Yet He also has established in Himself, His Law which cannot be broken. His demands are for perfect obedience to every jot and tittle of His commandments without the option of interpretation or variation. He has, from before Adam was created, concluded the seed of Adam under sin, for which the sentence is death; “the soul that sins it shall die” (Ezek. 18:20) and He has ordained that all flesh should be occupied with the cares of this world and the needs of the body; “this is a sore travail”.

God forces no one against his will. There are none who desire to be obedient but cannot because God will not let them nor are there any who are obedient yet desire wickedness. His people are made willing in the day of His power from the womb of the morning.

They are His workmanship and it is He who has not only begun the work in them but shall continue and finished that same work unto the day of the Jesus Christ. His elect children “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 with joyfulness, giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints of light; who has delivered us from the power of darkness and has translated us into the kingdom of His dear Son, in whom we have redemption through His blood, the forgiveness from sin” (Col. 1:11).

“Though he fall he shall not be utterly cast down for Yehovah upholds him with His hand” (37:24).

The path which God has empowered His people to walk is not the heavenly highway as is often presented. It is the path through this waste howling wilderness unto the Father’s house and it is wrought with trails and tribulations which afflict the soul. Each and every step is placed exactly where it has been afore prepared to land and the result of the step is in precise compliance to the intent of the step. It is not in Adam to imagine his steps, purpose in his mind the course he should walk, empower his body to move or predestine all factors involved for “the way of man is not in himself; it is not of him that walks to direct his steps” (Jer. 10:23). If this were possible for the nature of Adam to do such then which of the children of dust would ever plan to fail? Which would not rather, foresee the path and conduct themselves in a manner conducive to success? But the path of man is in darkness for his deeds are evil (John 3:19), and the light has shone forth out of the darkness and that darkness did not perceive the light.

The trials and tribulations which the Father has decreed should be in the path of His children, so that they might fall, are according to his great love wherewith He has loved His Beloved. It is because of this love that He demonstrates to the redeemed the weakness and frailties of Adam as He draws them alone the path. Adam walks by sight and looks on those things which are temporal and carnal. He loves his life and his body and is constantly occupied in the welfare of both. The love of the Father to His dear children is that the flesh is unprofitable and without Him Adam can do nothing; therefore with loving kindness He draws His people with the cords of men though they know it not (Hos.11:4). For this He has predestined that certain steps should be placed in specific locations which should result in the traveler to stumble and fall, “that no flesh should glory in His presence” (I Cor. 1:29).

Man is taken in the net as the bird is caught by the fowlers. He is entangled in his own craftiness as he is polluted in his own blood. Adam was formed from the dust of the

earth and shall be cast down into the dust from whence he came; “According to their pasture, so they were filled and their heart was exalted, therefore have they forgotten Me” (Hos. 13:6). The child of grace, while being in the world, is not of this world. He has been born from above and has been made to walk an assigned path. Daily he falls as he is ‘carnal sold under sin’ in Adam for which cause the creature within cries out waiting to be delivered from the bondage of this corruption. Every moment of his existence in the body of this death he experiences that his heart is desperately wicked and that he cannot control his tongue, his thoughts or his desires. Each day events come to pass which vex the soul as the path leads into the valley of the shadow of death and through the valley of Achor, yet “In God will I praise His Word, in God have I put my trust, I shall not fear what flesh can do unto me” (Ps. 56:4).

“...and he delights in his way” (Ps. 37:23)

When Yehovah God brought His people out of the land of bondage, He assigned them the labour of building the Tabernacle. He did not hold job interviews or ask for resumes because He gave His chosen people the knowledge, the skill and the wisdom to do the work. He then made them willing so that they performed the duty of a free will. There were no labour disputes, job actions or contractual grievances because they were of one mind in the performance of the assignment and of one Spirit. So it is alone the path which He has assigned every son of man. Those of the earth and of the seed of the serpent do the wok of their father with one accord and the freedom of will to enjoy their work. Therefore they are called into account for the deeds which they perform as well as the fact that they fail to keep the Law of God.

The children of the King have been created in Christ Jesus unto good works. As he came and did the will of the Father so His Beloved does the same. She is of the liberty wherein Christ has made her free to keep the Law of God wherein she delights after that inward man. Her free will is delivered from the bondage of the corruption of the inability of the flesh as she serves Him in newness of life. Her confidence of the assurance of faith is based upon the fact that Almighty God has ordained whatsoever comes to pass and in the fullness of time He works all things after the counsel of His will. She rests in the fact that She is His workmanship and that He which has begun this good work in Her shall continue and complete it in the day of Her Lord Jesus Christ. Therefore She trusts in Him and is not afraid of what man can do unto her natural body (indeed man cannot touch the inner man).

“For Yehovah loves judgment and does not forsake His saints; they are preserved forever but the seed of the wicked shall be cut off” (37:28).

Yehovah God knows them that are His and no man can change that sweet and precious axiom. The names of His people are engraved in the palms of His hands and sealed by the nail pierce. He has born their sorrow and became their sin that in Adam they are not condemned and polluted. He has removed that sin as far as the east is from the west never to be called into account again. He has redeemed them from the house of the strong man and by His shed blood they are healed. She is bone of His bone and flesh of His flesh and since He cannot deny Himself He therefore cannot deny Her. He has raised Her up and declared His generation before the throne and now she is seated together with Him in the heavenlies; “Beloved now are we the sons of God” (I John 3:2).

He has promised to never leave nor forsake the sanctified race as they journey through this present evil generation. He is their hiding place and the habitation from generation to generation and as they have been set apart in God the Father so are they preserved in Jesus Christ until the day when this tabernacle is dissolved and the sons are manifested.

“By Yehovah the strength of the steps are established and in the journey he (the traveler) delights”

Your servant in Christ,
(Elder) Chet Dirkes
October 26, 2014

Psalm 37:34

> "Wait on Jehovah and keep His way and He shall exalt thee to inherit the land when the wicked are cut off, thou shalt see."

Patience is not an inherent virtue of Adams race. Nor is it a quality of nature for God has created "all things full of labour". Time has been set as the drill instructor that beats out the cadence to which all things move so that there is no such thing as standing still. Adam was formed of the dust of the earth and immediately put to work with certain assignments entrusted to him of Almighty God and he has never ceased from his labours.

Contrary to this nature is the Word of God to His people. His instructions the nation of Israel by His servant Moses was to "stand still and see the salvation of Jehovah". They had just been freed from 400 years of servitude and hard labour and now, seemingly trapped between the sea and the wilderness, Moses did not direct them to turn and fight but rather to be silent. God did not need their help, their strength or their military prowess, rather He told them to stand still and watch as He destroyed the armies of Egypt with His outstretched arm. As an eagle rips the meat from the prey so Jehovah God ripped His chosen people out of the house of the strong man and delivered them (Deut. 5:15).

God had promised Abram that his seed would be as the sands of the sea and the stars of the heavens. He also told him that they would be strangers in a foreign land and be in servitude to that nation years before Isaac was even born. Abram first thought that Eliazer, his servant would be his heir. Then Sarai thought to help by giving Abram her Egyptian maid, Hagar. Abram had to wait for Ishmael to be born and grow up before the time was right for Sarai to conceive and bear the child of promise. He had to wait until he was 99 years old and Sarah was 100 year of age before the promise of God came to pass. Yet he, being weak in the body but not weak in faith, staggered not at the promise nor considered the deadness of his body or of Sarah's womb, being fully persuaded that, what He had promised, He was also able to perform (Rms. 4:20).

This waiting is evident throughout the testimony as God causes His people to be patient when there is no natural evidence and steadfast when there appears no hope. Methuselah waited 969 years for the judgment of God to come and destroy the evil generation. Noah waited 600 years as God enabled and empowered him to build an ark in anticipation of rain which he had never seen before. After 40 days and 40 nights of rain, he and his family waited as the waters returned and dry land was discovered.

Rachel waited for over twenty years as her sister bore child after child until such a time when God opened her womb and Joseph was born. David was anointed King over Israel and then was caused to wait as King Saul and his armies tried to kill him (I Sam. 26:2). Then when Saul was dead, Israel did not welcome David as King as he again waited for two years to be once again anointed and received as King (II Sam. 2:10 – 3:10). Again David was made to wait when God put it in his heart to build an house unto Jehovah God. He was enabled to assemble all the components but he must needs wait until the man of war died, having put all his enemies under his feet, and the King of Peace was set up as King.

Israel waited in captivity for 70 years until God turned the heart of evil King Cyrus to decree that the house of the God of Israel should be rebuilt and then after many delays and interruptions another 80 years passed before the walls of the city were finished under Nehemiah. The Word of God by the hand of his prophets said that after the going forth of this decree Messiah would return in 70 weeks, yet 490 years must elapse before the manifestation of the promise was realized.

Now when Jesus had crossed the sea to the land of Gadarenes, He came to a man who was possessed by many demons. After sending them into a herd of swine and destroying them, the man sat quietly by the Lord and the people of the land were sore afraid. Jesus left the land and again crossed the sea into Galilee. Here the people were waiting for Him and they thronged about Him when He arrived. Immediately a man, named Jairus, came and fell down before Him. Jairus was led of the Spirit to come to Jesus to petition Him to heal his twelve year old daughter but he had to wait.

Instead of going straightway with the frantic father, a certain woman came through the crowd and touched the hem of the robe of Jesus. An unclean, polluted women with an issue of blood for twelve years was led by the power of the Spirit of the Most High God, to contaminate all she came in contact with in this crowd and potentially make Jesus unclean by touching him (Lev. 15: 19-33). She was sickly and growing worse. She had spent all she had on worthless physicians. She was weak and dying from blood loss and had no right to be in the city yet she had waited for twelve years suffering this infirmity.

Jesus stopped and asked who had touched Him. Peter said, “Master the multitude throng thee and press and sayest thou, who touched me? And Jesus said, Somebody hath touched me for I perceived that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling and falling down before Him, she declared unto Him and all the people for what cause she had touched Him and how she was healed immediately” (Luke 8:45ff). The imputed faith of the Son of God, the manifestation of

the indwelling of the Holy Spirit had caused her to walk by faith and to come unto the Master to be healed, and it came to pass.

BUT . . .Jairus was still waiting and his daughter died!

It was not the right time or circumstances for Jesus to go to the house of Jairus and heal his daughter. Jairus had to wait until his daughter had died before the fullness of time had come for the power of God to raise her from the dead. He and his wife needed to grieve the loss, be full of sorrow and then to be astonished (8:56).

So God is not calling for the Adamic old man to become still and wait upon Him as if to bargain with the natural man. He commanded His bride to awake, stand up, shake off the dust and sit down. As an obedient wife, she did as she was commanded by her Lord and is now seated together with Him in the heavenly places. The imperative nature of this command leaves no room for deviation or the inventions of the mind of Adam. He called forth His beloved and she came forth. The word of the King came in power and might as he causes the house of the redeemed to “be still and know that He is God” (Ps. 46:10).

In the same manner He also instructs His people to not become dry with anger or envious of the wicked and their evil deeds. The wicked prosper in this world because they are of the earth earthly. They are sustained by the fruit of the field and they perform the works of their father, the Devil, who is the prince of the power of the air. They thrive in their homeland and find contentment in the natural environment.

The child of grace is a stranger in a foreign land. They are not as wise in the things of this world as the Canaanites and their affections are set on things from above. He has put His law in their inward parts and they delight after the law of God in the inner man. They have full confidence in the power, majesty and faithfulness of the promise of God even though they must wait as His perfect will is made manifest. This trust is because He is the Sovereign King of the universe for He is the King of all kings and Lord of all lords. Being they are born of that incorruptible seed, they cannot sin, therefore do they depart from evil, cease from anger and forsake wrath. They are silent and quiet as they rest in Jehovah God and wait patiently for Him (37:7).

The more His people grow in the grace and knowledge of His will, the more this confidence and rest are made evident. Not in Adam though for he is still full of labour and by this labour he cannot find out the things of God. Therefore as the delight, trust and rest are manifested, so the conflict of the impatience and corruption of the flesh intensifies until the poor child of grace cries out; “O wretched man that I am who shall deliver me from the body of this death” (Rms. 7:24).

But how is this patience obtained? First it is a fruit of the Spirit (Gal. 5:22). If one has not the Spirit of God he is none of His and if there is no Spirit dwelling within, then there can be no long-suffering. If one is a child of the King, then he has been separated from his mother's womb and the Spirit of God dwells in him and when it pleases the Father, he shall reveal Himself to His Beloved. Yet this patience is perfected in trials and tribulations.

Man cannot make himself to be born of the flesh and he has no power over the Spirit to cause himself or another to be born from above. Neither has he any power to bring the trying of this faith upon himself any more than he can conjure up faith and shew it to another by the tangible proofs of the flesh. God has afore ordained such troubles as are necessary for the perfection of the saints. The woman agonized for twelve years until she was "strengthened with all might according to His glorious power" (Col. 1:11) to bring her to the place, through the crowd and to the hem of His garment. Her faith, the imputed faith of the Son of God had made her whole, therefore the wait, the suffering, the trials and the pain were commensurate to the glory of the deliverance that she received.

"The deliverance of the righteous of Jehovah is their strength in the tie of trouble" (37:39)

Without the trouble there can be no appreciation of the deliverance and without being given eyes to see there is no understanding of the trouble one is in. Without the strength that is made complete in that all that is suffered, there is no confidence in the power of God and His immutability, and without faith it is impossible to please Him. But, His people love Him and keep His commandments by the power of His will and they love one another in the fellowship of the sufferings of Jesus Christ, therefore brethren;

"Wait on Jehovah"

The wicked have been cut off from the land of the living. The children of the King have inherited the Kingdom for it is the good pleasure of the Father to give them the Kingdom and when He shall appear we shall see Him and the glory of His finished work.

Your servant in Christ,
(Elder) Chet Dirkes
May 19, 2013

Psalm 48

> “A song and Psalm for the sons of Korah.”
> “Great is Jehovah and greatly to be praised in the city of our God, the mountain of His holiness.”

The introduction to this portion of the scriptures begins with an address to a specific group of people. It is a ‘melodious song’ that is intended for the comfort and peace of the sons of Korah or ‘Qorak’. The history of the man Korah and his family is not at all impressive and there is nothing in the man that would warrant acclaim or praise in any way. The first is a man who is a son of Esau and a leader of the land of the Edomites. But there is also a man named Korah who is a son of Jacob a child of promise. Herein is depicted, once again, the land of Shinar, the two rivers for there is a man of the earth and a man of promise who emanate from the same seed in Isaac.

But Esau, who is Edom, is hated of the Lord. He is a cunning hunter who is sustained by the field of this world. He is at peace with the earth and is drawn away after the needs and desires of the flesh. His seed in Korah is dedicated to the preservation of this globe, the perpetuity of his name and the exploration of the things of this world. God has put these things in his heart so that he cannot find out the things of God by his searching

Jacob is loved of Jehovah, delights in the law of God and finds no comfort or sustenance in this existence. He is born of an incorruptible seed and his affections are on things from above. He is made subject to the vanity of the flesh for hope of deliverance and he is brought into the bondage of this corruption as he groans within himself awaiting the manifestation of the sons of God. This is the dichotomy of the existence of a child of grace who has become a partaker of flesh and blood and this ‘melodious song’ is for them.

The Korah who is of the house of Jacob is a son of Levi. They were, are and ever shall be joined unto the Lord. Their inheritance is the Lord and they have no possessions in this world. They have been assigned a place in the assembly (Kohath) and have a ‘brilliant oil’ or anointing (Izhar) (Ex. 6:21). They were stationed around the Tabernacle on the south side or ‘to the right’ and were assigned a menial charge of attending to the ark, the table, the candle sticks, the altars and the vessels of the sanctuary during the time of service (Num. 3:27-32). They were also assigned the task of covering all the implements of the Tabernacle when it was to be moved (Num. 4:8-15) but unlike their brethren of the house of Levi, they had to bear all upon their shoulders (Num. 7:9). These were not sons of Aaron and therefore they had no service in the operations of the

Tabernacle but they were essential for the proper care and maintenance of the facility. If they were not made willing in the day of the commandments of Jehovah, this work would not be performed. If they were ignorant of the proper technique and procedure then parts may become broken, lost or mishandled. But this did not happen because God had properly prepared them for the work He had assigned unto them. He gave them the wisdom, the skill and the willingness to do the good works He had assigned unto them as their duty. HE MADE THEM WILLING IN THE DAY OF HIS POWER !!!!

Because these sons of Levi were not sons of Aaron, they had no part in the accepting of offerings, the offering of sacrifices or ceremonies of the feast days of the law. They were what may be called, ‘behind the scene’ workers. Those that toiled in the less visual and therefore unnoticed labours, yet they were set apart for the work of the ministry by Jehovah God. This is the group of people for whom the Holy Spirit has set forth a melodious song which begins with;

“Jehovah is the greatest”

This is the King of all the universe. He is Lord and master over all other lords and rulers of the world. He regards the inhabitants of this world as grass hoppers or a ‘winged pestilence’. He sits in the heavens and rules over EVERYTHING and nothing escapes the power of His will. He is God and there is no other. He spoke and heaven and earth came into existence. His Word brought forth light and darkness and caused them to dwell together in complete disagreement. The power of His will causes all things that happen to come to pass and prevents any alteration, deviation or variance of the predetermined course that He has established. He is preeminent and the head of all and all things, whether thrones, principalities, powers or dominions, were created by Him, through Him and for Him. He enacts, empowers and performs all the intent of His because of the eternal love of His Beloved and therefore all things work together for good, to them that love Him (because He first loved them), to the called according to His purpose.

“and mightily to be praised in the city of our God the mountain of His holiness”

Adam cannot praise the King in any way shape or form. He has been created to praise Him as all of God’s creation was ordained to be unto His glory and the praised of His name but Adam has not been designed with the power, the ability or the will to sing praises unto the King of glory. God has ordained that the wrath of man shall praise Him but no credit is to be given to Adam for his wrath. Adam (Edom) is of the earth, earthly and he minds not the ways of God or the things of the Spirit.

The commandment of God is that He is to be loved “with all thine heart, with all thine soul and with all thine might” (Deut. 6:5). Only one who has the heart of stone removed and an heart of flesh given can love Him with all their heart. Only one who has been quickened together with Him can sing the songs of Zion and only one who has been “strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness” love Jehovah God with all their might. In other words, only a child of grace, a son of God, a heir of God or a participant and recipient of the new covenant can keep the commandments of God. These are they who have been washed in the blood of the Lamb and made kings and priest to God. They have the testimony of the finished work of Jesus Christ and they keep the commandments of God (Rev. 12:17).

But this mighty praise is ONLY in the city of our God. It is not on main street, in the shopping mall, on the airwaves, bill-boards and bumper stickers. It is not in tracts, or hand bills, invitations or solicitation, it is by those sons of the ‘joined’ (Levi) who have the ‘body of this death’ and groan within themselves. It is by the members of the house who being fitly framed together supply the needs of each other in a parched wilderness which Adam and his emissaries have no regard for.

“For lo, the kings were assembled, they passed together, they saw, so they marveled, they were troubled and they hasted away”

The praise of the Great King is the salvation of His people. His Word is not for the seed of the serpent and it is foolishness to them that perish. It is not for everyone but it is “the joy of the whole earth”. It is not for the nation of natural Israel for they are not all Israel who are of Israel. It is for the redeemed of the Lord of every kindred, nation, tribe and tongue. The mystery of God is finished in the praise in the mountain of His holiness for He has poured out His Spirit upon all flesh, to the Jew first and also upon the Gentile. The seventh messenger has sounded and the mystery is revealed that upon nations of the world; “and when they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18).

The city of the Great King is where Jehovah God is known as a refuge for those who know the pains of death and the sorrows of the ministration of death. They are hated of all men for His name sake and have been slain by the law, therefore, having life within and eyes to see, they seek for refuge in the palaces of the great King. Here they find a common deliverance and have true fellowship in the Spirit. They sing the song of Moses which is the song of deliverance. This is not a song for the world and the children in the marketplace cannot play the tune. It is for those who have been assigned a path to walk, a labour of good works to perform and who work in the Temple of God. They have

heard the voice of the Master call unto them and they have come forth. They know the native tongue of their home land and long to hear it spoken as they travel through this barren land. They have the hope of glory within, which is the ‘anointed salvation of Jehovah’ and they know that God has established His city, that New Jerusalem which John saw, the Bride of Christ, forever.

Your servant ion Christ,
(Elder) Chet Dirkes
March 10, 2013

Psalm 48:12

> “Walk about Zion and go about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces that ye may tell to the generations following. For this God is our God forever and ever. He will be our guide unto death.”

This is not some little village nestled in the woods, or a flourishing city of the plains but is a city set upon a hill, in the mountain of our God. It does not have for it’s foundation, the heap of rubble from the last generation or the well excavated site of the earth. The wise and master builder of this has removed all the sand of the sea and the dust of the earth and has builded her upon a Rock and that not with the hands of man. She was fashioned upon that the foundation of the Apostles and Prophet with that Rock being Jesus Christ our Lord as the chief corner stone. This does not mean that if we walk about her and mark her foundation we will find the apostles and prophets for they all speak of

the principles of the doctrine of Jesus Christ. Every step of our walk about must reveal the Christ and Him only. Nothing else will do as a firm foundation. And that foundation was established sure and firm before the foundation of the world since He is God, the Alpha and Omega, beginning and end.

As we walk about her we are told to number her towers. We could not walk about her if she had no boundaries or walls but Solomon said that His beloved was a garden enclosed (Song 4:12). Not open to the public or 'who-so-ever-will' but the city of God with restricted access to those who have been made white in the blood of the Lamb. Her towers mark her defenses and the place where her armory is kept (Song 4:4) but the weapons of her warfare are not carnal but are spiritual in the pulling down of the strongholds of spiritual wickedness in high places.

She also has palaces within her walls. Not hotels to be rented out or time shares to be used at convenient times but palaces or mansions as the Lord called them, prepared for the inhabitants of Zion. These are the redeemed of the Lord washed by His blood and purchased for His own.

Her walls are the salvation of Jehovah (Jehoshua, Joshua, Jesus) and her gates are praise unto our God (Is. 60:18). Once again our Lord is that gate, or better said, He is the twelve gates that mark the twelve tribes of the house of the children of promise and no one enters but by Him.

She has no need for the sun, moon or stars for the glory of God is there and the Lamb is the light thereof. Without are the dogs, whoremongers and all that make abomination before the Lord and nothing enters her that defiles or makes unclean. She is His delight and she has no spot or blemish in her.

"Know ye not that ye are the temple of God and the Spirit of God dwelleth in you" (I Cor. 3:16). Zion is His temple, His bride and His body. This earthen vessel we inhabit is but the tabernacle of this dwelling but within dwells the fullness of Immanuel. We all, who ever is a part of the members f the pasture, the sheep of His field, are not our own for we have been bought with the price of His precious blood. When John saw the temple opened and the ark of his testimony within, it is the Christ of our God; His Word (the tablets of stone), the Bread of life (the homer of Manna in the cup) and the sacrifice and resurrection (the budding almond branch). These testify to the work of God which Christ came forth to do and which He performed completely when all things written were fulfilled.

Do not look at the foundations of this world, the week and beggarly elements of this world or the workmanship of the hands of Adam. Man looks upon these things and seeks

for them in the land of Palestine. They are not found in the bulwarks, towers or palaces of Zion and cannot be seen with the eyes of the flesh.

Your servant in Christ,
(Elder) Chet Dirkes
July 25, 2010

Psalm 57:1

> "To the chief musician, Al tash-chith, Mich-tan of David, when he fled from Saul in the cave."

This time in the life of David is a wonderful example of the dichotomous existence of the child of grace. This Psalm is addressed to the "chief overseer, the superintendent" or "the preeminent one" in a plea to "not destroy the Beloved for his blemish when he fled in the cave from Saul". To consider that King David had a blemish or a dark mark against him is to understand the nature of the children of Adam in relationship to the child of grace born from above. David fled from King Saul for fear (I Samuel 23:26) and hid in the cave of the wilderness of Engedi. Here three thousand men accompanied the King in his attempt to kill the man who would take his throne. Saul was not concerned with affairs of state, a balanced budget or the 'gallop' polls, he knew that David was to be the next King of Israel and he wanted him dead. Even though God had told Saul that it was His will that Saul no longer be King nor any of his children, Saul strove to change the prescribed course.

Now three thousand men in their most stealth attempts and training could never hide themselves in a cave. Sound is amplified so intensely in these caves that even the drop of water may be heard at great distances, yet David and his men hid undetected in the sides of the cave while Saul and his advanced guard took up camp in the front. Did no one check the cave for any harm that may befall the King? Where was his protection? And how is it that no one heard David as he cut off the skirt from the robe of the King? Saul must have been a very heavy sleeper for as David cut the skirt, the King slept. But this was not the blemish of David.

David was the youngest son of Jessie and when Samuel came to the house and anointed him with the oil and proclaimed him King of Israel, the action was witnessed by Jesse, his six sons and the rest of the house. At this point the Spirit of Jehovah came upon David and gave him a continual inward testimony that he was to be King (I Sam.16:13). The Spirit of Jehovah strengthened and taught David the art of war and caused him to triumph over his foes. He made him a leader of men and gave him to act and speak with wisdom. he drew out the hearts of the people after David and kept him safe for many years but now when the desire of the people tried to kill him, David was afraid.

Had he not felt the oil upon his head and heard the words of the prophet? Did he not slay Goliath and cut off his head with his own sword? Did he not hear the cheers of the crowds as they said, ‘Saul has slain his thousands but David his ten thousands’? What more was needed to remind this man that he was chosen of Jehovah? What was it that caused David to fear his deliverance from Saul and to hide himself in the cave? What is it that causes every child of grace to doubt and fear? Is it not the bondage of the corruption and weakness of the flesh? Is it not the inability of Adam to understand the hand of the Master as He causes His creation to unfold precisely as He afore ordained?

Belief is of the Spirit and faith an evidence of the indwelling Spirit. Man does not have faith for it is a gift of God. David’s blemish for which he cries out for mercy is the acknowledgment of the inability of Adam to trust, believe and be content in the ways of God. David cries out; “Be merciful to me O God, have pity upon me” because the life within manifested the death without. The communication of the Spirit is from faith to faith and is of spiritual things which Adam has no ear to hear. David is confessing that he is flawed after the flesh and in need of mercy from God

No matter how many mighty works and wonders are performed in the sight of man, the natural man cannot know the things of the Spirit. The ways of God are not the ways of man and even though a magnificent and wondrous work is performed in the sight and presence of natural man, yet shall he see but not perceive, hear but not comprehend and know but not understand the manifold wisdom of God.

“for my soul trusteth in thee”

The inner man delights in the law of God and upon this heart are the statutes and commandments of God written. Adam is of the earth and he craves the things of the earth but the incorruptible seed is born from above. This seed is the generation of Jesus Christ and is hewn from that great Rock. This is the seed that should serve Him and be called His generation. They knows the Father and because of the eternal love of the Father, they wait upon Him and trust in Him. If they are none of His then they are not in Him and their trust is in the arm of the flesh and the sustenance of this world. but since they are born of Him by the power of His Spirit they live move and have their being **IN HIM**.

The things of this world are seen and therefore temporal. That which is seen shall end when the time of this habitation is ended but those things which cannot be seen are eternal. They cannot be proven by the logic or powers of the flesh and are therefore understood by faith, which is the evidence of things unseen. The trust of the soul of the child of grace is not in the visible and tangible for these things are contrary to the Spirit. There is no peace, no comfort and no meat in this world that can satisfy the heaven born soul. The waters are bitter, the land is foreign, there is no food and there is no permanent dwelling place. This being, the inner man, has his affections drawn out after the things from above, that New Jerusalem which is come down from heaven wherein dwell the redeemed of Jehovah. Here is the truth, righteousness and the immutability of God that gives the inhabitants contentment, comfort and peace.

“yea in the shadow of thy wings will I make my refuge until calamities be over past.”

The shelter of the shadow of the wings of Almighty God is a dwelling place for the Kinsman redeemer. He has redeemed His people unto Himself and has promised them that Jehovah God will give them “full reward”, which is life eternal, because they have been made to trust in the protection and authority of His wings (Ruth 2:12). This is the dwelling place for those who are the “apple of His eye” who are concealed from the wrath of God (Ps. 17:8). Here is the everlasting perfect loving kindness of Jehovah who has loved His people with an everlasting love of old and “therefore the children of men put their trust under the shadow of thy wings” (Ps. 36:7) and because He has been the help in time of need for His elect family, “therefore int he shadow of thy wings will I rejoice” (Ps. 63:7).

This loving-kindness is what was spoken of when Jesus rebuked Jerusalem. He said, “O Jerusalem, Jerusalem that killed the prophets and stoned them that were sent unto you, how oft I would have gathered thy children as a hen gathers her chickens under wing,

and ye would not" (Matt. 23:37). Man who is born of the dust of the earth and the seed of the serpent does not desire the protection of God and he rejects the overtures of peace and forgiveness which the long-suffering of God afforded him. They are condemned for before the foundation of the world, created as wicked reserved unto the day of judgment, dwelling in vessels outfitted for destruction which go estranged form the womb speaking lies therefore they do not believe, they reject the goodness and mercy of God and they will not have anything to do with His love.

A child of grace has the love of the Father. They love Him because He first loved them, therefore they cry unto the chief overseer for mercy. They know they are in need of mercy and they know that Jehovah God will send from heaven (not from earth) and will deliver them from the power of him who desires to swallow them up. The world hates the children of light and the prince of the power of the air desires to overthrow just one of the little flock, but it cannot be. Jehovah knows them that are His. he knows everyone for whom He bled and died and HE knows every sin of His people. No man can pluck them out of His hand for "God shall send forth His mercy and His truth". The inner man is firmly established for he is built upon that Rock and the gates of hell cannot prevail against him. He is the church of Jesus Christ and although he confesses his weakness in doubts and fears, crying out, 'Lord I believe, you must help my unbelief', he knows that he will never be destroyed because of the mark of the corruption of this flesh. He knows that the Lord will never leave him nor forsake him and even though he is hiding in a cave fearing for his life, "I will praise thee O Lord among the people, I will sing unto thee among the nations for thy mercy is great unto the heavens and thy truth above the clouds".

Your servant in Christ,
(Elder) Chet Dirkes
March 3, 2013

Psalm 57:1

> "To the chief musician, Altaschith, MIchtam of David when he fled from Saul in the cave, Be merciful unto me, O God, be merciful unto me:"

The songs of David are not only the proclamation of the labours of Messiah, for He is the Beloved of God, but they are also the testimony of the experiences of the children of the King as they walk through this barren wilderness. The trials and tribulations, which were assigned to David during the time of his habitation, bare witness to the condition and earnest expectations of the incorruptible seed dwelling in the earthen vessel as they walk through this world.

David begins, by the inspiration of the Spirit of God, in praise to the Most High. He addresses this song unto the chief musician, or more appropriately, the 'bright and shinning' 'preeminent' 'overseer' who endures. This title was often ascribed to the one who was assigned to lead the assembly in the songs of praise and deliverance. These were first assigned by the Beloved King and afterwards in the Temple by the King of Peace. These people, though very real and figures in time, stand as the types of the King of Kings who has assigned every thought, word and deed of whatsoever comes to pass in His creation and particularly, the steps of man. It is He who has raised up a people and made them a kingdom of priest unto their God. It is He who has purposed and decreed the time when His seed should become partakers of flesh and blood, the time of that habitation and the limitations thereof. It is He who has, from the same lump of clay, fashioned for each of His children a vessel afore prepared unto glory, and has properly and adequately equipped them with all things necessary to accomplish the labours He has assigned unto them so that they cannot fail as His will comes to pass. It is He who works in them both to will and to do His good pleasure for they are His workmanship, created in the Anointed Salvation of Yehovah, unto the works which Almighty God has decreed as needful and good, which are the fruits of the Spirit. Therefore David, the Beloved, ascribes all praise to the Supreme Sovereign over all things.

The concept of the leader in song is often abused as the theology of Adam attempts to structure his worship before God after his own understanding. Many have been set up in the carnal representation of the true church as choir directors, leaders of singing for the congregation and the leaders of worship by song in attempts to make the worship conform to the examples given and therefore acceptable before the throne of grace. Yet Adam, being of the earth earthly, does not know the ways of the Kingdom of God, which is not of this world. He does not know the songs of Zion and his labours cannot measure up to the standard of the Holiness of God. God has assigned these labours unto him for to discipline him and has put the things of this world into his mind so that he cannot find out the work which God has completed from the beginning, therefore every attempt of the natural man to worship God is polluted, defiled and corrupt before His throne.

But the Husband has not left His Bride to rely upon the children of the dust in order for Her to properly praise His name and worship Him aright. The Spirit within causes each child of the kingdom to sing and make melody in their hearts before the Lord with psalms and hymns and spiritual songs (Col. 1:18), which the natural ear cannot hear. No one of the seed of Adam can control his own tongue, (James 3:8) and none but the redeemed can sing the songs of Zion (Rev. 5:9). Adam is without the pure language of the Israel of our God (Zeph. 3:9) therefore the sounds which emanate from the children of the dust are but the stammering tongue of the language of Ashdod (Neh.13:24f); this is abomination before the beauty of the Holiness of Yehovah God.

The indwelling Spirit of God, from which is the incorruptible seed born from above, sings the pure songs of praise before the throne of God with groanings and utterances which cannot be heard (Rms. 8:26). These are the prayers of the redeemed and the supplications of those who are experiencing the contradiction of sin against themselves. Without the life within, the natural man does not understand the perfection of Holiness and therefore has no comprehension of sin, guilt or the need for mercy. Like Adam in the garden, he is convinced that the works of his hands are acceptable before God and that his covering of fig leaves is sufficient in his attempt to ‘hit the mark’ of truth. But in the fullness of time, when it pleases the Father, He reveals Himself dwelling in His children. This revelation of the life within gives a reference point for the comparison and the recognition of the sin that dwells in the natural man. Then the child of grace is given to see the uncleanness of his ways in Adam because of the sin that dwells within; then they cry out, “O wretched man that I am; who shall deliver me from the body of this death?” (Rms. 7:24).

Though the spiritual man has been within the earthen vessel from the beginning (howbeit that which was first revealed was natural), yet when God reveals Himself to His people, then do they begin to know the consternation of the contradiction of sin. This is when they see that when they desire to do good, they find evil was present with them and that good which they desire, they could not find the way to perform (7:15f). This is when the Spirit teaches them the total inability of Adam and the extent of the vileness of their corruption (Ezek. 36:31). Herein does the Spirit groan within because the children have been made subject to the vanity of this habitation and this world, not willingly, but by reason of the same which has subjected the same in hope (Rms. 8:20). The Spirit which causes the children to keep the commandments and walk in His statutes, perfectly keeping His Law (Ezek. 11:19f), reveals the bondage of this corruption so that they know that in Adam they are carnal, sold under sin. David therefore cries out in the Spirit of Holiness;

“do not put away, pervert, or destroy (Al-tas-chith) the defilement or stain (Mich-tam) of the beloved (David) when he was chased from Saul into the cave”

This was a confession of weakness and inability of David the man by the Spirit of God within. It is a reference to events which occurred in the life of David as a demonstration of the daily experience of the Beloved of the Lord as they travel through this present evil generation.

David was chosen from before the foundation of the world to be King over the nation of Israel, Herein he stands in representation of the King of Kings who from the beginning has reigned supreme over all His creation. Nothing exists but by the power of His will and all things come to pass by the good pleasure of that same immutable will for none can stay His hand or say unto Him, “What are you doing?” (Dan. 4:35). Yet in the fullness of time both the man David and the King of glory were revealed as testimony to the truth of the Word of God which stands fixed and sure from before the foundation of the world.

David was given many testimonies that he was afore ordained unto this kingship over the house of Israel. As a young boy, the prophet Samuel came to his father’s house and anointed him king over Israel in the presence of his family. The sons of Jesse could all attest to the fact that this event took place when much to their amazement, the prophet came to the house. Then, as each was presented before him, they were told, every man in his order, that they were not accounted as worthy to the station until Jesse summoned the youngest. There is no account of the wonderment that must have filled the room when the Spirit of Yehovah commanded Samuel to up and anoint this child as King but as the

Spirit of Yehovah God came upon David from that day forward an evil spirit from Yehovah was sent to trouble Saul.

There is also no account given as to how David learned to play the harp, save by the inspiration of Yehovah, or who it was that had initially not only heard him but had been impressed to such an extent that when King Saul (‘the ruling desire’) commanded; “Provide me now a man that can play well and bring him to me” (I Sam. 16:17) immediately David was brought to Jerusalem. The shepherd who was anointed with oil and proclaimed King was now the player of harp music for to soothe a troubled King.

It is not recorded how long this arrangement lasted but David is again employed in tending to his father’s sheep when the Philistines rise up and send forth their champion before the army of Israel. Yehovah God had ordained a path that included all of David’s brothers being engaged in this war, David’s father, Jesse, being concerned about their welfare and David being available for his father to send, sent him to the battle front to bring them provisions and inquire about their estate. Thus the steps of the champion of Israel were led from the sheepfold to the battlefield for the purpose of asking; “Is there not a cause” (17:29). His brothers, who were eye witnesses to his anointing, chided him for being so brash and arrogant and admonished the future warier King to go back home and tend to the sheep. But God had decreed that this young and unencumbered man should slay ‘the naked splendour of the immigrants of the winepress’ (Goliath the Philistine of Gath), not by might nor by strength but by the power of God.

As a result of this wonderful testimony of the power of God through the hands of His anointed, David was elevated in the eyes of the King, made a covenant with Jonathan because “he loved him as his own souls”, was clothed in regal garments and praised by the people of Jerusalem. Manifold testimonies given to this man of the presence of Yehovah God and the performance of His will in and through the creatures of His creation but when the evil spirit returned and “desire was very wroth and the saying displeased him”, Saul eyed David from that day forward (18:9).

“And Saul desiring to smite David, even to the wall with the javelin, but he slipped away out of Saul’s presence and he smote the javelin to the wall and David fled and escaped that night” (I Sam. 19:10).

David did not ‘name and claim’ his right to the throne of Israel and he was not ‘standing on the promises’ of the prophet Samuel. He had no assurance to the validity of these things after the natural man as he fled to protect his own life. He spent the next few years running away from Saul in fear, convinced that, “I shall now perish one day at the hand of Saul” (27:1). He fled away many times and was pursued relentlessly by Saul yet

each time he grew more and more convinced, in his natural mind, that the word of God was of no effect, the testimony of the prophet of God was false and all his understanding of the events in his life were a mere illusion. He had no assurance of the truth, no confidence of being delivered from Saul and certainly no aspirations of ever being the King that he was told he would be. He had no assurance of salvation after Adam.

The theology of Adam proclaims that every child of grace must know he is ‘saved’. Doubting the work of the Holy Spirit is equated with denying God and many will demand that the time and place must be recalled exactly as it transpired or their testimony is false. The self-proclaimed evangelist will instruct the hearer to do the deed of ‘accepting Jesus’, here and now, so as to set up an enduring land-mark. Then, when doubts and fears invade the mind of the individual, they may return to the place where they ‘surrendered all’ and be reminded of their salvation. David returned to his father’s fields and tended his sheep but grew no more confident in the words and actions of Samuel. He championed the cause of the God of Israel and His people and could not suppress or retard the inner fears and anxieties of the natural man. The actions or intentions of man are of no assurance of spiritual life.

David was so unconvinced of the promise of God in his life that at one point he left the confines of the land of Israel and returned to the king of the land where he slew the giant. David first went to the sanctuary and lied to the priest Ahimelech in order to obtain food for his men and the sword of Goliath. He then went to Gath (winepress) unto Achish the king to seek asylum as a political refugee. He was not given to inquire of the Lord or one of His servants as he fled for fear of Saul and he came to ‘I am only a man’ (Achish). Then when the men of the land identified him and became suspicious of his presence, David lied to Achish, “and changed his behaviour before them and feigned himself mad in their hands and scrabbled on the doors of the gate and let his spittle fall down upon his beard” (21:13). God had decreed this antic disposition before Achish and the king dismissed him and David departed being protected by God through the deceit of Adam.

David gives a splendid example of the experience of the children of the Kingdom of God as they dwell in the body of this death. They are the sons of God and they cannot commit sin because the incorruptible seed remains within (I John 3:9), yet the natural man does not understand these things and wars against the inner man (Rms. 7:21). Saul is the desire of the people or the lust of the flesh. He has been raised up and extolled by the people of the land (Adam) to rule over them (Judg. 21:25) as God has put it in our nature being drawn away after the lusts and desires of the flesh. This flesh is enmity

against the Spirit for Adam does not care to entertain the idea that God has anointed another to rule over him and infringe on what he calls ‘free will’.

Adam is the first, being natural, and he was first manifested, yet as a vessel afore prepared (one unto glory and another outfitted for destruction), he is the servant of the seed within. Adam is Edom and Edom is Esau therefore the elder shall either do the works of his father the Devil or serve the younger, Jacob the child of promise; either case Adam is in servitude to the seed within.

The elder cannot receive the things of the Spirit neither can he know them therefore the promises and blessing of God upon His children are not identified or recognized by carnal means. The desire of man is for the welfare, comfort and continuance of the flesh and thus he wars against the Spirit. He desires the life that the Spirit has and the peace which belongs only to those justified by the faith of the Son of God. He strives to make himself presentable before God in his apron of fig leaves and by doing so he exposes his weakness, defilement and the stain that is indelibly upon him. The more the children of the Kingdom of God grow in the grace and knowledge of His will the more the corruption and perversion of the body of this death is revealed. The more God manifests His light in their lives as the inward man is renewed day by day, the more the outward man is shown to be exceedingly sinful and being consumed by the Refiner’s fire. Thus when David fled to the cave (‘to be made naked and exposed’) he was being chased by the desire of the people of the land (the natural law in his members) and he was fearful for his life. Thus he cried out ‘do not destroy for the defilement or stain of the beloved when he fled away from desire and exposed his weakness and corruption’.

“Be merciful unto me O God be merciful unto me for my soul trust in you”

David was pleading for pity from his God because he knew the vileness of his corruption and the wickedness of his ways. He was taught of the Spirit of God and, knowing the truth, he also knew he needed the pity of the Most High God. Many will say they are in need of mercy and with many long and swelling words plead for God to show mercy but few are taught the corruption and total depravity of the flesh; this lesson can only come from the grace of a loving Father for His children.

David had first hand experience of his fears, doubts and the impotence in Adam therefore he knew he needed mercy from on high, for without Him David the man could do nothing. He also had a personal existence in the Godhead to know that this was the only place here mercy could be obtained. Many will extol their deliverance by means of someone’s preaching or a prayer that they uttered but the only place where mercy may be obtained is in the mercy seat of God. This is not a public place for only those for

whom the Lamb of God shed His precious blood before the foundation of the world, being the propitiation for their inability in Adam, have any right or portion or memorial. Here the horns or crowns of the altar have been anointed with the blood of the sacrifice which was commensurate to the imputed sins of His people and thus His blood washed away all the sin of His people in Adam; “and you shall call His name Jesus for He shall save His people from their sin” (Matt. 1:21). Mercy is afforded because the Righteous Judge has seen the blood of the sacrifice for sin which was finished before the foundation of the world but manifested in the end of the world (Heb. 9:26). The Law is fulfilled in all righteousness and His wrath has been appeased therefore He is well pleased. And so when the schoolmaster brings a child under the tutelage of the Law of God to a point where the filthiness of this corruption is manifested He also reveals that in their Father’s house is forgiveness and love. Therefore they are brought to return to their Father’s house, humbled as a servant, with the petition of mercy.

Adam has no faith therefore he cannot believe, trust or seek refuge in God. Adam did not seek forgiveness in the garden nor did he feel the need for mercy. He followed after the natural instincts that God had given him and acted according to the plan and purpose of God. The desire of the inward man is after the Law of God and in that Law he delights day and night. He knows that he is not of this world as he longs to return unto Jerusalem and to sing the songs of deliverance. He dwells in the shadow of the wings of God which overshadow him, protecting him from the wrath of God and the evil of this world.

When Jesus spoke of the nation of Israel He said; “Jerusalem, Jerusalem, that kills the prophets and stones them which are sent unto you, how often would I have gathered you together even as an hen does her chicks under wing and ye would not! Behold your house is left unto you desolate, for I say unto you, “You shall not see Me henceforth, till you shall say, Blessed He that comes in the name of the Lord” (Matt. 23:37). Though God had chosen this natural group of people as a type and foreshadow of the true Israel of God, it did not matter what was done or what was taught or what was revealed, the natural man was never converted or convinced of the mercy and love of God. It was not that Jerusalem simply did not accept Jesus when He came unto them, for the nation of Israel had every testimony of Yehovah God. They were given an abundance of witnesses and evidences of the love of God for His people. They had the covenant in the flesh of circumcision and unto them was committed the oracles of God. They had the wonders in Egypt and the protecting hand of God as they heard the screams. They saw the pillar of fire and the cloud of smoke for forty years as the sea was parted and they crossed dry-shod. They saw the bodies of their enemies destroyed in the sea and sang the songs of deliverance. They ate the bread from heaven and drank the water from the Rock (and that Rock was Anointed) and at the mountain God spoke with them as they saw the

enfolding fire, felt the quakes and heard the thunders of many voices. But no matter what the evidences given, and that by the long-suffering grace of God, without the faith of the Spirit of God, none of these things could persuade any man to believe. Let the theologians of the doctrine of Adam rant and rave for “without faith it is impossible to please Him; for he that comes to God must believe that He is and He is a rewarder of them that diligently seek Him” (Heb. 11:6). The nation of Israel and the man David, stand in testimony of this truth as does the experience of every child of grace. Doubts and fears are the children of Heth (fear, terror) and the children of the house of Benjamin and Joseph both live in the land of the Hittites (Judges 1:22), for the natural man could not drive them out, but the children of the Kingdom dwell in the house of Yehovah forever.

“...in the shadow of your wing will I make my refuge until desire be overpast.”

David could not control his desires any more than any child of the dust can control the needs and impulses of the body. He was subject to the vanities of the flesh and the continual warfare but at no time was he admonished or exhorted to ‘take dominion over his condition in order to find victory in Jesus’. The vanities of this life are part and parcel to the experience of the children of the kingdom. The emptiness of this world and the inability of the flesh to change anything that Sovereign God has created and brought to pass cause the child to long for his return to Jerusalem my happy home. The incorruptible seed understands the bondage of this corruption and the limitations of this strange land; the seed of Adam is commanded and controlled by the lusts of the flesh, the lusts of the yes and the pride of life. Together during the time of this habitation, though the redeemed of Yehovah are seated together with Him in heavenly places, the chosen vessel must ‘pass through’ the ‘desires’ that cause them to manifest their weakness and corruption. This is the path which is set and the race which must be run. Herein does the Spirit groan within awaiting the manifestation of the sons of God and the salvation from the body of this death. The natural man has no assurance for, although he beholds the wonders and glory of God, yet as soon as he looks away he forgets what he sees. The Spirit assures the soul of the child born from above of the eternal love of the Father, the vileness of sin, the bondage of this corruption and the vanity of this world and the foundations of God which stand for Yehovah knows them that are His.

“I cry unto God, to the Most High God whose work is for me” (57:2)

The comfort and solace to the congregation of the living is that they are His workmanship and it is He which works in them both to will and to do His good pleasure. The purpose of God is pure and Holy and His will is irresistible. All His works are

righteous and true and His desire is upon His Beloved, therefore He will never leave nor forsake Her.

"I am my Beloved's and His desire is toward me" (Song 7:10).

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

Psalm 57:3

> "He shall send from heaven and deliver me from the reproach of Adam that would swallow me up. Selah. God shall send forth His mercy and His truth."

When the Messenger of Yehovah came to the virgin Mary to tell what things must shortly come to pass, He instructed her that the name of the child must be Jesus "for He shall save His people from their sin" (Matt. 1:21). This was not an arbitrary request that depended upon the choice or cooperation of Mary; it was the Word of God. Mary's response, being made willing in the day of His power by the Spirit of God within (whereby all the children keep His commandments), was that of complete subjection and absolute compliance as she magnified the Lord and said, "Behold the handmaiden of the Lord; be it unto me according to your word" (Luke 1:38). And so in the fullness of time, that which God had purposed in Himself to manifest came to pass in the exact manner that He ordained it to be. He made Himself of no reputation and, taking on the form of sinful man, He became servant to His will and revealed salvation from heaven.

This deliverance is not of this earth for salvation is of the Lord (John 2:9). Natural man does not know of this deliverance because he neither sees nor understands any need to be delivered from his natural habitat. His ways seem good in his sight as he earnestly labours for the things of this world as pertains to his flesh. He is quite comfortable in the land of entrenchments, wherein he dwells, for therein does he find comfort and protection. According to his ability, the natural man is not seeking to rid himself of the land that provides him with corn or the king who has given him a place to live. This is the example given of Israel in Egypt where for many years there was prosperity and peace with the people of the land. But when the heart and mind of the king was changed, the people were enslaved for four hundred years until they cried out to the Lord. God told Abram that his children would be in bondage in a strange land for many years and when the luxury was replaced with slavery, God blessed Israel with abundance as He increased the affliction upon them (Exod. 1:12). Yet it was not until after this Pharaoh died that their sigh was made unto God (2:23) and He raised up a Deliverer, Moses.

This land of Egypt (double entrenchment) was for many years the source of life for the nation of Israel. It was the great house (Pharaoh) where they lived and thrived but in the fullness of time God delivered them; He sent deliverance from heaven and “redeemed Jacob and ransomed him from the hand stronger than he” (Jer. 33:11). God then revealed unto His chosen people (although in type) that there was a land prepared for them in which they would dwell in houses that they did not build and eat that which they did not plant. This stood in contrast to that which they had been planting for themselves and building for the ‘great house’ for many years and represented the deliverance of Israel.

Yet they murmured against Moses, Aaron and Yehovah for they desired the bondage of Egypt rather than the liberty of the wilderness. They craved the leaks and onions and loathed the Manna from above and water from the Rock. They delighted in the labours of their hands in the building of the cities for Ramasees rather than the weaving of the tents for the Tabernacle of Yehovah. They lusted after that which could be seen, and is therefore temporal, and despised that which is by faith, Jerusalem which is from above. The natural man finds solace and comfort in the labours which God has ordained for him, therefore he is willing and able to strive all his life in the fields and woods without any contrition of heart before his Creator for his inabilities. He does not know what sin is, he cannot recognize his rebellion against God, for it is his natural course and he has no sense of his guilt before the perfect Law of God.

The child born from above, however, knows all these things. The Spirit teaches him all about the power of darkness that he has been translated out of as he reveals the beauty and glory of the kingdom of light (Col. 1:13). The power of darkness is the power of this

world and the identifier of man. The world is darkness and cannot comprehend the light (John 1:5). All who are born of blood and the will of the flesh and man are of the world. Their deeds are evil and they have been given an heart and nature which loves and rejoices in such a condition. The natural man does not seek the liberty of the Peace from above and he cannot sing the songs of deliverance for he has no need of these things.

The Peace from above is Jerusalem which John saw descending like a bride adorned for her husband from heaven. This Jerusalem is not made with hands and is eternal in the heavens. This is the city which Abram left his father's house and was seeking after, not knowing where he went, and wandered all his life as a stranger and sojourner in a foreign land. This city is the Peace of God and Peace for His people because of His Faithfulness and obedience. There was no one else, in all of His creation, who knew the ways of God or had sufficient power or might to do the will of God and so He sent from heaven and brought salvation to Himself (Is. 59:16 & 63:5). This city whose foundations are the Anointed Salvation of Yehovah is built upon Himself the Rock of our salvation. He has fashioned and completed this building from before the foundation of the world, fitly framed together as the habitation of our God. There is no sun or moon for He is the light thereof and all who dwell there are born of the Truth and from above. There is no blood for He is the Life of the body (the city and the Bride) and all that is performed by the power of His will in this city, is by Him, through Him and for His Beloved. This is not a place built with the polluted hands of man, framed by the intuition and genius of the natural mind or planned and anticipated by the limited carnal reasoning of Adam.

"Thus Yehovah saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30)

God has delivered His people from the bondage and corruption of the land of double entrenchments and He makes this reality known to each man in his order, but the natural man is not changed. The children of Israel are for the learning of those whom God has revealed Himself in to demonstrate that the lusts and desires of the flesh do not simply vanish as time progresses but rather they intensify. God has made His deliverance known to His people, and that by the communion of His Spirit with their Spirit manifesting that they are the sons of God, in a time afore appointed or "when it pleased God, who had separated me from my mother's womb and called me by His grace, to reveal His Son in me..." (Gal. 1:15). This revelation causes the child to know the glory of God in contrast to the full extent of the corruption of the natural man by the hands of the school master which has brought him unto this revelation (wheel inside the wheel again). When the eyes and feelings of the chosen vessels, in the fullness of time, are opened and they see the dichotomy between the perfect holiness of God and perfect

corruption of man, then they know the exceeding sinfulness of sin. Thus they cry out for forgiveness and mercy before the throne of the Righteous Judge. When He has revealed that he has delivered them from all their uncleanness and that the eternal love of God has provided and protected them throughout all, then they are given to remember their own evil ways and doings that were not good (Ezek. 36:31). This is when they begin to hate themselves and to cry out 'Lord save me lest I perish.' They are eternally secure in the nail pierced hand of the Anointed Salvation of Yehovah yet they have been given the testimony of the vileness of the body of this death.

"...from the reproach of him that would swallow me up, Selah"

David was pursued by the King of the desire of the people for many years. Although the exact age of the boy in the sheep pen is not given, he is indeed a boy and the youngest of eight brothers. When he comes to the King's court to play his harp to soothe the King, he is a "mighty valiant man, a man of war, prudent in matters, a comely person and Yehovah was with him" (I Sam. 16:18) yet he is a son of Adam. Many times God grants His testimony to David, just as the dead bodies of the Egyptians on the shores of the Red Sea were to the nation of Israel, but David could not make himself believe God. The reproach that followed Adam was not because King Saul hated him and wanted him dead, it was because David's actions in Adam were blasphemous before Yehovah God. David was full of fear and doubt and he ran and hid like a scared child. He lied and connived putting many people in harms way and costing the death of eighty five priest by the hand of the 'fear of Adam' (Doeg the Edomite). Although there was a division in the kingdom and some would follow David and other King Saul, yet the most incriminating evidence given was against David the man (and of course all was part and parcel to the purpose of God).

Years after David was anointed King over Israel by Samuel, he was scorned by his brothers in the day of battle (I Sam. 17:28). He was taunted by the desire to be the son-in law of the king, which is an interesting contemplation when it is considered that he was the anointed king, so that he went on a challenge and defiled himself with two hundred foreskins of the Philistines as a dowry (18:27). He caused his wife to lie to her father to protect himself, feigning sickness, and then fled out the window to escape seeing and facing Saul (19:1 & 21:1). This of course drew the wrath of king against one of his subject and father against daughter. David facilitated the death of Ahimelech as he lied to the priest about his being about the king's business, lied about his men being clan and holy and then, instead of inquiring of Yehovah, he took the sword of Goliath ('the sword of slendour') as his defense. He did not put on the armour of God and begin to sing 'Onward Christian soldiers'.

Then he and his men were joined by his brethren and all his father's house and "everyone in distress and everyone that was in debt and everyone discontented, gathered themselves unto him and he became captain over them and there was with him, about four hundred men" (22:2). Here they gathered in the cave of the 'justice for the people' as God again gave David evidence of His decree and the intent of His heart. He confirmed this testimony form the mouth of Jonathan ('given of Yah') as the souls of these two were joined (knit) together as one. There was a covenant between the Beloved and given of Yah based on love and the common experience and there was the eventual testimony of Saul; "and now, behold, I know well that you shall surely be king and that the kingdom of Israel shall be established in your hand" (24:20) yet these things could not alter the one who would swallow up, taunt and 'pant after' the Beloved.

This one is the natural man who lusts against the Spirit within. He is of the earth and his heart and mind are drawn away after the things of this world. He is deceived by the pride in his heart and insensitive to the leading of the hand of God. He was created devoid of faith so that he cannot believe the Word of God. His eyes are drawn after the grandeur and excitement of the activities of the world as he strives to build a name for himself and secure his legacy. He is incapable of receiving the testimonies of the Spirit, he is convinced that the works of his hands can procure mercy form God and he has no concept of the vileness of his ways. He knows not the ways of God because he does not have the mind of God. He labours all the days of his life as he has been appointed and he brings the products of the field before God ignorantly and blindly. Thus the children of the kingdom of light do not wrestle with flesh and blood but rather with the spiritual wickedness in high places. The weapons of the warfare then are not carnal but mighty through God in the bringing down all that would exalt itself against God.

David was surrounded by natural events which appeared to be calamitous. He warred against the law which he found in his members which was contrary to the law in his inner man and wrestled with the exacting judgment of the righteous law of God. The fool (Nabal) made this very evident when he said; "who is David, the son of Jesse? There are many servants which break away, every man, from his master. Shall I take my bread and my water and my flesh that I have killed for my shearers and give unto me whom I do not know?" (25:10). The things of the cross and the kingdom to come are foolishness to the natural man who lives in the 'here and now'. He has no intention of surrendering his provision or his station in life to they who are born from above and cannot prove anything to the natural limited carnal and corrupt mind of Adam.

Thus Adam, panting after, (swallow up) the things of eternity after his own understanding, continues convinced of his righteousness according to his natural course

which is abominable in the sight of God; “You are they which justify yourselves before me; but God knows your hearts, for that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15). David was surrounded by an innumerable host of witnesses of the promise and purpose of God yet in the weakness of his natural man desires to know; “what have I done? What is my iniquity and my sin before your father (Saul) that he should seek y life?” (20:1). Although God had delivered David from Saul many times, even in the cave where he and his men were hiding in the same cave as Saul and his men and again to the point where the testimony of the righteousness of David was proclaimed by Saul (24:17) yet “David said in his heart, I shall now 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 and Saul shall despair of me to seek me any more, so shall I escape out of his hands” (27:1). This of course did not work for as long as Saul lived, he chased after David (makes one wonder who was at home in Jerusalem ruling over the land? Any number of foreign invaders could have attacked and recovered the land taken by Israel or any coup could have overthrown the government, or so the limited mind of Adam would conclude).

“God is sending forth His mercy and His truth”

The mercy of God is not a ‘come and go’ type of remedy as the carnal mind might conclude for the bad times when there is trouble or things are not as the natural man may think they should be. The Mercy of Yehovah God is constant and continuous for He is a very present help in time of need. Is there time when Adam is not in need? Of course not but those times are when he is ease in his field or a busied in the labours of his hands he has no knowledge of his condition and no sensitivity to a need for help. Only when the hand of God lies heavy upon the conscience and ways of the natural mind does he feel himself in need and that only until the calamity passes. The children of the kingdom know that without Him they can do nothing for in Him they do live and move and have their being; therefore they are in constant need of help and mercy as they go through the calamities and vanities of this present evil generation.

The love of God, which is the basis for His mercy, is eternal and immutable. Nothing can influence it, diminish it in any way or separate His Beloved from it. His righteousness demands a perfect sacrifice to cleanse the vessels of His people and deliver them from the sin in Adam. So, when He saw the travail of the soul of the Lamb, slain from the foundation of the world, He was satisfied. Now the horns of the altar are sprinkled with the blood of that sacrifice which is exclusive for the sin that the blood was shed for; “By this therefore shall 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 chalk-stone that are beaten in sunder, the groves and the images shall not stand" (Is. 27:9).

He manifests this love to his children in His constant chastening of them, for whom the Lord loves, He chastens, because of the impotence, corruption and vileness of Adam. The more He shows His love by His chastening hand, the more the children cry out to the Father in confession of this inability and the vanity of this world and the greater the desire to be absent from this body and present with the Lord. The trials and affliction of this life are manifest tokens of the righteous judgment of God for His children that they should be counted worthy of the kingdom of God, for which you suffer (II Thes. 1:5).

This mercy of God is congruent with the Truth for there can be no true mercy without perfect Holiness. All the works of God are truth and righteousness for He works all things after the counsel of His own will. He is the Way, the Truth and the Life and so all those who have eternal life in Him have the truth and walk in the light of Yehovah. The ever present testimony of God for His people manifests His true love and so there can never be a time when He should send forth His mercy without truth or His truth without mercy and since He is every present so also is His love, His mercy and His truth.

This then is the truth; that He is the sovereign eternal God who has purposed in Himself all things to the glory and honour of His great name. He predestinated the times of habitations and limitations of all that should come into existence through the seed of Adam, some of whom He outfitted for destruction and others He foreordained unto glory, and He alone has the power and will to cause each to come to pass, every man in his order. He finished all His work in the beginning and all things are manifested in proper time and order, therefore He brought forth of the seed of David, a thousand years later in the fullness of time, a young virgin who was afore prepared to be the handmaiden of Yehovah and by which the Anointed Salvation of Yehovah was manifested upon this earth. She was made willing in the day of His power as an intricate and irreplaceable part of His magnificent revelation. She had her place, her station, her labours and her limitations set for her and by the power of the irresistible will of God, she was obedient to His commands. So it was for Mary, David and all the incorruptible seed who become partakers of flesh and blood.

Yet to each of these is also assigned trials and tribulations for the perfection of the saints. David had an internship which he must serve wherein the School-master took him from his anointing in his father's house unto his anointing in Hebron. He taught David that the love of the Father is unto His children who are eternally and vitally joined together in Him as one, just as the soul of David and Jonathan were knit together as one. He was educated in the taunting of the natural man and the hatred of all men of this earth against

the anointed of Yehovah and he understood the blasphemy of his own natural man as he rebelled against his God, thus David writes to the One who ordained, effected, actuated, performed and finished all things for him;

‘He is *continually* sending deliverance for me from heaven for the blasphemy of the one who *continually* taunts and pants after me; Selah. God is *continually* sending His mercy and His truth’

The peace that is beyond all understanding may be taught by the professor of Adam as an attainable thing in the natural man but it is not. The testimony of God through revelation and confirmed with signs and wonders cannot be comprehended by the eyes, ears or mind of Adam. The peace that the children have is because of the Faithfulness of the One whose name is Faithful and True. This is the ‘great name’ that God has set apart in His people. Man cannot know it, read it or speak it as it is blasphemed among the nations of the world. This name is in the forehead of each child of the King of Kings and it identifies them as His sheep, His body, His Bride, His Temple and the Israel of our God.

Jerusalem which is from above is come down from heaven, her walls are salvation and her gates are praise. She is adorned in the fine linen pure and white which is the righteousness of the saints. She is the Peace of God because of His faithfulness and she is the city of our God set upon the hill. She is not of this world and her inhabitants are clean, pure and undefiled. The first Adam, being natural, has no right, nor part, nor memorial in the beauty of her holiness. He is dust and to the dust he shall return but we know that when He shall appear, each man in his order, we shall be like Him. This is the sure foundation of the kingdom of God that He knows them that are His.

Your servant in Christ,
(Elder) Chet Dirkes
June 14, 2015

Psalm 57:4

> "My soul is among lions; I lie among them that are set on fire, the sons of Adam, whose teeth are spears and arrows and their tongue a sharp sword."

The shame and reproach that the Spirit of the Most High God was manifesting to David caused him to cry out for mercy. He was not the prancing prince who, based on popular opinion and endorsements, was doing a nation wide tour to drum up the support of the electorate. He was not campaigning for votes or 'pounding the pavement', 'pressing the flesh and kissing babies' in hopes of winning a pending election. He was a chosen vessel of Yehovah God, anointed by the hand of the prophet King over Israel, who was running scared and embarrassed, in fear of losing his life. He was fleeing from Saul whose jealousy and rage controlled his actions because Yehovah had sent an evil spirit upon him. David was given to act wisely when confronted by the antic disposition of the King, yet, doubting the Word of God, and seeing the results of his actions, ordained of old, which were catastrophic and horrific, he felt stained and defiled.

David's flight to the cave of 'justice for the people' was, what he thought to be, a safe haven for protection and rest. However, the ramifications of his prior encounter at Nob followed him revealing that he had trespassed the Law of Moses. The assembly that had been gathered unto him were the out-scourge of society and he only had a few who were men of valour therefore he left the cave and continued to flee, though Saul was not chasing him at this time. When the grandson of Ahimelech, the priest at Nob, came and told David of the events that had transpired after he departed the 'high place', David was anguished and sorrowful. He naturally concluded that the things which had happened were his fault as he undoubtedly entered into the self-destructive attitude of 'what if' and 'if only I had done or not done these things'. The fear of Edom (Doeg) had witnessed his meeting with Ahimelech and as a result, not only were eighty-five priests slain, but also "Nob the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings and oxen and asses and sheep, with the edge of the sword" (I Sam. 22:19). The news of this slaughter of innocent people came to David as he was in

the ‘watchtower of his father’ (Mizpeh of Moab) and became a memory which he could not escape his entire life. But this was only one of many memories of the experiences which God had led David into and out of as He brought this man to his anointing and the manifestation of his being King of Israel.

The theology of Adam has taught that there is a natural distinction between the good people and the wicked of this world. Those who are ‘religious’, being identified with whatever organization or assembly they desire, are the good people and those who are not affiliated are the bad. This is taught from the youth upwards as an incentive for identification and is intrigal to the ‘duty faith’ of the ways and means of the world. Good people say their prayers, attend their meetings, raise their children in religious order and perform their works of charity for god and country as they spread the love of their gods to the common man throughout the community. Many children of the Kingdom of God have been brought along this path and have been instructed in these precepts only to be shown, when it pleases the Father to reveal His truth in them, that in them, that is in their flesh, dwells no good thing.

The memories of these encounters in the theology and ways of Adam become more encumbering upon true Israel of our God as the Spirit reveals the wickedness of the bondage of this corruption in Adam and they see all their works of righteousness in the flesh as filthy rags before the beauty of the Holiness of God. Thus they are instructed by the school-master of the vanity of their works of this world which are insufficient, their intentions are corrupt and their understanding is useless for it is God who works all things according to the good pleasure of His will. David was anointed yet he needed the ingredients of life and the experiences of his weaknesses, his inability to believe and the intrinsic vile nature of man before he could properly lead the nation. The more he acted according to his nature and his reasoning the more experiences he accumulated in his memory of his ignorance and inability. The path which God had ordained for David to walk was properly stocked with the necessary up-risings and down-falls to produce the required experiences of a king and to bring him unto the anointing of the association (Hebron – II Sam. 5:3). Thus he was made complete in all that he suffered (Cp. Heb. 5).

Many will infer that David was referring to those who were chasing him when he said that he was among lions. The army of Saul and his network of spies appeared to the natural eye of David to be driving him toward a kill and therefore he heard them roaring. These also were ablaze with the zeal of the nation and the passion of man as they sought to destroy the nemesis of Saul. This indeed is the natural representation of the historical events of the time but the psalm of David is for the edification and comfort of the children of the King as they wander through this present evil generation.

David records that his ‘soul’ or his ‘life being’ was in the middle of or between roarings. The problems he was experiencing were manifested in the flesh but he was wrestling with ‘spiritual wickedness in high places’. Just as Daniel being cast into the den of lions was a physical experience yet it stands as they type of the spiritual reality of the nature of man and the sovereignty of God over all things, so is David’s dwelling or laying down in the middle of the roaring (lions). The evil intentions of the man Saul against David were driven by the evil spirit sent from God which caused this man to act according to the divine decree of Yehovah God yet that man is dead and gone over three thousand years. The type, however, stands that the little flock might learn “that we through patience and comfort of the scriptures might have hope” (Rms. 15:4).

“And He said unto me, To build it an house in the land of Shinar and it shall be established and set there upon her own base. “(Zech. 5:11)

Yehovah God has purposely built and established the types and foreshadows of His Kingdom as a testimony for His people as they travel through the wilderness of this world. He has also purposed, built and established the counterfeit representation of the truth which draws the attention of the natural eye and leads men unto their appointed destruction. This counterfeit is wide and opulent and appears to have all the natural beauty of the pure and chased woman, the glory and splendour of the holy city and the comforts and rewards of the land. These natural attributes call unto the simple mind, attract the lusts of the eyes and satiate the natural man with the luxuries of the labours of his hands. The true representation demonstrates that all things are not by might nor by strength but by the Spirit of the Most High God while the counterfeit river demonstrates ‘see now the labours of my hands’, ‘come see my zeal for the Lord’ and “soul, you have much goods laid up for many years, now take your ease, eat, drink and be merry” (Luke 12:19). The truth is manifested in two or three gathered together in the name of the Anointed Salvation of Yehovah while the lie, the way of Adam, is given manifold evidences of worth by the numbers that follow after that which is highly esteemed of man and is abomination before Yehovah (Luke 16:15).

David indeed had a madman chasing after him for many years, seeking to destroy him, but that man would soon die. The roarings, however, did not end until the time when this habitation was over for David. These roaring are also manifested in the two rivers of Shinar as one is the testimony of the Lion of the tribe of Praise unto our God while the other is the lusts and desires of the flesh. As a child of the King, the Lion of Judah has prevailed over all His enemies. His roar is that of the conquering King who rules over the kingdoms of this world and gives them unto the basest of men. This is the King of Kings and Lord over all who has spoken and it has come to pass, saying, “My counsel

shall stand". No one may stay His hand, question His authority (though the natural man does continually), accuse Him of imperfection or impropriety or resist His most perfect and Holy Will. This is the Yehovah God who has roared out of Zion and has uttered His voice from Jerusalem "and the heavens and the earth shall shake but Yehovah is the hope of His people and the strength of the children of Israel" (Joel 3:16). The natural lion/lioness, however, roars for a different reason.

The roar of the lion in nature represents many things. The one thing it does not represent is a lion on the hunt for prey. The slightest noise from a stalking lioness will alert the prey to her presence and foil any dinner plans she had, thus she moves with great stealth until the point of the strike. The roar does indicate, however, the need for the assembly of the pride, the call to the young and the satiation of the belly after the kill. It also represents the identification of territory and the show of strength.

The roaring which David is speaking of was because of his shame, defilement and reproach of the sons of Adam. He is speaking to the constant delights and desires of that outward man who is perishing as he strives, in opposition to the Spirit within, to mark his claim, satisfy his natural instincts and be numbered with the other inhabitants of the earth. Adam calls out to the kin of the dust for assembly, comradery and carnal fellowship because he was created a gregarious being. He feeds himself by the labours of his hands of the products of the fields of this earth. He cares for those after his kind as his seed continues from generation to generation and, although he spends his time in complete denial of his frailties and finite nature, yet he has been designed to be perishing daily unto the cessation of life in this existence and his return to the dust.

When the Father then manifests His Spirit within a chosen vessel of honour, the ways and intentions of the natural man are revealed and the natural instincts are understood as the warfare between the natural members and the Spirit within. As the child of grace grows in the grace and knowledge of His will, the light of His glory reveals the vileness of the corruption in Adam and the memories of the manifestations of that wretchedness are recalled. When the new heart is manifested and the presence of the Spirit understood, then the roarings of the defeated and dying natural man are perceived as being all about as "the sorrows of death compassed me and the pains of hell gat hold upon me; *then* I found trouble and sorrow" (Ps. 116:3). As the Spirit leads and teaches the perfect statutes and precepts of God to those born from above, the roaring is heard louder and louder as they "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 abominations" (Ezek. 36:31).

"I lie among them that are set on fire, the sons of Adam"

In complete deference to the ‘happy in Jesus’ theology, the Sunday School catechisms of ‘O how I love Jesus’ and the ‘name it and claim it’ crowd, David reveals that his soul, that inner man who delights after the law of God, was abiding in and laying in the middle of those who were on fire. No where in the recorded script is there an indication that David was literally ‘on fire’ in a natural sense or that any of his family or associates that were with him were ablaze as they fled from Saul through the wilderness of southern Israel. The fire spoken of is not of a natural origin and it cannot be extinguished or contained by conventional means. David is one of those whom the Lord God manifested and left for our consolation to be in the furnace of affliction (Is. 48:10).

Every child of grace is made aware of the existence of the two natures. The Adamic nature is sold under the inability to ‘hit the mark’ of the perfect and just demands of God while the spiritual man is incapable of any corruption or defilement. They are also made acutely aware of the fact that, although the outward man has a limitation placed upon the time of his habitation, yet he is also perishing daily. The effects of time and nature are experienced each day as the earthen vessel marches toward the time when it shall be put off and return to the dust from whence it was formed. The intellect, emotions and very being of Adam is also following the course of his nature “for all flesh is grass and the glory of man as the flower of grass. The grass withers and the flower thereof falls away” (I Pt. 1:24). And so as the incorruptible seed dwells, from year to year, in the booths of these tabernacles (Zech. 14:18), Yehovah God stands as the Refiner’s fire which is steadily consuming the wood, hay and stubble of mans works and his being.

This fire is not a raging conflagration that engulfs the fuel source within a short period of time. It is a slow burning fire of sufficient intensity and magnitude to consume the stubble of the house of Esau. The duration is commensurate to the time of the habitation which has been afore ordained by God before the foundation of the world. It proceeds from the house of praise (Judah) unto Yehovah God and the house of the next son (Joseph). This is to indicate that this refinement is not of the will of man or of his own doing nor is it restricted to certain Zionistic ones of pure pedigree. Adam does not know this flame for it is the work of God and since none can stay His Almighty hand or oppose His perfect will, so man does not ignite the fire and has no authority over the flame as he has been made the recipient of this grace from God; “and they shall kindle in them and devour them and there shall no be any remaining of the house of Esau, for Yehovah has spoken” (Ob. 18).

The Refiner’s fire and fuller’s soap is for the refining and the purifying of the silver and the purifying of the sons joined (Levi) unto Him (Mal. 3:3). It is the trying of every work of man to demonstrate and prove the worth of the actions and intention. Man is

carnal and therefore his reasoning is flawed. His works are of mind and passions of this earth for his benefit and the perpetuity of his name. They are wood, hay and stubble and they are “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” (I Cor. 3:13).

David was not referring to the men who were following the orders and directives of the King in tracking down this upstart renegade nor was he referring directly to Saul. He was speaking of the contradiction of the vanity of the flesh and it’s enmity against God. The labours which God has assigned unto the sons of Adam are for their discipline in the duties He purposed. He gave David to be a valiant man who fought many battles but He also sent a messenger from Satan to withstand him, lest he think more highly of himself than he ought. The accomplishments of the flesh and the accolades of the fellow inhabitants of this world are in accord with those things which are seen and heard; therefore they are temporal and fade away like the grass. There is no faith in these endeavours and without faith it is impossible to please the Lord God Omnipotent.

Yet according to His great love, wherewith He has loved His people with an eternal love, He has established this fire that no flesh should glory in His sight. There reveals His love for His children whom He died for and the purity of His glory, which is as clear as crystal (Rev. 22:1). No man can stand and plead the works of his hands for from the beginning, the apron of fig leaves was not sufficient to satisfy the righteousness of God and neither shall any works of the sons of Adam please God.

“And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of His loins even upward of His loins even downward, I saw as it were the appearance of fire and it had brightness round about” (Ezek. 1:27).

As many times as Yehovah God revealed Himself to His servants, there was the presence of the appearance of fire. He is the source of the refining fire and as John saw, he is one who appears as if He was brandished in the furnace. The fire is for His Beloved as they walk this earth as the outer man is consumed and inner man renewed. His eyes are as a flame of fire for He has purposed, ignited and caused the fire to burn according to the eternal foreknowledge of His will. His feet like unto fine brass as if they had been burned in a furnace because He has endured the flame of His fire(Rev. 1:14). He humbled Himself and took on the form of a servant and was made in the likeness of sinful man. He experienced the contradiction of sin against Himself and when His work was tried in the furnace, there was no wood, hay or stubble for He had fulfilled the law in all righteousness and finished the work set before Him. He did what Adam could never do because, although He partook of the same flesh and blood as Adam, yet He was

without sin. He could not fail to ‘hit the mark’ for God cannot deny Himself; “look unto the Rock from whence you are hewn” (Is. 51:1).

John saw the risen Lord as He stood with all the evidence of His accomplishments. He had shed His precious blood for the sin of His people. This was finished from the beginning but manifested in the fullness of time in the end of the world when He entered once into the sanctuary not made with hands and put away sin by the sacrifice of Himself (Heb. 9:26). Yet from the beginning, when the Father saw the travail of His soul, He was well pleased for He took the cup of His fury and drank well, therefore His wrath was appeased. He has taken away the sin of His people because He looked and saw no intercessor and no helper who could accomplish this for them, therefore He brought salvation unto Himself by His right hand and His Holy arm (Is. 63:5). He revealed His worth, His splendour and His glory as He was Refiner, the fire and the refined. His work is pure, righteous and true and so is the work that His children have been created unto. He is the Lion of the tribe of Praise unto our God and He alone is worthy thus His children are living precious stones (Rev. 21:19) whose faith, “being more precious than gold that perishes, though it be tried with fire, might be found unto the praise and honour and glory at the appearing of Jesus Christ” (I Pt. 1:7).

The fires of nature leave desolation in their wake as they consume all that can be burnt. The children of grace have a kingdom that is not of this world, a sanctuary not made with hands, an eternal tabernacle not made with hands and a city whose builder and maker is God. These have become partakers of flesh and blood and have been made subject to the vanity of this world. This world, however, and all that is therein “shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (II Pt. 3:10). The harvest of this world, which is the sons of Adam, is well dry because Yehovah God has sent forth a famine in the land, “not a famine of bread nor a thirst for water, but of hearing the Word of Yehovah” (Amos 8:11). This famine belongs only to the children of the dust who cannot hear the Word of God for they are spiritually discerned (I Cor. 2:14). The sheep of the pastures of God, however, hear His voice and follow Him for He is the Word of God; another’s voice they cannot hear. The natural man cannot receive the things of the Spirit, his mind is full of the things of this world and his heart is drawn away after the lusts and desires of this world. The Husbandman has come to that vine and found wild grapes; therefore He has torn down the hedges and laid it waste unto destruction (Is. 5:6). He has come to that fig tree to find fruit and found none therefore He has cursed it that there never be found any fruit therein (Matt. 21:19). He came unto His own people and found no faith in the earth for all men have not faith. He has sent forth a numerous cloud of witnesses in the Law and the prophets and in these last days by the remnant

according to grace and yet there is no repentance or confession of sin; therefore you are without excuse oh man that judges. Thus from the beginning God decreed His fire to go forth upon the Garden of Eden before and leave desolation behind (Joel2:3) as there shall none remain of the sons of Esau / Edom / Adam.

“And there shall in no wise enter into it any thing that defiles, neither works abomination nor makes a lie; but they which are written in the Lamb’s book of life” (Rev. 21:27).

David was given to experience the groanings of the Spirit within, the roaring of Adam without and the Refiner’s fire over all that must be consumed. He cried unto the ‘preeminent perpetual overseer’ confessing his frailty and pleading for mercy. His address was to the Lord God Omnipotent for there is none other to help. He understood the number of man and the vanity of this existence yet he was comforted in the sovereign immutable rule of the Ancient of Days. Though the spirit of man lusts unto envy (Jms. 4:5) and is constantly ‘bent down’ and ‘encamped’ (spears) in attempt to ‘divide’ (arrows) the power of God and the authority of the Spirit by ‘gnashing’ (teeth) with ‘slanders’ and ‘accusations’ (tongue) against the truth yet the power, majesty and glory of God remains absolute. Though Adam is made to be ‘alert unto destruction’ (sharp sword) yet the destruction is his and not the eternal incorruptible seed which is born “not of blood, nor by the will of the flesh nor of the will of man, but of God” (John 1:13).

The accuser of the brethren has been cast out and there is therefore now no condemnation against them that are in Christ Jesus. The redeemed of Yehovah are seated together with Him in the heavenlies and, though it does not yet appear to be so, yet they are the sons of God, heirs of God and joint heirs with Christ. All who were written in the book of life before the foundation of the world have had their graves opened and are raised up together in Him (Eph. 2:6). The time has come and now is when the dead in the Anointing have heard His voice and come forth, every man in his order. Then the conflict is manifested and the trials revealed. Then is the roaring heard, the flames felt and the groaning of the Spirit understood.

“For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory” (II Cor. 4:17).

Your servant in Christ,
(Elder Chet Dirkes
June 21, 2015

Psalm 57:5

"Be exalted above the heavens, God; above all the earth be your glory."

The curriculum employed by the School-master during the internship of the child King of Israel was unto one objective. Everything that was done was unto the praise of the glory of that name which is above every name, the Anointed Salvation of Yehovah. This is the same lesson plan that is used for all the children for "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 government until the time appointed of the father, even so we, when we were children were in bondage under the elements of this world; but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, 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, wherefore you are no more a servant but a son of God; and if a son, then an heir of God through Christ" (Gal. 4:1-7). The lab work and field research for this session is the natural man, the pit from whence he is digged and the field in which he lives. The litmus test is the perfection of the Holiness of God. Thus the impotence of Adam with all his stubborn and stiff-neck rebellion is made manifest through the labours which God has assigned to each son of the dust. He has assigned these labours for the discipline of man and He has properly equipped each earthen vessel with all things necessary to perform and complete the assignment.

The child of grace begins his journey in the same manner as every child born unto woman as he instinctively learns 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: among whom also we had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." (Eph. 2:2ff). This growth and maturation of the natural man is unto the appointed time when it pleases the Father to reveal Himself dwelling in His children. Then, with the revelation of being a son of God born from above, the school-master brings these heirs of the Kingdom of God unto the Anointing. He reveals the true righteousness of God and the exceeding inability of man in all his

labours to ‘hit the mark’ of perfect holiness. The law of God is understood as exact and immutable and the work of man as filthy rags.

This process of revelation is the growing in the grace and knowledge of the will of God that every heir of promise experiences as they are partakers of flesh and blood. This is what David was learning as he prayed to the ‘preeminent overseer’ not to destroy the Beloved because of his defilement as he fled from the ruling desire of the people into the cave. This process is based on the measure of faith that God has dealt to each of His children as they walk and live by the faith of the Son of God who loves them and died for them. David is not giving God permission to exalt Himself nor is he praying that it would be a good time for God to show forth His exaltation, he is acknowledging that God is exalted above all things for he was learning that Yehovah God is Omnipotent and that he reigns over all.

“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” (Col 1:16).

God is the fullness of all things. Everything that was, is or shall ever be is all contained in Him and flows forth from Him to the praise and glory of His name. He is sovereign over all and does not need, as the mythological gods and goddesses of this world, the praise and adoration of man to elevate Him to God or to maintain His standing as God. He is God and there is none other. Though in this world man has been given an imagination to contrive and construct many gods of the wood and stones of this globe, yet they have no power. The same sons of Adam that fashioned these counterfeit representations or imagined the doctrines surrounding them is the same vile, week and wretched man who must carry them about and proclaim the cunningly devised fables for men to hear. Has this happened without the divine intention of the Ancient of Days or have these things come to pass without the knowledge and purpose of El Shaddai, God Almighty? No, but rather, God has ordained that the field of man’s imagination be littered with the tares of this world so that man cannot find out the work which God has done from the beginning.

The doctrine of Adam is of the same carnal contrivance and is soothing to the itching ears of his children. Like the children of the northern ten tribes, Adam has presented a facsimile that appears and sounds close to the truth but is heavily laden with the dead flies. The preaching of words that sound similar to the testimony of the scriptures are easily accepted by the uncircumcised ears. To insinuate that the good news is that Jesus has made salvation possible is enticing to men and to follow this with the sales pitch to ‘come and buy’ caters to the need in man to prove his righteousness. This potion of

hemlock does not quench the thirst of the child of grace for righteousness but it is sweet wine to the pallet on the flesh. The idea of gospel regeneration enables the task-masters to crack the whips of free will duty faith which drives the labours of man on unto the feel good station of accomplishments. And thus, as father Adam in the garden, the natural man stands before the throne of grace and declares, “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 them I shall profess unto them, I NEVER KNEW YOU, depart from Me you that work iniquity” (Matt. 7:22f).

This odious doctrine has been refined with abundant wood, hay and stubble for those who believe themselves scholarly. They contend that the preaching of the gospel does not regenerate or save anyone but rather is an invitation. The root of this doctrine, like the teachings of the reformers wherein man must bring himself to Christ, ladens the ointment of the apothecary with an abundance of dead flies. This fragrance of death is a sweet smelling savor to the olfactories of man who is dead in trespasses and sin. The scriptures proclaim that the gospel is the power of God unto salvation, not simply mans attempt to preach of it according to his understanding and abilities. The true preaching of the salvation of Yehovah is to earnestly contend for the faith of the Son of God and His power to save His people from their sins. This is communicated from faith to faith by the testimony of the Spirit within and confirmed when the certain trumpet sets forth a sure sound. Therein are the inhabitants of Zion called forth for they know the voice of that trumpet, which is the voice of God. They know the meaning thereof, for they have been taught of the Spirit and they respond, for it is God which works in them both to will and do His good pleasure. The voice of Adam cannot covey salvation to any but the preaching of the power of God unto deliverance is a joyful sound to them that have ears to hear.

The exaltation of the King is absolute because He is King over all. If there were warring factions within a kingdom, the ultimate victor would be king supreme for all his enemies would have been vanquished. God has exalted Himself for He is God and there is none other. There is none else who can oppose His will or unto whom He seeks counsel, nor is there any who can help, as though He had need of any assistance. Therefore He brought salvation unto Himself by His power according to His will and all before man was even created. He finished His work before the foundation of the world and thus He stands exalted above all, from the beginning.

God is the creator of times and seasons and He is not influenced or affected by either. He has set the creation of His hands into motion upon the stage called time and all things come to pass in their proper order in the fullness of time. There could never be then, a

time (for it is part of creation) when the Inhabiter of Eternity was not exalted, lest He be in need of a change. Since the nature and character of God is His immutability and the assurance to the children of promise is that because He does not change, therefore they are not consumed, then I AM is exalted and shall ever be. He is exalted in Himself and because He was lifted up before the foundation of the world, prophesied about in all the testimony of the law and prophets and manifested in the end of the world, therefore He and He alone has drawn all men unto Himself, thus glorifying His great name (John 3:14).

The Salvation of Yehovah (Jesus) is that name above every name unto which every knee shall bow in all of creation and every tongue confess that He is MASTER. He has not founded that name in Adam or is it of this world. He commanded what His name was to be called for He has set His excellent name in all the earth and His glory above the heavens (Ps. 8:1). He created the heavens to declare the glory of His name and for the firmament to shew forth His handiwork (19:1) and it is manifested in the salvation of His people (21:5) which was set forth before eye witnesses of His majesty in the fullness of time.

David is not asking God to make Himself great. He is not giving God permission to raise Himself up above all imposter's so that the 'real' God can be seen and believed upon. The Lamb was lifted up from the beginning. Moses lifted up the serpent in the wilderness as a demonstration of the manifestation of the Christ. Jesus told the disciples that when He was lifted up, He would draw all men, not simply those who were born of Abraham but the seed He had scattered into every nation, unto Himself. He also told them, at the time of His crucifixion, that the fields were 'white unto the harvest' (John 4:35) and so it was in testimony to that finished work that John heard the commandment of the Messenger of God say unto Him that sat upon the white cloud; "thrust in your sickle and reap for the time has come and the harvest of the earth is ripe" (Rev. 14:15). Thus God is exalted and His glory is above the earth.

"Saying with a loud voice; Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing" (Rev. 5:12).

The ways and means of the wickedness of man devises many plans and schemes upon his bed but he has no power to perform that which he dreams of save it is ordained of God. The wrath, pride and anger of man praises His name because He has purposed them in Himself, put it in the hearts and minds of Adam to perform them and He causes them to come to pass at the appointed hour. They are also praise unto our God because of the extent to which they reach (Job 38:11), the work they accomplish and the limitations that only a Sovereign God could command and enforce upon them (Ps.

76:10). Man is corrupt and polluted and every work of righteousness he could ever do is unacceptable before God.

The Lamb however, is the sacrifice which God provided as the ram caught in the thicket as a testimony to Abram of the eternal covenant (Gen. 22:13). He is the fullness of the Godhead (Col. 2:9) and "being the brightness of His glory and the express image of His person and upholding all things by the word of His power" (Heb. 1:3), He fulfilled the Law in all righteousness as the Branch, the Elect Servant and the Son, in the likeness of sinful man. The King of Kings and Lord of Lords made Himself of no reputation and a little lower than the angels, that He might be touched with the feelings of the infirmities of His people in Adam. He provided Himself, who knew no sin, the sacrifice for the inability of man that He might be the propitiation for that inability and taste death for all His people. Therefore the whole of creation sings that new song which Adam does not know and cannot learn 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" (5:9).

The Lamb was lifted up by the determinate counsel and foreknowledge of God which also ordained the wicked hands that would slay Him in the end of the world. The Lamb draws His people unto the Father for He is the Way, the truth, and the life; NO MAN comes unto the Father but by Me (John 14:6). He is the gate and the porter which opens the gate unto His sheep. He is the great shepherd that leads His flock into the green pastures and beside the still waters, for His name's sake. His children praise His name for the work which He has done saying "salvation to our God which sits upon the throne and unto the Lamb" (7:12) and the glory of God proclaims, "Amen. Blessing and glory and wisdom and honour and power and might unto our God for ever and ever. Amen" (12).

Adam has no place therein for though man be scorched with great heat and burnt with the refiner's fire yet will he not repent (16:9). The heart of man is an adamant stone and his wound is incurable but the children of grace, understanding by the teaching of the Spirit within, sing and make melodies in their hearts before the Lord with psalms and hymns and spiritual song saying, "Alleluia, salvation and glory and honour and power 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 as avenged the blood of His servants at her hand" (19:1).

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

The gospel of the Anointed Salvation of Yehovah is eternal. He has redeemed His people unto Himself from before they became partakers of flesh and blood. He has no respect for the actions or initiatives of the natural man for He has concluded all under sin. He has purposed and performed all these things to the praise of His name and so that no flesh shall ever glory in His sight. He is the exalted King of the universe who has loved His people with an everlasting love which cannot be altered or amended in the slightest manner. He has sent forth His Word and He has accomplished all that He intended Him to do for when that Word became flesh and dwelt on this earth, He finished all that the Father gave unto Him and being "declared to be the Son of God with power according to the Spirit of Holiness by the resurrection form the dead" (Rms 1:4) He is now seated in the authority (right hand) of the Father and rules over the kingdoms of this world. All power is given unto Him in heaven and in earth and He has put all His enemies under His footstool. His children have overcome the wicked one and the world by the power of His blood because He has overcome all; "Hallelujah, for the Lord God Omnipotent reigns" (Rev. 19:6).

It is He who has given the earthen vessels the hunger and thirst for natural things and it is by His perfect will that there remains enmity between that which is born of woman and that which is born of the Spirit. The natural man desires to bring the inner spiritual man down into the comforts of the earth. He has spread a net for catching the inhabitants of Zion and leading them into the pit from whence he was digged. The 'contention of the people' (Jeroboam) prepared a counterfeit temple, false priests and faux holidays to prevent the people of the northern tribes from returning to the truth in Jerusalem; "And this thing became sin unto the house of Jeroboam, even to cutting off and to destroy from off the face of the earth" (I Kings 13:34). So the war of the natural man is to present a close facsimile to the truth in a carnal representation in attempt to pipe unto the children of the King to come and dance for them (Matt. 11:17); but the redeemed of Yehovah have not so learned Christ.

The same soul of the inner man that is dwelling in the midst of the roaring and laying amongst that which is on fire is bowed down and made subject to the vanity of this existence. He is beset on all sides by the doubts and fears of man, the endless fables and genealogies which gender to foolish questions and confusion and the earnest desire of the itching ears of Adam to hear something new. He sees that the earth is full of empty labours which do not add one iota unto the glory of God or increases His majesty in any manner. He sees the corruption of this world and knows that the children of the dust are of the same seed of their father. Herein the children have hope as they understand the number of man.

The net that is spread by the sons of Adam, is to catch the intended prey and lead them into the inability of man. The incorruptible seed cannot be caught or carried away by the things of this world or by the artful endeavours of man. The children of God are preserved and protected in Him. They dwell in the secret place of the Most High and abide under the shadow of the Almighty (Ps. 91:1) and no man can pluck them out of the Father's hand (John 10:29). The path of the strangers and sojourners in this present evil generation may lead into the valley of the shadow of death but, "whosoever is born of God does not commit sin because His seed remains in him and he cannot fall short because he is born of God" (I John 3:9). The love of the Father cannot be affected by the creation for God has done all things for His Beloved; therefore whatsoever things there are in the lives of the children here is a result of and congruent with God's love. This is the love by which He leads His sheep where they must go by the footsteps of the flock. The path leads to the tent of the shepherd where the flock may be fed, satisfied and find rest. The voice of the stranger they shall not hear and will not follow (John 10:5) and though the outer man can not cease from falling short or falling into the very trap he has laid for the other son, the redeemed of Yehovah cannot fail to 'hit the mark' of perfect Holiness before God.

"Shall the axe boast itself against him that hews therewith? Shall the saw magnify itself against him that shakes it? As if the rod should shake itself against them that lift it up, or if the shaft should lift itself up, when there is no wood" (Is. 10:15).

God's creation functions according to the eternal purpose of His irrefutable will. Nothing simply happens or comes to pass without intent and meaning and all is contained in the Lord Most High. He is most terrible and the great King over all the earth. He has subdues the people of this habitation under His seat and His enemies under His footstool. He has chosen, effected and completed the inheritance of the children of promise, even the excellency of Jacob whom He loved. He has gone up with a shout and with the sound of trumpets and all the world did shake before Him for who can stand in the day of His wrath? He is seated in the heavens on a throne that is unapproachable by man. Here He reigns supreme over all the nations of this world and gives command of them unto the basest of men; "for the shields of earth belong unto God, HE IS GREATLY EXALTED" (Ps. 47).

When the labours assigned of God to His creatures has been completed, then the time of their habitation is over. Then shall the dust return to the earth as it was and the spirit return unto God who gave it (Ecc. 12:7) and another shall stand up on the stage of time to perform that which is assigned to them. The seed of the serpent, having done the work

of their father the devil, shall lift up their eyes being in torment. This is the everlasting destruction in that place where the worm never dies and the flame is never quenched.

The children of God shall enter into His rest as they put off this tabernacle and realize the tabernacle not made with hands, which is eternal in the heavens. They shall sing praises unto Him for His love, His mercy wherewith He delivered them as they see Him in the beauty of His Holiness.

“God is exalted above the heavens His glory is above the earth”

Your servant in Christ,
(Elder) Chet Dirkes
June 28, 2015

Psalm 57:7

“My heart is fixed, O God, my heart is fixed: I will sing and give praise.”

David’s on-going training and education all worked together as one unit. He was habitually exemplifying the cowardly inabilities of the ways of Adam while being taught the sovereignty of God. He learned that the ways of man are as the waves driven by the winds and his instincts were as base as the dust of the earth. When he would be strong and courageous, then he found himself running scared, fearful that he would be killed by

the hand of Saul. Even after he left the cave and fled with his family, he found himself driven into situation after situation which seemed hopeless and doomed. He and his men held their peace and laid in silence on the one side of another cave, Saul and his three thousand men were directly opposite of them, unawares. David's men urged him to rise up and eliminate his foe but he would not. Rather he stealthily arose and cut off the skirt of the king. When Saul and his men arose the next morning and vacated the cave, David revealed the situation to King Saul and proclaimed how he had spared his life. Saul himself testified that he knew that this voice was David's and he affirmed that David would be king over Israel. Did this confession lift David up as he received another assurance from man that the Word of God was true? No, in fact shortly after this, when Samuel died, David came unto a man and asked him for provisions for his men. When Nabal heard this request, he mocked David and said; "Who is David? And who is the son of Jesse? There are many servants, now a days, that break away every man from his master. Shall I then take my bread and my water and my flesh that I have killed for my shearers and give unto men whom I know not whence they be?" (I Sam. 25:10). David's anger was enraged and he sought to kill the man because he spoke the truth according to how he understood the facts before him. David did not demonstrate any hope or confidence in the hand of Yehovah God providing for he and his men as his passions were given rule over his heart and mind. This episode was stayed by the hand and tent stake of Abigail and the wrath of David was assuaged (25:41f).

"And David said in his heart, I shall now perish one day at the hand of Saul. There is nothing better for me than that I should speedily escape into the land of the Philistines and Saul shall despair to seek me any more in any coasts of Israel; so shall I escape out of his hand" (I Sam 27:1). This was the field work that David needed to experience as a reminder that the heart of man is timid, shy and fearful. The natural heart cannot lay hold on anything it hears, sees or understands that does not lead to a natural carnal conclusion. The Spirit of God was instructing David as he grew in the grace of God and the knowledge of His will. And so the outward man David fled as the inner man was shown the glory of the Almighty God who works all things after the good pleasure of His will.

David as a child of grace was a part of the new covenant. This is not a covenant of a dispensation of time for it is a spiritual covenant between God and His people. It is an eternal covenant that is manifested in the process of time as the children are made partakers of flesh and blood. This earthen vessel has an heart that is impenetrable and is made as hard as adamant stone because Adam is a stiff-necked and hard hearted creature. The new covenant of God is that he will remove that heart of stone and give an heart of flesh to His people (Jer. 31:34). It does not state that he will send forth His

emissaries to soften up that heart of stone to a point where emotions may be tapped and repentance is obtained. His work does not rely upon the actions or responses of man in order to be effectual for where the word of the King is there is power. God has removed the natural heart (and no not the organ in the chest cavity of the earthen vessel) and with the new birth replaced it with an inner heart. This inner understanding is the spiritual man within whose delight is in the Law of God. He keeps the commandments of God and his appetite what the Apostle spoke of when he said that he would do good. He was not speaking of helping others in their labours or delivering the oppressed and assisting the poor. These are all admirable actions but Paul had an inner man who was renewed daily and sought to praise God in all that he did. But when Paul would do good, he found that evil was present in the corruption of his flesh for “I am carnal sold under sin” and this he groaned within. It was not as though the Adamic nature and this present evil generation could ever prevent the children of the King from performing the good works they have been created in Christ Jesus unto but rather it is that the natural man upon this earth is completely incapable to perform any of these spiritual works. The fruit of the Spirit is manifested in the love one for another but that love is not based upon the worldly accomplishments or the physical attributes of Adam. That love is because the love of the Father is shed abroad in the hearts of His children who have all had a common experience and have the hope of glory within.

David was being shown how unstable the natures and emotions of man are as day by day he witnessed the hand of God working and controlling all things of which he was a part. It was also being revealed to him the unmovable nature and character of the new heart of the inner man. This heart is fixed, established, prepared and firm because it is built and founded upon the Rock of Salvation. It is build upon the chief corner stone, which is the Anointed Salvation of Yehovah, and is completely desirous of the Beloved. God has put this heart, conscience, will and knowledge in every one of His children as a testimony to the Father’s presence, goodness and love. Thus David proclaims as he flees from Saul and hides in the cave; ‘God my inner man with all his understanding, will, appetites, conscience, knowledge and memory is firmly established, prepared and ready’.

“I am singing and making music (being plucked by the hand)”

There can be no credible account given by someone who has not had the experience, witness the event or has an expertise in the matter. Adam is dead in trespasses and sin and therefore cannot learn the song of the redeemed of Yehovah. Man can screech and moan, bang pots and pans together or make pieces of wood and brass utter sounds but he does not possess the harp (twang) necessary to make the acceptable music before the throne of God.

Every child of the Kingdom who walks in this barren wilderness has an harp which is his in the Beloved. In this land of confusion by mixing (Babylon) those harps are hung upon the willow trees and the strangers in the foreign land sit down. They cannot sing the songs of Zion in this strange land for the captors do not know the language of the homeland and they do not appreciate the music or the meaning. These captors sit and pipe in hopes that the children of Zion will dance and be merry with them but the hearts of the residents of Jerusalem cannot find rest or mirth in this waste howling wilderness.

The established heart of the incorruptible seed sings and makes melody in his heart before God with Psalms and hymns and spiritual songs because God is Spirit and they that worship Him must worship in Spirit and truth. This is not to intimate that each one must become an accomplished musician before his praise can be acceptable before the throne for it is God who plucks His children and tunes their hearts to sing His praises. The lyrics and melodies of the songs of man are temporal, sensual and vulgar as they attempt to praise the name of Yehovah with the tongue of Ashdod sung to an Egyptian melody in and Assyrian choir. All these songs praise man and his accomplishments but the song of the chosen of God is “alleluia, salvation and glory and honour and power unto the Lord out God” (Rev. 19:1). It is only after the children of the dust are revealed to be so corrupt that the song is sung aright. David learned this song because his inner man was ready.

“Awake up, my glory, awake, psaltery and harp: I will awake early”

David was being made aware of all the vileness of his ways but at the same time he was being shown the wonders and glory of God. He could not teach these things unto himself but when his eyes were opened to the glory, honour and slendour of Almighty God his prayer of praise unto God was to continue to open the eyes. He did not know how blind he was until such time as the brilliance of the glory of God was revealed in him. Just as Saul on the Damascin road, who thought himself righteous and blameless, when the Lord revealed Himself to this chosen vessel, he saw how dark darkness truly was. His eyes were opened to the reverence and majesty of the King of Kings and to the disgrace, dishonour and fading away of the ‘bag of skin’ (Psaltery) as he was plucked (harp) by the hand of God to the praise and glory of His name.

Adam seeks to praise himself. His lusts drove him in the garden before he had the knowledge of good or evil to desire something better than what God had given him. His understanding led him to fashion a covering for he and his wife to hide their guilt in the presence of God. He did that which was right in his own eyes and the wickedness of man filled the earth and when he emerged from the Ark, he attempted to build the tower to establish a name for himself lest he be forgotten. This is the song of man as he plucks,

drums and blows through the events of his life. He does not like to retain God in his heart, does not know the ways of God and cares only for the things of this world.

The whole of God's creation sings in perfect harmony the praises of His name. The heavens declare His glory and the firmament shows forth His handiwork. The mountains clap their hands and the trees sing unto the Creator. But man sings unto himself of his worth, his glory and his duty. He feels that God owes him a reward for all the good he has done as he says, "Lord, Lord did we not…". He is impressed with the grass of the field and the flowers thereof and calls to all around him to "come see my zeal for the Lord". He has not only grown fond of the whip of the task-masters in their relentless pursuit of perfection by labours but he willingly applies it to himself and his fellow man as a badge of honour and the token of success. This is the old song of the old man and the sons of Adam all sing it well for it is the song of their instinct and nature.

The new song is the song of Moses, the one 'drawn' out. It is a song of complete adoration and praise unto the King who has done ALL THESE THINGS, whatsoever comes to pass. It acknowledges that there is no God but Yehovah who has finished His work and is seated in the heavens where He rules over all the inhabitants of the earth. There is noting that is amiss or out of place as the perfect will of God, according to His immutable purpose, is brought to pass in the fullness of time by the power of His will. Thus the new song is the gospel of the Anointed Salvation of Yehovah for His people and their deliverance from their sin in Adam and the just wrath of God.

Many will ask why there are so many different versions of the gospel of the religions of this world. They wonder why the 'truth' is preached in such confusion and why the passions of man are so easily excited when the subject of religion is raised. The fact is that the truth cannot be convoluted in any way for it is pure and Holy. The true Gospel of Jesus Christ is not preached by man but by the Messenger of Yehovah who has been sent of God to preach the everlasting gospel to those which dwell upon the earth. The children of the Kingdom know and do sing the songs of deliverance because they have that experience and when another citizen of the Kingdom hears the trumpet, which is the voice of God, giving forth that certain sound, they acknowledge and join in with the song.

The time is now come, in the acceptable year of the Lord, when the dead in Christ do hear His voice and are awakened as the dawning of the day. These were dead in trespasses and sin but they have been made alive in Him. They have wondered in blindness as dead men upon the earth but the scales of their eyes have disappeared and now they see the beauty of His Holiness. This sight and the wonders of His splendour cause them to seek Him diligently, rising up early and seeking their Lord; "I charge you,

daughters of Jerusalem, if you find my Beloved, that you tell Him I am sick with love" (Song 5:8).

"I will praise you, Lord, among the people: I will sing unto you among the nations"

Peter told the scattered elect of the Lord that he had not followed after cunningly devised fables but was an eye witness to the glory of God. He certainly was not chosen to feed the flock of God because he was the most eloquent or learned of man. He was assigned his station and duty because he was chosen of God and taught of the Spirit. David was constantly learning until the time of his habitation was ended, to give thanks unto God for all things, even his risings up and his down falling. He was learning to confess his weaknesses and frailties before God not as a reminder unto Him but as a testimony to the impotence of man and he proclaimed this unto the people. He was the music to the 'gathered people' (nation) of the Lord for he could 'give an answer for the hope within' and tell them how great things God had done in his life. He could comfort those in trouble with the same comfort that God had comforted him with in his great tribulations and he could speak of the temptations which are common to all men. He was not only able to sing the songs of deliverance; he was the song of deliverance and the delivered; "for what is our hope or joy or crown of rejoicing? Are not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy" (I Thes. 2:19).

The song of deliverance is not only about what the Lord has done but also why He has done it and the axiom of the finished work. The one who testifies of the deliverance of God must have been one who moaned and sighed under the burden of sin. He must know the exacting righteousness of God and the justness of His fury against the ungodliness of man and all unrighteousness. He understands by experience that he stands guilty before the throne of God without any excuse for all have sinned and come short of the glory of God. He has felt the exceeding sinfulness of the inability of Adam to measure up to the perfect standard of the Holiness of God and how his relentless attempts to bring forth the fruit of his hands before God only accentuates the wickedness of his inability. He must have been brought prostrate before the Lord and have cried out; "Be merciful to me a sinner" in order to be able to make music before the gathered people and speak His name in the congregation of the living.

He does not sing to the preacher for his fancy attire, his apologetics or his persuasive words. He does not praise the well written tract literature with the cute sayings and provocative illustrations for opening his eyes to the truth and he does not seek out the masses for public approval. He is like the blind man whose eye sight was not believed by the Pharisees or his family. He is like the man from whom Jesus cast forth the

demons when the people were amazed and could not believe that it was the same man. He is like unto the brethren whom the Spirit of God had revealed the truth and when their eyes were opened and they had forsaken the paganisms and idolatry of the world, they found themselves ostracized from society, dead to their families and abandoned by their friends. Then when all men have fled, the child of grace, with eyes wide open, feels like Elijah when he said unto Yehovah God, “I have been very jealous for Yehovah God of hosts because the children of Israel have forsaken your covenant, thrown down your altars and slain your prophets with the sword and I, I only am left and they seek my life to take it” (I Kings 19:10). He is like the pelican in the wilderness and the sparrow upon the roof top. The only praise, thanks giving and confession that is acceptable before the throne of God is absolute adoration of the Majesty and Holiness of God and the total abasement of the seed of the dust.

“For your mercy is great unto the heavens and your truth unto the clouds”

David knew mercy because he knew the love of the Father for His children. He knew forgiveness because he knew and understood the righteous demands of the perfect Law of God and the absolute guiltiness of Adam and all his seed. He understood the wretchedness of the flesh and cried out for the pity of God because He knew that He alone is God and there is none other. Only He has the authority to forgive and that by the sanction of the blood. God cannot forgive one unto whom the precious blood of the perfect sacrifice has not been applied nor can He condemn one who has been covered by the blood. Therefore His mercy is based on His eternal love for His Beloved, the Israel of our God.

True divine mercy is exclusive unto God who inhabits eternity. His love is equally immutable as His will, His nature and His promises. He created the earthen vessels for His seed to inhabit frail, weak and corruptible. He reveals the incurable wound of the flesh to His children and as the natural man attempts to bandage and care for this festering sore, God reveals that there is no balm in Gilead, no salve or ointment of the apothecary of this world that can stay the ultimate result. And more-so, God reveals that all the good intentions and diligent labours of the arm of the flesh serve only to exacerbate the wound and increase the stench of death.

Therefore, since the natural man knows not the disease which plagues his flesh and cannot smell the odors of rot and decay, he, like Adam in the garden, thinks himself sufficient and wise to attend to his life and welfare. He does not by nature confess before God how wretched and blind he is nor does he cry out for mercy until the hand of God is sorely laid upon him. Even then his cry is for the temporary deliverance from the evil

which has befallen him because his eyes are still shut yet he claims he can see (John 9:41).

The mercy of God is not of this world. It is the love song of the Father for His children and the compassion of the Bride for His beloved. Adam associated with his wife in the garden, being present with her when she was deceived and incapable of preventing the ordained course of event, because she was ‘bone of my bone and flesh of my flesh’. He could not walk away from her sin and leave her without hope. She was of him and without her he was incomplete, therefore he demonstrated the natural love of man for woman as he hearkened unto her voice and did take and eat (Gen. 3:17).

The eternal seed is in and of the Godhead. There is never a time when they are separated one from the other and so as it pleased the Father to decree that the children should become partakers of flesh and blood and that that flesh and blood should be incapable of His perfect Holiness, He identified with His Bride and became the sin of His people. His Mercy and love for His children caused Him to cleanse the inside of the earthen vessels as the Israelites swept clean their houses in Egypt. The instruction of Moses was that there be no leaven found in the houses and later, when they came into the land of inheritance, none should be found in the coasts or boundaries of Israel. This stood in type of the reality that Yehovah God, since there is none greater, by that shed blood of the Lamb slain from the foundation of the world, has cleansed His people from all unrighteousness and that before Adam was ever created. Thus the mercy of God is above the heavens.

The Truth of God, which is the Anointed Salvation of Yehovah, and His glory is above and beyond the creation of God. His works reveal His power and Majesty over all and all His work is honourable and glorious because His righteousness endures forever. The works of His hands are verity and judgment and all His commandments are sure (Ps. 111:7). His children whom He has loved with an everlasting love and upon whom there is no condemnation for they are in Him, seek after His works and delight in the manifestations of His great love. The hearts and minds of man are filled with the things of this world for God has made it so that man cannot find out the work which God has done and finished from the beginning (Ecc. 3:11).

This is the gospel of Jesus Christ. This is the lesson that David was taught as he fled in the fear and trepidations of the flesh. This alone is glory unto God and good news to His people. There can be no true gospel without the sovereignty of almighty God and His eternal love for His Beloved.

“Zion that brings good news from the high mountain: Jerusalem that brings good tidings, lift up your voice with strength. Lift it up and be not afraid, say to the cities of Judah, BEHOLD YOUR GOD” (Is. 40:9).

Your servant in Christ,
(Elder) Chet Dirkes7
July 5, 2015

Psalm 59:1

“Deliver me from mine enemies. My God defend me from them that rise up against me.”

Once again David is impressed with the stain upon his being by the reproach of his ways. His plea to the most ‘eminent overseer’ is not to destroy him as he fled from the men Saul sent to kill him. David knew he needed deliverance because he could not deliver himself. He knew his liberty was refused and he was in subjection to a way that was contrary to what he wanted, therefore he needed to be delivered from the house of the man who was stronger than he by One who had both the authority and the might to effect such a move. He also knew he was incapable of defending himself from such an adversary who was a man of rebellious guilt before God and full of a thirst for blood. This inveterate foe desired the soul of David but not because of his guilt or inabilities in Adam and the assault against him was not for his fault. This condition which was being revealed to David was because the flesh lusts against the Spirit.

David was hiding in his house as the King had sent men to kill him. Michal had devised a plan whereby the anointed King was to be let down out of the window while lies were told to the servants of the reigning King. David was given to demonstrate the ever present fear and trepidations of the natural man, who is neither confident nor brave in the face of his true enemy. David stood up in the power of Yehovah and asked the army of Israel “Is there not a cause?” as he defeated the mighty Goliath of Gath (the splendour of the winepress) but he was cowering in fear and fleeing from Saul. These two differing attitudes and subsequent action are not independent of each other but are rather part and parcel to each other.

David was singing or ‘giving a loud ringing sound’ about the power of God. The ‘power of God’ is the gospel of Jesus Christ (Rms. 1:16) which is the salvation of His people from their sin. David was fleeing from the presence of the King who had just missed him with a javelin. He ‘slipped away’ and fled to his house and when Saul sent his men to fetch him and kill him, David was warned of his wife Michal and he fled, being let down through a window. Michal then made a false image of her husband and placed it in his bed to deceive his pursuers, saying he was sick. David ran back to Samuel in Ramah and then they both fled to Naioth, where they sat down and rested. This was indeed that which the Lord had ordained to deliver David from his enemies and the manner of deliverance was through fear and the earnest desire to save his life from Saul.

David was anointed and therefore he was the King of Israel. The time had not come for him to be manifested as king. He had not yet been properly prepared to ascend to that position as the most important element, experience, was not yet obtained. He needed to be educated in a life-long curriculum that teaches the absolute sovereignty of God over all and the complete inability of man. He was being shown that even though he was a child of grace, a son of God and the anointed heir to the throne yet was he not ready to be King. He needed to know the power and majesty of Yehovah God and the obsequious status of all of creation before the Maker.

David did not walk into the Kings chambers one day and announce that he had just been anointed, he did not do as many would espouse today and ‘name it and claim it’ as the promise of God and therefore his right. He doubted the word, he questioned the messenger and he continually fled to and fro from those who sought his life. He was not living the ‘victorious Christian life’ as Adam’s theology purports, and he was not setting a good example for all to follow. What was happening was that he was constantly and continually giving a ringing cry of praise unto God.

”But I will sing of your power, I will cry aloud of your mercy in the morning for you have been my defense and refuge in the day of my trouble” (Ps. 59:16).

Did this cry come from the natural man who was running scared from every rumor of pursuit or sighting of Saul? No! The natural man is a vessel which God has created unto the praise of His name. He has stationed each specific clay pot in their appropriate time of life to perform their assigned labours according to the purpose which He has decreed. He has fashioned man with all the natural desires of the flesh and the inability to ascend above his mortal plane, therefore man is praise unto God. But the natural man cannot worship God aright for he is natural. He cannot sing the songs of Zion for they belong only to the redeemed of the Lord. He has not that faculties to make the joyful noise unto the Lord, he does not know the music and cannot hear the sounds. He is carnal, sold under sin, wretched and vile and every sound that is uttered by the frail corruption of his physical abilities is completely unacceptable before God.

The song which David was singing was not an after thought or in response to a request for a special number. He was continually being ‘struck with the finger’ and therefore reverberating with sound. God was plucking the strings of the instrument He had ordained to be played at this appointed time and David was sounding forth praise to the Maker, the player, the arranger and the conductor of the perfect song of Zion. This is the song of a great multitude which sounds like the “voice of mighty waters and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigns” (Rev. 19:6).

In other words, everything that was transpiring in the life of this chosen vessel of God was praise unto His name and a testimony of His great power. David did not need singing lessons nor did he need to spend time in a local seminary to understand the ways and mind of God. He was receiving on the job training and first hand knowledge of the shame of man for the evil of his doings while being preserved and drawn by the hand of God through the events of his life. He was singing in an ever present tense and yet in an incomplete manner, throughout his entire life. This lesson and conduct is continuous for the duration of his habitation in this world, sounding forth the testimony of the power of God unto salvation; “Not by might, nor by power but by My Spirit saith Yehovah of Hosts” (Zech. 4:6).

”I will sing aloud of your mercy in the morning”

David did not set up a mission’s booth on the street corner so that he could save a few on their way to work. He was not a street hawker who would ‘button hole’ people in the morning with fearful anecdotes and horrific anathemas in hope to snatch some from the jaws of death and the grave. David was rejoicing about the day break of the mercy of God.

This mercy of God is eternal and it is exclusively for they whom he has loved with an eternal love. Based upon this love, before the foundation of the world, the Lamb of God shed His precious blood to atone for the sin of His people in Adam who had not yet been created. The blood of the Lamb stained the altar of the Mercy Seat before Satan, that Cherub who covers, was created and guilt was found in his heart. The atonement stood complete before the serpent was found in the garden which God had prepared for Adam and forgiveness was assured because the wrath of God was satisfied in His anointed before Eve was deceived and Adam did take and eat. In the beginning God had an incorruptible seed which could not be polluted. In the beginning He fashioned a vessel of honour, afore prepared it unto glory making it suitable for the seed to be planted in. In the beginning God finished His work and rested from all His labours and called each and every one of them exceedingly good. Therefore the day break of God's love for His people is His mercy which endures forever.

This mercy is specific for the election according to grace. The sin of this elite peculiar group was imputed unto He who knew no sin and it was removed by the only fit man, Jesus Christ, into an uninhabited place never to be called into account again. The perfect sacrifice for sin laid down His own life for the sheep of His pasture and shed His blood in the exact quantity commensurate to the sin imputed unto Him. The Lamb stands, as He had been slain, resurrected in heaven, where time has no jurisdiction, from before the foundation of the world. He was raised up and declared to be the Son of God according to the power of the Spirit of Holiness in testimony of the perfect completion of the work given unto Him. Now He is seated at the right hand of the Father and the children are seated together with Him in the heavenlies.

The Mercy seat was the testimony of the work of God. The pattern given in the mount signified that the Acacia wood represented the scourging of the wrath of God upon His elect servant. This wood was overlaid or clothed upon with the gold to show the glory of God in the sacrifice of the propitiation for the sin of His people. The Cherub above the Ark (coffin), wherein was tables of stone, Aaron's budding almond branch and the pot of manna, stands for the strife of the contradiction of sin. This, being overlain with gold, shows that the whole house of the Israel of our God is justified by the imputation of His faith and is at peace with God.

The Blood upon the altar is the blood of the second Adam, the Lamb of God which is the atonement (covers) for everything that was, is and shall be in the inherent inability of Adam. The horns are representative of the authority of God over all things. The striking of the blood upon the horns demonstrates that He has done all things, whatsoever has ever come to pass, by, through His power and for the redemption of His people. He has

purchased the field (Adam) with His blood because of the great treasure within. He has redeemed His people from the house of the one who is stronger than they and He has raised up seed as the Kinsman redeemer.

He has set the captive free, paid all debts, and proclaimed the acceptable year of the Lord before man was even created. The land (Edom) is desolate and shall remain desolate for while it is desolate there is rest in the Sabbath to fulfill the years of judgment (II Chr. 36:21). He finished this work before He created the heavens and the earth. He promised this to His children from generation to generation and He manifested it by His determinate counsel and foreknowledge in the end of the world. He, being the eternal Messenger of Yehovah, proclaims the salvation of Yehovah as He preaches the everlasting gospel, which is the power of God unto the salvation of His people, “unto them that dwell upon the earth, to every nation and kindred and tongue and people” (Rev. 14:6).

David was not feeling nor finding the good in his constant warfare, relentless groanings and every frequent experiences of fear and doubting. He was singing, and that not of himself, aloud a cry of rejoicing of the sovereign command and control over all that God causes to come to pass in His appointed time. Just like David, the children of grace have their anointing from the beginning. The incorruptible seed does not become the sons of God for they are as eternal as the Father but in the fullness of time, God reveals Himself in them just as Samuel revealed the Kingship in David in him. Being made partakers of flesh and blood and being made subject to the vanities of this world the children are shown the weakness of the flesh along with the arrogant presumptuousness of Adam. They flee to Achish (just a man) to find answers and refuge only to have their own foolishness manifested. They are brought to the religious leaders and establishments of the world in attempt to obtain some strength and encouragements only to find misery and bitter shame for the arrogance of their thinking in man. They walk through the valley of the shadow of death and they are shown the wickedness of their ways, the evil of their doings and they loathe themselves.

David spoke often of the enemies that were after him and the wicked that were out to destroy him. The same man who wrote that he was not afraid of what the flesh could do unto him and that he would not fear what man may do, exhibited a relentless struggle in a life of trepidations with many different opponents. But none of these could compare with the enemy of the law in his members. The carnal mind of the flesh is enmity against the Spirit within as it desires the amenities of the Spirit. The body is dead because of sin and the Spirit is life. The body is full of labours, ever learning and never coming to the knowledge of the truth, while the Spirit testifies of the rest in the Anointing and teaches

His people the truth. The flesh of man is deceived by the pride in his heart while the heart of flesh loves the Law of God and delights in His ways. These things are contrary and incompatable one to the other yet the flesh lusts against the Spirit.

"...for you have been my defense and refuge in the day of my trouble".

Jesus told Peter that he had prayed for him that his faith would not fail. The tangible things of this world fade away and the glory of man vanishes in the morning sun but the Rock of Salvation is immovable, established and sure. He does not change, never has and never shall. He is the Rock of defense for His Beloved, a strong high tower which no man can enter and He has been the dwelling place of His people through all generations, because; "before the mountains were brought forth or ever you had formed the earth and the world, even from everlasting to everlasting You are God" (Ps. 90:1).

This habitation of the high and strong tower is the place of refuge and the cover from the storms of this world. The children do not wrestle against flesh and blood and the weapons of their warfare are not carnal. They wrestle against thrones, dominions and powers and spiritual wickedness in high places and the weapons of that warfare are mighty, through God, in the pulling down of strong holds. David fled to the cave to hide himself from the ruling desire of the people but the children of grace flee for refuge to the secret dwelling place of the Most High God for "He is my refuge and my fortress" (Ps. 91:2).

Was David intimating that he had good days and bad days? Was he saying that on those good days he was in no need of the shield and hiding place of Yehovah God for he could manage on his own? God forbid. The outward man is ever at odds with the spirit within and the vanity of this world is a vexation upon the soul. The days of trouble are the distress of the adversary. This enemy is diametrically opposed to the things of God, he does not like to retain God in his mind and he loves the things of this world. The strong high tower of God is because His children are ever pursued by the wounded and dying outer man, which is perishing daily, who lies in wait for the soul. He seeks to bring that which is born from above down to his level where he may compare himself and his worth against the fallen spirit. Then can he say, as the Pharisee, I thank you Lord I am not like one of these.

The children in the marketplace of this world are the earthly demonstration of mans taking the patterns of heavenly things and making them commerce and trade as the merchants of this world have lived deliciously. This is the present evil generation wherein the strangers and sojourners travel through the waste howling wilderness. They see with the eyes of Adam the dainties of this life and their flesh is drawn away after the

desires of the world; and even when, for a season, the indulgences of the flesh grant them a false peace and rest, yet are they again shown the vanity of the way of the world and the natural instincts of man. Then they cry out to the Father to be delivered from the body of this death.

The time of the adversary is the habitation in the body of this death. The Spirit teaches His sons the number of man in everything they experience. This is wisdom and spiritual understanding and as they grow in the grace and knowledge of His will, they learn that God has ordained, prepared and actuated this season of oppression for their good. The good is according to His love wherewith He loved them and gave Himself for them and it is to the praise of His great name.

”Unto you my strength, will I sing: God is my defense and the God of mercy”

The gospel cannot be polluted by any dead flies of the intentions, labours or passions of Adam. The purpose of all things is God’s purpose which He purposed in Himself and to every purpose there is a time and a season (Ecc. 3:1). The praise of man is insufficient before the throne of the Ancient of Days, his works of righteousness are filthy rags and the thoughts of his mind are continually full of sin. He cannot change one thing of God’s creation nor alter the time wherein events unfold. He cannot contain the thoughts of his mind nor tame the pride of his heart wherein he is deceived. He cannot prevent himself from being lured away after the needs of the flesh for sustenance and he has no control over the tongue in his mouth. How then shall he raise his hands upon high and speak the name of Yehovah being devoid of that pure language? He cannot!

The seed of God, born from above, can do nothing but sing the praises of the Lamb for He alone is worthy. The hands of the redeemed are empty for they bring nothing of this world in attempt to impress or please God. They are His workmanship and He has performed all things for them, yet as with the type of creation so it is with the seed and their appearance on the stage of time for as the heavens declare the glory of the Lord so does all His creation, even the antics and passions of man, praise His great name.

God created Adam having his seed in him. This was the corporate creation of all mankind but according to the determinate counsel and foreknowledge of God each man has appointed unto them a time of their habitation. This time frame contains all labours assigned unto them wherein they are disciplined (Ecc. 3:10) and which includes all failures and accomplishments. God has placed limitations necessary to His purpose that no man may exceed and He has set the extent of accomplishment for all labours so that everything ordained in the mind of God comes to pass in the fullness of time. When this time has expired, then the habitation is over; “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 was first manifested as the type or pattern of heavenly things; "howbeit that was not first which was spiritual, but that which is natural and afterward that which is spiritual. The first man is of the earth, earthly. The second man is the Lord from heaven" (I Cor. 15:46).

Before the foundation of the world Yehovah God delivered His people from their inherent inabilities in Adam by the shed blood of the Lamb. This was the whole house of Israel of our God and the work was finished before time began. The seed is eternal in Him and incorruptible and it pleased the Father that they should become partakers of flesh and blood. Therefore all the inability of the first Adam was laid upon He who knew no inabilities as He became the inability of His people, corporately, and cleansed them from all unrighteousness. Each seed, every man in his order, has been assigned an earthen vessel afore prepared unto the glory of being the habitation of God; this is revealed in the appointed hour on the stage of time.

The seed of the children grows in the grace and knowledge of His will as it has been predestinated to be conformed to the image of the Son of God and in the time, when it pleases the Father, he reveals Himself in His people. This 'awakening' may be preceded by years of 'kicking against the pricks' or may be realized from the beginning, as with John in his mother's womb. But in the fullness of time God reveals a very personal and specific work of grace in the heart of His beloved little ones. They, even though they are sons of God, are under the tutelage of the Law of God which brings them as the school-master unto the Anointing even though they have been anointed with the blood from the beginning. They are educated by the Spirit of Yehovah God to know the Master as they walk in His statutes and keep His commandments by the power of the Spirit. Each rising up of the pride of man and each subsequent falling down in humble confession with a contrite heart has been programmed into their individual lives in demonstration of the love of God as "a manifest token of the righteous judgment of God, that you are counted worthy of the kingdom of God, for which you suffer" (II Thes. 1:5). The chastening hand of the love of the Father is ever upon them as they see the plague of leprosy spread throughout the body of this death and when the plague is over the whole body from head to sole of foot, then shall they know that they are clean (Lev. 13:13).

This is the experience of the redeemed of Yehovah as the outward man is perishing and the inward man is renewed daily. Therefore, David is singing a personal song of a personal experience unto the God, by being 'struck with the finger' of God who is his strong high tower and a place of refuge from his very personal trial and tribulations. He has been and was shown his entire life, the spots of the plague as he learned the wretchedness of the flesh and the vileness of man but it was also revealed unto him that

the sovereign of the Universe has loved him with an eternal love. Nothing can separate the children from that love of the Father for His seed remains and God cannot deny Himself.

”Be strong and of good courage, do not fear nor be afraid of them, for Yehovah YOUR God is He who goes with YOU; He will not fail YOU nor forsake YOU” (Deut. 31:6).

The last enemy is death and when that enemy is revealed as being overcome by the blood of the Lamb, at the end of the time of this habitation, then shall the sons of God be manifested. Then shall the labours all be finished and each step of the path walked. The groanings of the Spirit shall cease as each child, every man in his order, is delivered from the body of his death. Then this tabernacle shall be put off and dissolved as the tabernacle not made with hands, eternal in the heavens, is revealed. The things seen, being temporal, shall fade away as time shall be no more and that which is eternal shall be seen. Then shall all His people be gathered unto Him and when He shall appear we shall be like Him. Then shall we see Him in the beauty of His Holiness and sing praises unto His name forever more. Wherefore, Holy brethren of like precious faith, stand still and see the salvation of Yehovah and comfort one another.

Your servant in Christ,
(Elder) Chet Dirkes
July 12, 2015

Psalm 60

"To the preeminent overseer upon Shushan-eduth, Michtam of David, to teach:"

The beloved writer again sets forth a petition before the most excellent and bright overseer of all things, the Lord God Omnipotent who reigns. He presents his case before Yehovah God as it related to the events in his life by and through which he was instructed from on high. He calls these events 'lilies' or a 'rejoicing testimony' or an 'exulted witness' (Shushan-eduth) of the defilement, mark or stain (michtam) of the 'loved one' (David) and he acknowledges the fact that these were given to him to teach him the truth.

This is the experience of a child of grace as he is taught of the Spirit of God those things which pertain to the nature of the flesh and the manner of this world. These things "were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rms. 15:4). They are part of the testimony which the Spirit of Holiness has given for His children to confirm that they are strangers and sojourners in a foreign land and an explanation of the struggles which they encounter in this life. This record is given by the inspiration of God and is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be throughly furnished unto all good works" (II Tim. 3:16). The actions of Adam and all of creation are so interwoven by the Creator to the intent of presenting the frailties of the creature and the majesty of the Almighty. "Herein is wisdom; let he that has understanding count the number of the beast for it is the number of a man;" (Rev. 13:18).

This is the sound of rejoicing by one born from above. It may sound as though David is complaining his entire life about the wicked people and enemies of Israel but he is testifying and rejoicing in the lessons learned about his own corruption. As the Spirit reveals to him his inability to control the events of his life and his own instinctive natures, he is also being given to see the love and mercy of Yehovah God for His people. The lilies represent this testimony.

"And why do you think about raiment? Consider the lilies of the field, how they grow; they do not toil, neither do they spin and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these" (Matt. 6:28).

The Lord Jesus knows all the subjects of His creation. He created in Adam the cares of this life and the per-occupation in matters concerning survival. When He addressed His

disciples upon the mount, He reveals unto them that even what might seem to be the most insignificant elements of their daily lives are under the watch and care of the wise Master builder. He knows the needs of His people and He supplies that which is good according to the good pleasure of His will. He has given them life and breath and all things necessary for their journey through this life. He has created everything to the praise of His name and to testify to His glory, His power and His sovereign control, even the crooked serpent and the wicked whom He has reserved unto the day of judgment. The heavens declare the glory of Yehovah and the firmament shows forth His handiwork yet that which is created is without strength or ability in and of itself. He has put the curiosity of the things of this world into the hearts of the sons of Adam and from the beginning man has been labouring in the exploration of the creation seeking the purpose of his existence. Adam was not satisfied with the garden afore prepared for him wherein God had set the serpent to tempt him, therefore Eve saw with the eye the fruit and concluded that it was essential for her wellbeing. She desired that which she did not have for the purpose of making better that which Almighty God had fashioned. She desired a better ‘station’ in life through the medium of wisdom and understanding and she deduced that the fruit was the ‘fast tract’ to this ‘exalted station’. David was taught that this Aram-zobah (‘exalted station’) was part of the daily struggle of his life which he was to endure as a child of grace who was the anointed King of Israel.

Jesus told the disciples that it was not by the might and strength of man nor the cunning intellect of the creature that enabled him to establish himself in time and to survive in this world. The Creator set the time of the habitation of the creature and He provides food and raiment as He has decreed is needed. The cares of this life are carnal and sensual but the desires of the inner man, that incorruptible seed born from above, is unto the kingdom of God and His righteousness; “I delight in the Law of God after the inward man” (Rms. 7:22).

The ‘lilies’, in their lowly estate as the flowers of the field, stand as the ‘exalted testimony’ of the love of God for His Beloved. He dwells in His ‘enclosed’ garden, to “feed in the gardens and to gather the lilies” (Song 6:2). He has not sent out emissaries to gather up the precious demonstration of the first flowers of spring lest they do harm to the delicate members. He has gathered His people, the object of His love, from every place He has planted them. He knows who they are for they are precious stones hewn from that Rock, and that Rock is Anointed. They are built together upon that Rock which is the cornerstone of the building of the tabernacle of Yehovah and His foundation is sure for He knows them that are His. He knows where He has scattered the seed for He has afore prepared the ground to receive His seed as His people become partakers of flesh and blood. He has set the limitations and the disciplines for His Beloved as they

walk the path assigned and run the appointed race with patience. He gives them the rising up of the flesh to reveal that in Adam they are carnal, sold under sin. He has prescribed their falling downs to manifest that nothing is by the strength or power of the arm of the flesh and in the time appointed of the Father to reveal Himself dwelling in His people. Then the struggle of the exalted river (Aram-nacharim) is manifested as the exalted station (Aram-zobah) in life discovered. The torrent nature of the two rivers and the exalted rejoicing testimony of this lowly witness are the two witnesses God has given to the goodness of our God and the vileness of our flesh.

"...when he strove with Aram-nacharim and with Aram-zobah when Joab returned and smote of Edom in the valley of salt, twelve thousand"

There is a time signature on this Psalm which would indicate that the lessons learned pertain to the experience of the conditions and particulars of the events as recorded in II Samuel. Without these particular conditions of the decreed essential elements of each aspect in time, the lesson is incomplete and so it is imperative that every aspect of these things work in complete harmony, one with the other, unto the predestinated end. These trials and tribulations were assigned to David in his station of life as the anointed King of Israel to openly manifest the bondage of his corruption, the vanity of this world and the power of God over all.

The struggle with the exalted river is not an engineering project for the irrigation of the land. David was constantly involved with the residual elements of the indigenous people of the land, which the tribes of Israel could not utterly destroy as commanded by God and therefore did not drive out of the land. These Canaanites represent the constant drawing of the instinctive nature of the flesh. The Philistines represent the immigrants in the land of the sojourners who, although commanded to be expelled, yet live in and amongst the children of the Kingdom, like tares among wheat. This is the land of Shinar, the country of two rivers, wherein the law of the members wars against the Law of the mind. This is Adam who lusts against the promise, the covenant and the peace of the Kingdom of our God while the children inhabit the tabernacles of this dwelling. Adam cannot be destroyed until the time of his habitation is concluded. He cannot be controlled but by the same irresistible power which enables him to do the labours assigned unto him. He is not contained by his moral conscience or his innate sense of social decency; He is contained by the limitations which Yehovah God has established in the hewn stone, the thorns and the briars which line the path of his journey.

This journey is into the valley of salt which draws out and makes open the corruption of the flesh and the vanity of this world. These are the vexation upon the soul of the pilgrims in the wilderness. David notes that it was not of his own doing that Edom was

smitten and although the type was manifested in the actions of the man Joab, which stood as a pattern of heavenly things, yet the reality of the victory is exclusively by the hand of 'Yehovah is the Father' (Joab).

"God, you have cast us off, you have scattered us, you have been displeased; turn to us again"

David had experienced a number of magnificent victories over the enemies of Israel. He smote the 'immigrants' of the 'land of sojourners' (Philistines), humbling them and bringing them low (subdue). He took the 'mother city' (Meth-eg-am-mah) out of the hand of the immigrants and smote them 'of the father' (Moab). These represented those who are of this world and not inhabitants of the land of Israel. They also represent the children who are "of your father the Devil and the lusts of your father you will do" (John 8:44). The nature of these individuals is to rely on the arm of the flesh and the might of man as their helper (Hadad-ezer) as that which 'rules' and 'gives counsel' concerning the 'station' of life in the 'broad' way. (Rehob, king of Zobah). Like the children in the market place, these adversaries of Israel presented the customs of the people of the land which called unto children of the promise to abandon their ways and join them in the pleasures of this life. David overcame them and they became his servants and brought gifts unto him. Why then was David upset?

When the Syrians of Damascus came to help these fallen comrades, David slew thousands of them and put garrisons in Syria. These also became servants of David and brought gifts; "And Yehovah preserved David whithersoever he went" (II Sam. 8:6). He and the armies of Israel not only subdued these nations and their kings but he stripped them of their prize possessions and their wealth and brought them to Jerusalem. And from the 'stateliness' (Berotheai) of the 'mighty' (Hadad), David removed all the 'security', 'confidence', and 'safety' (Betah) by taking "exceeding much brass" (8). So why did David say that Yehovah had cast him off and scattered him?

David had not been given to see the wonders of the work of God. His mind was occupied with the constant warfare which beset his land. He knew that it was God who did all things yet he did not understand, until the lesson was finished, that God was causing and performing all these things for the good pleasure of His will. He brought the marauding bands of immigrants (Philistines) into the land and either gave them the power and dominion over Israel or made them subjects of the sword, but He never removed them completely. He raised up the 'step' (Assur) in the land of two rivers of the 'breaking forth of fruitfulness' (which is the natural land of Promise from the river of Egypt unto the great river, the river Euphrates – Gen. 15:18). He set up Pharaoh in Egypt who sat in the midst of his river and said "My river is mine own, and I have made it for

myself" (Ezek. 29:3) and He put hooks in the jaw of that great dragon and led him about. He brought the Syrian ruler from the east as the rod of His wrath and the staff of His anger (Is. 10:5). David struggled with these elements of the natural man as the pride of his heart was revealed.

God has 'forcibly rejected' (cast off) the rebellion of man from the beginning for, as a stiff necked and rebellious people from the beginning, he emits the 'odious stench' of death. As the Father has loved the inner spiritual man, as a sweet smelling savor, from before the foundation of the world, so He has hated Esau. He has scattered the seed of man throughout the ages and across the corners of the world. He has planted His incorruptible seed in the chosen vessels and brought forth His fruit, after His kind and in due season. He is the Lord God Omnipotent and He reigns supreme over all the inhabitants of this world and nothing comes to pass but by the power of His will and for the love of His people.

David was not given to see the ways of God nor to understand what the 'good' was in His dealings with Israel. He cried out to God in a statement of acknowledgement that it is indeed God who does all these things, yet he did not understand why. He concluded that when the enemy gained the advantage, God turned away from His chosen people and was angry with their actions. This is carnal reasoning for God is not a respecter of persons. He does not react to man's conduct with an act of vengeance nor does He bless man for his obedience. God had interwoven these events into the experience of David to demonstrate his weakness and inability which causes the child of grace to cry unto the Father because of the bondage of this corruption. The plea of David was for God to return unto His people but the promise of God is "I will NEVER leave you nor forsake you". Nothing that the creature does can change the will of the Creator and no thought, word or deed of the creation can separate His people from His eternal love.

"You have made the earth to tremble; you have broken it: heal the breaches thereof for it is shaking"

The word of God has created all things by Himself and for Himself and through Himself. There is nothing in existence which was not created by Him and according to His immutable will. He fashioned this world and set it in its place, hanging it in the circle of heaven. He causes the land to rise and fall and to quake and erupt at His appointed time to show the effects of time upon all of His creation. He has caused the people to fear and tremble before His majesty and to stare in wonder and amazement at the works of His hands. He created and He destroyed the land. He shaped and molded a new heaven and a new earth when Noah came forth out of the Ark and He established all things in the 'country of two rivers'. This fragile globe is rapidly deteriorating, spinning

towards the end, therefore if His people have only hope in this world, they are of all men most miserable.

He shook the world when it was made. He shook it when the floods came and destroyed all life. He shook it when He met with His people at Sinai and again when His prophets spoke. When Messiah came forth, born of a virgin, made under the law, to redeem them that were under the law and to proclaim the Jubilee of God, He declared His victory over death and the grave as the earth shook in those last days and man ran for safety for Christ arose from the dead. The earth could not contain the risen Lord of glory as the ground shook and the stone was rolled away. Neither can the passions and cravings of Edom overcome or control the child of grace planted in the earthen vessel.

The breaches of this world have been designed by the hand of the Sovereign of the Universe as a demonstration of His power. They cannot be repaired for the heavens and the earth are journeying to an end. Man cannot save the planet, save the whales or save himself yet the philosophies and doctrines of man teach those very intentions. The struggle of the exalted river is the counterfeit representations of the glory and majesty of God which are in-tune with the itching ears of the natural man. The warfare of the exalted station is the pride of the heart of Edom wherein he is deceived to think more highly of himself than he aught. The thoughts and desires of the ‘spiritual wickedness in high places’ is to exalt himself unto the throne of God, to attempt make his habitation on high, exalt himself as an eagle and set his nest among the stars (Ob. 3f). This is the nature of all the children of the dust but only unto the children born from above is the struggle experienced. A thorn in the flesh was given unto the Apostle as a messenger from Satan to buffet him and remind him of his inabilities and weakness in Adam. The constant teaching of the Spirit within is to keep ones self unspotted from the world (Jms 1:27). The chastening hand of the loving Father is unto this end. He has set up the heap of the witness for our reminder (Gilead) that we do not forget (Manasseh) the grace of the shed blood and the corruption of the flesh. God does not lay His chastening upon His little children in retribution for their conduct for He knows their frame that it is dust. He sets His hand upon them as a demonstration of His love for them daily reminding them that this world is not their home and the strength and abilities of the flesh are worthless. This testimony of tangible things is against the foreign land, against Adam and the captivity of his inability to worship the Father in spirit and truth. It is a reminder of the emptiness of this habitation, the constant labours assigned and the vanity of our nature. This witness causes the children to recall their Father’s house, wherein there is living bread and living water, and desire to be absent from this body of this death and present with Yehovah God.

“You have shown Your people hard things. You have made us to drink the wine of drunkenness”

The fruit of the world is palatable to man. He is satisfied for a short period of time and then returns again to the labours which have no end. This was the vanity which the Preacher saw under the sun “that all things are full of labour; man cannot utter it, the eye is not satisfied with seeing nor the ear filled with hearing” (Ecc. 1:8). To those who have ears to hear and an heart to understand these things, the world appears even more grievous and a vexation upon their soul. They are given to know that the works of man are filthy and polluted before God and his best intentions are abominable before His throne. The indwelling Spirit of God causes the children of the Kingdom to walk in the light of Yehovah. The passions and desires of the flesh see the market place, hear the music of the children of the world piping unto them and desire to sing and dance with them. These things draw away the attention of man and cause the Spirit within to groan, waiting for the day of deliverance. God shows His people these hard things and causes the natural man to drink well of the lusts and desires of the flesh thus causing the child, who is growing in the grace and knowledge of His will, to have no confidence in the flesh and to despise the help of the mighty.

This is spiritual wickedness in the exalted places wherein the warfare is engaged against thrones, principalities and powers of this world and the nature of Adam. The love of God for His people reveals the hypocrisy of Adam in everything he does as he falls short of the glory of God. This is the heap of the testimony wherein the ‘usurper’ (Jacob) stands in witness against the polluted righteousness of man (Laban) for both are vile and corrupt (Gen. 31:52). This is the reminder of the trials and tribulations of the father Adam’s house, lest they forget (Manasseh) as he staggers and fails to hit the mark of perfection. This is the mark upon Adam and his defilement wherein David pleads for mercy. The exalted lily, however, is the testimony of the love and righteousness of God.

“You have given a banner to them that fear you, that it may be displayed because of truth” (Ps. 60:4).

There is a truth and He is the fullness of the Godhead. He is the righteousness of God and He is the deliverance of His people. He has prepared a table for His Beloved in the presence of the enemy and His banner over her is love (Song 2:4). He laid down His life for his sheep for there is no greater love than a man should lay down his life for another. He made Himself of no reputation and took on the form of the servant of God as he who knew no sin became the sin of His people. He is the way, the truth and the life of His Beloved and without Him she can do nothing. In Him she has eternal life and because of His faithfulness she has peace with God.

The struggle is only unto the children of the Spirit and the testimony is exclusively for them. They keep the commandments of God and have the testimony of the One who is the ‘flower of the plains’ and ‘fruitful meadows’ as the ‘witness of the unsearchable lowlands’ (Rose of Sharon and lily of the valley – Song 2:1). It is a testimony of praise unto our God and the finished work which stands complete in Him from before the foundation of the world.

The struggle is the manifestation of this love and a representation of the presence of the Spirit within. It is a demonstration of the reality of this world and a reminder that the Beloved of God shall be delivered from the tabernacle of this dwelling unto the tabernacle not made with hands, which is eternal in the heavens. The testimony of the Spirit is the hope of glory within and it is to teach the Beloved the unsearchable “depth of the riches both of the wisdom and knowledge of God” (Rms. 11:33).

The children of the Kingdom of God dwell in the country of two rivers. They are as two armies (Song 6:13) which they are engaged in a constant struggle against every thought and imagination which would exalt itself against God. This is the manifest token as a witness of the Kingdom of God wherein they have been accounted worthy to suffer for His name sake (II Thes. 1:5).

All who would claim to have assurance in their eternal estate because they have accepted Jesus or have believed on His name have based that assurance upon the duty and work of man. The children of the Kingdom have been taught that although they believe in Him by the power of the indwelling Spirit of God, yet they have the unbelief of Adam (Mark 9:24). This nature stands diametrically opposed to the fruit of the Spirit (Gal. 5:22). David saw victory after victory but he still strove with the Philistines, the Syrians, the Hittites and the indigenous people of the low lands. It was not until the end of his reign as King that the Lord had put all his enemies under his footstool. This is a type of Messiah not of the children. He has overcome the world therefore His people have overcome it in Him. He has openly manifested His victory over the wicked one and they have overcome him by the blood of the Lamb. They can do nothing without Him for He performs all their works for them and they are His workmanship.

True assurance is the warfare within. Without the testimony of the Spirit to the eternal life of the inner spiritual man there is no struggle and without the struggle there is no manifest token of the Kingdom of God. Shushan-eduth, the ‘exalted, rejoicing testimony’ is for the children of the Kingdom of God. It is unnoticed b y the world and discarded as worthless but it is the reminder of life, righteousness and peace to the lonely pilgrims and strangers as they travel through this present evil generation.

Brethren, consider the innocuous little flower of the field for it is the testimony of the eternal life of the Body of Christ, the eternal love of the Father for His Beloved and the manner in which the mark of man is revealed.

Your servant in Christ,
(Elder) Chet Dirkes
July 26, 2015

Psalm 60:4

> "You have given a banner to them that fear you, that it may be displayed because of the truth."

The banner is a standard that is positioned high above the events and the people so that the group that it is over may be identified. Whether it was a streaming canvas of great colors or a fluttering flag in the wind, these standards were designed as a message board of extreme importance. They specified the location of the group or event (usually military) and the peculiar parts of the armada, such as infantry, archery or cavalry, and they were exclusive to the particular forces. Never was there an ambiguous banner which invited all comers to join in the conflict nor were there solicitations unto defection from the opposing combatants. All would think it absurd if a single man strove onto the field of battle and began accepting applications for an army but such is the doctrine and philosophy of modern evangelisms. The banners were the identification of the army, the land and their king and a clear indication of the intention of this auspicious gathering.

This ‘exalted standard’ was assigned by the ruling magistrate for a specific purpose. He wanted his name proclaimed and when victory was achieved, his glory to stand unquestioned. It was also set as the focal point for the battalions, divisions, squads and individual soldiers as to the advancement or retreat of their comrades in arms. And so when Yehovah the Lord God Omnipotent who sits in the heavens and rules over the inhabitants of this world has given a banner, it is indeed His name and none other. It is also the all encompassing gathering point where He has assembled His congregation for the work and warfare He has assigned them. They do not have unique battles to fight for “there has no temptation taken unto you but such is common to man” (I Cor. 10:13). The trials and tribulations which beset each member of the army of heaven as they are partakers of flesh and blood is and has been the same since Adam was formed from the dust of the earth. They have been individually assigned to each child of grace at a particular moment or time period of their habitation and they are extremely personal but there is nothing new under the sun “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 exalted standard which is written of here to teach they which have ears to hear is most peculiar and precious for it is the eternal love of God for His people (Jer.31:3). It is displayed over His people not as a rally cry for war but because the Philistines have set the array against the army of Zion. The Syrians have joined forces with the Moabites and Ammonites and have come to Edom, belligerent and desperate. But as Moses, Joshua, Gideon and David have all born testimony to the enduring truth; Yehovah has given the foe into the hands of His Beloved for He has overcome.

David, the Beloved, fought these nations in time and space as commanded by God. These inveterate foes were joined in the appropriate time, order and manner as was ordained for good unto the children of Israel for the perfect purpose of God. These all worked according to the eternal will of God in type and foreshadow of the heavenly reality of He who came forth upon the white horse having “a bow and a crown was given unto Him and He went forth conquering and to conquer” (Rev. 6:2). He has fought and championed all the conflicts and struggles that the subjects of His kingdom have endured in Adam. Yehovah our righteousness has experienced their weakness, their inability and the feelings of their infirmities as He “was in all points tempted like as we, yet without sin” (Heb. 4:15) for “though He were Son, yet learned He obedience by the things which He suffered. And having carried through completely, He became the Author of eternal deliverance unto them that obey Him” (Heb. 5:8f).

The ‘people of the land’, which is Adam/Edom/Esau are enmity against the Spirit of Holiness which is the indwelling Spirit. The land of sojourners is a vexation upon the

soul, the way of the step (Assur) is alluring and intoxicating to the flesh and the traditions and customs ‘of the father’ (Moab) and the people of the ‘tribes’ of this world (Ammon) each have a banner over them announcing to the inhabitants of this world their worth. They speak of the exchanging and acquisition of the merchandise of this world, the wealth and affluence of the labour of the hands and, most importantly, the illusion of the righteousness of man. Their words are soothing to the itching ears of man. Their numbers boast of their successes and the tantalizing colors of their banners draw the eyes of the natural man after the winds and waves of this world. This is the warfare which is within the members of each and every Son of God as they walk through this barren wilderness. They feel the conflict and find themselves utterly frail and insufficient for the battle for when they would do good, evil is present. They find in them, that is in Adam/Edom/Esau dwells no good thing and they acknowledge before the throne of God in prayers and supplications, that they are liars.

The exalted standard is the perfect righteousness of God unto the glory of His name. He has prepared this glorious mark of identification as a testimony of the fact that He has delivered His people from their sin and he has gathered His people under this display of the beauty of His Holiness;

“That your beloved may be delivered; save your right hand and hear me”

The philosophies and theological speculations of the world have invented many fables and legends about salvation. The most sought after expression of the legions of duty faith and work mongers of the world is how someone ‘just got saved’. This phrase is not only unscriptural but it is abominable before God. Man cannot get anything but that which God has given him. He cannot add one inch to his height, he cannot control his appetites and he cannot improve upon his inabilities before God. More so the natural man does not know that he represents the opposing force in the conflict. He finds the things of this world pleasing and cannot see the emptiness of this existence. He lusts against the Spirit for he desires life, sustenance and acceptance in the sight of God but like Adam in the garden, he desires these things on his carnal terms.

The Lamb of God stands as He had been slain before the foundation of the world. The eternal seed stands ‘risen up’ in Him who is the ‘primary’ or ‘first resurrection’ and upon them the second death has no power. These all have been delivered from the wrath of God against the inability in Adam. They have had the leaven purged from within the houses of clay and from within their coasts and borders as their trespasses and iniquity (rebellion and guilt) have been removed as far as the east is from the west. The sin of Jacob is removed and the whole house of the Israel of our God is seated together with Him in the ‘heavenlies’ beholding Him that was slain and singing His praises forever

more. “For we which have believed do enter into rest, as He said, As I have sworn in My wrath that they should not enter into My rest: although the works were finished from the foundation of the world, because He spoke in a certain place of the seventh day on this wise, And God did rest the seventh day of all His works” (Heb. 4:3f). This is the testimony of the Anointed Salvation of Yehovah.

God created Adam, having his seed in him, when He fashioned him from the dust of the ground. He has made all men of one blood, which is the life of the flesh (Lev. 17:11) and they all proceed from that one seed ‘of the father’ therefore they are earthly. He has appointed the time of their habitations and the limitations thereof and has assigned labours to each and everyone wherein they manifest His perfect will. No one takes this upon themselves or can alter the assignment in any manner. Of that same lump of clay, God has fashioned vessels of dishonour wherein the seed of the serpent is placed. These are of their father the Devil and have been reserved unto everlasting destruction. He has also fashioned vessels unto honour, for which the blood has been shed, and the glory of the seed which is born from above. This incorruptible seed is born of God in perfect coordination with the time He has appointed for the earthen vessel to be made manifest. The child of the King is made subject to the vanity of this existence from the beginning as the ‘school-master’ brings the anointed ones unto the Anointing. Then, when it pleases the Father, who has separated His seed from their mother’s womb, the life within is revealed as the Anointing in them, the Hope of glory. Messiah, the Anointing, is made manifest in them, by His Spirit (the Comforter) that they are the sons of God. They know the power of this effectual work and they, like newborns, cry out to their Father. They have been ‘kicking against the pricks’ for however long the Father has decreed but now they know the wickedness of their ways and the ungodliness of the body of this death. They loathe themselves which is the testimony of the Anointed Salvation of Yehovah.

The children of Zion anticipate their return home to their Fathers house, Jerusalem from above. The entire journey from cradle to grave is passed in expectation of the manifestation of this wonderful reality when they shall see Him and with the pure language they may speak the name of God. The vanity they have been made subject to in this life is unto this hope which cannot be seen, felt or explained by the natural man. This hope is not evidenced by natural things, which are temporary and can be seen, for faith is the substance of things hoped for and that not of this world. The expectations of the Spirit within is to finish the work assigned by the Father and be delivered from the body of this death. Then shall be the manifestation of the sons of God, when this tabernacle is ‘put off’ and death is ‘clothed upon’ in life; “we are saved by hope: but what a man sees, why then does he yet hope” (Rms. 8:24).

Every child of the kingdom has been distributed a measure of faith commensurate to the time of their needs (Rms. 12:3). These willing subjects of the King walk through this world by the faith of the Son of God who loved them and gave Himself for them. They live by His faith from day to day and by this faith they endure to the end where they are finally delivered. Only those who have been delivered are being delivered daily and only those who are delivered daily shall be delivered when this tabernacle is dissolved. The banner of love is because His name is Faithful and True, all His works are verity and judgment and because He is the Way, the Truth and the Life of His Beloved. This is the testimony of the Anointed Salvation of Yehovah.

“And David gat a name when he returned from smiting of the Syrians in the valley of salt, eighteen thousand” (II Sam. 8:13).

David was well known for many years throughout the region. His legend began with the anointing by Samuel and the slaying of Goliath as the Spirit of the Most High dwelt within him. His military achievements were acclaimed by the masses as they sang praises unto him. This enraged King Saul who chased him for many years desiring to kill him. David indeed had a name from the beginning. His father gave him his family name and when Samuel came to anoint him, he was called by that name. Samuel called him king of Israel and he gained great acclaim when he slew Goliath. He was known in the surrounding countries for when he sought refuge from the pursuits of Saul in the ‘land of sojourners’ (Philistines), the men of the king’s court recognized him and advised the king against him. He was a man praised for his “killing of his ten thousands” as the hearts of the people were drawn out after him. He was feared for his abilities and respected for his accomplishments. The reputation of David to those who fought with him and they who opposed him was that the Spirit of God was upon him, so what name did David get when he fought the Syrians army?

David was given to battle and defeat the people of Asshur, the step. This people represent the pride that was found in the heart of Satan when he was created in the garden of God and the pride of the heart of man, wherein he is deceived. This arrogant presumption was first manifested when Eve assumed that God had not given she and Adam everything necessary for their life. She looked upon the fruit of the forbidden tree and saw that it was “good for food” even though God had given them to eat of every tree of the garden. She observed that this fruit was more pleasant to the eyes than all the beauty of the creation of God and she lusted after the thought of being made wise, prudent and prosperous like God. This is the enemy of Edom in each descendant of the dust and the foe which David was brought to combat.

The enemy of the pride in the heart of Esau, the first born, is brought forth and set in array against the subjects of the eternal kingdom as a manifestation of their natural origin. Pride, arrogance and self confidence are necessary ingredients in the dealings of the business affairs of this world for they are kin to the flesh. Yet when the time appointed of the Father is come and He reveals His Son in His people, these same elements become the inveterate foe as they war against the spiritual man. The manifest token of the love of the Father for His people is that they not only have been given to believe but have been counted worthy to suffer for His kingdom and when He opens the eyes of the blind to see, then are the banners of the enemy revealed.

David was given a name which was above every name that is named in Adam before he was shapened in iniquity and conceived in sin. When the banner of the love of God was made known unto him, he knew that the name was exalted as the banner for it is the exalted standard, which is Christ. He was lifted up by the determinate counsel and foreknowledge of God and He draws all men unto Him. This is the name given unto His Son who came to save His people from their sin and it is the name at which every knee shall bow and every tongue confess that he is Master (Phil. 2:10).

This is the banner name of David's heavenly Father which has been written in his forehead or the uppermost of his head to show that he is under the command, ownership and love of Yehovah God. He was sealed from the beginning, being of the eternal seed, as the redeemed of the Lord. He was sealed in time when he was separated from his mother's womb and this seal, which is the blood upon the door posts, is revealed as he wrestles against the Syrian foe. This is not a natural visible foe, although the needs and desires of the flesh are manifested in tangible things, for the children do not wrestle against flesh and blood. The Syrian foe, who is in alliance with the sons of Edom, is spiritual wickedness in exalted places which are raised up against the knowledge and throne of God but they are indeed manifested in the weak and beggarly elements of this world. The conflict began before time began yet when David was properly prepared for the encounter, the battle was joined. This was to make manifest the only name by which he could be delivered; the Anointed Salvation of Yehovah.

The enemy has been gathered in the valley of salt which is the drawing out of the life. God designed this valley as a demonstration of His wrath upon the ungodliness of the passions of man and by this He draws out and reveals these same lascivious desires in all who are engaged in the warfare. David, the Beloved, was brought into this valley to face the enemy and it was here that the name was revealed as God gave him the victory. He is the type of Messiah who has overcome all as His enemies have been put under His footstool but he also represents each child of grace who is "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 from the love of God which is in Christ Jesus our Lord" (Rms. 8:38). He has overcome the world and won the victory. He has overcome the wicked one and the accuser of the brethren is cast out and He is seated in the authority of the Godhead where He rules over all for His Beloved. His desire is upon Her and He has done all things, whatsoever comes to pass, for Her. Nothing that is or ever shall be can affect the Banner of the eternal Love which is above the children of the King, who are called by His name. They have been sealed by the blood of the Lamb slain and risen from before the foundation of the world (Rev. 7:3) and they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (I Pt. 1:5). They have their Father's name written in their foreheads for they are the redeemed of Yehovah (Rev. 14:1) and He has their names indelibly engraved in the palms of His hands (Is. 49:16) which have been sealed with the piercing of the nails. "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).

"God has spoken in His Holiness; I will rejoice" (Ps. 60:6)

Peter told the election of grace, scattered throughout the world, that he and those with him, had not followed after "cunningly devised fables, when we made known unto you the power and coming of our Lord, but were eye witnesses to His majesty" (II Pt. 1:16). The Word of God became flesh and dwelt among the inhabitants of this world as a testimony to the truth of His power and His irresistible will. The mouth of Yehovah God spoke all things into existence and by that same power do all things consist and endure. As He has purposed in Himself so He has done and none can stay His hand or say unto Him, what are you doing? Everything He has desired and therefore brought to pass is according to the perfection of His Holiness for there is no inability in Him; "I am Yehovah and none else, there is no God beside 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 beside 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" (Is. 45:5f). His eternal love is unto His Beloved and His desire is upon her, therefore whatsoever comes to pass in time and space is for the Beloved of Yehovah and these all work in complete harmony for good.

Edom, Moab, Ammon, Asshur, Philistia and all of Canaan tremble before the power and majesty of God as he shakes His creation but this does not change the nature of man

given him in his creation. Man is unimpressed with the Holiness of Almighty God as he continues to strive to hit the mark in everything he does. He is incapable of receiving the instruction, love and wisdom of the Spirit of God and he has discarded the Rock of our salvation as being unsuitable for the building of his house.

This constant striving to show forth his worth and righteousness before God is the battle joined against the inner man who delights after the law of God and shall not cease until the limitations of the time of this habitation are realized. The perfect Holiness of God demands perfection in all things and man has fallen short of that glory for God has concluded all in inability. He looked and He saw there was no intercessor and that there was none to help. He did not look into the fallen race of Adam to find someone to assist Him in the salvation of His people; He looked before the heavens and earth were created and determined that there should be none capable or qualified to help Him for He is God and there is none other.

But the children of the King have an advocate with the Father, even Jesus Christ our righteousness; “Praise God all you His servant and you that fear Him both small and great. And I heard as it were the voice of a great multitude and the voice of mighty thunderings saying, Alleluia, for the Lord God Omnipotent reigns. Let us rejoice and give honour to Him for the marriage of the Lamb is come and His wife has made Herself ready; and unto Her it was granted that she should be arrayed in fine linen clean and white for the fine linen is the righteousness of the saints” (Rev. 19:5f). He laid down His life for His beloved in manifestation of the exalted standard of His love for His children. This is the testimony of God who is speaking in His holiness wherein His Beloved is rejoicing and triumphing in His finished work.

“Comfort My people, comfort My people said your God, speak comfortably to Jerusalem and cry unto her that her warfare is accomplished (filled up and satisfied), that her iniquity is pardoned for she has received of Yehovah’s hand double for all her sins” (Is. 40:1).

The testimony of assurance of the love of the Father is the constant struggle and warfare against the flesh. Because of spiritual life there exists the conflict of the flesh; without life all is at peace.

Your servant in Christ,
(Elder) Chet Dirkes
August 2, 2015

Psalm 60:6

"God has spoken in His Holiness, I will rejoice."

The Word of God is not a book or a creed or any work of man. It is alive and full of power, equal in every way to the fullness of the Godhead. There are no idle words or misspoken phrases as God speaks according to His will and declares the truth. The fact that every word uttered by the mouth of Yehovah is truth eliminates the efforts and function of man for all men are liars. As God has eternally purposed in Himself, so has He decreed, as he has decreed so He has spoken and as He has spoken, so His will has come to pass. All things, whatsoever are or ever shall be, are accomplished by the power of His will which is in complete and perfect harmony with the purpose which He has purposed in Himself. Therefore this is not a phrase which speaks only of something God has said or will say and the reaction of the hearer but rather the continuous nature of the Word of God and those who have ears to hear;

'God, who is eternal, has spoken His eternal Word, in His, ever perfect Holiness and I am rejoicing, I am dividing and I am meting out'.

The natural man of David is the logical subject of this situation if it were not for the fact that the natural ears of man cannot hear the Word of God. The limitations and weaknesses of the children of the flesh exclude any member of the Adamic race from being able to see the wonders of God, hear the witness of His creation or understand the testimonies of the signs and wonders He has interwoven into the fabric of creation. The heart of man is filled with the passions of exploration and discovery as the beauty of the Masterful hand of God is on full display in plain view for all to see; "Therefore you are inexcusable, O man, Whosoever you are that judges another" (Rms. 2:1). So if man cannot hear this voice of the mouth of God how then can this one be continually rejoicing because God is speaking?

There can be only one who is equal in the Godhead who can fit the description as presented here. He is the Servant of God who knows the Word, hears the Word and speaks the Word of God for He is the Word of God. He came into the world as that prophet who should come (Deut. 18:15) to proclaim the Word of God. Had He come to give forth His word then He would not qualify as a prophet. If He came and spoke in His

position as the ‘eternal Father’ (Is. 9:6) then He would not have been the Servant of the Most High and if He presented Himself in the glory that He had in the Godhead, then he would not have been of ‘no reputation’ and humbled as a servant (Ph. 2:8). He came forth in the lowly form of a servant, born of a woman and made under the Law, in perfect fulfillment of all things written in the Law and prophets concerning Messiah. He is not only the living word which is the power of God unto salvation but He is the completion of the Word and the testimony to the truth in God.

This Word became flesh and dwelt among men in the demonstration of God’s love for His people of the work that was finished before Adam was created. The time allotted for the filling up of the sin of man had been completed and the time had come when the Deliverer was to be revealed. He came forth as the lowly servant of God and dutifully performed all that was ordained of old and when He gave up the ghost unto the Father, He declared, “It is Finished”. The race had been run, the work was made manifest, the blood had been shed and the Law had been satisfied, therefore His portion is with the great and His spoil is among the strong for by Him were many justified, for He bore their guilt (Is. 53:12).

Therefore, when the Father saw the travail of His soul and was satisfied, when He made His soul an offering for sin, then He raised Him up in an open declaration that He is the Son of God, but He was not alone. He came forth from heaven having His work before Him and His reward with Him. The seed is always in Him and whatsoever He does is for His Beloved. He laid down His life in manifestation of the eternal love He has for His brethren for they are bone of His bone and flesh of His flesh. Just as Adam could not deny his wife in the garden and became partaker of her sin, so the Beloved took upon Himself the sin of His Bride. Although he had no sin, yet He became the sin of His people in Adam, so that He should lose none which the Father had given Him, but raise them up together in Him. Then He declared His generation and the name of Yehovah in the land of the living, saying, “Behold I and the children whom Yehovah have given Me, for signs and for wonders in Israel from Yehovah of Hosts, which dwell in mount Zion” (Is. 8:18). This is the joy that was set before Him when He humbled Himself and this is the reward for which He is ever rejoicing.

“I am dividing Shechem and meting out the valley of Succoth”

Many have attempted to categorize the Psalms as ones that are ‘Messianic’ and then the rest of the Psalms. Yet if the body is one in the head as the Anointed Salvation of Yehovah is one in the Godhead (I Cor. 8:6) then that which is unto the head is also unto the body. He came forth having His seed, His Beloved, in Him and there was never a time when He and His beloved are ever separated, therefore they are buried with Him in

baptism and raised up together in Him unto eternal life (Col. 2:12). When He divided the burden upon the shoulder (Shechem), He took away the burden of sin of all those who laboured and were heavy laden and laid His yoke upon them (Matt. 11:28f). He endured the contradiction of the sin of all His people and they each endure the same contradiction in themselves. As He has fulfilled the Law in all righteousness so they also keep the Law of God having the testimony of Messiah in them. As he has been justified through His faithfulness so they have been and as He has been glorified in the Father with the same glory that he had in Him before the foundation of the world so are His children glorified in Him and are seated together with Him in the heavenly places.

When the fullness of time was come, the decree of the Father was that a body be prepared for the virgin to conceive and bare a son. This body was flesh and blood and was the fullness of man, therefore He that was born of woman was the Son of Man. He was furnished completely with all things necessary to perform all that he came to do with the time and limitations of His habitations ordained of old. In other words, the Creator measured out all necessary components commensurate to the design to facilitate the purpose as He had decreed. He meted out the lowly booth (Succoth) wherein He would take upon Himself the form of a servant made in the likeness of sinful flesh; “for then as the children are partakers of flesh and blood, He Himself likewise took part of the same, that through death He might destroy him that had the power over death, that is, the devil” (Heb. 2:14).

The equality of this statement demands that each and every vessel which God has afore prepared, whether unto destruction of unto glory, has been precisely ‘measured out’ to fit the time of habitations, the labours assigned and the purpose for which God has also ordained their presentations upon the stage of time. Unto each of these He is dividing the shoulder and measuring out the lowly booths that the praise be unto His name and no flesh may glory in His sight.

He has also measured out the proper earthen vessels or ‘lowly booths’ of each member of the Adamic race. He has properly equipped each one commensurate to their station in life and the particulars of their habitations. Vessels of dishonour that have fashioned as the habitation of the seed of the serpent do the works of their father, the devil. These children of wrath have been reserved for the day of destruction where the worn never dies and the flame is never quenched. Vessels of honour have been afore prepared unto the glory of housing the incorruptible seed, born from above. These are the sons of God which have been created in Christ Jesus unto good works. They have an heart of flesh wherein the Law of God has been written and the Spirit of Holiness which causes them to walk according to the statutes of God. Their eyes have been opened to see the

wickedness of this present evil generation, the vanity of the world and the vileness of the sin which dwells within the flesh.

Those who have the common experience of the sensitivity to the wretched man of the body of this death are enabled to bear each others burdens as they endure the contradiction of sin. They have the same fears and anxieties as they confess; “Lord I believe, help my unbelief” (Mark. 9:24) and they wrestle against the same thrones, principalities, power and dominions of the spiritual wickedness in high places. These have a common frame of reference because they have the same Spirit within. Therefore the love of the Father has properly outfitted these lowly booths with such as is needed to comfort one another with the same comfort wherewith he has comforted them in their tribulations. The reality of the true body, which is His Bride, is demonstrated in the manifestation of the local assembly where each member of the body supplies the needs of all others. Thus He has equipped His called out assembly for the trials and tribulations He has ordained for good, to them that love Him, to the called according to his purpose.

“Gilead is mine and Manasseh is mine”

Gilead is the ‘rocky region’ that is normally associated with the mountains and the hills. These natural landmarks are considered places of protection as a stronghold against invasion. They are places to be looked up unto from the lush and fertile plains where the crops grow and they are an ideal place to build a house to flee unto when the trouble comes. These all are under consideration in the declaration of Gilead for Yehovah God is the Rock of the salvation of His people, the foundation on which His Temple is built and the place from whence comes the ever present help of the Lord (Ps. 121:1). It is also the testimony of the corruption of man and the eternal promises of God.

The rocks and stones are a testimony to the landmarks which God has set as heap of witnesses to His people. They have been assembled by Abraham when he was obedient in the offering of Isaac unto the Lord. The testimony was given that the Lord would supply Himself, a sacrifice and indeed the Ram was found caught in the thicket (Gen. 22:9). Moses built a heap of the witness and called it ‘Yehovah our banner’ (Ex. 17:15) and Joshua took twelve stones from the Jordon River and set them up as a declaration of the deliverance of the house of Israel. He also set one in the middle of the river as a testimony to the mystery of the gospel and set one on Mt. Ebal (Josh. 8:30). Each of these natural ‘heaps’ stood as a reminder of the work which Yehovah had done for His people

‘Gilead’ represents His testimony and not that of any man. He set His testimony in the heavens and His creation manifests His handiwork. This testimony is to the decrees of

God whereby He spoke and all things were created. They are witness to the fact that all things were settled in the mind of God before they were manifested in time. This is the Gilead of a sovereign God who does the pleasure of His heart and no man can stay His hand.

Gilead also is the other side of the two edged sword that proceeds from the mouth of He that is on the white horse. He came for conquering and to conquer and he has overcome the world. He set the heap of the witness between the villainy of man as Laban and Jacob met on the hill. Each accused the other of the deceitfulness and treachery that they had been accustom to and when the matter could not be resolved between them, they swore and oath; “Yehovah watch between you and I while we are absent one from the other”. The religious world has turned this into a benediction of sorts but it was intended as a warning between two thieves. This Gilead is the Lord’s for He ordained it for good. He caused the usurper to steal the blessing and then procure the birth-right. He sent him forth into the land of Padanaram where he met the unscrupulous Laban. Yehovah caused the lies and the deception which led to Leah being the first wife, the years of servitude for Rachel, the cattle the barrenness of Rachel’s womb and the fruitfulness of Leah’s. He brought these things to a climax when he sent Jacob away ion the night with Rachel stealing her father’s idols. These things did not happen by chance for they were all interwoven necessary elements of the testimony that “I Yehovah do all these things”

Manasseh is also His. He gave Jacob the son of his old age and gave him great love for this child. God gave Joseph the dream and the arrogance to proclaim it before his brothers whom God had equipped with anger and hatred. He caused Reuben to halt the murder and Judah to desire a profit and when Joseph met his brothers those many years later, he told them; You meant it for evil but God meant it for good. He was sold for hatred and raised up as the salvation of his family. This is where God caused the abundance and prominence of Egypt to be the back drop for the birth of his son whom he named, Manasseh; for God has caused me to forget the toils of my father’s house. Yet Manasseh is a paradox, for each time Joseph spoke the name of his first born child he was reminded of why he named him Manasseh. Thus all things connected with the experience belong to Yehovah God who declares the end from the beginning and calls those things that are not as though they had already been. This is the Holiness of God and His eternal testimony.

“Ephraim is the strength of my head;”

The strength of Zion is the power of God. The power of God is unchallenged as He does His will in the armies of heaven and gives the kingdoms of this earth unto the basest of men. His benevolence is because he created all things and has power over all flesh. He

grants unto His people such things as they have need of and the testimony of the lily stands sure. God knows the needs He has given His people and He supplies those needs in the appropriate time for the glory of His name. No amount of pleading, begging or promising can curry favour with the Almighty. As He has equipped the earthen vessels so He supplies them for He is the owner of the cattle on a thousand hills and the Lord and giver of all things.

Ephraim is also a type of the mystery of the gospel. A child is born of a man supposed to be dead and a foreign wife but the seed remains in him. He is identified with his people in the trials and tribulations of the ‘great house’ and he is delivered from the one who is stronger than he just like the natural children. Ephraim is made like unto the first born in the blessing of Jacob for the abomination of Reuben (I Chr. 5:1) and as first born is heir of the house of Jacob.

But Ephraim is a land of two rivers also. He is a cake unturned and wholly given to idols. He is the abomination of natural Israel for in his abundance of merchandise he forgot Yehovah God and turned to Tyrus, Egypt and Syria. The natural nation of Israel is an empty vine and their house is left to them desolate and by the abundance of wealth and fame Ephraim is smitten, their root dried up and they shall bear no fruit (Hos. 9:16). The curse of Messiah is upon this fig tree and it shall never bear fruit ever again though the world seeks to make it into an international marketplace. It is withered and cast into the fire and the merchants of this world who have lived deliciously with her weep and wail for her destruction.

“Judah is my lawgiver”

The name Judah means ‘praise’ and so all that God has ever done or ever shall do is praise unto His Holy name. There is nothing that does not praise the Lord and though man tries to manufacture this praise in his song, his speech and his presumed worship the only true praise is of an ‘empty hand’. The only hands that are pure enough to be presented before the throne of grace are the ones with the names of the Beloved engraved upon His palms and the nail pierce sealing it as indelible. No one can change the names that have been written in this book and all whose names are in the book of life of the Lamb have eternal life. This book was written before the foundation of the world when the Lamb was slain and the sacrifice for sin was finished. No man can snatch any out of the Father’s hands and all that the Father gave unto the Son He has lost none but he has raised them up in the last days.

Though Judah had his tryst with his daughter-in-law wherein she proved herself more righteous than her lecherous father-in-law, yet he stands as a type of the children of

hope. They do not praise God in their natural man or the deeds of his hands but all the works and actions of man are ordained unto the praise of God. He called all His creation exceedingly good when He finished His work in the seventh day and that includes the light, the darkness, the peace and the evil necessary for His purpose to be accomplished.

David is of the tribe of Judah. He is the young lion's whelp who established the nation and defended it with passion. He is the crouching lion who waited for the prey and destroyed them with his armies and he is the old lion who was a peace in the land for all his enemies were under his feet. The scepter did not depart from the Lion of Judah until Shiloh, or peace came. This was Solomon the King of Peace. His kingdom was established of Yehovah as an eternal kingdom and the increase of his government had no end. This of course was only in type with the man Solomon but the fulfillment was in the King of peace the Lord our Righteousness. He was delivered up for our offenses and raised again for our justification. Therefore being justified by His faith, we have peace with God. He was born of the line of Judah and He stands as praise unto the Father. He finished the work of the salvation of His people by fulfilling the Law in all righteousness and he is seated at the place of authority (right hand) in the throne of God.

"These things have I written unto you that believe on the name of the Son of God, that you might know that you have eternal life, and that you might believe on the name of the Son of God" (I John 5:13).

The world wants assurance and the religious street hawkers demand the time and the date when you were saved. The testimony of Yehovah God is in an innocuous little lily but it stands tall in the rejoicing of His people who have been given all wisdom and spiritual understanding. They know the corruption of the flesh and how that the Spirit reveals it brighter and brighter each day. They know that this is the testimony of the Lord though the flesh fights against it daily. Therefore brethren consider the lilies of the field.

Your servant in Christ,
(Elder) Chet Dirkes
August 9, 2015

Psalm 60:9

"Who will bring me the strong city? Who will lead me into Edom?

The Lord of Hosts has spoken in the perfection of His Holiness and proclaimed that the enemies of His people are under His command. Moab and Edom were foreordained to be the adversaries of the house of Israel long before there was a manifestation of the house of Israel. Lot was Abrams nephew and he traveled with his uncle as they left the land of their father's. They both prospered and became mighty but the hand of the Lord brought a controversy between them in order to separate them. Abram gave his nephew the choice of the plains or the high land and he chose the plains of Sodom. His life was so ordered that he soon became a resident of the wicked city and although he was "vexed with the filthy conversation of the wicked" (II Pt. 2:7) yet he was not removed from them until the mighty hand of God was revealed. The result of the deliverance of himself and his two daughters was the birth of Moab (of the father) by the evil contrivance of his daughter through a drunken incestuous encounter (Gen. 19:37). Moab was accursed from the beginning but God made him into a mighty nation and caused them to settle in the region between Egypt and the land of Israel.

This people were prosperous and were given a mind to ascribe all honour for their wealth and might to their god, Chemosh, 'the subduer'. This deity was nothing new for when Yehovah God created man and placed him in the garden expressly prepared for him, God "blessed them (male and female as one) and God said unto them, Be fruitful and multiply and replenish the earth and subdue it: and have dominion over the fish of the sea and the fowl of the air and over every living thing that moves upon the face of the earth" (Gen. 1:28). The children of Moab believed in this 'subduer' of all things as they 'worshiped the creature rather than the Creator' in this early manifestation of the humanistic doctrine of the world today.

This is further evidenced in the neighbours of Moab for here in the land from Arnon (rejoicing) even unto Jabbok (emptying) dwelt the Amorites. These 'Sayers' were renown for their prominence and valued opinion (Amorite) and were sought out for their 'strong-hold of reasoning and understanding' (Heshbon). These people conquered Moab

as the ‘sweeping warrior’ (Sihon) who ruled over the ‘Sayers’ (Amorites) took “all his land out of his hand even unto ‘rejoicing’” (Arnon). “Wherefore they that speak in proverb say, Come into Heshbon let the city of Sihon be built and prepared” (Num. 21:27).

When Israel traveled through this land en route to their inheritance, they approached Sihon and asked permission to, “pass through your land”. They said that they would not harm or destroy his land in any manner but Sihon “would not suffer Israel to pass through his border but Sihon gathered all his people together and went out against Israel in the wilderness and he came to Jahaz and fought against Israel” (21:21ff). But Joshua, as a type of Messiah, smote the ‘sweeping warrior’ and took his land which began at the ‘river of rejoicing’ (Arnon) and ended in the ‘emptying’ (Jabbok). And so it was that from the beginning Moab was enmity against Israel in Abram, in belief and in manner for they followed after the works of their father, Lot.

Here in the plains of Moab the ‘devastator son of the sparrow’ (Balak the son of Zippor) called upon the prophet Balaam (not of the people0 to curse Israel “for they are to mighty for me; peradventure I shall prevail, may smite them and I may drive them out of the land.” (Num. 22:6). Yet the word of Yehovah came to the mouth of this prophet and caused him to speak the truth concerning Israel saying, “How shall I curse whom God has not cursed? Or how shall I defy whom Yehovah has not defied? for from the top of the rocks I see him and from the hills I behold him; lo, the people shall dwell alone and not be reckoned among the nations” (23:8). This same Word, which cannot change, came unto him again and said, “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? Has He not spoken and shall He not make it good? Behold I have received to bless and He has blessed and I cannot reverse. He has not beheld iniquity in Jacob” (23:19). The testimony of this prophet was the Word of God unto the devastator who could not harm or even bring railing accusation against those whom Yehovah loves saying “How goodly, pleasing, beneficial, favourable and delightful are your tents O Jacob and your tabernacles O Israel” (24:5). The people of the land were against and contrary to the Beloved of the Lord yet God had ordained this land and this wicked people for a blessing and a testimony unto His people as they wandered through the wilderness.

Moab is the boiling cauldron of the Lord as He washes that which needs to be washed. This washing continued for many generations until the time when Yehovah God brought such a famine upon the land that it forced a man of Beth-lehem-Judah into the country of Moab with his wife and two sons. There the time of the habitation of these three men was completed and when the grief strickened wife, Naomi, heard there was bread in

Israel, she began the trip home. God had sent her there into this wash pot to remove her husband and two sons but to bring back to Israel the grandmother of David the Beloved King of Israel. Ruth may indeed have been born unto the Moabite family but she was ‘of the pasture’ therefore God sent Naomi (my delight) by the means of privation, starvation and calamity to fetch His ‘friend’ (Ruth) and bring her to Boaz, the great grandfather of David. The same God who destroyed divided Abram and Lot brought Lot into Sodom. The same God who destroyed Sodom delivered Lot and his daughters out of that city. The same God raised up Moab and put enmity between he and the sons of promise also preserved and protected that seed which brought forth Ruth whom He never abandoned or forsook.

“Over Edom will I cast out my shoe”

Edom is Esau who from the beginning was contrary to the children of promise. He and Jacob struggled together in the womb because they were two nations and two manner of people. They have been and always shall be separated one from the other and no amount of diplomacy, financial aid or missionary endeavours shall ever join that which God has created opposed. The antics of the ‘supplanter’ and his conniving ways demonstrate that the children of grace after the nature of Adam are not desirable according to the perfect standard of the Holiness of God. They are not good ‘role models’ and their actions, although emulated in nature, are not to be set up as acceptable modes of conduct. Jacob clearly demonstrates the corrupt nature of Adam throughout his entire life and his children follow after and do the works of their father.

God had ordained that the first born was to be of the earth. He had assigned unto Esau a body prepared commensurate for the station in life he was given. This coupled together with his carnal nature in Adam were sufficient to perform all the labours of the time of his habitation which included his despising of his birth-right and his wrath against Jacob. Esau/Edom (because of the red pottage) wanted Jacob dead so that he would receive the inheritance of Isaac but the protection of Yehovah God forbade this ever from coming to pass. God had proclaimed from the beginning that the elder (Esau) would serve the younger (Jacob).

This Word of God could not be altered in any manner and so the wrath of Esau which drove him to desire to kill Jacob was restricted and controlled by the purpose of God to the glory of His name. He made an oath and He could not deny that promise and so as the kinsman redeemer of Jacob/Israel He took off His shoe, which is the ‘preparation of the testimony of the power of God unto deliverance’ and presented it as the surety of His Word. The testimony was unto the brother, Edom, that Israel belonged unto God and that he would raise up the seed of the family. This was the custom in former times in Israel

concerning the redeeming and concerning changing for to confirm a thing; a man plucked off his shoe and gave it to his neighbour and this was a testimony in Israel (Ruth 4:7). The beauty of this testimony is that the same Yehovah God who hated Esau with an eternal hatred and gave him this inveterate animosity for his brother Jacob was the same God who had swore and oath to protect and preserve Jacob/Israel unto the coming of the Anointed One. Thus the testimony is proclaimed; “How beautiful upon the mountains are the feet of Him that brings forth good tidings, that publishes peace; that brings forth good tidings of good, that publishes salvation; that says unto Zion, **THY GOD REIGNS!!!**

The residue of Edom is being consumed in the furnace of affliction which God has given unto His children as they travel here below. There shall not remain any of the wood, hay and stubble that is of this habitation when the Refiner’s work is concluded. Though for a time, this light affliction, which is but for a moment, bests the heart and mind of the children of the Kingdom of God yet the comfort is that the same God who fashioned this earthen vessel is in complete sovereign control over all that we think, do or say. He has cast out His shoe over Edom to proclaim the glory of the Father who ‘has given Him power over all flesh that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You the only true God and Jesus Christ whom You have sent” (John 17:1f).

“Philistia, you triumph because of Me”

The land of the sojourners is forever among the children of Israel. They are a constant and quite troublesome adversary to all that Israel stood for yet they could never be driven out of the land. Yehovah God caused this people to endure through many generations as He brought them forth as judgment against the wickedness of the nation of Israel. They brought forth the giant Goliath to blaspheme the name of God as the interwoven means to the praise and glory of David. He empowered them to war against the nation of Israel and gave victories into the hand of His Beloved yet they never were utterly destroyed. They were ruled by Achish who was ‘only a man’ yet their armies were strong. They refused safe quarters to David at first but they protected David when he fled from Saul and gave safe haven to his family and army. They were the instrument of death to Saul and Jonathan and warred against David until Yehovah put all his enemies under his feet and so the question is asked in earnest, How came these things to pass? Were the military leaders so ingenious that they knew how to win the battles or the armies so well trained? How is it that these same people when they had captured the Ark of the Covenant did not know how to handle the coffin? Notice well that they were not

struck dead when they touched the box but rather they were inflicted with hemorrhoids and mice (I Sam. 6).

The testimony remains the same; that the same Yehovah God of the Universe who gave the people of Philistia their being and the nature of their ways placed them in the geographic location that was suitable to His purpose. There He made them a formidable opponent of His chosen people and left them there as a thorn in their side. These ‘messengers of Satan’ remained that Israel think not more highly of themselves than they ought and when the pride of Edom was empowered so the Philistines were made to rule over Israel. The were they brought to repentance when they cried out unto God and He heard their groanings and utterances which no man can hear.

The nature of man does the works of the father, Moab, as the heart of Edom is deceived by his pride; then is iniquity uncovered and revealed. When the natural man is drawn away after the desires of the flesh God brings for the immigrant sojourners of this land to lord over and subdue as He manifests His chastening hand upon those whom He loves. The boiling cauldron of emotions, anxieties and actions of this present evil generation are a manifest token of the wickedness of this world and to the children of Jerusalem, they remind them of their home; thus they cry out, Father, Father.

“Who will bring me the fortified city?”

God has not left His Beloved to find her way through this world. He has afore prepared the body in which she dwells and has assigned the station of life she occupies. He has set her upon the path she must walk and lovingly hedged in her way with the hewn stones of this world. He has planted the briers and thorns along the way which cover the altars of the sacrifices unto the gods of this world and which choke out the truth of the gospel. He has placed along this path, many obstacles which overwhelm the natural mind as being insurmountable and many fearful and dark encounters which testify to the limitations of the flesh. He has placed many great and mighty people before His children which appear as giant opponents. These cause the flesh to fear and to question why God has brought these adversities into their lives. These blaspheme the name of Yehovah and if enabled would crush the helpless children of the flesh but Yehovah God fights for His people. He is the captain of the salvation of His Beloved, He is come forth conquering and to conquer and He has overcome the world.

He brings His little children to the strong city of many entrenchments and the eyes of man behold the greatness of the structure, therefore there is doubt. He shows them the bulwarks and the foundations and although His testimony is that He has complete and total command over this city her people, yet is the natural man filled with trepidations.

As the child of grace is taught by the Lord, His Spirit shows them their inabilities in all areas of their lives. He manifestly declares to them that without Him they could do nothing yet to the eyes of man this fortified city is as the people of the land of the inheritance.

When Moses sent out the spies into the Land of Promise they saw, tasted and experienced the magnificent wonders of the land. There were clusters of grapes that could not be carried which they bare upon a staff and pomegranates and of the figs and they returned to the camp after forty days of spying and gave an evil report. They testified to the truth of the word of God that the land was indeed fruitful and plenteous but they also said, “The land, through which we have gone to search it, is a land that eats up the inhabitants thereof; and all the people that we saw in it are men of great stature, and there we saw the giants the sons of Anak which come of the giants and we were in our own sight as grasshoppers and so were in their sight” (Num. 13:32). These men knew they could not overtake this fortified land and being beset with doubt and fear, they could not hear the good report of the power of Yehovah God.

Man has no power over anything but what God has given him to till the ground, keep the garden and subdue the earth. No man can overcome anything but first the work is finished from the foundation of the world and no man can take a fortified city but that it has been afore ordained by the Will of the Lord God Omnipotent who reigns over all. The doctrine of Adam is to take control of your life, have dominion over your sins and find victory in Jesus. This is the humanism logic of man which bows down to the god of reason and understanding which caters to the ways of the world. The city that is fortified stands or falls according to the divine decree of God. As it stands it stands unto Him for He causes it to stand and as it falls it falls unto Him who established it in time and brought it back to the dust according to the good pleasure of His Will.

“Who will lead me into Edom?”

The land of Edom is the people of Esau which serves the house of Jacob. This is not meant to infer that the flesh of the earthen vessel wherein the child of promise dwells is to lord over all other weaker vessels. It does mean that the body afore prepared was fashioned for the purpose of serving the incorruptible seed within. Every son of Adam is of the seed of man which is enmity against the Spirit of Holiness. This is the warfare of the law in the members which wars against the law of my mind. This is the constant manifestation of the contradiction of sin against the perfect seed within and this is the body of this death wherein the Spirit groans awaiting deliverance. Edom is everything that pertains to the flesh and this world and he is diametrically opposed to the truth and righteousness of God.

How then could a son of Adam lead himself into combat with himself in hopes of defeating himself and gaining the mark of the prize of the high calling? If man can overcome himself then he has no need for the Lord God Almighty. If he can take control of his sin then he has somewhat to present before the throne for the works of his hands have gotten him the victory; the testimony of the lily is quite to the contrary.

The God who gave Jacob his family and brought them into Canaan is the same God who caused the great drought. The God who gave hatred into the hearts of the brothers who sold Joseph into Egypt is the same God who sent Joseph ahead to deliver them. The God who delivered them into Egypt is the same God who gave them over into captivity for 400 years and then delivered them out again and this pattern does not end.

The God who has fashioned Esau to be a cunning hunter and to live of the field gave him the pride in his heart. This same God has caused man to be deceived by that pride to think more highly of himself than he ought and to rely upon the apron of fig leaves, the works of his hands and the good intentions of his heart (which is desperately wicked). He has created this body to need and desire the things of this world and to be enmity against the Spirit within. If there is no Spirit within, and they are not of God, then there is no conflict and Esau is the one who will lead his children into Edom. Then shall the children of Edom be as Moab for they shall do the works of their father. But to the children of the kingdom of the Israel of our God, there is pain, doubt and fear as the Spirit bears witness with their Spirit. He testifies that the help of man is empty, the waters of this world are bitter and there is not meat in the land to sustain the life of the children of the King. He also testifies to the vanity of this world, the frailty of this body, the limited manner of the arm of the flesh and the intellect of the mind so that they cry out; “O Wretched man that I am who shall deliver me from the body of this death”. This testimony is in that little innocuous flower of the field which neither toils nor spins which the Master instructs His disciples to consider. The testimony is to the perfect righteousness of the Sovereign ruler of the universe and His eternal love for His Beloved. The testimony is His love and care for the needs of His children as they endure that which he has assigned unto them for good and this testimony is ignored by the world.

“Through God we shall do valiantly for He shall tread down our enemies”

The sons of God have been created in the Anointed Salvation of Yehovah unto good works which He has performed for them. As the Son has finished the work and is seated at the place of authority with the Father so His people remain faithful in all good works. They are zealous of good works and are His workmanship and as all these works were finished before man was created so they are not judged by what they do or how they

perform. The works of Edom are tried by fire to reveal the gold, silver and precious stones within but the finished work of Yehovah stands established and proven forever.

David was set forth as the warrior king and unto him it was granted that all his enemies were put under his footstool. This is the type of Christ Jesus who should come in the end of the world and manifest that He alone has gotten Himself the victory for He has placed all His enemies under His footstool. Now the King of peace reigns and we have peace with God because he was faithful. His children shall perfectly complete all that he has given them to do and they do all unto His glory and honour.

The whole of creation is a reaction to the eternal decrees of God which he purposed in Himself before the foundation of the world. As He has spoken so it comes to pass in the appointed hour. No man can change this, every aspect of existence is in strict compliance with this edict and the children of hope find comfort and peace because, “YOUR GOD REIGNS”

Brethren consider the lilies of the field.

Your servant in Christ,
(Elder) Chet Dirkes
August 23, 2015

Psalm 62.

The heading of this Psalm states, “To the chief musician, to Jeduthun, A Psalm of David”, if I may be indulged to translate, it reads, “To the preeminent, to the rejoicing a melody of the Beloved” or, ‘A song of the chiefest rejoicing of the Beloved’. This is the

song which John spoke of in the Revelation which no man can learn or sing because it is by the Beloved to His Beloved and for His Beloved. It begins with Only upon my God my soul has hope for He is my salvation. The natural man with all his religion may lip sync the words and fake the repentance but he cannot sing the Song of the Redeemed because he does not and cannot know of such things. These are conveyed from faith to faith and are taught exclusively by the Spirit of Holiness in praise to our God. He alone is my rock which is my fortress and my deliverance. This is the Rock which sustained 600 thousand Israelites as they wondered through the wilderness for 40 years, every day supplying life sustaining water in a barren wilderness. The same water that flows from within the child of grace (Jn 7:38) and from the throne of God and the Lamb in the heavenly Jerusalem (Rev. 22:1). This Rock is the foundation for that church in the wilderness, the church of the Firstborn, the house built upon the Rock fitly framed together growing up to an Holy habitation of God, the foundation of His church which the gates of hell cannot prevail against and the chief cornerstone which the master builders disallowed. He alone is my Rock. He alone defends His people and He alone delivered them from the wrath that was to come in those last days. Man attempts to cast down His excellency by delighting in lies; they bless with their mouths drawing unto God in pretense but they curse inwardly. Paul said he found that in his flesh dwelleth no good thing and that when he would do good evil was present. Yet it was not him but the sin which dwells in him, for he delights after the law of God after the inward man. So in the outward appearance none could tell these two apart for man looks on the outside but God looks upon the heart. Even the angels could not tell the difference between wheat and tares but he that is born from above delights after the law of God for it is written upon his heart and His Spirit cause him to walk after it. My soul only has hope in God, my expectation is from Him for He supplies my daily bread (though after the flesh I call it Manna) and He alone is my refuse from the storm.

Hear the conclusion of this as taught by His Spirit, power is to God and to you Lord is mercy. You supply every man all he needs to perform that which you have assigned him to do. Now that’s a Sovereign God! Therefore my soul has hope, rest and waits upon Jehovah.

Your servant in Christ,
(Elder) Chet Dirkes
January 17, 2010

Psalm 62.

This is given to the director or chief and is a song of praise to the Beloved, as the introduction states, which means it speaks to the Master designer of all things, about the gates of the city of Zion, which are ‘Praise’ and extols the virtue, power and mercy of the Bridegroom for His bride, that is, the Christ of our God. The fact that it is to the beloved should lead us to the Song of Songs for the sweet intimacy of this love sonnet. No one else has any right or portion in these proceedings for they are between the husband and His wife. His desire is upon Her and she lives for His love and because of this; “My soul (my desire, my breath) waits only upon Elohim” (Ps. 62:1). The natural man has no place here for he cannot understand such love. It is an eternal love that cannot be quenched or differed and it is only from the Beloved for the seed which is born from above. Only in the inward man can there be such desire for that which is born from above delights after the law of God after this inward man. Adam has no place here

This waiting is not just an anticipation for God or for His promises, as the world will say, ‘where is your god and where are the signs of his coming?’, but is more on the line of a rest or a repose in Him. Thus the question is asked, “Who is this coming up out of the wilderness reclined in Her beloved?” (Song 8:5). It is a complete and uninterrupted peace in the provisions and sustenance of the Lord and master for all things necessary. She is the ‘apple of His eye’ (Deut. 32:10), the fullness of His desire; He is as the ‘apple tree’ among the sons and He sustains her with His fruit and comforts her with apples (Song 2:3 & 5). She is part of Him as the branch is connected to the vine and she has no care for another for another man’s voice she shall not hear nor shall she follow after. She is reclined in the bed of the King of peace which has threescore valiant men of ‘He who has the power of God’ (Israel) about it for protection, the pillars thereof are silver, the bottom is gold covered with purple and the midst thereof is paved with love for the daughters of ‘the going forth of peace’, Jerusalem (Song 3:7-10).

She is able to repose in Her Lord because He is the Rock of Ages, the foundation upon which the whole house is built, Jesus Christ being the cornerstone and the gates of all hell cannot prevail against it or Her. He is her deliverance from the curse of the law, the penalty of death and the bondage of the corruption of this earthen vessel which she is a partaker of. He is her defense for the enemy and Her covert from the storm. He gave His life for Her. He, who knew no sin, became sin and removed Her sin as far as the east is from the west to be remembered no more. He purchased her, redeeming Her to Himself and He will never leave Her nor forsake her and when Her heart is overwhelmed, she cries out to Him to lead Her to that Rock that is higher than Her, which is Christ. He is

that great Rock in the barren wilderness which casts the shadow of relief and solitude for His people. He is that Rock which follows them throughout the wilderness giving them the waters of Life and she shall not be greatly shaken or removed.

Man devises evil against the Beloved, seeking to bring Him down to his level of reason and understanding. He consults to cast down the excellency, by bringing His down from above and causing himself to ascend, while he delights in lies, blessing with his mouth and cursing within. This does not say that the wicked does these things but ever son of Adam who is worthless and every son of man who is a deception and a lie (Ps. 62:9). God is the only truth and all men are liars (Roms. 3:4). Their heart is desperately wicked and who can now it, the thoughts and desires of the flesh are polluted and vile and their tongues cannot be controlled. The cumulative sum of all of the sons of the seed of Adam, when weighed in the balance, is less than worthless and cannot profit one bit. The carnal man is not profitable unto God nor does God need Him for He is the self contained all sufficient One as His name Jehovah means. Because of this corruption, weakness and vanity, “My soul (desire, breath) is reclined upon God and my hope is from Him. He only is my Rock, my salvation and my defense therefore I shall not be moved. God is my deliverance, my glory, the Rock of my strength and my refuge is in God” Therefore lean not on your own understanding or trust in the arm of the flesh for your strength and hope but, children of the King, “Trust in Him at all times and pour out your heart before Him”.

Now we did not just remove the whip of duty from the trunk to lay it upon the back of the weary children. This trust is because of the imputed faith of Jesus Christ which is a gift from God, by which the just live and the prayers of the saints are continually ascending before His throne because of the intercession of the Spirit with groaning and utterances which we cannot hear. No duty faith, no conditions and no condemnation but rather a peace that passes all understanding and the substance of things hoped for.

Finally this song of praise to the Beloved concludes with a proclamation that all power belongs unto God. Nothing happens but by His power and for the good pleasure of His will, for He is the Lord God Omnipotent and He rules over all, without exception. He is the Alpha and Omega, beginning and end, and without Him was nothing made that was made. In Him we live and move and have our very being and unto Him belongs all mercy for His people. This mercy is based on His love, which is eternal, and is extended to His children because of His satisfying the justice of His holiness. When the Father saw the travail of His soul He was well pleased. He declared Him to be righteous when He raised Him from the dead in power and majesty and His children with Him, therefore

being justified by His faith we have peace with God and, “Truly my soul waiteth upon God”

Your servant in Christ,
(Elder) Chet Dirkes
August 22, 2010

Psalm 65:4

> “Blessed is the man thou choosest and causest to approach unto thee that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, thy Holy temple.”

There is a most powerful delusion in the character and nature of Adam that is his daily motivation and the passion of all his children. It is flaunted and preached by every philosophy as the basic tenants of belief and carried about as the champion of will and might and the goal of every mans life. It is power. The power to know the facts, the power to understand the situation, the power to decide on a course of action and the laudable status to be obtained for making the right choices in life.

This insatiable desire and life-long ambition was given to Adam in the garden as God gave him dominion over all of His creation. He was assigned the labours of dressing the garden and keeping it when God set before him the edict of the two trees. God did not give Adam a choice, for the steps of his path had already been appointed, but rather God set before him a condition that was designed to prove him. God also brought unto him all the beasts of the field and the fowls of the heavens to “see what he would call them and whatsoever Adam called every living creature, that was the name thereof” (Gen.2:19). Adam was empowered with the highest level of intellect that was ever in

man and he was assigned the task of deciding what names should accompany each creature.

The power of decision is a God given delusion. He has sent to man this strong delusion and given them to believe this lie (II Tim. 2:11). God knew the course of action that Adam was to walk for it was precisely according to the good pleasure of His will as He assigned it to Adam. He knew what He had created and did not need Adam to inform Him of who and what He had created. He created the hosts of heaven and calls them by name, He set the earth upon nothing and established it's course, He weighed the mountains and measured out the volume of the seas in the palm of His hand, surely He does not need anyone to tell Him anything. Yet He set before Adam the nature and desire to make choices and Adam acted accordingly. When Eve came to him and gave him to eat, he could not refuse but willingly chose to hearken unto the voice of his wife, to take the forbidden fruit and eat. This choice was not coerced of God and was not made under any duress. It was according to the will and nature of Adam as He had been created. It was in obedience to the logical conclusions of his cognitive abilities and in complete disobedience to God. He fell in the garden because he had not the mind of God to understand nor the power of God to obey. This is the Adamic nature, that law in the members that wars against the law of the mind of the inward man of God, born from above.

There is no blessing come from God that is in reward for conduct or as incentive to good behavior. The blessings of God are unto His people to enable and empower them to walk aright before Him and to keep His commandments. If one has not the royal heritage then they are remiss of the royal privileges. If they are children of the King then they live, move and have their being in the King and enjoy the blessings of that position. It is this select few, being too numerous for any man to number, that have the distinction of being beloved of Jehovah. They are the Beloved of the Lord, being eternal in Him and are therefore chosen in Him before the foundation of the world. Because of this everlasting love the members of this family are proven to be precious stones tried and approved of God.

This assembly, His Bride, His people, are blessed to walk before the King in the same love wherewith He has loved them and draws them (Jer. 31:3) and causes them to approach unto Him. No man can come unto Messiah unless the Father, who sent Him, draws that man unto Him and He has raised that same man, in the resurrection of Christ, in the last days (John 6:44). Since Messiah has been lifted up, as Moses lifted up the serpent in the wilderness, so He draws men unto Him from every kindred, nation, tribe and tongue (John 12:32), therefore, Messiah and the Father are One.

Those members in particular of the body of the general assembly of the church of the first born walk uprightly before the King of glory in Spirit and truth because He has put His Spirit within them. It is the Spirit of Jehovah that brought forth the incorruptible seed into the habitation of this dwelling. It is the Spirit of God that conveys to them wisdom and spiritual understanding from faith to faith and it is the Spirit which causes them to ‘advance straight’ along the path that has been assigned unto them. These are the blessed of Jehovah who dwell in the courts of Almighty King.

The courts here are not outer appendages to the main building, wings off the formal gathering rooms or waiting areas for those who desire an audience with the King. The courts are an ‘enclosed area’ such as a walled city. It is a contained and protected area where only certain have the right to enter and remain. This area is a settled place of abiding or dwelling. It is not open to transient population, sight seers or spectators for only those who have the proper credentials of a royal birth right have access and only those assembled of the King may remain. The walls of this enclosed are of the dwelling of the blessed of Jehovah are salvation and the gates are praise unto our God. The walls are fashioned of living stones, the foundations are the apostles and prophets and Jesus Christ is the chief cornerstone. He is the Rock of our deliverance which is rejected of the world and accounted as worthless, therefore, the praise of God is in parched land (Sion) (Ps. 65:1) and it is accounted as foolishness by the wisdom of this world.

The heavens declare the glory of Jehovah, the firmament shows forth His praise. All of creation was formed to the praise of God yet this praise is not of the earth and therefore is not from the earth. God is Spirit and they that worship Him must do so in Spirit and truth and this worship is in Sion. Here the vow or covenant is performed, here the guilt is adjudicated by the shed blood and here the Bride, dresses in the righteousness of the saints, sings praise unto God. This is where the prayers of the saints ascend before the throne in the smoke of the ‘sweet savor’ and here the sin has been purged away by the sacrifice for sin in the end of the world. Now, being justified by the faith of the Son of God who loved us and gave Himself for us, we have peace with God and are

“satisfied with the prosperity of thy house, of thy Holy temple”

This is the spiritual dwelling place of Jehovah God which is His body. He was raised up in victory and His bride was with Him. She has overcome the world in Him and she is the consecrated dwelling place of God. He has built His temple upon Himself and the gates of hell shall never prevail against His house. This is the house of the first born with all rights and privileges of the royal seed. He was faithful above all the house as the one who built the house and all His children are faithful in Him. Therefore they abide in Him and bring forthe peaceable fruit of righteousness that is necessary to supply the needs of

the brethren. This general assembly has been so properly and perfectly fitted together that it matures into the full measure of the stature of Her head as all the members dwell in the unity of the truth. Therefore;

“the pastures are clothed with flocks, the valleys also are covered over with corn. They all shout for joy and sing” (Ps. 65:13)

The pasture of the Good Shepherd is full of His sheep. They hear His voice and they follow Him. He is the wall around them and He protects them. He is the gate and the gatekeeper which is the going out and coming in of the sheep. He leads them in the footsteps of the flock to the shepherds tent where He feeds them and causes them to rest (Song 1:7). Here He has prepared a banquet table for them and His banner over them is love (2:4). He has removed the chaff from the harvest and made the valleys ‘white’, purged from all trespasses and sin. Every member of this exclusive flock has experienced a common deliverance from sin and a common contradiction of sin against themselves, therefore they can sing the songs of deliverance, the song of Moses.

They also can proclaim the joy of the salvation of Jehovah as they dwell in His courts. The word for this dwelling is from the root word that means the sounding of a trumpet. Since the voice of God is the sound of the trumpet and the proclamation of His Word is the sound of many trumpets; since the trump of God is the Word of God those who are blessed to shout the joy of His salvation dwell in the sound of the trumpet or in the Word. As they dwell in the Word, so the Word of Messiah dwells richly in them in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16).

Beloved brethren, “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
February 03, 2013

Psalm 68:26

"Bless ye God in the congregations, Yehovah the fountain of Israel."

Normally the act of blessing is an action whereby someone of authority declares something or someone else to be holy; this cannot be the case when it involves Adam. He has no authority but that which has been given him by the creator and to insinuate that the creature can make the creator holy is preposterous. Yet if the understanding of the act or mindset of 'blessing' is the acknowledgment of the Holiness and sacred nature of the creator then the creature is humbled before his God as he honours and praises His name.

The scriptures are resplendent with references to the praise of God by His decree through all that He has created; "The heavens declare His righteousness and all the people see His glory" (Ps. 97:6). Even those things which are not considered pleasant have been formed from the beginning and come to pass to the honour of God, the praise of His might and the demonstration of His Holiness; "Surely the wrath of man shall praise thee and the remainder of wrath shalt thou restrain" (Ps.76:10). But the blessing that is spoken of here by the Spirit of the Most High God is expressly limited to a specific group and location because of a certain action.

The congregation spoken of here is the assembly of those who worship God aright. No other can enter into the courts of the temple of God but those who walk by faith and keep the commandments of God by the Spirit within. These are they who have been born from above for these are the sons of God. These are the brethren of the generation of Jesus Christ and to these and these alone has the Elder Brother, the Anointed of God, declared the name of the Father: "I will declare that name unto My brethren in the midst of the congregation will I praise thee" (Ps. 22:22).

This name is only for those who have been quickened together with Joshua as they walk by His faith in the land of the living; "I will walk before Yehovah in the land of the living" (Ps. 116:9). There is neither death nor decay in this congregation where Adam is not to be found for nothing shall enter into Her that defiles, works abomination or loves or makes a lie (Rev. 21:27). Since all men are liars and God is not a man that He should lie, then the sons of man cannot be found in this Holy place. They which are born from

above are born of God and these are the sons of God. These children are not guilty of committing any offenses before their God; they cannot sin because the incorruptible seed dwells within and remains (I John 3:9). These children are all of the household of the first born and therefore they are brethren. It is unto these brethren that the name of Yehovah is proclaimed in that pure language of Zion (Zeph. 3:9).

The praise and adoration of the sovereign, eternal God is not left up to the antics or imaginations of man; these have their place in modern religion. Yehovah God is the source (fountain) of everything that exists. He has created all things according to the good pleasure of His will and He has called it all exceedingly good. Without Him nothing exists that was made and nothing functions apart from His express and irrefutable will.

Israel is of our God is not the nation of people that descended from Abraham, Isaac and Jacob; these be Israel of the flesh. The Israel of our God is the power of God and the only one who has the power of God is God Himself. He has not created another who shares His throne of authority, He will not give His glory unto another and His power belongs unto Him. It is non-transferable for nothing other than the source of that power can contain that power. All things else are the recipients of the effect and purpose of that power to the end that in all things He has the preeminence. In the congregation, they bless their God Yehovah the source of Israel.

“There is little Benjamin, their ruler”

When Jacob told his sons those things which should befall them in the last days, he spoke of the time when all things written should be fulfilled (Gen. 49:1). He was not speaking of the end of the physical world but prophetically spoke of the coming of Messiah who would fulfill the law in righteousness and manifest the anti-types thus removing the types and foreshadows. He never spoke of his youngest son, Benjamin, as being a ruler over his brethren but rather he said that he would be a “raven and a wolf” (27). Benjamin is the only son of Israel. All other sons were born unto Jacob and have their representations as the children of grace because Jacob was a child of promise, but Benjamin is the son of Israel. When Rachel began her hard labour, she called her sons name, ‘Ben-o-ni’, meaning the son of my sorrow, but when the child was born and she had died, Israel called his name, ‘Benjamin’, the son of my right hand.

Insignificant Benjamin did produce the first king of the nation of Israel but that was when they had rejected God and asked for a king to be over them. They desired to be like all other nations and God gave them the desire of their souls with Saul (desire) the son of Kish of the tribe of Benjamin. He was the king that Yehovah God anointed to be

the judgment over the nation but David, the son of Judah, was to be the king of glory, power and strength. Yet in the general assembly of the church of the firstborn in the wilderness of their world the ruler over them is the man of sorrow, who was acquainted with sin and the Son of the right hand of Yehovah. He is the One who was wounded for our transgressions and bruised for our iniquity in Adam yet now is seated at the right hand of the throne of God. He is the one who has been touched with the feelings of our infirmities and has been tempted in all points yet without sin; but when He looked He saw NO MAN who sought after righteousness, He brought salvation unto Himself by His right hand and His Holy arm. He alone is worthy for He has suffered, bled and died and is risen again. He is seated in the heavens and rules over the kingdoms of this world.

"...the princes of Judah, their council..."

Judah was the enterprising entrepreneur of the family of Jacob. It was he who halted the attempts of the other brothers to kill Joseph because there was no prophet in the matter. His brothers looked up to him as a good businessman and provider as they 'praised' him and bowed before him (Gen. 49:8f). Yet in this consecrated assembly there is no mammon of unrighteousness, no merchandise and no prophet or gain because it is the kingdom of the King of the universe.

However, in the last days, God sent forth His Son to be born of a woman and made under the law. The scepter was, up to that point, the commerce of this world where power and wealth coexist. Now, in the end of the world, the scepter would depart from this craftiness and cunning and the rule would be of He who has power over all flesh. This is the One who came to do the Father's will. He made Himself of no reputation and took on the form of sinful man that He, who knew no sin, might be the sin of His people. His 'praise' (Judah) was in completing the work before Him, every jot and tittle, and standing before the throne to proclaim His generation, saying, "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).

Here is where the lawgiver is removed from between the feet of Judah the type and manifested upon the throne of God. They who are born of God keep His law because His Spirit dwells within them and they have the testimony of the Christ who is seated at the right hand of the Father. Judah is the praise of God in the finished work and in the presentation of that work. The hands of Judah are open and empty. There is no work left to be accomplished and the names of the elect appear graven in the palms of the Messiah of Yehovah. These names are indelibly sealed by the power of God who engraved them there and the marks of nails in the hands of He who was slain; "Then said He to Thomas, Reach hither thy finger and behold My hands" (John 20:26).

Adam has no place in the praise of God. His hands are full of blood, he never ceases to work and his relentless pursuit of his own righteousness accompanies him throughout the time of his habitations. He cannot receive the things of the Spirit neither can he know them and therefore he cannot worship God in Spirit and truth.

"...the princes of Zebulun..."

Zebulun shall dwell in the last days, at the haven of the sea and he shall be a haven for ships and his border shall be with Zidon (Gen. 49:13). This is the mystery of the gospel which has been hid from the beginning but was made manifest in Christ Jesus. The dwelling of the congregation of the Lord is a have to every kindred, nation, tribe and tongue. He has made His disciples "fishers of men" (Zidon – fishing) and their catch is by His command. Their 'exalted habitation' (Zebulun) is a place of protection and peace to all those "that go down to the sea in ships, that do business in great waters; these see the works of Yehovah and His wonders in the deep" (Ps. 107:23).

The dwelling place of Adam in the dust of the earth; this is his form, his vessel and it is his appetite. The child of grace dwells in the great rock Yehovah who has been their dwelling place throughout all generations, because, from everlasting, He is God. This is not based upon the heritage of the dust or the clay of this world (for when the dust of this earth is born of water, it shows forth the clay of the potter's hands), it is not by the will of man or by the strength of his hands. This dwelling place is Emmanuel, God with us, who tabernacles with his people (Rev. 21:3) and whom He has loved with an everlasting love. Therefore they love Him because He first loved them and they love one another because the love of God is shed abroad in their hearts. They return unto Him that which He has given unto them and He has given unto His children all things that pertain unto Godliness. He is their inheritance, they are His people and He is their Holy, Just, Righteous and Sovereign God.

"...the princes of Naphtali."

"Naphtali is the hind let loose and he gives goodly words" (Gen. 49:21) This is the Beloved as He has finished the work set before Him and has claimed His Bride. She sees Him as the mighty ruler upon the mountain of the division (Bethar) in all His beauty, splendour and glory (Roe) (Song 2:9). At first He was concealed and hidden behind the wall, looking through the window and shewing Himself through the lattice (2:17), but now, in the end of the world, He is loosed upon the mountains of the sweet smelling savor before God (8:14). He has made the sacrifice for sin and the Father is well satisfied with the travail of His soul. Now He has led the captivity of His people captive (the handwriting of ordinances) and has removed her sin in Adam as far as the east is

from the west never to be called into account ever again. He is the mighty stag deer upon the mountain of God wherein the city of God is built and the redeemed of the Lord dwell.

“Thy God has commanded thy strength, strengthen God that which thou hast wrought for us”

The work which he has assigned to each of the members of His creation come to pass by the power of His will and when in the course of human events, He has decreed that an event must needs come to pass, He commands the strength of the actors to make them willing and able to perform as He has designed. He makes all His people willing in the day of His power as they stand in an even place; in the congregation they bless Yehovah (Ps. 26:12). They wait on Yehovah and are of good courage because He strengthens their hearts (Ps. 27:14). They are His workmanship created in Christ Jesus unto good works and it is He that works in them both to will and to do His good pleasure. He is their strength and shield, their hearts trust in Him, because of the anticipation of glory (which is the indwelling of the Godhead) Their hearts do greatly rejoice and they sing the praise unto Him for He is their strength and He is the saving strength of His anointed (Ps. 28:7f).

Adam has no right, no portion and no memorial in this congregation. His hands are devoid of strength and his mind absent of thought to perform the good works which His people are ordained unto. He has worked all these works in Himself for His Beloved and now she has peace with God. He finished the work in righteousness and now she is seated together with Him in the heavenlies to sing the praise of the beauty of His Holiness. These all were finished from the foundation of the world and they were not by might, nor by power but by the Spirit of the Most High God (Zech. 4:6)

“Because of thy temple at Jerusalem shall kings bring presents unto thee”

The building of an edifice in the sands of Palestine has nothing to do with the building of the Temple of the Lord. He said; “Destroy this temple down and in three days I will raise it up” (john 2:19), but He was not speaking of stones and mortar. He spoke of His body, His Bride, His church that New Jerusalem, the city of God wherein dwell those who have peace with God. This is the city that cannot be polluted with the hands of Adam for the mind of man cannot even imagine such beauty, glory or perfection. She is built upon the seven pillars hewed out by Wisdom (Pro. 9:1), that city whose builder and maker is God (Heb. 11:10) wherein only those who have the right to the tree of life may enter in through the gates into the city, and He is that gate.

Because of this city and the peace of Her citizens with God the rulers of this world and their kingdoms do homage and praise unto Her as they provide all that is needful. God has ordained that the wicked (Esau) of this world should serve the righteous children of promise (Jacob) not for their comfort or prestige but for their need that sustain them. These are the means that He has interwoven into the fabric of His creation whereby the children of this world, who are wise in the merchandise and commerce of the Canaanites, should enact an integral part of the lives of His people.

But this is also another presentation of the mystery of the gospel of salvation. The nations for whom He bled and died, who are delivered from the wrath to come and shall be delivered from the body of this death, walk in the light of the Lord (Rev. 21:24). These are the children of light who have been translated out of the kingdom of darkness and into the kingdom of light. They have the light of His glory shinning upon them and they delight in the Law of God. They are not subject to the weak and beggarly elements of this world for they have been set at liberty with the Roe upon the mountain. These have peace with God, NO MAN can snatch them out of His hands and the accuser of the brethren has been cast out. Therefore do the kings of the earth bring their glory and honour unto the New Jerusalem.

>“Sing unto God ye kingdoms of the earth, O sing praises unto Yehovah; Selah: To Him that rides upon the heavens of heavens of old; He that sends out his voice, a mighty voice. Ascribe strength unto God, His excellency over Israel and His strength in the clouds” (Ps. 68:32ff)

Your servant in Christ,
(Elder) Chet Dirkes
April 27, 2014

Psalm 73

(A Psalm of Asaph)

"Truly God is good to Israel, to such as are of a clean heart." (Ps. 73:1)

This is the first Psalm writing that is attributed to this man called Asaph. Many scholarly and learned men have taken the liberty of dividing the collection of writings called Psalms into separate books asserting various and sundry reasons for the distinctions but there can be no question about the author. If the Spirit of the Most High God did not inspire these men to write the appropriate words to accurately depict the intention of God then these, and all other writings, are worthless. The Spirit of God inspired these men to speak the Word of God and to record those things which were necessary. These servants of the God were carried by the Spirit in the same manner as Ezekiel records numerous times and brought into the proper frame of mind to receive that which was afore prepared for them. They were then given the words to speak in the appointed time to those for whom it was intended, made willing in the power of the Lord and spoke as they were commanded by the Spirit who caused them to walk in the Holy statutes and commandments of God. Yet each of these men were specifically prepared during the time of their habitations to perform their assigned labours and neither could do the others work.

Asaph was a son of Levi. This entire tribe of the sons of Jacob was prevented from having any inheritance in the land of Promise because they were consecrated unto Him. They were set apart for the service of the Tabernacle in the wilderness (Num. 3:6) and were not numbered with the children of the house of Israel. They were given a tenth of all the other tribes as payment for their service in the Tabernacle (18:21) and were encamped around the Tabernacle day and night (1:53). None but the house of those joined unto Yehovah (Levi) were permitted to labour in the work of the sanctuary and they received no part nor inheritance among the children of Israel (Deut. 10:9); "And the priests the sons of Levi shall come near, for them Yehovah God has chosen to minister unto Him and to bless the name of Yehovah and by their word every controversy and every stroke be" (21:5). God further instructed Moses and Aaron to set the courses of the sons of Aaron in the work of the ministry so that each and every son of Levi knew his labours.

"And has made us kings and priests unto God and His Father; to Him be glory and dominion for ever" (Rev. 1:6)

Asaph (the gatherer) was assigned a course by King David after the Ark had rest. After the Beloved had put his enemies under His feet and recovered the Witness of the covenant of mercy from the Philistines (immigrant strangers) he set in order those things which the Spirit instructed him to be necessary to the proper function of the service of the tabernacle of the congregation. He reckoned the lineage to insure that those employed in the labours were indeed qualified and certified to do the work; thus of the sons of Levi were found Itzhar (shinning oil or anointed) the son of Kohath (assembly) and his brother Asaph, who stood on the right hand. These were established and stationed to maintain the service of song in the house of Yehovah. They were instructed to "prophesy (speak under the influence of the Spirit) with the harps, with psalteries and with cymbals" (25:1) as long as the house of Yehovah stood and the testimony continued.

Asaph, who was the son of 'he who is blessed of Yehovah' (Berachiah), stood at the right hand, a place of authority and strength, as he ministered in song before the testimony. Here he stands as the type of Messiah and his brethren for only those who have ears to hear and have 'heard' (Shimei) from 'he who is like God' (Michael) in the 'service of Yah' (Baaseiah) were qualified to stand before the Ark because 'my King is Yah' (Malachiah) has 'hired me' (Ethni). It is because Yehovah God has 'adorned himself' (Adaiah) and has 'risen up' (Zerah) that the 'enduring strength' (Ethan) and the 'purposed thoughts' (Zimmah) of God are 'renowned of heard' (Shimei) for He is the Word of God which became flesh and dwelt among man. He alone 'unites' (Jahath) His people in Himself for He has 'driven out' (Gershom) the inhabitants of the land and given Himself as the inheritance of all those 'joined' unto Him. (I Chron. 6:39-43).

"And their brothers, heads of the house of their fathers, a thousand and seven hundred and three score; very able men for the work of the service in the house of God" (I Chr. 9:13).

Yehovah God did not instruct David to leave inept fools in charge of the types and foreshadows of the patterns given in the mount. In the same manner as He did with those who assembled the Tabernacle in the wilderness, so the good pleasure of the Will of God properly prepared each and every one of these men, commensurate to the labours of the courses they were assigned. After the flesh, many of these demonstrated their inherent incompetence and gross inabilities in the lack obedience to the commandments of God yet they walked according to the path assigned of God as they kept the course they were assigned. The result of this is the ability of man to teach his traditions as the commandments of God by attempting to live in the types and foreshadows, which could never "purge your conscience from dead works to serve the living God" (Heb. 9:14).

But as these Levite priests and brothers to the ‘Gatherer’ represent the children of the kingdom of our God, they have been enabled, by the indwelling Spirit, with all things necessary for the work of the service in the house of God, which is His body (John 2:21). They are His workmanship and their labours are wherein they have been created in the Anointed Salvation of Yehovah; it is a good work, “which God has before ordained that we should walk in them” (Eph. 2:10). This is the Work which He has begun in His children and which He performs “until the day of Jesus Christ” (Phil. 1:6).

These chief men of honour which live in the service of the Tabernacle of Yehovah have the ‘memorial’ (Zichri) of ‘he who is like God’ (Micah). They have been ‘influenced’ and ‘caused’ (Gaalal) to perform of these duties by the ‘gift of Yah’ (Mattaniah) and are as proficient as ‘craftsmen who speak by their works’ (Cheresh) as ‘seekers’ and ‘inquirers’ (Bakbakkar) after the kingdom of God (9:14f).

These were all born into the family of the ‘joined’ (Levi) which was consecrated unto Yehovah God. They had no choice. They were raised living by the fruits of the occupations and lived where God directed them to dwell. They had their station in life, as it was assigned by the Beloved when He subdued the enemies of the kingdom and the Ark had rest, before they were ever born. These brethren of the ‘Gatherer’ (Asaph) as they were ‘blessed of Yah’ (Berechiah) were in charge of making a loud exalted shout of rejoicing before the house of God by the use of harps, psalteries on Alamoth and cymbals. The plucking of the strings (harps) stood for the reverberation of all things as they worked together as God has ordained. This is why John saw the manifestation of the glory of God depicted as the four creatures and the twenty four elders “having every one of them harps” (Rev. 5:8). These all sang a new song which Adam could not learn nor was he capable of singing. They proclaimed the worthiness of the Lamb of God, which “was slain and has redeemed them by His blood out of every kindred and tongue and people and nation and has made us unto our God kings and priests and we shall reign on the earth” (9). These harpers harped the voice of God as they sang this new song before the throne and before the creatures and the elders (Rev. 14:2) for they are the sheep of His pasture. They know and hear His voice and follow the Shepherd alone; another’s voice they shall not hear but shall flee from him (John 10:3ff). They have all gotten the victory over the beast and over his image and over his number “and they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvelous are you works, Lord God Almighty; just and true are your ways, King of the saints” (Rev. 15:2f).

The psalteries of Alamoth are virgin bags of skin that have never been used for any other purpose. They are the skins of the sacrificed animals which were filled with air and then

squeezed to release the air and cause a sound. These represent both the earthen vessels which God has afore prepared unto His glory and those He has outfitted for destruction. He breathes into these vessels, formed from the dust of the earth, and makes them a living souls (Gen. 2:7) as He has assigned the time of their habitations and the boundaries thereof. He alone causes them to give forth the sound He needs for the performance of His creation. He prepares their hearts and gives them a voice as the answer of the tongue (Pro. 16:1). He turns the hearts of the rulers as the rivers of waters to do His pleasure (Pro. 21:1) and He has "put in their hearts to fulfill His will and to agree and give their kingdoms unto the beasts until the Word of God shall be fulfilled" (Rev. 17:17). In the service of the Tabernacle of the house of God which is His body, He has given gifts to each of the members which are for His praise and the edification of the body. No one speaks of his own accord, none seek the preeminence and they all love each other as they love their own bodies. Thus are they able men for the work of the service of the house of God.

The cymbals represent the enclosed nature of God and His creation. There is no beginning but in Him and as He is the wheel in the midst of the wheel, so all His works revolve round and round. The whole of creation is "full of labour, man cannot utter it the eye is not satisfied with seeing nor the ear with hearing. The things that have been, it is that which shall be and that which is done is that which shall be done and there is no new thing under the sun" (Ecc. 1:8). This creation, the heavens and the firmament, declare the glory of the Lord and the tinkling or crashing of the cymbal demonstrate the power and majesty of the sovereign God over all His creations.

"Then on that day, David first gave the casting forth of loud shout of praise unto Yehovah by the hand of Asaph and his brethren" (I Chr. 16:7).

The Beloved, who came forth to do the will of He that sent Him, performed all unto the praise of the Father. He who scattered His people into all the nations of the world was the same who promised that He would gather them back together again and keep them as the Shepherd of His flock (Jer. 31:10). David, the Beloved, is that Shepherd who has been set up over His sheep to lead them, guide them and feed them all their way (Ezek. 34:23). The casting forth of the loud shout of praise unto our God is that head stone which was cut out without hands and has crushed the enemies of God. He alone has gathered His people together in Him as the two sticks joined together as one. The house of praise (Judah) and the house of 'he who endures with God' (Israel) are one. He has brought them into their own land and has made one nation of them in the exalted place (mountains) of Israel for He has been lifted up. These cannot defile themselves, they have not been defiled with women and none shall ever defile them "with their detestable

things, nor with any transgression; but I will deliver them out of all their dwelling places, wherein they have sinned and will cleanse them: so shall they be My people and I will be their God. And David My servant king over them and they shall have one Shepherd. They shall also walk in My judgments and observe My statutes and do them" (Ezek. 37:20ff).

The Beloved and the Gatherer are one. The children of the Beloved and the children of the Gatherer are the sons of God. These have the right by birth, the portion by inheritance and the memorial in The Lamb who stands as He has been slain from the foundation of the world. Together these brethren, heirs of God and joint heirs in the Anointed, sing the songs of Moses, the songs of deliverance; "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19).

This is a spiritual matter which Adam has no part in for the natural man does not receive the things of the Spirit neither can he know them, for they are foolishness to him (I Cor. 2:14). This is the true worship of God which must be in Spirit and in truth of which Adam has no portion since all men are liars (Ps. 116:11) and this is the memorial of the Word of God which dwells, in full abundance, in the children of grace; "in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

And so when the Beloved Himself, brought the testimony of the shed blood of the Lamb of God, the completely and perfectly fulfilled Law of God, the bread of life, the resurrections and the life and the mercy seat where God Himself dwells and He built the Tabernacle (dwelling place) and "offered the peace offering before Yehovah, then he blessed His people in the name of Yehovah; then He gave to every one of Israel, both men and women, to every one a loaf of bread and a good piece of flesh and a flagon" (I Chr. 16:2f). He gave unto his people the Bread of life, His body and His blood and there was peace with God; "Therefore being justified by faith we have peace with God" (Rms. 5:1).

"Of a surety Elohim is good to Israel of a clean heart" (Ps. 73:1)

There are no adequate words to describe the goodness of God unto His people. He who knew no sin became the very inabilities He created in Adam for His people. That contradiction of inability was imputed upon Him as He endured the wrath of His judgment against sin. He alone is worthy to be the perfect sacrifice for sin, He alone has the power to perfectly perform the shedding of His blood for the remission of sin and He

alone is all the praise for His finished work. His blood was in sufficient quantity or measure to include all the sin of His people though they had not yet been born, neither had done any good or evil. His blood was of sufficient quality to be the perfect propitiation for sin and, because this blood was shed before the foundation of the world, “there remains no sacrifice for sin” (Heb. 10:26).

This goodness is not upon the remnant of the types and foreshadows but upon the Israel of God. He has blessed His people, who have been crucified with Him and raised again unto newness of life, with all spiritual blessings in the heavens and they are now seated with Him in the throne of God. He has also blessed them to walk the path of their habitation while they are partakers of flesh and blood. He has hedged in their way with hewn stones which causes Adam to fear but His people walk by faith.

Asaph is the recorder of memorabilia for the people of Israel. It is he who sets forth both the trails and the tribulations of David and his people. He prepared the record of the victories of King David and the atrocity of his lust for Bath-sheba and the murder of her husband. He proclaims the wisdom of Solomon and the destructive lusts of his heart, whereby he loved many women and his heart was drawn away from God. He and his son ‘the brother of Yah’ (Joah) recorded the events of the nation of Israel through all the kings and queens right down to the captivity under Assyria and Babylon as a reminder to the wandering strangers of Zion.

These many episodes with their pains, sorrow and anguish are a testimony to the nature of Adam which perishes daily and the nature of the seed born from above. The seed is incorruptible and cannot fail to keep the Law of God perfectly while the earthen vessel and its nature is the exact opposite. The records left “were written for our learning, that we through patience (which comes by the trying of the faith within) and comfort of the scriptures might have hope” (Rms. 15:4). These records are the things wherein we fall in Adam and come short of the glory of God but they are also wherein the power of His will is manifested in the work of the Messiah.

Asaph the recorder is also he who has written with the iron pen the sin of Judah and Israel (Jer. 17:1) along with the words of Job (Job 19:23). He has written the indelible names of the redeemed of Yehovah in the book of life of the Lamb slain from the foundation of the world (Rev. 13:8). These He has confessed before the Father (Rev. 3:5) when He declared His generation saying, “Behold I and the children which thou hast given me for signs and wonders in Israel from Yehovah of Hosts” (Is. 8:18). These children are they which have entered into the Jerusalem which is above for whosoever’s name has not been written in the book of life of the Lamb, worships the beast and performs the work of their father, the Devil. These are they which are defiled, work

abominations, love and make a lie; these are the residue of Esau/Edom/Adam which shall be consumed by the Refiner's fire (Ob. 18). Whosoever's name is recorded in the book of life of the Lamb is entered into that city whose builder and maker is God (Rev. 21:27) for unto the Recorder; My substance was not hid from you when I was made in secret, curiously wrought in the lowest parts of the earth. "Your eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them" (Ps. 139:16). With these members as well were recorded for memorial, every work which man must perform. He is not recording these things as they happen so that men may be called to answer for their deeds but rather every thought, word and deed comes to pass as they have been recorded in the books (Rev. 20:12).

"But as for me, my feet were almost gone, my steps had well nigh slipped because I was envious at the foolish when I saw the prosperity of the wicked" (73:2).

The steps of man are ordained of old and the execution of these steps is by the power and will of God. These steps lead the stranger and sojourner down into the valley of prosperity where the children of this world prosper. Because the theology and mindset of Adam is prone towards respect, he concludes that evil deeds and wicked ways have been rewarded of God for good. Even the servant prophet Jeremiah asked "Wherefore does the way of the wicked prosper whereof they are all happy that deal treacherously?" (Jer. 12:1). He observed that the wicked wax fat and shine as they transgress in wicked deeds. They judge not the cause of the fatherless, yet they prosper and the right of the needy they do not judge (5:28). These are the things which the eyes of Adam look upon and wonder for the natural eyes are after the tangible things of the earth, which perish with the use.

The doctrine of man adds to this visual testimony as he proclaims that God is love and He will not judge men and separate them from His presence. They say that God winks at sin or simply overlooks the transgressions as He sees the attempts of man to be good and rewards him for his efforts. This is abominable before God for it impugns His righteousness, trampling the Anointed blood and calling it an unholy thing (Heb. 10:29).

"Whom have I in heaven and there is none besides You upon the earth that I desire" (73:25).

The children of the kingdom of God are not born of man nor by the will of the flesh. The Kingdom of God is not of this earth and flesh and blood shall not inherit His Kingdom. The stranger and pilgrim in this present evil generation cannot find any peace or hope in the things of this world nor can he see the good which God performs after the natural

eyes. Yet the promise of Yehovah God is that everything which He has created is according to the intent of His heart and according to the good pleasure of His will they all work harmoniously for good; to them that love God, to them that are called according to His purpose (Rms. 8:28).

The testimony of this promise and the assurance of the hope of glory is a spiritual matter that is communicated by the Spirit of God from faith to faith. It does not rely or depend upon the filthy hands or the vile tongue of Adam to be proclaimed and it is certainly not subject to the vain imaginations of the creatures of the dust. The testimony is manifested in the very trials and tribulations which He has ordained for His people to walk into and experience. These demonstrate the total inability of the natural man with all his desires which are carnal and earthly. Therefore is he dawn away after those things which are necessary to sustain his natural being. Which being is growing older by the moment as it hastens to the grave where it shall return unto the dust from whence it was formed.

“My flesh and heart are failing but God is the strength of my heart and my portion forever” (73:26).

Heaven and earth shall pass away as the times of our habitations come to an end. The eternal Word of God stands fixed and sure. None can move Him, alter His Word or cause Him to change His mind. He sits in heaven and rules over the kingdoms of this world saying, I am God there is no other. He is the birth right of the saints, the portion or inheritance and the memorial of a finished work. The outward man perishes daily as it travels back to the dust but the inward man is renewed by the life within. The heart of stone has been removed and an heart of flesh has been given. Yehovah God is the strength of that heart and His Spirit causes His Beloved to walk according to His statutes and to keep His commandments.

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

Psalm 74:12

"For God is my King of old, working salvation in the midst of the earth."

The wise contemplation's of the gatherer (Maschil of Asaph) are set in a most doleful arena as he laments the apparent success of the adversary and his people in the sanctuary of Yehovah. He is perplexed as to the purpose as it appears that God is angry with His sheep and has cast them off. His petition is that God would remember His assembly that He had purchased anciently; the rod of His inheritance which He has redeemed (74:2). The time point of reference for these occurrences is far before the time of the peaceful reign of Solomon, before the time when King David defeated all the enemies of Israel, before the inheritance of the land under Joshua, before Moses and the law at Mt. Sinai, before Abraham, Isaac and the promise, it is even before the creation of Adam in the garden. This relationship of God and His congregation is before there was the type in the nation of Israel in whom He demonstrated all His wondrous works of long-suffering and protection. These events of old are His eternal love for His people in the eternal unity of God and His seed.

In the presentation of the type of national Israel, wherein the truth was hid like leaven which a women took and hid in three measures of meal till the whole was leavened (Luke 13:21), it appeared to the eyes of Adam that God was ignoring the atrocities of the wicked and punishing the righteous few. This of course cannot be true for God is not a respecter of persons. He has ordained all that comes to pass as His will is performed in the earth as it is in heaven. None can stay His hand or say unto Him, 'What are you doing?' for the counsel of the Almighty God stands as He conducts and accomplishes His good pleasure.

Thusly, every thought, word and deed must be expressly set forth, before the events come to pass, to ensure that all is exactly as He has decreed. Man cannot influence His eternal decree for Adam is a finite created being. Man does not know the purpose, works or means of the Almighty God and nothing he can do can alter His perfect will one iota. The creation and existence of Adam was orchestrated, composed and predestinated to exact conformity to the eternal purpose of God's most Holy will and Adam was willingly compliant to the minutest detail; not by reason of his cognitive abilities or the

strength of his hand, but according to He that works ALL things after the counsel of His will (Eph. 1:11). Man was not offered anything and the whole of creation did not hang in the balance to see what would happen when God dispatched His beautiful servant, the serpent, to beguile Eve. Man was created in the image of God, male and female, and completely incapable of being obedient to the commandment of God for the purpose that he might take and eat and be separated from God by trespass and sin; “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).

“And that He might make known the riches of His glory on the vessels afore prepared unto glory,” (Rms. 9:23)

Every child of grace is born from above of an incorruptible seed. Nothing can tarnish the perfection of Holiness of the children of the King. According to His most Holy Law, if something or someone consecrated were to come in contact with something common, then would that sanctified object or person become unclean, defiled and guilty (Lev. 5:2). So, if those born of the Spirit were to be partakers of flesh and blood, which stand guilty before God because of the sin of Adam and the trespass of man, “For all have sinned and come short of the glory of God” (Rms.3:23), then would the incorruptible seed become corrupted. This could never be. They which have the seed cannot commit sin for they are born of God and He cannot deny Himself (II Tim. 2:13). Therefore, in the midst of the throne of God and the four beasts and in the midst of the elders, stood the Lamb of God, as He had been slain, “having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev. 5:6). He was slain from the foundation of the world (Rev. 13:8) and, finishing His work had entered into His rest (Heb. 4:3) in His kingdom which He prepared for His people (Matt. 25:34).

The father of the flesh, Adam, was dead in trespasses and sin, therefore the children of grace, in the earthen vessels, are fatherless. God, in His Holy habitation (the New Jerusalem Rev. 21:3) is the father to the fatherless and the judge of the cause of the widow (Ps. 68:5). These have the Spirit of the Most High dwelling in them as a testimony to this truth and the Anointing of the hope of glory. The Spirit cries “Father, Father”, groaning in prayers and supplications, waiting for the adoption (being made like the Son) to wit, the redemption of the body. God has redeemed His inheritance “of old” and this hope in the manifestation of the sons of God is revealed when the habitation of this dwelling is dissolved (II Cor. 5:1f). The remainder of the progeny of Adam, being fatherless in him, are of their father, the devil (John 8:44).

God is not persuaded by the conduct of men nor is His favour secured by good intentions. He is not One who can be influenced because He cannot change. His counsel

stands fast and sure because He is the same yesterday, today and forever (Heb. 13:8); and so, though it may appear to the trammeled eyes of the natural man that God is ignorant to the wickedness of this present evil generation and that His hand falls heavy upon those who delight in His law, yet the eternal truth stands, “I blessed the Most High and I praised and honoured Him that lives forever, whose dominion is an everlasting dominion and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as NOTHING: and He does according to His will in the army of heaven and among the inhabitants of the earth and none can stay His hand, or say unto Him, What doest thou?” (Dan. 4:34f). The Lord knows them that are His and He will never leave nor forsake His Beloved, Amen.

“Thine enemies roar in the midst of the congregation, they set up their ensigns for signs” (74:4).

Throughout generation upon generation, there have been the enemies of the truth coexisting with the children of light. Many may have experienced these ravenous wolves who have crept in unawares into the assembly only to wreak havoc and pain. These have been brought forth by the hand of God, for His good pleasure to prove His saints and manifest His name. He has given to them a very consistent method of operations that is of the earth and carnal. It is based in lies and deception and proceeds in wrath and malice against the truth; “They say in their hearts, Let us destroy them together”.

The nature of man has not changed from the day he was created. Everything that the natural man does is for his aggrandizement and his pleasure as he strives to ascend to the throne of God and, exalting himself as the eagle and making his nest among the stars, be like the most high God. When the natural man of Esau comes in among the little flocks, they appear to be of like precious faith and they are normally very affectionate toward the brethren. They seem to be genuine but they are filled with questions. These questions are about the limited number of people assembled together, the history of the building and congregation, the election according to grace, the eternal unity of God and His people, the warfare within and the sovereignty of God over all things. Those things that were received of old and once delivered to the saints by the men whom the Spirit of God filled with all wisdom and understanding and knowledge in all manner of workmanship (Ex. 31:3) to work in the temple (Zech. 6:15) are reputed by ‘science falsely called’, modern technology and humanisms of every kind. They attempt to “break down the carved works thereof at once with axes and hammers; they have cast fire into thy sanctuary, they have defiled the dwelling place of thy name to the ground” (74:6). The very things that the Spirit of God has filled His servants with all wisdom and spiritual understanding are now questioned according to the logic of man and his carnal

understanding. The same manner and ‘tools’ which built those things of old are now trying to be used to tear them down.

Once the questions and the confusion that accompanies them are spread abroad, then the theology of Adam is introduced. It sounds good and smoothing to the itching ears of the natural man, it speaks in the language of the people of the land and it attracts many listeners. Soon the synagogues of God in the land (the appointed meeting places) are filled with good intentions of a social gospel for the welfare of man and the advancement of society. Philanthropic endeavours, missionary out-reaches, prophetic conferences, social gatherings and acceptable inoffensive gospel permeate the walls and “we see not our tokens, there is no more prophet and there is none among us that knows how long” this shall endure.

But this enemy is not isolated to those ravenous wolves in sheep’s clothing. This enemy is the natural man who is drawn away after the lusts of the flesh and delights in what he can discern by his faculties. He cannot receive the things of the Spirit so he questions whether God is sovereign over sin, Satan and evil. He lusts after the Spirit and desires an eternal existence; therefore he imagines that he will not only continue into eternity but also that he will see friends and family when ‘we meet on that beautiful shore’. (Interesting that in the new heaven and new earth there is “no more sea” (Rev. 21:1) and the only river is the one which proceeds out of the throne of God (22:1) but the songs of the day speak of ‘gathering at the river’, ‘crossing that river’ and ‘meeting on that beautiful shore’?). The natural man cannot fathom the idea that he does not have control over anything in his life so he denies the predestination of all things according to the purpose of God. He raises his tools against the truth, which is the Anointed Salvation of Yehovah, in attempt to augment Him to a more appealing and likable character. He impugns the integrity of God as the Serpent did in the garden and he reduces God to a level beneath himself. He, like all the Jewish zealots who invaded the Galatian church, desires to be useful, resourceful and profitable in the works of the law, whereby, he can present himself as just in the eyes of God.

This is the warfare that rages within the body of this death. It brings the child of grace “into the captivity of the law of sin in his members” and manifests that he is “carnal sold under sin”. It is so contrary to and diametrically opposed to the things of the Spirit that when the child would do good, he finds evil is present; when he would refrain from the deeds of the flesh, he finds that the flesh not only performs that which he hates but takes pleasure in the deeds. Thus he knows that it is no more he, the son of God, that does these things, but the sin that swells within him, in the body of this death. Now is heard

the voice of the enemy of God and the tumult of those that rise up against Him continually.

“God, how long shall the adversary blaspheme and shall the enemy abhor thy name?”

The frustration of the warfare, which is “not against flesh and blood but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12), manifests the weakness and frailty of the natural man. He is devoid of faith and therefore he doubts and fears all things. He cannot believe that everything in God’s creation, every thought, word and deed of man, the wrath of man, his vileness and corruption are to His praise and glory. It is inconceivable that God has created that which defiles for good, that He has ordained evil as part of His perfect will and that He has sent a strong delusion unto the world that they should believe a lie; and so with the tools of his making in his hands, he pollutes the ointment of the apothecary with dead flies and washes it down with hemlock.

The Spirit knows and rejoices in the height and depths of His love for His people and those born of the Spirit are taught accordingly to, “Behold what manner of love the Father has bestowed upon them that they should be called the sons of God” (I John 3:1). He knows that the accuser of the brethren has been cast out and that “there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rms. 8:1); He knows that the King is seated upon His throne ruling and at rest and that His saints who have been risen together with Him are seated together in Him in the heavenly places (Eph. 2:6); He knows that the time of the habitation is short and He awaits the moment when, in a twinkling of an eye, He shall be “delivered from the bondage of corruption into the glorious liberty of the children of God” (Rms. 8:21).

Herein is hope but while in this present evil generation and abiding in this clay pot, the children of the kingdom are grieved that the precious name of the ‘Anointed Salvation of Yehovah’ is blasphemed and hated. This is the name highly exalted by God above every name (Phil. 2:9), “neither is there salvation in any other for there is none other name given among men, whereby ye must be delivered” (Acts 4:12). It is also the name unto which every knee shall bow and every tongue shall confess that He is Lord. Even though the natural man and the children of the wicked one are repulsed by the notion and dismiss the concept, yet because the King is on His throne, His Word has come to pass and He shall perform all His good pleasure.

He is King and therefore He is sovereign. He does not share His glory with another and His authority is autonomous. He asks counsel of no one. He has no need of delegation but rather He assigns the works to be done to those whom He has appointed and created

for such purposes. His rule is over His kingdom and, contrary to the teachings of the pending war in the ‘city of the place of crowds’ (Armageddon), the gates of hell shall never prevail against the habitation of the Israel of our God. IN this habitation dwells nothing that loves and makes a lie or that defiles in any manner. All men are liars and God is not a man that He should lie, thus there remains none of the house of Edom in the New Jerusalem, city of our God.

Yehovah is the great King over all the earth. The inhabitants are accounted as a flying infestation (grasshoppers) before Him as His will is accomplished and the heavens declare the glory of the Lord. He is the King of His people and they are the sheep of His pasture. Therefore they cry unto Him that He will never forget that the wicked blaspheme and the foolish despise His name. They pray the He will never forget the voice of the enemy, who has surrounded the camp of Israel, calls for the songs of Zion in the foreign land and speaks with the language of Ashdod. This enemy is the inveterate foe of the peace of the house and he is the flesh and blood which the children inhabit.

“Do not give the soul of your turtledove unto the beasts and do not forget the congregation of your poor for ever” (74:19).

God does not share His glory with another and He will never forsake His ‘turtle dove’, which is a term of endearment for His beloved bride, to a stranger. Abram feared the actions of man who might have killed his body to take his wife and so he lied about her and surrendered her to his lusts. The Supreme of the Universe has no adversary equal to Him, nothing can quench His love for His Bride and no man can snatch Her out of His hands. He is the same and His love is unchanging, therefore the children of promise (Jacob) are not consumed. He is the fullness of faith and has accomplished all the works set before Him to redeem His people, cleanse them from all unrighteousness in Adam, translate them out from the kingdom of darkness into the kingdom of His light and, declaring His generation, present them before the Father. He has left them as a poor and afflicted people, strangers in a foreign land and sojourners in a barren wilderness and causes them to walk by faith not by sight. They are reclined in the Beloved as He comes forth out of the wilderness like the pillars of smoke, perfumed with myrrh and frankincense, with all the powers of the merchants (Song 3:6). She is undefiled, without spot or blemish and He has brought her into His banquet house where His banner over her is love. His left hand is under her head and He embraces her with His right hand (Song 2:6) and as He is one in the Godhead so she is one in Him (I Cor. 12:12).

His precious blood was shed for His people and their inability in Adam. The sacrifice was presented in the end of the world and accepted of the Father; there remains no pool of blood for ‘whosoever will’ to wash their sins away. He has put sin away and the horns

of the altar are stained with the blood of the sacrifice for the time of the nations has come and all Israel stands delivered. There cannot be any ‘second chances’ for the salvation of another flock who as a ‘stiff-necked and rebellious people’ rejected the signs of the covenant for there remains no more sacrifice for sin (Heb. 10:26).

“Do not let the oppressed return ashamed. Let the poor and the needy praise thy name”

Only those who have the common salvation experience of like precious faith have been given that pure language whereby they call upon the name of the Lord; these alone trust in Him in His adjudication of the wicked; “It is a fearful thing to fall in the hands of the living God” (Heb. 10:31). “I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever” (Ps. 45:17).

God is the King of Kings and Lord of Lords. He has redeemed His people and delivered them from the curse and the wrath. It is He that works salvation in the midst of the earth as in the fullness of time, when it pleases the Father, He reveals Himself in His people.

“Yehovah is in His Holy temple. Yehovah’s throne is in heaven. His eyes behold and His eyelids try the children of men. Yehovah tries the righteous but the wicked and him that loves violence, His soul hates. Upon the wicked He shall rain snares, fire and brimstone and an horrible tempest; this is the portion of their cup” (PS. 11:4f).

Your servant in Christ,
(Elder) Chet Dirkes
May 25, 2014

Psalm 78:1

> "Maschil of Asaph; Give ear, My people, to My law; incline your ears to the words of My mouth."

In the Adamic, ecumenical and evangelical world, it is common practice to hear the carnival admonishers and exhorters, crying to the masses in the gathering places, to listen to what God has said. Most, like the serpent in the garden, have a deceptive derivation of the word which Yehovah has spoken and they present it with carnal intentions. The purpose of this message, for people to listen to what God has said, is to solicit a response in the intellect that will produce an action in the flesh. The hawkers will begin in attempt to develop a sense of the holiness of God's Law which will hopefully cause a man to see his inability and guilt before his Creator. This is followed by a duty to be performed which will finish the work that has been started on the part of the anointed of God and secure eternal life and happiness in heaven. There are many subsequent chapters in this song of the marketplace (and even more added daily) yet the intentions of these melodies of Canaan, while shrouded in the cloak of sincerity, are for the saving of Adam from hell and the accreditation of good works of obedience to the labourers. This teaching in sight and sound has absolutely nothing to do with the scriptural testimony of the Word of God.

The 'wise understandings of the gatherer' or 'the song of contemplation of the assembler' (Maschil of Asaph) is exclusively for the general assembly of the church of the first-born, which are written in heaven (Heb. 12:23). The natural man, that earthen vessel which is drawn away after the lusts and desires of the flesh, cannot hear these words for they are Spirit and truth. Adam cannot receive such things for he is incapable to know them. He is neither admonished nor exhorted to 'give ear' to God in order that he might hear, obey and live. He cannot hear, the word is too wonderful for his faculties and he has no power to change himself, his environment or his nature.

The Word of God, being in accord with the eternal will and purpose of God, proceeds from the mouth of Yehovah through the Spirit of God in the testimony of Jesus Christ to the truth of God within. This bears witness with our Spirit that we are the sons of God in verification of the hope of glory. Adam is of the earth, earthly and knows nothing of this. The wise gatherer came forth in the end of the world, being fashioned in the likeness of sinful man, to seek and save that which was lost. He scattered His people throughout the earth into every kindred, nation, tribe and tongue as a sower spreads his seed and in the time of the harvest, He went forth and thrust in His sickle to gather His wheat into his

barns. Those who are of the eternal, incorruptible seed are born from above; these are His children and His chosen generation.

These are all the sheep of His pasture that have ears to hear Him. They have heard the voice of the Son of God and they live in Him and in the fullness of time, they have or shall hear His instructions to them to come out and be separate from the wickedness and corruption of the world. John heard this voice and leaped in his mother's womb. Saul of tarsus heard it on the Damascin road and the thief on the cross heard it hours before the time of his habitation was over, but the chosen generation shall hear His voice and follow Him. Another's voice they will not hear and a stranger they shall not follow just as Adam cannot hear the voice of the Master and therefore will not follow Him. To the wicked seed of the serpent, Jesus said that His words were not for them and therefore they could not hear them (John 8:43).

"Hear ye indeed but understand not and see ye indeed but perceive not "(Is. 6:10).

The prophet of old spoke of this and stated that it was God Himself who should make the heart of the people fat, their ears heavy and shut their eyes. His purpose was that they should hear and see but perceive and understand not lest they be converted and He be obliged to heal them (John 12:40). The Word of God is alive and powerful and should any of Adam's seed hear the voice of Yehovah they would immediately respond, just as Lazarus did in the tomb. His commandments are obeyed without question or hesitation and the power of His will is irresistible, therefore He alone controls who should hear His Word and when they should react upon it. He spoke at the mount and Moses wrote all that He said. His Word is His law and the obedience to that law came from Yehovah to His anointed people as they were made willing in the day of His power (Ps. 110:3).

But the law in the wilderness was given in type and the shadow of heavenly things. This type did not rely upon the nature cognitive abilities of man to decipher, translate or interpret what God meant when He said, 'Thou shalt or shalt not". The Word of God was given with undeniable clarity and exacting accuracy and Moses understood what was said. The Spirit of God was given "in wisdom and in understanding and in knowledge and in all manner of workmanship, to devise cunning works, to work in gold and silver and brass; in the cutting and setting of stones, in the carving of timber and to work all manner of workmanship." (Ex. 31:3). This wonder was to a specific group for a specific purpose for the express design of the praise (Judah) of God and the depiction of Him as the true and righteous judge (Dan). All others, in the tribe of Jacob and the house of Israel, were excluded from this particular blessing yet in the time appointed, it was put into the hearts of these enlightened ones to teach the members of "My Father's tabernacle" (Aholiab) who were supported and upheld by their brethren (Ahisamach).

Then “every wise-hearted man in whom Yehovah put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that Yehovah had commanded” and “every one whose heart stirred him up to come unto the work and do it” heard and obeyed. Then they were made to hear, made willing by His power and caused by His Spirit to walk according to His commandments and keep His law. Now since Yehovah God does not and cannot change, can it be any different today with His people?

“I will open My mouth in a parable; I will utter dark sayings of old”

A great multitude of people were gathered (by the Gatherer) by the sea side and Jesus spake unto them and taught them in parables. The disciples were perplexed at this and asked Him “Why do you speak unto them in parables?” (Matt. 13:10). They felt that this was a great media teaching moment that should not be wasted in dark sayings with hidden messages. The natural mind thought and concluded that Jesus could have added to His following if He had just spoken clearly. Jesus rebukes the disciples for this mentality because it is the carnal nature of Adam which does not have the mind of God nor is acquainted with His ways. He told His disciples that they were given to hear and know the mysteries of the kingdom of Heaven but the masses of people were not. His Word is only for His people because unto them it is given, not only to believe but to suffer for the sake of that Word. To the Canaanites of the time, Jesus spoke in many parables and dark sayings, but unto His elect He speaks one similitude and reveals the mystery that has been hid from the beginning of the world. Though He spoke many parables on many different occasions to many different people yet they are one parable or similitude.

The Word of God is as singular as He is and His Word is truth. His Word became flesh and dwelt among His people. He came forth from the Father and spoke the word which the Father gave Him. The parable is an earthly representation of an heavenly truth, therefore the Word is truth. He was sent by the Father to perform His will and redeem His people and He did not return unto the Father void but accomplished all that He was sent to do. (Is. 55:11). Jesus spoke of the powerful sovereign rule of Yehovah God over all things. He spoke of His eternal love for His people and was anointed to proclaim the acceptable year of Yehovah and the day of vengeance of our God (Is. 61:2). These are not of many parables and similitude for God and His Word are one, therefore He speaks one parable of the all wise King of Kings who sits in the heavens and rules over all His creation.

The dark or hidden message is the same. It begins with “I am the Lord your God” and continues with His manifestation of that love to his people who are of every nation,

kindred, tribe and tongue of the world. This was hidden from the arrogant presumptuous minds of man who concludes that because He gave His types and shadows unto one particular nation, then they are the chosen of God. But from the beginning God has revealed that He knows them that are His. He knew Abel, Enoch and Noah before the deluge and these were not of Israel of the flesh. He knew His elect servants Abraham, Isaac and Jacob who are the fathers in the generation but they had not the handwriting of ordinances or the ceremonies of the covenant. He knew Ruth the Moabite and raised her up to be the grandmother of David the king, a type of Messiah. The mystery of the gospel is hid in plain view and the natural man cannot see the beauty of His Holiness.

“We will not hide from their children, shewing to the generation to come the praises of Yehovah and His strength and the wonderful works that He has done”

The manifestation of the salvation of Yehovah is seen from the beginning when God made a covering for Adam and Eve. He alone can cover the sin of His people and it can only be covered (atoned for) by the blood of the Lamb who stood as He had been slain from the foundation of the world. This is not hidden from His children when in the time appointed of the Father He reveals Himself in them. To this generation, which is the generation of Jesus Christ is the power and the glory revealed as the Spirit teaches every man, know ye the Lord. Though this testimony and His faithfulness is from generation to generation it is not to many generations. It is only to the house of the first-born, that seed born of God and manifested as the Sons of God. To them is evidently declared that salvation is of Yehovah. They know that it is “not by might nor by power but by My Spirit saith Yehovah of Hosts” (Zech. 4:6) and they are taught daily that it is “not by works of righteousness which we have done but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour” (Titus 3:5).

This is the work that He has done and it has been finished from before the creation came to pass. He finished His work for His generation and is seated at the right hand of the Father for He has entered into His rest (Heb. 4:3). One thousand years before the advent of the Redeemer, the Spirit testified that the work was God’s doing and it was finished. Therefore the children of the generation have that testimony and they keep the law of God.

There is another generation. It is a stubborn and rebellious generation whose hearts were not aright and whose spirit was not steadfast with God (78:8). These are of their father the Devil and the lusts of their father they perform. The Word is not for them. He did not come to offer them anything; He came to proclaim the vengeance of Yehovah against this generation. Again it is not many generations for these are of the seed of the serpent.

They are the children of disobedience who cannot hear His Word and although the forbearance and long-suffering of Yehovah God was unto them for many years, they are not the sheep of His pasture; therefore they are none of His.

“That they might set their hope in God and not forget the works of God but keep His commandments”

God has removed the heart of stone form His elect family and has given them an heart of flesh. Upon this heart He has written His law and His Spirit causes His peculiar people, that royal priesthood and chosen generation, to walk according to His statutes. They are not born of the will of the flesh and they do not walk by the power of their might in Adam. They walk in the light of Yehovah. They are “filled with the knowledge of His will in all wisdom and Spiritual understanding, that they might 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 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). Only these who have this hope of glory within can stand before the throne of God and sing the praises unto His name whereby they have been delivered from the sin of Adam, the bondage of corruption and the vengeance of God. These alone have been given that pure language whereby they may call upon the name of Yehovah to serve Him with one consent (Zeph. 3:9). And only these have that hope of glory within whereby they walk by the faith of the Son of God who loved them and gave Himself for them. Their expectation, which cannot be seen with the natural eye or proven to man, is the adoption when they shall be manifested as the Sons of God and their memory is the promised land of peace, Jerusalem from above.

The world seeks after signs and wonders in the heavens whereby they may predict the future but the natural man does not know the ways or the mind of God. When the disciples thought that the kingdom of God should immediately appear, Jesus spoke a parable (Luke 19:11). He told His little flock, “that unto every one which hath shall be given and from him that hath not even that which he has shall be taken from him; but those mine enemies, which would not that I should reign over them, bring hither and slay them before me”. The signs that are given for the elect lady and her children are the children of the generation of light. These are “for signs and wonders in Israel from Yehovah of hosts, which dwells in mount Zion” (Is. 8:18). His testimony to them is His finished work by the power of His right hand and His Holy arm, whereby He has gotten Himself the victory. He has overcome the evil one and has cast out the accuser of the brethren. He has overcome the world, He has satisfied the Law in all righteousness and

He rules over all things. His sheep hear His voice and follow Him. His children are obedient to the perfect law of God wherein they "love Yehovah thy God with all thy heart, and with all thy soul and with all thy might" (Deut. 6:5) and they love one another, which is the second commandment (Mar. 12:31).

"The wise understandings of the Gatherer, Listen obediently My people to My law and incline your ears to My Word from My mouth" "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rms. 15:4).

Your servant in Christ,
(Elder) Chet Dirkes
May 4, 2014

Psalm 79:9

> "Help us, God of our salvation; for the glory of Your name, deliver us and purge away our sins for Your name's sake."

The nation of Israel stands in type as the representation of the kingdom of God. This all-encompassing realm contains Cain and Abel, Isaac and Ishmael, Jacob and Esau and every wheat and tare. Every thought, word and deed has been ordained and created for the good pleasure of the Master and all is under the command of the sovereign ruler who works all things after the power of His will. He has set forth in His divinely inspired scripture, which is "profitable for doctrine, for reproof, for correction, for instruction in

righteousness", many examples of the life He has predestinated for the seed of Adam and the manifestation of His seed in their appointed time.

This is a 'song of praise by the Gatherer' (Psalm of Asaph). The scriptures give ample testimony that it is Yehovah God who has scattered His people throughout the nations of this world and in the time pleasing unto Him, He gathers them unto Himself as the Shepherd gathers His sheep. It is evident then unto whom this praise is presented.

This song is set forth by the Spirit of God for the sons of God as they, being made partakers of flesh and blood, experience the contradiction of sin against themselves. This testimony is "written for our learning that we, through patience and comfort of the scriptures, might have hope" (Rms. 15:4). It is not an accusation of impropriety against the nation of Israel for their inability to be obedient to God and keep His Law nor is it a license to judge another for their weaknesses and failures. Though it is the natural penchant of man to think more highly of himself than he ought and be oppressive unto his fellow man, any son of the flesh who thinks that the children of Israel failed because of anything other than the inability of Adam to 'hit the mark', is blind and has not the truth.

Adam performed exactly as ordained according to the determinate counsel and foreknowledge of God as he took and did eat. Sin entered into the world and death by sin that no flesh should glory in His sight for He is a jealous God who will not share His glory with another. Since the Lamb stood as He had been slain from the foundation of the world, Adam could do nothing but confirm that for which the blood was shed; the inherent inability of man to approach and satisfy the standard of the perfection of the Holiness of God. His actions did not surprise God who foretold them saying, "In the day that you eat thereof ye shall surely die" (Gen. 2:17). Neither were the eternal plans of the immutable Sovereign impaired one iota as the status of man was made evident as being 'dead in trespasses and sin'.

The experience of the nation of Israel is the experience of the children of hope as they walk in the habitation of this dwelling. They are shown, by the grace of God, that no matter how many ways or how often the long-suffering of God continues to shew forth His majesty and power, the natural man, though he observes these daily, yet he cannot see. Every moment of each day the earthen vessel is sustained and maintained by the Lord and giver of all things yet the arrogant nature and blindness of the creature attributes praise and glory to his own feeble hands and the skill of his flesh. The Father reveals to His children these attributes and characteristics of Adam as being the vanity unto which He has subjected each of them. Thus as they crow in the grace and

knowledge of His will they see more and more the corruption, wretchedness and uncleanness of the body of this death.

“O God the nations are come into Your inheritance, they have defiled Your Holy Temple; they have laid Jerusalem on heaps” (79:1)

It is impossible for anything unclean to enter into the Jerusalem which is from above or to defile the inheritance of Yehovah, which is His people. As the Messenger of Yehovah stood at the entrance of the garden to protect the Tree of Life so the Salvation of Yehovah preserves and protects His Beloved from any that defile or love the lie; “and there shall 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” (Rev. 21:27).

So when the writer here makes the historical reference to the nations of the world encroaching upon the Jerusalem in Palestine, he is not insinuating that the Kingdom of God, which is not of this world, stands under siege by the inhabitants of the world. Although the events of the day manifested the climax of the systemic condition of the nation of Israel, who in complete deference to the commandment of Yehovah God, have continually made confederacies and alliances with the people of the land desiring to be like other nations, they more accurately manifest the condition of Adam. His gregarious nature draws him to the congregation of his fellow man. Adam, being of the earth, is earthly. He desires the things of this world in his insatiable lust to satisfy the needs of this clay pot and, being temporal, he looks unto the aboriginal populous of the land; having no other plain of reference it is impossible for him to look elsewhere for sympathetic understanding.

The encroachment of the nations upon the land promised unto Abraham is an amazing concept since Abram came from afar to a land that was not his. He was a stranger in the land and when Joshua crossed the Jordan River, he drove off the inhabitants of the land. According to the law of man, Ishmael was the first born of Abram and so the land should have gone to him through inheritance, but rather, according to the will of God, “in Isaac shall your seed be blessed” (Rms. 9:7) and so the sons of Isaac cohabited with the people of the land whom God left to prove Israel (Jud. 3:4). And prove they did! The nation of Israel was shown to be of the seed of man flawed, weak and stubborn; a rebellious people from the beginning. The land of Palestine is a type just as the nation of Israel is a type of the warfare which every child of grace endures during this time of habitation.

The nations of this world are indeed the sons of Adam. He desired to present himself worthy in the garden in his fig leaf apron and his children have been doing the works of

their father ever since. The attempt to cover guilt while appearing proper is the identifying trait of all men being; “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers if those that are good, traitors, heady, high-minded. Lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof” (II Tim. 3:2ff).

Man will forever be enticed by the numerous objects, days and seasons which have been venerated by those who have gone before. These traditions become an essential part of the lifestyle and customs of the people and are thusly made holy. When over the course of time a Holy day becomes obsolete or irrelevant, the ingenuity of the species assigns the time to another day so that the generation to come may have a vibrant long-lasting participation in the family tradition. God instructed Moses to tell the house of Jacob not to become entangled with the people of the land lest they draw away their hearts from Yehovah and cause them to wander after the gods of this world. He gave this instruction because He is the creator who knows the frame of man and his inherent need for the association ‘after his kind’. The sons of Jacob were called out of the kingdoms of this world and commanded to be separate from that which is their way by nature and the nation of Israel acted accordingly. They gave their sons to be husbands to the common people of the land and took their daughters to be wives for their sons. The bloods were mingled and the lifestyles co-joined as the traditions of man became the doctrine of God. The hearts of the people, not wishing to offend their indigenous hosts, assimilated these customs, raising up altars in the groves and sacrificing upon the high places; “Our fathers worshipped in this mountain and you say that in Jerusalem is the place where men ought to worship. Jesus answered unto her, Woman, believe Me, the hour is come when you shall neither in this mountain nor yet in Jerusalem, worship the Father. You worship what you do not know; we worship what we know, salvation is of the Jews, but the hour come and now is when the true worshippers shall worship the Father in Spirit and truth for the Father demands such to worship Him” (John 4:20ff).

The children of the Kingdom of God have been made to dwell in an earthen vessel. They co-habit in a perceived harmony until such time as it pleases the Father to reveal Himself in them. Then the Spirit within makes the truth manifest in their lives as they see the inhabitants of this world in the Adamic nature of their natural environment. As the light of His glory illuminates their way they see the injustice of the world and their own hypocrisy as they experience the vanity of man in and around them. They may, according to the doctrine of Adam be exalted for a while as they perceive themselves to have renounced the hidden things of the flesh being sanctified unto God but soon the

Spirit shows them the uncleanness of their ways and the invasion of the flesh upon the inheritance of Yehovah.

The impudent nature of the creature thrives on the idea that they have risen above the common people of the land and become a servant of the Most High. Adam is the paragon of God's creation and he loves having the preeminence over all things yet as the inner man grows in the grace and knowledge of the will of the Father, the natural man is seen in a different light. Rather than being perceived as the champion for the truth he is revealed to be the invading army against the habitation of Jacob, The inveterate hatred of Esau towards Jacob is the motivation behind the people (heathen) as the will of God is made evident. He told Rebekah that there were two nations in her womb and two manner of people being separated from her bowels. They would both grow to be mighty nations but the elder was ordained to be the servant of the other. God loved one and the other He hated and He set enmity between the two so that they cannot agree. This type is magnified in this song of praise to the Gatherer and is the experience of the household of faith as they sojourn in this foreign land.

The hatred of Esau for Jacob is under the command and control of the Sovereignty of Yehovah. He has assigned the manifestation of the wrath of man, which is praise unto God, against the body of this death. Thus the outward man is perishing being devoured by the nations of the world and the needs of the flesh through the fire of affliction and the pressing down of the hand of God; "for they have devoured Jacob and laid waste his dwelling place". The devices of the flesh cannot touch the inner man but they serve to cause him to groan awaiting the deliverance; herein does the child cry out to the Father for salvation.

"Do not remember against us our former iniquities. Let Your tender mercies confront us for we are brought very low"

The pride of the desperately wicked heart of man causes him to aspire to be like God. This is not only the deception of the lie given unto the sons of the dust but it is also the manifest evidence of his guilt. Adam never confessed his guilt before god yet everything in his life and in the nature around him, openly confessed that things were changed because of his actions. Notice that God made coverings for them to hide their nakedness but they never surrendered the works of their hands. The indwelling Spirit of the children of hope shows this guilt to His Beloved each and every day in every thought, word and deed of the creature. The children, seeking control and redress for the infirmities of the outer man, groan within as they endure this contradiction of inability against themselves.

As the sin and guilt of man is made white before the children they understand that in their flesh dwells no good thing. They have a deep appreciation for the intercession of Yehovah for His people and the preciousness of that shed blood. Though they never completely comprehend the height, depth, length or breadth of the love of God while in this habitation, yet they know that if He should regard any guilt, they have no place to stand before Him. It is this constant reminder of the pollution and guilt of the flesh which drives the children to the Father with a thankful heart to Him for He alone is worthy. He took upon Himself the sin of His people and becoming that sin He made the perfect sacrifice for sin in the shedding of His precious blood. Thus as the children are made aware of their guilt in Adam so they cry out for His continued mercy upon them confident in His immutability; “for I am Yehovah, I do not change, therefore the sons of Jacob are not consumed” (Mal. 3:6).

This confidence is the hope of the children. They are given by the Spirit the assurance of faith that they are safe and secure in the hands of the Father and that no man can remove them from this safe haven. The nature of Adam continues his assault against the high places of God and seeks out His sanctuary but no man knows, even the corporate understanding of all men throughout all the ages, where the Father dwells. Neither has he strength nor power to approach unto the Holiness of God to gain audience or to seek His favour.

The Refiner’s fire is consuming that which is unprofitable and thus the outer man is perishing. The inner man is renewed daily by the Spirit as he walks by faith. The eyes of Adam seek proof but the Spirit presents nothing for him to see, even though the salvation of Yehovah is in plain sight before all flesh. The nations of man thusly demand the proof of God and His work; “wherefore should the people say, Where is their God? Let Him be known among the nations in our sight as He revenges the shed blood of His servants”. To this the arrogant nature of man rises up in his attempt to prove God to the world. He espouses the theology of his senses and struts as proud as a Peacock thinking himself the emissary of Yehovah but as the servant Job was taught as Yehovah demanded of him, “I know that You do all and though cannot be hidden from You. Who is he that hides counsel without knowledge? Therefore have I spoken that which I do not understand; things too wonderful for me, which I cannot know” (Job 42:2).

This is not a one time lesson which one may master and then move on to the next level of divine consciousness. It is the daily application of the revelation of reality in the eyes of the children of light. They see their inability in Adam and are made thankful for the finished work of Messiah yet the whiter their sin is made to them the greater the anguish for they know that in Adam they have no right, nor portion nor memorial in Yehovah.

The desire for the judgment of God against the evil doers is a righteous cry of the saints for the consummation of His love upon the habitation of this dwelling wherein it will be consumed. This prayer is not only for themselves for they earnestly desire that the Lord would be merciful unto the fellow inhabitants of the dust and bring the time of this subjugation unto vanity to a close for all His children.

This bitter experience can only be understood with open eyes and a sensitive heart, neither of which man has any power over. When his eyes were opened and he saw he was naked, his cognitive abilities prompted him to seek a solution in the fruit of the field by the works of his hands. And when Yehovah God revealed the insufficient nature of his actions and the corruption of his ways, for indeed the fig leaves removed from the vine would soon wither and die, man was not turned unto his Creator neither was he thankful. When Abel was led of the Spirit of God to do that which was right in the eyes of the Lord his reward was to be killed by his own flesh and blood, his dead body given to the fowls of the air and the beasts of the field; “You shall be hated of all MEN for My name’s sake”.

This is how those born from above are brought to the place where they feel like the pelican in the wilderness wherein there are no fish. This is why they are as isolated as the sparrow upon the rooftop without the fellowship and comradery of their fellow Aamites. They are strangers and sojourners in a foreign land where the water is bitter, the habitation formidable and the labours burdensome. The customs of the people of the land appeal to their natural instincts but they are bitterly unfulfilling to the inner man; yet they have been assigned of the Father to endure this contradiction for good. They cannot walk in the flesh for they are not agreed to the ways of Adam. They know that the ways of God are not the ways of man and while Adam walks, labours and functions after his natural ability, the children of the Israel of our God walk by the faith of the Son of God who loved them and gave Himself for them.

“So we Your people and sheep of Your pasture will give You thanks for ever: we will show forth Your praise to all generations”

The sacrifice of thanksgiving is offered up by the Lord’s people as he makes them acutely aware of who they are in Adam and what they have been delivered from. Only those who have this understanding know the preciousness of the shed blood of the Lamb. They have been taught that the eternal love of the Father for the children caused Him to make the atonement for them as He who knew no sin became the sin of His people. They are aware that he made Himself of no reputation by the power of His own will bringing salvation unto Himself by His right hand and His Holy arm.

These are the sheep of Yehovah who hear His voice and follow Him. They have the assurance of faith that He who laid down His life for the sheep will never leave them nor forsake them for He is the Good Shepherd. He leads them by still waters and causes them to lie down in green pastures: He restores the soul as the heathen rage and the earthen vessel returns to the dust.

These are made thankful as their nature in Adam is revealed and their nakedness discovered for the evidence is clear that ‘Without free grace they know they are lost’. They are given a testimony of hope and enabled of the Spirit to give an account of the hope that is within them. They cannot boast in their abilities for all works were completed in and by Messiah; thus they sing, “Worthy is the Lamb that was slain”. They know that they are His workmanship created in the Anointed Salvation of Yehovah unto good works yet they also know that he has worked all our works for us.

The good news of glad tidings of great joy is unto all men upon the face of the earth, who are born, neither of the flesh nor of the will of the flesh but by the Spirit. It is the same message from generation to generation; “and they sung a new song saying, You are worthy to take the book and to open the seals thereof, for You were slain ad have redeemed us to God by Your blood out of every kindred and tongue and people an nation and has made us unto our God kings and priests and we shall reign on earth” (Rev. 5:9ff).

The song of praise of the Gatherer is the all inclusive declaration of the finished work of the sower, the seed, the husbandman, the fruit and the harvest. Praise be unto his name that He reigns sovereign over all, even the minutest of details.

Your servant in Christ,
(Elder) Chet Dirkes
October 1, 2017

Psalm 83:1

"God, be not silent; God hold not Your peace nor be still, O God".

This is once again a song of praise to the 'Gatherer' (Asaph) for the manifestation of His work to His people. It is the proclamation of the sovereign power of the Almighty who alone has the right to do with His creation that which He has ordained to be necessary. The writer acknowledges that there is one other unto whom he may turn for redress as Yehovah God is the source of all truth and justice, but this is not a plea for God to take up arms against all the other inhabitants because Israel is righteous.

The call unto God to 'be not silent' is not due to the fact that He has been remiss in His responsibilities or that he has failed to react fast enough to the condition of the oppressed. It is a statement of the ever living presence of the Ancient of Days who is completely familiar with every thought, word and deed of His creation for by the power of His will everything comes to pass. It is the understanding that He alone has the right to enact His righteous vengeance upon the wickedness of man even as the creature, being ignorant of His ways, taunts the Creator for His apparent inactivity. This is the nature of man and all things remain unchanged from the beginning.

The concept of justice is foreign to the ways of man. Each man is convinced that his own way is the proper course which all others should be following. The deviation from this just cause is therefore reason to make petition for the justice of God. The eyes of man desire to see the hand of God come down and scourge the enemies of the truth yet the natural man has no idea what the truth is. Many have concluded, and that because a way or conviction is given unto them that the things which they believe must be true, that God is on their side therefore any who oppose their way of thinking, oppose the truth and justice. The diminutive cognitive abilities of Adam have concluded that the fellow inhabitants of the wilderness must join themselves unto him so that he may lead them into all truth for he has been set up as the role model for others as a champion of propriety. This is the lie wherein the pride of the heart of man has been deceived to think himself equal with God and to constantly attempt to ascend to the throne to rule as only God can.

When in the course of human events, catastrophe strikes by the forces of nature in the earthquake, the storm or the eruptions of the earth, the superstitions of the creature believes that God is now showing His judgment against the ‘bad people’. When there is a breakout of epidemic or the advancement of an incurable disease, it is the omen that God has had enough of this wickedness and is now bringing forth His wrath. The testimony of the scripture is, however, that “the wrath of God IS revealed from heaven against ALL ungodliness and unrighteousness of men who hold the truth in unrighteousness:” (Rms. 1:18). This is an every day moment by moment occurrence that cannot be halted.

God has not selected a few of the sons of Adam as the evidence of His wrath nor has He quarantined a select group of activities or dispositions to serve as the targets of His indignation. His wrath, which is just and eternal, is made manifest, not from this world but from the heavenly abode, against each and every son of Adam, who, knowing that which is good, desires the things of this world and the pleasures thereof. In the same manner as the demonstration of His wrath against the house of Pharaoh of Egypt as it was poured out upon the whole land and all peoples and even the dwelling places of the children of Israel, so the wrath of God is against all ungodliness and unrighteousness of the house of Adam. The shanties wherein the sons of Jacob dwelt were indeed subject to the plagues which God sent upon the land but the children within were preserved by the blood of the lamb struck on the side door posts and the upper lintel. This was in representation of the sons of God dwelling in their earthen tabernacles, who, having been sealed by the shed blood of the Lamb slain from the foundation of the world, are preserved in the Anointed Salvation of Yehovah having no condemnation. Yet the wrath of God is continually upon the tabernacle of this dwelling and the ways of man revealing and reproving them in judgment, showing that they fail to measure up to the perfection of holiness as demanded by the Lord our Righteousness.

“For Your enemies make a tumult and they that hate You have lifted up the head” (83:2)

The enemies of the truth are all who love the darkness of this world. This is not an accusation against a group of people “for this is the condemnation that light is come into the world and men love darkness rather than light, because their deeds are evil” (John 3:19). The enemy of God is any who oppose the truth and, in deference to the Law of God, worship the creature rather than the Creator. Since no man is capable to love Yehovah God with all his heart and all his mind and all his soul, then all stand guilty before God. Does man stand contrite before God, humbly beseeching His mercy? No! He is loud and hostile (tumult) to the ways of truth. He desires that which is right in his own eyes following the instincts of nature rather than that which God has revealed to be

proper. The nature of man is as boisterously loud as the raging as the waves of the sea. Being unstable in all his ways he is tossed to and fro as he strives to assert himself before God and his fellow man. Established fast in this arrogance his head is not bowed down before the King of the Universe for, as the sons of Anak, he has his neck stretched and his head raised to see where he is going, what shall befall him and where God has failed to keep up His end of the deal. Instead of walking by faith be walks in rebellion.

What is it that Adam seeks? Fame, fortune, prominence and glory? These things are the trinkets that are esteemed necessary for the comfortable passage through this life but what Adam desires is to be like God. This is why Eve looked "and saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise" (Gen. 3:6). She desired to be as gods, knowing good and evil and so instead of taking and eating of the tree of life, she partook of the fruit that condemned her, not only for disobedience to God, but also by giving the knowledge of that which is good and that which is evil.

The seed of Adam has ever since been taking 'crafty counsel' against the children of light who know the truth and being the sons of God, are indeed equal with God; "Brethren now are we the sons of God" (I John 3:2). These have been adorned in fine linen clean and white while the dust of Adam is still modeling aprons of fig leaves. Even though no flesh shall be justified by the deeds of the Law, man continues to bring the fruit of the land (as Cain) being sensual, carnal and temporal, before the Holy One as works of righteousness. God has from the beginning put enmity between the flesh and the Spirit and they can never be agreed thus the flesh has consulted against the 'hidden ones' of Yehovah; "He that dwells in the hidden place of the Most High shall abide under the wings of the Almighty" (Ps. 91:1).

This secret counsel and cunning consultation is to the intent to destroy the children of light just as Esau sought to kill Jacob. The house of Esau, which is Edom, is the sworn enemy of the house of Jacob, so the house of Adam, being of the earth, is the inveterate foe of the sons of God; "because the carnal mind is enmity against God for it is not subject to the Law of God neither indeed can be" (Rms. 8:7).

"The tabernacles of Edom and the Ishmaelites of Moab and the Hagarenes" (83:6)

So that there could be no confusion, the Spirit left a list of all who qualify as the enemies of Yehovah. The dwelling place of Adam is first on the list and could have served well as it stands alone, but Spirit gives a detailed list for all who have ears to hear. Edom is Esau and Adam against whom the hatred of God has been placed from the beginning. This hatred is not because of anything Adam has done or that his children may do in the

future; “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, the elder shall serve the younger as it is written, Jacob have I loved but Esau have I hated” (Rms. 9:11)

The issue does not end with Adam as the father of his race for he was created having his seed in him. Thus every son of Adam acts according to the nature ‘of his father’ (Moab). Moab is the wash pot of Yehovah which the refiner’s fire causes to boil for the cleansing of and the purging of Adam, yet when this cleansing is complete there can be nothing left for “there shall not be remaining of the house of Esau for Yehovah has spoken” (Ob. 18).

Has God thus called His children to take up arms and confront the house of Edom? Has He commissioned the Bride to gain the victory over the oppressor and to take dominion over the carnal ways of the world? These things do not exist! The rulers of Edom are amazing and the mighty of Moab have taken hold of the people of the land (Ex. 15:15) but “I shall see him, but not now: I shall behold him, but not nigh: There shall come a Star out of Jacob and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth” (Num. 24:17). Yehovah our God fights the battles for His people for He has put on righteousness as a breastplate and salvation is His helmet; therefore are the children adorned in the whole armour of God. He has overcome the wicked one and put all His enemies under His foot stool, therefore He is the King of Peace and having peace with God His children are entered into His rest.

The children of Hagar are in bondage to the weak and beggarly elements of this world. Their fears and superstitions cause each son of the dust to be cautious to touch not, taste not and honour the venerated days. But the kingdom of the Israel of our God is not of meat and drink which are for the sustaining of the flesh nor is His kingdom of this world. Though the logic of man has concluded that the worship of God must be in the ‘high holy places’ yet his envy and pride accompany him in his most sincere of endeavours. These mountains, wherein man is elevated to the pinnacles to overlook the lowly and humbled people of the Lord, burn in the same Refiner’s fire and have been cast into every kindred nation tribe and tongue of this world (Rev. 8:8).

Has the Lord enticed His sheep to lay siege against the mountain? NO! It is Yehovah our God who is opposed to this destroying mountain, even though he exists and operates according to the will and purpose of God; “Behold, Yehovah said, I am against you destroying mountain which destroys all the earth, and I will stretch out Mine hand upon you and roll you down from the rocks and will make you a burning mountain” (Jer. 51:25)

This is Mt. Sinai wherein man is deceived to think he can find redress for his condition in keeping the commandments. It is Mt. Nebo where man finds his justification in learning and letters. It is Mt. Moriah where man is confident that if he surrenders all unto the service of God he will be exonerated for his guilt and it is the mount of Jerusalem which is now wherein man will earnestly contend for the coming kingdom. These mountains are the burning desires of refuge and solace for the natural hearts and minds but they cannot purge the conscience of sin nor cleanse Adam from his delight after the desires of the flesh. The ways of man are tribal (Ammon) being gregarious which delights in dwelling in the valley (Amalek) wherein the labours of the hands productive. He presents himself as being righteous and moral, wandering and rolling in the dust (Philistia) as he put his trust in the rocks of this world (Tyre) for protection and strength.

But Yehovah is against this rock for it is not Anointed. He has caused the nations of this world to constantly contest over the rocks of the land spilling blood over territory and inheritance. This rock is the natural counterfeit representation of the truth which the tribes of the world will cast as weapons or defend as sacred; “Therefore thus said Yehovah, I am against you, rock (Tyre) and will cause many nations to come up against you as the sea cause his waves to come up; and they shall destroy the walls of the rock and break down her towers: I will also scrape her dust from her and make her as the top of the rock” (Ezek. 26:3).

All who are of the natural inherent penchant of Adam to climb the step (Asshur) in attempt to rise above their assigned station of life (which is dead in trespasses and sin) ascending to stand before God in a covering (Lot) of their choosing, having woven their clothing out of the spiders web, are polluted in blood. These sons of the dust can never come before the presence of God and yet each one will contest the judgment of God against them saying “Lord, Lord have we not prophesied in Your name? And in Your name have cast out devils? And in Your name done many wonderful works? The will I profess unto them, I never knew you, depart from me you that work iniquity” (Matt. 7:22).

“Do unto them as the Midianites, as to Sisera, as to Jabin at the brook of Kison” (9)

The children of strife were raised up by the hand of Yehovah to prove Israel. This was not so that Yehovah might know if they really were His people or not but to show them that they can do nothing good in Adam. For seven years God empowered the people of strife to reign over Israel and oppress them until the appointed hour when He raised up the ‘hewer’ (Gideon) to cut down the pride of the victor and deliver His people. The Messenger of Yah came to the ‘hewer’ and causing him to be willing in the day of His

power, rallied the people about him and he said; “Arise for Yehovah has delivered into your hands the host of the Midianites” (Judg. 7:15).

He also delivered them from the one whom He raised up as king over the Canaanites, Jabin (whom Yah considers). He set over the nation of Israel the captain of the host in full ‘battle array’ (Sisera). He brought the ‘battle array’ to the winding river (Kison) and by the hand of the ‘Bee’ (Deborah) and the ‘lightning’ (Barak) they were swept away. Here also, at this same winding river, did Elijah (My God is Yah) destroy the prophets of Baal; “And they took them and Elijah brought them down to the brook Kishon and slew them there” (I Kings 8:40).

Yehovah has brought His enemies in full armament and battle array, with their disproportionate numerical supremacy and the power of the strength of the flesh. He has assembled, judged and destroyed them at the winding river. Is this the job for the wandering sojourner in this foreign land? Is it the commission of the Ambassadors of the Kingdom of Light? Or is this the work of Yehovah for His people? “Sing unto Yehovah a new song for He has done marvellous things: His right hand and His Holy arm have gotten Himself the victory” (Ps. 98:1), for Jehoshuah has overcome the world.

“My God, make them like a wheel as the stubble before the wind”

The house of Adam and all his works are a never ending wheel which cannot be halted or interrupted. Many may think they have accomplished some new thing while even more are drawn together to hear or to speak something new but Almighty God has said there is nothing new under the sun (Ecc. 1:9). The works of man shall be revealed by the fire and proven to be but chaff and stubble as the outer man, who is Edom, perishes daily in the same inferno. The fire of the furnace of affliction has set the stubble ablaze and the daily activities of the flesh fuel the fire unto the consumption. This same fire has set the mountain on fire with a blaze that cannot be quenched demonstrating man to be deficient in his attempts, ignorant in his understanding and arrogantly stubborn before the Holiness of God. He contests that he has kept the commandments yet he lacks the love of the Father. He proclaims himself blameless according to the righteous standard he has set in the keeping of that law and is zealously ready to attempt any labour or undertake any endeavour that will prove his zeal for the Lord.

But God has appointed this zeal unto condemnation. The more ardent the passion and ambition of man the larger the stock pile of fuel and filthy blood soaked rags. The more the man attests that he knows his sin and has taken steps to correct the corruption of his flesh the more he testifies to his own blindness but God has appointed these things for good unto them that love Him (John 9:39ff).

“Let them be confounded and troubled for ever, let them be put to shame and perish that they might know that You, whose name is Yehovah, are the Most High over all the earth”

The condition of the habitation of our dwelling is the same as the vessels appointed unto destruction for they were formed from the same lump of clay. All that God has ordained to come to pass is for the praise of His glory and honour. He proves through His creation that He is God as “the heavens declare the glory of the Lord and the firmament shews forth His handiwork; day unto day utters speech and night unto night shews knowledge” Ps. 19:1). The heavens also declare His righteousness and all people see His glory (Ps. 97:6) but the eyes of Adam cannot see the wonders of His ways.

Adam was created complete in the assignment given unto him. He was not deficient in any faculty or ability necessary for him to do exactly as the Lord had decreed; therefore he was perfect. But God never intended that man should be eternal. He had a beginning when God formed him from the dust of the earth and since God instructed him that he could eat from every tree in the garden (save the tree of the knowledge of good and evil) he must have needed sustenance to continue. He was created mortal, ignorant and incapable of ‘hitting the mark’, yet God revealed Himself to Adam in every manner necessary to render him without excuse as to the long-suffering and mercy of God. Thus surrounded with the wonders of creation, being in the presence of God and having direct communication with Him, man was not able to rise above his station and exhibit that ‘divine spark’.

“If God, willing to shew wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted for destruction and that he might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He has called not of the Jews only but also of the nations?” (Rms. 9:23)

Every seed of Adam is on a steady march back to the dust from whence it came. God is against the land of ‘double entrenchments’ (Egypt – the security of man) and is causing that desolation that man might know that He is God (Ezek. 32:15). He has brought the sword (His Word that became flesh and dwelt among us) against the land because of their abominations which they have committed (33:29) “and when this is come to pass (lo it will come) then shall they know that a prophet has been among them” (33:33). He has overcome the mountain (Gog) and ‘drawn him out’ (Mesheck) bringing him low so that “when I have brought them again from My people and gathered them out of the land of their enemies lands and am sanctified in them in the sight of many nations, them shall they know I, Yehovah, am God which causes them to be led into captivity among the nations but I have gathered them out of their lands and have left none of them there any

more; neither will I hide My face from them for I have poured out My Spirit upon the house of Israel, said Yehovah" (Ezek. 39:27f).

Indeed this is a song of praise to the Gatherer! This is not a geographical relocation of peoples from the four corners of the earth back to their homeland; "but you are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of messengers, to the general assembly and church of the First-born which are written in heaven and to God the Judge of all and the spirits of just men made perfect" (Heb. 12:22).

"O the depths of the riches both of the wisdom and knowledge of God; How unsearchable His judgments and His ways past finding out!" (Rms. 11:33)

The Father speaks peace unto His children but this is not a peace which Adam can understand. He cannot research the cause nor understand the effect of this peace for it proceeds from the justification of the people of God by the faith of the Son of God who loves them and gave Himself for them. The conflict continues as the wheel turns round and round in the never ending cycle of life but He who is the wheel inside of the wheel, has been burnished in the furnace for His people. He has overcome the world for only Joshua could 'Utterly destroy' the Canaanites and David (the Beloved) was the only one who could put all His enemies under His foot stool that the King of Peace (Solomon) could be seated in the heavens ruling as King of King and Lord of Lords.

"These things I have spoken unto you that in Me you might have peace. In the world you shall have tribulation but be of good cheer, I have overcome the world" (John 16:33)

Your servant in Christ,
(Elder) Chet Dirkes
October 8, 2017

Psalm 84:1

"How amiable thy tabernacles, O Jehovah of hosts."

The dwelling place of Jehovah God is not of this world. The heavens above and all the earth below can not contain the Commander of the hosts of the army of heaven and neither can the shell of Adam. Yet the 'self existing One' dwells in His people. They are One with Him as He is One, eternally inseparable. He dwells in them and they in Him in a relationship more intimate than any other union in all of creation. She is His desire and, forsaking all others, Her affections are upon Him. Everything He does is for His Bride and Her habitation is in Him as she rests in His finished work.

This song addressed to 'the brightly shinning' 'preeminent' 'overseer' (chief musician) of the 'wine-press' (Gittith) for the sons of the 'shaved or bald' (Korah). The scriptures indicate that those who have had their heads shorn bald are the lepers that have been cleansed (Lev. 14:9), those that have completed their vow of separation of the Nazarite (Num. 6:18) and the beautiful wife of the captivity who has found favour in the eyes of her lord (Deut. 21:12). The wine-press is the place where the cup of the wrath of the fury of God has been prepared and the Servant of God has trodden the press (Is. 63:3) bringing forth the vengeance of God against all His foes (Jer. 25:15; Rev. 16:19). He has also taken the cup of the wrath of God and has drunk of it for all His people. He who knew no sin became the sin of His people and endured the righteous judgment of God against that sin. He has been glorified in that He glorified the Father in the faithful discharge of all His works and His people have been glorified in Him. His people have been declared clean because the Spirit has revealed to them the plague of Adam which is from the crown of the head to the soles of the feet and their head is bald before the Lord (Lev. 14). The vow that he has made with Himself in that He fulfilled all that the Father gave Him to do, has been completed and His days of separation, having His reward with Him, is finished. Therefore the dragon is wroth with the seed of the woman and makes war with the remnant of her seed (Rev. 12:17). And He has found His beautiful woman in the house of captivity, in the house of a man stronger than she, therefore, He entered the house, bound the strong man and spoiled his house (Matt.12:29). His desire is upon her and He has removed the covering of Adam from off her head for He is the Head of the Bride.

This praise about the ‘Beloved’ (amiable) ‘habitation’ (tabernacles) of Jehovah of Hosts is a song about His church and Her relationship and dwelling in Him. He has been Her dwelling place for all generations because from everlasting unto everlasting He is God (Ps. 90:1). She is in Him in the beginning and nothing can separate Her from His eternal love for Her. He is the captain and leader of the armies of heaven, the King of the universe who sits and rules over all His creation bringing all things to pass according to the power of His will and She is His primary and only delight.

“...and the disciples came to Him for to shew Him the buildings of the Temple” (Matt. 24:1)

When Jesus had entered into Jerusalem to be crucified, He entered the temple and preached the Kingdom of God. He rebuked the Scribes, Pharisees, chief priests and Sadducees in prophesies and parables. He spoke openly about the hypocrisy and corruption of the earthly temple and those who worshiped therein and as He was leaving the building His disciples thought it best to ‘shew’ Him something. These men that had walked with Him for three years were given to think it best that Jesus, the Messiah of Jehovah, behold and consider the stones of the building of the Temple. They were expecting an earthly kingdom and thought it best to make Jesus aware of the building that was to be the center of their new empire.

This edifice, called the temple, was built by Herod as a political gesture to keep peace in the region. It was not David’s/Solomon’s Temple, it was not Ezra’s/Zerub-bable’s temple it was a building built upon the rubble of destruction by an Edomite, supposedly converted to Judaism by his father, to promote himself and his political career. Yet when Jesus enters into this profane building He chases the money changers out and says; “It is written, My house is the house of prayer but you have made it a den of thieves” (Luke 19:46). Now the disciples wanted to shew Him the manner of how this building was adorned with goodly stones (21:5). This was not good for political harmony and certainly did not court the religious leaders of the day as allies.

Jesus makes it clear in His discourse (Matt. 24) that this building was to be destroyed as the last vestige of the nation of Israel was eradicated. The end of the world had come, the sin offering was complete, the daily sacrifice had ceased, the stones of the altar, as chalk-stone, were beaten in sunder (Is. 27:9) and the house had been left desolate. Nothing was to remain for that which was old had faded away and the manifestation of the church, His kingdom, had come. Yet the house of God had not been destroyed. His habitation was not in the curtains and skins of the Tabernacle nor was it in the stones and mortar of the Temple and it most certainly was not the vain collaboration of political leaders to bring about world peace. His temple is His body and His habitation is in His

people, the church. He came that His Bride would not dwell where there is an absence of light (Jn. 12:46) but that She would continue and remain (abide) in Him. She was not off dwelling somewhere until the time He came and brought Her home unto Himself, She was, is and always shall be in Him and even though she became a partaker of flesh and blood, She was never separated from the love of God. The disciples saw with the eyes of Adam the splendour of this world in the architectural achievements of man but Christ said His kingdom was not of this world.

The beloved dwelling of the King of the universe is not a building made with hands. It has no beginning and it shall have no end. It is that building set upon an immovable Rock, who is the God of our salvation, She is that city set upon the hillside called Zion and She is that New Jerusalem come down from heaven. She is a building fitly framed together growing up to an Spiritual habitation of God and all of Her parts, members in particular, supply the needs of each other and edify one another in Him. He is the foundation and His Word, which became flesh and dwelt among us, perfectly binds all together for a sure foundation. The walls of this magnificent city are alive or they are the salvation of Jehovah which is Messiah. The twelve gates are praise unto our God and the Lamb is the light thereof.

So which of these is what the Psalmist saw? A building of earth and stone or Emmanuel, God with us, the habitation of Jehovah? Which of these is the Beloved of the Lord? And is this just a song to be played on some obscure musical instrument for a select group of descendants of a man called Korah or is this the New song which no man can sing?

“My soul longeth, yea, even fainteth for the courts of Jehovah. My heart and my flesh crieth out for the living God”

One who has been born from above by the power of the Spirit and came down from above is a stranger in this world. They are in the world but they are not of this world. They have a deep desire in their very being that remembers Zion and anticipates the day when they shall return. They remain in Him and He in them even thought they have been made subject to the vanity of this world and the corruption of this flesh. They have hung their harps by the river in this land of confusion (Babylon) and yearn after the songs of deliverance and the songs of the homeland. Their affections have been set on the things from above and they find no comfort, no sustenance and no rest in this waste barren wilderness. They know that to be absent from this tabernacle is to be present with the Lord yet they also have been made to believe that where they are in the world is for good according to the purpose of God.

Because they delight after the law of God after the inward man they desire to be in the land of the living in the assembly of the redeemed. They await the day when time shall be no more and the general assembly of the First-born shall be made manifest before the Father. Then they shall look on Him who they have pierced, the Lamb that was slain and bowing the knee before Him, proclaim that Jesus Is Lord. The outward man is perishing daily as he marches onward in the limitations of his habitation to the return unto the dust from whence he came yet the inward man, in his flesh and not another's, groans within himself waiting the manifestation of the sons of God. This creature endures the contradiction of sin against himself and is at war with the law in his Adamic members and even though he is a son of God and it does not yet appear what he shall be, he knows that when the Lord shall appear unto him a second time (every man in his order), without sin, he shall be like Messiah, risen and glorious.

"Blessed they that dwell in thy house, they will be still praising thee"

The children of the King walk according to the commandments of the King because he has removed the heart of stone and given them an heart of flesh. He has written His laws upon their hearts and given them the Spirit, who abides, remains and continues in them, and causes them to walk aright before Him. Therefore He is constantly praised by those He has blessed to keep His commandments. They walk this way because of the strength of His will as they perform the 'good works' He has created them in Christ Jesus to perform. His way, which is not in the natural man, is in their inner man because they dwell in the sound of the trumpet, the Word of God and even though they must walk that path through the valley of weeping (Baca) or the valley of trouble (Achor) or the valley of the shadow of death, yet they shall fear no evil because they are ever before Jehovah God, the Master of the Hosts of heaven. They have no condemnation, nothing can separate them and no man can snatch them out of their Father's hand. They appear before Him continually for all of eternity, their names are engraved upon the palms of His hands and their names are written in the book of life of the Lamb. They live by the faith of the Son of God who loved them and gave His life for them, this is why they can say;

"O Jehovah God hear my prayer, give ear O God of Jacob"

May Jehovah God give us understanding, wisdom and peace.
Your servant in Christ,
(Elder) Chet Dirkes
February 10, 2013

Psalm 89:15

> “Blessed is the people that know the joyful sound. They shall walk, O LORD, in the light of the countenance”.

There is a group of people, distinct from all others, that has been shown favour by the Creator to have specific characteristics and qualities. This group has not been so uniquely endowed because of anything they have done or any potential that they may possess. They have been blessed, made happy, and stand ‘erect’ before Jehovah God because they are His chosen people. They have been chosen in Him from before the foundation of the world, that they should be holy and without blame before Him in love, because they are the seed whom He has loved with an everlasting love. He has loved them because they are one in Him eternally and nothing can separate them from His love. Therefore He has blessed them with all spiritual blessings in the heavenlies in Messiah.

They are not bowed down under a burden of sin, they are not crawling prostrate before Him and they do not stand boastfully before the throne of mercy regaling the wonders of their accomplishments. They stand erect because they have been raised up together with the Lamb who stood as He had been slain from before the foundation of the world and they have overcome the world in Him. They are the congregation of the saints in the land of the living and they have been given ears to hear a most joyful sound. But they do not hear this in ignorance being mesmerized by the beauty of the sound but not understanding the meaning, they have been given to recognize they sound, comprehend the meaning and rejoice in the message. The have been properly outfitted with wisdom and spiritual understanding to know the certain sound of the trumpet of God and to know that it stands for the deliverance of His people from their sin. The words of the song are mercy unto Jehovah and grace to the Headstone and it is played by the Messenger of Jehovah.

This joyful sound of the power of God unto salvation is the gospel of Jesus Christ. All who have been given ears to hear have the Spirit of Jehovah dwelling within and are the sons of God. They have been born from above by the Spirit of God and they walk in the light of the countenance of Jehovah God. They do not need the coaching of Adam to spur them on and they will not hear the voice of a stranger who desires to lead them in

the paths of righteousness. They hear the voice of the Shepherd who leads them in the footsteps of the flock which leads to the Shepherds tent. The power of Almighty God has delivered their soul from death and shall deliver their feet from falling that they may walk before Him in the land of the living (Ps. 56:13). The house of the children of promise (Jacob) walk in the light of Jehovah (Is. 2:5) all the days of their lives because they walk in He who is the light of the world (John 8:12).

They walk in the countenance (face) of Jehovah because they are the walls of that city whose builder and maker is God. These walls of that New Jerusalem are always before His face. God has appointed this strong city with salvation for Her walls and fortification. This is that city not made with hands and the gates of hell shall not prevail against Her. He has engraved the names of His people in the palms of His hands (Is. 49:16) and the nations of them which are saved shall walk in the light of it (Rev. 21:24). Because they have been translated out of the kingdom of darkness and now are the light of the Lord they walk as children of light (Eph. 5:8) and have fellowship one with another because the blood of Jesus Christ has washed them and cleansed them from all sin (I John 1:7). This is the common salvation that each and every member of the house of the redeemed has experienced. This is the fellowship of the truth. This is that joyful sound.

The inhabitants of this world reject this because they do not believe being condemned already (John 3:17). The Word of God is not for the children of the seed of the serpent (John 8:43f). All men have not faith (II Thes. 3:2) and the natural man cannot receive it neither can he know it, for it is spiritually discerned (I Cor. 2:14).

This is the ‘cause and effect’ manner of God’s creation. He is the first cause of every cause and His will and purpose are powerfully effectual upon all things. Nothing in creation can act contrary to the design which God has ordered and nothing can fail to accomplish all that He has intended it to do. The heavens declare the glory of the Lord and all the earth shows forth His praise. Man has a time of habitation with sufficient limitations and labours to exercise him in his predestined course of life. God has ordered all things fast and sure. His decree is that all things act according to a nature, everything after its kind, and that every part be conducted in the complete harmony of the whole. His will is performed on earth as it is in heaven.

God has gone up with a joyful sound as He roared out of Zion. Jehovah is exalted with the sound of a trumpet (Ps. 47:5). When He became incarnate and a partaker of flesh and blood, the messenger of the Lord appeared to the shepherds on the hillside and said; “Fear not, for behold I bring you good tidings of great joy, which shall be to all people, because, unto you is born this day in the city David a Savior, which is Christ the Lord”

(Luke 2:10). This is the same servant David with whom Jehovah had made the covenant that his seed would be established FOR EVER and his throne would be built up to **ALL GENERATIONS** (Ps. 89:3f). God gave a promise of peace and caused it to come to pass at His appointed time. This is the Word of God that has gone forth and accomplished all that He has purposed it to do. It is finished because His Word, that became flesh and dwelt among us, did not return unto Him void but was declared to be the Son of God with power and majesty by the resurrection from the dead. And His Bride was with Him.

The voice of God is as a trumpet. The children of Israel heard this voice at Mount Sinai and they feared the sound. The prophets heard the sound of the trump of God as the angel of Jehovah spoke unto them the word of God. God did at sundry times and divers manners speak unto the fathers by this medium but now in the last days He has spoke to His people by His Son (Heb. 1:1). John heard this trumpet when by the Spirit he was in heaven in the Lord's day. The great sound he heard was the voice, as of a trumpet, the voice of the Son of God (Rev. 1:10). He proclaimed Jehovah's salvation for His people and His Word of promise to the seven churches. Six trumpets had sounded as "holy men of God spake moved by the Holy Spirit" (II Pt. 1:21), but when that Word became flesh and blood, He, the seventh and last trumpet sounded. He proclaimed that the kingdoms of this world are the kingdoms of the Lord and of His Christ; "and He shall reign **FOR EVER AND EVER" (Rev. 11:15). The Spirit of God was manifested upon all men and the mystery of God was finished as He declared to His servants the prophets (Rev. 10:7). Is this not the same Beloved (David) whose throne was from generation to generation? The same "Wonderful Counsellor, Mighty God, Everlasting Father and Prince of Peace" whose government and peace abounds, multiplies and increases without end; whose throne is the throne of the Beloved and who has ordered His kingdom with justice and peace FOR EVER (Is. 9:6f)?**

Indeed it is! And when in the fulness of time His voice, that trump of God, sounded He caused His people to come forth from their graves, being raised up in Him. He put His Spirit in them and they lived being quickened together with Him and He presented the **WHOLE HOUSE OF ISRAEL** (Ezk. 37:11) to His Father when He said; "Behold I and the children which thou hast given Me" (Is. 8:18). He, the mouth of Jehovah has spoken in these last days. His people have been brought forth out of confusion and separated from the great whore to be raised up and exalted in Him and seated together with Him in the heavenly places afore prepared for them.

The messenger of Jehovah with the everlasting gospel has proclaimed that the work is finished and has shown forth His salvation to all the world. He preaches this gospel in

time to those dwelling on the earth and to every nation and kindred, tongue and people and He adds daily unto His assembly, here in real time, such as have been saved and ordained unto eternal life. This is how His kingdom increases. When it pleases the Father to reveal to His children that He dwells in them, then they know the joyful sound as they walk in the light of His face. They rejoice in the beauty of His holiness and are exalted in His righteousness (Ps. 89:16).

This seed, having eternal life, has been separated from the heavenly abode and planted in the corruption of this earthen vessel afore prepared unto this glory. The seed is incorruptible and cannot sin as it grows in the grace and knowledge of His will being the temple of the Holy Spirit. Since the Lamb stood as it had been slain, representing that He lives, was dead and lives evermore before the foundation of the world, so His Bride, the whole house of Israel, has been quickened together with Him and raised up in newness of life. When the fulness of time was come and God sent forth His Son, born of a woman and made under the law, He manifested the sacrifice of the Lamb and His Bride was with Him in His death, burial and resurrection. Now as each vessel comes into being, here on this earth during the time allotted of the Father for its habitation, so the living seed is implanted and the inner man grows. This creature groans within itself awaiting the manifestation of the sons of God when it shall be delivered from this body of death and raised to be like the Son of God. This ‘adoption’ shall be the final demonstration of the salvation of His people. They are saved in Him, have been baptized into His death and burial and they have been raised up together with Him to be seated with Him in His Father’s throne.

This incorruptible seed is planted in good ground to bring forth the peaceable fruit of righteousness, each man in his order. This fruit is for the edification of the assembly and the perfection of the saints. It is not carnal or temporal. It is the good works that the children have been created in Christ Jesus unto. The Father, who is the husbandman of the vineyard, prunes these branches in order that they bring forth more fruit and when they have finished producing the fruit, He takes them away. He does not take the stalks or the dirt they are planted in as they are changed to be like Him. The corruption and mortality are swallowed up in incorruption and immortality and the image of the earthly is no more. Herein is hope.

Only the people who have experienced the salvation of Jehovah truly know the joyful sound. They alone can sing that joyful noise unto the Rock of their salvation. Others may do lip service to the King but only the nations who have been saved shall walk in the light of New Jerusalem (Rev. 21:24). These children of promise walk before His face, in the light of His countenance, as they enter into His gates with thanksgiving and

into His courts with praise. Adam cannot do this. His people hear His voice and they follow Him. Adam is deaf to that still small voice and lusts after the things of this world. Adam truly knows that Jehovah is God and he trembles before Him. The children of the King know by experience that they are His people and He is their God.

All things written by the prophets have been fulfilled. The Word, which is our Lord Jesus Christ, has gone forth out of His mouth and has not returned unto Him void. He has accomplished that which pleases the Father and was prosperous whereto He was sent (Is. 55:11). He said “It is finished” and He is seated at the right hand of the Father.

Your servant in Christ,
(Elder) Chet Dirkes
January 20, 2013

Psalm 93:1

> “The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself. The world also is established that it cannot be moved” (KJV 1611)
>
> “The Lord is King and hath put on glorious apparel; the Lord hath put on His apparel and girded Himself of strength, He hath made the round world so sure that it cannot be moved” (Coverdale 1537)

No words can be of more comfort to the child of grace in the midst of this present evil generation than, Jehovah reigns! Only one who has been born from above truly

understands the extent of the vanity of this world and the weaknesses of the flesh because they have experienced both. The inner man has a spiritual point of reference that knows true holiness and absolute perfection by all wisdom and spiritual understanding.

The Kingship of Jehovah begins in His eternal being. Since He is ‘Alpha’ and nothing proceeds Him there can be no other power that could influence Him in any of His ways. The High and Lofty One that inhabits eternity is Holy and His name is Holy (Is. 57:15). He is the beginning of all things and without Him nothing exists; “for by Him were all things created that are in heaven and that are in the earth, visible and invisible, whether thrones, dominions, principalities or powers, all things were created by Him and for Him” (Col 1:16). He took counsel from no one and sought no advice because no one other than He existed in the beginning. All His works proceed from Him, by the power of His own will and for His good pleasure.

He is God and His ways are unique to Himself. He is King before the world was created. He ruled over all before He had spoken existence into being and His Kingdom existed before Adam was made a living being. His Kingdom is not of this world for from everlasting to everlasting He is God and He has an eternal Kingdom. In the beginning was God and nothing else. The Word was with Him with Wisdom and her children. The Lamb stood, as He had been slain, with all His people, redeemed by the blood. The Bride stood in Him chosen precious and true and all the members were written in His book ere the first breath of man was drawn. Atonement had been made before sin had been committed and here in the Kingdom of God, the Kingdom of heaven, the subjects of His rule and His dominion, Jehovah reigneth. Then, in the beginning when all these works were complete, He created heaven and earth.

Jehovah is clothed upon in majesty and He has girded Himself in strength. He did not take a garment of royalty from the closet and cover Himself so as to make Himself King. He is King and He is clothed upon in majesty. His adornment is not separate from Himself it is His glorious apparel and the glory that he had before the world began. He laid aside this majestic apparel and became clothed upon in flesh and blood, in the form of a servant, and became obedient unto death. This conduct was in accord with the eternal love which He has for His people whereby they are the desire of His heart and the object of all His actions. He has done all things according to His will and that will has bound Him in His strength to perform all things after the power of that same will.

The fool has asked if God could create a rock so big that He could not lift it up, and the fool may have his query. Nothing exists that God has not desired to do for He works all things after the counsel of His will, therefore He has restricted Himself to the purpose which He has purposed in Himself as the Majesty on High. He has created all things for

Himself and by that same power of creation, all things consist, come together as a whole. His has orchestrated the means whereby His children would be forced to go and dwell in the land of Egypt for good. He prospered the land and then raised up and withheld the knowledge of Joseph from Pharaoh. He put fear in his heart against His chosen people and caused Pharaoh to oppress them in servitude. He purposed to raise up Pharaoh to show forth the power of His will and free His people from bondage.

He is God and there is no other. He has formed the light and shaped the darkness. He created good and evil and has proclaimed, “I Jehovah do all these”. He created the crooked serpent and endowed him with beauty and subtlety. He set him in the garden of God as the most beautiful of all His creatures and that very beauty was the pride in his heart that lifted him up to lust after God to be like the Most High. He created this, ordered every step he should take and assigned him a minion of evil children for good. He empowered that piercing serpent to beguile Eve and tempt her in the garden and He caused the way of the serpent to prosper. Jehovah God created all things and called everything He had created exceedingly good.

Now some will say that God superintends over the affairs of man. They insinuate that He sits in child-like fashion observing the ant farm and intervening from time to time as He sees best. This is not a ruling King.

Others will say that He oversees and overrules man’s deeds. This would infer that God reviews the up-coming conduct that man intends to do and decides if He can use it for His good pleasure or ‘work’ it into His plans. If all is agreeable, then God ‘allows’ or ‘permits’ these events to unfold. This is not a sovereign King that is ruling according to the good pleasure of His will.

Some will also say that God has looked forward at the actions of man and, knowing what shall be done, has fashioned His will accordingly. This means that God reacts to the actions of another. But wait! Where did the power come from that enables these events to come to pass? And by whose authority have they been accomplished? Is there another source of power other than Jehovah God? Is there something that exists that HE did not create by Himself, through Himself and for Himself? Is there a force that enables matters outside the direct control of God to effect and influence His purpose and plan?

AWAY WITH SUCH FOOLISHNESS!!!!

He is the great King over all the earth. He is the first cause of every cause and nothing comes to pass but by the power of His will. His Word has gone forth and where the Word of the King is there is the power of the King to perform His Word. His Word has not returned unto Him empty but has accomplished all that He purposed Him to do and

He has finished it in righteousness. From the beginning of time He has proclaimed the end and He has announced the things that are not yet done as though they have already been saying; “My counsel shall stand and I will do all My pleasure” (Is. 46:10). He brought the mighty King to his knees as the beast of the field and revealed the truth to him so that he would; “Bless the most High and praise and honour Him that lives forever, whose dominion is an everlasting dominion and His kingdom from generation to generation. And all the inhabitants of the earth are reputed as NOTHING and he doeth according to His will in the army of heaven and among the inhabitants of the earth and NONE CAN STAY HIS HAND OR SAY UNTO HIM, WHAT DOEST THOU?” (Dan. 4:34f).

It is with this same power and majesty that He has established the earth so it cannot be moved. No dictator, king, potentate, cooperative effort of Adam or natural occurrence can move this world the minutest of a fraction of an inch from the course that God has decreed it to go. The same power that has girded Him to His love and purpose for His Bride has established this world and causes all events to come together as a whole. Plagues, famines, peril, wars, global warming or the Middle east are part and partial to the works of the King and “the works of His hands are verity and judgment; all His commandments are sure” (PS. 111:7). Most importantly, they all work in harmony, one with another, for good, to them that love God to the called, and that according to His purpose (Rms. 8:28). Every atrocity that is esteemed of man as horrific and heinous was brought to pass by that girded strength of the Lord of the Hosts. Every ‘natural’ catastrophic event accomplishes His good pleasure. He assigns the course of the wind and the waves. He searched out the proper path of the lightning bolt and has ordered the security of the foundations of the earth to shake at their appointed time and man is a helpless observer and passive participant as God does whatsoever His heart has decreed.

When He came forth in the manifestation of the redemption of His people, He demonstrated His faithfulness as He fulfilled all righteousness. The filthy rags of the sin of Joshua were removed and He was adorned with a change or raiment. His faithfulness and His righteousness is the same garment wherewith His Bride has been blessed to be adorned. She is of the King and therefore She is a chosen generation and a royal priesthood (I Pt. 2:9). Each of the sons of God are kings and priests unto their God (Rev. 1:6) because they are the children of the King. They are strangers in this world and they long for their home. They are ambassadors for Messiah in a foreign land and they have been assigned the ministry of reconciliation, to wit Jehovah the King has reconciled the world unto Himself.

Therefore, brethren, as ambassadors of the heavenly Kingdom and by the Word of the King, be not entangled with the yoke of bondage and love not the world neither the things of this world. Leave the affairs of this generation to the inhabitants of the land and seek (strive after and crave) ye first the Kingdom of God and His righteousness.

Your servant in Christ,
(Elder) Chet Dirkes
January 27, 2013

Psalm 97:1

"Yehovah reigneth; let the earth rejoice let the multitude of the isles be glad."

There can be no gospel that does not begin and end with the sovereignty of God. The glad tidings of great joy rest particularly upon the severity of the matter (sin), the validity of the condition, in that all have sinned and come short of the glory of God, and the need for deliverance for God has concluded all under sin. The act for which the message is proclaimed is exclusively the right of the judge in His application of the law according to the good pleasure of His will. If God be not sovereign over all then He has not the right to redeemed them that are condemned under the law. If He does not have complete power over all things then there is the distinct possibility that there may exist an area in which He is deficient to deliver those whom He has decreed should be delivered. If He be not King over all His creation, and there is nothing that exists outside, above or beyond His creation, then He has not the jurisdictional right to do with His according to the good pleasure of His will. The gospel of salvation begins before the

foundation of the world when God purposed, decreed and completed all things that have been, are now and ever shall be in and of Himself, for His glory and honour.

The God of the universe reigns supreme over all that is. He is self-sufficient in Himself and all encompassing so that nothing comes to pass but according as He has purposed. He is the singularity of all things joined together in Him, without dissemination, dissension or delegation so that by Him, through Him and for Him all things were created and continue. He is ever present and never changes. His work is the same in the beginning as it is now and shall be when time shall be no more. Because He is immutable, His Word is also the same for how can there be any consistency between what He purposes and what He does but they be identical. He rules as King over all according to the purpose that He has purposed in Himself and therefore His Kingship and kingdom are unalterable. He is the great King over all the earth, the heavens declare His glory and the firmament shows forth His handywork (Ps. 19:1).

His word is the word of the King and there is power in all that He says, commands and proclaims. He spoke time and the cosmos into existence by the power of His will, He set the invisible thing of His creation as the testimony of His magnificence power and He established the times and habitations of all the children of Adam by the word of His mouth. His Word has gone forth and has accomplished His will on the earth as it is done in the heavens and nothing can influence or persuade Him for He answers to no one and is not a respecter of persons. The Word which He spoke came to pass without the assistance of any which He created for His creation was by the Word. His work bears no condition of compliance in order for His will to be done or contingencies unto completion.

The singularity of God incorporates all things in their entirety, including every thought, word and deed. He has afore ordained according to His impeccable‘before knowledge’ of all things that every event should transpire in an exact order with every necessary element required for compliance perfectly in place. It is because of this absolute perfection that He has caused all things to work together for good from generation to generation. This good is not for all mankind although He has decreed that the wrath of man shall praise Him while the remainder of that wrath He restrains. This good is for His name’s sake, which is His beloved, and not because of any good in man or benefit that Adam may bring before God.

He is all sufficient and lacks nothing. He does not become greater by the magnitude of the worship of man nor does He endure from age to age through the ignorant superstitions of man passed down through fables, customs or legions. His complete and perfect knowledge of all things is based upon the fact that He has purposed, designed,

designated, empowered and performed everything, whatsoever comes to pass. Mankind, the environment in which he lives and the socio-economical conditions he daily strives with is all part and parcel to the express will of God.

He is the master builder of time and seasons which He has assigned to every event under heaven. He has no need to‘look ahead in time’ since He created time and is not under its control. There is no tomorrow in His presence as all these works were finished from before time was even created and to every event, whether they be thought, word or deed, there is a purpose. The purpose of God is unknown to His creation as every creature bows obsequiously to His commands. None can stay His hand or object to His decree and there is nothing in the heavens, in the earth or beneath the earth that can resist His will or counterman His commandments. This is the reign of the King of Kings and Lord of Lords, Yehovah is His name.

“...let the earth rejoice (tremble)...”

The people of the land follow each and every step that has been assigned unto them. They think the thoughts that they have been given and are drawn away after the needs and desires of the flesh. The Creator has filled their hearts and minds with the cares and business of this world wherein they live to exercise them in the vanity of the flesh. One generation passes away and another generation stands in their place as the cycle of life rolls on. Each day the sun rises and crosses the sky in precise time increments only to return the next morn and repeat his seemingly endless trek in the heavens. The wind, the rivers and all of creation is filled up with labours that cannot be explained by the limited intellect of man as the things which have been are the same as that which shall be and that which is finished is that which shall be done; there is no new things under the heavens.

Every child of Adam is inseparably connected to the dust of the earth. The need for food and shelter occupy the moments of the days. Man cannot rise above the all consuming necessities of the day in his life and has no understanding of the condition wherein Adam exists. Therefore, as the people of the land turn and tremble in a circle, there is none that desires forgiveness, there is none that seeks after righteousness and there in no one who can find out the works which the Eternal God has completed from the beginning.

If the gospel were an offer of salvation to Adam and his seed, no one would accept it because; “they that are whole have no need of the physician” (Mk. 2:17). Therefore the preaching of the cross and the shed blood for the remission of sin is foolishness to them that perish; “and of the Pharisees which were with Him heard these words, and said unto

Him, Are we blind also? Jesus said unto them, If ye were blind you should have no sin: but now you say, We see, therefore you sin remains" (John 9:40).

"...let the multitudes of the isles be glad."

The island is an isolated portion of land that stands alone from the waters around it. This is the representation of the children of the Kingdom of God who are in the world but not of the world. They have been chosen in the Anointing from before the foundation of the world to be partakers of flesh and blood during a particular time period and for a specific purpose. These are made separate by the work of God when He, from the same lump of clay, formed a vessel afore prepared unto the glory of being the receptacle of the incorruptible seed. Though for a time they walk according to the god of this world, that spirit that works in the children of disobedience, yet in the time appointed of the Father, He reveals Himself in them.

During this time of ignorance the Spirit of God groans within this earthen vessel with groanings and utterances which Adam cannot hear. The incorruptible seed has been made subject to the vanity of this world and the bondage of the corruption of the flesh and even though the hope within has not yet been revealed yet "it is hard for you to kick against the pricks" (Acts. 9:5). But and when the light of His countenance is made known unto His little children they rejoice that they are subjects of the King of the Universe who has manifested His mercy and love unto them. This is not a love based upon works of righteousness which have or ever could be performed by the body of this death. It is based upon the eternal love of the Father for His children, that perpetual love of the Bridegroom for His wife which is the love He has for His own body.

"Zion heard and was glad and the daughters of Judah rejoiced because of thy judgments, Yehovah" (97:8).

The gospel of the Anointed Salvation of Yehovah is not for the world to hear, accept or reject. It is the Word of God unto the children of praise as His messenger proclaims what He has done. The theology and rhetoric of Adam preaches the need for his children to come unto God and ask for His salvation in order to receive it, but He said, "I am found by them that sought Me not" (Is. 65:1). The doctrine of man proclaims that once he has secured this boon at the anxious bench before God then he must be diligent never to loose that which is so precious to him. He continues to assert that he must do something either to obtain the blessing of the Lord or to retain them but the Sovereign of the Universe has blessed His people with all spiritual blessings in the heavenlies (Eph. 1:3). The labours of the arm of the flesh cannot add anything to this marvelous wonder and the inability of Adam to measure up to the Holiness of God cannot diminish the

perfection of Holiness which He has granted His Bride to be adorned with. Herein is comfort for those who dwell in the land (isles) and the frustration of futility to the natural man (earth).

The gospel is proclaimed by the mouth of God when He says to the nations, “Yehovah reigns” (Ps. 96:10). He is rightly praised when it is said that He has clothed Himself with strength and majesty and because of this nothing can move the earth or His throne (Ps. 93:1). Herein is the comfort of the strangers and sojourners as they wonder in this waste howling wilderness for the Word of the King speaks unto them, “lift up your voice with strength, lift up be not afraid, say to the cities of Judah, Behold you God” (Is. 40: 9).

“And I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings saying, Alleluia for the Lord God Omnipotent reigns. Let us be glad and rejoice and give honour to Him for the marriage of the Lamb is come and His wife has made herself ready; and to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints” (Rev. 19:6).

Your servant in Christ,
(Elder) Chet Dirkes
September 21, 2014

Psalm 102

> “A prayer of the afflicted when he is overwhelmed and pours out his complaint before Jehovah.”

The afflicted servant of Jehovah endured the contradiction of sin against Himself. He who knew no sin became the sin of His people and by that sin stood guilty before Almighty God. He alone knew that His days were like a declining shadow and that in His flesh there was no glory. But He also knew that Jehovah God was from everlasting to everlasting and that His truth, mercy, grace and love were from generation to generation. He was the perfect sacrifice and His precious blood forgave the debt owed by His children, fulfilled the justice of the Law and delivered His people from their sin. He cried unto the Father when He bore the guilt and the shame.

The immutability of God and His Word is essential to the children of grace. This continuity, cooperation and consistency means that from Genesis to the Revelation there is no private interpretation of the scriptures and that there can be no contradictions so when the ‘afflicted one who was overwhelmed, poured out his complaint before Jehovah’ He spoke as every one of His children speaks when the pains of death get hold of them, the wretchedness of man or-whelms them and the vanity of life causes them to groan within themselves. The law of God is the same, the contradiction of sin is the same and He was tempted in all points like unto His brethren yet without sin. His cry is their cry in the day of His trouble because the indignation and wrath was upon Him and He was lifted up and cast down for His people.

Three thousand years ago, the Spirit of the Lord said that the appointed time had come for pity and grace to be shown for Zion. He did not say that the time was come to pity Israel or be gracious to the Jewish people, He said Zion. The city of our God is pitied by God because of His union and love for His Bride. He alone knows the condition that she dwells in for He made her a partaker of flesh and blood. He has made her subject to the vanity of this world according to the good pleasure of His will and that for good. He knows that she inhabits a weak carnal shell drawn away after the lust and desires of the flesh. This is the captivity to the bondage of corruption that leads the prisoner to groan as he awaits the manifestation of the sons of God. Three thousand years ago the Spirit declared that Jehovah God looked down from His high sanctuary, that same sanctuary not made with hands wherein the sacrifice of the blood of the Lamb was poured out before the throne, and now the fulness of time had come for favour to be shown unto Zion.

“For thy servants take pleasure in her stones and favour the dust thereof”

Three thousand years ago, David had finished putting all his enemies under his feet. He had ended the wars and the bloodshed and the kingdom was at peace. He had assembled all the structural members of the Temple to be built and relayed the pattern to his son. Now Solomon, the King of Peace, was upon the throne, the kingdom was at it’s fullest extent and the temple was built. Many people were amazed at the stones of that building and the glory of it’s beauty but that building is gone. God had promised David that his son would rule after him and that God would establish his throne forever, IF he kept the commandments of the Lord and followed after him with his whole heart. Solomon the man did not follow after God with his whole heart as his father David did, the kingdom was rent from him and divided in twain and the kingdom of Israel does not exist today. So the demonstration of the type, which was temporal and could be seen, is not the reality of fulfillment and the stones of Zion are not made of clay, rocks or minerals of this earth.

The disciples were caught up in this same thinking when they came out of Herod’s temple and spoke of how the temple was adorned with beautiful stones and gifts (Luke 21:4) but Jesus said it was going to be destroyed and it was. After His resurrection they again came to Him and asked if He was going to restore the kingdom to Israel, thinking in earthly terms as Adam, and He said to them that it was not for them to know the times or the seasons which the Father has put in His own power. They were looking for the goodly stones of an earthly Temple where Jesus would reign in an earthly kingdom, even though He said; “My kingdom is not of this world” (John 18:36).

The servants of Jehovah do not look upon, gaze at or wonder about the stones of Zion, they take pleasure in them. These are the stones that are hewn from that great Rock that casts an immense shadow in the weary land for His people, and that Rock is The Anointed. The stones of Zion are living stones, having eternal life. They are elect and chosen precious before the Lord because of His eternal love for them. These did not begin when Messiah came to earth and selected a few disciples, the seed is eternal and they have been dwelling in afore prepared earthen vessels, groaning within themselves, from the creation of Adam. They delight in the fellowship of another who knows the songs of Zion, speaks the tongue of the homeland, knows their wretchedness in Adam and longs to be free from this bondage of this corruption. These have the same love that the Father has for the Son and the Son for His people because they are one in the Godhead. The evidence of their being the disciples of Messiah is their love for one another (John 13:35). They love one another because He first loved them and the Spirit of God causes them to walk according to the statutes and commandments of God. This

pleasure is solely and exclusively in the stones of Zion and for none other. It is not for the sands of the sea shore or the rocks of the mountains. It is because the children have the testimony of Jesus Christ and they keep the commandments of the Lord; “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it; Thou shalt love thy neighbor (the fellow companions of the pasture) as thyself. On these two commandment hang all the law and the prophets” (Matt.22:40).

The Living stone, which is Jesus Christ the Righteous, is the chief corner stone of the foundation of the Temple of Jehovah and is disallowed indeed of man (I Peter 2:3). He does not fit into the buildings of this world, His beauty and glory cannot be seen and He is cast aside as foolishness according to the logic and intellect of man. He is hated of all men and His works are completely ignored, so, is it any difference for the living stones of the walls and foundation of that Holy city called Jerusalem? Not at all. They are hated of all men for His name sake and their songs of deliverance (the gospel) are esteemed as foolishness. This world is not their home and their affections are set on things from above, yet as they take pleasure in one another, they show favour to the dust.

Each child born from above, knows the wretchedness of Adam which God formed from the dust of the earth. He knows the warfare within and hopes that none of his brethren ever find out how deplorable he really is. But each child has the same experience. They have all been held captive in that strong man’s house, they have each been translated from that kingdom of darkness into the kingdom of light and they all know the condemnation of death that stands against them in the law (Rms. 7:9). They have a hope in the experience of the common deliverance by the hand of Jehovah God and the forgiveness of His mercy. They are fellow companions of the tribulations of Christ and have all experienced the temptations that are common to all men. Herein are they able to bear one another’s burdens and weep for each others oft afflictions for they have all walked the same path. They have all had the same experience and when the mystery of God was revealed as finished (Acts 11:18; Rev. 10:7) and the mystery of the gospel confirmed, that all nations should be partakers of the same Spirit, people of every nations, and kindred and people and tongue, stood before the throne and before the Lamb (Rev. 7:9) and feared the name of Jehovah and the kings of the earth had reverence of His glory. This was when God revealed from heaven that He had built Zion, that city set upon the hill, against which the gates of hell can never prevail. Herein did He appear in His glory, the same glory that He had in the beginning, and as the smoke of that sweet smelling savor, in the sanctuary not made with hands, ascends continually before the throne of grace the prayers of the destitute are heard and not despised.

“This shall be written for the generation to come and the people which shall be created shall praise Jehovah”

The testimony of the gospel is a finished work. It is a work that does not include Adam in any capacity except that from the same lump of the dust of the earth, God fashioned one vessel for the seed of the serpent, outfitted for destruction and one for the seed of the woman, afore prepared unto glory. He looked down from His high sanctuary. He beheld the earth and heard the groaning of the prisoners. He let loose those who had the ministration of condemnation against them, where unto they were appointed unto death and He declare His Holy name unto His people in the congregation of the living. In the assembly of the saints of Jehovah He proclaimed His name above every name, sealed His people with the Father’s name and called them His own. He did not need the help of a mission society and He did not commission anyone to take His place. The Messenger with the everlasting gospel proclaimed the Word when the porter opened the gate. Then the sheep hear His voice and follow Him as He leads them out. He calls unto them saying, “Come ye out of her and be not partaker of her sin” and they follow Him into the pasture where the other sheep of His fold feed and rest (John 10). He is the gate and praise unto God. He is the door of the sheep and He gathered His people together in the harvest of the last days. He told the disciples that the fields were “white unto harvest” and in the fulness of time, the angel of the Temple cried out, “thrust in thy sickle and reap for the time is come for thee to reap, for the harvest of the earth is ripe” (Rev. 14:15). He has taken His power unto Himself and He has reigned. All the kingdoms of this world are the kingdom of our God and the Lord God Omnipotent reigns.

“For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope” (Rms. 15:4)

Brethren in hope of glory, there can be no patience without the trials and there can be no comfort without tribulations. Hope is unseen and the redeemed of Zion are saved by hope.

Your servant in Christ,
(Elder) Chet Dirkes
February 17, 2013

Psalms 103

> "Bless the Lord, O my soul and all that is within me bless His Holy name. Bless the Lord, O my soul and forget not all His benefits".

What a wonderful expression to be able to extol the greatness of our God; to sing forth His majesty and power and to sound forth His glory to all. But we cannot. We would like to be able to and we see the religions of the world proclaiming that they do it all the time, yet we know that all the words and all the actions of the cumulative force of mankind could not properly and accurately 'bless the Lord'. Man does not have the ability to understand the things of God or comprehend His ways. God has set His ways far above our ways and His thought are not our thoughts so after the flesh, we have no point of reference to speak of such things. God has set the things of this world in the hearts of man so that he cannot find out the things of God by searching and the natural man does not nor cannot receive the things of the Spirit. Therefore Adam and all of his seed are incapable of giving glory or praise unto the King.

Nor has he the right. John saw the things of heaven, being in the Spirit, and he saw white stones with new names written on them and no man could know the names. He saw a book and heard the lamentation that no man was worthy to open the seals thereof. He saw an innumerable host of redeemed by the blood and no man was able to number them. He heard the song of Moses (the one delivered) and the new song that was sung and again no man could learn that song of praise. He saw the Temple of the Lord and when it was opened no man was able to enter therein. There are no Canaanites in the Holy city for the people of the land are not the people of our God.

Therefore David said "Bless the Lord O my soul and all that is within me bless His Holy name". This praise must come from that which is born from above and which dwells within the earthen vessels. Only he that has the Spirit of God within can sing the songs of praise unto the Father for he that is born from above is of God. He has the witness of the Spirit and the manifestation of the love of God which is Christ in you the hope of glory. This is the Spirit that groans within the vessel with groanings and utterances which the flesh cannot hear nor comprehend. He presents our cause before the throne

continually and “hereby know we that we dwell in Him and He in us because He hath given us of His Spirit” (I John 4:13).

In order for that Spirit to dwell within that chosen vessel, it must have been afore prepared unto glory and have been washed and cleansed. The iniquity must have been forgiven and the diseases cured for the Holy Spirit of God cannot dwell and be soiled by the corruption of death, therefore there was a redemption from destruction and a crown of life granted. No man can take this crown for it is given to those who have overcome the world and that by the imputed faith of Jesus Christ. This is the loving kindness and tender mercy of the Father to His children who became partakers of flesh and blood and when the Spirit brings to memory His dealings with us, then does the Spirit within extol His greatness and wonder.

Let the world point to the outward show, the beautiful songs, the wonderful orations and the altruistic endeavors as proof of praise unto their gods, man looks on the outward but God looketh upon the heart. When the Pharisees stood in their long robes on the street corners making their long-winded prayers, Jesus said they had their reward for they received the praise of man. Dear friends the Spirit has not so taught His people to praise the true God of heaven and earth in the power and by the means of man yet after the flesh we find ourselves enticed by such antics. True praise and worship of God must come from Him through His Spirit and back to Him as a wheel inside a wheel. His Spirit bears witness with our Spirit and that inward man, who delights after the law of the Lord, returns the praise unto the throne. “God is Spirit and they which worship Him must worship in Spirit and truth”.

This mercy and love of God is eternal and it has been forever bestowed upon His eternal seed ‘from everlasting to everlasting’ (Ps. 103:17). His righteousness is “to such as keep His covenant and to those that remember His commandments to do them”. These are they who have had the old heart of stone removed and replaced with that circumcision not made with hands, with the heart of flesh. They have the law of God written on the inward parts and He has given them His Spirit and thus causes them to walk therein. Once again, man has nothing to do with this for Adam has no right, no portion or memorial.

May the Spirit give His people understanding, peace and hope.
Your servant in Christ,
(Elder) Chet Dirkes
May 23, 2010

Psalm 106:4

> "Remember me, O Lord, with the favour of thy people: O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation that I may glory with thine inheritance."

David had finished the work of bringing the ark unto the city of David, to the place which he had prepared for it and to the tent that he had pitched for it. He had assigned the stations in life of his people, dealt to each his measured portion of the foundation and building and completed the sacrifices. Then he praised Jehovah in the finished work as no man could do for "Who can utter the mighty acts of Jehovah and can shew forth His praise?" No man has the mind of God nor understands His ways so the only one who can do justice to the glory of God is God Himself and those in whom He dwells. The natural man cannot form the words for he does not have the common point of reference or the ability to praise God aright.

David calls upon the God who keeps His covenant when he says, 'Remember me Jehovah'. This is the sovereign Almighty God of gods who knows all and does all. He cannot forget anything least of all His people for whom He has made the atonement. He has removed their sins as far as the east is from the west and He will not call them into mind ever again for the blood has been shed and the sacrifice made, but His salvation is ever before Him. His hands are engraved with the names of His redeemed and the nail prints have sealed them. These tokens of His death, burial and resurrection are before the throne as a reminder that the Father was well pleases when He saw the travail of the soul of His servant and therefore He stands as the lamb slain from the foundation of the world. But David says 'Remember me'. Such a personal relationship is found only for those who were one with the Fathers, given to the Son, raised up together with Him and are seated at the right hand of the Father in heavenly places. No one else has the right or the memorial before the Lord for He remembers those who keep His word and have the testimony of the Anointed Salvation of Jehovah. The Lord knows them that are His. They are the apple of His eye and His delight is upon them. His love is eternal and cannot be moved from them and His covenant is upon them. "He has remembered His covenant for ever, the word which He commanded to a thousand generations. Which

covenant He made with Abraham and His oath unto Isaac and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant"(105:8). Only those whom He has remembered have part in His deliverance. Only those delivered have a right and a memorial in the Deliverer and the Spirit of God dwells within them as the surety of the oath and covenant. He who has the Spirit is born of God and is delivered from the curse of the law, the sting of death and the body of this corruption.

This remembrance and deliverance are essential because only those who have part in them can "continually behold the richness, beauty and excellence of the chosen of Jehovah". This is not a simple gaze at Jesus the anointed but a fixation of all delights and desires upon the servant of God, His elect, whom the delight of the soul of God is upon for, "He shall bring forth judgment to the nations" (Is. 42:1). Once again the eternal unity is seen for the delight of the soul of God is upon not only the historic figure of Jesus but the eternal Son who took upon Himself the form of the servant and was made perfect in all that He suffered. And with Him are all His household, His children, the seed that should serve Him and be accounted for a generation. These are those who are elect according to the foreknowledge of God. They have been chosen in Him from before the foundation of the world and are one with Him. Therefore these are they who keep the commandments of God and love one another because he has love them and He dwells in them. They desire to continually see the goodness of their redeemer and to love one another, the chosen of God.

Being ever before the Father enables His children, the Sons of God, to rejoice without ceasing in the joy of the nation that has been delivered form the house of the strong man, redeemed by the blood of the Lamb and according to His mercy been saved by the washing of regeneration and the renewing of the Holy Ghost. They have seen David subdue all foes under His footstool (the last being death and the grave and therefore "he that liveth and believeth in Me shall never die"), they have peace with God because of the faithfulness of their Champion and Finisher of their faith and, having the temple built and completed with every member fitly framed together growing up to that Holy Habitation of God, the King of Peace (Solomon) is seated upon the throne to rule forever. Therefore His nation of redeemed greater than any man could number, rejoices evermore, singing His praises for He is worthy.

This inseparable union between the Father and His children, the Son and His joint-heirs and the Godhead causes His people to 'shine forth' as the rays of the sun, the glory of God. They do not reflect as the moon but they have been enlightened and therefore they shine forth with the inheritance of God. They are sons of God and heirs of the promise, joint-heirs with the Anointed of an inheritance incorruptible and undefiled, that cannot

fade away and reserved for us in heaven. Not here on this earth and nothing that is of this earth, earthly. But because of the living hope that His children have because of the resurrection of the Lord Jesus Christ from the dead, His children await the time when the tabernacle of this dwelling is dissolved, this hide is ripped away, and they are clothed upon with immortality and incorruption. Then they shall shine forth like the morning, glorious in His apparel, forever to be with Him in the Holy city, singing the praises of God aright.

Who can utter the mighty acts of Jehovah? His people that are seated together with Him in the heavenlies.

Your servant in Christ,
(Elder) Chet Dirkes
March 27, 2011

Psalm 111:1

> "Praise Yah, I will praise Yehovah with my whole heart in the assembly of the upright and the congregation."

The writer here is not proposing that he has found a way to overcome the wickedness of his natural and Adamic heart so as to be able to praise God aright. Nor has he discovered a manner in which the intentions of man or his conduct may in some way be regarded by Yehovah God as sufficient to meet the demands of His perfect Law. Yet without

objection he has declared that with his whole heart, he has properly and sufficiently given the praise due unto God.

Everything God has done gives praise to His power and glory. The creation stands as an open demonstration of the all-inclusive nature of His sovereign authority over everything. The heavens declare His glory and the firmament shows forth His handiwork. The mountains and hills are raised up in protest to His majesty and the valleys quietly show forth His wonders and even the most arrogant and stubborn of all His works, praises the name of Yehovah in the ignorance of his ways. Adam does not like to retain God in his heart and his mind is astir with the cares of this world yet each and every step he takes, every breath he breathes and every thought and intent of his heart is directed and actuated in praise to the Builder and Maker of all things; Yehovah God.

The work which God has done from the beginning is established as His testimony to Himself which is revealed moment by moment in the advancement of time. He has designed this wondrous work in His eternal purpose and by the power of His will, He causes this witness to stand irrefutable before the eyes of man as every jot and tittle function harmoniously together. His power is openly displayed in the might of the wind and the waves and felt in the shaking of the earth yet as He has ordained these as evidence yet; “eye has not seen nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him” (I Cor. 2:9).

The crooked serpent, the great Leviathan and the sin of man are all in complete accord with the purpose of God and thereby they praise His name. Even the wrath of man shall praise His name as the means whereby He has ordained events in time to come to pass yet there is no credit given to man for his wrath. All that is has been created by God, through His word and for His express purpose and no one can stop His hand or correct His intentions. His heart has purposed and so He has done everything for His Beloved for His desire is upon her (Song 7:10). Thus the proclamation of the gospel of God is “sing unto Yehovah all the earth;shew forth from day to day His salvation. Declare His glory among the nation and His marvelous works among all people” (I Chr. 16:24).

“I will call upon Yehovah who is worthy to be praised; so shall I be delivered from mine enemies” (Ps. 18:3)

Deliverance is the work of God for His people which He finished before the world was founded because of the eternal love He has for His Beloved;for this praise is due unto Him.

He is a jealous God who will not give His praise or glory to another nor does He share this glory with any; “I am God there is none else, I am God there is none like Me” (Is. 46:9). He formed the universe by the power of His word and in and of Himself He alone established and enacted the process of time and the events which occupy each moment;for this praise is due.

He created man and set him upon this earth to show forth His mercy and long-suffering patience. He commanded man to be obedient but he could not that sin might enter into the world and death by sin. He ordained that the seed of Adam wander to and fro upon the face of the earth eating his bread by the sweat of his face until he returns unto the ground from whence he came; “that no flesh should glory in His presence” (I Cor. 1:29). For this praise is due His great name.

Thus the whole of creation’s functions in praise to the Creator as every aspect functions pursuant to His good pleasure. This praise is the return unto God that for which He deserves and although the inanimate objects are not consciously aware of the performance of this praise yet do they praise God. Man however, being a sentient being, is fully aware of himself and is deceived by the pride of his heart concerning his self-worthy. He has been given to think of himself more highly than he ought as he continues his attempt to ascend on high and be like the Most High God. In this he is deservingly guilty and disgraced as his time is occupied in self-preservation for when he knew God, he did not glorify Him as God, neither is he thankful;but is become vain in his imaginations and his foolish heart is darkened. Therefore man loves the darkness for his deeds are evil and he despises the light, lest his deeds be revealed and reproved;even in this is God praised for “God saw everything He had made and behold, very good” (Gen. 1:31).

There is however a special praise that is more than the lifting up of empty hands in acknowledgement of the Lord and giver of all things. This praise is an inherent attribute which is translated into the presence of being. When Moses went into the mount and stood before Yehovah God, the glory of God caused the face of Moses to shine and glow. The children of Israel saw his face and were afraid of him because he had been with God. The testimony of the shinning face gave Moses the credibility to stand before the people and proclaim the Word of God yet the people could not steadfastly look upon his face because the glory faded away;therefore there was a veil placed over his face when he finished speaking with the people.

The children of the Kingdom of light, however, glow from the nature within as the fullness of the Godhead dwells in them. Their praise of the Father is by reason of the seed within, which being hewn from that great Anointed Rock, cannot deny the Father.

The hands of man may be raised up in contrition and the emotions stirred to give an outward show of remorse but only the seed within can shine forth in praise of He who alone is worthy of praise. When John saw the revelation of the Anointed Salvation of Yehovah, he saw no man who was able or worthy to stand before the throne in eternal worship of he who sat upon the throne saying, “You alone, Lord, are worthy to receive glory and honour and power, for You have created all things and for Your pleasure they are and were created” (Rev. 4:11).

He then saw that no man in heaven, nor in the earth, neither under the earth was able to open the book or to look upon it and open the seals thereof. Yet there appeared the Lion of the tribe of Praise (Judah)who came and took the book from the right hand of He who sat upon the throne and the hosts of heaven fell down and sang a new song of praise unto the Lamb, 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 kingdom and tongue and people and nation, and have made us unto our God kings and priests and we shall reign upon the earth” (5:9).

This is not a song which Adam may sing for he has not the tongue of the pure language to call upon the name of Yehovah, to serve Him with one consent (Zeph. 3:9). Nor is there any son of the dust who seeks after righteousness or delight after the Law of God for the mind of man has been fixed upon that which is temporal as he takes his rest in the labours of his hands. The Lamb is worthy to be praised because of who He is and what He has done for He has finished His work in righteousness and all His enemies are His footstool; “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 unto Him that sits upon the throne and unto the Lamb for ever and ever” (5:12ff).

And again he heard a great voice in praise of the Lord God omnipotent who lives and reigns supreme over all the kingdoms of this world as He judged the great whore; “for true and righteous are His judgments”. The hosts of heaven and all of creation acknowledge the right and power of the King in proclamation that the Lord, He is God, and He has completed whatsoever His heart intended to do and He has taken His great power unto Himself and rules over all flesh. This is the praise of God in the lifting up and casting forth yet it cannot compare with the light of His glory shinning through His people.

“And you shall love Yehovah your God with all your heart and with all your soul and with all your might (Deut. 6:5).

The requirements of God are as absolute as His will. There can be no shadow of turning or hint of rebellion in the love of Yehovah your God. Adam demonstrated the inability of man to love God and keep His commandment in the garden and his seed has continued the family traits from generation to generation.

God demands perfect obedience which can only come from perfect love. His love for His Beloved is eternal and immutable therefore He loves His people the same. The greatest commandment is not the goal of the children of God to strive for;it is the standard of excellence wherein they live. They love Him because He first loved them and because they have this love of the Father, they love one another. No one can manufacture this love and it cannot be demonstrated through natural means. The love of the Father has been manifested in that He has granted the Bride to be arrayed in the righteousness of the saints and although the religionists of the times will claim it so, the eyes of man cannot see the beauty of this wedding garment for it is not of this world. Thus the children show forth the praise of the Lamb being clothed upon in His righteousness and they keep His commandments in the love of the brethren of like precious faith for the common salvation they have hope in.

The love of God is reserved for the election according to grace. It is the life of the body, the testimony of His presence within and the evidence of the body to the world; “by this shall all men know that you are My disciples, that you have love one for another” (John 13:35). As the inner man is strengthened by the Spirit of God so He walks in the light of Yehovah shinning forth as a city set upon a hill and though the natural eyes are blind to the glory within, yet the pilgrims and strangers in the barren wilderness of this world come to the light for they are of the light.

These all have the same testimony as the blind man;once they were blind but now they see. They understand that it is not by might nor by strength nor by the will of man that they love the Lord with their whole heart for thy have been taught that within their flesh dwells no good thing. They know that they are unlovable in Adam because the Light has shown them the uncleanness of their ways which causes them to judge themselves worthy of the righteous judgment of God. They see the disgrace of their face and the shame of their guilt in Adam as the Spirit bears witness with their Spirit that they are the sons of God. They all speak of the heavy hand of God that presses down upon them as they identify one with another;in the sincere hope of being delivered form the vanity of this world and the bondage of corruption of this body. Thus they testify from faith to faith, that they are weak in the flesh and have no hope in this world.

God has set enmity between the flesh and the Spirit and try as man will, there shall never be peace. The flesh desires to be found worthy before God and be granted eternal life.

The spiritual man, who delights after the Law of God, earnestly desires to be delivered from the flesh for Jacob and Esau are not compatible. Though the outward evidence of the cunning and skill of Esau be open and appreciated by fellow inhabitants of the land yet the life within and the testimony of God is concealed. The children of the Kingdom therefore experience the pressing and the proving by the flesh upon them as this light affliction, which is but for a moment, works in them an exceeding weight of glory that shall be revealed.

"...in the assembly of the upright and the congregation"

The testimony of the love of God for His people is not for the world;nor is it for the natural man. The testimony is for the called-out assembly that God has gathered together in His name having been identified by the blood of the atonement upon the booths they dwell in. These have a common pilgrimage during the time of their habitation in the bondage they have been placed under and they each have the name of their Father in their foreheads. This is an intimate circle of familiar company built upon a sure foundation;Jesus Christ being the chief of the corner. The testimony is not for the building built upon the dust or the sand of the earth as this structure is influenced by the effects of time. The building, whose builder and Maker is God, is not of this world and the gates of hell shall not prevail against it.

The members of this building are a gathered familiar intimate circle, born from above of incorruptible seed, being the righteousness of God. They have been clothed upon in the righteousness of the holy ones, being the imputed righteousness of Messiah and have been scattered as seed into the earthen vessels. These, every man in his order, are made partakers of flesh and blood for a season as they are made complete learning obedience in all that they suffer. These alone have the light of God which illuminates the wretchedness of man, causing them to cry out to the Father, in anticipation of being delivered from the body of this death. They have been predestined of God to be conformed to the image of the Son;therefore they have the fellowship of His suffering the contradiction of sin against themselves. These only have the testimony of the Spirit within as they experience how great things God is doing in their lives and thus they alone can shine forth the glory of God and praise His name aright.

The natural man asks what must he do to work the works of God. He brags that he has done all these things from his youth upward and his hands are full of the lapels of his robes as he thanks God that he is not like unto these sinners and commoners. He knows nothing of the pains of death or the sorrows of hell for he is walking the heavenly highway, living the victorious christian life and singing victory in jesus.

The child of grace knows the uncleanness of his ways as he lies prostrate upon the ground, not worthy to lift his eyes unto heaven, crying “Lord be merciful to me a sinner”. He knows that Yah is gracious and full of compassion and He will not abandon His Beloved to the dogs. This is the work of God in the lives of His people and His works are great. Those who have the right, portion and memorial in these great works seek the truth as they have pleasure in all His works. These delight after the law of God and as prisoners of hope, they look for the time when He shall return unto them a second time, without sin.

“And as they were afraid and bowed down faces to the earth, they said unto them; Why do you seek the living among the dead?” (Luke 24:5)

The theology of Adam looks for the goodness of God in man. The doctrine of man is revealed by the attention to that which can be seen and the emphasis on that which can be proven to the intellect of Adam. Thus the labours are tangible and the responses elaborate but this is not the testimony of faith.

The praise which flows from the children of the King is because of the divine nature within. The glory of God shines forth in their hearts to the light of the knowledge of the glory of God in the face of the Anointed Salvation of Yehovah and the natural man cannot comprehend such things. The children are the workmanship of God and He has worked all their works in them. They have been created in Christ Jesus unto good works and the praise of God is manifested in them.

The world seeks to find evidence life among the dead and delights in the aroma of the perishing body;yet, man does not know what true life is. The abundant eternal life in Messiah is the testimony of praise unto our God and the gate to the New Jerusalem. He alone is worthy of all praise as Creator of all things, redeemer of His Beloved and the Almighty ruler over all the kingdoms of this world.

“I will give You thanks in the great congregation: I will praise You among much people” (Ps. 35:18).

Your servant in Christ,
(Elder)Chet Dirkes
May 7, 2017

Psalm 111:2

"The works of Yehovah are great and sought out of them that have pleasure therein."

The all-inclusive all-encompassing sovereignty of God cannot be imagined by the limited faculties of the creature. The result of man's attempt to explain God, His ways or His mind has resulted in an abundance of speculation and conjecture which, while appealing to the imagination and sensuality of Adam, fail to approach the magnitude and perfection of 'the self-existing One'.

The people who came seeking Jesus asked Him "what shall we do, that we might work the works of God?" (John 6:28). This was a sincere inquiry from a people that were steeped in religious traditions, the handwriting of ordinances, feast days and ceremonies which set forth in type the beginning principles of the doctrine of the Anointed Salvation of Yehovah. These being convoluted by the wisdom of man, through the pride of his heart and the arrogance of his ambitions left a people in the darkness of confusion by mixing (Babylon), who followed after Jesus ignorant of who He was or the work He was manifesting. The Lord gave no lengthy discourse to these people who pressed upon Him but to say that faith was the work of God;anyone believes on Him whom He sent has the evidence of the work of God in them. He affirmed that faith, which cannot be proven to the sensual nature of man nor perceived by the natural man, was not inherent to Adam;it was neither a tool in the box idly waiting for someone to discover and utilize unto a beneficial conclusion nor an acquired ability that needed to be exercised and strengthened to be useful.

He excluded the desire and the power of man to perform the act of believing by stating that this work was reserved and isolated to the express confines of Almighty God; "for whom all things and by whom all things"are. The immensity and complexity of the expanses of creation were summarized into the simplicity of belief, the evidence of faith, by the mouth of the fullness of the Godhead in bodily form. This, the simplicity of the gospel (the power of God unto deliverance), the theology of man completely denies and subverts because it is the work of God which NO MAN can do.

The works which God has performed, even the few which He has graciously revealed to the curious eyes of man, all begin in Him, who is Alpha and Omega. He alone inhabits

eternity, being beginning, and in the beginning He created the heavens and the earth. Each and every action of the Creator of time, form and existence begins and ends in the eternal love which He has for His Beloved. He has created all things for His good pleasure (Rev. 4:11)and all His desire is upon the Beloved (Song 7:10). He has created all things, that are in heaven and that are in the earth, visible and invisible, whether thrones, dominions, principalities or powers, all things were created by Him and for Him: and He is before all things and by Him all things are set in place and remain together (Col. 1:16f). So whereas the magnitude and extent of the wondrous work of God cannot be fathomed by the cognitive abilities of man yet He has set forth the record that He has done everything for and in His people.

His work is not only performed by the might and strength of the Lord God Omnipotent but, and also, each and every aspect of the work is brought to pass according to the purpose which He purposed in Himself, being influenced by none other, before the founding of the world and by the power of His will. He sought out the counsel of none other as He performed the intent of His heart and there is none who can stay His hand or call His work into question saying, “What are You doing?”. He answers to NO MAN nor does He owe an explanation to any of His creation for what He has done or to justify His actions. In all the beauty and splendour of these wondrous works which declare the glory of Yehovah and shew forth the majesty of the Great King over all the earth, God has not only made the creature incapable of understanding the excellence of His being but He has also filled the heart and mind of man with the cares of this world so that neither Adam nor any of his seed, can ever find out the work which God has done from the beginning.

“For I delight after the Law of God after the inward man” (Rms.7:22)

While God has done all His work at the inclusion of man for the good pleasure of His purpose and the exclusion of man as facilitator of it, yet His children are delighted in His work and seek after it diligently. The natural man is sustained by the natural elements of the visible world and has no interest in the meat and drink of the Kingdom of God but the inhabitants of Zion, the Israel of our God, live in the Bread of Life and never thirst by reason of the Living water which flows in them. The man, who does not walk in the counsel of the ungodly, is blessed to walk by the faith of the Son of God who loved him and gave Himself for him. He that does not stand in the way of the flesh (sinners)nor sits in the seat of those who speak arrogantly is blessed with all spiritual blessings in heavenly places to abide in the Beloved and to be seated together in Him in the presence of Yehovah. He finds peace and contentment in the administration and government of the King of Kings and Lord of Lords as he is taught of the Spirit within that all things

work harmoniously together for the good of them that love Him. These hunger and thirst after righteousness which is the justice, morality and virtue of Yehovah God;therefore they have pleasure in His works.

God has established and ordained a time to every purpose under heaven and a purpose to all time. He set the hosts of the heavens in their appropriate places and established the courses and characteristics. He has ordained the lights in the firmament for times and seasons. Man may probe into the heavens with his toys in hope of proving the speculations of the weak minded and uneducated but those who are preserved in the Beloved are taught that to the holy ones in the earth and the excellent are all the delight of the Beloved (Ps. 16:2). These times and seasons include every thought, word and deed that is ordained to come to pass in both each and every vessel which the Lord has afore prepared unto glory and those whom He has outfitted for destruction. He ordained that sin should enter into the world through the action He created in Adam when he, being fashioned capable to be corrupted, demonstrated before all the inability of man to 'hit the mark'. God gave the children of Israel the desires of their hearts and sent leanness into their souls being a stiff-necked and stubborn people from the beginning. He raised up the evil King Cyrus (the possessor of the furnace)to be the shepherd of His people in a covenant of peace to demonstrate, in type, the love of God for His people (Is. 44:28).

The furnace of affliction, wherein God has chosen His people, is where the Refiner's fire consumes the wood, hay and stubble of the works of man (I Cor. 3:13)which is the residue of Edom (Ob. 18). He has designed and appointed the children of Esau to be the possessor of the furnace and the servants to His children but He has assigned His messengers "spirits and His ministers a flame of fire" (Heb. 1:7). Thus as this earth waxes old as a garment and is consumed with fervent heat so the outward man is perishing;this is the manifestation of the salvation of the Redeemed of the Lord.

God has also ordained those things which have already been to be the same as that which shall be for there is nothing new under the sun. Whatever God has done, which is all-inclusive, is forever;nothing can be put to it neither can anything taken from it. God has done all things that man should fear (reverence and respect)Him. That which has been is now and that which is to be has already been and God requires that which is past (Ecc. 3:13f). This is the nature of God and the demand which He has set before every son of Adam; "shew the things that are to come hereafter, that we may know that you are gods;truly, do good or do evil, that we may be dismayed and behold together. Behold you are nothing and your work of nought is an abomination which chooses you" (Is 41:23). He alone is God yet to the limited creature He asks, "to whom will you liken Me

and made equal to Me and compare me that we may be like?". He alone is God and there is none other or even any one that could be like unto Him, "declaring the end form the beginning and from ancient times 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. I have spoken in truth, I will also bring to pass;I have purposed, I will also do" (46:10f).

The glad tiding of great joy, which shall be to every kindred, nation, tribe and tongue, is the Anointed salvation of Yehovah for His people (the gospel of Jesus Christ). The surety of the gospel is the testimony of the finished work before the founding of the world wherein the Lamb of God shed His precious blood for the remission of the sin of His people and for a covering of His Beloved. The pleasure of Yehovah prospers in the hand of His elect servant who became the sin of his people in Adam and gave the perfect sacrifice for sin; "surely He has born our griefs and carried our sorrows, yet we esteemed Him stricken, smitten of God and afflicted. But He is wounded for our transgressions, bruised for our iniquities, the chastisement of our peace upon Him and with his stripes we are healed" (53:4f).

Therefore, before becoming partakers of flesh and blood, the work of God being finished as the Lamb stood in testimony to the resurrection, Yehovah had done all the works and labours in and for His people (26:12)for they are "His workmanship, created in the Anointed Salvation of Yehovah unto good works, which God had before ordained that we should walk in them" (Eph. 2:10). The work of creation being manifested after the testimony of the Lamb would infer that the creation of time, form and function was for the Beloved, who, having been already delivered, must experience the form of the reality that is finished. God, having ordained that the incorruptible seed must be conformed to the image of the Son, fashioned the earthen vessels necessary to each particular member of His elect family and, assigning a time of habitation, made each subject to the vanity of this existence. Thus the hope of deliverance from the body of this death is made evident by the spiritual growing in the grace and knowledge of His will as the light of His glory shines in the hearts of His people. As the light of salvation shines brighter and brighter in the heart of His people the more the bondage and corruption of the flesh is revealed. The more this uncleanness is seen in comparison to the beauty of His Holiness the more the creature groans within waiting to be delivered.

"His work is honourable and glorious and His righteousness endures for ever"

The work of God is full of His glory in testimony to His kingship over all. The splendour of His majesty is the fullness of His glory, which is the deliverance of His Beloved. This is the only testimony that is to be declared among the nations of this

world as from generation to generation “say unto the nations, Yehovah reigns”. The declaration of His glory among the nations and the praise of His name is because of His marvelous finished work, which is His salvation, for which praise is due. The beauty of His holiness is too wonderful for the eyes of man to behold and too brilliant for this tongue to describe; “And I knew a man, whether in the body or whether out of the body, I cannot tell;how that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter” (II Cor. 12:3).

He alone is worthy as the Lion of the tribe of Praise to bring glory to the Father by His obedience to His law which He fulfilled in all righteousness. He alone is worthy as the Lamb of God to take away the sin of His people for He 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. 63:3); “yea, before the day, I am He, and none can deliver out of My hand I will work and who will hinder Me” (43:13). He alone is worthy as the “minister of the sanctuary and the true tabernacle, which Yehovah pitched and not man”and as the High Priest of the calling for He has endured the contradiction of sin against Himself and, being the first-born of many brethren, is seated at the right hand of the Father as the advocate for the brethren. He alone is worthy to receive honour for He is the fullness of the beauty of His majesty, glory for He is the brilliance of the glory of God and praise for He has done marvelous things; “give thanks unto Yehovah for His good mercy is eternal” (I Chr. 16:34).

Everything God has done is in strict accord with His justice. His mercy is unto those for whom the blood has been shed for the blood cleanses them from all unrighteousness. He saw the shed blood of the Lamb as full payment for the wages of sin in His people and when he saw the travail of His soul, He was well pleased. There remains, therefore, now no condemnation against them that are in the Anointed Salvation of Yehovah for His blood covers them. The wrath of God, however, is poured out against the unrighteousness of man daily. These two, the love of God for the children of promise and the hatred of God for the children of wrath are both one in Him and are perfectly balanced in the justice of God.

He alone has the right to apply the blood to His people because He has pledged His eternal love for His Beloved. His word is immutable as He is immutable and He cannot deny Himself. He is not a man that He should lie or the so of man that He should change His mind for if He would change, then would He be a liar and the sons of promise stand condemned; “for I, Yehovah, I do not change, therefore the sons of Jacob are not consumed” (Mal. 3:6).

The doctrine of Adam will object to such things alleging that this doctrine does not afford man fair opportunity as it teaches that the freedom of the will has been violated. The objection is that if this be true then no man should be held accountable for his actions; “why does He yet find fault for who has resisted His will?”This is the cry of the fool who, saying in his heart, there is not God, does not have the ability to understand that the righteousness of God demands that without the shedding of the perfect blood there can be no remission of sin or a covering for the soul (Heb. 9:22 &Lev. 17:11). It is the limited conclusion of a deluded mind that is occupied with the cares of this life that, having his eyes open and knowing his guilt while being adorned in the leaves of a tree, cannot confess his sin before God. Thus sin is excused as choice, guilt and rebellion are explained as personal preference and the perversions of man are to be accepted as normal; “for My people are perverse, they have not known Me;they are foolish children and they have no understanding: they are wise to do evil but to do good they have no knowledge” (Jer. 4:22), “for the good that I would do I do not but the evil which I would not, that I do” (Rms. 7:19).

“He has made His wonderful works to be remembered;Yehovah is gracious and full of compassion”

The work of the salvation of the Israel of our God is the culmination of the fullness of the compassion and mercy of God. He made Himself of no reputation and took upon Him the form of a servant that he might deliver His people from their sin and the wrath to come. He endured the cross and despised the shame for the joy that was before Him being ever mindful of His covenant with His Beloved. He did not make a deal with her nor did He strike a bargain with the Father for lenience for her sin. The eternal incorruptible seed cannot sin because it is born of God and for the joy of delivering His darling from the dogs (“For dogs have compassed Me and the assembly of the wicked has enclosed Me;they have pierced My hands and My feet”…”deliver My soul from the sword My darling from the power of the dog” (Ps. 22:16 &20)), the Lord of glory sold all He had and ransomed back the field, wherein the treasure was hid. He removed the heart of rebellion and obstinacy and gave a heart of flesh, not of the flesh of Adam but of the new man, whereon He has written His Law. He has made His people willing in the day of His power and given them the Spirit of God who teaches them all things and causes them to walk in His law and keep His commandments.

Some may ask if the children of hope have the ability to violate the Law of God. The answer is seen in the nature of the creature. If the son of Adam can exist without the seed of Adam in a life independent of his father then the seed of God could deny the Father and live independent from the source of all things. This would make the seed

separate from the Father and greater than the Father since it could overrule the decree of God and countermand the will and purpose of God. Thus the seed could not be from the Father for it would be greater than He and if the seed be greater than the Father then what need has the seed for the love, mercy and grace of God. This is the doctrine of man that would rise up against God. It is the conclusions of a heart deceived by pride that would dwell in the cleft of the rock and has said in his heart, Who shall bring me down? (Ob.3).

God has completed all His work in total remembrance of His eternal covenant with His people. No man can violate or diminish the love of God for His people, as the sons of Adam do unto their own flesh and blood but Yehovah God cannot deny Himself or His seed which has been hewn from that Great Rock; “Can a woman forget her suckling child, that she should have compassion on the son of her womb?Yes, they may forget yet I will never forget you. Behold I have graven you upon the palms of hands;you walls are always before Me” (Is. 49:15). The daily manifestation of His handiwork in nature reveals His power and majesty as the King over all the earth. His love for His people is revealed in that they keep His commandments and love one another; “By this shall all men know that you are My disciples, since you have love one to another” (John 13:35).

“The work of His hands verity and judgment; all His commandments sure”

Though the mind and intellect of Adam and his children have concluded there is no God, while spending countless hours and exorbitant resources attempting to prove this, the work of God stands fast and sure. No man can cause God to change or add anything to the great things He has done for His people. No man can change his height or his station in life as appointed by God.

The children of the Kingdom of God are taught of the Spirit that they are strangers in this land and sojourners who dwell in booths as they wander through this barren wilderness. These look for that city that has foundations whose builder and Maker is God, the Anointed Salvation of Yehovah the chief corner stone. The dainties of this world are empty and a vexation unto their soul though their flesh is drawn out after these like a moth to the flame as they seek a better tabernacle and the consummation of the better covenant. They are taught by the Spirit, through trials and tribulations, that what ever state they are in, therein to be content for this is the will of God;against this the flesh rebels. They walk in the light of the Lord which reveals the wretchedness of man;this is the manifest token of the Kingdom for which they suffer. They love the Lord with all their heart, with all their soul and with all their strength, standing fast for ever and ever, being preserved in the Anointed Salvation of Yehovah and called.

“He sent redemption unto His people;He has commanded His covenant forever:Holy and reverend is His name”

Your servant in Christ,
(Elder) Chet Dirkes
May 14, 2017

Psalm 118:1

“Give thanks unto Yehovah for good because His mercy is eternal.”

The writer of this song unto Yehovah was not encouraging the sons of Adam to ‘turn over a new leaf’ and begin functioning in a manner that was pleasing unto the Lord. He did not set forth the prescript for the currying of favour with God through the conduct of man nor was he admonishing the children of Israel as to how they ought to act. He was presenting the natural conduct of all who have the testimony of the Anointed Salvation of God within. The imperative nature of this statement is an indication of the manner of person within and not an obligatory function in order to become something else.

The sense of gratitude is commensurate to the subject. Temporal thanks is offered for those temporal things which are received and often in a gratuitous manner. Should a person approach and spontaneously say, thank you, the obvious question would follow,

what was that for? And if that person should persist the hearer would become concerned at this antic disposition and perhaps seek a means of escape. But and when after the ways of man a person receives a kind word, needful substance or a benevolent act the words, ‘thank you’, normally follow in response to the action.

The thanks which is to be rendered here is in proportion to the good which comes from Yehovah God. Some would at this point instruct the hearer that it is time to begin to ‘count your blessings’ and take inventory as to the good which God has given. The natural mind of man will undoubtedly concentrate upon the fond memories or sumptuous fare that they have experienced for this is the way of Adam. But the writer presents the eternal God as the source of an all encompassing good for which thankfulness is due.

The eternal God has not begun granting good things in response to actions for He is not a respecter of persons. Nor has He solicited actions that would give Him cause to act in the remuneration of blessing; this action on God’s part would not be of grace but of debt and Yehovah God owes no man anything. His eternal decree has afore established that every element of His creation come to pass in a cooperative function for the good of His Beloved. He has created that which is crooked and cannot be made straight for the good of them that love Him, for the called, according to His purpose. He has fashioned the False Accuser, the wicked one, and the Destroyer as the bearer of the light and He causes this great Leviathan, that Dragon who is joined unto the eternal purpose of Yehovah, to perform in a manner commensurate to his nature and that for good. He has decreed trials and tribulations for the proving of the faith within and has caused the steps of the righteous to follow the path which He has ordained them to walk. And as He has given unto His people ALL things which pertain unto life and godliness, so also they walk each step unto His glory and honour (II Pt. 3:1).

He has created all things by Himself for Himself and through Himself and by His divine power He has amply supplied everything which is needful for the Beloved as she walks through this waste howling wilderness. He has assigned each of His seed a time of habitation when they should be made subject to the vanity of this world and held captive in the bondage of this corruption. He brings them, under the course of this world and by the tutelage of the god of this world, to the exact time and place where He reveals Himself in His children; when the Spirit bears witness with their Spirit that they are the sons of God. Here He opens their eyes to the truth, which sets them free from the week and beggarly elements of this world whereby Adam strives to prove his worth before God. The breath of Yehovah God teaches His people the statutes, precepts and commandments of God. The Spirit causes them to walk therein according to the nature

of the seed within as He gives a vivid demonstration of the inability and hypocrisy of man. This revelation of truth causes the Spirit to groan, awaiting the deliverance from that which has been ordained unto good and as the children grow in the grace and knowledge of His will, they see more and more the impotent arrogance of Adam; thus they learn obedience through all that they suffer and render up the sacrifice of thanksgiving to the Father (Gal. 4).

“I will offer to You the sacrifice of thanksgiving and will call upon the name of Yehovah” (Ps. 116:17).

The offering up of a sacrifice unto God by the hands of Adam is to bring forth that which is polluted and sickly; truly an abomination before Yehovah God (Mal. 1:6-14). The only sacrifice acceptable unto God is that which is of the house of the first-born, completely perfect without spot or blemish and presented by clean hands with a contrite spirit. “No one shall ascend unto the hill of Yehovah save he who is of clean hands and a pure heart; who has not lifted up his soul unto vanity nor sworn deceitfully” (Ps. 24:4). Since Adam demonstrated his complete disqualification for this position in the garden, for by him and through his one deed, sin entered into the world and death by sin, the only one who can come unto God is He who is the fulfillment of the Law in all righteousness; His name is Faithful and Truth. He has come forth in manifestation of the perfect sacrifice for sin, slain from the foundation of the world, and He has delivered His people from their sin. His blood has cleansed them from all unrighteousness in the flesh and has presented her holy and without blame before His throne. Therefore His children are living sacrifices acceptable unto God being of the generation of Jesus Christ, “wherein He has made us accepted in the Beloved” (Eph. 1:6).

Unto this innumerable host it has been granted that they should be arrayed in the righteousness of the ‘Holy Ones’ (saints) by the grace given unto them before man was created and manifested in the fullness of time. And in the fullness of time the Father reveals unto His children who they are, what He has done for them and the reality of their existence in Adam in this world. The eternal work is revealed in time to the eternal seed who offer up the eternal praise unto Yehovah God for His eternal mercy. This is not the song of Adam and no man can learn this praise save those who have been redeemed. They that render up this never ending gratitude to the Lord God Almighty do so from a pure heart in the pure language of the Israel of our God; “And My tongue shall speak of Your righteousness and of Your praise all the day long” (Ps. 35:28).

This witness to the power of God unto deliverance is set forth as the way of life for three groups of people (Israel, house of Aaron and all who fear Yehovah), which indeed are but one. This singular entity, also known as the “the city of the living God, the heavenly

Jerusalem and to an innumerable company of messengers, to the general assembly and church of the first-born, which is written in heaven" (Heb. 12:22f), is comprised of each and every member for whom the blood of the Lamb was shed. There cannot be any for whom this blood has not been accounted, for the Bride is complete and Holy as He is Holy. She has been cleansed of all unrighteousness in Adam and, by the stripes of the Elect Servant of God, she has been healed of the incurable wound in man. The blood of the sacrifice has identified her abode of flesh and blood in the presence of the righteous judgment of God as a vessel afore ordained and prepared unto glory. These vessels have been marked and sealed suitable for use by the eternal decree whereby God established the time of habitation for His seed. They have been properly outfitted with all things necessary for the work He has ordained for them to accomplish and they have been assigned such tribulation as is needful for the good of the Beloved.

"But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7)

All things necessary are contained in the creation of Yehovah God. He has left nothing out and He does not look to another to fill in the gaps or supplement that which may be perceived as missing. The Israel of our God are they who endure with God, the house of Aaron are they who have and walk in the light and they which have the respect and reverence for He who "sent redemption unto His people, He that has commanded His covenant forever: "Holy and reverend is His name" (Ps. 111:9).

Each seed has a place in the body and without each particular part the body is incomplete. There cannot be any lacking nor any excess in the body of the Anointing for she is bone of bone and flesh of flesh of the Godhead, who is complete and One. Each part must also function in accordance with the design of the member and the need of the other members of the body. Thus to each the Father has given not only all things necessary which pertain unto life and godliness but also all things necessary for the health and growth of the body. This is the same grace of an immutable God whereby, through faith, they have each been delivered in the Beloved and made acceptable before the throne of grace; "but now many members yet but one body and the eye cannot say unto the hand, I have no need for you nor again the head to the feet I have no need for you, no, much more these members of the body, which seem to be more feeble, are necessary. And those of the body which we think are less honourable, upon these we bestow more abundant honour and our uncomely have more abundant comeliness" (I Cor. 12:20ff).

Not one member of the body can fulfill that which has been assigned unto another member. They cannot endure such things as are appointed unto another nor can they

bring forth the fruit (though there can be none other than the peaceable fruit of righteousness) that has been ordained of old through a particular branch of the vine (Matt. 13:8). Each is given that which is needful and necessary to accomplish all which God has predestined for good; “and these all, having obtained a good report through faith, did not receive the promise, God having provided some better things for us, that they without us should not be made perfect” (Heb. 11:40).

The salvation of the redeemed of Yehovah is the same yesterday today and forever for it is the salvation of Yehovah. The grace which He gave to Abel is the same as He gives unto His children today and the temptations which Job endured are such as are common to man, for there is nothing new under the sun. Sin is today as evil and wicked as it was when God destroyed the earth in the deluge and the way of man is no more in himself today than it was when he was created; “I know that the way of man is not in himself; not in man that walks to direct his steps” (Jer. 10:23). Therefore the sacrifice of thanksgiving is the same as the grace which has been given. They are eternal and unaffected by the ways of man. Nothing done in this existence can separate the children from the Father, no man can snatch them out of His hands and nothing can undo the eternal love wherewith He first loved His people;”Yehovah has appeared unto me from old. I have loved you with eternal love; therefore with loving kindness have I drawn you” (Jer. 31:3).

“I will sing of the mercies of Yehovah forever; with my mouth will I make known Your faithfulness to all generations” (Psalms 89:1)

The mercy of God is equal to His love for His people for “as a father has compassion for his children so Yehovah is compassionate to them that fear Him” (Ps. 103:13). His love and compassion both have neither a beginning of time nor end of days for they are eternal. The love of God is not based upon the behaviour or obedience of His seed, which is equally eternal in Him, for it is an incorruptible seed. They can be nothing but obedient in Him and keep His commandment for His children love Him because He first loved them Yet it is pleasing to the Father that He should plant each seed in the weakness and limitation of time to experience those things which are essential according to His eternal will.

According to His love He has covered the inabilities of the man He would create before He formed him from the dust of the earth. The blood of the Lamb was slain to redeem them who would be made subject to the law and the impotent nature of Adam and that sin was removed as far as the east is from the west. Not only is the inability removed but also the actions which follow accordingly, the rebellion and the stubbornness of Adam. Therefore the compassion of God upon His people was pro-active not reactive. He does

not have this pity upon His children because they have done the best they could and have fallen a bit short; He has this tender affection because these are His children. He has decreed all that should befall them according to His goodness and has with these afflictions provided a means of escape that they may be able to bare (I Cor. 10:13).

The shed blood is the remission for this inherent inability in the family of man and a covering for the tabernacle of this dwelling. The interior of the house has been swept clean of all leaven and the blood of the sacrificial Lamb has been struck upon the door posts as an identifier that the seed dwells within. He knows the frame and remembers that we are dust (Ps. 103:14) in complete accord to the intent of His eternal immutable purpose, which He purposed in Himself in the beginning. He has afore prepared specific earthen vessels by the blood of the Lamb for the glory of being the tabernacle of the Spirit of God in His seed; “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? For you are bought with a price, therefore glorify God in your body and in your spirit, which are (both) God’s” (I Cor. 6:19).

The work which God has done form the beginning, being finished in His Anointed Salvation, is according to His love and tender affections for His people and this work comes to pass because of His kindness, goodness and faithfulness, which is also according to the good pleasure of His will. He cannot amend His eternal will nor change that which He has decreed. If He could deny Himself and alter His eternal purpose then the promise is of no effect and the sons of the children of promise stand in jeopardy of being consumed for their inadequacies. But Yehovah “has not dealt with us after our sin nor rewarded us according to our iniquity” (Ps. 103:10); for indeed “if You Yehovah, should mark iniquities, Yehovah who shall stand” (Ps. 130:3).

If the conduct of one for whom He shed His precious blood could negate the power and purpose of the blood, then His work is in vain and His word of no effect. If the work of the creature is greater than the work and the will of the Creator, then the Creator is servant to the limited and vile passions of man and indeed he is no god. This is the theology of the nature of man but Yehovah is not a man that he should lie, nor the son of man that He should change; He has said and shall He not do? Or has He spoken and shall He not make it good? (Num. 23:19).

Therefore, give thanks unto Yehovah; let Israel say, the Strength of Israel will not lie nor repent for He is not man that changes (I Sam. 15:29) for His goodness is eternal.

“I called upon Yehovah in distress; Yehovah answered me in a large place” (118:5)

This distress that the writer speaks of is the vanity of this world experienced by the prisoners of hope as they are made partakers of flesh and blood. God has ordained that each member of the eternal seed be confined to an earthly habitation in an appointed time and for a precise duration, for good. He has assigned a time of endurance wherein the incorruptible seed should experience the warfare of the body of this death as it lusts after the eternal life of the Spirit. The carnal desires of the law of the members wars against the law of the mind of the children of grace which delights after the Law of God; "bringing me into captivity to the law of sin which is in my members" (Rms. 7:23). For this cause the Spirit groans within, being made subject to this vanity and dwelling for a season in booths. Yet this subjection is unto the earnest expectation of being delivered from the earthly tabernacle, to wit the adoption, in the manifestation of the sons of God. And so by reason of this 'straightness', wherein God has caused His people to dwell, all who have been predestinated to be conformed to the image of the Son, call upon the name of Yehovah as a child calls upon the Father.

The opposite of this confinement is the wide expanse of the all-inclusive God. He is the fullness of all things and nothing exists above, beyond or outside of Yehovah God. He has created all things by His word and set them in proper order to perfectly facilitate and actuate His perfect will. Time and chance happen to each creature because the will of the Creator has interwoven every thought word and deed into the fabric of His handiwork which comes to pass in the fullness of time. Not one thread is incomplete or out of place as the beauty of the tapestry is revealed day by day from generation to generation.

And thus the limitations and restrictions which have been imposed upon the seed by the eternal compassion of the Father are for the trying of the faith within, being the evidence of the Spirit, and the "perfecting of the saints, for the work of the ministry, for the edification of the body of Christ; 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 statute of the fullness of Christ" (Eph. 4:13).

The children do not volunteer to be made subject to these limitations and unprofitable confinements. While the vanity is the same, for all is vanity, yet the experience of each of the children in the time of their habitation is specific unto themselves. The Father has made them subject by reason of His kindness and has given each child a manifest token of the righteousness of God wherein they are counted worthy of the kingdom of God, for which they suffer. They are given, in behalf of the Anointing, not only to believe on Him in whom they have not seen, but to suffer for His name's sake; all having the same conflict (Phil. 1:29). He has blessed His Beloved children to see and know the truth first of the corruption of the flesh and also of the hope of glory. This earnest expectation of

the manifestation of the sons of God draws the children to cry out for the Father who shall deliver the creature “from the bondage of corruption into the glorious liberty of the children of God” (Rms. 8:21).

“Yehovah on my side, I will not fear what man can do unto me”

The ten spies of the nation of Israel crossed over the river and espied the country. They saw that the testimony of Yehovah God was true and indeed the land flowed with milk and honey. They even returned carrying the tangible witness of this truth but the children of Israel were not given to hear or believe. Joshua and Caleb stood and pleaded with the people saying, “The land which we passed through to search is an exceeding good land. If Yehovah delights in us then He will bring us into the land and give it to us; a land which flows with milk and honey; only do not rebel against Yehovah neither fear the people of the land for they are bread to us. Their defense is departed from them and Yehovah is with us” (Num. 14:7ff). This is the type which demonstrates the stubbornness of the flesh and the inherent inability, for all men have not faith.

The reality, however, is that “the foundation of God stands sure, having this seal: The Lord knows them that are His” (II Tim. 2:19). Yehovah has worked all the works of the Beloved for her (Is. 26:12) and it is He who works in her both to will and perform His good pleasure (Phil. 2:13). He has created the seed in the Anointed Salvation unto good works which they shall perform perfectly and, as He has finished all His work and is seated at the right hand of the Father, so are His people raised up in the first resurrection and caused to be seated in Him in the heavenlies (Eph. 2:6). They cannot deny the Father, they cannot fail to hit the mark of perfection being hewn from that Anointed Rock and they cannot commit sin because the incorruptible seed dwells within (I John 3:9).

He has given unto His people all things pertaining to life and godliness and “all things work together for good to them that love Him, to them who are the called according to His purpose; for whom He did foreknow, He also predestinated to be conformed to the image of His Son, that He might be the first-born of many brethren. Moreover whom He did predestinate He also called and whom He called, them He also justified and who He justified, them he also glorified. What shall we say to these things? Since God is for us, who can be against us? He that did not spare His own Son but delivered Him up for us all, how shall He not with Him also freely give us ALL THINGS?” (Rms. 8:28ff).

The eternal unity of the Father and His children is the eternal love of God for His people; therefore the Israel of our God offers up the eternal sacrifice of thanks giving for all things because “The Lord God omnipotent reigns” (Rev. 19:6).

“In everything give thanks for this is the will of God” (I Thes. 5:18)

Your servant in Christ,
(Elder) Chet Dirkes
November 27, 2016

Psalm 119:32-40

The writer makes it very clear that the cause of all activity on his part is exclusively from the Lord. The desire which he speaks of in verse 40 can only be the desire that Paul speaks of in which he delights after the law of God after the inward man, that which has been born from above. Adam and all his combined hosts, throughout all ages, could not, singularly or corporately, begin to comprehend the least measure of the standard of the glory and Holiness of “thy precepts” let alone have a longing or desire for them. No man seeks after the things of God because God has put the things of this world into their hearts. The law, commandments and testimonies of God are reserved for His children who have the Spirit within them. Only when He has “enlarged my heart” by removing the heart of stone and replacing it with an heart of flesh can the child of grace walk (“run”) after His commandments. When He has taught His generation the way of His statutes by the Spirit then shall they “keep it unto the end”. So he that endureth unto the end shall be saved is commensurate with those who have been “given understanding” because then will they “observe it with my whole heart” (cp Deut. 6:5). As He causes them to go in the path of His commandments “therein do I (they) delight”.

But the writer knows full well that he dwells in the land of Shinar, the seed within this earthen vessel, until the time of this inhabitation is ended. He has been shown by the revelation of the truth, that he has an heart that is inclined to covetousness and an eye (yea two eyes) that behold vanity. He knows the struggle that when he would do good, evil is present and that which he earnestly desires not to do is exactly the conduct he finds this ‘body of death’ craving.

Therefore, because he reverences and loves his God, he cries, unto the source of every good and precious gift, his heavenly Father, “establish thy Word unto thy servant” for he knows “thy Word is truth”. Since he knows that the flesh is week and his arms are too short to deliver himself, he petitions his Lord to “turn away my reproach which I do fear” and “give me life in thy righteousness”.

No free will, no free moral agents and no temporal conditions, just the pure unfailing love of the Father for His children, in the Beloved, who love Him with all their heart and all their mind and all their souls. That’s the ‘New Covenant’, “Since you love Me (because I first loved you) you will keep My commandments”

Your servant in Christ,
(Elder) Chet Dirkes
October 31, 2010

Psalm 119:57

"Jehovah is my portion".

Not a slice of pie or parcel of land but that Jehovah God was his inheritance and his lot. The children of Abraham had an inheritance within an exact location with specific boundaries, promised to them years before they were even born. This inheritance was fixed and sure and nothing could change it because "God is not a man that He should lie". While that land was temporal and the nation limited, yet it demonstrated that the inheritance was not earned. It was based solely upon the promise of God to the children of the 'exalted father of many' Abraham. So this writer indicates that his lot, his portion, his inheritance is base by, in and through Jehovah. Because of this immutable surety, he said, "I will keep thy word, I will entreat thy face with my whole heart".

When Christ was confronted with the question, "Which is the greatest of the commandments?" He quoted from the law of Moses, "thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might". Jeremiah said that those participants of the new covenant were given a new heart on which the law of God was written and that the Spirit of God would cause them to walk therein. Therefore for one to "entreat thy face with my whole heart" they must be members of that new covenant who are the beloved of Jehovah, for they keep His commandments (Ex. 20:6). Because one is a member of the Beloved the promises of God's Word are applicable unto them and the never failing love of the Father is upon them so the writer says, "Be merciful to me according to thy word".

He then states that he is 'companion' to those that fear God and keep His precepts (63). He is not a casual acquaintance or an associate or even a friend. He is 'united' to this group, each and everyone of them. He is one with them as Israel was 'knit together as one man' (Judg. 20:11) and as a man and his wife (Mal. 2:14). He knew them because he identified with them in their thoughts, desires, trials and tribulations. He experienced all things, just like they did and they were one with him. This is Christ and His church. He knows the feelings of her infirmities and she knows the love and reverence of the Father. She loves Him as he loved Her and as the Father loves Him. He is her partner, her husband and her Lord and she keeps the precepts of God IN HIM. She is the heir of God and joint heir with Christ therefore when He said, "Jehovah is my inheritance" she had the right, the portion and the memorial to be there also. Just as he desired to do nothing less than complete the work that the Father gave Him to do, just as He did nothing of Himself and spoke no words of His own but delighted in the statutes, precepts and

commandments of God, so she hungers and thirsts, without hesitation or delay, after righteousness, mercy and the commandments and constantly craves the teaching from above. “The earth is full of thy mercy, O Lord, teach me thy statutes” (64).

Hopefully this has been a brief glimpse at the eternal vital union of Christ and His church.

Your servant in Christ,
(Elder) Chet Dirkes
November 7, 2010

Psalm 119:57

“My portion Jehovah, I have said I will keep thy words.”

The Psalmist states here that Jehovah God is his portion. He did not say that a portion of Jehovah was his inheritance but rather that the entirety of the eternal ‘self existent One’ was his inheritance. This claim portrays the writer as being one who has the legal right to an inheritance, which would mean that he is the heir. In order for him to be the rightful heir he must be not only a son but the first born son. It also concludes that the testator and the heir are in accord about the inheritance. Because the heir has stated that Jehovah God is his rightful inheritance then the fullness of the extent of God belongs to this particular son and to none other.

When the nation of Israel was camped at the base of Mount Sinai, God reiterated the promise He had given to Abraham and to his seed. It was not given to seeds as in the many children of Abraham with Hagar and Keturah but rather He said; “in Isaac shall

thy seed be blessed". The people assembled at the mountain in the wilderness were of Abraham, Isaac and Jacob and all others were excluded from this promise. But God continued and as stated that the children of Levi were joined unto Him as His inheritance even above the first born of all the tribes of Israel and that they had no part in the inheritance of the world. He told them; "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel (Num. 18:20)". Those joined unto Jehovah God were the rightful heirs of God as their inheritance. This is of course not to the exclusion of the remainder of the nation of Israel for; "the portion of Jehovah id His people and Jacob (the child of promise whom He loved) is the lot of His inheritance (Deut. 32:9)". Thus all the tribes make up the one called Israel and all are joined unto Him in Levi and so the Psalmist records that the rightful heir of God is joined unto Him and he, being many members, is One.

The tribe of Levi and the sons of Aaron were the priests unto God for the service of the sanctuary. They had no part in the inheritance of the land in Israel but were given to inherit and live on the offerings of Jehovah made by fire (Deut. 18:1). The priesthood was their inheritance and the labour which they were assigned is wherein they lived (Josh. 18:7) yet when Joshua conquered the land of promise, he gave it to the entire nation of Israel as their inheritance (11:23). Now did Joshua fight all the battles by himself or was he the commander and chief of the armies of Israel? Did Israel defeat all the Kings of the land or did Jehovah God fight for His people? Was Israel a singular entity made up of many members yet called one? Of course they were. But the 'salvation of Jehovah' (Joshua) wrought the work as the head of the body and all the members worked as one by him and through him and for him so that 'he who has the power of God' (Israel) obtained the promise of the inheritance. Do we then speak of Israel as many individual essences or as separate entities or are they one? But of course they are one and as Joshua led them they were one with him as he "took the whole land, according to all the Jehovah had said unto Moses and Joshua gave it for an inheritance unto Israel according to their divisions of their tribes (11:23)".

This promise then was not to the people who fought with Joshua only but also to their children from generation to generation so when the writer speaks of the Son who is the heir of Jehovah God, he also speaks to the seed of the generation of that Son as heirs. Since the inheritance is eternal the heir must be eternal and since the heir is eternal His seed must then be eternally joined unto Him to be a joint heir: "Jehovah is the portion of mine inheritance and of my cup, He maintains my lot (Ps. 16:5)". Since Jehovah God is a jealous God and will not give His glory unto another, then the heir must be as righteous and holy as God else the inheritance be corrupted, so the priests of the sons of

the righteous priest (Zadok), who have kept the charge of the sanctuary of God when the children of national Israel went astray have no inheritance or portion in the desolate house of Israel, wherein dwells the whore of Babylon, their inheritance is Jehovah God and He is their possession (Ez. 44:17-28).

The only rightful heir of God then is the Only Begotten of the Father and His generation. This is the generation of the house of the first-born. It is not unto seeds as in many but unto the seed which is that incorruptible seed born from above. They have always been in Him and they have been the object of His eternal love. They have the Spirit of God in them and the fullness of the Godhead dwells in them. He has given them His Spirit, who causes them to walk according to His statutes, and they are the sons of God (Rms. 8:14). They do not stand in a waiting line to receive the promise waiting for the death of the ones before them, they are the generation of Jesus Christ and therefore they are joint-heirs with Him. As He has received the inheritance, having finished the work set before Him in all righteousness and now seated at the right hand of the Father, so are they the sons of the righteous High Priest, they are faithful in Him and are seated together with Him in the heavenlies.

This Son is also the “everlasting Father” and His seed then are the sons of the ‘exalted father of many’ (Abraham). They are heirs of righteousness through faith (Rms. 4:13) and heirs according to the hope of eternal life (Titus 3:7). Thus He has chosen the poor of this earth to have no inheritance of this world to inherit the kingdom of God. He has caused them to be faithful in all things and given them the hope of glory, which is Messiah dwelling in them. Herein does the Psalmist record the Words of Messiah as the servant of the Most High God, who came to do the will of Him that sent and to finish the work in righteousness, as declaring “My portion is Jehovah”.

It would be very easy to skip all that has been said and concentrate on the admonitions to obedience and exhortations to flesh in attempt to raise Adam up and give him worth. But this same Son, who is One in the Father and One in His people, cannot deny Himself and therefore he states; “I have always, am now and ever shall declare that I shall observe and faithfully discharge all thy words”. No son of Adam can make such a claim for in him all have sinned and come short of the glory of God. If one could (howbeit that it is impossible) keep all the commandments from his youth upwards, he would still be performing this deed being dead in trespasses and sin. This would render all his works of righteousness filthy and polluted and unfit for the courts of the King, whose eyes are too Holy as to behold guilt. But because this rightful heir was, is and always shall be the Son of God, He and all His children are welcomed into the kingdom as good and faithful servants, not according to Adam but according to He whose name is

Faithful and True. They keep His words because they have been taught the statutes of God by the Spirit, given wisdom and spiritual understanding of His law, made to go in the path of His commandments and delight in His ways. Because he has inclined their hearts unto His ways they keep the law with their whole heart and thus fulfill the first commandment. All those who have this same Spirit have been taught the same thing and have experienced a common deliverance; therefore they entreat the Lord with their whole heart and are drawn after His testimony. What is His testimony but the Sabbath of our God in a finished work.

This Son of God, who is the only rightful heir of Jehovah God is the companion of all who fear Him and keep His law. He is the head and they are His body. They are One in Him as He is One in the Father. He is that High Priest who has been touched with the feelings of the infirmities of His fellow companions because He was tempted in all points, like unto they are, and He endured the contradiction of sin against Himself. He took on the form of servant that He might be made perfect in all that he suffered and His children are partakers of the same sufferings. They now Him, they know the power of His resurrection and have fellowship in His sufferings being made conformable to His death (Phil. 3:10). Therefore He is their associate in the vanity of this life, the corruption of the body of this death and their brother and companion in tribulation in the kingdom of God.

The body is one but of many members. Each member is assigned a place, a labour and a purpose. All the members work together in the body for the good of the body and the members in particular and Joshua has given the whole land of promise unto the body of the Israel of our God according to their lot appointed of the Father for good. Therefore is the dragon, that piercing serpent wroth with the remnant of the seed of the woman who keep the commandments of God and have the testimony of Jesus Christ (Rev. 12:17).

Your servant in Christ,
(Elder) Chet Dirkes
March 17, 2013

Psalm 119:129

“Thy testimonies are wondrous; therefore doth my soul keep them.”

The wonder of the countless testimonies which God has set forth in His creation bare witness to His majesty and power and therefore is man without excuse. The invisible things of God are clearly seen being manifest in His creation, The heavens declare His glory, the hills His majesty and the trees do show forth His praise yet they are not seen of man. The natural man excuses these things as part of ‘mother nature’ and has concocted many theories to explain them away as being without divine origin. In order for the witnesses of God to be admired, there must be someone who has been given the ability to admire them.

”The entrance of thy words giveth light and understanding to the simple”. There can only be an appreciation of the testimony of God if one has a common point of reference, being born from above and having the Spirit within, and has been, “filled with the knowledge of His will in all wisdom and spiritual understanding”. Not that these are separate events or that they can be distinguished one from the other. They are the result of the indwelling of the Spirit which resides in the chosen vessels. The proof (or fruit) of the presence of the Spirit is faith, which is not of man but is a gift from God. This faith is the ability to admire the testimony of things unseen and the substance of things hoped for therefore the admiration of the wondrous testimonies of God is from faith to faith, comparing spiritual things with spiritual things, and appreciated by that soul that has been quickened in Christ Jesus.

This is not given to the wise of this world or to the rich in substance but to the simple, the weak, the tired and the poor. These are the ones who hunger and thirst after righteousness and “I opened my mouth and panted for I longed for they commandments”. Man thinks these commandments can be sported around and hung on courthouse doors to show forth some kind of piety or to curry the favor of God, but to those on whom the never failing love of the Father resides, these commandments are the

light and life for they are the Word of God. The child seeks them constantly and yearns for them as for the living waters and the bread of life and when one has this revelation of this grace within they also seek the presence of God.

“Look upon me and be merciful to me as is thy manner to those that love thee”. This is the child crying ‘Abba Father’ as the Spirit gives the understanding of the need for the mercy and grace from the hand of the Father. This is the acknowledgement of the warfare within and the captivity which His children are subject to while in this earthen vessel. If He should regard iniquity none should stand therefore the cry is not for justice but for mercy in the finished work. This is accounted only unto those whom He has loved with that everlasting love, those who are made partakers in the new covenant, and this is evidenced by faith. Therefore my soul admires the testimonies of God who cannot lie and never changes.

“Order my steps in thy word and let not iniquity have dominion over me”. We may rest assured that God has ordered the steps of man and that it is not in him that walks to direct his steps and because of this the prayer is made that He would continue to order my steps in His word. We may rest assured that our days have been numbered by Him who has set the time of our inhabitation and the prayer is made “Lord teach me to number my days”, and in this ordering and numbering we are again reminded who is sovereign. All things were created by Him, for Him and through Him and for His glory and honour and all things work together according to the good pleasure of His will therefore if He does not order my steps they shall not be ordered and I shall not step. If He does not order my steps in His word then I shall not walk according to His word; but If He orders my steps in His word and by His Spirit causes me to walk therein, can I walk any other way?

This prayer testifies again to the sovereign command of God over sin. He created it, He commands it to fulfill its course and He has dominance over it. “I am God there is no other. I created light I created darkness. I created good and I created evil. I the Lord do all these things”

Paul wrote to the church at Rome that if they had been crucified with Christ then were they buried with Him and raised with Him unto newness of life. Therefore they were dead to sin and sin was not the ruler over their mortal bodies. He did not say that they, after the natural man, had obtained perfection, but that sin had no dominion over them. So the Psalmist prayed that the ordering of his steps by the Sovereign God would not be to let wickedness have the rule over him. This is the manner in which God looks upon those whom He has mercy for and who love Him. He has removed the sin as far as the east is from the west and remembers it no more and, even though in me, that is in my

flesh, dwells no good thing, yet because of the victory by Christ over death and sin, sin has no dominion over His children.

If Christ did not always have His seed in Him; if He was not raised from the dead, victorious over death and the grave; if He has more to do in order to satisfy the justice of the Father and if He did not finish the work and complete it in righteousness, then we have no hope for all is not settled fast and sure and something might change. But since He has accomplished all He came forth to do and has lost none that was given to Him, then are the testimonies of God faithful and true and His Spirit bears witness with our Spirit that we are the Sons of God.

“Deliver me from the oppression of man so I will keep thy precept. Make thy face shine upon thy servant and teach me thy statutes”. If God be for us who can withstand us? If God has fought the fight for us who shall defeat us? If God makes His face to shine upon us, shall we not be at peace? If God teaches His children His ways, shall we not learn His ways? “Fear not little children it is your Father’s will to give you the kingdom”

Your servant in Christ,
(Elder) Chet Dirkes
November 14, 2010

Psalm 126:1

“When Yehovah turned again the captivity of Zion, we were like them that dream.”

This is a song of ascent or higher thoughts which the Spirit of God gave to the writer for the comfort and encouragement of those who have ears to hear. It does not speak of some futuristic day when the burdens of this life shall be laid down as an incentive for those pilgrims and strangers but rather this proclamation is for that which has already been accomplished and that by the hand of Yehovah God. The one and only God devised, according to the intent of His heart, that Adam would, by his disobedience, usher sin into the world, also ordained and confirmed the fact that he and his seed should be separated from God by this one act which demonstrated this inherent inability.

No one advised Yehovah God in this matter as He purposed in Himself that which He created. He set forth the types and examples for the people of His creation as a demonstration of this weakness and infirmity of man in the nature of his seed. Adam cannot see or understand the beauty of God's creation wherein He provided all things necessary for sustaining his life. His children cannot see the wonders of the works which God has made from the beginning as the testimony of the creation, wherein He has whetted man's inquisitive nature into the unknown. This is the labour of God's creation and these are the things of the world which He has set in the hearts of man so that he cannot find out the work of God. Herein are the sons of Adam exercised in (occupied, humbled and afflicted in) all the time of the days of their habitation (Ecc. 3:10).

Yehovah God not only created man incapable of hearing, seeing or understanding His ways and therefore unable to be obedient but He also testified to man that he would be taken in captivity because of his disobedience. Adam was told that in the day he ate of the tree of the knowledge of good and evil he would surely die, that is, be separated from God. He also told him, after the deed had been completed, that he would be in bondage to the earth for by the sweat of his brow should he labour all his days to eat his bread. He placed Noah in bondage to the labours of the building of the ark for the deliverance of eight souls for he was righteous before God. He raised up Abram and delivered him from his father's house unto the promise of the blessing. He promised, five hundred years before it came to pass, that the children of Abraham would be in the bondage of captivity in a strange land for four hundred years.

His word to the nation of Israel was one of the same resolve and prophetic indications for there is nothing new under the sun. When He had laid His hand heavy upon them and they cried out by reason of their affliction, He heard their groanings and delivered them from the captivity. This was to be followed by a time of comfort and blessing whereby they soon became abundant and forgot God. This natural instinctive conduct, whereby every man did that which was right in his own eyes, was prelude to the hand of God being once again brought upon the rebellious people and delivering them into the

bondage of captivity of the hand of their enemies. This cycle is repetitive throughout the whole of the testimony of the Spirit of God (Ps. 78), which things “were written for our learning that we through patience and comfort of the scriptures might have hope” (Rms. 15:4). The nation of Israel stands in type of the earthen vessels and the natural man, the majority of whom have been outfitted for destruction while the others are the remnant according to grace, afore prepared unto glory.

The Word of God proclaims His intentions as He has decreed. God has prepared, predestinated and in the appointed time manifested His work, which was finished from the beginning, by the power of His will. The mercy of God was poured out upon the people of Israel, time and time again, to turn again the captivity of His chosen nation and restore them unto Himself. “I Yehovah have spoken, it shall come to pass and I will do. I will not go back, neither will I spare, neither will I repent; according to your ways and according to your doings shall they judge you saith Yehovah God” (Ezek. 24:14).

“...I have spoken, I will also bring it to pass; I have purposed, I will also do it” (Is. 46:11).

This is the work which was finished from the foundation of the world yet manifested in time. Yehovah God concluded the whole of the race of Adam under sin before they were yet born. He also purposed to afore prepare, from the same lump of clay, one vessel unto honour and one unto dishonour. Adam was formed from the dust of the earth and for the duration of the time of his habitation, he was bound to the earth. His mind is earthly and his needs are sustained by that which is produced by the field. He is made subject to the logic of his nature and the conclusions commensurate to his nature. God has decreed the captivity of Adam and his seed, being carnal sold under sin, from the beginning so that no flesh should glory in His sight. “In the sweat of your face shalt you eat bread till you return unto the ground; for out of it you were taken. Dust you are and unto the dust shalt you return” (Gen. 3:19).

Adam, though, thought himself sufficient before God for, after his eyes were open and he knew good and evil, he fashioned the aprons of fig leaves to cover his nakedness. God created him in bondage unto his nature, being of the earth, and he manifested his inability before God by the labours which he undertook to attempt to prove his righteousness. He was not ashamed of the work of his hands and as his son Cain, he saw no reason why God should not show respect unto the garments or the work. Thus when God called unto Adam in the garden, Adam was comfortably assured that what he had done was correct. He was not in conflict over his actions or the course he had taken to make amends for his ways. He was as one who, after eating well, was fallen asleep and dreaming.

Adam did not know his situation except that he and his wife knew they were naked. When God restored their standing before Him by making coats of skin and clothing them (Gen. 3:21) neither Adam nor his wife were contrite before God neither had they made petition before Him for forgiveness. Adam was busied attempting to blame his wife, whom God had given him and Eve tried to pass the blame to the serpent. There was no confession of guilt, no prostration upon the ground and no 'sinner's prayer' for forgiveness. When God turned the captivity of Adam, he was like the dreamers.

"And Yehovah gave the people favour in the sight of the Egyptians, so that they gave them what they asked for; and they spoiled the Egyptians" (Ex. 12:36).

The people of Israel were oblivious to the great and mighty hand of Yehovah God as He delivered them from the captivity of Egypt. They saw the signs and wonders happening all about them but they did not know Yehovah their God. He brought them forth as an eagle would snatch up his prey and fly away by an high and mighty hand yet they were fearful and doubted. He gave them the songs of deliverance and they cried out of injustice for when Yehovah God turned again the captivity, which He promised Abraham would come to pass, "and it came to pass the self-same day that Yehovah did bring the children of Israel out of the land of Egypt by their hosts" (Ex. 12:51), they were unaware of His glory and His power. He parted the sea and drowned the armies of Pharaoh and they murmured in the wilderness.

The same is the continuing testimony of these people who through the demonstration of their inabilities were brought under the hand of king after king. This captivity was not in respect for their disobedience for their disobedience was in accord with the natural inability of man. Such as are outfitted unto destruction go estranged from the womb speaking lies as they do the work of their father the Devil. They sow the seed that they have and they reap the wages of sin (inability). The wrath of God is upon them even before they have been born or had done any good or any evil that the purpose of God, according to election, might stand. God does not react to their conduct in amazement or surprise for He has ordained the path they walk, the labours they have been assigned and the thoughts and intents of their hearts. They have the nature of Adam, the arrogant assurance of the seed of the serpent and they have been given a reprobate mind. These have no fear of God and are quite assured of their own righteousness.

The other vessels however, have the incorruptible seed within the earthen vessel. The vessel has been afore prepared for this habitation by the shed blood of the Lamb of God but it is still after the composition and nature of Adam. The seed cannot deny the Father or the Rock from whence it was hewn. The seed is identical to the Father and is therefore the son of God who cannot deny Himself. He delights after the Law of God,

has the testimony of the finished work in the Anointed Salvation of Yehovah and keeps His commandments. The fullness of the Godhead tabernacles in this vessel of honour but the vessel is still of the earth, earthly.

“For the creature was made subject to vanity, not willingly, but by reason of Him who subjected in hope” (Rms. 8:20).

Before time was set in motion in God’s creation, the Lamb of God stood as He had already been slain. Before the deeds of Adam had been perpetrated the blood had cleansed the chosen vessels from all unrighteousness and covered their inabilities to measure up to the perfect standard of the Holiness of God. Neither Adam nor his labours even existed as the captivity, that the seed should be made subject to, was turned and His people restored in Him. Yet in the fullness of time, these vessels are appointed a time of habitation when the incorruptible seed becomes partakers of corrupt flesh and blood. This flesh and blood shall not inherit the kingdom of God which is prepared for the children of the King but for this appointed time, these royal children are made subject to the bondage of the captivity of the flesh and this world.

The body of this death or separation is sentient to the world and all that is about him “But when it pleased the God, who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the nations;” (Gal. 1:15). God makes Himself known in His children and then reveals the captivity they are in. He shows them the letter of the law and manifests the perfection of His Holiness. The Law is understood as exacting and perfect while the flesh is revealed as flawed and corrupt. The ‘schoolmaster’ is harsh as he reveals the wickedness of the evil ways of the ways of man through the ministration of condemnation and death.

The light of His glory reveals the darkness of the deeds of man and his guilt before the throne of God but, unlike the theologies of the world, this schoolmaster does not then leave him to his own devices. He does not reveal the perfection of God to the understanding of man and then impress upon man that it is his responsibility to bring himself unto God for forgiveness. This is the call for the action of the natural man who cannot know the things of the Spirit, therefore he cannot worship God aright. The schoolmaster brings the students, though a child and heir of God, unto Christ and His finished work in Yehovah God. He makes known the forgiveness in the Anointed Salvation of Yehovah and “what God has worked” (Num. 23:23). Man has nothing to do with this procedure but as appointed of God he is the receptacle of the life that is within; the field wherein the seed grows.

When Yehovah God turns again the captivity of His people in Adam and restores them to Himself by His Spirit, they are in Adam as the dreamers, helpless and unawares. They are unaware of Him as they were found by Him though they sought Him not; “And he said, who art thou Lord? And the Lord said unto him, I am Jesus whom you are persecuting”. Saul of Tarsus thought he knew Messiah and presumed himself righteous before God. He was not only full, sleepy and at peace with himself (as a dreamer) but he was more prosperous in his endeavours than any of his kinsman. He did not know he was guilty before God or that he persecuted the called out assembly. He did not know he was a child of grace or that Yehovah God had turned his captivity and restored him unto the God of Israel. Thus when God manifested the work which He had performed and the presence of the indwelling Spirit of His Holiness, “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).

“Yehovah has done great things for us, whereof we are glad” (Ps. 126:3).

This work of Yehovah God is only for His children. No one else has any right or portion or memorial in the shed blood of the Lamb. He stands as He had been slain because of the eternal love of the Father for the seed. He has done all things by Himself, through Himself and for Himself. His desire is upon His Beloved and every work which He has completed was and is for her. He came to make known the testimony of His work, with a “strong hand 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 the lambs with His arm and carry them in His bosom. He shall gently lead those that are with young” (Is. 40:10).

This work of Yehovah is indeed only for His Beloved and it includes every thought, word and deed of all of His creation. He divided the creation from the beginning setting the boundaries and limitations to everything. He set all things in their proper places and ordained the courses that they should follow so that in the appointed time He would raise up Pharaoh; “that I might shew my power in you and that my name might be declared throughout the earth” (Rms. 9:17). When the fullness of time was come He may also ‘hiss’ (Is.7:18) to the “Assyrian, the rod of mine anger and the staff in their hand is mine indignation” (Is. 10:5). He has raised up the various enemies of the people of this world so that they may come from the north and do His bidding and then bing forth His judgment against the same kingdoms of the world for their own wickedness. He has ordained the wicked and their ways. He has said to the proud waves, thus far and no further and He has created the wrath of man to praise Him while the remainder of

wrath He restrains. He 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).

That which was first manifested is natural, like Esau the elder. That which is natural is temporal, being seen, and shall wax old like a garment but the heavens above and the earth below and all the fullness thereof is created for those whom God has loved with an eternal love. All things come to pass as a demonstration of His love to His Beloved and their weakness in Adam. This causes them to earnestly anticipate the return or the manifestation of the sons of God when they shall ‘put off this tabernacle’. The trials and tribulations of this present evil generation are ordained by the hand of the loving Father for good, to them that love him, to the called according to His purpose (Rms. 8:28).

Could Adam have devised such a wondrous demonstration of the love of the Father to the children and the husband to His bride? Never! The ways of Adam are of the earth and he will never rise above the ideal plane of this existence. Though his conscience has the knowledge of good and evil yet his way is contrary to the perfection of God according as he has been made. He desires longevity and prominence as he walks the path from birth to the grave. He desires that he leave a legacy and a name that he be not forgotten but since there is nothing new under the sun, there is nothing whereby man can be known or remembered but by that which has already been. He seeks to take his rest for the good of the labour of his hands but he has no power over the spirit in the day of death. He searches for mirth and merriment as he exercises his imaginations and the perversions thereof, however, “they that sow in tears shall reap in joy” (126:5).

“He that goes forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves” (126:6).

God has chosen His children, during the time of their habitation, in the furnace of affliction. They are a poor and afflicted people tried in the Refiner’s fire as He removes that which He created for them to reveal the perfection within. The teaching of the Spirit, from faith to faith, within of the contentment of the course and purpose of the Sovereign God over all things, does not make the natural man to rejoice or to be ‘happy’. The trials and tribulations, which are manifest tokens of the eternal love of the Father (for whom the Lord loves He chastens), are reminders of the death of the carnal mind and the enmity it has against God. Herein does the creature groan within in the earnest expectation of the manifestation of the sons of God (Rms. 8:19). The cares of this world and the wicked impulses of the natural man cause the children to cry out to the Father because of their captivity to the body of this death. The types and foreshadows of the law are of no comfort as the weak and beggarly elements of this world cannot comfort the conscience because of sin. The children grow in the grace and

knowledge of His will as He blesses them with an awareness and understanding of the contradiction of sin against themselves. They are not abandoned to their own devices as to how to deal with these matters as the Captain of their faith is that High Priest which has been touched with the feelings of their infirmities. Therefore He is a present help in the needs of His Beloved as she come up out of the wilderness reclined in her Beloved.

“Reverence Yehovah and praise Him all ye seed of Jacob; glorify and honour Him all ye seed of Israel” (Ps. 22:23).

The eternal seed of God is the model of His creation. He created all things having their seed in them because His seed is one in Him. As the natural course of nature is seen from year to year and the blossom produces the fruit with the seed for the next generation, so the seed of God, born from above, brings forth the peaceable fruit of righteousness from generation to generation. The cycle of life is the progression of one generation after another but the generation of Jesus Christ is One, therefore the sons of God, which ‘possess the yielding seed’ (bearing precious seed), are of the general assembly of the called out assembly of the first-born, which are written in heaven (Heb. 12:23).

The seed is sown or scattered by the Son of Man into the field of the world. This corrupt field has been prepared to receive the good seed, which are the children of the kingdom of God and, therefore, not flesh and blood (Matt. 13:37f). Yehovah God has scattered His seed throughout all nations and He has preserved them in the Anointed Salvation of Yehovah until the time when He reveals Himself in them. Therefore the Word has gone forth into all nations of the hope that is laid up for His children and the seed has brought forth fruit after its kind (Col. 1:5f).

They have always been heirs of God and joint heirs with Messiah. Even now are they the sons of God, though it does not yet appear what they shall be, they know that when He shall appear they shall be like Him. During the time of their habitation they are both hewn from that Rock which is the God of their salvation and dug from the pit which is their corruption in Adam. But God who has redeemed them from the house of he that is stronger than they, has “ascended (this is a song of ascension) on high, has led the captivity of His people captive, has received gifts for me, yea for the rebellious also, that Yehovah God might dwell” (Ps. 68:18). He delivered the strength of His hands into the hands of His enemies (Ps. 78:61) that they might, according to the determinate counsel and foreknowledge of God, take and slay the sacrifice for sin; whom God has raised up, having loosed the pains of death, because it was not possible that he should be held by it (Acts 2:23). Because of that precious blood, shed for the forgiveness of the sin of His people, there is no iniquity in the children of promise. Their weakness and limitations of

the earthen vessel have been covered by the atoning blood and Yehovah God has turned the captivity of the children of promise (Ps. 85:1)

The natural house of Israel has been left unto them desolate but for the Israel of God there is peace in the land. On the self-same day, in the end of the world, when the sacrifice for sin was manifested as He entered into that sanctuary not made with hands (Heb. 9:26) and revealed the peace with God, the Jubilee was come. The trumpet of God has sounded, the atonement is complete, the work is done and it is an holy convocation for there is liberty for all the inhabitants in the land of Zion (Lev. 25:10).

“Then shall the land enjoy her Sabbaths as long as it lays desolate and you be in your enemies land; then shall the land rest and enjoy her Sabbaths” (Lev. 26:34).

“Stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage” (Gal. 5:1).

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

Psalm 132

David said that he sought the place of Jehovah and the habitation of the mighty Jacob. He did not seek a building made with hands constructed in the sands of Palestine for the glory of the Lord does not reside there. There is no ark of the covenant and no footstool under which dwell the enemies of God. He sought that city not made with hands that

wisdom built before the foundation of the world. It has seven pillars not hewn by hands just as the seven churches, the seven stars, the seven lamps and the seven candlesticks which are the seven spirits of the Lord. This is the same dwelling place that Abram went out seeking, not knowing where he went and it is the same Holy City which John saw coming down from heaven adorned as a bride for her husband. It is the place where God dwells with man. Immanuel, and in which His people rejoice.

David had brought the tabernacle from Shiloh to Jerusalem, from tranquility to the city of peace. There it was torn down and the temple built as Jesus told the Pharisees He would do in fulfillment of the type. The lawgiver has come, the law is fulfilled in righteousness, the peace of the covenant of God has come forth from Him to whom it belongs (Shiloh) and He has gathered all His people to Himself. This habitation is the body, the bride, the temple, the church of Jesus Christ. It has been our dwelling place from generation to generation for, from everlasting to everlasting, He is God. Each inhabitant is clothed with righteousness and salvation and thy saints shall shout for joy

Your servant in Christ,
(Elder) Chet Dirkes
May 10, 2009

Psalm 139:13

"You are in possession of my reins: You have covered me in my mother's womb."

Anyone who has ever seen or ridden a horse knows what the reins are and the purpose for them. The mighty animal is turned whithersoever the rider intends by the application and use of this small device but only if that beast has been broken and trained. If one was to attempt to adorn an unbroken wild horse with a bit and bridle and then to mount it, they would soon find that the nature of the animal is quite contrary to this imposed situation. But if the mount was properly disciplined and aware of the rider and his means for control, then the animal has been made amenable to its station in life and the labours assigned to it. There is also, of course, the necessity for the rider to be properly acquainted with the horse, familiar with his manners and educated in the proper use of all equipment; and so, all things must work together in harmony for this particular purpose to be accomplished.

The modern application of these principles demands that the rider become the student of other riders so as to be well instructed, rightly dividing the intentions and the use of all things. Endless hours of well meaning lectures are given instructing the listener how to take control of his or her life and take dominion over the unpleasantries and discomforts to the end that they may master the control of the untamed nature of Adam. They are discipled in the understanding of the natural man through the psychology of the circumstances of the environment of this world in society and the subjugation of man through denial of the flesh of feigned humility. The natural man is studied in his element in attempt to find a natural remedy for his condition and, although many follow after these great swelling words of admonitions and exhortations, yet man continues unabated to the finish line.

The truth, however, remains that those things which are of this world can never rise above the natural order and plain of this existence, for that which is of the earth is earthly. The natural man cannot evolve into a supernatural being (no matter what amount of education and wealth is thrown at him) for God has made him finite and has put the things of this world in him mind. He cannot receive the things of the Spirit for he is incapable of comprehension and “let favour be shewed to the wicked, he will not learn righteousness: in the land of uprightness he will deal unjustly and will not behold the majesty of Yehovah” (Is. 26:10).

Though the pedagogy of man is purported to be for the betterment of society yet neither Adam nor his children have ever been able to control the thoughts and intentions of the heart (which is deceitful above all things and desperately wicked – Jer. 17:9). No man can tame his tongue for it is an unruly evil full of deadly poison and a fire, a world of iniquity; so is the tongue among our members that it defiles the whole body and sets on fire the course of nature, the fire of hell (James 3:6 & 8). No man can control the steps

of his walk; for the way of man is not in himself; it is not in him that walks to direct his steps (Jer. 10:223); and so the children in the market places dance and sing to the chorus of works of the anthems of humanisms while the pilgrims of Zion are grieved because they know that in their flesh dwells no good thing. These are taught that they have not the power to correct this deficiency or rectify this painful dilemma, thus they ask, Lord, if greater is He that is in me than he that is in the world, why then am I constantly drawn after the delights and pleasures of this world? Why do I envy the wicked in their prosperity and strive so hard for the dainties of this world which I know do not satisfy and cannot sustain ?

“Let the wickedness of the wicked come to an end, but establish the just; for the righteous God tries the hearts and reins” (Ps. 7:9).

When God formed Adam from the dust of the earth he was a functioning mechanism. When God breathed into him the breath of life, he became a living being. Everything he was came from the designs of God’s heart and everything he had was sufficiently provided by the hand of the Creator. Since God is the same yesterday, today and forever, is it proper to conclude that what He did in the beginning is what He does now and ever shall do? The immutable nature of God, which is the surety of the sons of promise, demands that he has not changed, nor has His work which He has done form the beginning. Every thought, word and deed was meticulously ordained for Adam to perform as God brought them to pass by the power of His own will. From the founding of the world, God has hedged in the way of each child of the dust, assigning the time of their habitation, the labours each particular child is to accomplish; the order and magnitude of each assignment, the interaction with other inhabitants of the earth in a cooperative cohesive manner and the limitations or boundaries they should both attain unto and not exceed.

Thus the Creator is in full possession of the seat of every emotion that was given to Adam and is passed on from generation to generation. He has decreed the emotional roller coaster that transpires daily in the feelings of a person as the means whereby the heart of man is revealed. The outer tabernacle is of dust and is being consumed moment by moment in the furnace of affliction. This fire is manifesting the work of man; “for the day shall declare I, because it shall reveal by fire and the fire shall try every man’s work of what sort it is” (I Cor. 3:13). This fire is, unto a child of grace, the manifestation of the love of the Father as He, the Refiner, consumes Edom in the flame of praise unto His name and this flame shall not fall short. It shall consume the residue of Edom so that none shall remain; the end of which is the revelation of the precious living stones within.

The wickedness of the wicked is first revealed in the time when it pleases the Father to reveal Himself in His people. His Spirit opens their eyes to the vanity of this world and the uncleanness of their ways as He shows them the way they have been walking after the course of this world in the satisfying of the flesh. He sets before them the types and foreshadows of the law of commandments, which is the ministration of condemnation, and causes them to know that without free grace they are lost. The confidence they held in the deeds of their hands and the intentions of their hearts is manifested to be the hope of a fool as they understand what sin is, what the demands of God are (perfect holiness) and how that they fall completely short in Adam. Thus the child of grace, taught of the Spirit is found prostrate upon the ground and, not willing to lift his eyes unto heaven, he beats upon his breast, crying out, “God, be merciful to me a sinner !” (Luke 18:13).

Only one who has been taught of the Spirit of God has this point of reference to His holiness. This is the light of His glory which shines forth in the heart of His Beloved children and illuminates the cage of unclean birds that are entertained as guests of Adam and welcomed as family in the house. This revealing light does not give a full illumination of the whole person of Adam all at once; nor does it give a complete disclosure of the thoughts and intention of the natural heart or the ways of the god of this world. The light is given in measure as the inner regions of the mind and emotions and the doleful inadequacies of this earthen vessel are made evident. The light shines forth in the wonder of deliverance as a new world is opened up before the pilgrims. They see and just as the man who was born blind, there is rejoicing for “all I know is once I was blind but now I see”. Then these chosen vessels are shown how great things they must suffer for His name’s sake as the reality of this existence is made known. God’s chastening hand is laid upon the tender child to show them that this heart of man cannot be trusted and that the time of this habitation is a sojourn into the land of hypocrisy and delusion.

The Word is revealed unto the strangers in this foreign land as He is the discerner of the thoughts and intents of the heart of man. He proves what manner of person dwells within the earthen vessel by first showing what manner of being the tabernacle of this dwelling is; thus, before the schoolmaster began instructing, there was confidence and assurance. After the lessons are begun and the equations no longer balanced and the experiments failed, the student, though he be heir of all as a son of God, is given to understand that this world is full of unprofitable labours. Wherein he was alive in his carnal ways before the commandment came, in the ways of this world after the spirit that now works in the children of disobedience, when the Word was revealed the commandment revived and the truth is known, the only conclusion is guilt before God. The student knows that the just demands of God cannot be met by the limited and weak hands of man, therefore, as

God proves the mind and manifests the seat of emotions in man He gives His testimony as His Spirit bears witness to His Beloved that they are the sons of God.

There can be no assurance of faith until the Spirit teaches that man does not have faith. There can be no anchor for the soul until the Spirit demonstrates that the way of man is tossed to and fro by every wind of doctrine for Adam is completely unsure in all his ways. There can be no love and appreciation for the finished work of the Anointed Salvation of Yehovah until the need for deliverance (sin) is openly manifested in every aspect of the natural existence and there can be no surety in the conquering of the wicked one until he is completely known to be full of all wickedness, the father of all lies and a murderer from the beginning; “and they overcame him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto death” (Rev. 12:11).

“His archers compass me round about, He cleaves my reins asunder and does not spare; He pours out my bitterness upon the ground” (Job 16:13).

This is the testimony of a man whom God declares as being complete and upright and one who fears God and turns aside from evil. He was a child of grace born from above by the Spirit of God and there was neither spot nor blemish to be found in him. He was a citizen of the Israel of our God and he was protected and preserved in the Anointed Salvation of Yehovah. The adversary was brought before the presence of God to make railing accusations, not against Job, but against the fact that God had blessed him and was protecting him. God knew that there was nothing that could separate this beloved child from the love of his Father and He proved it by sending forth the adversary. He gave him permission and authority to take all that His servant had and to even touch his earthen tabernacle but Satan had no authority over his life, for it was hid in the Anointing; “for you are dead and your life is hid with Christ in God” (Col. 3:3).

Did God leave Job to find his way in this matter? No, He promised never to leave or forsake His Beloved, therefore the Spirit taught Job to proclaim that this was all in complete keeping with the purpose of God, brought to pass by the power of His will. He knew, and that not by the natural mind, that God had turned him over to the ungodly who hated him. He was at peace that God had made him His mark and that His shooters were trained upon him to divide asunder the seat of his emotions (Heb. 4:12), which the Lord was in complete possession of. He was confident that this matter would engulf the expanse that was set for it, without exceeding the prescribed boundaries, and that his bitterness, being ordained of God for good, was to be poured out like water for all to see; therefore Job had hope. (Lam.3:19f)

To the natural man this is a hopeless situation that demands the immediate attention of every miserable comforter who feels led to utter foolishness as if it were needed. The hemlock potions and dead fly ointments are plentiful as Adam is instructed by his fellow companions of the dust on how to fix their incurable wound. Adam speaks within the confines of his own experiences with tried and true remedies that could no more mend a wound than give comfort to the soul.

To the child of the King, though, it is the testimony that the emotions and feelings of man cannot be trusted; this wisdom is of the Lord. He gives His children the trials and tribulations which cause them to cry out to Him for deliverance from the body of this death. But this is not the end of the hope “for if in this life only we have hope in Christ, we are of all men most miserable” (I Cor. 15:19). The Spirit bears witness to the weakness and unprofitableness of the flesh and to the surety that this tabernacle must be put off. He openly demonstrates that the outward man is perishing through disease and the entropy of time. He instructs daily that the carnal being is deceived by the pride of his heart and drawn away after the needs and passions of the flesh, but He also gives the understanding that when the time of this habitation is over and this tabernacle has been dissolved by the Refiner’s fire, there remains a dwelling place, not made with hands, eternal in the heavens.

The hope of the child is that when this journey is over and the bondage of time and corruption have been released, then shall they each, every man in his order, return unto the Father’s house where they shall see Him in the beauty of His holiness and call upon His name in the pure tongue; “and after this hide is ripped away, yet of my flesh I shall see God: whom I shall see for myself and mines eyes shall behold Him and not a stranger; my reins being exhausted within me” (Job 19:26f).

“Thus my heart was grieved and I was pricked in my reins. I am foolish and ignorant as the beast before me” (Ps. 73:21).

The wisdom which is given of God is to know the number of the beast, which is the number of man. The pride of the heart speaks great swelling words but not of it’s own accord, for the whole of creation stands and functions in complete obedience to the Master who has before ordained the fullness thereof. The natural man is given itching ears to hear these soothing words until the time of awakening when the Father opens his eyes and gives him ears to hear. Then the words he hears are discerned by the presence of the Spirit within as the hollow echo of the crashing waves or the loud clang of cymbals as he is given to understand that this trumpet gives an unsure sound; yet they continue to call to the natural man. It is then he begins to realize that he has been envious of the foolish because of their apparent success and prosperity in this world. He

looks upon that which he aspired after and although after the desires of the natural man he is drawn out yet he knows that this is the hand of God pricking his ‘gut feelings’ (the reins are referred to as the seat of emotion but literally mean the kidney – thus the concept of a gut feeling or instinctive conscience).

This allurement after the ways of this world and the desires of the flesh causes the Spirit within to groan and to earnestly await deliverance. Where once there was comfort in comradery with the people of the land now there is a marked and distinctive difference. Where once there was success in the accomplishments of the labours of the hand now there is the deep understanding of the worthlessness of all activities in this world and where once there was assurance in self worth before God now there remains the guilt of sin and the impotence of man. The child knows the uncleanness of the ways of the beast before him as revealed in the light of His glory; “nevertheless, I am continually with You as You hold me by my right hand” (73:23).

“Yehovah, examine me and prove me; try my reins and my heart” (Ps. 26:2).

Messiah made Himself in the likeness of sinful flesh as He fulfilled the law and 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” (Rms. 8:3). The examination of the mind of man reveals only that it has been filled with the wants and cares of this world. When the philosophers and theologians exhort the sons of Adam to change their affections from the temporal to the eternal they openly demonstrate the lack of understanding between that which is natural and that which is eternal. To examine the ways of man and his inherent proclivity toward that which cannot sustain is to study the redundant cycle of humanity; for there is nothing new under the sun. Whereas the surety of the promise of God is based completely upon the truth of His immutability, the way of man is established in the fact that he cannot change anything which God has created. He is a creature of habits who follows after his instincts for sustenance and shelter with complete disregard for anything but himself. It is therefore improbable that the writer is petitioning God to shew him that he is a failure through the weakness of man as a testimony to his worth before God.

The blessing of God, wherein He has given His children all things pertaining to life and godliness, is the manifestation of the vileness of the flesh as compared to the absolute sufficiency in Yehovah God. When the heart of man is revealed, the child cries out for mercy, for he is taught of the Spirit that the Father is “gracious and full of compassion; slow to anger and of great mercy” (Ps. 145:8). The natural man is ofttimes made to feign this feeling and in an open display of self-imposed humility, he parades his zeal for his gods through false contrition and fleshly reforms. The child of grace, however, is made

ashamed before his God for the sin that dwells in him as he is brought low before the throne of grace.

The passions of the flesh seek the approval of the fellow inhabitants of this world for herein is a man esteemed to be holy. The hope of a son of God is to be freed from the bondage of this corruption and to return to the land of peace. The examination of Yehovah God of the earnest desire of His children is not to see if they love Him or if they want to come home; His trying of the faith within is to show the children that they are strangers and sojourners in a foreign land. He reveals to them by His still small voice that He is the Lord God Almighty who is seated upon His throne in absolute complete control over all things; and further, that all the feelings, aspirations, intents and endeavours of man are after the good pleasure of His will for the Beloved. He makes His little ones know that He is the only One qualified to search the heart and give to unto every man according to his works (Rev. 2:23). He gives them comfort in that He has afore prepared this place for His children to take their residency in this world, covering them in their mother's womb, and that nothing can come to pass which can diminish His love or tarnish the beauty of His bride who is adorned in the righteousness of the holy ones (saints).

Man may tinker in his laboratories in attempt to re-create life but he does not know how the bones come together in the womb. God has searched all things and He knows His people. He has complete and perfect understanding of where they dwell for He has prepared the earthen vessel specifically for them and is acquainted with all their ways. He has seen their members when yet they were without form being made in secret and curiously wrought in the lowest parts of the earth. He established their way as they intermingle and coalesce in the fabric of time and as He has set a path for them to walk and labours for them to be disciplined in, so He has revealed His grace, mercy and love by showing them what a wretched man they are.

The heart of man stands condemned before God for the sons of Adam are cursed children whose eyes are full of adultery as they cannot cease from sin. The heart of the redeemed of the Lord is precious in His sight. There is not wicked way in them for they are born of the incorruptible seed and "whosoever is born of God does not commit sin for His seed remains in him and he cannot sin because he is born of God" (I John 3:9). The Spirit teaches this to the children, comparing spiritual things with spiritual things, as they endure the contradiction of sin against themselves while growing in the grace and knowledge of His will; herein is Wisdom speaking to her sons.

"My brethren, count it all joy when you fall into divers temptations knowing that the trying of your faith works patience. But let patience have perfect work, that you may be

perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God who gives to all liberally and upbraids not (severely rebukes), and it shall be given him; but let him ask in faith not wavering; for he that wavers is like a wave of the sea driven with the wind and tossed. For do not let that man think he shall receive any thing from the Lord" (James 1:2ff).

Your servant in Christ,
(Elder) Chet Dirkes
February 19, 2017

Proverbs 10:1

> "The Proverb of Solomon; A wise son makes a glad father but a foolish son is heaviness to his mother."

It is very easy and common place in the theology of man to use the Proverbs as a standard of conduct. The constant dichotomy between the wise way and the foolish way are presented as being a matter of choice on the part of the hearer to show what manner of person they may be. The one type of conduct is obedient and practical in all matters which makes them the pride of the family while the conduct of the other is a shameful embarrassment.

The premise for this type of teaching begins with the assumption that the person who is being instructed or admonished stands in a place of neutrality from whence they may pick and chose which fork in the road is the most advantageous. This choice of the one will demonstrate if the person is wise, desiring to be obedient which leads unto blessings and respect. The other is a path of hardships and disappointments which causes temporal blessings to be withheld. While there is never any direct indication which is the correct side, it normally assumed that the way on the right hand (the place of authority) since “a wise man’s heart is at his right hand but a fool’s heart at his left” (Ecc. 10:2), is the choice of light and truth. Conversely the choice of the way to the left is the way of destruction and judgment. Herein are the choices of man weighed as he either walks in the way of the light or he stumbles in the darkness, according to the doctrine of Adam and his minions.

These premises, suppositions and conclusions are completely erroneous for they proceed from an arrogant presumption against the predestination of all things by the hand of the absolute Sovereign who has declared that the way of man is not in himself; it is not of he that walks to direct his steps (Jer. 10:23). They also deny the testimony left in the scriptures of how man, incapable of being obedient to the word of God, demonstrated this inherent inability when he did take and eat, and sin entered into the world and death by sin (inability to hit the mark). The children of man are dead in trespasses and sin, being guilty before God before they enter into the world. They are alienated from the commonwealth of Israel and being of the earth, they have no hope in God. He has filled their hearts and minds with the cares of this world and the needs of the flesh wherein they are exercised day and night, attempting to sustain and promote themselves. The children of the dust do not have the mind of God neither can they receive the things of the Spirit yet the doctrine of man teaches that the way to curry favour with the Righteous Judge of time is to choose the correct path to walk. No matter how preposterous this palaver is, it is soothing to the itching ears of the outward man.

This proverb, or authoritative aphorism, from the King of Peace (Solomon) does not infer that the son who does wisely will make his father happy, nor does it intimate that the son who makes wise decisions will show his father that he has matured to the point of being able to be trusted. The Wisdom of Solomon, by the inspiration of the Breath of Yehovah simply states that a wise son makes his father to rejoice. Is this wisdom an attribute of the natural way of man? If so, why then did Eve desire it if being wise was part of her natural chemistry? “And when the woman saw that the tree good for food and that it pleasant to the eyes and a tree to be desired to make wise, she took of the fruit thereof and did eat” (Gen. 3:6).

Perhaps wisdom is a matter similar to the fruit of the field that needs to be cultivated so that it can grow and as it matures it reveals itself to be more and more wiser? This progressive graduation of wisdom then would make it contingent upon many divers circumstances in the same manner as the natural elements affect the plants. So then, how much fruit would be needed to be consumed to make one wise? How many dispensations or treatments were needed to grant unto Solomon the great wisdom that He had? And if any lack wisdom, and they seek unto God, who gives it liberally, how long before they are wise? And what of the father as he waits for this process to come to pass? Is he made to rejoice in the hope of the eventual accomplishments? Is he called upon to assist in this process? Or is this nonsense nothing short of blasphemy before the Almighty God?

“And you shall speak unto all wise-hearted, whom I have filled with the Spirit of wisdom, that they may fashion Aaron’s garments to consecrate him that he may minister unto Me in the priest’s office” (Ex. 28:3)

Wisdom is not of the nature of Adam nor is it an acquired attribute. A wise man is one skilled in matters pertinent to his profession. He is cunning in his observations and prudent in his conduct but these all relate to the natural world.

The children of grace are skilled because God has filled them with His Spirit. It is the Breath of God who teaches them all things and leads them in the path of righteousness, for His name’s sake. He reveals to the Beloved the ways of man, complete with a daily manifestation of total uncleanliness, systemic impotence in the ways of truth and chronic apathy to the concept and mannerisms of Holiness. The children of the King are made willing in the day of His power, having a complete understanding of His Law which is written upon their hearts, and are enabled “in all manner of workmanship” they have been created unto in the Anointed Salvation of Yehovah.

These are the trials and pressing down of the Father’s hand upon His Beloved as they have been made subject to the vanity of this world, being made partakers of flesh and blood, which work patience and hope. If any lack this experience then the chastening of the Father is not upon them for they are none of His. Yet in the fullness of time, when it pleases the Father to reveal Himself dwelling in His children, He gives them this learning through experience, thus they are manifested to be wise sons of God, Herein does the Father rejoice. Being glorified in His people

The children of Israel came to the base of the mount afraid and ignorant of Yehovah God. He gave them the necessary components to build the Tabernacle when He gave them favour in the eyes of the Egyptians who entreated them kindly. He brought them

safely across the river and protected them from their enemies yet they had no idea of what to expect. He made them willing in the ‘shadow of God’ (Bez-a-leel), which is, ‘My Father’s tabernacle’ (Aho-li-ab), giving them all skill, cunningness and prudence through the teaching of the Spirit, with all “understanding 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).

But were these all children of grace? Not at all! These people stand as the type of the Israel of our God, who being born of God cannot fail to hit the mark of the perfection of the Holiness of God because His seed remains in them (I John 3:9). Yet the Israel of the flesh demonstrates in Adam that no flesh shall ever be justified, for there is none righteous, no not one, neither can the blood of bulls and goats cleanse the body of the corruption of the flesh nor purge the conscience of sin. Yet God had appointed them as the type and for this purpose and unto this prescribed end, the Father rejoiced in His people and blessed them above all the nations in the world. Why? Because they were obedient and loving? No! They were a stiff-necked and rebellious people from the beginning and no amount of types and foreshadows of the ministration of condemnation or death could ever change one of them into a child of the Kingdom of light.

“Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor the princes of this world which come to nought” (I Cor. 2:6)

The conduct of a son is appreciated by his father but this conduct is as changing as the tide and as unstable as the waves of the sea. Each of us may rejoice in the accomplishments of our children one moment and in the next hang our head in shame and disbelief. This is the way of man, unstable in his ways; this is not, however, the way of the election according to grace who have been firmly established upon that Anointed Rock.

The glad tidings of great joy are not according to the ways and means of the world that we live in. The preaching of the perfect sacrifice for sin, slain from before time began, is complete nonsense to the natural cognitive abilities of man. There is no correlation between the shedding of blood to forgive the inherent inability of the creature any more than the understanding that all this work was finished before man became guilty by the commission of the act. These matters are as far above the wisdom and reasoning of man as the heavens are above the earth. No amount of research or in-depth studies, meditation or soul searching can bring the foolishness of man any closer to the wisdom of the Creator who created all things for His good pleasure.

This good pleasure of God causes all things to work together unto the purpose which He purposed in Himself. He has fashioned the world as the habitation of man and has fashioned man for the habitation of the seed. He has planted the seed of the wicked one into the vessels outfitted for destruction, reserved unto judgment. He has also planted the eternal, immutable seed into the vessels afore prepared unto glory. Both seeds abide in tabernacles formed from the same lump of clay which have been properly equipped for the labours assigned during the time of habitation. They are equally subject to the progress of time, the natural needs for sustenance and mental and emotional conditions suitable to their needs. The wisdom He has put in the natural abilities of the creature are so diminutive that there exist no comparison between the brilliance of the whole of man and the so called, limitations of God; “Because the foolishness of God is wiser than men and the weakness of God stronger that men” (I Cor. 1:25).

The Wisdom of God has decreed that the creature be occupied in the pursuit of the things of this world and disciplined in the inability of finding out the work which He has done from the beginning. These limitations have been ordained of old that the creature should never glory in the presence of the Creator yet these same pursuits embolden the seeker in the pride of his heart. The wisdom of the world has compiled numerous volumes of works each giving the opinions of the writers or condemning the opinions of others, each proclaiming to have the truth. Thus, from generation to generation, the princes of this world are raised up to pontificate upon their new found understanding as the people are gathered together to hear or speak something new yet there is nothing new under the sun.

“...but the foolish son, the heaviness of his mother”

The foolish condition is no different than the wise condition. There is no reference to a foolish act or a progression unto foolishness for they are both a state of being. These are not two opposing people locked in an immortal struggle for good and evil; these are two nations and two manner of people formed together in the womb. These represent the natural man of the earth and the spiritual man born from above. They are the inner man and the outward man, the one who is subservient to the law of the members and the other who delights after the Law of God. The foolish man is the natural man and just as the wise son is the rejoicing of the Father so the fool is the sorrow of the mother.

The father is the head of the family, the progenitor founder of the race. For all who are born of the seed of Adam the characteristics of the children are the same as those of the founder and the bond or the unity of the group in the mother. The foolish children are born of their father Adam (Moab – of the father) and are bonded together in their sorrow. This is the sorrow of labours for their daily bread, the sorrows of life with the taskmaster

of time and the sorrows of vanity which comes to nought. God has subjected the natural man, Esau, to the labours of the field and given him great confidence in the abilities of his hands yet these cannot sustain; “what profit has he that works in all that wherein he labours?” (Ecc. 3:9)

This sorrow is not the grief of observation or the pain of identification for the ‘less fortunate’ of the world. Unto them that have eyes to see the truth, it is an observation of the earthen vessel that the children of light have been made subject unto. It is the revelation of the contempt that the natural man has for the things of grace and the arrogance of his ways, but more-so, it is the realization that there is a law in the members that cannot be broken. It is that with opened eyes, he who was blind to his condition now sees that when he desires to follow after righteousness and honour his Redeemer in every thought, word and deed, that the ability to perform this does not exist in Adam. He finds an irrefutable law that when he desires to do good, evil is present for there is a law in his members, warring against the law of his mind, bringing him into the captivity of the law of sin which is in the members. He sees the sorrows of death that surround him and the pains of the grave that have a hold upon him in nature and herein he finds, daily, trouble and sorrow (Ps. 116:3).

When it pleases the Father to open the eyes of the blind there is great rejoicing in the light of His countenance. Many desire to hear of the time and place of this in another’s life hoping that it agrees with the experience that they have had. Others hope to compare this testimony to their own in a competitive manner and thus there has been established a standard in the testimony that must be reached and exceeded in order for it to be genuine.

The testimony of the children of hope, however, is that once I was blind but now I see. They know that once they were occupied in the pursuit of happiness in this life but now they see the barren wilderness which Adam calls home. There is neither food nor water in this land for those who hunger and thirst after righteousness. There is no place for these wanderers to call home for they do not speak the language of the people being strangers and sojourners in a foreign land. They find that those things which were beneficial to them in days past, wherein they prospered, are now not only worthless unto them but they are repulsive and unclean and they have an earnest desire to return to the land of their nativity.

This is the teaching of the Breath of God unto His children born from above as he reveals that He has overcome the world and made it the servant of His people. And while this is a comfort to the creature within the outward man still is drawn after the desires of the flesh like a moth to the flame. Try as they will the natural man cannot be

tamed by the good intentions or disciplines of the flesh and as the light of His glory shines brighter and brighter the wise son sees the darkness of the corruption of the flesh more and more.

“Herein you have done foolishly, therefore, from henceforth, you shall have wars” (II Chr. 16:9)

Asa was a child of grace who had been assigned the kingship in the land of Judah. He did that which was right in the eyes of Yehovah and, being a child of Wisdom, he walked in the light of the Lord. He was moved of the Breath of God to cleanse the land of the idols and to tear down the groves wherein the people offered strange fire unto their pagan images; he removed his wicked mother from being queen over the land and caused the people of Israel to enter into a covenant with Yehovah; “and they swear unto Yehovah with a loud voice and with shouting and with trumpets and cornets, and all Judah rejoiced at the oath, for they swore with all their heart and sought Him with their whole desire and he was found of them and Yehovah gave the rest all around” (15:14f)

Asa lead Judah in many battles against the invaders of the Promised Land and Yehovah delivered the adversaries into his hands. He also stirred the hearts of the people of Israel, namely Benjamin, Manasseh and Simeon, to return unto the folds of Judah and come unto the Temple in Jerusalem to offer up the sacrifices before the Lord; “so they gathered themselves together at Jerusalem in the third month in the fifteenth year of the reign of Asa”. Truly Asa (the healer) was a child of grace whom the Lord had blessed to be the leader of the people, causing him to walk before Him is truth but at the appointed time, Yehovah brought forth the adversary that would prove Asa the man.

God raised up a wicked one (Ba-asha) whom He set up as king over Israel who did not like the fact that port of his empire had defected. He came against Asa and built a hill (Ramah) overlooking the city to prevent the inhabitants of Jerusalem from leaving and preventing relief to come from without. The ruler over the sin of Jeroboam, wherein he caused all Israel to follow after the counterfeit representation of the types and foreshadows of the law, was filled with fury and wrath because God had caused the son of My right hand (Benjamin), the first born of Israel (Ephraim) and the first born of the other son (Manasseh) to repent of their ways and return unto Yehovah God of Israel.

Did Asa, the champion of faith and hope, call upon the name of Yehovah to send forth His chariots and fight for His people? No! Had this very thing happened in his sight not a few years earlier when Yehovah gave him the victory over the Ethiopians? Of course it has for the Lord gives evidence to His people for when the sons of Cush, having empty hearts, came to oppose the nation of Praise, the hand of Yehovah was mighty to deliver.

Yet at this time, a time appointed of the Father to prove the nature and attitudes of the flesh, Asa ran off to seek the assistance of his fellow children of the dust to oppose the eternal decree of God.

When Asa was overtaken in this fault, he acted as one without strength (foolishly). His eyes were drawn away like Peter's on the water, to see the troubles that presented them before him and he was given to return to the dust for help. Did he lose his salvation? Did the Father disown him and cast him out? Or was this the proof that the natural man is the fool and sorrow is the common bond of the family?

When the Father is pleased to show His Beloved children the corruption of this world and the vanity of the flesh there is great rejoicing in the testimony of the Anointed Salvation of Yehovah for it is a finished work. And when it pleases Him to show the wretchedness of man with the uncleanness of his ways and the impotence of his strength there is great sorrow. The more He reveals Himself unto His children the more sorrow is seen and felt "for in wisdom there is much grief and he that increases knowledge increases sorrow" (Ecc. 1:18).

God left the people of the land to prove Israel that they were indeed bone of the same bone and flesh of the same flesh. The fact that the Lord showed forth His love upon this people in type of the true Israel was to show His long-suffering and kindness not to exalt the man. The dichotomous relationship between the two sons is the contrast between the light and the darkness, the good and the evil and the wise and the foolish. The children of hope walk in the Wisdom of God by faith in the Son of God because the "eyes of Yehovah run to and fro throughout the whole earth to shew Himself strong in the behalf of those whose heart is perfect toward Him". He is not seeking to find recruits nor is He looking to find strong candidates for His company. He came to seek and to save the lost for whom He shed His precious blood. He draws them by the cords of man, though they do not know it, and He finds them, in the day of their nativity in this world, "in the day you were born your navel was not cut, neither were you washed in water to supple; you were not salted at all nor swaddled at all; no eye pitied you to do any of these unto you, to have compassion upon you, but you were cast into an open field to the loathing of your person, in the day you were born" (Ezek 16:4).

The love of the Father and His rejoicing is in His Beloved, which is the called-out assembly of the Anointed Salvation of Yehovah. This is His body for whom He was slain to preserve them in Him and protect them form the wrath of God which is poured out against the ungodliness of man. They are His Bride which is bone of His bone and flesh of His flesh for He is the life of the body and they have been made partakers of flesh and blood. These being whom He did foreknow, them also did he predestinate to be

conformed to the image of His Son; that they should endure the contradiction of sin against themselves being made subject to the vanity of this world. They are wise in Him being of the incorruptible seed; therefore they love Him with all their heart, all their mind and all their soul. Yet they are foolish in the Adam and until such time as they put off the tabernacle of this dwelling they shall continue to be shown the foolish son who hates reproof.

Your servant in Christ,
(Elder) Chet Dirkes
October 22, 2017

Proverbs 12:1

"Whoso loves instruction loves knowledge but he that hates reproof is brutish."

The word of the King of Israel to his subjects was never to be questioned because God had endued him with great wisdom. The blessing of Yehovah God upon Solomon was the understanding of dark sayings, the ability to judge and appoint the proper course to settle any matter justly and the understanding of the vanity of everything of this existence. He saw the limitations of man coupled together with the inherent drive of the sons of Adam to prove themselves worthy before God. These things he called a sore vexation upon his soul for he knew that man could not change the characteristics of his nature or his station in life. He also was given to see the impeccable perfection of the

holiness of God and the immutable nature of His will. This truth made the wisest and richest man upon the earth also the most depressed person who ever lived.

The truth is an axiom which has no variations. The sovereign rule of God over all His creation precludes any interference of influence from any other source than He who is the beginning and the end of all things. He is the truth from which everything emanates for His good pleasure. He is the source of power and existence and nothing is that has not been created by the power of His will and ordained for good; this especially includes the paragon of His creation, Adam.

The events in the garden did not alter the prescribed format of the creation of God. The inability of Adam and Eve to obey the Word of God stands as a testimony to all his children that they are bone of his bone and flesh of his flesh. Everything that is demonstrated in the garden in Adam is inherent in his seed ‘after its kind’. Although no one has ever repeated the transgression of incompetence that Eve portrayed in her deception by the serpent, yet that characteristic is part of all her children. And since no son of the dust has had to stand by and demonstrate the impotency of Adam, in that he could not stop what was coming to pass, and fallen after the similitude of his transgression, yet all have sinned and fallen short of the glory of God; this is the way God intended it to be.

Many will object to this by questioning, ‘Why then does God still find fault for no one can resist His will’? The very nature of this question calls the integrity of God into doubt and raises the status of man above his creator. Every work that is done is done by the hand of Yehovah God and therefore is just and true and since there is nothing equal to Him, there is no one who can do contrary to what He has commanded; “I Yehovah have spoke, it shall come to pass and I will do, I will not go back, neither will I spare neither will I repent according to My ways and according to your doings, they shall judge you, said Yehovah God” (Ezek. 24:14). God has the right, the power and the privilege to do as He sees fit and there is none who can stop Him or even question what He has done, primarily because, all these things were finished before the foundation of the world. Before Adam was even formed from the dust of the earth, the inability to ‘hit the mark’ existed, by the will of He who created all things for Himself. Before the heavens were called forth or the earth hung in time and space the Almighty God had purposed in Himself the creation of man as the excellency of His work because He made him in His image. He breathed into the form of man and made him a living soul and set him over all the earth but He also decreed that no flesh should stand justified before Him. This was not an afterthought because Adam failed the test which God had set before him or because God looked ahead to see which way man might choose in this critical situation.

These things were decreed of old and God called them forth at the appropriate time in demonstration of what He had predestined.

He also, before the initiation of time, set forth the propitiation for this natural inability in the earthen vessels that His children would inhabit when He appointed them to become partakers of flesh and blood. The shed blood of the Lamb of God was the preparation for the earthen vessels of honour that the Potter would form as the receptacles of the seed the Sower would plant. These vessels are assigned the times of the manifestation of their habitation. They came forth in the designated order of the seed of man so that, like Esau and Jacob, they came forth together, both the child of promise and the son shapened in guilt. These two seeds coexist throughout the time of the earthly habitation but in the time appointed of the Father, when it pleases the Father, He reveals Himself in His children. He manifests His love for His people, whom He loves with an eternal love, by the Spirit within who teaches them all things as they grow in the grace and knowledge of His will.

“The proverbs of Solomon. A wise son makes a glad father but a foolish son is heaviness of his mother” (Pro. 10:1).

These wise sayings of the ruling King of peace are directed to his children and no one else. They are not universally applicable because not all the sons of Adam are the sons of Solomon nor are all the sons of Solomon wise. The specific nature of these ‘ethical maxims’ are fashioned for those who have been born of the King and instructed in his ways, learned in his precepts and skilled in his administrations. They have no meaning to anyone else.

These sayings are set forth as a representation of the land of two rivers as they show a comparison between he who is taught, being born of the Spirit, and he who is stupid, being born of flesh and blood. The Spirit within communicates the things of God from faith to faith which is the life and health of the children. The natural man, being of the earth, desires and thrives upon those things which can be seen, felt and understood by his carnal point of reference. These two then exist, contrary one to the other, as the flesh, being temporal, wars against the Spirit, who is eternal, but God has established this existence, in complete harmony with His perfect will, to show forth His love for His people.

The instruction, discipline and correction of Almighty God toward His children, by the Spirit within, declares the standard of the perfection of His holiness in contrast to the worthlessness of the unprofitable flesh. This is the testimony of God to His people of his love, grace and mercy as a Father for His children and a testimony of His righteous

judgment against all the ungodliness of man. Every one of His children has this testimony as they keep the commandments of the King of Peace and as they grow in the grace and knowledge of His will, as the light of His glory shines brighter in their hearts, then they see the corruption of the flesh and the wretchedness of the body of this death. These are they who love the discipline of the Lord.

The Spirit of the Most High also testifies to the finished work of the Anointed Salvation of Yehovah. Though the creature has been made subject to the vanity of this existence and the time which governs it yet the fullness of the Godhead dwelling in His people speak comfort and hope of deliverance because all these works were finished from before the foundation of the world (Heb. 4:3). This is the assurance of the faithfulness of Yehovah and the surety of His word, therefore the hope of the children is the anticipation of the imminent return to the Father's house. The flesh has no such hope "for dust you are and unto the dust you shall return" (Gen. 3:19).

"My son, do not despise the chastening of Yehovah neither be weary of His correction" (Pro. 3:11).

The natural man cannot understand why or how Yehovah God demonstrates love by chastening. This is even contrary to the mind when dealing with his own children and grandchildren because the mind of Adam equates the demonstration of love with being placid and peaceful but the truth of the Spirit teaches that proper love includes correction and discipline. The philosophies of man strive to remove this proven axiom of life through laws and public opinion but unto whom there is no discipline there can be no love.

There is a great difference between the righteous judgment of God against sin and wickedness and the chastening of His children. The wrath of God is poured out against all in just retribution "for all have sinned and come short of the glory of God". This wrath is equally poured out, in measure, against the Lamb of God for the sin of His people in Adam. The blood is commensurate to the sin of the people and that sin has been laid upon the head of the scapegoat, as He who knew no sin became the sin of His people, and is removed; "as far as the east is from the west" (Ps. 103:12). So, unto them which have been sealed by the blood of the sacrifice for sin, there is, "therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rms. 8:1). Since there is no more condemnation there can be no wrath of God for there is no more sin yet the nature of the body of this dwelling is of the world and the mind desires that things of the world; herein is the correction and teaching of the Spirit.

The manifestation of the chastisement of God is often equated with punishment but this is an incorrect practice. The Father demonstrates love for His children as He reveals to them, through the law and the prophets, the exceedingly sinfulness of sin. He opens their eyes to His glory which manifests the inabilities of man, the arrogance of his heart to think himself like unto God and the pride which dwells in him. This controlled discipline of God causes the child to hate himself in Adam and to despise his evil ways; "and you shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31). This causes the child to cry out to his Father as the child understands that he has no hope in this world of ever measuring up to the standard of the perfection of holiness. He is shown that in him, that is in his flesh, dwells no good thing; he daily sees his aspirations and expectations in Adam dashed and feels helpless and adrift in this present evil generation and he finds himself alone; "like a pelican of the wilderness: I am like an owl in the desert" (Ps. 102:6). The wilderness is not hospitable to the nature of the pelican for there are no fish to eat and the owl cannot hunt in the desert where there is no prey so is the child of grace in the waste barren wilderness of this world; the water is bitter, there is no bread and there is no meat.

This realization, which is an ongoing lesson that intensifies with experience, reminds the children of their Father's house and the home, Jerusalem. Here the peace of the Father is seen without the confusion and obstructions of this limited and frail existence. The children long to return home to see Him in the beauty of His holiness and to speak His name with the pure tongue yet it pleases the Father that each seed be planted in the ground prepared for it, nurtured and trained as it grows by the pruning and care of the Husbandman unto the time of the harvest when each shall bring forth; "some an hundredfold, some sixtyfold and some thirtyfold" (Matt. 13:8). Each seed having a specific place to be planted in the exact conditions prepared of the Husbandman and cared for in a particular manner unto the time when the habitation of this dwelling be dissolved and the sons of God manifested. This loving care and meticulous attention is the chastisement of Yehovah God, not upon the Spirit but for the children for as He reveals the bondage of this corruption, the groaning in anticipation of deliverance deepens and the beauty of the peace is understood; "therefore always confident, knowing that, whilst we are at home in the body, we are absent from the Lord, for we walk by faith not by sight. We are confident and willing rather to be absent from the body and to be present with the Lord; wherefore we labour that, whether present or absent, we may be accepted of Him" (II Cor. 5:6f).

"I have surely heard Ephraim bemoaning himself saying, You have chastened me and I was chastened as a bullock unaccustomed. Turn me and I shall be turned for You are Yehovah my God" (Jer. 31:18).

The first-born of Israel, according to birthright (I Chron. 5:1) was brought to the point where he acknowledged that the hand of Yehovah God had been laid upon him in such a manner that he was unaccustomed to. This discipline was not intended for the wild animals of the field but for those dwelling in the pastures of the Lord. Ephraim could not turn himself for his Adamic nature did not understand the problem and would never act contrary to his nature. This is why the Apostle wrote that “we wrestle not against flesh and blood” for these are the ways of Adam who has various ways and methods of dealing with his fears and anxieties but who knows nothing of the wrestling “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12). The natural man seeks natural remedies for natural problems; the children of the Israel of our God are taught of the Lord that their wound is incurable for there is no balm to soothe the pain. This bitterness is of the discipline of the Father.

Ephraim needed to be turned away from his natural ways, not that his natural man could divest himself from his natural needs but that he be brought away from, as Jesus taught the disciples, the labours of the flesh which are unprofitable. Adam could not cover his sin, Cain could not present a sacrifice acceptable before God and Esau could not have love for his birthright, though he sought it with tears. Neither can the works of righteousness which the sons of Adam attempt and find great comfort in satisfy the exacting standards of the perfection of God. The pride of the natural heart calls out that he has kept all the requirements from his youth upwards and arrogantly grabs his lapels thanking God that he is not a sinner as others. His mind assures him that he would never sink as low as the common man and that God would be unjust if He did not accept his gracious offer and worthy service.

The child of grace has a different experience as they have been chosen in the furnace of affliction. The fire of that furnace is a cleansing and purifying flame that burns off the dross of Edom. This fire burns slowly as the Refiner removes the wood, hay and stubble to reveal the gold, silver and precious stones within. This fire lasts all the days of the time of the habitation and is a testimony to the love and care of the craftsman who knows what He is doing and why He is doing it. Though the heat and sting of the fire cause the sons of Adam to call out for injustice yet the pot is in the Master’s hand as He lovingly turns it and applies His fire where it is most needed. Thus the outward man is perishing daily as the inward man is renewed, day by day.

“For whom the Lord loves He chastens and scourges every son He receives” (Heb. 12:5)

The world wants a testimony and calls upon its children to stand and give an account. They gladly announce how their god has delivered them from many different things

through the various groups and organizations of this world but “Salvation is of Yehovah”.

This salvation is finished in the Lamb who stood as He had been slain from the foundation of the world, it is the deliverance of His people from the wrath of God, it is the daily deliverance of His people from this present evil generation and it is the deliverance form the body of this death when they shall all be like Him. Those whom God knew before time, being His eternal seed, he also predestinated to be conformed to the image of His dear Son. These have become partakers of flesh and blood and have endured the contradiction of sin against themselves and when the time of this habitation is over; “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).

Now no chastening for the present seems to be joyous but rather it appears to be grievous. No one enjoys the stern discipline and constant correction of another whether it be of our natural father’s, our teachers or our fellow man. The first objection is what right have they to lord over us and to exact such demands of us? This is true of the natural man to his fellow natural man but is more-so when the child of Adam is buffeted of the Lord.

The chastisement of the Spirit yields the peaceable fruits of righteousness which the natural man cannot see, taste or comprehend, therefore Adam sees no ‘good’ in that which Yehovah has decreed. The natural man has not the mind of God and therefore cannot comprehend the purpose of the ways of God. The ways of God are as high above the intellect and understanding of man as the heavens are above the earth and God has filled the mind of man with the cares, curiosity and fears of this world so that he cannot find out the work which God has done form the beginning. Adam is an enemy of the punishment of the Refiner’s fire laid upon him knowing that he is condemned, for, in him, that is in his flesh, dwells no good thing. He hates righteousness, he hates the just demands of the holiness of God, he despises the shed blood, trampling it under foot and calling it common and he has rejected the Stone which is the Anointed Salvation of Yehovah. He loves the things of this world and would live comfortably and peaceably if it were not that the Spirit within causes him to ‘kick against the pricks’ for he knows his days are few.

“Wherein you greatly rejoice though now for a season if need be you are in heaviness through manifold temptations; that the trying of your faith, being more precious than gold that perishes, though it be tried with fire, might be found unto the praise and honour and glory at the appearing of Jesus Christ” (I Pt. 1:6).

The affections of the children of the Kingdom Of God are fixed and sure upon the things from above. They are sustained by the bread of life, drink the living waters and have eternal life. They love the instruction of their heavenly Father because he first loved them. His care and attention is manifested in the constant nurture and admonitions of His Spirit. The natural man despises the things of the Spirit and is enmity against God therefore he objects and rebels against this demonstration of love. The wormwood and the gal are constant companions with the children of the Kingdom of God while they walk through this wilderness. Their soul calls these afflictions to mind and has hope therein.

The world calls for a testimony of complete assurance of salvation. The testimony is that the Lord God Omnipotent reigns sovereign over all. He sits in the heavens and rules over all His creation counting the inhabitants of the earth as nothing. The comfort of His people Jerusalem is that they “Behold your God” for He is the “King over all the earth; sing praises with understanding; God reigns over the heathen; God sits upon the throne of His holiness” (Ps. 47:7f).

The assurance is the immutability and faithfulness of God. His purpose, will and actions are all based upon His love for His Beloved. His desire is upon Her and He will never leave nor abandon Her. Nothing can separate the Beloved from the eternal love of Her Husband nor can anything come between what God has joined together.

“So that we ourselves glory in you in the churches of God for your patience and faith in all your persecution and tribulation which you endure; 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. 1:4)

Your servant in Christ,
(Elder) Chet Dirkes
December 6, 2015

Proverbs 14:26

> "In the fear of Yehovah is strong confidence and His children shall have a place of refuge."

Self-confidence is a major component of the society of man and very prominent in his philosophies. Being comfortable in the ways of the world and the tabernacle of this dwelling present great opportunities for acceptance and advancement among the inhabitants of the earth but like the elements and experiences of man, these are temporal.

The children of hope have been made subject to this way of thinking which is common to man and, until the time appointed of the Father, they are persuaded to walk accordingly. They find security and peace in the accomplishments of the flesh, even to the point of praising the creature more than the Creator, but in the fullness of time, the reality of the truth is seen. Still through all this time, it is hard to kick against the pricks.

Where once the concept of God was perceived as high and lofty being completely unapproachable to man, steeped in mysticisms and superstitions and a subject for scholars and religious fanatics; or understood as the life force of nature and good will; or the friend of all who seek Him or any other of the many forms presented by the mind of man, now He is first seen as the Lord God Almighty. On the road to Damascus, armed with warrants for seizure and detention, Saul came face to face with Yehovah God. He was cast down prostrate on the ground and, hearing a voice but seeing no man, he asked, "Who are you, Lord?" (Acts9:5).

The number of men and their armament were of no consequence as Yehovah God came to one of His chosen vessels to reveal Himself dwelling in him. The men stood speechless with their power halted as this man of distinction was bowed down in fear, trembling and astonished because he was given wisdom. He had all the knowledge and understanding of the learned men of the time and his zeal was to hunt down and destroy

this sect of people who followed a dead man but when he was confronted with the Great King over all the earth, he immediately knew reverence and respect; self-confidence was gone.

This experience is not common among the children of hope and although many religious people seek to know when a person became a ‘Christian” or when they first believed, the question reveals the ignorance of the inquisitor. A child of grace being born of God of the incorruptible eternal seed, is ‘of the anointed”. There is nothing that need be done nor is there anything this one can do to become what he already is; to be a Christian is to be eternal in the Beloved. When in the fullness of time, the Father has appointed that His seed should be made partaker of flesh and blood in the afore prepared earthen vessel, then the sons of God are made subject to the vanity of this existence.

Saul of Tarsus was a man who was given the ability to learn and a zeal for the counterfeit representation of the types and foreshadow of heavenly things, as interpreted by the canal mind of man. His natural Adamic penchant for oppression and his passion for perfection after his understanding of the Law were brought together by the decree of God, raising him from the feet of Gamaliel to an aggressive front line against the children of light. Yet he had no reverence for Yehovah.

It was only when the Lord revealed Himself unto this chosen vessel that Saul (desire) was made to see himself as a small (Paul) thing before the Lord. He was taken from having great trust and security in the things he believed in and the way he lived his life unto fear and trembling before the Ancient of days in a twinkling of an eye. When his natural eyes were blinded and the eyes of faith opened, he saw the light of His glory and the wretchedness of his ways.

“Thus said Yehovah, Cursed the man that trusts in man and makes flesh his arm and whose heart is departed from Yehovah” (Jer. 17:5)

There shall always be confidence in the inherent abilities of man. The sons of Adam find great comfort and security in their cognitive and physical abilities as they praise and compliment each other in their achievements. Man shall forever, contend for that which is temporal and fades away, calling them his ‘crowning achievements”, though they be completely unprofitable.

The prophet is not here inferring that the sons of man stand in a place of neutrality where they can choose either to trust in man or Yehovah God. Adam was cursed in the garden to eat his bread by the sweat of his brow and his children have been following in his footsteps ever since. His natural proclivity for work is according to the love of the things of this world and the needs of the flesh. Since the ways of the world are in his

mind and his nature is limited and frail, the man is cursed to trust in the labours of man and the assistance of his fellow man in achieving his goal. His heart is desperately wicked above all things and his world is full of vain labours yet the natural man has confidence in his ways. He is deceived by the pride of his heart to think of himself to be like unto God as the one who commands and controls the steps he takes along the path of life.

The children of grace are not immune from such an experience. They have been made acutely aware of the natural tendencies of the flesh as they have been made subject to the vanity of that which cannot satisfy and they find quickly and soberly they cannot change these vile natural affections. The Adamic nature loves the parched land wherein there is a famine of the word of God. He discards and disregards the treasure of that Rock, which is anointed, thinking his apron of fig leaves sufficient to appease the judgment of God. Thus the creature within groans, with utterances which cannot be heard, knowing full well that the ways of man give ample evidence that they have no right to call upon the name of the Lord.

“Confidence in an unfaithful man is like a broken tooth and a foot out of joint” (Pro. 25:19)

Self-confidence in the frailty of man is a worthless cure for the wretched condition of the way and mortality of the seed of Adam. Man has neither control over the seed nor does he know how the bones come together in the womb. The time of delivery is, at best, estimated by the skilled professionals of the world yet no one knows the exact moment of life. The best treatments and cures for the plagues of the flesh are based upon speculative conclusions and spurious suppositions which may be able to offset the course of a given disorder but can never halt the march from birth to the grave.

Since faith is not an inherent trait of Adam nor can he conjure it up through prayer, meditation or good deeds, no son of the dust may be trusted. Does this refer to the wicked bad people of the world? Or does this refer to ALL MEN? There are two books which John saw in the heavens; the one is the book of the deeds of man wherein every deed of every man is recorded and from which every man shall give account. This is the book of Adam and there is not one of his seed whose ways were not completely foretold by God. Every thought, word and deed being precisely written wherein the book, being opened, the dead are judged, every man according to his works. Does this include the earthen vessels wherein dwell the eternal seed?

The only way that the earthen vessels shall be excluded from this adjudication is if they are not of their father Adam. The sin of these dwelling places of the redeemed have been

covered by the blood of the Anointed just as the shanties were struck with the blood in Egypt, but likewise as the shanties were not delivered from the land of Goshen, so also these tabernacles shall be put off, being corrupt. The Apostle did not speak of his earthen tabernacle as being progressively purged as he walked the heavenly highway nor did he intimate that he could somehow make Adam fit for the kingdom of God. He did proclaim that, as the Spirit within gave him understanding; he saw clearer and clearer the wretchedness of his ways. Whereas the outer man was perishing and waxing old like a garment, so the inner man was strengthened by the Spirit of God.

The trust of Adam in himself and his fellow man is therefore commensurate to trying to chew the meat with a broken tooth or run the race with one foot out of joint. This is not an admonition to avoid doing or attempting such things; it is the painful reality of the manner of people the sons of Adam are.

“He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty” (Ps. 91:1)

The confidence of the children of hope is the full assurance of faith, which can neither be explained nor proven. Faith is foolishness to the natural man because it is the evidence of the presence of the Spirit of God dwelling in the earthen vessel. Try as he will to understand, explain and emulate the way of the Spirit, the natural man cannot receive the things of the Spirit because he is not equipped to know them. Thus that which is the strong security and trusted refuge of the inner man, is vain jangling to the sons of Adam. The preaching of the glad tidings of great joy is not according to the wisdom of the flesh lest the cross of Christ should be made of none effect; for the preaching of the cross is to them that perish, foolishness but unto us which are delivered it is the power of God (I Cor. 1:17f).

This confidence and trust in the power of the Almighty God is peace to the children of hope for there is none more powerful. He alone made heaven and earth and He did so by the power of His Word. He sought no consultation and accepted no advice from any for there was no one in the beginning save Yehovah God. He created man in His image having his seed in him as a natural representation of the eternal seed in the Father. There is none being greater than the Almighty who can separate the Beloved from the Father for He dwells in them and they abide in Him. If there be one who does not abide in the Father, then they are not of the seed; if they are not of the seed then they have not the Spirit of God and if they have not the Spirit they are none of His.

“Now is the Tabernacle of God with men” was the announcement from heaven for the fullness of the Godhead dwells completely in His people and nothing can come between

them and His eternal love for them. He created the heavens and the earth for His good pleasure and His desire is upon His Beloved. Nothing can approach the dwelling place of the Beloved, being in Him, and nothing can harm the earthen vessel afore prepared unto glory so as to injure or to impair the spiritual man within.

No stranger can come into the pasture to harm one of the flock of the Lord; the sheep hear the voice of the Shepherd and they follow Him. No man can snatch one of the Beloved out of the hand of the Lord God omnipotent and nothing in heaven or in earth can erase one name that has been engraved upon the palm of His hand. The names of each for whom the Lamb stood slain from the foundation of the world was recorded in the Lamb"s book of life. He laid down His life for His sheep, He became the sin of His people and unto each of these He has come that they might have life and have it more abundantly. Can there be anything more assuring than the Word of Almighty God in the promise to His people in whom He finished the work in righteousness for His name"s sake?

"The fear of Yehovah is the fountain of life to depart from the snares of death" (Pro. 14:27)

The wells spring of life is Yehovah God. He created all things and He breathed into man, making him a living soul; this life is limited and mortal. The life of His children is hid in the Anointed Salvation of Yehovah where they are all set apart and preserved. Neither respect nor reverence of God were not seen in the garden as Adam paraded about in his new found clothing; he did not confess his sin before God nor bow himself in contrition. The children of the Kingdom, however, are shown daily the emptiness of this world and the worthlessness of the labours of the hands. They understand that there is nothing they can do to retard the natural course of Adam or correct his sensual ways. (Interesting that God should create all things for His good pleasure and appoint all things for good to them that love Him, to the called, according to His purpose yet Adam desires to change things and make them better.)

It is the spiritual understanding which comes from the Spirit of God who teaches His people all things and the life within shows them the body of this death. Since the ways of this world are the pleasures of the sons of Adam the snares of death are the couches of luxury to lounge and relax. Since the world is full of darkness, which man loves because his deeds are evil, there is no illumination of the corruption in the eyes of man but when the light of His glory is revealed to the opened eyes of the children of hope, they see the uncleanness of their ways and the abomination before God. Life is within while death is without but according to the love of the Father for His people, the blood cleansed them from all unrighteousness in Adam, even though they had not become partakers of flesh

and blood. They cannot be polluted by coming in contact with the dead body because of the blood.

The fear of the Lord cannot be taught by the words or practices; it is the Spirit of God who causes His people to know their Father and to worship Him in Spirit and truth. The children respect the power of the all sovereign Creator, honour the perfection of His holiness and the wonders of His love. There is never any doubt of His love or a questioning of His ways, thus the reverence due unto His name is forthcoming in the purity and simplicity of the truth.

“And Rabshakeh said unto them, Say unto Hezekiah, Thus said the great king of Assyria, What is this confidence wherein you trust? (Is. 36:4)

The world will prance about with the proof of the confidence of the flesh. They will show numbers and accomplishments with the plaudits of the children of the market-place and ask this same question to the remnant according to grace; What is this confidence wherein you trust?

The armies of Assyria had marched across the country and taken down all the fenced cities of Judah. Now standing at the gates of Jerusalem, they rebuked the people and blasphemed the Most Holy God. They told the people not to trust in the ‘strength of Yehovah” (Hezekiah). Their proof was their success in their campaigns and asked how the people thought that their God could protect them any more than the gods of the people whom the army destroyed? Yet the ‘cup bearer” (Rabshakeh) of the ‘multiplied sin of the brother” (Senacherib), the ruler of the step (Syria), told the people that they trusted in a broken staff in going to Egypt, proving that they had no faith in God.

They blasphemed the gospel by taunting the people of Jerusalem, saying; “but if you say unto me, we trust in Yehovah our God, is it not He whose High places and altars Hezekiah has taken away and said unto Judah and Jerusalem, You shall not worship before this altar?” In other words, do not have confidence in the Almighty God since the strength of Yehovah has taken away and forbid the altars which appease Him. They did not know that sacrifice and offerings God does not want for they cannot cleanse from sin nor purge the conscience.

The strength of the Yehovah is the power of God unto the deliverance of His people from their sin. He looked and saw that there was no man and no intercessor, therefore by His Holy Arm He brought His salvation unto Himself. He delivered His people since there was no one else who knew or was able to do the work and finish it in all righteousness.

The full assurance of faith and strength of refuge in Yehovah is the finished work of His salvation. The love of God towards His people is the redemption from the great house and their deliverance from the body of this death which shall be manifested in the adoption, when they shall be made like the Son. Indeed they bear the image of the earthly as they walk through this world but when the time of this habitation is over and this mortality is swallowed up in immortality, then shall they 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 anointing teaches you of all things and is truth and is no lie and even as it has taught you, you shall abide in Him. And now little children, abide in Him, that as He shall appear, we may have confidence and be not ashamed before Him at His coming" (I John 2:28)

The sheep dwell in His pasture and the Beloved in the sanctuary of love; neither can be divided from their Lord and Master for they are One in Him. The confidence of the Spirit is the immutability of God and His faithfulness. He cannot deny Himself nor can He leave or forsake His Beloved. He has overcome all the enemies of Zion and has placed them under His footstool. He sits in heaven and rules over the kingdoms of this world causing all things to come to pass by the power of His will for the good of the Beloved. The respect and reverence of Yehovah God is forthcoming from His people for they have been hewn from that great Rock and His seed remains in them.

The testimony of the Spirit to the children of light is that they are the sons of God and if our heart do not condemn us, we have confidence in God.

"Seeing then that we have a great High Priest that is passed into the heavens, Jesus the son of God, let us hold fast our profession" (Heb. 4:14)

No admonitions or exhortation needed, the children are faithful because He is faithful and we love Him because he first loved us.

Your servant in Christ,
(Elder) Chet Dirkes
September 24, 2017

Ecclesiastes 1. 4.

> "One generation passeth away, and another generation cometh; but the earth abideth forever. (Ecclesiastes 1.4)"

Solomon's somber discourse on the emptiness and painfulness of life, apart from the grace of God, has an ominous yet subtle theme which addresses every aspect of his thoughts. Not only is mankind hedged about by time, confined to the parameters of creation and subservient to the mandates of the Almighty's will, he is predestinated to conclude this level of existence by the means of death.

This event may be of so-called natural means. It may be agonizing and difficult due to age or infirmity. It may be sudden and unexpected by accident or calamity. It may be veiled in a disguise of disease or congenital defect. It may greet its guests singularly or in mass quantity, but whatever the means and course of this undaunted predator, it is effectually controlled according to the purpose of Him who worketh all things after the council of His own will (Eph. 1.11).

God has set *the time of enactment,* "To everything there is a season and a time to every purpose under heaven: a time to be born, and a time to die; (Ecclesiastes 3. 1,2f)"; *the ignorance of the recipients,* "For man knoweth not his time (9.12)"; and *the reality of the event in the minds of all,* "....For the living know that they shall die...(9.5)" His decree has also established *the condition of man at the appointed hour,* "as he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand (5.15)"; also, *the all-inclusive nature,* "...and I myself perceived that one event happeneth to them all (2.14)"; *the destination of the body,* "...all go unto one place; all are of dust, and all turn to dust again (3.20)"; *the mystery of the spirit,* "who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? (3.21)"; *the futility of man,* "There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death (8.8a)"; and *the power and authority over this event,* "Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord (Job 1.21)."

Every aspect of this final event in nature is ordained, empowered and governed by God's determinate counsel and foreknowledge. Even though it is ofttimes difficult for those who remain to go through "a time to weep" and "a time to lose," Solomon admonishes the wise man thus: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after himself. (Ecclesiastes 7.14)."

Solomon compares death to the natural cycles of life. He speaks of the rising and the setting of the sun in its redundant journey, the circuits and courses of the wind which appear random and ever changing, and the flow of the river to the sea which, being continual, never fills it. These examples of endless, undepleted, uninterrupted courses of nature which daily venture forth to complete their assigned tasks without any help from man, are the setting in which Solomon speaks of death. He profoundly concludes that since death is a part of life, and all of life is a labor to be performed, so death is outside of the realm or influence of man. "All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing (1.8)."

Death has its beginning, course, and means in the creation over which God is absolutely sovereign. It functions by the decree of God and performs its duty by His power. Death has no power or agenda independent of itself. It sets all men on an equal footing before their maker. It has no regard for the status or wealth in this life (Ecclesiastes 9.2f), and surely has no power to grant or deny any preference at its conclusion. It has no

redeeming qualities nor absolving virtues; "...it is appointed unto man once to die and after that the judgement (Hebrews 9.27)."

Death stands as the common denominator of all things created. Solomon, who was blessed to commune with his own heart, stated that even though "...I am come to great estate, and have gotten more wisdom that all they that have been before me in Jerusalem: yea, my heart had great experience in wisdom and knowledge (1.16)," he concluded about death, "As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?...And how dieth the wise man? As the fool (2.15f)." No achievement in this life can prevent all from going to the same place. Not the rich (5.15), the man of power (6.2-6), the wicked (8.10), or the man of morality and faith (9.2). Even King David proclaimed after the death of Bathsheba's first child, "I shall go to him, but he shall not return unto me (2 Samuel 12.23)." Thus shall the king lie down with the child in the labor called death.

This passive denominator is not only common to all mankind but to all of creation. "For that which befalleth the sons of man befalleth the beast; even one thing befalleth them: As one dieth, so dieth the other; yea they all have one breath; so that man has no preeminence above the beast (3.19)." The grass of the field, the trees of the woods, the bird in the sky and the beast of the earth, nothing can escape; "...then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (12.7)."

"For who maketh thee to differ and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hast not received it (1 Corinthians 4.7)?"

Where then is boasting? In man's works? All that is shall die, and there shall be no remembrance of the former by the latter. This is why Solomon states that all is vanity or empty and painful to his spirit. There is nothing for man to look forward to or to work for: "...this is a sore evil, that in all points as he came, so shall he go: and what profit hath he that labored for the wind (5.16)?" Man, as a vessel of God made for His purpose, has nothing in which he may say, "See, here are the works of my hand and the profit I have gained, be it in natural or in spiritual matters." "There is nothing better for a man, than he should eat and drink, and that he should make his soul enjoy good in his labor. This I saw, that it was from the hand of God (2.14)." This is the portion or station for mortal man with no hope of any escape from this predator. Death is the factor of zero by which all accomplishments of this life are multiplied and the sum is vanity and vexation of the spirit.

“But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Corinthians 15.20).” The only act which could negate the power of death was a direct confrontation of it in the flesh, and the only one qualified to overcome it and be victorious in this confrontation was the one by whom and for whom were all things created (Colossians 1.16). “He became obedient to death, even the death of the cross (Philippians 2.8),” and by the power of the eternal Godhead, slew death and led the captive out of captivity. He, as Joshua of old, led His people dryshod across the river. As with Haniniah, Mishael and Azariah, by this same power, “...the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor had the smell of the fire passed on them (Daniel 3.27),” so death has no power over the children of the King. The course that the Elder Brother of the household of faith took for the glorification of His family and to the praise of the Father was through death for the destruction of sinful flesh. Then, by the regeneration and the resurrection of His body, the victory was secured. “Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the Father (Philippians 2.9f).”

The Apostle Paul understood the dire consequences of the death of God’s anointed in the flesh without the resurrection. “But if there be no resurrection of the dead, then Christ is not risen: and if Christ be not risen, then our preaching is in vain, and your faith is also in vain. Yea, and we are found to be false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not, if it so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ perished. If in this life only we have hope in Christ, we are of all men most miserable (1 Corinthians 15.13ff).” This echoes the words of Solomon which he recorded three times: “Then I commended mirth, because man hath no better thing under the sun, that to eat, and to drink, and to be merry: For that shall abide with him of his labor all the days of his life, which God giveth him under the sun (Ecclesiastes 8.15; 2.24, and 3.22).” How mournfully sad it is to have nothing better than this flesh in this world.

The resurrection was the quintessential path prescribed by the Father which gave His Son the victory over death and the right, the portion, and the memorial for His children to be glorified with Him. It was the final act by which the Father placed all things under His feet and gave Him all power and authority over all principalities and powers which are in heaven and in earth. By what He accomplished Christ glorified both the Father and the Holy Spirit in Himself. Now, because of the Captain of their salvation, His

children stand being justified in Him. By His faithfulness they have peace with God. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or 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, nor 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. (Romans 8.35ff).”

Each member of the household of faith must now follow the footsteps of their Elder Brother through death so that this corruptible may put on incorruption, yet without fear. “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and thy staff they comfort me. (Psalms 23.4).” This hope is not based on anything which they could ever do for themselves but solely on the work of the only one worthy to stand as the Lamb slain from the foundation of the world. His faithfulness carried His family over the threshold, for “.... He cannot deny Himself (2 Timothy 2.13).”

The conclusion, then, of the whole matter which Solomon gives for all to hear is this: “Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil (Ecclesiastes 12. 13f).” On behalf of the household of spiritual Israel, Jesus Christ has been faithful in all the work that was required of Him and it is accounted to Him and imputed to His family for righteousness. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. (Romans 8.1).”

May truth be gleaned from the chaff.

C. A. Dirkes
The Remnant
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Ecclesiastes 3:11

> "He maketh everything beautiful in its time; also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

All that has been created in this world is vanity and the love and pursuit of it is worse than without value yet this is what Solomon set his heart to know. He was not prohibited in his experiencing everything of the vices of man and the pleasures of the flesh and because of this expertise, he was qualified to say it was all of no value. In this he is a type of our High Priest who can be touched with the feelings of our infirmities because he became flesh and experienced all the temptations, weakness and limitations of the flesh. He did not just read about them or know them as the creator of all things, but, He endured the contradiction of sinners against himself and was in ALL points tempted as we are, YET, without sin.

Solomon affirms that God established the season for every event and the time for the purpose to be accomplished. He further affirmed that God not only created man and outfitted him for the course assigned for him to walk, wherein each and every step is foreordained, accomplished and completed, but He also set the world in their hearts to prevent them from knowing the works of God. YES God created man incapable of knowing His work which is, "that ye believe on Him whom He sent" (John 6:29). This work is the deliverance and manifestation of His people whom He gave to His Anointed to be raised up at the last day and ALL that the Father gave to the Son, none of which has ever or will ever be lost, were raised with Him in the first resurrection. ALL were chosen in Him before the foundation of the world, All were drawn unto Him when He was lifted up and ALL have the everlasting love of the Father, wherewith He draws them.

But the natural man has the world in his heart that there can be no glory or excellence in man. "What glory (Excellency) is there in the man that works in the grievous labour he has been assigned?" Nothing!!!! When each and every vessel has completed the assigned tasks and the time of their habitation has ended, the only thing that can be said is, "we are unprofitable servants, we have done that which was our duty to do" (Luke

17:10). And why has God done this, so, that the excellence of the power may be of God and not of us." (II Cor.4:7).

ALL blessing, glory, wisdom, thanksgiving, honour, power and might belong to the Lord God Almighty for He alone is worthy, for He has redeemed His people and washed them in His blood. His power in sovereign and He reigns over all the earth. He has blinded the hearts and minds of the wicked and encumbered the mind of His chosen with the cares and concerns of this world that they walk, not by sight, but by the imputed faith of the Son of God who loved them and gave Himself for them.

Therefore the whole duty of man is to love God and keep His commandments, which can only be done if the Spirit dwells within the earthen vessel being born from above. The flesh profits (glories) nothing and the exercise of that flesh profits even less.

Brethren, bear ye one another's burdens for we are all made subject to vanity. Edify one another in the path to that building that hath foundations and comfort one another in the trials and tribulations which we endure alone the ordained path.

Your servant in Christ,
(Elder) Chet Dirkes
September 5, 2010

Song Of Solomon 5:9

> "What is thy Beloved more than another Beloved, O thou fairest among women? What is thy Beloved more than another beloved that thou dost so charge us?" (Cant. 5:9)

During the attempt to present the gospel of truth, we were considering a passage from Jeremiah 51 in which the attributes and characteristics of man were vividly set forth. The conclusion of this matter was a comparative statement which said, "the portion of Jacob is not like them" (51:19). Now the daughters of Jerusalem come to the bride of the Beloved and ask these questions, since He is not like unto man in any way, Who is He? Why is He so great and why is your heart drawn out to Him more than any other beloved?

The Bride had heard the call of her beloved and because of the traditions of man, had refused to come to him thinking that the process would make her unclean. Yet when the truth was revealed unto her and she was compelled and caused to come forth, yet she could not find him and her soul failed. She sought him but could not find Him. When those who were given the charge of the city, to ensure the peace of the city, found her

out an about on her own and unprotected, they scourged and wounded her. When those who were give the assignment of the protection of the city from all harm came upon her they took away her covering and exposed her condition. Therefore she cries out to the women builders (daughters) of the coming forth of Peace (Jerusalem) that if they should find Him, tell Him she is become sick, wounded and weak because of her love for Him. Her entire life was dedicated to the love of her Beloved and His love effected her to the point of 'boiling over' (beloved). She did not care for her well being, she had discarded her traditions (every weight and the sin which doth so easily beset us {Heb. 12:1}) and now in earnest she seeks Him.

This is an action that is the result of a cause, not a cause to solicit an action. She had been infected with the love of her Beloved and she could not quench it. Her desire was upon Him and her only hope was to be found in Him for all her life. Now these daughters of peace, who have access to the Beloved, dialogue with Him and knew Him (seems to me that they are the same as the bride) are told to seek Him. Since they know Him, they do not have to ask who He is. Since they have dialogue with him they do not need an escort or chaperon to introduce them and since they have been give a charge by the Beloved Bride they have the right to seek and find Him. Does this sound anything like the neo-evangelical plea for all the unwashed scribes, pharisees and hypocrites to go out and beat the bushes to find Him as if he was the one lost? Does this sound like an invitation or a command of urgency? This was and is an urgent command from One who feels that she has lost her Beloved and He must be found immediately with no regard for anything else. To this the daughters ask, "What is thy Beloved more than any other beloved?" Having been given the charge, these ask what is so special about this One that you have suspended all other activity and have devoted your very being to finding Him? And why have you given us this charge?

The bride is first and foremost of the same parentage as her Beloved, "I am come into my garden my sister spouse" (5:1). The eternal unity of the Bride and her husband is essential for the unity of the love and conduct of the two. He, being the Anointed of the Father, has the same love for His bride as He has for the Father and the Father for Him. He is the Son and she is the daughter, born from above and One with the Father. She was in Him before the foundation of the world and when God created man in His image, He created them male and female (Gen. 1:27) thus we see the Bride was in the Son being God. She is identical to Him and when She became partaker of flesh and blood she appeared to be separated from Him as Eve was separated from Adam. Yet since there is no place in which God is not ever present, this was only an appearance and not a reality of separation. He knew where she was and when He came to her, He spoke softly to her. She had become covered with the dust of this earth and in her attempt to clean herself

had followed the traditions of the people of the land, therefore when He called to her he said, “Awake, awake, put on thy strength O Zion, put on thy beautiful garments, O Jerusalem they Holy city. From henceforth there shall no more come in unto thee the uncircumcised and the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion” (Is. 52:1). Thus we find that where the Word of the King is there is power and she was granted to be arrayed in fine linen, pure and white and to be freed from the bondage of the corruption of the flesh. Therefore she acted because He caused her to and He caused her to act because He loved her with an eternal love.

And so she answers this query, “My Beloved is a brilliantly righteous man (white and ruddy) and the standard over millions (chiefest among ten thousand)” (5:10). He is the preeminent figure among millions and the standard of righteousness by which all are judged. He created all things by the power of His will. He controls and commands even the minutest of details so that all come to pass exactly as he has intended and none can stay His hand or say unto Him, What are you doing? But more important than all this and part and partial to every aspect of His greatness is that He is the One she loves and He is her friend. He is not a boy with whom she is infatuated, or a man on whom she has a school girl crush or even an older man who appears to her as a ‘father figure’. He is the desire of her soul. She needs to be with Him and to be supported and loved by Him. “Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned” (8:7) and so this love is the power, purpose and cause of all her actions. She loves Him because He first loved her and she keeps His commandments because she loves Him.

But there is more for He as her friend. They were not general acquaintances who grew up together and became familiar with each other and then ‘fell in love’. They are ‘fellow companions’. He is her shepherd and pastor and she is the sheep of His pasture. He did not court her in order for her to become familiar with Him for they are and have always been, ‘intimate fellow citizens’ of the Israel of our God. He has done all because of His love for her, even to the point of laying down His life; “Greater love hath no man that this, that a man lay down his life for his friends” (John 15:13). He left the glory of heaven and took on Himself the form of a servant that he might learn obedience. He became obedient unto death, even the death of the cross, that He might redeem His Bride back to Himself and present her before the Father without spot or blemish, because, “He is altogether lovely (the fullness of desire)”. This is why her affections are set on things above and she seeks Him above everything else in this world. This is how she instructs her fellows sisters, the daughters of peace, to find Him and tell Him of her love and this is why He is far greater than any other beloved. All others fail to measure

up to the standard of Holiness of His countenance which is like the mountain of God covered in righteousness established firm and sure forever (Lebanon and cedars) (5:15).

Yet there are many today who will say, “Let us build with you for we seek your God as ye do and we do sacrifice unto Him” (Ezra 4:2). They think that God is the same no matter what and that it all comes down to a matter of semantics or perspective. ‘We all serve the same God’ they say, ‘we just do it in a different way’. Some would have us believe that God is a multi-faceted diamond and each looks at Him in a different way yet they all see the same God while others will allege that we all believe the same thing we just explain it in different ways. Brethren hear the words of the prophets of old to these who would have compromise and false alliances for they seek to do the children of light harm, “Ye have NOTHING to do with us to build an house unto our God” (4:3). Without any room for interpretation or misunderstanding the word came down then as it does today to all that serve another god who is no God, “Ye have no portion, nor right nor memorial in Jerusalem” (Neh. 2:20). Those who do not serve the living Almighty Sovereign God who causes all things to come to pass for the good of His bride, His people, His body, have no passage into that city made without hands whose builder and maker is God. They do not worship the true God. Now they will readily say, “Lord Lord have we not...” and then list many wonderful works which they indeed have performed. Yet God has said unto these natural brute beasts made to be taken out and destroyed, “I never knew you, depart from Me ye that work iniquity” (Matt. 7:23). And in the fullness of time, when the Spirit of Holiness reveals to the child of grace the height, depth, length and breadth of the love of God for His Beloved, then will they know that the will worship and traditions of this world have no part in the true worship of God. Then as the dust of Adam is removed, the child will understand that God is Spirit and they that worship Him shall do so in Spirit and truth. Then they will know this hard truth, We do not serve and worship the same god as the people of the land.

Who is the Beloved? He is the Lord God Almighty, the King of Kings and Lord of Lords. He sits on His throne in the heavens and rules over the kingdoms of this world and all the inhabitants of this world are counted as nothing before His eyes. He is Righteous, Holy and Pure and so is His Beloved Bride, the fairest among women. Once again, dearly Beloved of Jehovah, there is nothing wrong with the Church of Jesus Christ.

Your servant in Christ,
(Elder) Chet Dirkes
March 25, 2012

Song of Solomon 7:6

"How fair and how pleasant you are, O love for delight."

There has always been and ever shall be a marked and profound difference between the perceived reality of what is seen and felt and the reality of the truth. Man is a creature that evaluates everything by means of his abilities, levels of education and the environment in which he lives which lead to varying conclusions and speculations. This natural trait is accentuated by the esteem of others whereby opinion, conjecture and conclusions are sought after with great regard to the credentials of the speaker.

Thus when the Lord of glory walked the earth and taught the perfect righteousness and long-suffering of God, the educated and revered were "astonished saying, from whence has this man these things? And what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, Joses, Juda and Simon? And are not His sisters here with us? And they were offended at Him" (Mk 6:2f). And again when He taught in their gathering places they marveled saying, "How does He know letters having never learned?" (Jn. 7:15).

Jesus answered these people who through the natural process of the man had evaluated Him and concluded that He was not fit to be a part of their world, that His doctrine was not His, as if a new teacher had arrived and was building his base of disciples to follow him, for He was the Elect Servant of God (Is. 42:1). He also said that His word was not for everybody and many there were who could not hear it (Jn. 8:43). He did not, however, leave the matter up for personal interpretation for He assured His disciples that the Spirit of God would give them comfort and teach them all things (Jn. 14:26) so that they would no more need every man his brother to say unto him, know the Lord, for His people are taught of Him (Heb. 8:11).

This has been the condition of Adam and the truth from the beginning. Truth to man is relative and limited to that which has been given to him but 'the Truth', which is the Anointed Salvation of Yehovah, is absolute. His Way is perfect and all His works are righteous and true and although the diminutive mind of man strives to reshape the way to straighten the crooked path and redefine the Word to make it palatable to the flesh and pleasing to his itching ears, yet the Word cannot be altered or tainted by these actions.

Solomon was given wisdom and understanding which far exceeded the natural limitations of Adam. This gift of God brought him great acclaim and notoriety whereby people traveled great distances to hear his wisdom. This gift also brought him great sorrow as it revealed the vanity of this world and futility of the labours of man. As Solomon walked the path set before him, he gave his heart to "seek and to search out by wisdom concerning all that is done under heaven...and I gave my heart to know wisdom and to know madness and folly and I perceived that this also is vexation of spirit, for in much wisdom is much grief and he that increases in knowledge increases sorrow" (Ecc. 1:12-18).

The fullness of this endeavour brought Solomon into favour and admiration of many women whom he loved and, as his heart was drawn away after the delicacies of the flesh and this world, he, the man, was not right before God; neither was his kingdom as beautiful and splendid as it appeared to the eyes of man. The conclusion of all that God taught him was not of the goodness of man, the fullness of the earth or the brilliance of man's works; it was of emptiness, sorrow and death.

"Return, return O Shulamite; return, return that we may look upon you. What shall you see in the Shulamite? As it were the company of two armies" (Song 6:13)

Not one woman ever born unto man could compare with this magnificent woman. Her beauty could not be compared to any other for she was more splendid and brilliant than any other and all other woman. She is a complete woman having her children with her and everything she thinks, does or says is for her beloved for she is the 'perfect peace' (Shulamite). She is in competition with none other for the desire of her Beloved is upon her and all that He has done is for her. Nothing needs to be or can be added to this perfection either in quantity or quality and everything about her is in beautiful agreement (harmonious accord) for she is the exquisite delight of Yehovah God.

The same Word which spoke existence into being has proclaimed His Beloved to be more brilliant than all the beauty of this world not by works of kindness, righteousness or benevolence which she has done nor has He instructed her to make herself ready or clean herself up for she is beautiful having no defect, blemish, spot or shame (4:7). He does not love her because of what she has done or what mighty prospect she may have; His love is ever upon her for she is bone of His bone and flesh of His flesh. She is in Him in the beginning, which is Anointed, her obedience is His obedience and her glory and brilliance is His. It has been granted unto her to be clothed upon in the perfect righteousness of the saints because of all that her Beloved has done and she is at peace with God for all these works were finished from the foundation of the world.

It is difficult to imagine and impossible to comprehend that the whole of God's creation is for His Beloved. He spoke light, energy, power, time and existence into being for His people and for His good pleasure all this was done. He created the earth empty and without form and fashioned it with all things necessary to first form and the to accommodate the earthen vessels that should inhabit. He made all men of one blood and established the times for each habitation and assigned labours to every man in his order with boundaries and limitations that could not be violated. Personally specific attention was given by Yehovah God to the time, circumstances and location of both the vessels which He had appointed unto the glory of receiving the incorruptible seed, born from above and those outfitted for destruction. Not one vessel failed to come into this world or came in a manner contrary to the perfect designs; neither did one depart before fulfilling their purpose and all assigned labours nor shall man be able to extend one past that appointed time of departure. God has done all this because of His eternal love for the 'perfect peace' wherein His heart delights.

"While we do not look at the things which are seen but at the 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 can never see the beauty which is in the Beloved. His building was not made with hands being eternal in the heavens and nothing of the creation can prevail against it for it is the fortress of the Great King of the Eternity. The children of the King desire to see this beauty again when delivered from the body of this death but for now they see the natural; the beauty which is no beauty and the glory which fades away.

All that is seen and felt through the experiences of the flesh has been ordained of God, necessary and essential for His people. The trying of their faith by the absence of faith in man is not to produce faith but rather to prove that faith is the evidence of that which cannot be seen and therefore not of this existence. The proofs and assurances which the natural man desires are all secured in the realm of this existence which is incapable to the sons of God therefore they walk by the proof of that which they cannot see in this world and the evidence of that earnest expectation of the imminent return to the reality of His presence.

God has set His hand upon the earthen vessels of His children to reduce them back to the dust of the earth. The pressing down upon that which cannot sustain or resist is the manifestation of the love God for His people and has been ordained for good. This of course does not feel good to the recipient nor is this experience pleasant for the outer man knows that his time is short yet the promise of the Father is that when the body is weak then His grace is strong in the inner man so that no flesh shall glory in the

presence of God. The conflict of the outer man against the inner man is constant in those whom the Lord has revealed Himself and as the days pass the pressing down causes the outer man to fight harder, struggling for his existence.

The conflicts and strifes of the natural man are magnified as the battle intensifies. Like Adam his connection to the earth causes him to seek the things of the earth as his support and confidence for all he does even though the conclusion is that nothing of this earth can sustain; “all rivers run to the sea yet the sea is not full unto the place from whence the rivers come, thither they return again” (Ecc. 1:7). Though this is openly evident and repeated throughout creation yet man will never come to the knowledge of the truth for the truth is of the Spirit. He therefore is confined to labour and content for that which he perceives as glorious while seeking the comfort of that which is temporal.

This is why the religious leaders of the world raise the question, ‘what is wrong with the church?’ Together with a duty based doctrine of the traditions of men they seek to establish results that can be seen for the correction and improvement of that which cannot be tainted, is not broken and will never be diminished below the level of the perfect righteousness of the Anointed Salvation of Yehovah. Man cannot fix her with his polluted hands neither can he alter anything that her loving Husband has ordained to come to pass for good.

The tapestry of the Tabernacle was interwoven with individual threads to the length and height specified of God in the pattern given in the mount. Each thread was meticulously made and placed in its precise order so as to form the curtains and the door with the veil and coverings and all the holy garments. In these weavings the Lord commanded that the bleached white finely twisted threads should be with scarlet, blue and purple to show the completed work of righteousness (white) interwoven with the royalty (blue) of the perfect sacrifice (scarlet) for the children of the King (purple). The presence of the unknown servant of God, (cherubim), was the mastery of the work to indicate that this was not of this world and though the nation of Israel looked upon it daily, yet the natural eye could not see the beauty.

The beauty of this earthly manifestation was seen in the face of Moses who stood before Yehovah and conversed with him but that glory could not be retained by the natural man. Moses used the brilliance of that glory as the evidence and authority that he had been with God but he put a veil upon his face that the people could not steadfastly look upon him as the glory faded. The glory of Yehovah descended upon the mount in the enfolding fire and when the Tabernacle was completed He came and set upon it in approval of what was done. His glory never changed but the objects are no long present.

When the Temple of Solomon was completed and the staves were removed the cloud of Yehovah filled the house as the glory of the Lord filled the building. All the people saw this glory, nevertheless there was no change made in the natural man. And this glory would soon fade in the business of government for when the ‘contention of the people’ (Jeroboam) led Israel to revolt, the kingdom was divided and many nations severed their duties and relationships with Judah. The gold was removed to bribe approaching armies and cheap brass facsimiles were constructed until the building was leveled. Many years later when the Lord raised up his servant to rebuild the Temple, the people who remembered the glory of the first cried at the so called glory of the second; yet the promise of Yehovah was that the later house would far exceed the glory of the first.

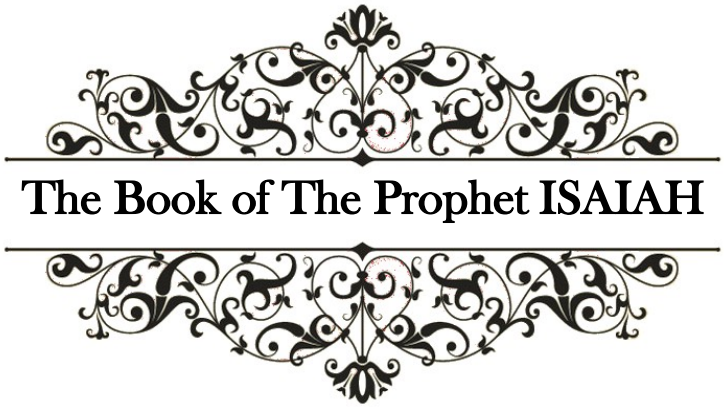
“...fairest among women...”

The cumulative beauty of all of God’s creation could never approach the beauty of His Bride. She is not hidden in a crowd for one to find and she needs no introduction for she is more brilliantly beautiful than all other and to those who have eyes to see, she shines forth as the Son. He has glorified the Father in all that He has done and finishing the work before time began, He is seated in the place of authority (right hand) of the Father for He alone is worthy. She is the glory of the fullness of the Godhead for she is one in Him. As he is Holy so is His body and as he is glorified in the Father so is the church glorified in Him; “And the glory which You have given Me I have given them that they may be one even as we are one” (John 17:22).

She is the perfect peace of God which passes all understanding for everything about her is in beautiful agreement and harmony. There can be no one who is made to agree with her for they would have to have been disagreeable to her first, thereby needing to be changed. She is as consistent as her Head who never changes and she is “set apart by God the Father and preserved in the Anointed Salvation of Yehovah and called” (Jude 1). He has ordered His creation for His Beloved and no man can change that.

It is such a disquieted discomfort of confusion as the Spirit reveals what wretched men we are in Adam, striving for that which we think we need, laboring for that which cannot profit and being encumbered with that which shall fade away. Truly it is His mercy and His great love that He does not regard the guilt, rebellion and arrogance of our being but rather He is the Designer, Maker and Commander of this vile creature for good to them that love Him, to the called according to His purpose.

Your servant in Christ,
(Elder) Chet Dirkes
May 6, 2018



Isaiah 1:18

> "Come now, and let us reason together, says Yehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The theology of works has sounded forth this passage, generation upon generation, as a plea for the outcast to come unto the Lord to find resolution to their problems. It still remains as the cry of those who believe that man can turn from his natural ways and accept the offer of salvation of Yehovah into their hearts. This will, in turn, release the pent up blessings from God's store-houses which He has been withholding awaiting the obedience of man. It will then transform the nature of Adam, making him a child of God, and procuring this position of favour with Almighty God, gain them title and right to an abundant existence here below and eternal life. These things do not exist but in the diminutive imagination of man and the outpouring of his reasoning and superstitions.

The Word of Yehovah came to His servant in the waning years of the ten northern tribes. The people called Israel, whom He identified as a rebellious people from the beginning

(Deut. 9:24) had been given to follow the sin of the ‘contention of the people’ (Jeroboam) as they abandoned the handwriting of ordinances, the ceremonies and the figures of the heavenly Law of God. They were given to follow the devices and desires of the natural man to which Yehovah God calls forth a testimony of all creation against; “Hear, heaven and give ear earth” (1:2).

This testimony was not a new experience or something that had come to pass by any other means than the power of God’s eternal will. He set forth Adam in the garden as a creature which was capable to be corrupted and so he was. He established that the natural instincts of man and the allurement of his senses were such that the truth of God and His wonders could neither be seen nor understood as anything other than natural and that through these natural desires man would be led away from the truth. Thus the recall of Eve concerning the word which God had spoken was augmented as the woman saw that the tree was good for food, pleasant to the eyes and a tree to be desired to make wise, she took of the fruit thereof and did eat and she gave to her husband with her and he did eat (Gen. 3:6). Some may infer that the woman was not in personal contact with the Lord, being in the man and not yet manifested, but Adam stood there with her. He did not object nor did he correct her in her misunderstanding. When their eyes were opened and they knew that they were naked, he went forth and produced the covering of the trees of the field by the work of the arm of the flesh empowered by the limited carnal knowledge of man. He ushered sin into the world, and, being endowed with the knowledge of good and evil and properly dressed for the occasion, he accused God of injury, passing condemnation upon his wife, he manifested the way of man and his love of darkness. He hid himself, he covered himself and he never revealed his deeds before God.

Now, centuries later, the world being filled with darkness and labours, God demands a testimony against this people whom He set apart unto Himself. Of all the nations in the world He magnified Himself in their midst and, giving the promises and manifold blessings, He made them great. He had brought them from a wanderer from the Ur of the Chaldees to twelve sons of one man unto a mighty nation whom the world adored. Yehovah God had set apart this people of all the nations of the world, not because they were mighty, nor because they were great in number or for the righteous in their ways; “Understand therefore, that Yehovah your God does not give you this good land to possess it for you righteousness, for you are a stiff-necked people” (Deut. 9:6).

He had also raised this people, unto whom He owed nothing, for God is not a respecter of persons, as children of God. He provided for them their daily needs and instructed them each in His ways. His long-suffering was on constant display as He took them by

the arm teaching and healing them (though they knew it not) and drew them along by the cords of a man, with bands of love. He was unto them as One who removed the bit out of the mouth and set meat before them. Yet for all this they rebelled against Him loving the deception of the counterfeit representations of the law and the carnal interpretations of what God said and what He meant (Jer. 5:30).

The extent of this atrocity is manifested in the evidence that even the ‘dumb’ animals of the field know who their master is and they render respect unto their owners. But this people, unto whom God had poured out His love, His power and His majesty with many irrefutable tangible displays of His presence and preference, could neither be instructed nor learn having no experience or acquaintance with God. God is Spirit and they that worship Him must do so in Spirit and truth; man is devoid of both the Spirit of God and the truth therefore “the natural man cannot receive the things of the Spirit of God, for they are foolishness unto him, neither can he know, because they are spiritually discerned” (I Cor. 2:14)

“A nation full of sin, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken Yehovah, they have provoked the Holy One of Israel unto anger, they are all estranged behind”

This is the way that Almighty God has defined and introduced this people, not because they were the sons of Jacob, but because they were of Adam. The nation of Israel stands as a microcosm of the whole of man. The behavioral attitudes and proclivity towards those things which are carnal is evidence that these were born of the seed of Adam being made subject to the vanities of life. The description which God gives of this people is not exclusive to them nor is a solitary condemnation against the northern ten tribes. The nation of Judah is to be assigned the status of being worse than Israel in that God showed them all these things and yet; “for all this her treacherous sister Judah has not turned unto Me with her whole heart, but feignedly, said Yehovah, and the back-sliding Israel has justified herself more than the treacherous Judah” (Jer. 3:10).

Nor is this commendation reserved for the people of middle east descent. The nature of the sons of Adam is that when they knew God they did not glorify Him as God, neither were they thankful. This is because the eyes of man, being open, remain in the darkness of sin therefore their sin remains (John 9:41). God did not create Adam with an all-inclusive eternal mind to know the thoughts and intents of the heart of God. He filled the mind of man with the cares of this world and assigned him labours to occupy and exercise him throughout his journey in time. Thus the ways of the Creator far exceed the ways of the created and they will never meet. The creature shall perform that which the

Creator has ordained being completely ignorant that it is He in which they live move and have their being (Acts. 17:28).

The world as it was created was full of the descendants of the first man. God saw that the wickedness of man was great in the earth and He destroyed the earth in a deluge (Gen. 6:5). He did not, however, destroy sin for this is the nature of man. From the beginning man has been as a natural brute beast made to be taken out and destroyed. He continues to speak of things that he does not understand and he shall utterly perish in his own corruption having “eyes full of adultery and cannot cease from sin; beguiling unstable souls with an heart exercised with covetous practices; cursed children” (II Pt. 2:12ff).

Man has a great esteem of himself and his peers endorse a healthy self-esteem for the advancement of the race and the good of the community. The Spirit, however, teaches the children of the Kingdom of Light that this outer man is contrary to the delights and ways of that which is born from above. The old man has been taken out of the way and crucified with Christ but the natural tendencies of the earth vessel is after the things of this world. Having their eyes open to the truth, the sons of God see the corruption of the world and the vanity of the flesh and they are grieved that they cannot contain the lusts of the flesh nor appease the pride in the heart for God has put enmity between the two. That which is of the earth shall never be made like the Son of God for it is of the man. That which is born of incorruptible seed cannot fail as Adam to keep the Law of God and walk in all His ways for the Spirit of God dwells within.

These children of the King have been chosen in a furnace of affliction, which is the earthen vessel upon whom the Refiner’s fire burns. God has shown forth all things concerning His being, His sovereign authority over the whole of His creation and over the wicked one but the natural man cannot see for “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). This fire shall continue until the house of Edom is consumed and “there shall not be remaining of the house of Esau says Yehovah of Hosts” (Ob. 18). Then shall the children be delivered from the furnace, which has no power over them, and they, in the adoption, shall be manifested as the Son of God “as silver tried in a furnace of earth, purified seven times” (Ps. 12:6).

“From the sole of the foot even unto the head, no soundness in it; wounds and bruises and putrefying sores that have not been closed, neither bound, neither mollified with ointment”

The corruption and subsequent conduct of the children of Israel is likened unto the plague of leprosy. The plague is detected by the High Priest who has in turn brought it to the attention of the people (Lev. 13). The people have neither eyes to see nor ears to hear that they have been infected and so they take no action but rather they deny the existence of the disease and pride themselves on the whiteness of their appearance. Instead of being horrified as to their condition, the natural man glories in his outer man who is perishing daily in the fires of God. This is the way God manifests Himself, especially to His people. When He came to Moses at the bush and Moses argued with God about his abilities God said unto Moses, “Put now your hand into your bosom, and he put his hand into his bosom and when he took it out, behold, his hand was leprous as snow” (Ex. 4:6). When the anger of Yehovah was manifested against Miriam and the cloud departed from the Tabernacle, “behold Miriam leprous as snow and Aaron looked upon Miriam and behold leprous” (Num. 12:10. And in demonstration of the hidden mystery of the gospel of the Anointed Salvation of Yehovah, Naaman the captain of the host of the king of Syria, being a man of valour, was a leper (II Kings 5:27). Each of these were given to see the uncleanness of their ways being partakers of the new covenant but the nation of Israel, as a whole, does not manifest the children of light, rather the children of darkness.

The plague of leprosy begins as a small white spot which, when the person is given to notice it, is brought to the attention of the only person gifted with the empirical knowledge of the law to detect and identify the plague. Each and every man, woman and child was to come before the priest and show forth his uncleanness to see if it be the plague or simply a blemish of the skin. If the priest determines that it is not the plague the individual is to be either dismissed or quarantined for 7 days and re-examined. Thus the disease is identified and the person is pronounced clean or unclean. The children of Israel stood before the great priest over all and He has pronounced them fully saturated and unattended to.

When a person came before the priest and the plague had broken out and covered all the skin, “from his head even to his foot, wheresoever the priest looks, then the priest shall consider and behold, the leprosy has covered all his flesh, he shall pronounce clean the plague that is all turned white: he is clean” (Lev. 13:12f), This of course infers that the person has been given a mind to be concerned about the white spots that appeared and that they were given a mind to follow the prescribed order of operations; coming to the priest and showing themselves unclean. This was followed by the people having to identify themselves to all they knew that they were unclean and to be completely avoided, not only in person but also in reference to contamination of all possessions. They would have been quarantined a number of times for observation until finally the

priest pronounced them clean because the plague had no where else to go. The entire body was covered in white, as white as snow.

However, when the raw flesh should appear, the living flesh of a man, this was not a sign that the disease was abated and the patient was being healed for the priests was to immediately pronounce them unclean again. Whatever ointment, oil, lotions or potions that had been applied in mans attempts to overcome the plague, would and could only result in a declaration of uncleanliness and a banishment again from society (13:14ff).

The long-suffering of God unto this people called Israel had resulted in neither concern nor action on the part of the people. He had shown them again and again, as He does to all upon whom His love is bestowed, the pollution of their hands, the vileness of their intentions and the corruption of their hearts and minds all because of their inability to measure up and hit the mark of the perfection of holiness which He requires. The words of the prophet were not simply that the people had not hit the mark but that they always miss the target as they never cease from trying. This is the way of man and every child of Adam continues to do the work of their father, Adam, trying to show forth the righteousness of man before God, “but we are ALL as an unclean thing and all our righteousness as filthy rags and we all do fade like a leaf and our iniquities, like the wind, have taken us away” (Is. 64:6).

“Wash yourselves and make you clean. Put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well, seek judgment, relived the oppressed, judge the fatherless, plead for the widow”

The entire nation was infected and completely apathetic to their condition. Did God send forth Adamic missionaries to help clean the people up and put them on the ‘straight and narrow’? No! God sent forth His Word to declare the uncleanness of their ways and the judgment that was upon them. He did not offer a way out for them to ‘get out of jail free’ nor was He pleading for “ye that are weary come home”. He rejected the burnt offerings and sacrifices for they were unclean (everything that a leper touches becomes unclean therefore no leper could bring anything to the altar which could be acceptable before God). He would not hear their cries and instructed His prophet to “pray not for this people for good” (Jer.14:11).

So what kind of washing could be done by the hands of a polluted and defiled person to cleanse him from the very plague that had revealed his pollution? What actions could be taken that would not only be tainted with the sin of the doer but also completely unacceptable for the leper was not permitted before the altar? Someone had to intercede for the wounded as an intermediator for the infirmed. The children of Israel could no

more wash in snow water to make themselves clean or offer rivers of blood from the blood of bulls and goats for they were unto God as Sodom and Gomorrah. Yea even the judgment of Sodom and Gomorrah is more tolerable in comparison to the sins of Israel and the city of Jerusalem (Matt. 11:24).

The rituals were of no use but to condemn the people, the prayers were unheard and the celebrations were esteemed abominable before God; “away with iniquity even the solemn meeting. Your new moons and your appointed feasts My soul hates; they are trouble unto Me, I am weary to bear and when you spread forth your hands, I will hide Mine eyes from you, yea when you make many prayers I will not hear you hands are full of blood” (1:13f).

‘Come together now reasoning, though your sins completely covered you they are being made white as snow; though they be shaggy as the worm of Adam’

God’s promise to His people is found in the New Covenant. Here He proclaims that unto those whom He has given the heart of flesh, removing the heart of stone, He resides being Emmanuel. He has written His Law upon their hearts and His Spirit causes the children of glory to walk in the statutes, keeping the commandments of God. The entire house of the Israel of our God walks in the light of Yehovah and the Spirit reveals unto them their former ways wherein 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). The Spirit of God opens the eyes of the children of the Kingdom to see the vanity of this existence and, rather than causing them to brag about their inheritance in the Anointing, He causes them to “remember your own evil ways and your doings that not good and shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:31).

This revelation begins as a small spot which is revealed like the ‘kicking against the pricks’. It intensifies as the glory of the Lord shines forth into the darkness reproving and rebuking the works of the flesh by the polluted hands. Where once one was alive and righteous now they are slain by the very law wherein they thought they had life. They find that the good that they presumed that they were doing was indeed the dead flies in the ointment of the apothecary and that which was perceived as a sweet savor of life was indeed the stench of death. As the Spirit reveals, line upon line and precept upon precept the beauty of the Law of the Sovereign Almighty God, the children of hope cry out “Oh wretched man that I am, who shall deliver me from the body of this death”. They find no good think in their flesh as the pride of their heart is illuminated and the dross of their worth in Adam is discovered; “This is the 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).

"Son of man, the house of Israel is to Me become dross, all brass, tin, iron and lead in the midst of the furnace, even the dross of silver" (Ezek. 22:18)

The house of the nation of Israel is left desolate because, like the fig tree, there remains no fruit. So it is with the house of Adam wherein there is neither life nor truth. The fire of the Lord precedes His army as it consumes the wood, hay and stubble of the works of man, refining the gold, silver and precious stones. The hand of Yehovah is heavy upon all men as His wrath is poured out against all ungodliness of men. He presses down upon His children (tribulation) for the proving of the faith within; this is not His wrath but His chastisement which is upon all whom He loves with and eternal love. This demonstration of His love is for the revealing of the uncleanness of the ways of Adam and to consume the residue of the house of Esau. The outer man is being consumed by the refiner's fire but only those with the testimony of the Spirit are aware of it for God has made the heart of the people gross and fat. He has stopped up their ears and has closed their eyes; "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).

The Spirit anointed the Salvation of Yehovah to open the eyes of the blind and to set the prisoner free; to preach the deliverance of Yehovah unto His Beloved people. When they are given to see that the plague has covered their entire Adam, then they know that they are clean. And when the living flesh shall appear and the illusion of healing is seen, then they know that in me, that is in my flesh, dwells no good thing.

God doesn't make deals and neither does there exist enough good works to merit the favour of God; "For by grace are you saved through faith, and that not of yourselves it is the gift of God, not of works lest any man should boast" (Eph 2:8).

Your servant in Christ,
(Elder) Chet Dirkes
August 27, 2017

Isaiah 6:3

> "And one cried unto another and said, Holy, Holy, Holy, Yehovah of hosts; the whole earth is full of His glory."

Isaiah was a prophet of the Most High God and in the year that the king died, the Word of Yehovah came unto him in a vision. King Uzziah ('power of Yah' also known as Azariah – 'surrounded, supported or defended of Yah') was a righteous man who "did right in the sight of Yehovah according to all that his father Amaziah ('strengthened by Yah') had done" (II Kings 15:3). In order for one to do that which is upright, righteous and correct in the presence of Yehovah God they can not be acting in the power or the will of Adam, for "it is not by might, nor by strength but by My Spirit said Yehovah of Hosts" (Zech. 4:6). They cannot come with works of righteousness which they have done for all their works of righteousness are as putrid, bloody rags when measured against the standard of the Holiness of God (Is. 64:6, Titus 3:5). They cannot stand in Adam unless Adam has made an atonement for his sin for in Adam all have sinned and come short of the glory of God (Rms 3:23). If they stand in the presence of God without a wedding garment, being clothed in the fig leaves of this world and not being granted to be adorned in fine linen pure and white, then are they bound and cast into eternal darkness (Matt. 22:13). So for Uzziah, Amaziah and Jehoash to do that which is righteous in the sight of Yehovah, they must need be children of grace who live by the faith of the Son of God who loved them and gave Himself for them (Gal. 2:20). They must have the testimony of a finished work, completed in all righteousness and acceptable before God, and be clothed upon with the righteousness of Jesus Christ (Rev. 19:8).

God had given the throne of Judah to these men and they had accomplished all the labours assigned to them. At the end of the time of each of their habitations, the next was raised up to continue to complete the works they were afore ordained unto and the Spirit that dwelt within caused them to be obedient and faithful. Yet Uzziah, after God had defended him and strengthened him in battle against the Philistines causing the Ammonites to give him tribute and after his name spread far and abroad because he was marvelously helped till he was strong (II Chr. 26:15), his heart was lifted up in him. The same God and according to the same purpose, being the good pleasure of His will,

brought this man forth unto fame, power and glory and then brought him to destruction by the pride in his heart. This child of grace, walking in the good works he was created unto found that in him, that is in Adam (his flesh) dwelt no good thing (Rms. 7:18). He found that envy, pride, arrogance, doubt and fear were the nature of the natural man and that he was drawn away after these lusts of the flesh. The limitations of this arrogance was to the point that he “went into the temple of Yehovah to burn incense upon the altar of incense” and when he was withstood by those who sought to protect him and turn him from this transgression, he became wroth with them that would do him good. This proud wave was stayed at this point and God struck the King of Judah with leprosy in his forehead before the priests in the house of Yehovah (26:19).

The righteousness of God demands perfection and disobedience is not an option. That which is born from above cannot sin because His seed remains in him but that which is of the earth cannot be obedient, therefore, because of the love of the father for his children, His chastening hand scourges them and struck Uzziah with leprosy until the day of his death. This was his thorn in the side, the messenger of Satan sent unto him lest he should be exalted above measure through the abundance of revelations of God of His power, majesty and strength. He did not lose his salvation and he was not deprived of any of the blessing which he was given in the Messiah of Yehovah. He like every member of that mystical body was raised up together with Him, blessed with ALL spiritual blessings in the heavenlies and was seated together with Him in the throne of God. Now at the time of the end of his habitation of this dwelling and in the year of his death, the Word came unto the prophet Isaiah.

“...I saw also Yehovah sitting upon a throne, high and lifted up and His train filled the temple” (6:1).

Isaiah did not see God pacing the floor and worrying about what was happening on earth. He did not see Him in conference with any others in attempts to devise a plan of action to counter the advances of wickedness against the kingdom of God and he certainly did not see the Almighty searching about to find someone to help Him facilitate His will on earth. Isaiah saw God sitting and ruling as the Sovereign King over all. He saw One who had finished His work and was at rest as the purpose that He had purposed throughout all the land was being made manifest.

The Sovereign Almighty King over all was sitting in a royal throne that was not built by man nor polluted by the tools of his hands. Man did not devise the plans, did not assist or oversee the construction and was not even present when God finished His work and sat upon it. There never was a time or a point in eternity where God was not the ruler of the universe or that His work was not completed in Him. Eternity could not have been

without the throne, He could never have been not seated upon it and there could never be an instance when he was not ruling and commanding all because; “He is before all things and by Him all things consist” (Col. 1:17). He cannot and does not change.

This throne is not of this earth because it existed before He created the heavens and the earth. He is the throne (Dan. 9:7), He is the Way, the Truth and the Life (Jn 14:6) and “the works of His hands are verity and judgment; all His commandments are sure, they stand eternal, done in truth and uprightness” (Ps. 111:7). His ways are higher than man and are lifted up above all because He is the preeminence of all, being before all things and performing all things by the power of His will. He has a name that is exalted above every name that is in the earth, in heaven and in the world to come. He is lifted up above all thrones, dominions and powers. He is lifted up as the obedient servant of God, the perfect sacrifice for sin, which He made before sin even entered into the world by the disobedience of Adam and He is lifted up in manifestation that He is the Son of God. There is no room for anyone else in the Temple of Yehovah save He in His perfection, the fullness of the Godhead. This is the Beloved Bridegroom, His Bride and His seed, therefore His Temple, His Body, the New Jerusalem is one and filled to capacity.

There is no room for who-so-ever will in the body of Christ for He is the Lamb of God that has taken away the sin of the world, His name is Jesus and He has saved His people from their sin. The Temple of the old covenant was destroyed when, by the determinate counsel and foreknowledge of God, the Anointed One was delivered up to be crucified and slain by wicked hands (Acts 2:23). But He who laid that temple down, for no man took it from Him, also raised up the new wherein dwells nothing that loves or makes a lie and the glory of the latter house is greater than that of the former, for He has filled this house with glory and has given peace (Hag. 2:9). There is no residue of Edom therein (Ob.18) and the wood, hay and stubble have been thoroughly consumed by the Refiners fire. All that remains is the perfection of Holiness in the New Jerusalem.

“Above it stood the seraphims” (6:3)

These ‘fiery ones’ (Often referred to as serpents for the way the flame twist and turns as it burns upwards) stand above the throne of God each having six wings. These wings are the number of man and the conclusion of God’s creation. The fire attends to and consumes the deeds of the flesh while the children of grace are partakers of flesh and blood (I Cor. 3:13). It is the trials and tribulations that God has precisely ordered for each of His own as the outward man perishes daily and the inward man is renewed. These are the same trials and tribulations that The Servant of God endured, being touched with the feelings of our infirmities. Thus the prophets and John saw the Messiah surrounded by fire, His eyes ablaze with fire and brazen as He had been in the fiery

furnace of affliction (Ez. 1:4; Dan. 10:6; Rev.1:15). These are not present in the revelation of Jesus Christ as seen by His servant John after the manifestation of the Lamb of God, the cessation of the daily oblation and the confirmation of the oath with the many sons of glory, because all, for whom the atonement was made and redemption secured, were granted to be arrayed in the fine linen pure and white, which is the righteousness of the saints. All this was made evident when the mystery of God was finished in the day of the voice of the seventh messenger (Rev. 10:7) Then was it manifested, which had been finished from the foundation of the world, that all the host of the redeemed were sealed with the name of the Father in their forehead (Rev. 14:1). When the time of their habitations has ended, the limitations have all been attained and the tabernacle of this dwelling has been dissolved, then shall be the manifestation of the sons of God and nothing that defiles shall be seen in that glorious city.

Here and now, as the children walk the paths assigned unto them, fulfilling His will and performing the works they were created in Christ Jesus unto, there remains the evidence of leaven. The fiery ones (seraphims) cover their faces for they are not fit to behold His glory. They cover their feet because they walk to and fro upon the face of the earth (Zech. 1:8ff). They do fly away or cover the sin of the people of the Lord as they cried out; “Yehovah of Hosts, how long wilt thou not have mercy upon Jerusalem and of the dwellings of Judah, against which thou hast had indignation these seventy years” (1:12).

Yet in the midst of this evil, brought by the hand of God for the good of His Beloved, they proclaim the truth of the immutability and sovereignty of God. Even though the earth was still and at ease, even though man loved the darkness for his deeds are dark and even though the ‘power of Yah’ (King Uzziah) had died a leper, still the entire world, throughout all ages, in every event and all circumstances, was filled with the glory of Yehovah of Hosts.

“Holy, Holy, Holy”

The repetition of this phrase by the ‘fiery ones’ as seen by Isaiah and the four beasts as seen by John (Rev. 4:8) is in the fulfillment of the Word of God to Moses at the mount. The Law of God demanded that there be no private testimony to a matter but that in the mouth of two or three witnesses shall all things be established (Deut. 19:15). The testimony of these creatures is confirmation of the Holiness of God in all that comes to pass. God is Holy in the creation of the heavens and the earth. His Holiness is manifested in the order of the universe and the course of the sun, moon and stars. The heavens declare the glory of God and all that lives, moves and breathes is a testimony of His perfection. All that is created is made because He is God. All that is necessary for His design and purpose to come to pass is contained in the creation, which is a closed

system. No man can add or detract anything from what God has done. He asks no assistance from any and consulted with none in the implementation and performance of the good pleasure of His will. He created the light wherein His children walk and live. He created the darkness wherein the deeds of man exist and the children of disobedience abide. He created the good wherein He has purposed all things to work together to the good for the called, according to His will and He created the evil which He brings upon the sons of man. He created the wicked and reserved them unto the Day of Judgment. He created the crooked serpent and, because of the beauty in which he was created, God caused pride in his heart to rise up in for he is the father of the wicked. The Sovereign rules over all His creation and He has put it in the hearts of man to fulfill His will, even that piercing dragon.

All things in heaven and in earth exist to proclaim the Holiness of God. This is a singular Holiness and the testimony of it is of one Word. There is one Lord and He has set forth the testimony of Himself in the declarations of the promise (the Father), the performance of His will (the Word) and the power of His might (the Holy Ghost) (I John 5:7) and these three testimonies are one. The singularity of the Word of this witness is manifested in the testimony of the manifestation of the coming of our Lord in the Spirit of Holiness, the water of regeneration and the blood of the covenant; these three agree in the One (5:8).

John saw four beasts, each having six wings and they spoke of these three witnesses and the word of testimony that they gave. God sent forth two witnesses upon the earth, the ‘sent forth ones’ (apostles) with the word God had spoken unto them (prophets) and when the Word became flesh and dwelt among us, the testimony of these witnesses had come to pass and these witnesses were caught up into heaven in the resurrection of Jesus Christ. Now is the testimony manifested in His children who have “Christ in you the hope of glory”. God spoke His Word by the prophets but in the fullness of time, the end of the world, He has spoken to His Beloved by the Son as His Spirit bears witness with our spirit that we are the sons of God.

“Woe is me I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips” (6:5)

Adam cannot look upon the beauty of the perfect Holiness of God and he surely cannot speak His name. His Word is unlawful for man to hear, speak and understand because His Word is not for Adam. His Word is for those who have ears to hear, who have been quickened together with Him and have been raised up together with Him unto Newness of Life. His Word is not for the world. It is not for the dogs, the whore mongers or the seed of the serpent. The testimony of the finished work is foolishness and death in the

ears of the natural man because he cannot comprehend the eternal love and mercy of God. This same Word, for there is only One, is life and health to the weary strangers as they traverse the barren wilderness of this present evil generation. It is that still small voice that says, this is the way, walk in it and the assurance that; “yea though I walk through the valley of the shadow of death I will fear no evil, because Thou art with me, thy rod and thy staff they comfort me” (Ps. 23:4).

It is this same Jesus, the hope of glory, which works in his people both to will and do His good pleasure. It is the same Spirit that anointed Him to preach the salvation of Yehovah, which has quickened His people and awakened their mortal bodies, in Him, to do His will. He took the burning coal and touched the mouth of the prophet, purging and purifying him, making him able to speak the Holy name of the Redeemer. It is the Spirit of Holiness which has made His people willing in the day of His power to the casting down of strongholds and imaginations and bringing into captivity every thought to the obedience of Christ. This power of God, through faith, has given His Beloved the victory over this world and it is by that faith that she live and move and has her very being.

Your servant in Christ,
(Elder) Chet Dirkes
July 21, 2013

Isaiah 28:10

> "Woe to the crown of pride, the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine."

The years spent among the Lutheran order presented many teachings on the nation of Israel. These were a people unto whom the Lord God had shown forth His glory and majesty but they rejected His love and peace. He gave them the handwriting of ordinances as a demonstration of His plan for salvation which, after His persistent attempts to win them over, He finally cast them off as a people and turned to the Gentiles. God had expended all His efforts, without interfering with the 'free will of man' whereby he is capable of choosing for himself eternal life or eternal destruction from God. The Gentiles were given the same offer from God until such time as He has determined when He shall remove the Gentile believers from this world and once again turn unto the nation of Israel to offer them a second chance at salvation. This teaching was utilized as an admonishment to the Gentile believers that they do not follow after the same mistakes that the Jews made so that they may be steadfast unto the end. It fostered a feeling of superiority over the Jews who had failed to see the goodness of God and call upon His name. It also presented confusion about the mystery of the predicted earthly kingdom which would once again raise them up to their rightful place as the chosen people of God.

This anti-Semitic doctrine could never bring peace to a child of grace who was confused with the theology and yet strove intensely to understand and teach it passionately. It also gave rise to many questions which the established theologians did not care to entertain, questions like; Are there two salvation's of Jehovah? One for the children of Israel and another for the Gentiles? If God's plan of salvation depends upon man's cooperation, then how, and over what, does the Lord God Omnipotent reign? Where is the hope spoken of throughout the scriptures if my salvation is dependent upon my faithfulness unto the end? What if I, like the nation of Israel, back-slide and falter? Can a child of grace be separated from the love of the Father? What is this temporal salvation that I could loose? These questions were never answered by the theology of Adam.

The nation of Israel stands as a type of the natural man. He sees yet he cannot perceive because God has made him blind. He hears and does not understand for he is incapable of comprehending the sounds in his itching ears. He lives, moves and has his being by the hand of the Creator who has given him the testimony of His power and Godhead yet

his mind is filled with the cares of this existence so that he cannot find out the work which God has done from the beginning to the end.

Where then is the comfort to the children of hope? It is in the fact that Israel, even with all the benefits of the ever present open demonstrations of God and the advantages of the ‘oracles of God’ could never earn favour with God. They could not keep the law just as the Spirit teaches the children concerning the seed of Adam they inhabit. Israel followed after that which was right in their own eyes in the same manner that the natural man follows after the thoughts and desires of his heart. The comfort to one who has the experience of the law in their members which wars against the law in their mind, wherein they delight in the law of God, is that no flesh has ever nor shall ever be justified by the deeds of the law; that all the works of righteousness which Adam can do are nothing more than filthy rags before the Holiness of God; for it is “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). “And they were astonished out of measure, saying among themselves; 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” (Mark 10:8).

“By this therefore shall the iniquity of Jacob be purged and this is all the fruit to take away his sin; when He shall make all the stones of the altar as chalkstones that are beaten in sunder, the groves and the images shall not stand up” (Is. 27:9).

In the day or at the time, when the Anointed Salvation of Yehovah made the open manifestation of the putting away of sin by the sacrifice of the Lamb of God who took away the sin of the world, it was the end of the world (Heb. 9:26). Here He caused the daily sacrifice and oblations to cease (Dan. 9:27) as the types were replaced by the fulfillment and the shadows were dispelled by the light. The fullness of time had come when all things written must be fulfilled as Yehovah God gave open testimony in plain view of His salvation before all the world.

He took the sins of His people inherent in Adam, as typified in the child of promise Jacob, and removed them as far as the east is from the west. He satisfied the wages of sin for His people and fulfilled the Law in righteousness. The scarlet sin of His people in Adam was made white by the shed blood of the perfect sacrifice for sin. The altar was no longer needed and the false representations of the craftiness of the hands of man, with all his renditions and derivations of what he calls proper worship, were abolished. The defensed city, wherein man finds comfort and refuge was made desolate and forsaken like a wilderness. The confidence of the theology and religious rituals of the most pious

son of the dust are found to be pathetic demonstrations of abject ignorance as the Spirit gives understanding of them being abominable before God.

This is the declaration of truth of Immanuel for now is the tabernacle of God with men. The fullness of the Godhead dwells in His people and they dwell in an earthen vessel afore prepared unto glory by the shed blood of the Lamb. This inner man is a child of grace and the son of God, born from above, whose affections are set on the things from above as he longs to return to Jerusalem. He is a spiritual man who is growing in the grace and knowledge of His will while being made subject to the vanity of the habitation of this dwelling. This dwelling is still of the earth and, being carnal sold under sin, it is constantly drawn away after the earnest desires for self-preservation, the improvement of station and status in life and the beautification of outward presentation of this clay pot. This indeed is vanity and a vexation upon the soul.

This conflict is the wrestling of the children of Naphtali. The natural man desires the life and peace of the inner man being completely ignorant of it for it is the peace which passes all understanding. The natural man desires the accolades and appreciation of his fellow man as the spiritual man desires to be delivered from the body of this death. Therefore the law in the members is enmity with the Law of God and the spirit, being made subject to this vanity, groans within in hope of the manifestation of the sons of God. The children of grace cry out, like Rebekah of old, as the struggle continues within, saying, “If so why am I thus?” (Gen. 25:22). These prisoners of hope know that Yehovah God is greater than all His creation and yet ask if He dwells in them, why then when I would do good is evil present? And if He that is in them is indeed sovereign over all, why has He ordained these trials and tribulations? This is the cry for Abba, Father.

Herein is the nation of Israel the example of this struggle and the evidence that the best intentions of man are futile before the irresistible Will of God.

‘Woe to the majesty of pride which compasses those filled with abundance and fruitfulness’

God has chosen His people in a furnace of affliction to show them the frailty and futility of the flesh. He shows them that they have a heart which is desperately wicked above all things which no one can know (Jer. 17:9) and that they have been deceived by the pride of that same heart (Ob. 3). This is a declaration of the nature of the earthen vessel, formed from the same lump of clay as every other son of Adam, whose arrogance surrounds everything that he does. He clothes himself in his ambitions and delights himself in his inflated imaginations. He is sustained by the dainties of the dunghill and flattered by the appellations of fellow fools. He expects, like his father Adam, that God

should accept his endeavours, like Cain the labours of his hands should be sufficient and like Jehu is zeal for Yehovah is his redeeming quality.

God is not speaking to the tribe of Ephraim, which represents Jerusalem that is of the earth and the nation of Israel, He is explaining through the actions of this people, the condition of His people and the reason for the trying of the faith that is within. The very same time in which the sacrifice for sin was made to purge away the iniquity of Jacob, the same time as Yehovah beat the channel of the river unto the stream of Egypt “and you shall be gathered as one”, the same time in which the great trumpet of God was blown, when Yehovah is worshiped in the Holy mount (27:13) and the same time Yehovah laid “in Zion for a foundation a stone, tried stone, precious corner a sure foundation and he that believes shall not make haste” (28:26), the Spirit of God by His servant Isaiah states that there is a threatening woe to this drunkenness with this wreath of pride.

These two dwell together during the time of the habitation of the children of the Israel of our God as they are made partakers of flesh and blood; the glorious liberty of the deliverance of Yehovah for His people and the bondage of sin which surrounds them and grieves them. When it pleases the Father to reveal Himself dwelling in His people, then they are made aware of the corruption of this flesh and the uncleanness of their ways. As the light of His glory shines in their hearts, as they grow in the grace and knowledge of His will, they are ashamed of the wickedness, impotence and incompetence of their nature. Then they find that when they would do good they cannot find the means by which to perform that which is good (Rms. 7:18). They also find that they justify their inabilities in the flesh, find pleasure in the perversion of the nature and repeat the same. This causes a child to cry out unto the Father in acknowledgement of their wretchedness and gives them hope. The trials and temptations are the manifestations of the weaknesses of the flesh and the absence of faith in Adam, who takes great pride in futility.

“Whose glorious beauty is a fading flower on the head of the fat valleys of them that are overcome with wine”

The prophet wrote by the inspiration of God that “all flesh is grass and all the goodliness thereof is as the flower of the field: the grass withers and the flower fades because the spirit of the Lord blows upon it: surely the people is grass” (Is. 40:6). The Psalmist, by the same inspiration wrote, as for “man, his days are as grass: as a flower of the field so he flourishes for the wind passes over it and it is gone and the place thereof shall know it no more” (Ps. 103:15). Thus the splendour and honour (glorious beauty) of this wreath of majesty (pride) is a senseless and foolish shinning thing that catches man’s eye. It is

of this world, temporal and worthless. Man has set it upon the pedestal of the summit of a narrow gorge and, like a proud Peacock, he struts about in blind confidence as one who is struck down in the boiling over of effervescence (overcome with wine).

These are they who are drunk with wine and strong drink; who have stumbled about in the ignorance of the opiates of this world and are fallen down in their own spittle. This is the strong delusion God has sent into the hearts and minds of the sons of men to think more highly of themselves than they ought. This is the mind of Adam to sew the aprons of fig leaves, the belligerence of Cain to hate his brother because God did not accept the offering of the labours of his hands and the boastfulness of Peter to rebuke Jesus when He said He must go to Jerusalem to be betrayed and crucified. This is the sin which so easily besets the children of hope as the natural man tries to coexist and be amicable with the Spirit.

“Behold Yehovah has a mighty and a strong one, as a tempest of hail, a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand”

God revealed to Zerub-babel that the foundation of His Temple was “not by might, nor by strength but by My Spirit said Yehovah of Hosts”. The headstone, the foundation and the walls are begun and finished by the Lord of Hosts. Adam has no part in this process for his hands are polluted, his mind is deceived and his ways are carnal. The Lamb of God did not come to form a base for the potential gathering of His people; He came to manifest the house of the redeemed, which is the Israel of our God. The walls of this city are the salvation and protection of all for whom He bled and died and the gates, or entering in, is He who is the door of the sheep (John 10:7). These walls are all of precious stones which have been hewn from that great Rock, which is Anointed, “having the glory of God and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:11).

This Lamb of God is His elect servant who should come to do the will of The Father and finish the work in all righteousness. He came to become the sin of His people and to drink the fullness of the cup of the wrath and fury of God. He endured the full sum of the contradiction of sin of the entire body against Himself as He laid down His life for the sheep. This fold was not of any nationality or religious creed but indeed was “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). This is the body of Christ and His Bride unto whom it is given not only to believe but also to suffer for His sake (Phil. 1:29).

This suffering is not the lack of appreciation by a fellow man for ones accomplishments nor is it the disdain of Adam for another's religious activities. This suffering is because of a basic trait in nature; he who is of the earth loves earthly things while he who is born from above delights after the law of God. All men hate the children of the Kingdom because they first hated Messiah and have said in their heart, there is no God. The truth is contrary to the nature of Adam for all men are liars therefore when Jesus came not only preaching the truth but being the way the truth and the life, He was contrary to the natural man. Men sought to kill Him because He is God and this truth is in opposition to the ways of man.

But it is not those from without that the scriptures speak to for they which are without the fold are kept away from the sheep by the Good Shepherd. The conflict is not with the goats of the hillside or the predators in the woods but with the flesh and blood wherein the children dwell. Messiah came forth not only as the propitiation of the sin of His people but also, upon the white horse, He came conquering and to conquer. He brought forth the wrath of God against the ungodliness of man as He took the cup for His people. The flame of His fury was manifested as devouring the wicked in that day and still devours them from generation to generation (Joel 2:2). This flame also consumes all wood hay and stubble, which are the works of man for "every man's work 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" (I Cor. 3:13). This work which is consumed by this refining fire is everything which pertains to Edom, "and there shall not be remaining of the house of Esau, for Yehovah has spoken" (Ob. 18).

The Mighty One of Yehovah is that Refiner and the fire which shall prove the faith of His people and make manifest the work which is of Adam and that which shall endure, being of the Anointing. He is the tempest of hail and the destroying storm as a flood of mighty waters overflowing and he shall cast down to the earth with His hand all that exalts himself against God. He has overcome all His enemies by the power of His might. He has overcome sin by His death and He has overcome the world for His Beloved. The glorious beauty of the crown of pride which is on the frail head of every child of Adam is under the complete command of the Lord God Omnipotent who reigns supreme over His creation. He has not asked for any assistance from His people in the securing of His reward but rather as he raised up His bride from the dust of the earth, He lovingly instructs her to; "put on your beautiful garments, Jerusalem, the Holy city, for henceforth there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise and sit down, Jerusalem, loose yourself from the bands of your neck O captive daughter of Zion" (Is. 52:1).

“For though we walk in the flesh, we do not war after the flesh” (II Cor. 10:3).

The struggle which the children of hope endure is not with the inhabitants of this world even though modern theology strives to make it so. Each child is in conflict with thoughts and imaginations and “every high thing which exalts itself against the knowledge of God” (5). The prophet of Yehovah is not calling the children of Israel to take up arms to combat the forces of evil in the land. He is given to identify that, at the same time as Yehovah God finished His work, so was the crown of pride revealed. When the grace is made manifest in the child’s life so the arrogance of that which is lofty and proud is understood and revealed. Yet the Spirit does not call for the sheep to destroy this inveterate foe but rather He instructs that the revelation and realization of this nemesis is the testimony of the life within. He has not summoned the little flock to rid the world of unrighteousness; He has called His people to rest in Him for He has overcome the world.

“In that day shall Yehovah of Hosts be for a crown of glory and for a diadem of beauty unto the residue of His people” (28:5).

The glory of Israel of old was not in the accomplishments of their abilities but rather in the work which Yehovah gave and enabled them to do. His glory came down and engulfed the Holy place of the Tabernacle and it led them through the wilderness. His glory filled the temple which Solomon built but the glory of the latter house is far greater than that of the former “and in this place will I give peace, saith Yehovah of Hosts” (Hag. 2:9). He has put down all principalities and powers, He has trampled the pride and arrogance of Adam and He has gotten Himself the victory, therefore He stands as an High Priest who can be touched with the feelings of our infirmities having been tempted in all points, just as His people, yet without sin (Heb. 4:15).

There is no glory in the Kingdom of God save the glory of the Lamb. He alone is worthy for He satisfied the perfect Law of God. He is the Great King over all the earth and He is seated at the right and of the Father. His glory is the glory wherewith He and the Father are One and the body is one in Him; therefore the glory is One and the same. The head of every son of Adam is the nature and characteristics of the inabilities of man wherein he falls short of the glory of God but the head of the Church in the wilderness and the general assembly of the house of the First-born is the Anointed Salvation of Yehovah.

The old man is crucified with Christ. He has nailed the handwriting of ordinances to His cross and taken them out of the way that the body of this death might be destroyed. The outer man is perishing every moment of every day as he strives to hit the mark and prove himself sufficient before God. This fortitude and persistence surrounds him and

encompasses him as a crown of majesty as he labours for that which cannot feed him nor satisfy his thirst. He strives for vanity and labours for the wind being deceived to think himself equal with God. He is a formidable opponent and an inveterate enemy of the truth;

“These things have I spoken unto you that in Me you might have peace. IN the world you shall have tribulation but be of good cheer, I have overcome the world” (John 16:33).

Your servant in Christ,
(Elder) Chet Dirkes
March 27, 2016

Isaiah 30:20

> “And Yehovah give you the bread of adversity and the water of affliction, yet shall not your teachers be removed intro a corner any more, but your eyes shall see your teachers.”

The Word of the Lord to His servant Isaiah was concerning Judah and Jerusalem in that great day of Yehovah God when He would manifest His salvation before all nations. This is not when the salvation of the Lord became available or was changed because of a lack of cooperation on the part of the nation of Israel, this was the day of the Lord that

the Elect Servant of Yehovah was manifested among men to be anointed of the Spirit of God "to proclaim the acceptable year of Yehovah" (Is. 61:2). It was the day when the warmth of the rising of the Son of righteousness with healing in His wings, which stood complete from the foundation of the world before time was created, was manifested and fulfilled in the fullness of time. This sacrifice for sin, which is the Lamb who stood as He had been slain, was the 'glad tidings of great joy' which was preached in the ears of the hearers in the synagogue in Nazareth (Luke 4:16) and the perfect sacrifice for sin, made evident in the "end of the world" (Heb. 9:26).

The evidence of the continuation of this designated period of time, called the acceptable year of Yehovah, is still being manifested at the appointed time when it pleases the Father to reveal Himself dwelling in His people. This 'day of the Lord' shall continue until the last of that incorruptible seed, which is a host which no man can number, is made partaker of flesh and blood and endures the vanity of this world. This is the time spoken of by the Spirit of God concerning His people and the experience that they shall endure. It is a time when, the sons of God born from above into the vessels afore prepared for them, that, for a while, they shall walk after the course of the prince of the power of the air in complete ignorance of the life within. This may be of an unrevealed and seemingly incalculable period such as was with Samuel, the prophet and judge of Israel, and John, the son of Zacharias and Elizabeth, or it may be almost the full term of natural life as with the thief on the cross; "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; among whom we also 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 children of wrath, even as others" (Eph. 2:2f). But in the time appointed of the Father, He reveals Himself to His children and the discernment of the conflict with the flesh becomes very evident.

This is the type that the nation of Israel sets forth in the record of the scriptures; people who have been chosen in Yehovah but who find that when they would do good, evil is present. It is all too often presented that the 'Jews' were such failures in their dealings with the Lord and that they shall receive some greater judgment from Him because of their disobedience. It has also been relentlessly presented how that there are wicked men and women in the world which the believers should observe, avoid and castigate for their doings. This is nothing short of the pious arrogance of the Pharisee as he stood over the publican and thanked God that he was not like this common sinner. The only difference between these two men is that one thought he knew he was righteous and the other knew, most assuredly, that he was a sinner. The doctrine of Adam praises and

exalts man for what he is and what he has done while the truth condemns him for who he is and what he is habitually and continually doing.

The child of grace is made aware of this woeful condition when the glory of Yehovah God is revealed unto him. When the truth is made manifest all that has been acceptable and agreeable now appears unprofitable and as contemptible as dung. As the child grows in the grace and knowledge of His perfect will, he is shown the vileness of the natural man and those things, which were of no importance before, are seen as the abominations before God that they are. Thus the warfare is unveiled as the subjection to vanity is discovered.

This causes the child to cry out unto the Father first for forgiveness as His commandment shows them that they are without hope in this world. They then are made ashamed of their own wicked ways and know that His righteousness demands eternal damnation for them according to their passions, desires, intentions and actions. They find the inability which dwells in them is the habitation of the earthen vessel they have been given of God and so that when they would do good they do not find the means by which to perform it neither do they find the ability to halt that which they would not do. Thus they begin to groan in themselves, waiting for the deliverance from the body of this death and the manifestation of the sons of God.

“Woe to the rebellious children saith Yehovah, that take counsel, but not of Me and that cover with a covering, but not of My Spirit, that they may add sin to sin” (Is. 30:1).

It is all too easy to fall into the trap of condemning everyone else in the world and pointing the finger at all the evil doers of this land all to exonerate ones self and exalt man above his fellow creatures; such is not of the truth. This doleful lamentation may indeed be specific in type to the nation of Israel as they made merchandise of the types and foreshadows of the glory of God but this is the nature of Adam and all his children. These things which are written are not for an indictment against the infidel, the heathen or the unbeliever as assigned by man, they are the explanation of the condition of the children of the kingdom that is not of this world as they endure the contradiction of sin against themselves.

Adam was disobedient before God in the garden. He heard and understood the words but was incapable of hitting the target of perfect righteousness before God and thus sin entered into the world. Adam was created having his seed in him and therefore his inherent inability and the manifestation of that natural trait was unto all his seed, from generation to generation, and death by sin. He rebelled against the truth of the Word of God as he was given to hear the voice of the Adversary which was carnally logical and

appealing to the needs of the flesh. He was drawn away after the lust of the eyes, the lust of the flesh and the pride of life as he took the counsel of the ‘false accuser’ (Devil).

Did he seek the Lord when his eyes were opened? No. Seeing his nakedness, he sought the works of his own hands as he provided a covering for him and his wife. He sought out the covering of the leaves of the trees by the intuition of his mind and the labours of his hands as the strength of the ‘great house’ (Pharaoh) before God. He stood behind the ‘confinement of hostility and double entrenchments’ (Egypt) before the land was inhabited as he demonstrated the ways of man. He did not seek the Lord and he did not beg forgiveness because, although he knew something was amiss, yet he did not esteem himself guilty before God. Thus the strength of the great house became his shame and the trust he placed in the shadow of his protections were revealed as being unprofitable; “for the Egyptians shall help in vain and to no purpose.”

This was not an isolated event which took place many years ago and which makes for good subject matter in the discussions of man but rather it is the ever-present condition of every child of the dust. Unto those whose earthen vessels have been outfitted for destruction is also given the seed of the serpent and these do the works of both their father Adam and their father, the Devil. These have been fashioned by the Potter from the clay of this creation and have been afore appointed unto eternal destruction. They are wise in the things of this world, find comfort in the amenities of the people of the land and have great confidence in their value before their Creator. They have been given to say in their hearts that there is no God, to be oblivious to the glory of the Godhead as revealed in His creation and to be at peace with the wisdom of this world in all carnal understanding. These have no warfare for as the outward man is perishing so the inner man is appointed unto wrath being dead in trespasses and sin.

The children born from above are the eternal seed that is incorruptible and undefiled. They also have been given a vessel formed from the same lump of clay by the hand of the same Potter, yet are afore prepared unto glory. When that glory is revealed, at the time appointed of the Father, then also is the rebellious nature and carnal propensities of Adam made evident. This one finds that “the bed is shorter than stretching out upon and the covering to narrow than he can wrap himself” (Is. 28:20). They find that the earnest desire of the flesh is to hide and conceal the intentions and counsel of the wicked heart from Yehovah God as Adam attempted to hide himself in the garden. They see the works of the outer man as being congruent with the world and they hear the reasonings within saying “Who shall see and who shall know?” This is the foolishness of the natural man which is diametrically opposed to the things of the law of the mind, wherein the prisoners of hope delight after the Law of God.

These are the sons of the Father of the faithful (Abraham) and the children of promise (Jacob) whom Yehovah has redeemed unto Himself. They languish in the vexation of the contradiction of sin against themselves as they experience the wretchedness of the body of this death, who delights in his inabilities and justifies himself in the performance thereof. But these shall see the work of the hands of Yehovah God as He rules over all the inhabitants of this world, the kingdoms of this world and all for the good of them that love Him, to the called according to His purpose. They shall see "how great things God has done" in their midst, both in their assembly and most importantly in themselves; "they that have erred in spirit shall come to understanding and they that murmured shall learn doctrine" (Is. 29:24). This is the manifestation of the Spirit wherein He teaches His children all truth as He reveals unto them the true reality of their nature in Adam and the vanity of this world; thus they know that they, in Adam, are indeed "a rebellious people, lying children, children that will not hear the Law of Yehovah; which say to the Seers, do not see and to the prophets, do not prophesy straight and true, but speak unto us portions of land, territory, awards, seductions and flatteries; see mockeries, illusions and deceit. Turn aside out of the path and get out of the way. Cause the Holy One of Israel to rest from before us" (Is. 30:9ff).

The natural man desires the eternal life of the Spirit but he can neither understand nor receive the things of the Spirit. He is not spiritual and he does not know the truth, therefore he cannot worship God aright. He does not know righteousness therefore he does not know the wretchedness of his sin and thus he is in need of no deliverance for, as the Pharisees, his eyes are open and his sin remains (John 9:41).

"Therefore Yehovah will wait, that He may be gracious unto you and therefore will He be exalted, that He may have mercy upon you; for Yehovah is a God of judgment, blessed are they that wait for Him" (Is. 30:18).

The ways of the Lord God Omnipotent are not dictated by the passage of time nor are they enhanced or diminished by the actions of the creation; quite the contrary. The sovereign government of the Ruler of time and space has decreed all things, whatsoever comes to pass, according to the good pleasure of His will and He has assigned the time of entrance, the limitations for performance and the time of departure from off His stage called time. He is not slacked as men judge delinquency and deficiencies in their fellow man nor is He a man that He should lie. As He has purposed in His heart so all things come to pass that His grace might be sufficient in the time of trouble and His mercy in the time of the need. He reveals the nature and condition of the natural man to His children in their appointed time when He has decreed that they have been properly prepared to receive such and He grants each understanding of this condition as is

commensurate to His will; this is all according to His great love wherewith he loved His Beloved with that eternal love.

God does not share His glory with any of His creation. He has not arranged matters so that Adam may be exalted and exonerated to sit with Him in the throne of glory for there is none righteous no not one. He has, however, provided an extensive tutorial for His children as they wander as strangers and sojourners in this foreign land wherein He continually supplies them with reminders that they are “carnal sold under sin”. These reminders are graciously given of the Father that the Beloved be aware of the deception of the pride of the heart of Adam, the irresistible appetite of the desires of the flesh and the itching ears of Adam which yearn for the soothing words of the subtle serpent. These reminders cause the children to hope that they shall soon put off this tabernacle and lay aside this corruption as they are the manifestation of the love of the Beloved for His people; these are for the teaching of His people.

“And your ears shall hear a word behind you, saying, This is the way, walk in it, when you turn to the right and when you turn to the left” (30:21).

The bread of adversity and the water of affliction are the delicacies of this world wherein the natural man delights. Before the Lord was pleased to reveal Himself in His people, they reveled in these amenities and lived deliciously in their splendour; but when the light of His glory shone forth in the hearts of His people, “what things were gain to me, I now count loss for Christ” (Phil. 3:7). This does not dispel the carnal sustenance or sweeten the waters of Marah for these elements remain in the body of this death with the children all the days of their habitation. The natural man eats well the bread of adversity thinking that his labours will prove himself and he enjoys the waters of affliction as he attempts to quench his thirst. But these things can never quiet the struggle within wherein the people of the Lord do not wrestle with flesh and blood but with thrones, principalities and powers and the imaginations of their hearts which exalt themselves against God.

The water and the bread of this life bring forth much fruit from the labours of the arm of the flesh. This is interpreted by the carnal mind as the approval of God because of the abundance of the increase and the numbers certainly catch the eyes as the message soothes the ears of the people of the land. The Canaanites delight in the fertile fields of the low land which produce great crops that shall sustain them through hard times and when the labours of their hands are so amply rewarded by the Creator, then are they enticed by the pride of the natural heart to say; “Soul, you have much goods laid up for many years, take your ease, eat, drink and be merry” (Luke 12:18). This is the goal of every son of Adam as he performs the labours assigned unto him by God all the days of

their habitation. It is an unfulfilling prize for when the Spirit conveys the truth, from faith to faith, as the testimony to the children of grace, and then are the engraved images of idolatry defiled with the righteous garments of flowing splendour wherein the natural man has been adorned. The revelation of the truth through the teachers God has given His people makes an open display of all the works of righteousness which they have done in Adam and this, by the grace of God, causes his works to be accounted as menstruous cloths which are cast away (30:22). The teachers are no more obscure and vague in concept or intention for as the child grows in the grace and knowledge of His perfect will, so the total depravity of the natural man is uncovered along with his works causing the children to cry out; “O wretched man that I am who shall deliver me from the body of this death”.

“Then shall He give the rain of your seed that you shall sow the ground withal; and bread of the increase of the earth shall be fat and plenteous: in that day shall your cattle feed in large pastures” (30:23).

The feast of fat things is unto the children of the kingdom of the Israel of our God. It is not soiled, polluted or tainted by the vanities and conflicts of this world for old things are passed away and behold all things are new. The earth is not the ‘***Terra firma***’wherein the natural man dwells for as Noah emerged from the ark unto a new heaven and a new earth, so the Anointed Salvation of Yehovah has come forth unto the new heaven and new earth (Rev. 21:1). Here the righteousness of God reigns over all and without is everything which defiles and all that work abominations and delight in lies. Within dwells all whose names are written in the book of life of the Lamb of God, the seed that should serve Him. These have been sealed with their Father’s name in their forehead and they have the testimony of Jesus Christ and kept the commandment of God, namely, they love Yehovah God with all their heart, with all their soul and with all their strength and they love the fellow inhabitants of the pasture as they love themselves. This is the greatest commandment which rises up and slays the natural man (Rms. 7:9) while it comforts and sustains the subjects of grace (Rev. 12:17).

The tree of life is planted on either side of the street by the pure river of water that proceeds from the throne of God. This tree bears twelve fruits every month and the leaves of the tree for the healing of the people as they dwell in the temporary booths in this foreign land. Herein has the Beloved blessed His people with all spiritual blessings in the heavenlies as He daily shows unto them the need for the healing of the incurable wound in Adam. His Messenger, the Comforter sent of the Father, bears witness to His people that they are the sons of God and His testimony reveals that they are strangers and sojourners in a foreign land. The food cannot fill and the waters cannot sustain yet

they are compelled by nature to eat and drink this carnality all the days of their habitation; “All the labour of man is for his mouth and yet his appetite is not filled” (Ecc. 6:7). This is the vanity that the children are made subject to, not willingly, but by reason of He who subjects the same in hope.

God makes His people drink well the wormwood (the bitterness of the curse of Adam) and reminds them in affliction and misery that they think not more highly of themselves than they aught; “this I recall to my mind, therefore I have hope” (Lam. 3:21). This hope is not of things seen or felt in this life for that which is seen is temporal and what a man sees why then does he continue to hope. This hope is the anticipation of the revelation of the glory that is within, the manifestation of the sons of God in the Salvation of Yehovah. This is the hope of the realization that when the veil of this life is removed and the body of this habitation is dissolved, the children of hope have a tabernacle not made with hands which is eternal in the heavens, that when He shall appear we shall be like Him and that we shall behold Him in the beauty of His Holiness and with the tongue of the pure language, call upon Him who is worthy.

“It is good that should both hope and quietly wait for the salvation of Yehovah; good for a man to bear the yoke of his youth” (Lam. 3:26).

Yehovah God has ordained a breach of iniquity for His people as they dwell in this habitation. It is as the swelling out of a high wall and is common to all sons of Adam but it is only discernible by the teaching of the Spirit of Holiness to the election according to grace. This breach is ready to fall and it shall come suddenly at an instant for God shall break the potter’s clay vessel into pieces in His appointed time. Man cannot enhance this nor can he prevent it from happening for from the beginning there has been a time appointed unto all things. The instruction to the nation of Israel was to be still and see the salvation of Yehovah. The song of the sons of those who have been made bald (exposed and open before Yehovah) is to, “be still and know that I am God” as Yehovah has said that since the Egyptians shall be of no help, strength is to sit still (30:7). As He works, His wonders to perform, He lovingly and patiently manifests the misery of this world and the vanity of the flesh. He slowly consumes the wood, hay and stubble, which is Edom, as He reveals the glory of the precious stones within and though Adam is cursed to labour all his life, it is good for the Bride to stand up, shake off the dust and sit down; “and unto her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints” (Rev. 19:8).

Yehovah God has delivered His people from the inability of Adam. He has purged the house of the leaven and He has covered his people in His blood. They all hear His voice and follow Him in the fellowship of His suffering and the power of His resurrection.

Herein is comfort in the midst of the confusion of this world. Herein is praise unto His name and herein is the manifestation fo the coming of peace, which is Jerusalem from above.

Your servant in Christ,
(Elder) Chet Dirkes
April 10, 2016

Isaiah 32:18

> "And My people shall dwell in a peaceable habitation and in a sure dwellings and in a quiet resting place."

When Noah and the eight stepped from the ark, they came forth unto a new heaven and new earth. The old heaven and old earth had been destroyed by the wrath of God through the medium of the deluge and when God began to replenish the earth, He did so in the land of Shinar, the country of two rivers. This has not changed since that time as the Word of God has promised that he would never again destroy the earth after this manner. This country of two rivers has been searched for by many theologians and scholars as they attempt to validate the veracity of the Word of the One whose name is Faithful and true, however, the testimony of the scriptures indicates that these two rivers are not natural bodies of water as man might imagine.

The two rivers set forth in the scriptures are that of the reality of the truth and the illusion of that which is false. Those things which pertain to the truth are seen as the manifestation of the eternal beauty of the Godhead while the illusion is of the earth. Herein are many deceived as they look unto the visible and tangible as testimonies of the spiritual because the natural man is incapable of receiving the things of the spirit. Therefore his eyes are drawn after the wonders of this world as his heart postulates theories and speculates upon superstitions in his attempt to find out the work which God has done from the beginning.

The two rivers flow side by side as they proceed through the stages of time. The one is boisterous and wild as it attracts the natural senses of Adam while the other is innocuous and calm. Try as they will, the inhabitants of the first river cannot affect the second river in any manner though there is considerable effort spent in this endeavour. The children of the second stream have no dealings with the first river for it is of the earth, carnal and unclean but the two rivers flow side by side for the duration of the time of this habitation. The condition and passions of the first river are formidable as they are manifested on all sides of this dwelling yet they are limited, weak and frail in ability while being ignorant and corrupt in intentions, therefore does the Spirit within groan waiting to be delivered from the coexistence with the second river.

The Word of God through His servant Isaiah has come forth to Judah and Jerusalem. He has set forth the existence of these two opposing rivers in that Isaiah speaks to the righteous and the wicked together. He is not addressing the evil doings of the world in order to justify the children of Israel by reason of comparison and he is not setting forth a grading of sin. He is, however, making open declaration of the simultaneous existence of the wickedness, corruption and abominations of Adam in stark contrast to the perfection of Holiness in the inner man. The rebellious house is Adam while the children of obedience have been born from above and in the time appointed of the Father, the realization of the existence of these two rivers is made known as Yehovah pours out His Spirit upon His elect children.

He has been given to foretell of the destruction at the hand of the river of the king of Assyria who “shall pass through Judah, he shall overflow and go over, he shall reach to the neck and the stretching out of his wings shall fill the breadth of the land” (8:8). He also speaks of the weakness and limitations of the river of Egypt, which shall be beaten back of Yehovah from the channel to the streams so that the children of Israel may be gathered together as one (27:12). Yet at the same time he is given to prophesy about a peaceable habitation for Israel; “then shall the Assyrian fall with the sword, not of the mighty man and the sword not of a mean man shall devour him, but he shall flee from

the sword and his young men shall be discomforted. And he shall pass over his strong holds in fear and his princes shall be afraid of the ensign, saith Yehovah, whose fire is in Zion and His furnace in Jerusalem”(31:8).

“He makes me to lie down in green pastures: He leads me besides the still waters” (Ps. 23:2).

The habitation of the redeemed of the Lord is in His pasture where He is the good Shepherd. There are no wolves in this field and the evil beast has been removed (Ezek. 34:25). He is the only shepherd, His sheep hear His voice and follow him and dwell safely in the wilderness which is desolate to the world. He has prepared this pasture for His sheep as He leads them through the barren wilderness of this world wherein there is “a famine in the land, not of bread nor of thirst for water, but of hearing the words of Yehovah” (Amos 8:11). The land of plenty which enticed and sustained the natural man is destitute of those things which delight the soul of the inner man and the land of blessings unto the fold of God are disregarded and cast off by the world.

The false river of the counterfeit is not in this pasture for nothing that defiles can enter therein and all who love and make a lie are without. This pasture is not some mythological sanctuary in the next dimension any more than the peaceable habitation (tranquil beautiful pasture of rest) is the speculative future home of the children of grace. This pasture is where the footsteps of the flock lead His sheep beside the Shepherds tent where He feeds them (Song 1:8). It exist at the same time when the children of the Kingdom find themselves as strangers in this world. They are in the world but they are not of the world for the world is full of labour and confusion. Solomon in all of his glory stated that the world was full of labour which did not satisfy for it was worthless. He also stated that this condition, which is the natural status of every child of Adam, was painful to his soul.

The partakers of flesh and blood have been given to experience the folly of this world and to walk according to the god of this world. They have found themselves pleasured by the desires of the flesh and accomplished in the endeavours which do not profit, but it is not until the Father pours out His Spirit upon them that the point of reference, which is the absolute Holiness of God, is made manifest. Then the works of righteousness are revealed and the effects are understood in comparison to the lasciviousness and evil concupiscence of the flesh. Without this registration the sons of Adam see their own morality as sufficient before God as they parade about in the latest line of botanical clothing.

This point of reference does not entitle the awakened child to point the finger of judgment against the rest of the world in aspersions and anathemas and the record of this testimony was never intended to be addressed to the inhabitants of this world. The record is given “for our learning, that we through patience and comfort of the scriptures might have hope” (Rms. 15:4) so it is not intended as a railing accusation against anyone; for “such were some of you” (I Cor. 6:11). The labels of ‘Arminian’, ‘Calvinist’, Papist’ or ‘Protestant’, infidel, barbarian or heathen are all contrived by the carnal ways of man in order to judge one unworthy while esteeming one’s self as consecrated. These labels have no place in the heart and mind of pone who has been taught of the Spirit to know that the chiefest of sinners is a chosen vessel of the Lord who was set apart for the work which God had assigned unto him personally. And when a child of the kingdom is awakened by the grace of God to see the wretchedness of his ways, he is not found to be comparing himself as the Pharisee to others but rather he is found prostrate before the Lord, not lifting his eyes unto the heavens as he beats his breast and cries out, “be merciful to me a sinner” (Luke 18:13)

“And it shall come to pass afterward, I will pour out My Spirit upon all flesh” (Joel 2:28).

The word of God promised that there would be a pouring out of the Spirit as required by Isaiah in order for the effect of the works of righteousness. This pouring out was testified unto by Peter on the day of Pentecost after the resurrection of Messiah from the dead. The children were with Him in His death and burial and were raised up together with Him in the first resurrection. After the manifestation of this wonder, the mystery of the gospel was made evident as the Spirit of God was poured out upon all flesh and there were signs and wonders in the heavens. This was the manifestation of the church of the First-born in the wilderness of Jerusalem which is of the earth, but Wisdom, crying in the chief place of concourse, in the opening of the gate and in the city she utters her words, “How long simple ones will you love simplicity (being deceived to believe that righteousness is of the law) and the scorners delight in their scorning and fools hate knowledge? Turn you at My reproof, behold, I will pour out My Spirit unto you I will make known My words unto you” (Prov. 1:22). The Spirit is poured out unto all the election according to grace who have been raised up together in Him and it is poured out to every man in his order when it pleases the Father to reveal Himself unto them.

The Spirit is the One who teaches all things and leads in the paths of righteousness. He is the Comforter who testifies to the spirit of the children of hope that they are the sons of God. His communion is from faith to faith as He instructs and equips “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; "(Col. 1:9).

The testimony of Isaiah is that in the end of the world, in the fullness of time, God did show forth His salvation and all flesh saw it together. He brought forth His judgment upon this world as Jesus said, "now is the judgment of this world come, now shall the prince of this world be cast out" (John 12:31). He saw Satan falling like lightning as He gave power over the devils to His disciples and He testified to that "great mountain burning with fire was cast into the sea and the third part of the sea became blood" (Rev. 8:8).

Isaiah also testified that in that day, which is the acceptable year of Yehovah, the rebellious house of Adam was destroyed as the old man was crucified with Christ that the body of this death might be destroyed, that there was also a place of peace for His people. These two dwell together as the two rivers flow side by side.

"By the river of Babylon, there we sat down and truly we wept when we remembered Zion" (Ps. 137:1).

This world is Babylon, the confusion by mixing. The wars and rumors of wars exist daily, the earth is heaving and reeling on the precipice of destruction and the eyes and hearts of man look to the skies for signs and wonders. These are the signs of the times in which the children of the Israel of our God find themselves and for which there is much sorrow and pain. But the cry is also that they do not forget their homeland. The land where they have their expectations and peace which is Jerusalem. Many think this to be a place that man will rebuild with his hand and tools in preparation for the return of Messiah and the establishment of His earthly kingdom but the captives in the foreign land had no such aspirations. They remembered the coming of peace (Jerusalem) the city of our God. This Jerusalem cannot be built by the hands of man for Abraham sought that city whose builder and maker is God. This city of our God cannot be polluted by the filthy hands of man, the corrupt mind of his imaginations or the primitive manner of his tools, for unto her it is granted that she be arrayed in fine linen clean and white which is the righteousness of the saints. She has been made ready by the shed blood of the Lamb of God who gave His life for the sin of His people and she has not been blemished by the people of the land or the corruption of Adam, therefore the peaceable habitation, that tranquil pasture of rest for the people of the Lord is not of this earth but is Jerusalem which is from above.

Babylon preaches a false peace when there is no peace and boasts of the strength of the arm of the flesh. The doctrines of Adam rule here as the limited mentality of a corrupt

imagination attempts to understand the things of God and explain them to their fellow natural brute beasts. The rebellious house is told that it is a manner of acceptance and surrender that will bring the mercy of God to the beckoning call and that the more sincere the motives the more acceptable the labours of Cain will appear before God. The natural man thrives on this teaching and the warfare is intensified as the Spirit within knows the futility and vanity of the ways of this world and the children of the dust, therefore He groans within, waiting to be delivered from this tabernacle of clay in the time when the sons of God shall be manifested.

“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 (for by grace are you saved) and has raised us up together and made to sit together in heavenlies in Christ Jesus that in the age to come He might shew forth the exceeding riches of His grace in kindness toward us through Christ” (Eph. 2:4).

The whole house of the redeemed was crucified with Messiah being eternally one in Him. Their deliverance from the wrath of God in the day of judgment, the blood that sanctified them, the blood which sealed them and the atonement were all accomplished by their Head which is Christ and they were always in Him for He said, “I will never leave you nor forsake you, even unto the ends of the world” When He came forth from the grave into a new heaven and a new earth, the seed was His reward. He testified to His generation saying, Behold I and the children whom You have given unto Me are for signs and wonders in Israel. His Beloved came forth with Him, He poured out His Spirit upon His people and at the same time it was revealed that the wilderness became a flourishing field and the waste lands blossomed as the rose. The children understand the vileness of their ways and are ashamed of their wickedness and uncleanness before God yet at the same time there is the habitation of peace, which is Jerusalem from above.

Adam has no place in this abode and the Spirit cannot be polluted in the dust of this earth yet the elder, the earthen vessel, is prepared as the servant of the younger (howbeit, that which is natural is first manifested even though that which is spiritual is eternal). The two seeds coexist together; one is of the earth and is drawn away after the earth. The other is in the world yet not of the world, their affections are set on things from above and they long to leave the confines of the vanity of Babylon. These two rivers flow side by side but never merge and all who have part in the primary resurrection have the testimony of the river of life.

This river flows from the throne of God in that city from above. This is not a mythological place of utopia that may someday be a reality but it is a reality for every child of grace here and now. This river feeds the tree of life, which yields twelve fruits

every month and whose leaves are fro the ‘therapy’ of the nations. This therapy is not needed once this tabernacle is laid aside and the spiritual body is manifested so it must be during the time of this habitation that the strangers and sojourners in this foreign land need and receive therapy from the tree of life. This life is The Anointed Salvation of Yehovah who said He is the way, the truth and the Life and it sustains and maintains the children as they travel through this barren land.

The waters of the river of Babylon cannot quench the thirst nor sustain the soul in the waste howling wilderness of this world for the waters are Marah (bitter). The water of the river of life is living water that is unto whosoever believes in Christ; “In the last day, that great of the feast, Jesus stood and cried, saying, If any man thirst, let him come to Me and drink. He that believes on Me, as the scriptures have said, out of his belly shall flow rivers of living water. But this He spake of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet because Jesus was not yet glorified” (John 7:37). This is the Spirit which He shall pour out upon His people “then judgment shall dwell in the wilderness and righteousness remain in the fruitful field; and the work of righteousness shall be peace and the effect of righteousness, quietness an assurance forever” (Is. 32:16f).

“Peace I leave with you, My peace I give unto you. Not as the world gives, give I unto you; let not your heart be troubled neither let it be afraid” (John 14:27).

The peace which passes all understanding is foolishness to the natural man. Adam cannot understand how these things could be and has concluded that the simplicity of the gospel is weak and flawed. The peace which the Beloved has is because of the faithfulness of their Elder Brother who has finished the work in all righteousness and is seated at the right hand of the Father. Now is Christ risen from the dead and all His children are in Him seated in the throne of God. They are not dis-embodied souls waiting for the time when Adam is reconstituted from the dust of the earth as the eternal tabernacle. They are the body of Christ, bone of His bone and flesh of His flesh without need of the blood for He is the life of the body. They have been raised up in Him and have a peaceable habitation being justified by His faith they have peace with God. The testimony again is of the finished work, they keep the commandment of God and they love the fellow inhabitants of the pasture with them. Together they are fellow companions in tribulation and in the kingdom and patience of Jesus Christ until the time of this habitation is over. Then the earnest expectations shall be made manifest as the body of this death shall return unto the dust and being absent from this body, the redeemed of Yehovah shall be manifested.

God has commended His love to His people in that he has died for their sin in Adam and continues to show them the wickedness of that way. The comfort is that this is the way of the footsteps of the flock which lead to the shepherd's tent wherein is peace and rest.

Your servant in Christ,
(Elder) Chet Dirkes
April 17, 2016

Isaiah 33:5

> "Yehovah is exalted for He dwells on high. He has filled Zion with judgment and righteousness."

The salvation of Yehovah is substantiated by the fullness of the Godhead, exacted by the power of His irresistible will and manifested in all that He has done. Before the subject of the deliverance of His people can be approached there must exist a basic understanding of the One with whom this business pertains. Many will preach the subject matter of deliverance but only those taught by the Spirit of God have experienced the truth of who God is and what He has done according to His great love.

There are many who are known by the name 'Jesus' who have been venerated and exalted in the teachings of Adam to be like the Most High; these cannot stand the test which identifies Yehovah God as the salvation of His people. This is an essential element of the whole subject for in order to know what has been done and the effectiveness of the action it is imperative to know who has done the work and by what right he has done these things, for indeed; "many false prophets shall arise and shall deceive many" (Matt. 24:11).

During His earthly ministry, Jesus was approached by the religious leaders of the time as He taught the people in the Temple; “and they spoke unto Him saying, Tell us, by what authority are You doing these things or who is He that has given You this authority?” (Lk 20:2). They were not disputing what He was teaching and they certainly could not dismiss the miraculous healings and great wonders He was performing, yet they wanted to know the source of these things which the deity, person or group this man, called Jesus, represented in the matter.

Have the times changed anything? Or is the same question asked today under the cloak of ambiguity by asking; ‘What denomination is the speaker? Or, where did he go to college, seminary or Bible school and under whose teaching does he prescribe? The most astute of the examiners can quickly identify the ‘camp’ out of which the speaker has sprung by giving his doctrine an elaborate name to which the parochial chief justice may then either agree or condemn. These are truly the identifying characteristics of the doctrine of Adam, steeped in traditions of the god Nebo (the interpreter of the gods or prophet from the region beyond) and washed in the prosperity of antiquity asking; “What do you know, that we do not know? Do you have understanding that is not in us? With us are the gray-headed and very aged men, much older that your father” (Job 15:9).

Jesus did not argue with these men nor did He waste His time disputing lineage, heritage, schooling or aptitude; He simply asked them to use the same standard that they were attempting to apply to Him with regards to the baptism of John. The Spirit of Yehovah had prophesied that one would come preaching the way of salvation and the coming of Messiah. This John did and, even though he denied that he was Elijah, yet he, in the spirit of Elijah (my God is Yah); “then went out to him Jerusalem and all of Judea and all the region round about Jordan, and were baptized of him confessing their sins” (Matt. 3:5). Even some of the Pharisees, who could not ignore either the public attention or the prophetic implications, came to John in attempts to assimilate his teaching into their own beliefs yet John rebuked them saying, “Generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits meet for repentance and do not think to say in yourselves, We have Abraham to father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now the axe is laid unto the root of the trees: therefore every tree which does not bring forth good fruit is hewn down and cast into the fire” (3:7ff).

Jesus did not bring acclaim to Himself for He came in the form of a servant to do the Father’s will. He did not perform a miracle for these to see in order to validate Himself and justify His work nor did He make any claims of right, portion or memorial in the Jerusalem that is now for it stands in the type of a desolate land and empty house. Jesus

did not need to lift Himself up to give validity to His work for He is the great King over all the earth. He has power over all flesh in whose hearts He has “put to fulfill His will and to agree and give their kingdom unto the beast until the word of God be fulfilled” (Rev. 17:17).

He has been “declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rms. 1:4) “who being the brightness of glory and the express image of His person and upholding all things by the power of His word, when He had by Himself purged our sin, sat down on the right hand of the Majesty on high” (Heb. 1:3). No man can lift Him up for He needs no assistance from any of His creation to prove that He is the fullness of the Godhead, bodily; He is exalted, dwelling in the highest, as He who inhabits eternity as King of Kings and Lord of Lords reigns supreme over everything.

“He has filled Zion with judgment and righteousness”

The monument or landmark of the surety of the salvation of Yehovah is complete and absolute justice in all things. There is nothing wherein the purpose of God is not the cause and the power of His will the facilitator, regardless of the speculations of man or his self-righteous precautions against making God what He is not or attributing to Him that which He cannot do. The philosophy and teachings of this false humility, self-promoting way is that nothing can be attributed to God that is not clean and pure therefore evil has a separate origin with the way of man being his own manufacturing and control. It assumes that is the violation of God’s Law, which is as eternal as He, could not be of God and that the creation, which He called exceedingly good, cannot include the darkness of the world or the wickedness of man. This is not the doctrine of the Lord God Omnipotent who lives and reigns eternal who said “I am Yehovah and none else, there is no God beside Me. I have 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 beside Me, I am Yehovah. I formed the light and create darkness, I make peace and create evil: I Yehovah do ALL these things” (Is. 45:5)

The love of God is the reason for His creation; His desire is upon His Beloved wherein He has created all things for His good pleasure, therefore nothing exists that is not for His Beloved. There cannot exist such a person, place or thing that is not created in the beginning by the power of His word and all things consist by He who is the primary of all that is (Col. 1:17). He does not tell the mistakes and offenses of man, reshaping them and incorporating them into a workable plan so as to give the impression that He is over all; He has from the beginning caused the intent of His heart, which is the love for His people, to be the purpose of all that He has made. Therefore as He has purposed, so it

has come to pass without any counsel from another (for there is none greater) and by the power of His will each and every speck is placed in its exact location as the beauty of His handy-work works in complete harmony for the good of the Beloved; the called according to His purpose.

“And He will be the security of your times...”

The only comfort that a son of Adam may have is in the labours of his hands. He is deceived to think and conclude that hard work and earnest desires lead to a successful life and thereunto does he strive, hoping that one day he may say “soul, you have much goods laid up for many years; take your ease, eat drink and be merry” (Luke 12:29). This is the course that Yehovah God set Adam and his seed upon to walk all the days of their lives. Their comfort is based upon that which cannot sustain and their labours are to the intent of humbling them (Ecc. 3:10).

The theologians of Adam demand that it is the initiative of the man that moves God into action. When a person is properly persuaded to admit his short-comings and turn to the god of Adam, then this deity will condescend to assist the creature in his comforts and give him peace. That is not the God of the universe who has a people, chosen in Him from before the beginning of time, whom He has ordained should be made partakers of the ignorance and pleasures of flesh and blood until such time as it pleases the Father to reveal the truth unto them. The surety of this action is based upon the immutable faithfulness of the Father to His children who are born of the incorruptible seed. He can never deny Himself or His seed and He will never abandon them to the impulses of the flesh or the inventions of man.

God has made all men of one blood yet He has afore prepared a certain earthen vessel in a particular time for the habitation of His child. The experiences of the children of Adam are indeed all the same for there is one creation, one man and one passion which envelopes his every action. He is concerned with the welfare of the body and the environment where he lives. His time is spent in vanity yet his eyes are closed to the truth but in the fullness of time the Father opens the eyes of His people to see the condition of the outer man. They find they have no hope in the body of this death for there is enmity between Adam and the inner man who delights after the law of God and finds then “a law that when I would do good, evil is present” (Rms. 7:21).

The child is taught by the Spirit of Holiness that without free grace by the shed blood of the Lamb of God they are without hope in this world for Adam is completely ignorant of the reality of sin or the price that must be paid for the forgiveness of sin. The strength of the arm of the flesh is as the morning dew that vanishes in the sunlight and the best

intentions of the man are found deficient of any merit before the righteous throne of His justice; “And they were astonished out of measure, saying among themselves, Who then can be saved? Jesus looked upon them and said; With man salvation is impossible but not with God: for with God all things are possible.

Thus the surety of the salvation of His people is in the arm of All Mighty God; Behold their valiant ones shall cry without, the ambassadors of peace shall weep bitterly. The highways lie waste, the man who passed that way has ceases because Yehovah God has made the covenant ineffectual, He despises the cities and He regards NO MAN. The earth is in mourning and languishes in fear but Yehovah has risen up and is exalted. He was indeed delivered up by His determinate counsel and foreknowledge to the wicked hands of man and crucified but no man took His life; He laid it down for the sheep and He took it up again to stand before the Father in righteousness. Moses lifted up the serpent in the wilderness as a type of the Anointed One who should be lifted up and though the hatred of man led the designs of the people to reject the perfect sacrifice for sin yet all these works were finished from the foundation of the world. Therefore the Christ must come and be sacrificed for the salvation of His people and unto all whom He has revealed Himself, is the understanding that they have this treasure, the reverence of God, in the earthen vessel.

“You shall conceive chaff, you shall bring forth stubble: your breath as fire shall devour you and the people shall be as the burning lime as thorns cut up shall they be burned in the fire”

The works of man are wood, hay and stubble which the Spirit reveals as the children grow in the grace and knowledge of His will. The outer man, Adam/Edom is also the stubble which the Refiner’s fire consumes daily for the outer man is perishing. This is not a reference to some future event wherein the wicked are cast into a lake of fire reserved unto eternal damnation, it is the current condition of the creation of God which burns with fervent heat. The love of God for His people is manifested in the refiner’s fire as He proves the gold, silver and precious stones within. The outer man of course does not care for the hand of the Creator upon him crushing the earthen vessel to the dust he came from (tribulation) and certainly Adam is still in quest to prove himself before God, wearing this year’s latest fig leaves carrying a fresh basket of bloody menstrual rags, hoping to gain favour with God and become a candidate of His grace.

The vanity of this existence is the understanding that there is nothing of this world that can sustain or remain for, even though there is nothing new under the sun so that the things that are, are the things which were and shall be, yet from generation to generation they are consumed by the fire. And when the fire has consumed so that there remains

nothing of the house of Esau, then is the truth within made manifest; “for the mouth of Yehovah has spoken” (Ob. 18).

When the Spirit reveals this to the children of hope they are given to see that they have no hope in man. Therefore the sinners in the memorial are afraid. They know that if the Lord should regard their guilt in Adam that none should stand and as the light of His glory shines brighter and brighter in their hearts they know the uncleanness of their ways and their abomination before the Lord. Thus the proud Pharisee, which is Adam who will boast of his wondrous deeds and splendid manners, is without and the publican, prostrate upon the ground seeking the mercy of God is within. Even though that which is born from above cannot commit sin and never was in jeopardy of condemnation yet the understanding of the child is for the strength, power and wonders of the eternal love of the Father for His people wherein He loved them to the end. This is the testimony of the household of the Redeemed of Yehovah, thus they praise the name of Jesus for He “alone is worthy to take the book and to open the seals thereof for You were slain and has redeemed us to God by Your blood out of every kindred, and tongue and people and nation and has made us unto our God, kings and priest and we shall reign upon the earth” (Rev. 5:9). The vanity is now and so is the fire, for all things come to pass for good to them that love Him to the called according to His purpose.

“Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?”

The misconception of fire being God’s judgment against the children of grace is a contradiction of the truth. God has poured out His wrath against the ungodliness of man and has given the consuming fire as a blessing to His people. He is the One whose “eyes are as flames of fire and His feet like unto fine brass, as if they had been burned in a furnace” (Rev. 1:14) but like the fiery furnace of Nebuchadnezzar, His people are not consumed. His flame is ever revealing the works of man to be ample fuel for the conflagration which shall endure to the end but like the thorns which are cut, these works must be cast into the fire.

Man cannot endure with the flames of God’s righteous justice but as the elder brother Esau, he shall serve the younger brother, the child of promise, until the time of this habitation is over. Only he who walks righteously and speaks uprightly shall be able to walk about in the consuming fire of the furnace of affliction and, like the Hebrew slaves, neither be consumed nor have the smoke effect the fine linen, clean and white that they have been granted to wear. The righteousness of the saints is not tarnished by the smoke or soot of the furnace for there is now no condemnation to them that are in the Anointed Salvation of Yehovah, and though they are assigned a brief moment of light affliction in

the refiner's fire yet the consumption of the outer man of this tabernacle works are far greater weight of glory that shall be revealed.

The time of this habitation is unto each of the household of faith, each man in his order, but, being one in the Beloved, as He is raised up and is seated in the right hand of God, so His Bride is raised up in Him to dwell in the highest. The body is not fragmented by time nor could ever be separated from the fullness of the Godhead but as each has been assigned this time of pilgrimage in the barren wilderness of this world, it does not yet appear what they shall be. They know that they have been made subject to this vanity by reason of the hope of imminent return to the Father's house, to Jerusalem from above, and though their natural eyes cannot see the beauty of His Holiness, or the stammering tongue speak His name aright or the body of this death stand in His presence, yet they know that they dwell in the secret place of the Most High. They acknowledge that it is He would grant their daily bread of meat which no man has and has given them to drink of the rivers of living waters while they dwell in a land famished with the drought of hearing the Word of God: "Remembering my 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).

"Hear you that are far off, what I have done and you that are near acknowledge My might"

The natural man can neither see nor comprehend the wonders of God's love. He continues to cry of peace where there is no peace and seeks assurances in the natural realm. The grace of God is the same yesterday, today and forever which He has given freely to all for whom He has eternal love. The testimony of grace in the garden is identical to the grace of God that leads His people to repentance for their guilt and rebellion in Adam and He will in no wise cast off any whom He has drawn unto Himself. The proclamation of the gospel of the Anointed Salvation of Yehovah is that of the power of God unto deliverance through the shed blood of the Lamb of God. When in the course of time, the last earthen vessel which houses the seed of Yehovah is consumed in the Refiner's fire, the testimony shall remain the same; Salvation is of Yehovah.

Your servant in Christ,
(Elder) Chet Dirkes
February 11, 2018

Isaiah 33:20

> "Look upon Zion, the city of our solemnities, your eyes shall see Jerusalem a quiet habitation; a tabernacle not to be taken down and not one of the stakes thereof shall be moved, neither shall any of the cords thereof be broken."

The most contested topic of discussion amongst many of the religions of this world for centuries has been the earthly kingdom of Jesus Christ. This has been taught as the focal point of the hope of the children of the kingdom and the motivation whereby they are to conduct themselves in this life. The rebuilding of a structure upon a mound of dirt in the Middle East has been so fiercely contended for with the bitter divisions of anger and strife that wars have even erupted, wherein many people have died. The mammon of the world has made many expositors of this subject very rich as world-wide ministries have developed in the propagation of the finer points of this doctrine for the purpose of converting the sons of Adam from their wicked ways as the climax of history approaches.

Adam looks to one of the hills surrounding the ruins of the city of Jerusalem, which is called Zion, and envisions the Solomon's Temple, in all its glory, once again being raised up above the kingdoms of this world with one seated upon David's throne who will rule over the inhabitants of this world. To this end religious, political and military might has been mustard with the goal of retaking the hills, subduing the people of the land and returning the nation of Israel to prominence and fame; but what is Zion?

The word Zion would indicate a barren place wherein the attention of man would find nothing of interest or value for it is a 'parched place' or 'sunny place' being in the middle of the hills and to the south of the mountains of Jerusalem. It does not have the import of the mount where Abram offered up Isaac (Mt. Moriah), whereon the Temple was built, nor is it associated with the 'Hill of Corruption' known as Olivet, wherein the Lord Himself delivered many discourses. It stood as the stronghold of the sons of Jebus but David took this 'threshing place' from the indigenous people and called it the 'City of David', but more importantly, this is the place of refuge and comfort for the daughters of My people.

Only those who have the perfect righteousness of the Anointed Salvation of Yehovah can dwell with the devouring fire, which is the Anointed Salvation of Yehovah. These have been granted to be arrayed in fine linen, clean and white, which is the righteousness of

the saints, being born of the Spirit of God of incorruptible seed. The garment which they each have been granted, and therefore are all adorned equally, is the imputed righteousness of the Anointed Salvation of Yehovah, who, before man was created or sin had entered into this world, finished the work necessary to redeem His people from the sin of Adam, the earthen vessel wherein they were ordained to inhabit. He stood slain from the foundation of the world wherein, He who knew no sin, became the sin of His people, being One in Him in eternity, and shed His blood, the perfect sacrifice for sin, for the remission of that sin.

Yet He was not only slain, for John saw the Lamb, standing as it had been slain from the foundation of the world. The righteous Judge saw the travail of His soul and was well satisfied because there was no other who could save His people from their sin and having struck the posts of the earthen shanties in the land of ‘double entrenchments’ each of His people were identified in their tabernacles of dust. The Lamb standing indicates that He not only finished the work but that he was “declared the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead” (Rms. 1:4). Thus having finished the work, He is seated in the place of authority (right hand of God) having taken unto Him His great power and now reigns supreme over all. His presentation as the Lamb, slain and risen, proclaims that he was and is righteous in all that he was given to do and that all that were given unto Him, He lost none, but they were raised up together in Him. In His righteousness He fulfilled the perfect Law of God to every ‘jot and tittle’ and by His faith His people are justified in Him. His faith is imputed unto them as their sin was to Him and His righteousness is the breastplate of the whole armor of God, which He was adorned in by the power of His will and by which each and every child of the redeemed is clothed in the whole armor of God.

Therefore, only the eternal seed of God, born of incorruptible seed by the Spirit of Holiness see Zion in truth. Man looks at it as a conquest of his might in demonstration of his ability and the culmination of his religious superstitions. There are many who boast of the technological and agricultural progress in the region which has converted the sand of the desert into a blooming garden for in this world it is indeed a parched place. The desire of the sons of the dust falls hard after the needs of the flesh and the cares of this world yet they are all for gain, worth and pride; but the kingdom of God is not of this world.

While the religion of Adam strives and contends with fervor and endless palaver for the things which the eyes of man can see (which things fade away), those blessed with the testimony of the Spirit have eyes to see Zion as a city of peace and a quiet habitation. These dwell with the Devouring Fire as the outer man and his works are consumed and

their hearts mediate upon the dreadful and tormenting things, knowing that the sin that dwells within them qualifies them for His wrath, but, in Zion, they do not see a fierce people of deeper speech than they can perceive or a stammering tongue which cannot be understood.

"... the city of our solemnities..."

This parched place is the place appointed for the gathering of His people. This parched place is ordained of God for the gathering of the general assembly of the called-out remnant according to grace where the King rules in peace over all things and the Shepard tends to His flock. Every child of grace is seated together in the Anointing in the heavenly places as one in Him even though during the time of this habitation they must dwell in the earthen tabernacle wherein they have been made subject to the vanity of this world. Herein the wilderness blossoms as the garden of God and just as the first garden was properly prepared for the needs of the natural man, so the garden of God for the 'witness' (Zion) is thoroughly furnished for the needs of the precious little flock.

When John saw the revelation of the Anointed Salvation of Yehovah, he witnessed the house of the redeemed, as the body and bride of the Anointed, all gathered together in the Beloved; he did not see an innumerable host standing on a hilltop in Palestine. The witness of God to His people is that the Christ and all His saints are together in the witness of the eternal covenant of God with His people, which He purposed, enacted and completed in Himself without the presence of assistance of Adam. This gathering was not unto a final conflict to abolish sin and depose the Wicked one nor was it for the purpose of a world-wide evangelical movement to convert the obstinate sons of Adam and convert them unto the truth. The sole purpose of the gathering of those for whom the blood was shed, was to the praise and honour of His name for He alone is worthy and the place of that gathering is in Him the eternal abode.

This is that city that has foundations whose Builder and Maker is God. It is Wisdom who has hewn out seven pillars for the foundation of the Temple of Yehovah wherein He dwells with His people, whose chief corner-stone is the Anointed Salvation of Yehovah. This is Jerusalem from above who is the mother of the children of grace for in her and from her shoots forth the peace of His people. Man 'misses the target' as he shoots forth his works with the best of attentions by the arm of the flesh but the Faithful One cannot fall short. He is the One who has drawn His bow and pointed His arrows toward the corruption of man; "for the arrows of the Almighty are within me, the poison whereof drinks up my spirit as the terrors of God do set themselves in array against me" (Job 6:4).

God has established His righteousness as the perfection of Holiness and He will not accept anything that falls short of this glory. He looked and saw that there was no man nor any that could intercede for His people as they should be made partakers of flesh and blood. He gave Himself the sacrifice for sin, covering (atone) His Beloved in the blood of the sacrifice so that the incorruptible seed be not corrupted when it came in contact with the body of this death (Hag. 2:12). His people thus identified, preserved and protected experience the vanity of this existence as they walk as pilgrims in this foreign land called Babylon, wherein the affections, superstitions and ideologies of man are mixed together into systemic confusion and bewilderment. This is a place where there is no rest for man who has been assigned to labour for his bread and no peace but the witness (Zion) is a peaceable habitation for there the King of Peace reigns supreme.

Some may ask if He does not reign over the kingdoms of this world and of course He does; “I blessed the Most High and praise and honoured He that lives forever, whose dominion is an everlasting dominion and His kingdom from generation to generation: and all the inhabitants if the earth are reputed as nothing and he does according to His will in the army of heaven and the inhabitants of the earth and none can stay His hand or say unto Him, What are You doing?” (Dan. 4:34f). God has created all things for His good pleasure which is solely upon His Beloved. Nothing comes to pass but by the power of His will as His creation stands as the testimony to His might and glory; sin, the wicked one and the darkness which covers the face of the deep are His good pleasure for all that exists is by Him, through Him and for Him. He has hid Himself from the natural eyes of man and filled his mind with the cares of this life so that none of Adam’s seed can see the beauty of His glory for as the Refiner’s Fire constantly consumes the dross of corruption, the works of man and the residue of Edom, trying and proving the faith within of the precious living stones, so man continues to strive to show his worth in his attention and maintenance of this world. The children of grace, however, know that this world is not their home nor the body of this death their eternal habitation.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour that he by the grace of God should taste death for every man” (Heb. 2:9).

When the Salvation of Yehovah became incarnate and dwelt upon this earth, He was born of a woman and made under the Law. He took upon Himself the form of a servant and was fashioned in the likeness of sinful flesh, yet without sin. He was faithful in the work before Him for He could not fall short of that which was finished in the beginning. He was tempted in all points like unto His people and enduring the contradiction of sin against Himself, became obedient unto death, even the death of the cross. This is the

manifestation of His righteousness in time and the glorious apparel of His Beloved Bride.

This man has been ascribed the honour of Adam as a great teacher and the founder of a new religion because the eyes of man cannot see the beauty of His glory. He had no form or appearance that drew attention to Himself, as the pictures and paintings of man assume, as He grew up in an innocuous place and bore about the suspect of a tainted heritage, therefore He was despised and rejected of men. The religious leaders were amazed at His understanding of the Law asking, “how does this man know letters having never learned” (John 7:15) and later demanded to know by what authority He taught this doctrine of forgiveness of sin and performed the mighty works. They having eyes to see could not perceive the truth that stood before them and having ears to hear they could not understand His words for they were not for them.

The children of the Kingdom of Light behold the testimony of the finished work as they see the shooting forth of that peace which is beyond all understanding as the place of their eternal abode. They cannot see these things by the natural eye even though Adam would see a sign yet by the testimony of the Spirit, from faith to faith, they have the hope of glory which is Christ. This hope is the earnest expectation of the imminent return to Jerusalem their home wherein the Father, having prepared dwelling places for each, shall welcome them home by removing the natural obstructions. Then shall they see the beauty of His Holiness and with the pure language speak His Holy name; yet this hope is not limited by time.

“But there the glorious Yehovah is unto us a place of broad river streams wherein shall go no galley with oars neither shall gallant ships pass by”

Yehovah God is unto His people a broad river of streams that carry the living water wherein if a man should drink thereof he should never thirst. The waters of this world are bitter to the children of the King and cannot satisfy their thirst for righteousness but unto whosoever believes in Him there is a river of living water flowing from his belly. This water proceeds from the throne of God in the Holy city and on either side the trees bring forth their fruit in seasons. The leaves of this tree is for the healing of the nations which would indicate that this healing is here and now for when the body of this death is put off, there will be no need for any healing. Thus the river of life, being the Anointed Salvation of Yehovah, sustains the eternal life of His people and the tree of life, which is the Anointed Salvation of Yehovah, heals the pain, anguish and fear that the children have in the trials and tribulations of this existence.

This is the city built upon that Rock, which is Anointed, against which the gates of hell and the grave cannot prevail upon it. It is that building, fitly framed together which grows up to the Holy habitation of God, whose foundation is the Anointed Salvation of Yehovah, the walls are Salvation comprised of the living stones of the Redeemed and her gates are Praise unto our God.

This is the Israel of our God which man cannot see, the wicked one and his messengers cannot enter and wherein the lights of this world do not shine. The weapons of man's warfare are neither found in the river of life nor could they conquer it should they ever find it for the arm of the flesh is completely impotent in the city of our God. The precious stones cannot be made merchandise of for they are preserved and protected in the Anointed Salvation of Yehovah and the wares of the world, being filthy menstruous rags, in the beauty of perfection. The children of Israel made merchandise of the precious types and foreshadows of the Law as the great harlot full of blasphemy against Yehovah was arrayed in "purple and scarlet colours decked with gold and precious stones and pearls having a golden cup in her hand full of abominations and filthiness of fornications" (Rev. 17:4), but the Israel of our God is His Beloved Bride, who is one in Him. She could never leave Him nor forsake Him because His incorruptible seed remains; therefore, "whosoever is born of God does not commit sin, for His seed remains and he cannot sin because he is born of God" (I John 3:9).

"For Yehovah is our judge, Yehovah is our lawgiver, Yehovah is our King; He will save us"

The only one who could ever be a righteous judge is the only one who is righteous. Yehovah God is the Law and His word is without reproach. As He speaks so everything comes to pass by the power and the good pleasure of His irresistible will. He has decreed before man was created that the blood of the covenant must be shed and when He became the inability of His people in Adam, before Adam was formed from the dust of the earth, he established that man was never created being capable to be obedient unto God. How could God demand the blood that cleansed the children of promise from their iniquity, before time began, if the guilt and rebellion was subject to the outcome of Adams action in the garden. Was this because of God's ability to 'look ahead and see what man might do'? If so then how great a god is He that He could not stop the serpent from tempting, stop the woman from being deceived and the man from hearing the voice of the woman? Why even present the tree of the knowledge of good and evil if God had no power to prevent man from taking and eating? Or was it because God had ordained this to be the path that man should walk so that no flesh should ever glory in His sight?

The sovereignty of God over all His creation means that he alone appointed the times of the habitations of the sons of Adam, which He made of one blood, and established the boundaries of each habitation saying, thus far shall you come and no farther. He assigned the labours unto man to be performed in the appropriate moment and as He has ordained that the wrath of man shall praise Him so he has also restrained and prevented the remainder of that wrath. He is the giver of the law that governs man in his life and directs each step of the way. He has placed each man upon a path and has hedged in the way with thorns, briers and hewn stone so that man cannot see that which is about to come to pass. He has also spurred the curiosity of man to search out those things which he cannot find out and occupied him in the exercises of futility so that he cannot find out the work which God has done from the beginning (Ecc. 3:11).

He is also the Great King over all the earth. He has set the courses of the globes in the heavens. He sits upon the circles of the heavens, dwells in the thick darkness of the clouds and rules over His creation to the minutest detail so that all things may work together for good to them that love Him, to the called, according to his good pleasure. The inhabitants of this globe are reputed as nothing before His will as the praise of the heavenly hosts rings out that he alone is worthy of honour, glory, power and praise. He has taken unto Himself His great power, for there is none greater, reigning supreme over all the earth. Neither thought, nor word nor deed exists that is not implicitly commanded and controlled by the power of He who is the Lord God All Powerful, All Knowing and ever present; and He will deliver His people.

Not one drop of that precious blood of the Lamb was spilt in vain and there remains no more sacrifice for sin. He has taken away the guilt of His Beloved in Adam and has taken her unto Himself without spot or blemish. He delivered her before Adam was made, He delivers her in the time pleasing to the Father and when the time of this habitation is over, he shall deliver her from the body of this death and the vanity of this world. The manifold token of the assurance of faith is that His people should suffer in the waste howling wilderness and emptiness of this world; for whom the Lord loves, them He also chastens.

His love is eternal and cannot be broken. Nothing can separate His people from Him nor snatch them out of His hands. Justice and judgment are the habitation of His throne where the redeemed of Yehovah stand and sing His praises. Truth and mercy go before Him for His precious flock who are blessed to hear that joyful sound of the Shepherd’s voice, saying, This is the way, walk in it. They walk in the light of the Lord with their heads bowed down for He is the light unto their feet and the lamp upon their path; they

walk by the faith of the Son of God who loved them and gave Himself for them as they return to Jerusalem from above the mother of the Faithful.

“By the rivers of Babylon, there we sat down and we wept when we remembered Zion” (Ps. 137:1)

This world is the epitome of confusion by mixing and the pilgrims know it is not their home. The children cry out to the Father as they are given to remember the witness for they know to be absent from this body is to be present with the Lord. Every man, in his order shall return as the veil is lifted and the beauty of Jerusalem revealed. Then we shall see Him as He is and we shall be like Him.

Your servant in Christ,
(Elder) Chet Dirkes
February 25, 2018

Isaiah 35:3f

> “Strengthen ye the weak hands and confirm the feeble knees. Say to them of a fearful heart, Be strong your God cometh with vengeance, even God with a recompense. He will come and save you”

The Spirit of God speaking through the servant prophet proclaims that there are weak hands and feeble knees that are in need of being attended to. They cannot attend to

themselves for they have neither the power nor the knowledge of what to do or how to perform it. These are not just the hands that are at the end of ones arms or the joints between the upper and lower leg but rather they speak to genuine attempts, though futile, of the praise and worship of Jehovah. The hand is the same root word for the name Judah which stands for praise and the knee refers to being bowed down in reverence both of which are portrayed here as being inadequate and impotent.

The passage begins with a call from Jehovah to the world and ‘all things that come forth of it’ because the indignation of Jehovah is upon all nations. This is not the judgment of God against the Gentiles or the heathens; for it is against all ‘goy’, both Jacob and Esau. These two brothers were separated from their mother’s womb each as a nation, so the indignation of Jehovah is upon both Jew and Gentile and His fury upon all their armies. This is not an impending battle to determine the champion of a cause or settle a political dispute, this is the demonstration of the sovereignty of El Shaddia against all of the house of Idumea, ‘the people of My curse’, that Jehovah has already, without regard to conduct or circumstances, “utterly destroyed them, He hath delivered them to the slaughter”. His sword, which is the Word of God proceeding from the mouth of He who sat upon that white horse going forth conquering and to conquer, is bathed in the blood of the gratuitous sacrifices of the nation of Israel and the slaughter is against all the house of Edom, which is Adam, because “it is the day of the vengeance of Jehovah and the year of recompense for the controversy of Zion”.

Time was complete. Nothing else needed to be accomplished. The sins of the world had come up before the throne of God, like the smoke of that great furnace, and His judgment was prepared. He would destroy the pattern given in the wilderness and make it without form and void. No more shall one come unto the Mount Sinai with hands full of sacrifices and ritual to attempt to meet the standard of the Holiness of God. Those who were once enlightened and have tasted of the heavenly gift, being given the first principles of the doctrines of Jesus Christ, could no more bring the sacrifice, for Jehovah would regard it no more. He destroyed the economy of the law in type. The streams of blood from the sacrificed animals and the blood soaked ground around the altar were laid waste and “none shall pass through it for ever and ever”. The fullness of time had come.

The arena of this economy of sacrifices, ordinances and rituals would be the habitation of unclean animals to signify the unworthiness and pollution of the entire nation. Any one returning to these weak and beggarly elements would find them unpalatable and undesirable. Here the pelican, the porcupine, the owl, raven and ostrich would find rest and a place of safety. Here everything that was deemed unclean by the law (Lev. 11) was

to find a home, throughout all generations. Is this just a symbol of the unclean nature of this arena or is there more? If this is just the testimony of the perversion and corruption of the law economy then why is the wilderness and the solitary place glad for them? For whom are they glad?

The perversion of the law by the nature of man and his attempt to improve upon God and His ways, left the nation of Israel believing that they were the true chosen of God and that the nations of the world were subservient to them. This is still quite evident in the philosophies and doctrines of all religious groups of man and can even be seen in Peter's reaction when God gave him the vision on the rooftop. Here God showed him all manner of unclean beasts and fouls of the air and God called them clean. Peter did not know of the mystery of God, in that the Gentiles would be partakers of the same Spirit and rejected God's command as being unholy. This arrogance, of a stiff-necked and rebellious people of the Sinai economy, would exclude a true child of grace who had the true law of God written upon their heart and was staggering under the burden of the law. This remnant according to grace was counted as fools and cast out because they lived and walked by faith rather than living by sight and crying out, 'come see my zeal for the Lord'. They were dismissed as unworthy because they, being taught by the Spirit, walked not in the way of the hypocrite and the impostors who loved to be heard for their much speaking and to be seen in their robes. They are despised and rejected of man because the builders have rejected the corner stone and cast Him aside as unworthy. They are hated of all men because they hated Him first. The true child of grace understands his frailty and inabilities and, although for a time they thought themselves to be alive, when it pleased God to reveal Himself in them, they found that they were slain by the commandments and guilty before the throne. These are the pelicans in the wilderness (Ps. 102:6). These sit is a solitary place separated from the world because a place has been prepared for them. These look unto that great mountain before Zerubbabel (coming out of confusion) and cry, grace, grace unto the headstone, not by might, nor by power but by the Spirit of the Most High that dwells within them and causes them to walk according to the statutes of God.

"And the woman fled into the wilderness where she had a place prepared of God, that they should feed her three and a half years." (Rev. 12:6) This is the one who came to the wilderness and she was not in want for her mate. He is the one who is coming up "out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchants "(Song 3:6) He prepared a place for her and brought her to this wilderness and solitary place to protect, sustain and hide her.

“Seek ye out the book of Jehovah and read. No one of these shall fail, none shall want her mate because MY mouth it hath commanded and His spirit it hath gathered them.” (34:16) The Word of Jehovah is as immutable as He is and is the same yesterday, today and forever. His bride is in Him and never has been apart from Him. No one wants Her because He has stretched forth a line of confusion over Her that none can see Her. He has made all the precious stones, those living stones Her children hewn from the Rock, to appear empty and useless. The Idumeans walk by Her every day and, since they have rejected the corner stone as being useless to their needs, they disregard Her and count Her as unworthy. This veil is stretched over Her so that Edom may view Her and not understand lest they should see with their eyes and hear with their ears and be converted and be healed. God has made their hearts hard, their eyes heavy and their ears dull of hearing. He has set the things of this world in their hearts that they cannot find out the things of God by searching and this darkness, vanity and confusion remains even today and though all generations.

These are those who for whom the wilderness and the solitary place are glad. This is why the desert rejoices and blossoms as a rose. Here the glory of righteousness (Lebanon) is proclaimed with joy and singing. Here is the ‘orchard of the vine and the fig tree’ (Carmel) is found in the ‘plain and level country’ (Sharon) for here is seen the glory of Jehovah and the excellency of our God. Simeon said, “Lord lettest now thy servant depart in peace, according to thy word; For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel” (Luke 2:29). The fulfillment of the Word had come, the Lamb of God had come into the world to save His people from their sins and the inhabitants of the wilderness rejoiced to see the excellency of their God.

These are they who have weak and impotent hand, empty of all works and intentions. They have been bowed down-under the condemnation of the law but now they were to be made firm, strengthened and secure. No longer would they stumble in their attempts and find themselves slain by the commandments because the day of Jehovah’s vengeance had come and the recompense of God, Joshua Messiah, had come to deliver His people. Now the eyes of the blind would be opened, the ears would be unstopped, the lame man should be made like the Beloved as the hart upon the hillside and living waters would satiate the wilderness. Here shall be the exalted roadway called ‘The roadway of Righteousness’ shall be and nothing unclean shall ever pass upon it. Everything that defiles (the works of the arm of the flesh) all that work abomination (that which is highly esteemed of man) and makes a lie (all men are liars) shall in no wise enter into this way. Only those whose names are written in the Lamb’s book of life from before the foundation of the world shall go this way for they walk in the light of

Jehovah which is Christ the Lord. There shall be no lion or ravenous beast here. Though Satan goes about like a roaring lion seeking whom he may devourer, he has no right, no portion, no memorial and no access to the way of Holiness. Only the redeemed of the Lord, the ransomed by His blood, shall return and come to Zion with songs and everlasting joy upon their heads (the seal of the Father in their forehead; Rev.7:3).

Wherefore, Comfort ye My people.

Your servant in Christ,
(Elder) Chet Dirkes
September 18, 2011

Isaiah 35:10

> "The ransomed of the Lord shall return and come unto Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

This is a select group of people for whom the Lord paid a price and bought them back to Himself. No one other than those who were held captive in the house of the strong man could have been released when He redeemed Jacob and ransomed him from the hand of him that was stronger (Jer. 10:11). No one other than those held in bondage under the yoke of Pharaoh in Egypt could have been brought out from under the burdened or rid of

their bondage save those who were redeemed with a stretched out arm and great judgment (Ex. 6:6). No man could redeem another for there are none worthy. “None of them can by any means redeem his brother nor give to God a ransom for him” (Ps. 49:7). Only the Lamb of God could give the proper ransom for the firstborn (Ex. 13:13), and that only for those who are His children. He ransomed them from the power of death and redeem them from the grave (Hos. 13:14) so that “He that liveth and believeth in Me shall never die” (John 11:26). He alone could redeem His chosen race from deceit and violence (Ps. 72:14) and from all iniquity (Titus 2:14) purifying unto Himself a peculiar people. If this be not accomplished, then the ransomed of the Lord have not yet returned and come unto Zion because their sin still remains. BUT and SINCE all these “works were finished from the foundation of the world” (Heb. 4:3) and since He, having finished all that the Father gave Him to do and having put all things under His feet, He is set down at the right hand of the Father and has entered into His rest, therefore, the mountain of the house of the Lord, which was established in the last days when He built His church, His elect have returned and come to Zion with songs and everlasting joy upon their heads. They were sealed with their Fathers seal in their foreheads (Rev. 7:3) when the Lamb was slain from before the foundation of the world and it is not the law of Sinai which is hanging between the frontlets of their eyes. They have not been summoned to the mountain “that burned with fire nor unto blackness and darkness and tempest”, but are come, “to the general assembly and the church of the firstborn, which is written in heaven and to God the Judge of all and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things than Abel” (Heb 12:23). This is not a pilgrimage back to some ancestral homeland wherein is war and death but it is unto the Jerusalem which is from above, who has descended from heaven being adorned as a bride for her husband. Here nothing that defiles or any that love or makes a lie shall enter but only those who keep His commandments, having that new heart and His Spirit within, being of the new covenant. These all have been summand and have returned and are now seated together with Him in the heavenlies (Eph 2:6) for they are the sons of God. The ransomed of the Lord shall return from whence they came and none shall prevent them. “Thine they were and thou gavest them me” (John 17:8). They have heard His voice and have been raised up (Ez. 37) together with Him but dear brethren these things do not yet appear to His children who are still the wayfaring strangers of this present evil generation. These, being sons, walk by His faith and run the race set before them with patience, as He empowers, looking unto Jesus the author and finisher of their faith (Heb. 12:1). They are a peculiar people who are passionate of good works. They have been created in Christ unto these good works and therefore not one of these works shall go undone. But while in this flesh when they would do good evil is present and how to perform that which is

good they find not. This struggle and conflict is only for those who have been set free from the prison house and have been ransomed of the Lord and until the tabernacle of this dwelling be dissolved the conflict shall continue. They shall not alter the course nor interrupt one step assigned by the Father to His children but are part and partial to the race but we know that when the time of this habitation is over, sorrow and sighing shall flee away and we shall see Him as He is.

Your servant in Christ,
(Elder) Chet Dirkes
May 16, 2010

Isaiah 39

The angel of the Lord had vanquished Sennacherib and killed 185,000 men of his army. He then returned home and was murdered by his sons. Hezekiah became ill and asked the Lord to move the sun dial back 10 degrees which He did and then along came Mereduch-baladan whose name means ‘Meraduck (Mars the god of war) is lord over all’. He was the king of Babylon (confusion) and he sent a letter and a present to King Hezekiah because he was sick. Hezekiah was not a demonstration of the ‘strength of Jehovah’ but rather the weakness of Adam. How subtle Satan is when he comes with a smile, a helping sympathetic hand and a gift. Hezekiah was taken in this temptation and Isaiah brings him the Word from God, rebuking him and foretelling the direction God

had for his family. “Good is the word of Jehovah which you have spoken” may only be uttered by one of the household of God.

Satan himself is transformed into an angel of light and so are his minister’s transformed into apostles of Christ. Smooth talking, well educated, cunning words and tantalizing wisdom just as the serpent in the garden they come in among the assembly and many times, as God decrees, our flesh is stimulated to call them friend and brother. Beware such false prophets for they enter in as wolves in sheep’s clothing with deception and evil works. We shall fall for this after the flesh, that no flesh should glory in the sight of God but God is faithful. He will not permit us to be tempted past that which He has made us able to bear and will with these common temptations make a way for escape. Just as He brings us into these temptations He makes a way through them that we may be able to bear them. The flesh judges all things sensually but the just shall live by His faith. Beware of these false prophet and do not trust those bearing gifts.

Your servant in Christ,
(Elder) Chet Dirkes
August 8, 2009

Isaiah 40

“to whom will you liken God and who is My equal”.

Oft times we attempt to imagine what God looks like but hampered with trammeled eyes and a linear point of reference our mind cannot comprehend the immensity and majesty of the One who inhabits eternity. And there is none that can be called equal to Him in thought word or deed save the One who being in the form of God thought it not robbery

to be equal to God but made Himself of no reputation being found in the fashion of man. He is indeed equal to God for He and the Father are One and in Him the fullness of the Godhead dwells bodily. The comfort to His people is that He does not weary, never faints, He will never leave His chosen ones nor forsake them. Our God performs every desire He has according to His good pleasure and no one can stay His hand or cast any aspersions as to what He is doing. Hear oh children of He that has Power with God, I am your sovereign God, I am One.

May the Spirit give us a brief glimpse of our Redeemer, our Friend and our God. Behold Your God!!!

Your servant in Christ,
(Elder) Chet Dirkes

Isaiah 40:1

"Comfort ye, comfort ye my people, saith your God."

It does not take a degree in any form of education to conclude that if someone is to be comforted there must first be a need for comfort. The king in his palace is calm and at ease living sumptuously. Should one come to him to give to give him comfort they would soon be dispatched from his presence and maybe from their life for the king is in need of nothing. This comfort must also be effectual. If one was cold and hungry and we were to say to them be warm and full without providing the necessary items to facilitate the desired condition our words would be futile and a vexation to the hearer. So when

God instructs Isaiah to “Comfort ye my people” we may conclude that a real need for comfort exists and that the comfort that God is intending is effectual.

This comfort is not an open end contract for any and all who might desire it for it is directed specifically to His people. He does not provide a universal comfort that is contingent upon one utilizing it nor does He makes this comfort possible if certain conditions are met and kept. He addresses this comfort to His people who are in a specific form of distress that could only be satiated by the comfort He is sending. So we conclude that God, who worketh all things after the counsel of His good will, has ordained a distress or affliction upon His people which only He can attend to with the comfort that only He can provide and all of this for good.

He begins, in His instructions to the prophet, by identifying the comfort; “Speak ye comfortably to Jerusalem and cry unto her”. This address is so specific that it can only be applicable to those who ‘come forth out of peace’ (Jerusalem). Any one who does not have this peace is not from this place. They have no right to the message and no portion in the promise for they do not come from the correct origin. She, this Jerusalem, is to be told “that her warfare is accomplished and her iniquity is pardoned because she has received from the hand of Jehovah double for all her sins”. She is not told to don the armor and brandish the sword in order to vanquish the foe. She is not called to arms to defend the city or to champion the cause. She is told that she has received a finished work that removed her guilt from the hand of the Almighty creator of the universe. She has done nothing to deserve such a blessing because she is not mighty, nor rich, nor many. Jehovah is not improved by her through this act nor does He profit in any way. He has performed this act upon Her and for Her benefit because of WHO she is. She is His bride, His body, His people and the object of His eternal love. She is in Him and of Him, bone of His bone and flesh of His flesh and He cannot deny Her nor forsake Her. Therefore, the promise to Her is that He shall come with a strong hand and His arm shall rule for Him. This is comfort to Her.

He has also prepared a voice in the wilderness, that place He has prepared for Her, that proclaims to Her to prepare the way of Jehovah, which is the exalted road of Holiness where on passes no unclean thing and to make straight (approve, esteem highly) the ‘lifted up’ way of Her God in the desert. This voice is not instructing Her to make a way or to seek out and find the way because Her God is the Way the Truth and the Life. He dwells in Her and She in Him. She walks in the way that He leads and esteems it the path of righteousness because of the Spirit that indwells Her. She is comforted by the fact that every one of Her members in particular shall be raised up and every thing that exalts itself against the throne of the Most High shall be brought low. She is not sent

forth to find her members that are low as valleys for each and everyone who is not born of the flesh is born low by reason of heritage. Her children are strangers and sojourners in a foreign land. They have no place of rest and the things of this world cannot satisfy them. They are fools because they live by faith and outcast because the world hates them. Therefore, God has prepared the wilderness for them and when He was lifted up, as Moses lifted up the serpent IN THE WILDERNESS, so He drew all men (of His household) unto Himself.

He has also sent forth the Lamb into the wilderness for them. These who have become partakers of flesh and blood are in bondage to the death and corruption of the flesh. He sent forth the Lamb of God to take away their sins and to cleanse them from all unrighteousness. Here in the wilderness dwell His outcast and "in mercy shall the throne be established. He (the Lamb) shall sit upon it in truth in the tabernacle of David (the Beloved), judging, seeking judgment and hastening judgment" (Is. 16:5). He has not only removed the guilt but He has satisfied the requirements of the law, therefore She has received double for Her sins.

This wilderness is a fruitful field (yes the field again) where judgment dwells (Is. 32:15) where the inhabitants of the Rock dwell (42:11), which God has made like the Garden of Eden. This is a comfort to Zion for in Eden God dwelt with man. He provided for all his needs, protected Him, gave him His law and communed with him. But did this wilderness digress back to the original garden? No! This is the New and Heavenly Jerusalem that fled to the wilderness prepared for Her when She brought forth the man child who should rule all nations (Rev. 12:14). This is that Jerusalem which came down from heaven adorned as a bride for Her Husband in fine linen pure and white, which is the righteousness of the saints and this the that Holy City where "the tabernacle of God is with men and He will dwell with them and they shall be his people and He shall be their God" (Rev. 21:3).

He has also planted trees in this wilderness (Is. 41:19) for the comfort of His people. These are not trees of the woods as we understand them but they are a representation of His people. They have 'firmness of root' (cedar) because they are of the same root as the Branch and the True Vine. They are protected by a black bark, like the tents of Kedar (Song 1:5), that has thick thorns (Shittah) to keep intruders and predators away. They grow rapidly (Myrtle) and are filled with the fatness to satiate and the 'oil' of anointing for His people. Each bears fruit (Fir) for the healing of the people (Rev. 22:2) shall endure to the end (Pine / oak) and is straight and erect (box) being planted by the rivers of waters. These are nothing less than the 'man that walketh not in the counsel of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful. His

delight (after the inner man) is in the law of Jehovah and in His law doeth he meditate day and night. He shall be like a tree planted by the rivers of water that bringeth forth fruit in his season whose leaf shall not wither and whatsoever he doeth shall prosper" (Ps. 1:1-3).

The trees planted in the wilderness are the outcast of the world who belong unto Jehovah. They have been brought low (humiliated) by the hand of God that no flesh should glory in His sight and they are comforted by the true glad tidings of Zion and Jerusalem that the warfare is accomplished, the iniquity pardoned and that ALL FLESH IS GRASS. The tabernacle of Edom and the residue of Esau shall not be there nor shall it profit the inhabitants of the wilderness for it is contrary to the Spirit and cannot know the things of Jehovah. This is the true gospel of Jesus Christ. God in His mercy comforts His people (paraklesis - calls together) in the 'pressing down upon' (affliction) and the 'pressing all around' (tribulation) because it is given unto them not only to believe but to suffer for His name sake (Ph.1:29). He calls His people together by His Spirit, for the mouth of Jehovah has spoken it (Is. 40:5) in the affliction of the flesh that they may be able to call together those of the household who are in any kind of trouble with the same calling that they were called together (II Cor. 1:4) "that as the sufferings of Christ abound in us. So our consolation also aboundeth by Christ" (5).

Wherefore Brethren, comfort ye one another with these words, for the light pressing down of this present time are not worthy to be compared with the glory that shall be revealed in us. The fellowship of His suffering displays the unity of He and His people and no comfort is afforded to those who have not this fellowship for they are none of His.

Your servant in Christ,
(Elder) Chet Dirkes
September 25, 2011

Isaiah 40:1

"Comfort ye, comfort ye my people saith your God."

There should be little question about the imperative nature of this command from Jehovah God. The word was dispatched from the throne of the King in recognition of a need. Authority had been ascribed to the messenger according to the urgency of the matter, to proclaim unto a particular people a specific message. The King has spoken emphatically by repeating His command and His word was definitive and complete.

Because the King has decreed that comfort be proclaimed to this group of people it must be concluded that they were discomforted and could not rectify the situation on their own. The fact that He speaks in a specific manner would seem to indicate that those experiencing this discomfort were not aware of the cause or reason and since He has dispatched His messenger to bring these 'glad tidings of great joy' the people could not have figured out the problem. They knew that a problem existed and it disturbed them. They felt as though no one understood their condition as they groaned within themselves seeking to be delivered. They had no strength to combat this unknown enemy, they found no rest no matter where they turned as they languished in darkness. No matter how hard they tried to comfort themselves, the situation continued as the path they walked led them farther into the valley of the shadow of death.

Was this a surprise to the King? Had He returned home one day from His crusade to find new applicants for His employment? Was He too busy knocking on the doors of others hearts, hoping they would open unto Him, that He was ignorant of the plight of "**MY PEOPLE**"? Or perhaps he was organizing the marriage feast for His Bride and in His preoccupation with the guest list and seating arrangements, the condition of His People had deteriorated because He was not paying attention? These are the arguments of those who espouse the doctrine of the permissive will of God. The world is allowed to meander along under her own power as the people follow the devices and intents of their hearts until such a time when God has no other choice but to intervene and put things back on course. This is blasphemous as it denies the sovereign majesty of the King of Kings and Lord of Lords.

Jehovah God purposed in Himself the course that the universe was to follow and He created it accordingly. Then He empowered every portion of that creation, from the sub-atomic particles to the massive planets, to work together in complete harmony in accordance with the purpose for which He created them. He fashioned the earthen vessels, afore prepared unto glory, wherein His seed would tabernacle, assigned it a time of habitation and appointed a definitive race to be run. He designed the course with sufficient trials and tribulations to lead His children to cry out unto Him in the day of trouble. This trouble was ordained and empowered by the power of His will and at the exact moment when the troubles had reached the limits of their intended purposed for His people, being sufficiently discomforted, He dispatched comfort to them.

Some would say that this is unjust and that it portrays God as sadistic and they are welcome to their opinions. Those who have been taught by the Spirit of His Holiness, understand that it is according to His eternal love that He draws His people, through the wilderness and into the valley of Achor to demonstrate to them in a very personal manner that He is God and there is none other. He and He alone is sovereign over every thought, word and deed. Adam does not know this and he cannot be taught it, so, he exists in constant conflict with the inner man who knows that the flesh is unprofitable. Never can these two be reconciled and as the child of grace grows in the grace and knowledge of His will, they see more and more of the corruption of the flesh. They feel their unworthiness before the perfect beauty of His Holiness and they find no rest in the habitation of this dwelling. Only after the time when it pleases the Father to reveal Himself in them do they begin to recognize the cause of the warfare. Only as the light of His glory grows brighter to them do they realize the magnitude of this wretchedness and cry out for deliverance. Now as Jehovah daily reveals His love to His elect family do they understand the vanity of this world.

The word sent forth of Jehovah God is not sent by the hands of man. Man can only speak as he is given to speak but he cannot proclaim the word of the King with a carnal tongue. Many a man has attempted to present himself as the mouth-piece of God as he pontificates the wisdom of Adam. Only the Word of God can speak the Word of the King and only the children of the Word can hear that Word. (Faith indeed does come by hearing and hearing by the Word of God for the time is come and is now that the dead, in Christ, hear His voice and live.) The comfort of Jehovah is sent forth by His hand since He alone can give comfort and so the command to “Comfort, comfort My people” is from the Master to His Anointed servant to His elect family in the time of their discomfort. He has sent forth the Comforter to indwell His people so that they may be comforted in all trials and tribulations. They may then in turn comfort one another in any

kind of trouble with the same comfort wherewith they have been comforted (II Cor. 13f). This is the common salvation of the elect family.

Notice well He did not say to His servant; ‘go tell everybody that everything’s gonna be alright’, He said “comfort My people”. Herein we know that this is the Messiah who was sent forth. He alone endured the contradiction of sinners against Himself. He alone was made complete in all that He was tempted in all points, like unto His people, yet without sin. He, being the Word made flesh, is a discerner of the thoughts and intents of the heart for He has experienced all passion and fear. He suffered in the form of the Servant and so it is that He alone can give comfort to His people for whom He suffered, bled and died.

But He can not give any comfort being dead and there is no consolation if He remained the sacrifice for His people. His resurrection from the dead, by the power of God, is the foundation of the hope of glory for His elect family. His resurrection is the comfort of His people because it is the testimony of the completed work accepted of the Father. His ascension upon high is the manifestation of His Lordship over all and His victory over sin and the grave. He came forth as both the prince of peace and the everlasting Father, fulfilled the will of God and is set down at the right hand of God.

“Speak comfortably to Jerusalem and cry unto her that her warfare is accomplished...”

This comfort is directed to those who have sprung forth of peace (Jerusalem). Messiah came forth as the Prince of Peace, His seed was with Him and His work before Him. They came forth from the Father’s house at peace with Him and became partakers of flesh and blood. This flesh and blood was at enmity with the Father and His Holiness and thus the warfare began. This warfare was no accident. Rather it was appointed of the Father so that there would be no confidence int he flesh and no flesh could glory in His sight. He ordained the conditions of the struggle, the intensity of the conflict and the duration of the warfare for good unto them that love Him, to the called, according to His purpose.

This struggle begins as the earthen vessel is formed in the natural womb. Here, before natural life is manifested, two manner of people struggle together. Once the natural life is made manifest the struggle continues until such a time as it pleases the Father to reveal Himself. Then the ‘kicking against the pricks’ intensifies as the creature, that inward man who delights after the law of God, groans within himself waiting for the manifestation of the sons of God. With this revelation comes the realization of the law of God and it’s demands, the guiltiness of Adam and the bondage of corruption. The creature knows the perfection of Holiness of the Father and also knows that in Adam

they have fallen short of the glory of God. This is when the Spirit speak comfortably to the daughters of Zion and tells them that this is the will of Almighty Sovereign God.

“cry unto her...that her iniquity is pardoned”

This is the glad tidings of great joy, the gospel of Jesus Christ, the power of God unto deliverance. Jerusalem, the mountain of God, that glorious city set upon the hill, is not condemned because of the sin of Adam. Nor is she condemned because of the law of death and condemnation. She is set at liberty because the earthen vessel that was afore prepared as her tabernacle was, before the foundation of the world, washed in the blood of the Lamb and cleansed from all unrighteousness. This house was struck with the blood on the door posts and the leaven was removed from the house so that when the Messenger of death, that Angel of the judgment of God, saw the blood He passed over the house and the children inside were delivered. God did not set their sin and iniquity aside to be called into account in the wilderness for when He saw the travail of the soul of His Servant and the shed blood, He also knew that His appointed fit man had taken the sin of His people into that uninhabited land. He also knew that the blood of the sin offering had been struck upon the crown of the altar and mercy was granted because of the covenant of the coffin (ark) had been fulfilled. Now the testimony stood finished as Messiah comforted His people and proclaimed their name before the throne; saying “Behold I and the children which thou hast given Me”.

“cry unto her... for she hath received of Jehovah’s hand double for all her sins”

The house of the redeemed stood condemned in Adam and in the law. Sin came into the world by the act of one man and death by sin. Yet this death reigned from Adam to Moses even though no one could fall short in the same way that Adam did. But when the law came, God revealed how exceedingly sinful falling short of the glory and holiness of God really is. Thus the children of God stood condemned in the action of Adam as he attempted to be like the most high and in the impotence of the earthen vessel to keep the law of God, being separated from God in trespasses and sin.

The propitiation for sin in Jehovah’s salvation is the deliverance from the inability to hit the mark of perfection and forgiveness for the act of failing in the attempt. God does not elevate the dust of the earth (Adam) to perfection or Holiness. He has cleansed the dwelling so that Holy flesh (that inner man which bears the image of the heavenly) shall not be polluted when it comes in contact with a dead body (Adam) (Hag. 2:13). He has removed the heart of stone, that requirement of weak and beggarly elements to please God by keeping the handwriting of ordinances engraved in stone, and has put in an heart of flesh (no blood) wherein He has engraved His Word. He has placed His Spirit within

this cleansed vessel which causes the children of Jacob to walk in the light of Jehovah (Is. 2:5 & Rev. 21:24). He has enlightened them to the truth and has set them free from the demands of Sinai, He has revealed to them a finished work and has set the testimony of the same as the anchor of their soul. He has comforted His people with a witness of His faithfulness whereby they are justified and have Peace with God.

Therefore the appointed warfare is accomplished and their iniquity has been pardoned. They have been quickened together with Him and raised up to be seated together with Him in the heavenlies. Yet while they continue in the habitation of this separation, they are comforted by the hope of deliverance which they patientl y await. They look forward to the time when the habitation of this dwelling is dissolved and in the adoption, the sons of God are revealed.

There is hope in that which cannot be seen but which must shortly, in a twinkling of an eye, come to pass. There is comfort in that which is finished in the Lamb which stood as it had been slain from the foundation of the world. But if these truths be only doctrine and not practical then they are as worthless as the world they emanate from. We have seen in this last year many catastrophes and tragedies that draw our attention to the winds and the waves. The forces of nature destroyed many things, crazed people ravaged peaceful towns with horror and death and our country is portrayed as being poised upon the precipice of a fiscal cliff ready to plunge into the abyss. These events in our world are the things which can be seen and they are therefore, temporal. They indeed are tragic and the loss and grief cannot be minimized, but they are the grass of the field which fades away because God blows upon them. The pain and suffering of this present evil generation a for but a moment yet they display the will of a Sovereign Almighty God who has orchestrated all things together for good to them that love Him. To the called, according to His purpose, the vanity and corruption of this habitation work harmoniously together to the praise of the Creator and a testimony to His sovereign will. Nothing, not a thought, word or deed, comes to pass but for good to them that love Him.

The only way this can be true is if He alone is the Master of the universe and all things exist and consist for Him. His kingdom did not originate in this world and is not dependent upon the inhabitants of this globe to promote or preserve it. The government of His throne is upon His shoulders and He is the King of all kings and Master of all lords. He is the ruler of the house of Jacob and He causes each member of that house to walk in His light. Since He is the Light of the World (both Jew and Gentile) His people walk in Him and since His desire is upon them He has ordered all things fast and sure to come to pass because of His eternal love for His Bride, His Jerusalem.

Pain, loss, anguish and suffering in Adam cause the creature to groan within, patiently waiting the manifestation of the children of light. If asked, none of the children while partakers of this flesh and blood, would ever ask for more hardships, trials and tribulations yet God demonstrates His love for His little flock in these very things. When they come to pass, our eyes are drawn aside after the boisterous winds, the formidable host or the impending disappointments. This shows us the weakness and frailties in Adam since there is nothing we can do about them, even though we are prone to try. Herein we demonstrate our nature in Adam for we cannot be still and know that He is God

Brethren, all flesh is grass and the glory thereof is as the flower. God gives these to whom He will. They may flourish for a season but He blows upon them and they fade away. We see the evidence of this every day. But the children of the King are not sustained by the glory of man. They have been glorified in the Son with the same Glory He has in the Father and when they are absent from this body, they shall be present with the Lord in a body not made with hands, eternal in the heavens. The light afflictions, which are but for a moment, cannot be compared with the eternal weight of glory that shall be revealed. Herein is hope.

Your servant in Christ,
(Elder) Chet Dirkes
December 23, 2012

Isaiah 40:9

> "O Zion, that bringest good tidings, get thee up to the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

At first look this may sound like a command given to Zion and Jerusalem to do something; as if Zion was not the city set upon the hill and Jerusalem had no strength. But the command is unto My people to whom the Lord sends a word of comfort (vs. 1). This is the same wording as when the Word of the Lord called to His people, "Come ye out and be ye separate and be not partakers of her sin". A commandment not to be entangled with the things of this world but to "look unto the Rock from whence you were hewn". Jerusalem means the coming forth of peace, not a peace according to this world but according to the finished work of our Lord and Saviour, Jesus Christ. A peace which passes all understanding and which keeps the hearts and minds of His children safe and sure in Christ Jesus. A peace that is because of His death and resurrection (Roms. 5:1). The strength of this peace is the arm of the Lord which He has revealed to bring salvation unto Himself since NO MAN was worthy or capable, yet all flesh has seen it. No need for any mission trips to bring the Glory of the Lord to the world. The good tidings or gospel or power of God unto salvation is the Glory of the Lord and by His Word He has revealed this to all the world, "For the gospel is come unto you as it has unto all the world". The cities of Judah are the inhabitants of praise. Not the inhabitants of this world which as like grasshoppers, but those who dwell in the One who is the gate, the Door, the Way, the Truth and the Life. The walls of Zion, that city built upon the Rock, are Salvation and the gates are Praise and those that dwell therein are His sheep of whom He has lost none. This chapter begins with "Be ye comforted My people" and declares the glory of God in His majesty and sovereignty. "Look unto the high mountains from whence cometh our help". Satan took our Lord to a high mountain

but he could only try to show Him the glory of this earth and the power thereof. As the prince of the air and the god of this world he has no other authority but what has been delivered unto him. But our God sits in Heaven and He is the Rock of our Salvation. The earth is under His command and the inhabitants thereof are grass which withers and fades away when He blows upon it. He has built His church upon that Rock and the gates of hell shall not prevail upon it.

Dear inhabitants of Zion, Behold your God!

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

Isaiah 40:11-19

God's testimony to His people of His greatness.

It is impossible to imagine with our temporal limited minds the expanses of the great oceans of this world, or the sum of all the rivers, streams, brooks, creeks, springs and underground aquifers' that are contained on this globe but our God has measured them all in the palm of His hand. Man spends great sums of money and time in research of the seas trying to do what God said he could not do, that is, comprehend the depths and expanses of them. Like Adam in the garden we still are attempting to be like God.

Nor can we begin to speculate as to the vastness of outer space and the heavens which our God has measured with a span. Or try to guesstimate the fine particles of the dust of this earth, from whence He created man. Yet He measured out the exact portion of this ingredient of creation as a chef would an herb or spice. That mountain of statute and might He has weighed in a balance. Not a balance to see how much it (Satan) weighed but to show that it is precisely in accordance with His will. This is that mountain that was want to ascend against the throne of the Most High God. That fiery mountain that was cast into the sea, whose name is 'wormwood'. It was weighed in the balance and found wanting for it could not measure up to the perfect standard of Holiness but God has weighed it as being according to the good pleasure of His will. It must be an exact balance for an unjust balance is an abomination before the Lord. And the hills are also from which a vantage point or false hope of supremacy and strength may be found are also in that just weight before the Lord. He has no one who controls Him or His breath (spirit), He needs no counsel or advice. No one can give unto Him for He is the sum of all wisdom, knowledge and understanding. He is the Great King over all the earth.

Stand fast ye inhabitants of Zion. Hear the good tidings ye vineyard of the Lord of peace. Praise Him ye protected inhabitants of Praise. Behold your God!!! The inhabitants of this world are nothing before our God. All nations are as a drop of a bucket and full of emptiness. There is not enough righteousness or sufficient sacrifice in all the world throughout all of time to appease the standard of excellence of El Shaddia. Behold you King! And behold what manner of love the Father hath bestowed upon His children that we should be called the Sons of God.

Your servant in Christ,
(Elder) Chet Dirkes
October 4, 2009

Isaiah 41:1

> "Keep silent before Me, O Islands, and let the people renew strength: let them come near; then let them speak: let us come near together in judgment."

The nation of Israel was rapidly approaching the last days of their habitation in the land that God had given them as their inheritance. The impending manifestation of the judgment of God was being preached unto the people by the mouth of the Lord through His servant, yet at the same time that he was speaking of the heavy hand of God against the corruption of the land, he was also proclaiming comfort and blessings from God. This address is presented in an objective manner to both they who were blind and ignorant of the work which God was doing and unto those whose hearts were drawn out and comforted in the solemnity of the sovereignty of Jehovah God. However, these events, set forth upon the stage of time by the hand of God, give a much more subjective view of the condition that every child of grace is given to see within themselves as they dwell in this habitation.

There is not one singular thing in all of God's creation that can answer to or explain the work which God has done from the beginning for everything that exists, whether visible or invisible, has come to pass by Him, through Him and for Him (Rms. 11:36) for "without Him was not any thing made that was made" (John 1:3). The whole of creation is the result of His handiwork and has purpose, existence and perfect actuation in the wisdom and dominion of He who inhabits eternity (Is. 57:15). He is the great King over all the earth and when He commands that all be silent, there is no power that can resist His decree or do anything but bow subservient to his Will.

God has not revealed His ways unto any son of Adam nor has He asked for any advice from the lowly creatures of His creation. Adam was not created with the ability to comprehend the mind, purpose or ways of God for the things of glory are "not lawful for man to utter" (II Cor. 12:4). Therefore the natural man does not receive the things of the Spirit, neither can he know them for His judgments are unsearchable and His ways are past finding out (Rms. 11:33). And so, Yehovah God has never requested of man any permission, His wonders to perform, nor has He begged leave of any man for His will to come to pass for the Most High, "lives forever, whose dominion is eternal and His Kingdom is from generation to generation; and all the inhabitants of the earth are

reputed as nothing and He does according to His will in the army of heaven and the inhabitants of the earth and none can stay His hand or say unto Him, What are you doing?" (Dan. 4:34f).

He commands that those things which pertain to the anticipated hopes (islands) of every son of Adam be speechless and deaf before Him as He shews forth His good pleasure in the daily passage of time and events. This is contrary to the nature which He placed in Adam in the garden. Adam, when confronted with his ways, accused God and blamed his bride but never acknowledged his transgression. His son, Cain, attempted to lie unto God, after slaying his brother by saying, "I do not know (where he is) am I my brother's keeper?" (Gen. 4:9); "and God saw that the wickedness of man was great in the earth and every imagination of the thoughts of his heart only evil continually" (Gen. 6:5). Thus it is that by the power of His will that all creatures and every desire of man, with all expectations and anticipation (the longing for and finally obtaining the sight of a coastline while out at sea) be completely silent and unable to speak before Him as He declares the glory of His way.

He also commands that the might and strength of the people be continually 'altered' and 'changed' as they are brought near unto judgment by His hands. He is not disclosing an alternate way of life to Edom nor is He giving any admonitions to His creatures to 'straighten up and fly right'; He is not sending forth an invitation to all who are in need of renewed strength and He certainly is not considering the opinions, discretion and preferences of the creatures as the events of life unfold. He is unrolling the scroll of time and occurrences, which happen to every man, to give an open demonstration of His all inclusive command over everything (Ecc. 9:11). He is the Almighty Master who rules in and of Himself and as He has commanded that the whole of creation be silent before Him, so it has come to pass.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness:" (Rms. 1:18)

Man cannot bring himself unto God for he does not know who God is. He cannot comprehend the nature, majesty or magnitude of the Lord God and he certainly cannot be still and know He is God. God has commanded that he be full of labour all the days of his life (Gen.3:19) and has filled his mind with the things of this world. God has placed this testimony in His creation for all the world to see, from generation to generation, that man cannot say that he did not know nor claim ignorance before His throne; "therefore you are inexcusable, man, whosoever you are that judges, for you judge another, you condemn yourself for you that judge do the same things" (Rms. 2:1).

The universe and the time that envelopes it stand perfect and whole before the wise and master builder and there is not, nor could there ever by, one rogue element that could resist His will or function contrary to His eternal irresistible decree. His command for all to be speechless and deaf is according to the perfection of His Holiness for He is a jealous God (Ex. 34:14) who will not share His glory with another (Is. 42:8). His commandment for all to be still as He gathers them together for judgment is the manner in which He reveals Himself to all mankind. Those who have been given to do the works of their father, the Devil (Moab) come forth with the works of their hand, as produced from the fields of the earth, and demand that God accept them. They proclaim that they have kept the commandment from their youth upward (Luke 18:21) but their very proclamation betrays them. They call forth the works which they have done saying, “Lord, Lord, have we not prophesied in Your name and in Your name have cast out devils and in Your name done many wonderful works?” (Matt. 7:22) as they promote and portray their zeal for God and piety amongst men. These are given to look like children of the kingdom, having all the proper accouterments and verbiage, but they have not the anointing of the Spirit (Matt. 25:3). They are well ready to argue their standing even before Yehovah Himself, claiming ignorance of the offense (25:44); this is the objective view of the ungodliness of man.

The subjective word is that the earthen vessel in which the incorruptible seed dwells is exactly the same for there is none righteous, no not one. The religious teachings of the world desire to present the actions and intentions of man as being sufficient to activate the cleansing power of the shed blood, whereby, Adam is cleansed and made suitable for glory. The children of hope are taught of the Spirit of Holiness that this is not how they have experienced the Anointing. Those who have been born from above and unto whom the Father has revealed Himself dwelling within are painfully aware that they are carnal, sold under sin. They are indeed without spot nor blemish before the throne of God by the shed blood of the perfect sacrifice for sin yet they are continually shown that in me, that is in my flesh, dwells no good thing. They are indeed adorned in the righteousness of the saints being justified by the faith of the Son of God who loved them and gave Himself for them yet, even though they may earnestly contend for the faith once delivered unto them, as the Spirit reveals the truth unto them they know the wretchedness of their ways in Adam. As the love of God shines forth in their hearts and they see the uncleanness of their ways and their abomination before God, they knowingly and willingly respond, “Behold I am vile! What shall I answer You? I will lay my hand upon my mouth for once have I spoken, but I will not answer, truly twice, but I will proceed no further” (Job. 40:3).

Though the seed of Adam is tried through temptations and adversity yet will he not learn the truth and when the seed of the Serpent is within, there is complete comfort in his labours and condition. This assurance comes from that which is seen, heard and felt by the natural man and although it may give a great pretense of piety and humility, yet it is the epitome of the arrogance of the pride of the heart of Adam wherein he is deceived. These very same temptations (for there is none but what is common unto all men) bring the children of the Kingdom unto the place of judgment where they are comforted in the surety of the sovereignty of God over all things and the immutability of His Word. Not one boasts of their standing before the Father because the truth of their wretchedness in Adam forces them to a position of prostrate before the mercy seat, in object humility completely convinced of their unworthiness to approach the throne of grace, crying out; "Be merciful unto me a sinner" (Luke 18:13). Herein is the testimony of grace and the assurance of hope to the strangers in this foreign land.

"Who raised up the righteous from the east, called him to foot, gave the nations before him and made him rule over the kings, giving as dust to his sword as driven stubble to his bow?" (41:2)

The condition of the children of Israel at this time was one of a rebellious people who had forgotten Yehovah God as the abomination approached the time of desolation. God was neither surprised by their actions nor unprepared for the course which should follow. He had ordained from the rising of the sun (translated east and referring to the beginning) that He should raise up and incite the imaginations, passions and ability of an evil man for a righteous purpose. He called this one to His footstool, where all His enemies are in subjection, and by the military, economic and political power of this Cyrus, King of Persia, God executed righteousness and judgment in the earth. He did not make Cyrus righteous, nor excuse him of his transgression in Adam, but that the Word of Yehovah should be fulfilled by the mouth of the prophet, Jeremiah, this man was placed in the position necessary to facilitate the will of God. God made him born of the right family and raised up to be king. He gave him the political and military victories to vault him into this position and at the appointed time; "Yehovah stirred up the 'breath' in Kowresh, king of Persia, that he made a proclamation throughout all his kingdom and put it in writing, saying, Thus decrees Kowresh king of Persia, All the kingdoms of the earth has Yehovah God of heaven given me and He has charged me to build an house in Jerusalem, which is Judah. Who among you, all His people, Yehovah, his God be with him and let him go up" (II Chr. 36:22). He was indeed anointed of Yehovah for this purpose (Is. 45:1).

“The glory of this latter house shall be greater then the former, saith Yehovah of Hosts, and in this place shall I give peace” (Hag. 2:9)

Nearly 175 years before the type was revealed and 715 years before the fulfillment was manifested, Yehovah God gave His word to His people for comfort and assurance. He told them that even before the battle was engaged that their warfare was accomplished. He spoke peaceably to His Beloved, revealing His power, majesty and love, and said, “Behold your God” (Is. 40:9). In the midst of the confusion of the world He showed His children their frailties and weaknesses in the flesh and gave them assurance of His love through the bread of adversity and the waters of affliction. He made them mindful, as He opened their eyes to see, that this world, and all that comes forth from it, is full of labour that cannot satisfy. He showed them the cruelties and injustices of this habitation and, giving them an earnest expectation of the return unto their Father’s house, He comforts and assures them that He is in total command of all things.

He raised up the evil kings unto whom He gave the kingdoms of this world as stubble before his sword, driving them asunder by grievous bending and oppression to bring them to the time and place where Yehovah God would turn the heart of the king as He turns the rivers of water (Prov. 21:1). He then gave him the inclination to make a completely illogical proclamation and to provide for all things necessary to accomplish that which God had decreed should come to pass before the foundation of the world; “I God and none like Me, declaring the end from the beginning and from ancient times that are not done saying, My counsel shall stand and I will do all My pleasure” (Is. 46:9).

In the type, the ‘possessor of the furnace’ (Cyrus) gave protection and provisions unto the people to return and build the Temple of the Lord in a hostile land. They were accosted by the Jews living in the land and accused of insurrection. They were opposed by the people of the land and even betrayed by the religious leaders of their own people but the Word of the Lord was that the house was to be built and it was built. Nothing could alter that which was afore ordained and all things were part and parcel to the accomplishment of His will. As God purposed in His heart so to do, so it came to pass, all things working together for good to those that love Him, to the called, according to His purpose (Rms. 8:28).

These things were accomplished and the house stood until God destroyed it to show forth the limitations and frailties of the works of the flesh. But His word still stands fast and sure for even though David was dead and the kingdom of Solomon his son was over, yet there was one of the branch of Jesse, who was seated upon the true throne of David. This Anointed One, the elect servant of Yehovah, indeed reigned over all upon the throne of David for the thousand years from David the man until the manifestation of the

King of Peace and the confirmation of the oath (Dan. 9:27). His enemies are all under His footstool for His kingdom is without end and in the fullness of time, He made Himself of no reputation and according to the determinate counsel and foreknowledge of God wicked hands did take Him and crucified Him on the tree.

The fulfillment of the type was that He, Zerub-babel, (coming forth out of confusion) should bring forth the headstone, crying grace, grace unto it (Zech. 4:7) upon which, being the foundation stone of His Temple, He should build His house upon that Rock. Jesus told the Jews that when they destroyed His body, He would raise it up again in three days (John 2:19). This is the Temple of Yehovah God and when He arose from the dead, so His body arose with Him. He is the cornerstone of the foundation and no other foundation can any other lay but that which is laid, Jesus Christ the Righteous. The hearts and minds of wicked men, who had the rule over the people, were turned and deceived that they were convinced that their actions were righteous and for the good of the nation of Israel but God had raised each and everyone of them up in righteousness that they may fulfill His word to His Beloved people by the mouth of 'he whom Yehovah has appointed' which is the Anointed Salvation of Yehovah.

The peace of the latter house, which is the New Jerusalem, is beyond understanding by the people of the world; therefore there remains antagonism between the indigenous of the land, which is Adam, and the election according of grace. The earthen vessel still is drawn away after the needs and passions of the flesh which is a vexation to the citizens of Zion and, just as those who opposes Ezra and Nehemiah, so there is enmity of the natural man against the spiritual man within. The time of this habitation is the time of the refinement when the Refiner's fire consumes the wood, hay and stubble that is driven before the host of the Redeemed of Yehovah as the children grow in the grace and knowledge of His will.

"Behold I will send My messenger and He shall prepare the way before Me and Yehovah, whom you seek, shall suddenly come to His Temple, even the messenger of the covenant, in whom you shall delight, saith Yehovah of Hosts, and who may abide in the day of His coming and who shall stand when He shall appear? For He is like a refiner's fire and like fuller's soap" (Mal. 3:1).

The Messenger of Yehovah who has the eternal salvation has sounded His trumpet, which is the voice of God. He has confirmed the word of His servant and performed the counsel of His Messengers and Jerusalem is inhabited. She is the fullness of the manifestation of the love of the Beloved for His Bride and she cannot be harmed or tainted in any way. He has shed His precious blood for the inability of His people in Adam and has cleaned that house wherein they dwell of all leaven and unto the Beloved

it is granted that she be arrayed in fine linen clean and white. While she abides in the tabernacle of this dwelling He has set forth daily reminders of His love and devotion to His body as He consumes that which is indigenous to the land. He has endured the same and therefore He can be touched with the feelings of the infirmities in Adam and he has been proven by the same refiner's fire as He has given to His people. Therefore John saw Him whose "eyes were as a flame of fire and His feet like unto fine brass, as if they burned in a furnace" (Rev. 1:15). He has endured everything He has ordained for His people to experience and as He was made perfect in all that he suffered so also they are proven and made complete as they endure unto the end the furnace of affliction (Heb. 5:6).

The children of the kingdom of the Israel of our God have been manifested as dwelling in the booths of the potter's clay and they are made subject to the vanity of this existence by reason of the hope of glory. They dwell in a hostile and barren land, called the body of this death, in which there is no life, no peace and no comfort. They are reminded of the bondage of this corruption though the contradiction of inability against themselves, which causes them to groan within as they await the deliverance when the sons of God shall be manifested.

The inner man, not the outer man which is perishing, has the assurance of the power of God unto deliverance, which is the gospel proclaimed upon the mountain by the Messenger of Yehovah (Rev. 14:6). The inner man is one of the sheep of His pasture who hears His voice and follows after Him. He was blind but now he has been given eyes to see the corruption of the flesh and the ears to hear that still small voice behind them saying, 'This is the way, walk in it, when they turn to the right or to the left' (Is. 30:21). He walks in the light of Yehovah by faith with the fellow inhabitants of the pasture; "that their hearts might be comforted, being knit together in love unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God and of the Father and of the Anointed" (Col. 2:2). These are saved by hope, which cannot be seen by the eyes of man nor understood by the carnal mind, yet they have the assurance of faith by the power of the Holy Ghost.

The children of hope are a poor and afflicted people who know their sinfulness and the unworthy condition of this habitation, yet they have the testimony of the Spirit within, from faith to faith, that "You shall be hated of all men for My name's sake but he that endures unto the end shall be saved" (Matt. 12:22).

No man hates the child of grace more than the son of Adam wherein the incorruptible seed tabernacles. The child is taught of the Spirit to be still and keep silent as the power, might and confidence of the flesh are altered by the light of His glory. The teaching of

judgment in all wisdom and spiritual understanding is the drawing nigh unto the Father as He reveals the number of man (Rev. 13:18) and the sorrow of this habitation through 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 14:26).

“I am Yehovah and besides Me there is no Savior” (Is. 43:11)

“Trust in Yehovah (the Existing One) forever, for in existing, Yehovah (I Am) is an everlasting Rock” (Is. 26:4)

The whole of creation stands silent before the power of God as He reveals the work He has done from the beginning. There is no answer that can be given unto God for His ways or argument to be offered against His work. He has interwoven all necessary means into the fabric of His creation to draw all men unto Him and His righteous judgment for He has “made of one blood all nations of men to dwell on the face of the earth and has determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if carried off to feel after Him and come upon Him though He be not far from every one of us, for in Him we live and move and have our being;” (Acts 17:26f). He has separated two manner of people from the beginning, as He did the light from the dark and the dry land from the sea in creation, and by the good pleasure of His will He has assigned the wicked, as brute beasts made to be taken and destroyed (Jude 10), “who shall be punished with everlasting destruction destruction from the presence of the Lord and from the glory of His power” (II Thes. 1:9). He has also according to His eternal love prepared a place of eternal abode for His Beloved which is the beauty of His Holiness; so shall His children ever be with Him.

Creation is established, ordered and actuated to draw all men unto Him that every knee should bow and every tongue should confess that He is Lord.

“The islands saw and feared, the ends of the earth being afraid, drew near and came” (Is. 41:5).

Your servant in Christ,
(Elder) Chet Dirkes
April 24, 2016

Isaiah 41:10

> “Fear thou not for I am with thee; Be not dismayed for I am thy God. I am thy strength, I am thy help, I will uphold thee with the right hand of my righteousness.”

The fact that the Spirit speaks to His people in the flesh and says ‘Fear not’ should be a good enough indication that His people are fearful. They are also full of doubts and uncertainties because they are subject to the vanities of the flesh. But the Father continues to remind His children that He is sovereign over all. He is the strength by which we live and move. It is He who sustains us moment by moment and without Him we do not exist. He is God and there is no other. There is no other to deliver for there is no other that can love His people as He does. In 49:15 He asks a most intimate question, “Can a woman forget her nursing child that she should not have compassion on the son of her womb?” Ask any woman if this is possible, that she should forget her child that she has born as it grew within her; see if she can forget the pain of the travail as she brought forth and then when the child is nursing at the breast if she could have no love for him to abandon the fruit of her body. Yet God said that they may forget. Such is the depravity of our Adamic nature and the record from the scriptures that not only could they forget yet they could eat the child to save themselves. But for the grace of God we are capable of the same.

Yet He will not forget. He has graven His people in the palms of His hands and salvation is ever before Him. The walls spoken of are not the walls of some old village in Palestine but are the walls of the New Jerusalem which John saw coming down from above. The walls are salvation and the gate is praise. The salvation of His people completed by His servant the Christ to the praise and glory of the Father. He has promised to NEVER leave His chosen people nor forsake them. But consider Jeremiah 23:39 and see the land of Shinar again; “Therefore behold I, even I will utterly forget you and will forsake you and the CITY that I gave you and your fathers and I will cast you out of My presence; and I will bring an everlasting reproach upon you and a perpetual shame which shall not be forgotten”.

Behold you God dear brethren of Hope. He is not to be found in the dust of the earth. Look up and set your affections on things from above. Leave the dust for the mouth of the serpent and his children.

Your servant in Christ,
(Elder) Chet Dirkes
October 18, 2009

Isaiah 44:8

> "Fear not, neither be afraid; Have I not told you from that time and have declared? You are My witnesses. Is there a God beside Me? No God I know not:"

Yehovah God continually sent His word unto the nation of Israel, making Himself manifest in their sight in both signs and wonders. He never left this people to seek out for themselves as a test to see how well they could find the clues or follow the trail which He had left for them from age to age. Almighty God came to a people whom He set apart as his chosen nation that He might reveal His power, majesty and love and He did it that all might see.

He sent His Messenger to the patriarchs and spoke to them in dreams. He demonstrated His authority over His creation in events that contradicted the established 'laws' of nature to show that He indeed is Master over all. His promises to His people were confirmed in these displays of power and might from the beginning yet He had created Adam incapable of believing or retaining any of them. Thus according to His eternal

purpose, the nature of man is openly uncovered, from generation to generation, showing it in constant rebellion against the word of the King as he lives his life content in his ignorance and corruption (Man loves the darkness for the deeds of the flesh are evil).

Repeatedly God instructed this group of people, as a whole and as individuals, to stand still and witness His power and deliverance. He also commanded them to be not afraid of any supposed potentials or possibilities which arose from the apparently obvious outcome of a situation. Fear permeates the nature of man because he cannot understand the reason for the events which are transpiring about him nor does he comprehend the time in which they come to pass. Since it is the inherent instinct of man to fear and flee from that which he does not understand his diminutive mind tries to explain events, circumstances and conditions through speculation and conjecture. This results in fear and trepidations, not of what is happening, but of what the magnitude, severity and ultimate conclusion of the matter may be.

When Adam took and did eat of the fruit of the tree of the knowledge of good and evil, he, having his eyes opened to his nakedness, fled from God in fear (Gen. 3:10). God was not thundering down upon him nor thrashing the garden searching for the disobedient man; He, knowing full well that all He had ordained had come to pass by the power of His will, called unto Adam saying, Where are you? Adam, not knowing exactly what had happened nor why it had come to pass, ran scared into the woods. God did not ask him why he was afraid for God had ordained this whole event but He was under no obligation to explain it to the man nor give him prior notice of the coming calamity. The frail and limited cognitive abilities (or rather inabilities) of man caused him to conclude that his nakedness was unacceptable and that he could hide from God not only the event but his person. He also concluded that he could lie to God, even to the point of casting accusations and aspersions against the Creator for what had happened, saying, “the woman whom You gave with me, she gave me of the tree and I did eat” (Gen. 3:12).

His thoughts betrayed him, his fear persuaded and moved him to hide as his hands fashioned the outward evidence of his guilt before Almighty God. Even if nothing else was said, certainly the question could be asked of man, why had he fashioned the garments to clothe he and Eve? It was certainly not a fashion statement for others to see, nor was it for comfort as if it was too cold in the garden; the knowledge of good and evil made man afraid causing him to conclude that leaves from a tree were sufficient to bock the vision and obscure the wisdom of God.

Abram did not know why God called him and dispatched him into the foreign land. He did not know the people of the land nor the languages indigenous to the region and when a famine arose in the land, Abram went down to Egypt. He did not receive a trip planner

and there was no advance news of the greeting he would receive in this land so, out of fear for his life, Abram said to Sarai, his wife, “Say, I pray you, you are my sister, that it may be well with me for your sake and my soul shall live because of you” (Gen. 12:13). Indeed Yehovah God had predestinated this for Abram’s good as Pharaoh entreated him well for her sake, but He also made Abram afraid and gave him an erroneous prognostication of the possible conclusion of the event; thus Abram lied and prostituted his wife to save his hide.

Did Abram learn his lesson from Pharaoh? Not in the least for after God confirmed His promise with him and changed his name to Abraham, he repeated this charade before Abimelech in Gerar. No matter how many or how magnificent the manifestations of the hand of God were before His servant, Abraham still brought this ‘great sin’ upon the kingdom, justifying it by saying; “Because I thought, surely the fear of God is not in this place and they will slay me for my wife’s sake” (Gen. 20:11).

These are just a few of the many examples of the actions of man as a result of the fear which God has placed in his heart. When the glory of God is revealed from heaven, man trembles, saying and doing outlandish and preposterous things; “and it came to pass, as they departed from Him, Peter said unto Jesus, Master it is good for us to be here. Let us make three tabernacles; one for You, one for Moses and one for Elias, not knowing what he said” (Luke 9:33)

“And the Messenger said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people” (Luke 2:10)

We are quite sure that this was not a normal evening event on the hillsides of Judea; that the heavens should explode with a great light as the glory of Yehovah God shone round about these men. There was a testimony of the brightness of His glory in the records which Moses and Joshua wrote concerning the Tabernacle and these were confirmed at the building of Solomon’s Temple. So these men were not ignorant as to the existence of the glory of God yet no man had seen it for many years. Thus when, in the fullness of time, God sent forth His Son, the sons of Adam were greatly afraid.

The gospel of the Salvation of Yehovah was again being revealed unto men but because the natural man cannot receive such things, neither can he know them, fear commanded the scene. Was this fear retrospect to the purpose of God? Not in the least. Neither was it the inherent command of the human spirit which enabled these men to leave the flock on the hillside and venture into the city to see the Holy child. This was all and still is the power of God over His creation and to His people, typified in the nation of Israel.

This was a people whom God had chosen, above all the people of the world, to set forth as a type of the Israel of our God as they walk in the tabernacle of this dwelling. They show forth the outward man who, while calling himself by the name of the chosen of God, draws nigh with his lips but his heart is far away; this is Adam. Yet within the natural nation there dwelt a group of people who typified the inner man being called of Yehovah and chosen. These two natures dwell together in the same nation but they are never joined as one for there is enmity between them.

So also is the condition of all who are born from above of the incorruptible seed. They dwell in the earthen vessel afore prepared for them yet they are never joined unto him. The delights of the children of the Kingdom of Light are in the Law of God and his Spirit causes them to walk in the light of Yehovah. The natural man, however, lives in the ignorance of the ways of God and the inability of 'hitting the mark' of the required perfection of holiness. Thus the eternal seed lives by the faith of the Son of God who loves them and gave His life for them while the temporal seed of Adam lives in fear.

Each time the Lord was pleased to reveal Himself unto His Beloved children the fear of Adam is manifested. Isaiah, being given a vision of the glory of God cried, "Woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Yehovah of hosts" (6:5). He knew he was unclean because of the Spirit within who revealed the nature of man unto him and he cried out because he knew he needed mercy but this did not stop the natural man from being frightened at the presence of Yehovah God.

"Comfort ye, comfort ye My people said your God" (Is. 40:1)

The purpose of the gospel for God's children is one of hope (for we are saved by hope), faith and peace. He knows the frame that He has prepared for His children for He has made them partakers of flesh and blood. He also knows and controls the emotions of that body and the fear that accompanies Adam. The voice of the prophet was to be a comfort unto His people assuring them that, even though they see the corruption of the flesh, the uncleanness of their ways and the abomination before the Holiness of God, whereby they know they have no right, portion or memorial to be called children of grace, yet their sin in Adam has been forgiven. This is the power of God that was completed neither by strength nor by the might of the creature but by the power of the strength and authority of Yehovah God. The Lamb of God stands as He has been slain from the foundation of the world that salvation be not of works of righteousness of the creature but by His grace. Therefore the voice of Zion, bringing and publishing the glad tidings of great joy unto the cities of the Praise of God is, "Behold your God!" (40:9).

God has never left His identity or His Holiness up to the imaginations of man, yet this wonderful characteristic of the limited creature has thrived in his speculations and conjectures as to who God is and what He has done. God has empowered the punitive mind of man to conjure up his theology as he desperately attempts to explain the unexplainable and comprehend that which he cannot see. He has also given unto the sons of Adam itchy ears to listen and attend unto these theological explanations of eternity, holiness and perfection and the arrogant disposition to suppose and presume, as father Adam did in the garden, that these lofty endeavours coupled together with the works of his hands may please God. Great swelling words have been set forth by the 'learned' of society that make the weak and poor feel unwanted and those unto whom Yehovah has revealed Himself to feel abandoned by their fellow man. These have been called 'separatists', 'loners' and, being outcasts of society, they are generally impossible to get along with. They are melancholy, with an almost morbid way about them concerning their eternal estate and the corruption of their flesh. These have no confidence in their abilities, they find that all they can do is worth nothing before their God and they find no hope nor comfort from His Holy Law.

There is no one who has ever inhabited eternity except Yehovah God. He sought no advice or counsel when He purposed in Himself to create the heavens and the earth, He needed no assistance when he spoke and His word became manifest in the beginning and He seeks no help in the administration of His perfect will as He brings every thought, word and deed to pass, each in it's appointed time and order, in a complete and harmonious accord for His Beloved. He certainly does not need the limited and vile words of man to reveal Him to any other or to proclaim His Word to His people; He has done this Himself for He is the Messenger having the everlasting gospel to preach to all that dwell in the earth.

The revelation of the Salvation of Yehovah is subjective and personal. Each of His people comes to the knowledge of the truth through the teaching of the Holy Spirit who compares spiritual things with the Spirit dwelling within; the spirit or breath of man is neither qualified nor worthy of such comparisons. He has revealed Himself to all mankind as the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead (Rms. 1:20) but this is not the salvation of Yehovah.

The Father has decreed that for a period of time, while the children inhabit the earthen vessel, that they should walk after the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. But, in the fullness of that time, He reveals Himself dwelling in His people as the reality of the New Covenant is

seen and felt. This manifestation is confirmed in the testimony which the Spirit left for the saints as the prophesy of old time (the proper disclosure of hidden things) came not by the will of man, but holy men of God spake moved by the Holy Ghost (breath) of God (II Pt. 1:21).

“I declared the former things from the beginning and they went forth out of My mouth and I shewed them 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. 48:3ff).

The ways and means of mankind has been expressly ordained and arranged so that the children of grace shall know the complete corruption of the creature. There is nothing new under the sun and that which has been from the beginning is now and shall ever be. God has fashioned the solar systems with their respective plants and moons to entice the curiosity of man. He has set His creatures upon this globe which has been outfitted with everything necessary for their existence. He has measured out the waters in the hollow of His hands while man cries out that he is running out of fresh water. Has God measured inaccurately? Has something changed since God created that has upset the balance of His decrees? Does the Lord God Omnipotent reign supreme or not?

He has regulated the heavens with a span and comprehended the dust of the earth in a measure, thus the finite nature of the children of the dust. He has weighed the mountains in a perfect scale and the hills in a just balance. He has precisely set the speed, tilt and orbit of this globe to function for the allotted time, so that the inhabitants are not crushed by the gravity nor float off the surface, and He has ordained the seasons and times accordingly. Man, however, claims that the heavens are out of sort, the planet needs to be fixed and the seasons have all been distorted by the technology of man and the abundance of flatulent cattle (even if these be true, have they escaped the sovereign decree?)

The nations of this world with the collective wisdom of man, are but as a drop in a bucket. They are accounted as small dust of this balance in the presence and magnitude of the Ancient of Days. He has ordained and established, firm and sure so that it cannot be moved, the conditions and times of the habitations of His creature. He is the absolute sovereign over the light and the darkness for He has created good and evil. He has fixed the course that the darkness of this world should travel and though the light of His glory shines upon that darkness, the darkness does not comprehend His presence or acknowledge His authority. He has led His people, drawing them unto Himself by the cords of man, yet they knew it not. He renews the strength of the spiritual man within

while crushing the earthen vessel back to the dust from whence it came. The illumination of His love for His people shines bright in their hearts, revealing the vileness of man, as the refiner's fire reveals the works of man, rebuking them as wood, hay and stubble, and consuming the dross to reveal the glory within; "For Yehovah your God is holding your right hand, saying unto you, Do not be afraid, I am supporting you; do not be afraid Jacob, you worm, and you men of Israel, I am your help and redeemer, said Yehovah the Holy One of Israel" (Is. 41:13f).

The world and all that is therein is instructed to keep silent before the majesty and power of Yehovah God but He has placed the challenge before Adam and his sons of the dust. He has set forth the wonders of His sovereign rule and continual command over all of creation "that they may see and know and consider and understand together that the hand of Yehovah has done this and the Holy One of Israel has created it". But He commands that man should come together corporately, and produce his cause; "bring forth your strength" that man, who by virtue of the acts of the first in the garden gave him the knowledge of good and evil that he should be like God, might 'shew Us what shall happen; let them shew the former things, what they be, that they may consider them and know the latter end of them; or declare Us things for to come. Shew the things that are to come hereafter that We may know that you are gods, indeed, DO GOOD OR DO EVIL THAT WE MAY BE DISMAYED AND BEHOLD TOGETHER" (41:20-23)

Let the theology of man wrestle with the Word of God and not with the knowledge of man for if the divine spark in man is capable of performing one act of good, then Yehovah God is a liar and His word is unsure. Woe then unto the sons of Jacob if the Holy One of Israel is not King of kings and Lord of lords for then indeed may they be consumed for their sin and their guilt before Him. However, if there is none good, save God, then the theology of man is wherein there dwells no truth and if it be that all men are liars, then Adam has no place in the Jerusalem from above; "and there shall in no wise enter in any thing that defiles, neither works abominations or a lie but they which are written in the Lamb's book of life" (Rev. 21:27) for indeed Yehovah God is truth and every son of Adam, altogether, liars!

"Behold My servant whom I uphold; My elect in whom My soul delights. I have put My Spirit upon Him and He shall bring forth judgment to the nations" (Is. 42:1)

The comfort of the people of the Israel of our God is to behold their God. It is He who made Himself of no reputation and took unto Himself the form of the servant of Yehovah. He came in the likeness of the sinful flesh of man that He might manifest the fulfilled Law in the flesh and abolish the weight and inability which easily overcomes the weary wanderers. He humbled Himself, being anointed of the Spirit to proclaim the

gospel unto the meek; “to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prisons of the bound, to proclaim the acceptable year of Yehovah and the day of vengeance of our God; TO COMFORT ALL THAT MOURN” (Is. 61:1f).

And being found in fashion like a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God has highly exalted Him and given Him a name which is above every name, that at the name of the “Salvation of Yehovah” (Jesus) every knee should bow, in heaven and in earth and under the earth; and every tongue should confess that “the Anointed Salvation of Yehovah” is Master to the glory of God the Father (Phil. 2:7ff).

The heart and mind of the kings and rulers of this world are fully obsequious to the will of the King of the Universe who causes all things to come to pass by the power of His will. He turns the hearts of these leaders to perform in the prescribed manner that which is to the glory of His name as they bow the knee and confess by their actions that He is Lord. The economies of man shall fail and the kingdoms shall collapse by reason of the corruption within but the Word of God stands firm. He has gone forth in vengeance against the ungodliness of man and, finding they who were lost, He lost not one child of the kingdom whom He raised up in the last days. This is the comfort of His people and the foolishness and stumbling block to the world.

“I am Yehovah and there is none else; no God beside 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 beside Me; I am Yehovah and there is none else. I formed the light and created the darkness. I make peace and create evil: I Yehovah do all these” (Is. 45:5f).

His people dwell in the secret places and are secure in His hands. He rules over the kingdoms of this world and the foundation of His Kingdom is sure for He knows them that are His. He will never leave nor forsake them for it is He who works in his Beloved both to will and to do His good pleasure. The reverence of God is the beginning of Wisdom. He is the first and the last. He leads and follows surrounding His people, preserving and protecting them in His Salvation. Children of hope, Behold Your God!

Your servant in Christ,
(Elder) Chet Dirkes
November 19, 2017

Isaiah 48:2

> "For they are called of the Holy city and stay themselves upon the God of Israel, whose name is Yehovah of Hosts."

The nation of Israel has a full and complicated history which they rehearse to each other from generation to generation. The written accounts are supplemented with the oral traditions to form the back-bone of their way of life as they speak these things in the ears of their young. Each day of the year holds significance in the lives of these people in remembrance of those mighty works which Yehovah has done and the promise that awaits them. They are reminded of the struggles throughout the centuries and the tribulation God has brought them through beginning in the first of the year; "And it shall come to pass, when your children shall say unto you, what mean you by this service? That you shall say, It is the sacrifice of Passover of Yehovah" (Ex. 12:26).

This history and heritage has given many the idea that the nation of Israel is wholly comprised of the chosen people of God. This has given rise to the teaching that world events have all been ordered to come to pass with full attention to this people alone. When, however, this people rejected the blessings of God and were assimilated into the customs and practices of the world, they were scattered to the four corners of the earth and persecuted for their sin. It is also taught that soon the future events will once again vault them to the preeminent status of the world when "the time of the Gentiles" is passed. Doctrines, world politics and social attitudes revolve around the notion that those who are of the seed of Abraham are the election according to grace who await the final restoration of the Kingdom of Solomon upon the throne of David.

It is not our intention to criticize or refute the doctrines of the world, even if it were possible. The scripture, given by the inspiration of the Breath of God, states here that there is a people upon whom Yehovah God has shown forth the power of His might and the brilliance of His glory. These, being called "house of Jacob, which are called by the house of Israel", have come forth out of the waters of Judah. This is not an aquatic reference to the purity of the lakes and streams of the southern portion of the country but a direct historical reference to an event which every child of Israel knew by heart.

After the death of Moses, Joshua was manifested as the leader of the people. The Spirit of Yehovah was upon him as he did great and mighty works; “and Joshua, the son of Nun, was full of the spirit of wisdom for Moses had laid hands upon him and the children of Israel hearkened unto him and did as Yehovah commended Moses” (Deut. 34:9). He was affirmed before the people through signs and wonders and by his hand five kingdoms, mightier than Israel, were subdued.

Joshua, the ‘salvation of Yah’, consecrated his people and, rehearsing in their ears the promise of Yehovah, he led them across the Jordan River into the Promise Land. Forty years of wandering in the wilderness had been a continual revelation of the power of God as the cloud led them by day and the pillar of fire by night. They gathered the Manna in the morning and ate this ‘light bread’ every day. They drank of that Rock which followed them as neither the clothes on their back faded nor did the shoes upon their feet wear out. But now the time had come for the Manna to cease and that water to stop as the promise given to Abraham, Isaac and Jacob was now made manifest.

Yet God was displeased with these people who were rebellious against Him from the beginning. Abram was not a perfect man who fell from grace, neither was Isaac a model for any child of grace to follow, yet the blessing of God was upon them without regard for what they did in the flesh.

How can He bless such a people for such a long time, continually showing forth their weaknesses in the light of His glory and yet be displeased with them and their actions? Yehovah God is not a respecter of persons (Rms. 2:11). He is not persuaded by the actions of the creatures He has created incapable of being perfect before Him. He does not retaliate against improper thoughts nor is His anger stirred by conduct; “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).

God raised up Abram and called him forth out of the land to go to a place that he did not know. He gave him an heir according to the power of His might and blessed Isaac based upon His eternal love and when the two sons struggled together in the womb, neither was worthy of the love or the hatred of God save in the fact that one was a child of promise and the other a son of the world.

These two were together in the womb and yet separate as a picture of the nation of Israel. Unto the nation of the sons of Jacob were given the doctrines, the covenants and the promises and they called themselves by the name of Jacob who is Israel. These stood at the base of the mountain, having come forth out of the Sea and saw the magnificent display of the power and majesty of Yehovah God. They heard the thundering and the

sound of many waters, which is the voice of God. They felt the earth quake at His presence and witnessed the fire descending upon the mountain, that enfolding fire that engulfed but did not consume the mountain.

Moses came forth from the mount and sanctified the people warning them not to approach the base of the mount under penalty of death, “and Mount Sinai was altogether on a smoke because Yehovah descended upon it in fire and the smoke thereof ascended as the smoke of the furnace and the whole mount quaked greatly. And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake and God answered him by a voice” (Ex. 19:18).

Not one of these magnificent wonders and awesome demonstrations of the power of God was sufficient to convert the nature of man for when Moses was detained from returning to the people, they manifested the inherent nature of Adam and rebelled against God. In the shadow of the quaking mount, the people came to Aaron and demanded that he fashion for them the gods which delivered them from Egypt. There was a noise of war in the camp as Aaron made a molten calf and proclaimed, “These your gods, O Israel, which brought you up out of the land of Egypt” (Ex. 32:4).

Was this a surprise to Yehovah God? Not in the least for He told Moses. “I have seen this people and behold IT is a stiff-necked people”. The nation of Israel standing in representation of the natural sons of Adam has been decreed and identified from the beginning as rebellious, stiff-necked and wicked yet the love of God was not dissuaded from them for nothing could cause God to annul His promise. And when the time of wandering was complete and there fell those of that generation, God raised up another generation. These He brought up out of the waters of Judah by the hand of Joshua.

Were these any better than their fathers’? Not unless in some miraculous manner they had altered the nature and inherent characteristics of Adam. Or perhaps they had learned from the televangelists of the day how to take dominion over their sin? Were they worthy of this promise or the land they were entering? Not in the least. They were not the first born of Abram, they had no title to the land and they certainly did not earn the blessing from God that so many of the ‘conditionalists’ persuasion would intimate. This generation rejected the testimony of Joshua and Caleb as to the power of Yehovah God to fight for the people and had neglected the word of God in that they failed to circumcise their children born in the wilderness (Jos. 5:5). Yet the promise of Almighty God was confirmed before their eyes and they crossed the Jordan River dry-shod.

This became the bragging rights of the people who called themselves by the name of Jacob. “...which sware by the name of Yehovah and make mention of the God of

Israel...” The people of Israel boasted of religious and social superiority because of what God had done in and for them throughout the ages. Their fathers swore at the base of Mt. Sinai that they would do all that was required of them before they received the commandments (Ex. 19:8). As they sat on the banks of the Jordan, they swore unto Joshua that they would obey Yehovah and keep His statutes; they and their children, The Temple which Solomon built became the object whereon the oath was taken for each to become a son of Israel in remembrance of the covenant God had given them. Even Peter, when confronted with his association with Jesus, swore an oath against the Temple that he never knew the Man he had been taught to proclaim as the Messiah, the Son of the living God.

The swearing of an oath is common in the nature of man because it represents a surety of the matter. A man’s word is confirmed by an action that indicates that he is worthy of trust and will follow through on his pledge. The children of Israel were given to recall the legions and lure of their history wherein God delivered them from Egypt gave them His Law and fulfilled His promise as proof that they were chosen of God. The ceremonies of the Law and the daily routines of the day, instead of reminding them that they were sinners in need of mercy, became that wherein they boasted. The types and shadows of the heavenly reality became the sin of the people and the boast of their confidence for “with us are the grey-headed and very aged men, much older than your father” (Job 15:10).

But this was not only Jerusalem, as if these people had a corner on the market. When the northern kingdom was separated from the tribe of Judah and the ‘contention of the people’ (Jeroboam) built the false Temple and sanctified the false priests and feast days, the people continued in the charade for many years, seeing no problems. Jerusalem was not an holy place and neither was Samaria yet the people were drawn to attempt to call upon the name of Yehovah in both places to no avail. Jesus stood at the well speaking to a woman of Samaria. The woman said unto Him; “I perceive that You are a Prophet. Our fathers worshipped in this mountain and You say that in Jerusalem is the place where a man ought to worship. Jesus said unto her, Woman, believe Me, the hour is come when you shall neither in this mountain nor yet in Jerusalem, worship the Father” (John 4:19f).

Simply because a person is attracted to a place and conducts themselves in a preconceived or historically accurate order does not make the place or the person holy.

“Because I knew that you are obstinate and you neck is an iron sinew and your brow brass” (Is. 48:4)

God is not ignorant of the nature of His creatures. He knows our frame that it is dust for He formed Adam from the dust of the earth. He knows the thoughts of the heart and the penchants of the flesh which draw the man away after the things which cannot satisfy. He never intended that the man should be righteous or holy from the beginning and nothing that transpired in the garden surprised Him. Each and every child that is born of man comes forth from the womb speaking lies, being stubborn, hard and deceitful, though the eyes of man and the passions of the flesh would demand otherwise.

God has made known His grace and mercy to all men by revealing these qualities and attributes in the person, not to the world, but to themselves. He has set forth the testimony in open plain view as the invisible things of God are revealed in those things which are made and He has manifested the inability of man in every thought, word and deed yet, having eyes to see, man cannot comprehend the truth; “for I knew that you would deal very treacherously and were called a transgressor from the womb” (48:8). Man, therefore, comes into this world dead in trespasses and sin and incapable of hearing or receiving the things of the Spirit thus he walks in constant rebellion against the creator of the Universe.

“For My name’s sake will I defer Mine anger and for My praise will I refrain for you that I cut you not off”

The whole of creation is seen in the nation of Israel. God has prepared this existence for His name’s sake for within the body of creation there dwells a remnant according to grace. This is that treasure hidden in the field and the pearl of great price concealed inside the oyster. Within the womb dwelt two manner of people, Esau and Jacob. The one is stronger and wiser in the things of this world but he has been fashioned to serve the younger and weaker child of promise, Jacob. The nation of Israel was comprised of many who called themselves by the name of Jacob but this vast majority dwelt the minority called by His name.

The wrath of God is poured out against the ungodliness of man and many would like to see some of that these days. The arrogance of man wants to see the judgment of God unleashed upon the ‘other guy’ because of all that they appear to be getting away with. David felt this way until the Messenger of God revealed unto him that he was ‘acting as one without strength’ (foolish) when he envied the wicked and their prosperity (Ps. 73:3). God has ordained that those who dwell in darkness should live and prosper in that darkness. The children of this age, in their generations, are indeed wiser in the things of this world than the children of light (Luke 16:8) yet the one is not independent of the other.

The Pharisee stood in the arrogance of his boast and compared himself to others. He looked upon all that they did and was thankful that he was not like them. He found that his way was righteous and his thoughts pure before God and he rejoiced when he saw the vengeance of the Lord manifested in their lives. This parable Jesus spoke unto certain which trusted in themselves that they were righteous and despised others (Luke 18:9).

The Lord had ordained that a certain group of people should epitomize the human nature by lifting themselves up in their heritage and works while condemning and oppressing others. These had the right to call themselves by the name of the chosen child of promise thinking their fig leaves were a sufficient display of their piety to their fellow man and to hide their sin from God. Was this isolated to this group of people? No. for Jesus told His disciples to be ware of the leaven of the Pharisees. He said this because, although it was manifested as a separate group of people, it was indeed the way of the beast which is the identification of man (herein ids wisdom).

This Pharisee stood erect before God because he was ‘standing on the promises’. He had command over his inherent inability for he had rewritten the rules and repositioned the standards of God. No longer was perfect righteousness required before the Righteous Judge for court now was in session before the eyes of man and all was adjudicated by that which can be seen. Therefore according to the righteousness found in the law he stood blameless.

He compared himself to the labours and failures of those about him. He sees those who had no care for his perfection and were about their ways living in the sins of this world and he rejoiced. The incorruptible seed however, was not so embolden. As the pride of the Pharisee elevated him to the divine place, the vision and sensitivity of the Publican left him knowing that he had no right to approach the throne or ask anything of the Lord. This is the everyday condition of the dichotomous relationship between the earthen vessel of Adam and the incorruptible seed within; the two are joined but never united.

“Thus said Yehovah, your Redeemer, the Holy One of Israel; I am Yehovah your God which teaches you to profit and leads you in the way which you should go” (48:17)

The loving hand of Yehovah God brought the Publican to the place where he knew that in the flesh dwelt no good thing. This is viewed by the natural man as evidence that there is no hope but it is the blessing of God upon all His children of promise. While the natural man strives to make himself presentable and worthy before the righteous standard of God, the inner man sees the vanity of this world and the perversion of the habitation of this dwelling, making him groan within. As the heart and mind of the outer

man rejoices in the condition of the down-trodden and weak of the world, knowing his lot to be blessed of God for his righteousness, the inner man knows that if the blessings of Yehovah be not by grace, then he has no hope.

There is no merit to one who calls himself by the name of Christian because of the group he associates with or the rituals he has undergone. It is of no profit that one knows the Lord for there are many who have lived their whole lives and so stand before the Almighty regaling the wonderful works they have done; this is Adam in the garden. These are confident that they have preached the gospel and done many wonderful works in His name but whereas they have been deceived to think that they have known Him, He declares; “Depart from Me you workers of iniquity, I never knew YOU”.

Adam stood proud and boastful in the garden, never confessing his guilt before God. He needed no forgiveness and the blood of the perfect sacrifice for sin had no application to his condition. His children have retained this attitude which has been rehearsed and practiced generation upon generation and in the fullness of days, when the fire has consumed all wood, hay and stubble, which is the house of Edom, Adam shall stand before God no more; “for behold Yehovah will come with fire and with His chariots like whirlwind to render His anger with fury and His rebuke with flames of fire; for by fire and His sword shall Yehovah judge with all flesh and the slain of Yehovah shall be many” (Is. 66:15f).

“But if any man love God, the same is known of Him” (I Cor. 8:3)

The redeemed of Yehovah have the eternal love of the Father. He has shed His blood from the foundation of the world in full accounting of the sin of Adam and the hypocrisy of his ways. There has not one thought or intention that has evaded the fruit where by the sin of Jacob is purged and there remains no more sacrifice for sin. The children of the King love Him because He first loved them and gave Himself for them, thus they are “called of the Anointed Salvation of Yehovah” (Rms. 1:6).

This is the name above every name whereby the election according to grace has been delivered and are called the ‘holy ones’ (saints). It is for this seed born from above that all things have been created and an earthen vessel, wherein they dwell, has been fashioned to serve them. Each moment of their existence in this habitation has been predestinated of God that they should be conformed to the image of the Son, who endured the contradiction of sin against Himself.

These bare witness to the fact that, in Adam, they have no right to call themselves Holy and that if the Lord should regard iniquity they should not stand. But the Spirit bares witness with their Spirit that they are the Sons of God and His love abides on and in

them; “by You I have been held up from the womb; You are He that took me out of my mother’s bowels, my praise is continually of You” (Ps. 71:6).

The natural man seeks the praise of his fellow companions of the dust as they all strive to please God. The children of light being taught of the Spirit, know that this is a labour of futility which cannot stand; “and in that day you shall say, Yehovah I will praise You: though You were angry with me, Your anger is turned away and You comfort me, beholding God my salvation, I trust and am not afraid, for Yehovah is my strength and my song and my salvation. Therefore with joy shall you draw water out of the wells of salvation and in that day shall you say, Praise Yehovah, call upon His name, declare His doings among the people, making mention that His name is exalted, sing unto Yehovah for He has done excellent things” (Is. 12:1ff).

Your servant in Christ,
(Elder) Chet Dirkes
November 26, 2017

Isaiah 51:1

“Hearken unto Me, ye that follow after righteousness, ye that seek Jehovah.”

It is one thing to ask if a person is listening to you when you are speaking. It is another thing to command the attention of the listener under the color of authority and power. These are two of the ways in which the prophet presents the Word of God by the

inspiration of the Holy Spirit. His message is addressed to those who are to hear, those who must hear and those who can and do hear.

The first word speaks to the general ability to ‘perceive by the ear’. In some cases those who cannot hear are given ears to hear. These that have ‘ears to hear’ are commanded to hear. In other cases those who can hear are made deaf or dull of hearing “lest at any time they should see with their eyes and hear with their ears and should understand with their hearts and should be converted and I (Christ) should heal them” (Matt. 13:15).

The second word is the commandment from the King, the word of authority and the edict calling for the people to ‘listen to me’, ‘give me your attention’ and ‘hear what I am saying’. It is the word that has gone forth into all the world and, as the Spirit told the prophet Ezekiel, “whether they will hear or whether they will forbear” (Ez. 2:5) is immaterial to the power of the word, the authority of the speaker or the outcome of the intent.

But there is a third word that is used and here is translated ‘hearken’. It carries with it a special condition of the hearer and direction of the word. It addresses those who can hear, are reconciled to the speaker, agree with the speaker and the word and are obedient to the commandment. Anyone who does not meet these criteria is immediately excluded from the intent of the message. Those who have not been born from above and have life cannot hear the Word of life (John 6:68). Those who are not of the fold of God have no right to the Word for it is not intended for them and they cannot hear them (John 8:43). Those whom God has not reconciled unto Himself are not agreed with Him and cannot walk together (Amos 3:3) and those who are not One with the Father are not and never can be obedient to His Word. Only those who have the testimony of Jesus Christ, “who, being in the form of God, thought it not robbery to be equal with God, but took on 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. 2:7) and His finished work are obedient in Him and keep the commandments of God. Not according to the flesh and the power of the arm of the flesh, nor by the will of Adam but by the power of God within them whereby His Spirit causes them to walk according to His statutes. These, therefore, that meet these conditions and requirements are called upon here to “hearken unto Me”. All others are excluded.

This elite group of people, these chosen few, the remnant according to grace, follow after righteousness and seek Jehovah even though after the flesh they know it not. When Jesus addressed the Samaritan woman by the well, she said that the Jews say that you must worship God in the mountains of Jerusalem while her people said that worship must be done in the mountains of Samaria. Jesus did not rebuke her for being a pagan

who had been taken in the sin of Jeroboam and attempted to worship God in a false temple filled with impostor priests on contrived holidays and the strange blood of polluted animals, rather He said, “ye worship what ye know not” (John 4:22). He told her she was worshiping God in ignorance. She was a child of grace, a vessel of mercy, though she knew it not, and she was following after righteousness. Not the righteousness of the Pharisees who claimed that, according to the righteousness of the law they were blameless (Phil. 3:6) nor according to the righteousness of the braggart who told Jesus, “all these things have I kept from my youth” (Matt. 19:20) but the spotless perfection of the standard of the Holiness of God.

“Hearken unto Me My people and give ear unto Me O My nation” (51:4).

He now expands this select group from individuals to a collective assembly of His people. This is the nation of Jehovah. It is not exclusive to those born of the man Jacob or who reside in the middle east for it is an innumerable host of every kindred, every nation, every people and every tongue (Rev. 7:9). They are all of One mind. They all speak the same thing in the tongue of Zion. They all reside in that city not made with hands that is eternal in the heavens called Jerusalem. They are all reconciled unto God and everyone is obedient to His Word. They live by the Word which dwells in their hearts and they hunger and thirst after righteousness. The Spirit within testifies of the glory of Jerusalem, My home, and the children long to be delivered from this habitation and to be clothed upon with that fine linen bright and white, which is the righteousness of the saints. This is where their affection lies, his is the food for their soul and the covenant of God wherein they dwell. The law has proceeded from Him and judgment has rested upon His people because the Light has come, even the glory of His people Israel. This is the light of the world that reproves man of his wicked deeds and causes the children of light to walk in the light. God has set for the the standard of His Holiness and the nature of character. He has done all these things and there is none that can stay His hand or prevent His will. All that has happen has been foretold of old before it came to pass. All that has come to pass has done so by the command and will of the Sovereign Almighty God according to the good pleasure of His will and He will not share this glory with another. He has brought His righteousness nigh and His salvation has gone forth. His Word has accomplished all that He intended and completed the work in righteousness, therefore, He is set down at the right hand of the Father and all His children are seated together with Him in the heavenlies.

To these and these alone, He says, lift up your eyes to the heavens and look upon the earth below for the heavens have faded away. When He came forth from the tomb, having the righteous souls preserved within Him, He and His Bride came forth to a new

heaven and a new earth. Old things had passed away and behold all things were new. The burden and condemnation of the handwriting of ordinances was abolished, being nailed to His cross, the old man was crucified and His children were set at liberty. The Jubilee had come. All debts were paid, the captives set free and the land returned unto the heirs of the covenant for the Salvation of Jehovah shall be forever and His righteousness shall never be abolished.

“Hearken unto Me ye that know righteousness, the people in whose heart is My law” (51:7).

The children of the King know what the standard of perfection is in the righteousness of God. Man obtained the knowledge of good and evil in the garden but, being dead in trespasses and sin, his deeds are evil and he dwells in darkness. The children of the light, walk in the light of Jehovah and the deeds of the flesh are exposed so that they cry out, “O wretched MAN that I am”. They know that in them, that is in their flesh dwells no good thing and that the flesh cannot and shall not be a part of the inheritance of God.

These are the children of the New Covenant. They have had that heart of flesh, upon which the covenant of death and condemnation was written, removed and the heart of flesh put in them. This heart is sensitive to, passionate for, and zealous of the brightness and purity of God for in them the fullness of the Godhead dwells. They love Jehovah God with all of this heart and with all their soul and with all their might and they love one another. This love is because of the common ancestry being born of God. It is because of the common experience of the deliverance from the house of the strong man and the common experience of the trials and tribulations which they encounter in the flesh. They love one another because He loves them and they love Him because He first loved them with an everlasting love.

This is that perfect love that casts away all fear therefore He says unto His people; “Fear not the reproach of men neither be ye afraid of their revilings” Man may be granted the permission by the sovereign ruler of the universe to wield the rod upon the back of the child of grace. He may be assigned the duty of bring trials and tribulations as an instrument of God’s will but he has no power in his hands over any child for their destruction. He may lay in his bed at night devising wickedness against the poor and afflicted in this world but he soon finds that in the morning it is not in his had to perform that which he intended. And further more, after he has perfectly accomplished all that God has set for him to do, God shall revisit him and judge him for lifting his hand against one of God’s little children. Fear not him that has power over the flesh for, brethren, if he be given to end this existence, as God has ordained, he will have set us

free from the body of this habitation and we shall inhabit that house not made with hands which is eternal in the heavens.

This should be comfort to the children who long to go home.

Your servant in Christ,
(Elder) Chet Dirkes
February 5, 2012

Isaiah 51:1-8

Comfort ye my people.

Three times the Spirit inspires Isaiah to write, “Hearken unto me”. This is no invitation as one roams the country side looking for a sympathetic ear but is the Word of the King to them that have an ear to hear. First are those who follow after righteousness. They have a dualality of existence. Not a split personality but as it were the company of two armies. One is digged from the pit and is the Adamic flesh, this earthen vessel in which they dwell. The other is the pure and holy Rock whence they were hewn. Never shall the two meet for the vessel is of the earth and it shall return unto the dust from whence it came. While the Rock is eternal and that Rock is God’s Messiah. Just as the wicked go estranged from the womb speaking lies, the child of grace comes forth from the womb following after righteousness. Those that are elect according to the foreknowledge of God, through the sanctification of the Spirit, unto obedience and the sprinkling of the

blood of Messiah, are drawn by the eternal love of God even though they now it not. Then at His appointed time he reveals Himself to them as He did Saul on the Damascin road. To These God says Listen to me (Shama - same word as Duet. 6:4, ‘Hear of Israel’).

He then says ‘pay attention to me O My people and give ear My nation. These are they whose names have been written in the Lambs book of life before the foundation of the world; those who have been sealed with the Fathers name in their forehead; the redeemed of the Lord. They did not become His people by seeking, asking or accepting for He is found of them that sought Him not. To these is given a law which proceeds from Him. A burden which is light and an yoke which is easy not like the burden and yoke which came from Moses upon the mount, which no man could keep and which could not make the keeper thereof perfect.

Lastly He says Hear me you that are of the new covenant; who have My law written upon their hearts. The heavens and the earth and those who inhabit it shall die and be no more but My righteousness shall never be abolished and My salvation is from generation to generation.

May the Spirit of all wisdom give us to think on these things.

Your servant in Christ,
(Elder) Chet Dirkes
October 25, 2009

Isaiah 52:10

> "Yehovah has made bare His Holy arm in the eyes of all nations and all the ends of the earth shall see the salvation of our God."

The salvation of Yehovah God is not a theology to be dissected and analyzed by man for his amusement, consideration and understanding. It is neither a work in progress nor a potential in the life of whosoever wills; it is not motivated nor activated by the desires of man, enhanced nor limited by his actions for it is certainly not of this world nor of the works, intentions or contrivances of Adam or his seed. The salvation of Yehovah God is His work which He completed before the foundation of the world because of His eternal love for His Beloved whom He had purposed and decreed should be made partaker of flesh and blood and be made subject to the vanity of that existence by reason of the expectation of the deliverance from the habitation of this dwelling and the manifestation of the sons of God. It is the irrefutable proof to all who are born of the Spirit "that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, depth and height and to know the love of the Anointed, which passed knowledge, that you might be filled with the fullness of God" (Eph. 3:18f). The salvation of Yehovah God is the magnificent culmination of all that He has done for His bride for "I am My Beloveds and His desire is toward me" (Song 7:10)

God has not set forth a series of clues in His creation with the intent to activate the curiosity of the creature in seeking out truth. He has filled the hearts and minds of His creature called Adam with the curiosities of this existence and given him a seemingly insatiable desire to unlock the mysteries of the universe through endless research and explorations. He has been granted many postulations and theories which tantalize his limited cognitive abilities and bring him to a boastfully pontifications upon his speculations which he affirms as proofs to the axioms of life. This God has given to each son of the dust that he may not find out the work which Yehovah God has done from the beginning to the end (Ecc. 3:11).

God has openly revealed His power and the fullness of power of the Godhead in all that He created, of which nothing is excluded for "by Him were all things created that are in heaven and that are in the earth, visible and invisible, whether thrones, dominions,

principalities or powers; all things were created by Him and for Him: and He is before all things and by Him all things consist" (Col. 1:16). This He did as a manifold testimony to His sovereignty over all flesh and to the praise and honour of His glory because the Lord God Almighty reigns supreme,. This sovereign reign is without exception, objection or contention. He has made this declaration openly and in plain view of all the people, kindred, tribes and tongues of His creation, from generation to generation, so that no man is without excuse (Rms. 2:1). God is not dependent upon the missionary delusions of man, his ignorant understanding of language, geography or semantics nor is His hand restricted or enabled by the pusillanimous and impotent endeavours of Adam as he earnestly defends what he comprehends as truth.

And Yehovah spoke unto Moses and Aaron in the land of Egypt, saying, this month unto you the beginning of months it shall be the first month of the year to you" (Ex. 12:2).

When God delivered His people from the 'great house' (Pharaoh) He gave them a point of reference; He told them how to 'measure and divide time by the new or primary moon'. He did not give them license to begin worshiping the stars of the heavens as was the custom of the people of the land wherein they were in bondage, but rather He said that the new moon was to be the start of the cycle of time that was needed in the demonstration of years and the proper execution of the types and foreshadows of His law given in the mount. The significance of every day was measured from this point of reference as the lives of all of Israel revolved around the manifestations of the Law of God through the types given to Moses.

The Passover ceremony was the beginning declaration of the salvation of Yehovah God to His people Israel. He established this demonstration, at the same time every year, as a reminder to Israel that they were in bondage in Egypt but God delivered them. There was no liberty granted to Aaron, his sons or any of the house of Levi to alter or augment, reduce or enlarge this celebration in any manner. There were strict instructions left of God for both the manner and time that it should be enacted. Whenever that new moon came to pass as the people of Israel looked up into the sky while still in Egypt, it was the first day of the first month of the first year of their history. There is no indication of what day of the week it was (which days would correspond to the names that the Egyptian people had ascribed to them) yet for certain from that first day on, each year, the day of the week changed because of the way God had set the "lights in the firmament of the heaven to divide the day from the night for signs and for seasons and for days and years" (Gen. 1:14). The Passover was observed on the 14thday of the first month every year which day came to pass when the new moon was observed.

This new moon could be considered a random moon, since there are at least 12 new moons every year, were it not for the time management set forth in the ceremonies of the handwriting of ordinances. On the day after the Sabbath of the feast of unleavened bread, which was to be observed on the 15thday of the first month (one day after the Passover Lamb was to have been sacrificed and eaten) the feast of the first fruits was to be waved before the Lord. This restricted the first new moon of the first month to the beginning of the planting season which would be in the spring of the year and so this open manifestation of the salvation of Yehovah was to be in the springtime of the year, the first new moon after the time when the Sun was directly over the Equator and the time of the day was equal to the time of the night.

When this new moon was detected and the reckoning began for the first month of the year, God commanded Moses that for six days work was to be performed but on the seventh day was “the Sabbath of rest, an holy convocation, you shall do no work it is the Sabbath of Yehovah in your dwellings” (Lev. 23:2). Each and every seventh day thereafter was the Sabbath of rest of Yehovah and whosoever violated that rest was to be put to death, without exception. So, as the numbering of days would be, the 7th, the 14th, the 21st and the 28th days of the month were set apart as a day in which man should do not work for it was holy unto God.

On the 10th day of this first month, God commanded the nation of Israel to “take to them every man a lamb, according to the house of your fathers, a lamb for an house” (Ex. 12:3). This lamb was to be kept for three days and before the evening of the 14th day, it was to be sacrificed and the blood struck upon the door posts of each house wherein the children of Israel dwelt. The night (the evening of the fourteenth day) was then spent eating the lamb, fully clothed, in preparation for their departure, that morning, out of Egypt. The death Angel of the Lord came, that night, and slew the first born of the land of the great house but the first born of Israel was spared because of the blood; “and this day shall be unto you for a memorial and you shall keep it a feast unto Yehovah throughout your generations; you shall keep it a feast by an ordinance forever” (2:14).

God showed His salvation in open view of all the land and established a yearly reminder of His great power and love. This is the type of the Anointed Lamb of God who is slain for the sin of His people in Adam. His blood is struck upon the earthen vessels in which His people dwell as the testimony of identification of that which was finished before the foundation of the world. The servants of God are sealed with the blood in their foreheads not because of what they have done but because of who they were and what the Lamb of God has done for His people. His blood cleanses them from all the unrighteousness in Adam, covers and protects the children within the clay pots and identifies them as the

redeemed of Yehovah; “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 has been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev. 5:6).

“And on the fifteenth say of the same month the feast of unleavened bread unto Yehovah seven days must you eat unleavened bread” (Lev. 23:6)

The day after this wondrous feast of the Passover was the first day of the feast of unleavened bread. This was a Sabbath unto Yehovah in which no work was to be performed for of the blood of the sacrifice for sin was unto the purging the house and the land of all leaven, which is sin. These types, the house and the land wherein leaven dwelt, are the tabernacle of this dwelling which is of the dust of the earth. The inability of Adam and his seed to measure up to the perfection of the holiness of God (which is sin) is removed as far as the east is from the west as the inside of the house is swept and cleansed. This sin is never to be brought into account again by God because of the blood of the Lamb (Ps. 103:12). Not that He has perfected the earthen vessel and made him righteous but rather because of the righteousness of His elect servant the leaven is purged so His seed within cannot be polluted nor made unholy (Hag. 2:12).

Though man is indeed a servant of time and cannot see time as a singularity and even though these feasts were celebrated in the progress of time yet they represent the singularity of the salvation of Yehovah. These two days, the fourteenth and the fifteenth were to be observed as Holy Sabbaths unto God. As the years advanced the position of the days in the week changed but the fact of His salvation did not. When the kingdoms of this world came into power and were subsequently destroyed by the next, the names and designations for the days of the weeks changed and even the rendering of the months were altered but the observance of these feasts in the first month of the year remained unchanged; the month began at the new moon, the tenth day was for the taking of the lamb which was to be killed and eaten between the evenings of the fourteenth day, the acknowledgement of the absence of leaven was for the fifteenth day and the waving of the first fruits was for the morrow after the Sabbath of the feast of unleavened bread (Lev. 23).

“Then certain of the scribes and of the Pharisees answered saying, Master, we would see a sign from you” (Matt. 12:38).

The eternal decree of God caused these men to seek after a sign in order to prove to them that Jesus was the Anointed Salvation of Yehovah. This is the earnest desire of the nature of man to recognize things after his tangible abilities and then to be enabled to

evaluated and conclude as to their authenticity and value enticed these men to say, ‘we have no need for faith, we demand proof by sight’. Jesus did not dismiss them as being infidels but rather gave them exactly that for which they asked. He acknowledged their identity as an evil and adulterous generation because they desired a sign and accommodated them by giving them one that was already given; 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” (12:40).

Jesus called upon the testimony of the scriptures which bore witness of Him as an open and evident manifestation that he is the Anointed Salvation of Yehovah. This was not something hidden and concealed for only a few to see but was indeed something that all the world would see. This event was to come to pass at the time of the celebration of the feast of the Passover in Jerusalem when many devout men would come to see and participate in the festivities of the time. It would also have the testimony of those who witnessed His crucifixion, burial and the tangible events which transpired as He rose from the tomb (Matt. 28:11ff).

This resurrection was upon the first day of the week at the end of the Sabbath. It was not at sunrise as some would suppose for the women, who came to anoint the body, came “as it began to dawn” (Matt. 28:1), “very early in the morning” (Luke 24:1), “when it was yet dark” (John 20:1). This reference to the first of the week is according to the reckoning of the days not of the dividing of time as appointed unto Moses but it does set things as they came to pass “in the fullness of time”.

The first day of the week, at the end of the Sabbath indicates that the resurrection came to pass after the evening of the beginning of the first day, thus the earth quake, the rolling away of the stone, the scattering of the Roman guards and the resurrection of Jesus from the dead was accomplished before the morning sun was upon the earth. This would give the point of reference to the end of the third day of the sign of Jonas, which the men who desired the sign could not see.

Now in the consideration of the days as they are mentioned in the testimony of the scriptures it is surmised that Jesus, presented Himself as the Lamb of God, upon the 10th day of the month as He entered into Jerusalem according to the law. He was slain between the evenings of the 14th day. The next day, being the fourteenth day of the month was a Sabbath which would explain why Joseph of Arimathaea was so intent on removing the body in preparation for the Sabbath (Luke 23:54). The following day, being the seventh day of the week was also a Sabbath. And thus the three days of the sign of Jonas were three consecutive Sabbaths (14th day of the month, feast of unleavened bread and the seventh day of the week) in which, like Jonah was alone in the

‘gapping expanse’ (whale) without any help from the arm of the flesh, so The Son of man was in the heart of the earth was an Holy convocation in which no man did nay work for; “salvation is of Yehovah” (Jonah 2:9).

And after threescore and two weeks shall Messiah be cut off, but not of Himself: “And He shall confirm the covenant with many for one week and in the midst of the week He shall cause the sacrifice and the oblation to cease and for the overspreading of abomination, even until the consummation and that determined, shall be poured upon the desolate” (Dan. 9:27).

The testimony of the Word of God set forth the time determined as to when he would, once again, show forth His salvation in the fulfillment of His purpose. He came forth in the fullness of time, born of a woman and made under the law that he might fulfill the Law in all righteousness. He came not to do His own will but as a dutiful Son, He came to do the will of the Father. He made Himself of no reputation and, as the Elect Servant of God, He was fashioned after the likeness of sinful flesh that He might destroy the power of sin in the flesh. He came as that prophet who should come, being raised up from among His brethren, as he spoke only the true Word, which was in the beginning with God and is God. He was begotten of the Father, born of the Spirit; “as a tender plant and as a root out of dry ground; He has no form nor comeliness and when we shall see Him there is no beauty that we should desire Him” (Is. 53:2).

No man took the life of the Anointed One, for He laid down His life for the flock, yet, according to the determinate counsel and foreknowledge of God, wicked hands were prepared and raised up to slay this perfect sacrifice. They did not deprive Him of His life for He gave up the ghost at the appointed hour when the sin of the Amorites was full (Gen. 15:16). There upon the stake He who knew no sin became the gross inability of His people as He confirmed the covenant of Yehovah with them; “for the transgression of My people was He stricken” (Is. 53:8). This oath of the covenant was not like unto the first, which was given in the mount wherein no flesh was justified; it is the promise of God, through faith unto deliverance. It is not dependent upon the obedience of Adam for the Spirit of Yehovah God dwells in His people unto whom was imputed the righteousness of the Anointed whereby they have been made ready: “and unto her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints” (Rev. 19:8).

Messiah became the sin of His bride in Adam just as Adam became the sin of Eve in the flesh. Adam could not stop Eve from hearing the discourse of the serpent or desiring the fruit and he certainly could not prevent himself from being identified with her; and so he took and did eat. So the bride became partakers of flesh and blood in a body afore

prepared unto glory by the shed blood of the Lamb of God. She has no sin in and of herself for; “whosoever is born of God does not commit sin for His seed remains in him and he cannot sin because he is born of God” (I John 3:9). The inabilities of man were first revealed in the garden and by them sin entered into the world and death by sin. “But God commended (united the parts) His love toward us (who are born not of men nor of the will of men but of God) in that while we were yet sinners (incapable of hitting the mark) Christ died for us” (Rms. 5:8).

As the seed of Adam was in him from the beginning so the seed of God was in Him. As all were made dead through sin in Adam so all the seed was made alive in Christ with the eternal life. The offense brought the judgment of God and the sacrifice satisfied that righteousness: “for as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous” (5:19).

And so, being crucified upon the stake and giving His life for the sin of His people, whereby He cried, “My God, My God why have you forsaken Me?” His seed was protected in the tabernacle of His dwelling, just as Israel was protected in the shanties of Goshen. And being crucified with Him they were also buried with Him and after the sign of Jonas was manifested in plain view for all the world to see, “You dead shall live together with My dead body shall they arise” (Is. 26:19). His children are one in Him in His death, burial and resurrection and when He 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) so His people were “raised up together and made to sit together in heavenlies in Christ Jesus: that I the age to come He might shew the exceeding riches of His grace in kindness toward us through Christ Jesus” (Eph. 2:6). Therefore in the same manner as His resurrection, so “the graves were opened and many bodies of the saints which slept arose and came forth out of the graves after His resurrection and went into the Holy city and appeared unto many” (Matt. 27:52). (This Holy city is not the Jerusalem which is here for therein are the types and shadows but rather it is the Jerusalem which is from above the mother of the redeemed.)

Sing heavens and be joyful earth and break forth into singing, mountains: for Yehovah has comforted His people and will have mercy upon His afflicted” (Is. 49:13).

The testimony of the sign of Jonah is still with us today for all to see. Man has distorted and polluted it to become a wonderful holiday unto his own lasciviousness but Yehovah God has shown forth his salvation and all the world has seen the testimony; yet only the redeemed of the Lord are given comfort. Messiah rose as the High Priest of our profession and declared His generation as He and His people, having entered into their inheritance. There He ascended unto the Father to declare, Behold I and the children

which You have given Me are for signs and wonders in the Israel of our God. The atonement is finished, the ingathering is accomplished and His people dwell in booths until this tabernacle is dissolved. Then shall be the manifestation of the sons of God.

Your servant in Christ,
(Elder) Chet Dirkes
March 20, 2016

Isaiah 53:1

"Who has believed our report and to whom is the arm of Yehovah revealed?"

The seasons of the year have once again come to the time of the new moon of the spring and the time of the celebration of the Passover is upon us. Many throughout the world will observe some form of ritual in commemoration of the event. Some will attempt to keep the form and others the spirit of the day in various and sundry manners yet in all the pageantry there is no acknowledgment of the truth. Though there be great throngs of people in somber processions of mirth on one day and joyous adulations on another there still remains the question of the prophet, "Who has believed our report?"

The report is a message that had been received by the prophet "for the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Pt. 1:21). These men were given the Word of God and commanded to preach what they had received. They were not to be concerned with whether or not the people would hear them and repent; they were inspired by revelation, instructed by

commandment and empowered by the will of God to give the message for doctrine, instruction and reproof. This was not an attempt to actuate the arm of Adam into charitable acts and moral living. It was not an offer of blessings in exchange for obedience and it was not a conglomeration of cunningly devised fables formulated to take advantage of the ignorance and superstitions of man. God spoke His Word by His prophets. He caused them to go to a particular location wherein a particular people with specific needs dwelt and many time under less than ideal conditions, they gave the report.

Isaiah's report was about seven hundred years before the advent of Messiah upon the earth. It was a time when the judgment of God was made manifest against the ten northern tribes as they were defeated by the Assyrians and taken into captivity. His ministry began in the reign of Jotham the son of Uzziah who did that which was right in the eyes of Yehovah. After him, God raised up Ahaz who was an evil man who reigned sixteen years and did not do that which was right in the sight of Yehovah like David his father (II Kings 16:2). The days of this prophet and his prophesy were concluded under the reign of Hezekiah (the strength of Yah). He did that which was right in the sight of Yehovah according to all that David his father did. In this setting the Word of the Lord came to Isaiah to cry out, "Awake, awake, put on thy strength, O Zion..." This was a declaration about the true city of God, that New Jerusalem that came down from heaven adorned as a bride for her husband. Isaiah saw the 'strength of Yehovah' upon the throne which is the gospel of Jesus Christ (Rms. 1:16) and this was in contrast to the weak and corrupt nation of Israel.

In the nation of Israel, there was corruption in office, idolatry and spiritual fornications in high places and although there was religious form and ceremony, yet there was no truth. The people were sold for nothing and the name of Yehovah was 'continually, every day, blasphemed' (52:5). The promise of the Lord God was that His people would know His name and that they would know, on the day He spoke, that it was He that spoke and not another. His people were given ears to hear and when the voice of the Master, that sure sound of that certain trumpet, was sounded, His sheep follow His voice.

"Verily, verily 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).

These who were given the ears to hear were also they who had been redeemed without money by the power of God. They were delivered into the bondage of one mightier than they and were without strength, yet the comfort of His people is that they have been redeemed by the blood of the Lamb of God who stood as He had been slain from the foundation of the world. This word came not from the imaginations of man or through

the craftiness of flattering words. This Word of God came by the one who, upon the mountain of God, brought good tidings and published peace. He brought good tidings of good and published salvation to the inhabitants of Zion when He said, “Thy God reigneth” (52:7). This One made bare His holy arm, the strength and power of His might, and all the nations of the world saw the salvation of our God seven hundred years before the Anointed Servant of God walked upon the earth. The redeemed of Yehovah, the city of our God and the victory of the blood of the Lamb was seen and known before it was made manifest in the types and foreshadows of the ceremonies of the law, in the words of the prophets of God and in the hearts of his people, because all these works were finished from the foundation of the world (Heb. 4:3). Jerusalem was comforted and they which bear the vessel of Yehovah were made clean and washed their garments in the blood of the Lamb “for henceforth there shall no more come into thee the uncircumcised and the unclean” (Is. 52:1), “and there shall in no wise enter into it any thing that defiles, neither works abomination nor makes a lie, but they which are written in the Lamb’s book of life” (Rev. 21:27).

Isaiah saw a finished work and it was the same as what John saw in the revelation of Jesus Christ. There is nothing new under the sun. The redeemed of the Lord are sealed with their Father’s name in their foreheads; their names are engraved in the palm of the hands of the King and eternally written in the book of life of the Lamb. Nothing can separate them from this love and when in the fullness of time, it pleases the Father to reveal Himself in them, they; “break forth into joy, sing together ye waste places of Jerusalem, for Yehovah has comforted His people, He has redeemed Jerusalem” (52:9)

“Behold My servant shall deal prudently, He shall be exalted and extolled and be very high” (52:13).

The testimony of the report of the prophet of God was not only about the deliverance but more importantly about the deliverer. The elect servant of God must be pure and righteous in order for Him to be acceptable before the throne of God. He cannot stand in His own corruption to plead the case for another and He cannot properly represent those whom He does not know completely. He made Himself of no reputation and was fashioned in the likeness of sinful man. He experienced all the emotions and feelings of the infirmities of man as he endured the contradiction of sin against Himself. He was not of the desire of Adam as was Saul, son of Kish, who stood head and shoulders above all others (I Sam. 9:2) and the people of the land do not desire Him to be king. Before He was born of a woman and made under the law, He was the “wonderful counsellor, the mighty God, the Price of peace and the everlasting Father” and the government of His kingdom was already upon His shoulders (Is. 9:6). Yet many were astonished by Him

and at the sight of Him with His visage so marred more than any man and His form more than the sons of man, “we hid, as it were, our faces from Him; He was despised and we esteemed Him not” (53:3).

The Anointed Servant of God was a man of sorrows who was made perfect in all that he suffered. He experienced the grief of the inability of Adam to hit the mark of perfection and measure up to the standard of the Holiness of God. He who knew no sin, since it is impossible for God not to measure up to the standard of His own Holiness, as the Son of Man, became the sin of His people. He bore the cumulative grief of His people corporately and the burden of His house was laid upon Him. Yet for all this, the natural man who bears the vessel of God, cannot and does not appreciate Him or acknowledge His work. Rather he esteems the perfect sacrifice for sin as being ‘stricken, smitten of God and afflicted”. The natural man cannot receive the beauty of the offering for sin or the magnitude of His endurance.

This man was profaned, defied and polluted, crushed, pressed and broken for the depravity of His people in Adam. He endured the contradiction of sin against Himself and the punishment for the inability of His people was enacted upon Him in the wounding and blows of the fierceness of the wrath of God so that His elect might be healed and have peace with God. He was publicly humiliated, shamefully treated, despised and rejected of all men as even His disciples fled and abandoned him, “yet He opened not His mouth; He is brought as a lamb top the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth”(7).

This was pleasing to Yehovah. It was in complete accord with His determinate counsel and foreknowledge of His perfect will that His servant be taken and by wicked hands slain in the flesh. It was His plan and the desire of His soul that this One be the sacrifice for sin and an atonement for the house of the Israel of our God. He saw the travail of His soul and He was satisfied as the Righteous Servant justified many, for He shall bear their guilt (11). He was delivered up for the offenses and raised again for the justification of a specific group of people and therefore being justified by His faith they have peace with God (Rms. 5:1). The Prince of Peace through the power of His own will has made peace with God by the works of His hands and who has believed our report?

“For He shall grow up before Him as a tender plant and as a root out of a dry ground. He has no form nor comeliness and when we shall see Him there is no beauty that we should desire Him” (53:2).

Although God sent forth His Son in the fullness of time, yet it was not in the time when man was seeking God or following after His righteousness. The land was dry because of

a severe drought, not of water, but a famine not of bread nor a thirst of water but of hearing the Word of God (Amos 8:11). This was a time of much confusion as the imaginations of man were enraged to decipher the law of God to find a way that man could keep the commandments and walk after the statutes so as to be blameless before God. The servant of Yehovah came forth out of this confusion (Zerub-babel) carrying the headstone of His house, not by might, nor by power but by My Spirit saith Yehovah of Hosts. He came forth crying; “grace, grace” unto the headstone (Zech. 4:6) and He was despised and rejected of Adam. He healed the sick, raised the dead and fed the multitudes yet He was hated of all men and discarded as worthless.

He grew up out of these conditions as the root and tender branch of the vine of His people (John15:1) and the eyes of the natural man could not see Him. All the mighty works that He did and all the wondrous signs that He gave were not so that man would come unto Him, for He blinded the eyes of man and made their ears heavy, that hearing with the ear they should not hear and seeing with the eye they should not see and understand and be converted and He must needs heal them (John12:40). He did not come to put on a show, he did not come to be seen and praised of man yet all the nation and all the ends of the earth saw the salvation of Yehovah and as many as were ordained to eternal life believe.

Even so in the pageantry and exhibitions of the celebrations of the season, He is not being preached to the masses. His name is blasphemed and His work rejected. He is crucified afresh, His blood is called common and trampled underfoot.

“...and to whom is the arm of Yehovah revealed?”

The preaching of the gospel of Jesus Christ is the power of God unto salvation. The good news of great joy, which is unto every kindred, nation, tribe and tongue is the declaration of this power of God. It is the fact that God has redeemed His people by His Spirit and by the strength of His arm and not by any will of Adam, He has brought salvation unto Himself. Adam is not seeking after the righteousness of God; he is still in the garden fashioning aprons of fig leaves. He is a very religious person who strives daily to find his worth and desires the approval of God.

Those who have been chosen in Him from before the foundation of the world are the same which have been born from above by the Spirit of God. These are the children of light to whom in time it is revealed have been translated out of the kingdom of darkness and into the kingdom of His dear Son. These are the same that are born of the incorruptible seed and that during the time of their habitation in the body of this death, are strengthened with all mighty according to the glorious power of His will, that they

may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God (Col. 1:10f). They have the Spirit of the Most High who causes them to walk according to all the statutes of God and they keep His commandments (Ez. 36:27). They have the testimony of the Anointed Salvation of Yehovah, they grow in the grace and knowledge of His will and they walk in the light of the Lamb (Rev. 21:24). These are the only ones who have the ability and therefore can believe the report of the gospel of Jesus Christ, for unto them it is given to believe. This belief is because of the faith of the Son of God for all men have not faith. This faith is the fruit or evidence of the indwelling Spirit and it cannot be discerned, discovered or investigated by the mind of Adam; “for by grace are you saved through faith and that not of yourselves it is the gift of God” (Eph. 2:8).

The mystery of the gospel, which has been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the nations; which is Christ in you the hope of glory is again declared for all nations have seen the salvation of the Lord. It is not the responsibility of man or any of his inventions to make sure that the gospel is preached in all the world. The messenger with the everlasting gospel has manifestly declared and continues to declare the glad tidings of great joy unto all men in Christ Jesus. It was given to Him for He is that Word and he has gone forth and has not returned void but has accomplished all that which is given unto Him. He preaches the truth “unto them that dwell upon 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 has come and worship Him that made heaven and earth and the sea and the fountains of waters” (Rev. 14:6). His people hear His voice and they follow Him as they walk in the footsteps of the flock unto the tent of the Shepherd.

“Who shall declare His generation?”

The generation of Jesus Christ is a singular generation. It is the general assembly and ‘called out assembly’ of the firstborn, which are written in heaven (Heb. 12:23). It is the seed which is One in Him as He is One. It is the members in particular and the body in general. It is all the children which the Father gave unto Him, of which He has lost none, save the son of perdition who was a devil from the beginning. These have been with Him from the beginning. They are one with Him in His death, burial and they have been raised up together with Him in the first resurrection where they are all now seated together with Him in the heavenlies. When the Father saw the travail of His soul and was satisfied with the sacrifice for sin, He saw His seed. He declared the end of the world and has said unto the daughters of Zion, “Behold thy salvation comes, behold His

reward is with Him and His work before Him" (Is. 62:11). The reward is the joy that was set before Him wherein He "endured the cross despising the shame and is set down at the right hand of the throne of God" (Heb. 12:2). He came in the end of the world to manifest that He is victorious over sin and that his people have overcome the world by their faith.

He has come forth being manifestly "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead"(Rms. 1:4) and is seated in the throne of God where He rules over all flesh. He is the Master of the Universe and all things exist and consist by the power of His will. He brought forth good tidings and He has published peace. He has brought forth good tidings of good and has made the proclamation of salvation to the Israel of our God. He has said to His people, be ye comforted together because "**thy God reigneth**"

Who but the chosen of the Lord, the election according to grace unto whom the power of God unto salvation has been revealed, can trust and have confidence in this doctrine?

Your servant in Christ,
(Elder) Chet Dirkes
April 6, 2014

Isaiah 56:2

> "Blessed is the man that doeth this and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it and keepeth his hand from any evil."

The blessing of the Lord is a major topic in the religion of the world. There are either people telling you that the Lord has a bag full of blessing slung over His shoulder that He would just love to give you or they are telling you how to call down a blessing from God. The one teaching portrays God as an impotent fool who is trying to get people to like Him and, if they would only let Him, He would be very generous and benevolent to them. The only reason that the blessings of prominence, fame and prosperity have not come down is because the recipient will not allow them to be delivered. The banner over this cesspool is, "Let go, let God".

The other, which is not another but is indeed twin sister to the first, portrays man's tenacity and persistence as the conduit by which the blessings are delivered from above. All you have to do is find the blessing that applies to you, claim it as your own and then remind the absent minded ruler of the universe that He owes it to you and you will have showers of blessings. This putrefied dung heap is called, "Name it and claim it".

Both these sisters are daughters to the flesh glorifying family of works. Their credo is that God will bless you when you do good and follow His word. So to them the man who does these wonderful things set forth here will be blessed of God for his works. This is a revenue generating and rewards earning system that will culminate when before the throne of God the dutiful worker will recite before the Hosts of heaven their accomplishments and then in a most magnanimous gesture of false humility, cast these crowns of glory before the feet of Almighty God. They will allow Him to receive the glory that is due unto them because they have done all these marvelous things for Him.

Sound familiar?

Jehovah God has spoken to a select group of people and instructed them to observe, preserve and keep justice and do righteousness. He did not address the masses of the nation of Israel for He has just set forth the judgment against them for the wickedness of their ways. He did not offer any amnesty to any who would amend their ways and follow after justice and righteousness, He spoke to a group of people who were alive, had ears to hear, knew what justice and righteousness is and were enabled and empowered to do it. This is a blessed man: A man who has been given the light of glory and the revelation of God to know what is good, holy and pure and to walk accordingly.

He has the Spirit of the Most High dwelling within because he has been born from above, separated from his mother's womb and in the fullness of time; God has manifested Himself to His child, being a partaker of flesh and blood. This child cries out, "my father" as he hungers and thirsts after the spiritual food from above. He delights after the law of God, written upon his heart, after the inner man who is renewed daily and he is faithful because his Father is faithful. He has the mind of God in him and understands what justice is, therefore, he observes, preserves and lays hold of judgment and does righteousness.

The Spirit also gave a note of hope to this remnant according to grace in the promise that the salvation of Jehovah and His Righteousness were near at hand and ready to be revealed. Soon Jehovah would manifest that which was completed before the foundation of the world and He would roar out of His Holy Mountain bringing vengeance and judgment to the wicked and deliverance from the house of the strong man to His children. The day of Jubilee was about to be revealed and this was as much a comfort then as it is now as His children await the day of deliverance when we shall be freed from the bondage and corruption of the flesh. The fact that the Spirit set these words of hope and comfort down is evident that the children are as weary of this subjugation to vanity now as they were then, as they "hope and quietly wait for the salvation of Jehovah" (Lam. 3:26).

This man who has been blessed to walk straight forward, walks that way because he is a son of God. He acts exactly like His Father who is the same yesterday, today and forever and there is no shadow of turning in Him. As the Father is so is the son and this blessing is also upon the son of Adam.

Adam, by nature does not know the things of God and cannot find them out by searching. He is tempted by the lusts of the flesh and led astray by pride and ignorance. But he is subject to the younger seed which is born from above. He has no freedom to follow his ways because the Spirit of the Most High dwells within the earthen vessel causing him to walk according to the commandments of God. He is MADE willing in the day of the power of God, who works in him both to will and to do all of His good pleasure. The blessing upon this son of Adam is in ignorance since God leads him about and he knows it not. The earthen vessel is cleansed by the blood of the Lamb from all unrighteousness and all the deeds of the flesh are covered by the atonement. He enters the time of his habitation at the direction of God, he walks the path set for him, performs the daily routines of life and the good works that he has been ordained unto and completes all that is set before him with no praise or glory to Adam. When he has complete the time of his habitation he is an unprofitable servant and he returns to the

dust from whence he came, but during that habitation, being washed in the blood of Christ, he observes, preserves and keeps the sabbath from profaning it and keeps his hands from doing any evil.

Does he do this willingly after his Adamic nature? NO! That nature is contrary to the ways of God. He does not have the mind of God or the ways of Jehovah in his nature. These are foreign to him but because of the power and presence of the Godhead, who makes him willing in the day of His power, he walks by the illogical, unprovable and irrational principle of faith, proven by the evidence of things unseen. This is not of himself, for it is the faith of the Son of God who loved him and gave Himself for him. Did Christ shed His blood for the elect seed who cannot depart from the Holiness of God? No, they were never in jeopardy of punishment of the wrath of God. But the earthen vessels, who were dead in trespasses and sin in Adam, needed to be cleansed to receive that seed from above, so, the houses was swept and cleansed of all leaven, the camp was purged from all leaven and all of the inabilities of Adam to measure up to the standard of the Holiness of God were covered and accounted for. Adam walks keeping the sabbath from polluting it and his hand do no evil, because the Lamb stood as it had been slain before the foundation of the world.

Does this mean that Adam is now righteous and has eternal life? NO! Paul said that in him, that is in his flesh, dwelt no good thing and that because of the presence of the Spirit, he recognized the evil that was present in him. Yet as a vessel afore prepared for glory, that sin that dwelt in his members, that warred against the law of his mind, was removed and imputed unto the Lamb and when the tabernacle of this dwelling is dissolved and the time of habitation is ended, this earthen vessel shall return unto the dust from whence it came and then will be manifested that tabernacle not made with hands, being pure and white, which is the righteousness of the saints. The inability of Adam to ‘hit the mark’ was forgiven and covered in Christ Jesus and every act of Adam that was forgiven and covered must and shall be committed during the time of his habitation. Before the child of Adam, that chosen vessel, was born, his sins were forgiven and after he was born he performed every sin that the blood was shed for.

The sabbath is not the seventh day of the week and there is no such thing as a ‘christian’ sabbath. The sabbath of God is that time in which He had completed all His work and He rested. He did not rest so that He could get up the next day and go back to work, He finished ALL His work and there was nothing left to be done. Christ is now seated at the right hand of the Father because He finished ALL the work that was assigned to Him (before the foundation of the world) and the children are ALL seated together with Him in the heavenlies because ALL the work is done. Nothing more needs to be done can be

done for the Lord has ransomed His people Israel and He has had mercy on Zion. Anyone who would attempt to add to the work of God preaches that there is something left to be done or who tries to detract from that perfect work profanes, defiles, pollutes and desecrates the sabbath of Jehovah. His name is not written in the book of life of the Lamb. The child of grace is at rest because of this fact and he is content with the course set before him. He understands that all that befalls him is for good and that the hand of his Father is upon him in love. He finds that "whatsoever state he is in therein to be content" (Phil. 4:11) and his soul is satisfied and at peace with his God. Since this child is not born of corruptible seed, nor by the will of man but rather by the power of God from above, he cannot fall short of the perfection of Holiness (I John 3:9), nor deny his Father nor fail to be obedient and faithful. He is One with the Father, has the fullness of the Godhead dwelling in him and is blessed to walk, like Ezekiel's vision, straight forward "and they turned not as they went" (Ez. 1:17).

Does this mean that His people are enjoying their time in the habitation of the flesh? NO! And when He directs our eyes to the wind and the waves we are full of the doubts and fears of Adam once again which remind us that this is not our home. We long for that city not made with hands wherein shall never enter anything unclean, anything that loves or make a lie, no sorrow, no pain and no death. As the Spirit enables we shall endeavour to consider the strangers and the eunuchs who walk as children.

Your servant in Christ,
(Elder) Chet Dirkes
February 19, 2012

Isaiah 56:3

> "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, behold I am a dry tree."

The man who is blessed of Jehovah to observe the sabbath, being firmly established upon the finished work of God, is not and never has been limited to the natural nation of Israel. The Holy Spirit sets forth here a prophetic statement concerning the mystery of God as He includes two categories of people that would otherwise be excluded by the 'sons of Abraham'. The stranger who is not a descendant of the house of Israel would not be permitted to join in with the feasts and celebrations of Jehovah. One who was impotent, wounded in the stones or has been castrated is not worthy to be called a son of Israel, yet the Holy Spirit instructed Isaiah to write that both have a place in the kingdom of God.

Abram was a stranger in the land of Canaan and his seed would be strangers in Egypt four hundred years. Jacob dwelt in the land as a stranger and Moses was a stranger in Egypt and these are spoken of as the 'fathers' of the Jewish people. After God delivered them out of Egypt, He gave them His law in the wilderness. He said that, with regard to the Passover, "There shall no stranger eat thereof, but every man's servant that is bought with money, when thou hast circumcised him, then shall he eat thereof... All the congregation of Israel shall keep it and when a stranger shall sojourn with thee, and will keep the Passover to Jehovah, let all males be circumcised" (Ex. 12:43-49). No one who did not have a sincere desire to be one of the tribe of Jehovah could come near unto the camp and partake of the offerings, the sacrifices and the ordinances. Yet one who was not 'home born' could be considered as a son of Jacob if he was identified by circumcision. How great the desire must have been for one to come forth and present himself before the congregation, renouncing all traditions and customs of his homeland and allowing the priest to take a sharp stone and remove the foreskin. No when God gave this commandment to Israel, they had just crossed the Red Sea and came to Mount Sinai. There were no strangers among them. No one had come out of Egypt to join this band as they trapped themselves in the wilderness and there were no stragglers along the way for to be called 'stranger'. So, it was easy to obey the law that said no stranger can eat the Passover, come into the tabernacle (Num. 1:51), eat of the Ram of the atonement (Ex. 29:30), partake of the Holy anointing (30:33) or be king over God's people (Deut. 17:15). And it was just as foreign for God to say to them that they should love the stranger as themselves (Lev. 19:34) since all the congregation was kin.

The Holy Spirit set forth those two rivers, again, of the stranger who is an emigrant or a foreigner, as one stream, and the one, not born of Jacob, who dwells with and abides with the children of promise with a great desire to be joined unto the assembly. In the first river dwells all kind of diverse fish who have nothing in common except the gregarious needs of a group. They speak different things, each have a personal agenda and do not care for one another save in the way that they may benefit from another. The second river is of one mind, they speak the same language and the same thing. They have the mind of God, desire the things that please Him and delight in His law day and night. The stranger in type that came to the nation of Israel to be joined with the household was circumcised in the flesh. The stranger and sojourner, wandering in this foreign land, has his heart circumcised by God when He removed the heart of stone, gave him His law and His Spirit and CAUSED him to walk according to His statutes. The delight of each member of this river is after this Law of God and that desire is after the inward man. Let not this one say that Jehovah separating separated me from His people for he has been grafted into the vine. He is to be treated and regarded “as one born among you and thou shalt love him as thyself” (Lev. 19:34). This precious love of the brethren, reserved for those members of the pasture who have the testimony of the Salvation of Jehovah and therefore keep His commandments, is not intended to be spread around for any and all. The foreigner and the emigrant have no right, part or memorial in this love, for it is foolishness to them. It is based upon the eternal love of the Father for His seed, His children that should be made partakers of flesh and blood and be redeemed by the shed blood of the Lamb. To the Canaanite, this is nonsense and shear foolishness. They do not hunger and thirst after it, have no desire in it and have discarded it as useless. But every child of grace has it as the anchor of their souls and a common experience in their lives so that they may come together and speak of how great things God has done. Therefore, they love one another, because the Father first loved them and His love is shed abroad in their hearts.

Isaiah also speaks of the eunuch. This one has been alienated from the congregation of Israel because he has been castrated. He cannot produce offspring so he has no inheritance (Ps. 127:5), he has no posterity and no name in Israel (Duet. 23:1). Therefore he is an outcast and being despised of all, he feels himself a ‘dry tree’. But God has said that the children of the barren one shall be greater than she which is married. The redeemed of the house of Israel, married to God under the first covenant, are but a few (Rev. 7:4) but the redeemed out of those who are said, these be not the people of Jehovah’, are a ‘great host which no man can number of all nations, and kindreds and peoples and tongues’ (7:9) because God has “dried up the green tree and have made the dry tree to flourish; I Jehovah have spoken and have done.” (Ez. 17:24).

To both of these ‘outcasts’ of society and the ‘undesirables’ of the purists of Zionism, who have been made to observe the finished work of a Sovereign God, who desire the pure milk of the Word to fed from and the things which are pleasing unto God and who are part of that New Covenant, the everlasting covenant of His people, God has given a place in His house, a part of that spiritual building of God, His church, His temple and His Bride and all the parts not only compliment each other, providing that which each needs, but are fitly framed together and are growing up to an Holy habitation of God. He has prepared a place for them inside the walls called ‘salvation’ wherein they dwell in safety and has given them a name that is better than any name given to the natural sons and daughters of Israel. It is a name above every name, written upon a white stone and no man (Adam) knows that name (Rev. 2:17). It is the name of the Faithful and True (19:11) and the name on His thigh being, King of Kings and Lord of Lords (19:16). His children have been sealed with their Father’s name in their foreheads (7:3) and that name is their name. “Beloved now are we the Sons of God” (I John 3:2).

The child of grace is blessed because of the Spirit within to do these things and he is one with the Father, as he is one with his brethren. He is not born of the flesh, nor of the will of the flesh but by the power of the Most High God, therefore they are called sons of God. This came not by might, nor by strength but by My Spirit saith Jehovah of hosts (Zech. 4:6). He is the Father to the fatherless (lonely) the comfort to the oppressed (strangers) and the provider and sustainer of the forsakened and desolate (widows). He has caused these to come forth unto Zion desiring to worship Him in Spirit and truth and they shall all walk in that light of Jehovah. They have all been blessed as One, having One Lord, One faith and One baptism in Christ Jesus and they all are firmly established in the finished work of Messiah.

Your servant in Christ,
(Elder) Chet Dirkes
February 26, 2012

Isaiah 57:12

"I will declare your righteousness and your works, for they shall not profit you."

The ways of God are all-inclusive. He fashioned the earthen vessel from the dust of the earth and breathed in it to make it a living soul. He provided the proper environment for habitation and supplied the provisions commensurate to the needs of the creature. He kept nothing secret as He communed with man, having established his way from the beginning. When in the fullness of time Adam ushered sin into the world, God was neither surprised nor confounded, for all had come to pass according to His will. When He called to man, Adam made full demonstration of the inherent propensities of his nature for by the work of his hand he attempted to show forth his worth before God.

Some would allege that God looked ahead into the future and, observing mans behavior, had a foreknowledge of what his actions would be. Speculations of this type show forth the limitations of the carnal mind as they impugn the integrity of God and His sovereign will. These feeble conjectures accuse the Creator of being subject to the actions of the creature, Yet He has said that the ways of man are not in himself; it is not of him that walks to direct his steps. He has also been acclaimed to have set the time of habitations and the limitations thereof for every earthen vessel, assigning unto each specific certain labours, whereby He causes the ordained events to come to pass. He has also said that He alone is the Eternal One who has turned the heart of the evil king to do His will as He has also turned the rivers of waters to run their appointed course.

He alone is the self-existing One who inhabits eternity where there is no time and having ordained events according to His eternal purpose, to come to pass in their specific order and time, He has commanded by His word every thought, word and deed that ever has or ever will occur. His ways are hidden from His creatures as is the mystery of His gospel but He has shown His power and His glory unto all by and through His creation; "The heavens declare the glory of God and the firmament shews His handywork" (Ps. 91:1).

However, God has set these wonders in both the heavens and the earth as a testimony to His sovereign rule over all His works so that Adam and his children are without excuse before His throne. He has set the things of this world in the hearts and minds of man and given man an insatiable desire for them so that they cannot find out the work which God

has done from the beginning (Ecc. 3:11). Thus coupled together with the desire of Adam to prove themselves before God and having the world in their minds, the children of Israel are the manifest demonstration of the delusion of perfection through ignorance. They saw nothing wrong in their actions and commended each other on pretense of holiness but they were indeed; “sons of sorceress, the seed of the adulterer and the whore” (Is. 57:4).

Did God cast them off calling down fire from heaven to consume these brute beast made to be taken out and destroyed? No, He showed forth His long-suffering and patience with them. He gave them a continuing testimony of His perfection in holiness and His immutability, wherein they were not consumed, without diminishing His justice or hindering His love for His people. He then calls them together by the word of His prophet and sets before them the truth concerning their Adamic nature, the beauty of His Holiness and the standard of perfection that He demands.

“You are wearied in the greatness of your ways, you did not say there is no hope, you went and found life in your hands and therefore you were not grieved” (57:10)

Prosperity, in the limited amount of the nation at that time, was sufficient to deceive them that they were walking along the heavenly highway. They were deceived by the pride of their natural hearts to think that the deception of the counterfeit representation of the sin of Israel could not reach unto them. They had the temple mount and the house which Solomon built. They possessed the scrolls of the Law and unto them were the ceremonies and the rituals. Their priests were of the house of Levi and even though there was “a wonderful and horrible thing committed in the land; the prophets prophesy falsely and the priests bear rule by their means and My people love so; and what will you do in the end thereof? (Jer. 5:30)”

These were the sons of Abraham unto whom belonged the promises and God had spared them these many years. Certainly God was not angry with them nor was His wrath to be poured out upon them. But the promise of God is sharper that any two edged sword. It presents the blessing of God in a manner that is pleasing to the natural understanding of life, liberty and the pursuit of happiness but these are tangible things which fade away. The blessings of the Lord upon His people are first and foremost, spiritual blessings in the heavenlies, wherein the adoption is revealed in the Sabbath of the Lord.

The other side of that sword is the revelation of the natural inherent nature of Adam. Herein are the ways of man revealed to be corrupt because Adam, and all his seed in him, stands guilty before the throne of justice. The corporal pollution of the creature renders every thought, word and deed unacceptable before God for it proceeds from a

corrupt seed. No amount of prayer or “good intentions” could ever atone for the guilt and thus make the petition or action acceptable unto God. The so called ‘prayer of faith’, that the religion of Adam promotes, is the pathetic plea of an unrepentant son of Adam seeking to make amends with God so as to secure a position in the eternal kingdom. Yet if the seed be not born from above, being the incorruptible eternal seed of God, there can be no obtaining of that which is eternal; in order to have eternal life the beginning must be from the eternal seed.

The wicked cannot approach unto God but first the wicked be made righteous. There can be no peace for the wicked for God has put enmity between the wicked and the Holy. The one is the tare planted by the wicked one while the other is the wheat planted by the Son of Man in the world (Matt. 13:38). The two grow together and only the Master knows the wheat from the tares. The one has no peace for it is not justified by the faith of the Son of God for he is none of His. He has not the Spirit of God and the Word does not dwell within; therefore they cannot hear His words for they are not for the wicked (John 8:38 & 43).

The wheat, however, have peace with God because of the precious perfect blood of the Lamb slain from the foundation of the world. These are the contrite in heart because they have been, in the flesh, ‘crushed to dust’ by the promise of God (Gen. 3:19) and His heavy hand upon them. His ‘pressing’ upon them (tribulation) proves the frailty of the frame as the light of His glory, which is the love of God shed abroad in the hearts of His children, reveals the body of this death. Therefore they are humbled for as the Spirit shows them the uncleanness of their ways and their doing that are not good, they are brought low. They find that in their flesh dwells no good thing which causes them to cry out for the mercy of God, who is “nigh unto them that are of a broken heart and saves such as be of a contrite spirit” (Ps. 34:18).

While the eyes of the flesh see the beauty of this world with all its opportunities and possibilities, the spirit within the children of the Kingdom of God desires to be in the presence of the beauty of His Holiness. The arm of the flesh is emboldened by his zeal for the Lord and fears nothing of His righteous justice or the merits of the sin that dwells within while the children of hope know that should He regard iniquity not one should stand before Him clean. The logic of man sees himself as blameless according to his understanding of the Law, while the Israel of our God lies prostrate upon the ground crying, “Be merciful unto me a sinner”

Thus the promise of God to the seed of Adam is; “I will conspicuously make your righteousness known and your unprofitable works”.

“If you turn away your foot from the Sabbath, doing your pleasure on My Holy day, and call the Sabbath, the Holy delight of Yehovah, honourable, and shall honour Him, not doing your own ways nor finding out your own pleasure nor speaking your own words: Then shall you delight yourself in Yehovah and I will cause you to ride upon the high places of the earth and feed you with the inheritance of Jacob your father; for the mouth of Yehovah has spoken” (58:13)

God made no false offer here to the children of Israel of duties which they may perform in order to gain His approval. He speaks in the same as when He spoke to them by His servant Moses instructing them to keep His Law, circumcising the foreskin of their heart and be no more stiff-necked (Deut. 10:16). The Law was never intended to deliver the flesh from sin, for by the deeds of the Law shall no flesh be justified in His sight. Nor was the afore mentioned circumcision a state of mind or a point of view for it is indeed, “Yehovah your God will circumcise your heart and the heart of your seed to love Yehovah your God with all your heart and with all your soul that you may live” (30:6).

God set before the nation of Israel the standard of excellence He demands and His Law requires to show them that the nature of man fails to ‘hit the mark’ (sin). This revelation is unto all flesh, since all flesh shall see the salvation of Yehovah (Is. 40:5), but only those who have eyes to see, behold this condition. The Father reveals Himself in His people in the appointed hour and, like Adam and Eve in the garden having their eyes are opened through the knowledge of good and evil, they behold the truth. They see the great works which He has done and know the effects of His grace upon them but they also see the frailty of this vessel of clay and the vanity of the world; thus as they grow in the grace and knowledge of His will, they see the bondage of this corruption.

This condition causes the children to cry out for they understand that no one could ever measure up to the perfection of God. The more they grow the more they know that they have no hope to present themselves before the throne as obedient children thankful in all things for what God has done. They desire to do that which is right and God honouring but when they would do good, evil is present. They desire to walk by faith but they find that in Adam there is neither faith nor understanding of the truth, being carnal, sold under sin (being sensual delivered of God to the inability to hit the mark). And so each child asks, like the disciples who walked with the fullness of the Godhead in the flesh; “Who then can be saved?”

“Behold the hand of Yehovah is not shortened that it cannot save; neither is His ear heavy that it cannot hear” (59:1)

Jesus told the disciples that salvation is impossible with man. Adam knows that he must do something for his eyes indeed have been opened. His children know that there needs to be a change as they observe the condition of their world, their environment and their lives but there is none that seek after righteousness. Even the most ardent Atheist is busied attempting to change things even though he will disavow the existence of a divine being. This change is cloaked in the shroud of improvement for the betterment of man and is manifested in philanthropic endeavours of good deeds. Thus the inherent nature of man is revealed in that he is not content with what God has done or the condition wherein he finds himself. He strives to change what God has called good as he attempts to ascend to the throne of God and be like God.

The Spirit of Yehovah does not remove this natural characteristic of the beast of the field. He reveals the truth about the ways of man unto the inner man, but he does not leave His people without hope. The unprofitableness of the fruit of the field to satisfy the hunger of the children with the absence of any living water in the wilderness and the relentless labours of the flesh causes the children to earnestly desire to be delivered from this existence. The trying of the faith within shows that they have been hewn from that Anointed Rock who is the well-spring of living waters and as the outward man is reduced back to the dust from when he came so the inner man is strengthened and refreshed by the Word of God; “And Jesus answered him saying, It is written, That man shall not live by bread alone but by every Word of God” (Like 4:4).

The harder man struggles to show his worth before God the more the still small voice of God manifests the righteous of man, showing that “we are ALL as an unclean thing and ALL our righteousnesses are as filthy rags; we do fade as a leaf and our iniquity, like the wind, has taken us away” (Is. 64:6). The understanding that the guilt in Adam has separated the flesh from the glory of God enables the subjects of grace to acknowledge their sin which is ever before them (Ps. 51:3) and to cry out; “God, be merciful to me a sinner”

The long-suffering mercy of God brings His people into the wilderness wherein there is a drought of hearing the word of God; this is the flesh. He shows them the worthlessness of the habitation of this dwelling and the unprofitableness of the labours that have been assigned to the flesh during the time of this habitation. He then makes an open demonstration to His children, every man in his order, of the blood on their hands, the guilt of their fingers and the lying nature of their tongue as it mutters perverseness. The coverings that they have made for themselves are the silk of the spider’s web which cannot cover their nakedness or hide the violence in their hands. Their feet run to do evil and they make haste to shed innocent blood; their thoughts are thoughts of guilt as

wasting and destruction is the path which they walk. There is neither peace nor judgment in their goings as they have made the crooked path their way; “Therefore judgment is far from US, neither does judgment overtake us; we wait for the light but behold obscurity: for brightness we walk in darkness” (59:9)

How easy it is to point the finger at these foolish people and to judge them strickened of the Lord for their sin; this is the conclusion of the thoughts of Adam. But observe O ye that judge (every son of Adam) for as long as the children inhabit this earthen vessel they will have the passions, the thoughts and the conclusions of Adam; “And do you think, O man, that judges them which do such things and does the same, that you shall escape judgment? Or do you despise the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leads you to repentance?” (Rms. 2:3)

“And He saw that NO MAN and wondered that NO intercessor, therefore His arm brought salvation unto Him and His righteousness sustained Him” (59:16)

God has concluded ALL under sin without exception. His hand is all powerful and He alone has the authority to do that which His heart desires. He has created the good and the evil and by the standard of His Holiness, He has established that which falls short of His glory and that is ALL FLESH. His love for His people is eternal and nothing can separate them from Him nor can any remove His Beloved out of His hands. He needs no help and receives no counsel from another as He has decreed that His incorruptible seed should be partakers of corrupt limited mortal flesh. He, by the power of His will, made Himself of no reputation and taking on the form of a servant, He came to deliver all that the Father gave Him. This is His salvation according to His righteousness for His glory which He shall not share with another.

The Lord brings His people to understand that without the Ark they shall perish in the righteous judgment of God against the wickedness of Adam. He shows His children that they are not of the land of their father, Adam, for it is fraught with idolatry, envying and strife. He reveals that there is nothing of profit unto the sons of God or God Himself in the land as He delivers them into a place of double fortifications for their protection causing them to wait His deliverance; “in your patience possess your souls” (Luke 21:19). He then brings them into a place wherein they find themselves trapped with no strength to fight and no one to help. He causes them to stand still and see the salvation of Yehovah as He reveals His cloud by day and pillar by night leading them where the logic of man has abandoned as of no help. He brings them to the base of His Holy Mountain, not to show them types and foreshadows, but to reveal His Law unto them. Here they fear and tremble at His greatness and giving them His precepts and statutes

He makes it clear that while they are required to live in the Law they cannot keep any of it after the arm of the flesh. The Law is the ministration of death to Adam and the ministration of life to hem that love Him, the called according to His purpose.

He brings His Beloved children to the places where there is no hope and all that they held as proper is understood as being putrefying filth before the Lord; here He teaches them “Salvation is of Yehovah”. He makes an open demonstration of the sin that dwells in them and by His love, He declares their righteousness in Adam non-existent. Yet the Spirit bears witness with the spirit within that it has been granted unto the Beloved to be adorned in fine linen, clean and white, which is the righteousness of the saints. This imputed righteousness of the Anointed salvation of Yehovah is eternal and there is no other name given unto me in heaven or in the earth, whereby the Redeemed of Yehovah are delivered.

The Sabbath of the Lord is not some venerated day or the trans positioning of that day to another. It is from the beginning for when He finished His work on the seventh, He rested; “for we which have believed do enter into rest as He said, as I have sworn in My wrath, they shall not enter into My rest, although the works were finished from the foundation of the world” (He. 4:3). The testimony of His salvation is a finished work and the manifest token of the righteous judgment of God is that the patience and faith of His people grows exceedingly in all their persecutions and tribulation which they endure; “And you shall be hated of ALL men for My name’s sake, but he that shall endure unto the end shall be saved” (Mk. 13:13).

The blessing and the promise of God is the manifestation of His love for His peculiar people. Salvation is always before Him as the walls of the New Jerusalem and He has wrought all their works for them. His chastening hand is upon them, crushing the clay into dust and humbling them as the outer man perishes.

“Therefore thus Yehovah God speaks: Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel and will be jealous for My Holy name. After that they have born their shame and all their trespasses whereby they have trespassed against Me when they dwelt safely in their land and none made them afraid. When I have brought them again from the people and gathered them out of their enemies’ lands and am sanctified in them in the sight of many nations; The shall they know that I, Yehovah their God, which cased them to be led into captivity among the nations: but I have gathered them unto their own land ad have left none of them any more there. Neither will I hide My face any more from them, for I have poured out My Spirit upon the house of Israel, said Yehovah God” (Ezek. 39:25ff)

This is the promise of the Lord God Omnipotent who has spoke and caused His Word to come to pass.

Your servant in Christ,
(Elder) Chet Dirkes
September 17, 2017

Isaiah 59:19

> "When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him; and the Redeemer shall come to Zion and unto them that turn from the transgression of Jacob, saith the Lord. As for me, this is my covenant with them, saith Jehovah; My Spirit that is upon thee and my words, which I have put into thy mouth, shall not depart out of thy mouth, nor the mouth of thy seed, nor the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

The prophet established in the first verse of this chapter that the Lord's hand was not to short to deliver. This stipulates to the fact that deliverance is needed, there is someone who needs deliverance and there that God alone has the ability, knowledge and intent to deliver. What good would it be if all factors of the deliverance were in place and there was not a subject to be saved; or a subject to be delivered but no need to be delivered from anything; or a subject and a need but an Almighty God who had no desire to deliver for He had no love for the subjects; or a subject and a need were present but an

inept, impotent god, who could not save unless he was given permission. All factors must be in complete harmony to complete the deliverance which only God could perform.

“And He saw that there was no man, and wondered that there was no intercessor:” Man has no understanding of sin or the Holiness of God, therefore he has no concept of the deliverance or the need thereof. He cannot comprehend the blood sacrifice because he does not know how the blood is the life of the body. He has not the mind of God or the thoughts of God so he does not seek after Him or perceive the necessity for deliverance. How could he then intercede for himself or others? How can one champion a cause when there is no perception of a cause?

”Therefore His arm brought salvation unto Him and His righteousness, it sustained Him”. This entire procedure must have begun in the determinate counsel and foreknowledge of God, been completed before the foundation of the world, manifested in the fullness of time and culminated when time is no more and all by the hand of He that has performed all the intent of His heart. When He put on righteousness as a breastplate and a helmet of salvation upon His head, His bride was adorned the same way. To Her it was granted to be arrayed in fine linen pure and white, which is the imputed righteousness of Her Husband. She wears salvation as a crown upon Her head, being in subjection to Her Lord as He was in subjection to the Father to perform all the work set before Him and to raise up all that the Father had given Him in the last day.

The garments of vengeance and the cloak of zeal were the vestige of the justice of God which is of a just weight and an equal balance.”According to deeds, accordingly He will repay”. Not one thought word or deed is overlooked in His righteous vengeance against His enemies or excluded in the atoning blood for the sin of His people. The whole of the wrath of God is concluded in Him, “so that they fear the name of Jehovah from the west to the rising of the sun”. The subject of the deliverance bows his knee at the name of Jesus for He is worthy who has redeemed His people and the wicked bow the knee to Him in subjugation and terror, for it is a ‘fearful thing to fall into the hands of a living God’.

“When the enemy shall come in like a flood”. There is no coincidence between his enemy and his flood and the dragon who sent forth a flood after the woman after she gave birth to the man-child and fled to the prepared place in the wilderness. The enemy is that piercing serpent, the dragon and his seed which are enmity against God and His beloved. But and when he shall come, the Bride is not called upon to repel him. She is not thrust to the front line to avenge her Husband or protect His sheep, rather, the Spirit of Jehovah fights the battle. He does not set up a flag or banner as the translators would

suggest, He ‘causes him to retreat’. He identifies the evil beast in the woods, confronts Him with the brightness of His Holiness and causes him to ‘turn tail and run’. He is the’good shepherd that lays down His life for the sheep’ and He will never leave them to the liberty and devastation of the wicked one.

And at the same time as the wicked enemy shall come, “The Redeemer shall come to Zion”. These events do not need thousands of years between them to be fulfilled. When the man-child was brought forth, who is the ruler in Israel, the enemy pursued the woman and persecuted her until the time when the Redeemer would come forth to Zion in the resurrection “unto them that turn from the transgression of Jacob”. Not as the work-mongers would propose that when one turns from sin, he will come to them, but rather to those who have been returning from the sin of Jacob, are returning and shall one day complete the return when the habitation of this dwelling is dissolved. They are returning from the transgression of the man Jacob, who could not measure up to the standard of the Holiness of God, just as the children of Israel were returning to their homeland after being delivered from the bondage of Egypt. They had been delivered, they were being delivered every day and, in the fullness of time, they were delivered from the wilderness into the inheritance promised to their fathers. These are they who, like Jacob, have the everlasting love of God upon them, not according to any good they had done, but according to His election of grace. These are the promised seed, the chosen generation of the house of the First-Born, the ones for whom the new covenant is made.

“As for me, Says Jehovah, this is my covenant”. Not according to the covenant that He made with them in the wilderness which covenant they brake. There, at the base of Mt. Sinai, the people said, ‘all that God said, we will do’, but in His covenant He said, ‘My hand is not short to deliver and I shall do all that I have had said’. This is the covenant which is the preamble to the law of God in Exodus 20 and has been with His children from the beginning. Sorry dispensationalist! God never changes, He is the same therefore the children of Jacob are not consumed. The promise then is that His Spirit, which is upon His children and His Word, shall not depart. The love, the Spirit and the Word will never leave His people and because they are upon His people, He causes them to walk according to His statutes, FOREVER. They are eternally faithful because they are eternally ONE with Him.

When Jesus stood up and read from Isaiah that the Spirit of Jehovah was upon Him to preach the gospel it is the same Spirit that God sets upon His people. Since the same Spirit is upon all His people and the product and proof of the Spirit is love, therefore, they love one another. The love of the brethren is the love of the bride of her beloved

and the love of the Father for the Son. Those who have not been taught the essential nature of this relationship cannot understand the beauty of the new covenant and the joy of the realization when time is no more.

Your servant in Christ,
(Elder) Chet Dirkes.
October 10, 2010

Isaiah 62:1

> "For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a burning lamp."

The words of the preacher indicate that "there is a time for every purpose and every work" (Ecc. 3:17) and Jehovah God sets forth that He has a purpose. This purpose is according to His eternal unchangeable will and is brought forth by the power of that same will. It is a purpose that is centered and solely concentrated upon His parched area (Zion), which the world cares not for and passes by it as 'forsakened and desolate', and the coming forth of peace (Jerusalem). It is because of this purpose, which He purposed in Himself for there was and is no other to perform this purpose, that He will not be still or remain silent. He has come forth from before the foundation of the earth, in the power of His might, and has performed all things for His Beloved, His seed and the everlasting joy that they have in Him. He created the heavens and the earth for His people. He placed His glory in the firmament above and in the depths below to demonstrate the

power of His might as Almighty God. He created man in His image to shew forth the Oneness of He and His Bride. He separated the woman from the man as revealed the weakness thereof as Eve was deceived and Adam transgressed the Holiness of God, that He might shew mercy to His elect remnant and deliver them from the bondage of the corruption of sin. The Lamb of God stood as it had been slain before the foundation of the earth as the propitiation of the sins of His people and for the double shame and disgrace that He endured, His people possess in their land, double, everlasting joy shall be unto them. This plan, purpose and execution of the will of God is upon the Holy One of Israel and the seed. It is accomplished because He has loved them with an eternal love. It is not because they are an asset to God or because they make Him more Holy, Righteous and pure. He loved them for His name sake, because He loved them and would keep the oath he spoke with the fathers. Therefore He chose the nation of Israel, as the earthly type of the heavenly truth, to be His people and separated them from all the kingdoms of the world (Deut. 7:7). He chose His people when they were in Him before the foundation of the world, before they had done any good or any evil because He is not a respecter of persons. He gave His oath, He gave His promises and He caused all things to come to pass according to His immutable will, for good.

When God finished the work of creation, He rested because all work was completed and there was nothing left to be done. Yet He did not predestinate a final destination and leave the course and methods up to those strangers and sojourners in the foreign land, He ordained from old each and every step of the course He laid forth and he assigned the labours necessary for each to enact and complete His design. It is for this reason that He will not be still nor take His slumber. His power, the power of His will, is actively causing all He has designed to come to pass so as to prove that He is God. He finished the works from before time began, He told His people through the mouth of the prophets, the things that were not yet done and spoke of them as being completed, so that they would not say, ‘look at the work of our hands’ and that they would know that He is Jehovah God. No one else could perform his most Holy will because no one, other than those born of the Spirit, has the mind of God. No one knows His ways, has taken counsel with Him from before time and advised Him of a course to follow and no one who does not have the fullness of the Godhead dwelling in them knows the beauty of His Holiness. Therefore, until the righteousness of Zion and the salvation of Jerusalem come forth, He is not idle or quiet.

This is not the righteousness of a parched desolate area but of the people of Jehovah that reside there. They have been despised and rejected of the religious world and they have fled for refuge to a place prepared for them. This place is a wilderness and a solitary place which has no allure to the eyes of Adam and is totally unprofitable to the flesh. But

this place is the garden of God which blossoms like a rose and is happy for the children of the King that reside there. It is a place of protection from the evil beasts of the field, the dragon and the serpent who would do harm unto the woman (Rev. 12:14). Here the seed of the woman find comfort and sufficiency, justice and truth for the King has given unto her all her labours in truth and has carved out an eternal covenant for her. His love is eternal, His will and purpose are eternal and the covenant is eternal therefore the seed must be eternal also.

The salvation of Jerusalem is because of the shed blood of the Lamb. He was wounded for the transgressions of His people and by His stripes they are healed. There was none to help, none who had the power or any who had interest in the matter, so He brought this salvation unto Himself, by His Holy arm and His right Hand He got Himself the victory and delivered His people from the sin that had enslaved them. Because He has completed all this work of redemption and because there is nothing left to be done, hence the keeping of the ‘Shabbot’ of God, His people have been justified by His faith and have peace with God. This came not by the will of the flesh nor by the arm of Adam for all his works of righteousness are as filthy bloody rags before the perfect Holiness of God. The testimony then is of a perfectly completed work and the salvation of Jerusalem. She has been delivered from the body of death and the corruption of sin and “to her was granted to be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints'’ (Rev. 19:8) in the same manner that Her Husband was arrayed, “with garments of salvation and the robe of righteousness as a bridegroom decketh Himself with ornaments and a bride adorneth herself with her jewels” (Is. 61:10). The voice of Her Beloved had come and she had awakened, put on Her strength, shook the dust off of Her (which is Adam who was formed from the dust of the earth), put on Her beautiful garments (Is. 52:1) and is set down with Her beloved in the heavenlies in the Anointed Salvation of Jehovah (Eph. 2:6). And God brought this all to pass according to His Holy Will.

When these wonders were made manifest and the light to lighten the Gentiles and the glory of the people Israel, when the Word became flesh and dwelt among us, He shown forth in the splendour of His majesty and as a burning torch, He showed forth truth and righteousness. All the world saw this and all the nations had part in it for He is the light of the world. His burning torch reproves the deeds of the flesh and reveals the weakness and corruption of the flesh. He did not come forth in a hidden or secret manner when He made known the mystery of God and yet He came in the form of the servant to do the will of the Father. The Father gave the Son the seed, of which He lost none but did raise them up when He had offered the sacrifice for sin, and He called them by a new name. The mouth of Jehovah called out the name of His sons and sealed them with His name in

their foreheads and they, being Kings and Priests unto God, are a crown of glory in the hand of Jehovah. The same hand that has all the names of His Beloved engraved upon, that has the nail pierce and that no man can snatch His children from. This is also the hand in which He has the seven Spirits of Jehovah which are the seven churches safe and secure in the right hand of God (Rev. 1:20). These are also a crown or royal diadem in the hand of God which He has set upon the head of Joshuah, the high priest, that 'fair mitre' (Zech.3:5) which He also set upon the heads of the 'strength of the goodness of Jehovah', those whom 'Jehovah knows' and upon whom He has shown His 'favour', those who are the 'treasure of Jehovah' for a reminder in the temple of Jehovah, which is His Bride, His body, His church and His people (Zech. 6:14).

Jehovah did not leave anything up to anyone else. He purposed, planned, ordained and enacted all His will and brought forth the righteous Branch, 'Jehovah our righteousness' and finished that work in righteousness. He alone delivered His people. he did not sit still nor slumber and sleep in silence but was the first cause of every cause to bring salvation unto His Beloved and peace. His righteousness, the ability to know truth and equity and the action of doing that which is right, is imputed unto His people and He has clothed them in brilliant splendour and holiness and all the world has seen His salvation.

"Jehovah hath made known His salvation. His righteousness hath He openly shewed in the sight of the heathen. He remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God" (Ps. 98:2).

Your servant in Christ,
(Elder) Chet Dirkes
March 4, 2012

Isaiah 62:11

> "Behold Yehovah has proclaimed to the end of the world, say to the daughters of Zion, Behold your salvation is coming; Behold His reward is with Him and His work before Him."

The Adamic theology of neo-evangelism has developed the system of proselytizing into an elaborate cacophony of sights and sound which agitate and stimulate the natural senses attuned to the frequency of confusion. The more intense the sounds and confusing the presentation the more the eyes of the natural man are attracted to the spectacle of illusion as the ears are soothed by great swelling words. The simplicity of the gospel, which is foolishness to the mind of Esau and illogical to his reasoning, has no place in the carnival atmosphere of the business of selling religion. While the children of the kingdom groan within themselves for the vanity of this existence, the marketplace of religion is a bustling and prosperous place of opportunity and adventure in the transactions of the worth of man.

The main slogan of these moguls of merchandise is duty faith. This is the deluded conclusion that the labours of the hands of flesh can produce sufficient credit to the ability of man for him to find favour with God. The desire of man to be like God caused him to desire the fruit of the tree. At his arraignment for his deed he presumed to dress himself in aprons of fig leaves which were intended to hide the guilt of his action, showcase his natural gifts and talents and to divert the attention of Almighty God away from the fact that sin had just entered the world and death by sin. The first man, without technology or the influence of society and peer did not to measure up to the standard of perfection required by Yehovah God. He failed in his endeavour for it was not the will of God for man to succeed, and so, Adam manifested the inability that God had created him with in the performance of the labours assigned unto him. Nevertheless, each generation of man has zealously followed after this first example of vanity and futility.

The earnest desires to communicate the basic tenants of this doctrine are as varied as the imagination of man. Each derivation is as welcomed as the next as long as the end result is achieved as nothing can interfere with the increasing the fold and the swelling of the coffers. These are the barometers which measure the success of the endeavour as they falsely conclude that God has blessed their good intentions. Thus the anthems of duty, works and reward are sung in full chorus in the hallowed halls, shrouded in piety and humility, as reminders of purpose and goals of man while the children of the market place feed well at the troughs of dead fly infested swill.

The still small voice of the Master which only His sheep can hear is ignored and discarded by the natural ears. He commands His Beloved to “say among the nations, Yehovah reigns; the world also is established that it shall not be moved and He shall judge the people righteously” (Ps. 96:10). He has not retained the services of Adam to make this proclamation for the idea of a completely sovereign God is repugnant to the carnal mind. He has shown forth His salvation unto all flesh for He has redeemed His people from every kindred, nation, tribe and tongue. He scattered His seed throughout the entire world from generation to generation planting each one in an earthen vessel afore prepared unto glory. He has caused His people to grow in the grace and knowledge of His will as they bring forth the peaceable fruits of righteousness and, walking in the light of Yehovah, they complete the good works they have been created in the Anointing unto. Each one of the incorruptible seed is born of the Spirit at the time appointed of the Father as two nations are formed in the womb and two manner of people are identified. The eternal seed is made subject to the vanity of this world as they become partakers of flesh and blood. During this time, they walk after the course of this world, under the tutelage of the law and after the lusts of the flesh until the time when the Father reveals Himself to His people. Then, as the light of His glory is revealed, they see the corruption of Edom, the impotent nature of man and the complete apathy of the natural man to the perfect Law of God. This causes the Spirit of the creature to groan within for the children know that in them, that is in their flesh, dwells no good thing and that they full well deserve the righteous judgment of God against all the ungodliness of men. While the world continues to sing ‘Victory in Jesus’, the song of Zion is; “Behold, your salvation is come”.

“Not as though the Word of God has fallen to the ground; for they are not all Israel which are of Israel” (Rms. 9:6)

The arrogance of Zionism permeates the testimony of the scriptures and the mindset of religion throughout the ages. The gospel of the Anointed Salvation of Yehovah is unto His people who are born not of the will of the flesh nor of the will of man; it is not because one is a son of Abraham, Isaac or Jacob that they are chosen of God but because they are of the children of promise. God first manifested His divine deliverance through the type in the nation of Israel but He made the fullness of His salvation a mystery which He hid from the beginning. Yet throughout the testimony the evidence is revealed that the people of Yehovah have been planted in ground which He has prepared without the restriction of race, creed or color. And when the voice of the Shepherd sounds forth the sheep hear His voice and follow Him.

His people hear His voice because the seed has eternal life within and shall never come into condemnation for their sin in Adam for they have passed from death unto life. Even though they be hidden in the corruption of the earthen vessel, yet when the hour is come and the voice is sounded, every man in his order, the dead hear His voice and live; “for the hour is coming in the which all that are in the graves shall hear His voice” (John 5:28).

Then having their eyes opened unto the truth and their affections set on things from above, the children bear witness of the common deliverance that they have each experienced. Though each experience this manifestation of deliverance in time yet all have the same experience in the Anointed. The Israel of our God stands resurrected in the Lamb before the foundation of the world, they are manifested in the time appointed of the Father and when the time of this habitation is over they shall all be absent from the body and present with Yehovah, because, the Salvation of Yehovah is come, “having His reward with Him and His work before Him”.

The immutable nature of God demands that His salvation be the same yesterday, today and forever. He did not formulate a plan of salvation which stood upon the outcome of the events of the garden and when Adam failed, God rewrote His plan. Nor did He devise a plan that was tailor made to the nation of Israel, who, having given it their best fell short of perfection. This set back did not force the Almighty, whose will it is that none of His people should perish but that all should come to the knowledge of the truth, to turn to the Gentiles as a second choice to fill His banquet tables and replenish His kingdom. His salvation is the same today as it was in the beginning and thus He commands, “Say to the daughter of Zion, Your salvation is come; behold His reward with Him and His work before Him.

Many have concluded that the so called Great Commission is the authorization of the disciples of the Anointing to go forth into the world and peddle the glad tidings of great joy unto every descendant of Adam. The universal application of the blessing of eternal life is available to who-so-ever wills to come and take hold of it while the shed blood of the Lamb of God is sufficient for all yet efficient to those who believe. Jesus commanded His disciples to go into all the world as a demonstration of the mystery of the gospel which would soon be explained in the vision of Peter upon the rooftop and the Apostleship of Paul unto the nations. He commissioned them as ‘fishers of men’ “because the abundance of the sea shall convert unto You (Yehovah) and the forces of the nations shall come unto You” (Is. 60:5). He sent them out into all the world in complete deference to the Zionism of the time and He commanded them to preach the same thing to whom-so-ever they were given liberty to preach.

“For my eyes have seen Your salvation which You have prepared before the face of all people; a light to lighten the nations and the glory of Your people Israel” (Luke 2:30).

The salvation of Yehovah is from the beginning for, before the foundation of the world, the Lamb stood as He had been slain. His death paid the price for sin, which had not yet entered into the world though Adam (for the wages of sin is death), the blood identified the house wherein the first-born seed dwelt and cleansed the house of leaven (which is unrighteousness), not yet being formed from the dust of the earth. Yet it pleased the Father to assign this time of habitation as necessary for the good of the body and to cause His seed to be made subject to the vanity of the corruption of His creation.

In the fullness of time, these works, which were finished before the foundation of the world and testified to with types and foreshadows of the heavenly reality, were openly manifested. The Son of God, who is indeed the eternal Father, made Himself of no reputation and took on Himself the form of sinful flesh that He might abolish the handwriting of ordinances which stood against His people (Eph. 2:15). He fulfilled the true Law in all righteousness and completed the work which the Father had given Him. His blood was shed for the forgiveness of the sin of His people before Adam was created for as “God commended His love toward us in that while we were yet sinners, Christ died for us” (Rms. 5:8).

The eternal love of God for His children is the first cause of all that He has done and although the natural mind cannot contemplate the reasons or see the good that God has ordained yet all these works were finished before sin entered into the world and death by sin. The power of God unto deliverance, which is the gospel of the Anointed Salvation of Yehovah, proclaims that He has delivered His people and called them with an Holy calling, “not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearance of our Savior, Jesus Christ, who has abolished death and has brought life and immortality to light through the gospel” (II Tim. 1:9).

And so, when Simeon beheld the babe in Mary’s arms, he saw the testimony that God had kept His word and not one word of His promise had fallen to the ground. He proclaimed to the daughter of Zion that her salvation had come. The fact that this was the sign, that a virgin should conceive and bare a son and all His name Emmanuel, was fulfilled before his eyes for this child who was born was indeed the Son who was given. He testified that the name of this chosen One of Yehovah God was Wonderful Counselor, the Mighty God, the Everlasting Father and the Prince of Peace and that the government was upon His shoulders. He announced to all that the promise of God unto David was in their presence for the son of David was upon His throne and of His

kingdom there should be no end. The end of the world had come, heaven and earth were to pass away and for the children of grace, all things were to be made new.

“And they shall call them, the Holy people, the Redeemed of Yehovah.”

God avenged His people in the type of Israel when he bought them back from the ‘great house’ by the death of the first born. He did not make the way of deliverance possible for any and all who wanted it, He stretched forth His hand and worked a wondrous work in the land of Egypt as He not only made the land odious from death causing Pharaoh to ‘thrust them out’ but also made His people willing and able to leave. The death of the first born Lamb and the shed blood upon the door posts identified the redeemed of Yehovah as the righteous judgment of God came upon the first born of man and beast in the land and so the redeemed of Yehovah are sealed and identified by His blood.

Were the people of Israel righteous? Not at all! They were a stiff-necked and rebellious people from the beginning who were soon drawn away after the desires of the flesh to forget God, ignore every sign and wonder He sent unto them and discard His Word as unnecessary foolishness; this is the first Adam the natural man.

Yet in type, these people were made righteous by the blood of the Lamb and proclaimed Holy unto God by His grace. He protected them and guided them, giving them His Law in type and foreshadows, which law they could not keep. He gave them the land and the judges to set before them a constant witness to their inability to measure up to His standards of perfection and Holiness. He gave them the desire of their hearts and sent leanness into their souls as He gave the Saul to rule over them and even though they had rejected Him yet He preserved them as the redeemed of Yehovah.

He raised up the Beloved and gave him promises as he put all enemies under his feet and increased the kingdom under his rule. And when the time of his habitation was over, God promised him that he would not want for a man to sit upon his throne FOREVER!

This type was manifested when the King of Peace (Solomon) was raised up in David’s place. He testified that God “who has kept with Your servant David, my father, that You promised him, which You spoke with Your mouth and have fulfilled with Your hand this day” (I Kings 8:24). He further “blessed Yehovah that has given rest to His people Israel, according to all that He promised. There has not failed ONE WORD which He promised by the hand of Moses His servant” (8:56).

This manifestation of the promises of God to His chosen people was not in prospect or in hope of acceptance but was in fact the earthly representation of the heavenly reality that there is and always has been an Holy people who have been avenged by Yehovah by

the death of the first born. God is not looking for a people to redeem for His Word demanded that anyone who was redeemed (had his debt paid by another) must be kindred. In the type, God did not redeem any other than Israel nor did He make this redemption available to any other. When the nation came to the mount and He gave them the pattern of heavenly things, He said “if a brother be waxen poor and has sold away of his possessions, and if any of his KIN come to redeem it then he shall redeem that which his BROTHER has sold” (Lev. 25:25). The right of the kinsman redeemer was not unto the Canaanites of the land nor to the neighboring tribes for it was a privilege to the brethren of Israel only.

So it is with the Redeemed of Yehovah. He alone has the right and privilege of redemption to those who are of the Holy seed,; those who are poor by reason of being made partakers of flesh and blood; “I will also leave in the midst of you a poor and afflicted people, and they shall trust in the name of Yehovah” (Zeph. 3:12). This promise of Yehovah was made over 600 years before the manifestation of Messiah and spoke of a people who were left in Israel as a sign of His love. There has always been a people who have been redeemed of the Lord by the shed blood of the First born among many brethren, whom He foreknew and predestinated to be conformed to the image of the Son (Rms. 8:29). These are “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 (the Anointed Salvation of Yehovah)” (I Pt. 1:2) as a “chosen generation, a royal priesthood, AN HOLY nation and 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 the past, not a people, but now, the people of God, which had not obtained mercy but now have obtained mercy” (2:9).

“...and you shall be called, Sought out, a city not forsaken.”

The foundations of the Kingdom of God stand sure in that He knows them that are His. He came to seek and to save that which was lost and He has never been found out by observation or seeking. Only those who have the love of the Father shed abroad in their hearts have the unquenchable earnest desire to find and be with their Beloved for they are One. The Father and the Son cannot be separated any more than the breath (Spirit) may be isolated and divided from the body; neither can the Beloved, who is one in Him from the beginning (for thus God created man, male and female created He them), ever be separated from the love of her Beloved. He gave of Himself to protect her from being made unclean by cleansing the vessels afore prepared to receive the seed. He preserves her in the habitation of this dwelling by the power of His resurrection, wherein He was

prevented from seeing corruption, and He sustains her by the Word for He is the life and the light of the body.

He came because there was none to help or to uphold, neither was there any who sought after righteousness, therefore He brought salvation unto Himself. No man is capable of shedding his blood for the remission of his own sin, let alone the sin of the Beloved, for there is no one of Adam who is spotless and without blame. No man knows the mind of God to understand His purpose or determine what His will is. Man does not know what he needs as he labours for that which cannot satisfy or sustain; he certainly does not know what is needed to preserve, protect and sustain the Beloved as she walks in the barren wilderness of this land. Nothing done or imagined by Adam or his children corporately could ever purge the conscience of the inherent inability to delight in the Law of God or keep His commandments for all have sinned and come short of the glory of God.

The Jerusalem, which is now, is a reminder of the former glory of Israel wherein God blessed a people and built a nation; but that has all vanished as the house is left desolate. Jerusalem continues to stand as the representation of the bondage of the people under the administration of condemnation wherein whosoever kept the law made continual confession of being a sinner. The rituals, ceremonies and feast days all bare witness that those under the law are in need of forgiveness for their sin by the shedding of blood and whosoever desires the law strives for the ministration of death (II Cor. 3:7).

The Jerusalem which is from above is clean and spotless. She has neither spot nor blemish for she is eternally one in the Godhead. She is sought out of her Lord and found by her Kinsman Redeemer. He has satisfied the Law of God and redeemed unto Himself a peculiar people zealous of good works. He has made this Holy nation, kings and priest unto God as they reign in righteousness over all. His promise to her as she abides in this foreign land, “I will never leave you nor forsake you” “for I am with you even unto the ends of the world”.

The world has discarded and refused the chief cornerstone of the building of God not made with hands. The natural man cannot see the value of the precious living stones which are the walls of Jerusalem and the pride of his heart prevents him from walking the path which leads unto life. He has no interest in the heavenly kingdom and does not care for anything he cannot touch, taste, see or hear. He is of the earth and his mind is saturated with the cares of this life, therefore he cannot seek after righteousness nor do justice in the eyes of God.

The children of the Kingdom seek that city not made with hands which is eternal in the heavens. They keep the Law of God by the power of God within as His Spirit causes them to walk in the light of Yehovah. They cannot fail because His seed, which is incorruptible, remains and He abides in them. Though the trials and tribulations of this world appear to be insurmountable as they continue to manifest the inability of Adam and the vanity of this world, yet they serve the Beloved all the days of her habitation. They remind her that this is not her home and that she has not been forgotten nor abandoned by Her Lord as she earnestly anticipates her return to the Father's house.

"Hear the Word of Yehovah, you nations, and declare in the isles afar off and say, He that scattered Israel will gather him and keep him, His flock, as a shepherd; for Yehovah has redeemed Jacob and ransomed him from the hand stronger than he. Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of Yehovah, for wheat, for wine, for oil and of the young of the flock and of the herd and their souls shall be as a watered garden and the shall not sorrow any more at all. The shall the virgin rejoice in dance both young men and old together for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness and My people shall be satisfied with My goodness, saith Yehovah" (Jer. 31:10ff)

Your servant in Christ,
(Elder) Chet Dirkes
November 6, 2016

Isaiah 66:1

> "Thus saith Yehovah, The heaven is My throne and the earth My footstool; where is the house that you shall build for Me and where is My place of rest?"

As this revelation of God to Israel through His servant, concludes, the testimony continues about the power and majesty of God. The earth is the Lord's and the fullness thereof for He is the creator of heaven and earth. This aspect of the witness emphasizes that He is above, around and within all things whatsoever they may be. He is before all things as Alpha (first), all proceeds from Him and without Him was nothing made that is made and He is preeminent for He excels above His creation. Whatsoever is lofty (heaven) is by His decree and whatsoever is firm (earth) is equally subservient to His perfect will which is performed on the earth as it is in heaven (Luke 11:2).

The representation of the throne is first intended to show forth the sovereign rule of Almighty God. His authority is primal and unchallengeable. His will is done (initiated, actuated and completed), throughout the ages without exception, by His absolute power. None can stay His hand and though man questions what he does not understand, yet God is accountable to none but His eternal purpose. He asks neither advice nor counsel of anyone for as He has intended in His heart so to do, all things come to pass. He is the Great King over all the earth, His wonders to perform. The heavens declare His glory and by the good pleasure of His will the vast expanse of the universe is choreographed to sway and flow in the perfectly harmonious progression of time.

The throne is also representative of a seat or a covering. The Ancient of Days is not pacing about the regions of eternity anxious about the actions of man or a rogue comet that might strike this fragile world unless man can invent a protection for his planet. He is not concerned with global warming, He is not involved in an in-depth study of flatulent cattle, rising ocean waters, active volcanoes or unstable seismic plates. He has hung the planets in the proper locations in the abyss of space and set their courses. His hand keeps them moving through time and space commensurate to His purpose for everything is obsequious to His command.

All these works were complete and in place from the foundation of the world when God finished His work and rested on the seventh day. Here He observed all that He had created and pronounced it exceedingly good for all was according to the design of His intent. He did not ask Adam if the creation was to his liking rather He hid His work from the paragon of His creation and filled his mind with the affairs of this world. Nothing is outside the domain of this covering and nothing has been altered from the beginning; "I

know that whatsoever God does, it shall be forever; nothing can be put to it nor anything taken from it and God does that men should fear before Him. That which has been is now and that which is to be has already been and God requires that which is past" (Ecc. 3:14).

God rested from His work and is seated upon His throne as King of Kings and Lord of Lords. The lofty is without the limitations of the reaches of man and is therefore subject to the imaginations of his heart and the faulty conclusions of his limited ability; as are all the doctrines of man. Yehovah God however is not a man. He is not limited by anything but the good pleasure of His will and the eternal, love of His people, which are one in the same. "I Yehovah and none else, no God beside Me. I Yehovah and none else; I form the light and create darkness, I make peace and create evil; I Yehovah do all these" (Is. 45:7).

God has amply equipped man with sufficient curiosity and materials to venture into the unfathomable regions in quest of the unknown. He has also given him strong delusions to believe the lie and to follow after his relentless endeavours to prove what his heart has concluded; there is no God. Man has dedicated a majority of his time and resources in exploration hoping to find the better life and the answer to the queries of his corrupt nature. This one who was created incapable of receiving and knowing the things of the Spirit, which is the way of God, and whose mind is filled with the care and needs of this life is on the holy quest of a knight's errand to find what he has concluded is truth. He knows not where to look, knows not what he seeks and could not recognize it were it before his eyes; "that seeing they may see and not perceive and hearing they may hear and not understand, lest at any time that should be converted and their sins should be forgiven" (Mark 4:12).

"...and the earth My footstool...."

The footstool is a place for the feet to rest. It is also a figure of complete dominance over all possibilities, variables and objections. God created the earth as the theater of operations where His purpose is manifested in and through the lives of the creatures. These events function along a time-line and are surrounded with the perception of circumstances, conditions and contingencies (Ecc. 9:11) yet God has rested from the work which He did from the beginning. The antics of man, which are the manifestations of his nature, are precisely ordered to fit the time slot and circumstances which God has purposed to come to pass for He has put all things under His footstool; "Yehovah has said to my Master, Sit here on MY right hand until I make your enemies your footstool" (Ps. 110:1).

David is the type of the Beloved Son of God. He was a man of war who fought the battles for Israel and subdued the nations. He was given to conquer and destroy his enemies by the power of the Spirit of God and when the time of his habitation was completed, the promise of God for the inheritance of Israel was fulfilled. God had brought David and Israel to a place and time of peace from the conflicts of the land when every one of the enemies was subdued and defeated. The work of David was done, the land and the people were at rest because the enemies were under the footstool; subjugated and controlled. This is the type but Messiah is the fulfillment.

John saw this man of war in heaven riding a white horse. This One was given the authority (crown) to perform His work and, although He took on Himself the form of a servant in the likeness of sinful flesh, yet His work was to go forth conquering and to conquer (Rev. 6:2). He is the Word of God which did not return unto the Father in vain but indeed finished all that was intended (Is. 55:11). He came forth by the power of His right hand and His holy arm to bring salvation unto Himself and He overcame the world by the power of His Word. The father has given Him power over all flesh (John 17::2) and put all things under His feet (I Cor. 15:27) for He is “My Beloved (David) Son in whom I am well pleased” (Matt. 3:7).

He came forth in the day of darkness and of gloominess, a day of clouds and thick darkness to manifest the Salvation of Yehovah for His people as the author and finisher of faith. His army was with Him and the earth did quake before them and the heavens did tremble; the sun and the moon became dark and the stars withdrew their shinning (Joel 2:10) as the power of His glory was revealed when He shed His blood and laid down His life for His people. All things in heaven, in the earth and beneath the earth were manifested as being under His sovereign command as the perfect sacrifice for sin brought judgment upon the earth; “now is the judgment of this world; now is the prince of this world cast out” (John 12:31). When the Anointed Salvation of Yehovah cried out, “It is finished” every jot and tittle of the work He was given to accomplish was satisfied. The perfect sacrifice for sin was slain, the sin of His people was full and the judgment of God was poured out upon the ungodliness and wickedness of man. He shed His blood as the remission of the sin of the Israel of our God in Adam and covered them. As He is seated upon the heavens as the Lord God Omnipotent and His blood covers His people. They are sealed by His blood which identifies them as Israel My glory (Is. 46:13).

“The earth is Yehovah’s and the fullness thereof; the world and they that dwell therein, for He has founded it upon the seas and established it upon the floods” (Ps. 24:1).

The visible things of His creation extend from the creation of the earth. All life is brought forth of the earth and, dwelling upon it, is nourished and sustained by it. This is

a closed system, or an enclosed garden, which is full of labour but unto no profit. Everything which proceeds from the earth contains all attributes and characteristics of the earth and is made to be fully dependent upon the earth. There is nothing that came forth which is not of the earth and which is not part of the labours thereof and all these labours work together for the benefit of that which is earthly.

The doctrine of the fool surmises that sin is the product of man's wicked heart but, and if the premise were to be stipulated unto, whence came that wicked heart? From without the confines of this world? From above the heavens? Then by what power came it into being, by whose permission was it empowered in the garden and by what authority is it sustained? "For all have sinned and come short of the glory of God" Adam was brought forth and formed from the dust of the earth. His being was without life until God breathed into his nostrils and made him a living soul. His appetite is of the things of this world, which he is relentlessly drawn away after and he cannot survive outside the limitations of his environment. Every thought, word and deed is ordered firm and sure by the will of the Creator and every step is perfectly choreographed along an assigned path, each man in his order. Man is enabled with such abilities necessary for the completion of the labours assigned unto him and in the appointed hour, he is made willing to behave and function exactly as the Master desires (Ex. 36:1f).

Where then is free will? It is found in the liberty granted of God to each man in the performance of what he has been assigned. It is not by the initiative and designs of man wherein he may choose for himself the course he may walk and dictate the implications and ramifications of his conduct for "it is not in him that walks to direct his steps" (Jer. 10:23). Freedom of will is the union of the assigned labours and the abilities granted of God with an earnest desire placed in the hearts and minds of the sons of Adam to unknowingly be obedient to His irresistible will. None is drug away kicking and screaming in objection to these labours and none who are assigned unto these works are ill-equipped to make full compliance. The minutest of particles of the invisible realm of existence functions accordingly as the foundations of those things which can be seen in the execution of the pageantry of life.

Adam willingly functions according to his 'gifts' and abilities as compliant to God's will as the heavens above. The wicked follow as the instruments of God in the execution of His chastening rod (Is. 10:5) which is for the comfort to His people (Ps. 23:4). They are the sons of Esau, whom God hates with an eternal hatred, who have been fashioned as the servants of the children of promise (Gen. 25:23) and all these "things work together for good to them that love Him, to them that are called according to His purpose" (Rms. 8:28)

"...where is the house that you will build unto Me and where is the place of My rest?"

When God brought peace to the land and put all enemies of Israel under his feet, He also gave David the desire to build an earthly testimony to the greatness of Yehovah. The manifestation of this earnest desire was denied; "but God has said unto me, You shall not build an house for My name because you have been a man of war and has shed blood" (I Chr. 28:3), but it was not abandoned. The promise of Almighty God was that David's son would be raised up to sit upon the throne of the kingdom of Yehovah over Israel and his kingdom would be in peace. God also told David that it was not David who would build God an house but: "Also Yehovah tells you that he will make you and house" (II Sam. 7:11). He did not mean that David the man was to be an house to be dwelt in or that his legacy was to be venerated and worshiped; God said that He, Yehovah God, was the builder and maker of the house that David would dwell in for nothing of the creation, either made by the hands of the creature nor imagined by the collective intellect of man could contain the wondrous expanse of the fullness of God. "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You, how much less the house which I have built?" (II Chr. 6:18).

David had been given this sincere desire by the inspiration of God; "I in mine heart to build an house of rest for the Ark of the covenant of Yehovah and the footstool of our God" (I Chr. 28:2). This house was to be a testimony to the power and glory of God, the deliverance of His people from the house of the strong man and an ever present witness that He is a God who keeps His promise. God gave His word to the fathers before these things came to pass that they may know that He is God and there is none other. The arrogance of the deceived heart of Adam exalts himself as the eagle and makes his nest among the cleft of the rocks (Ob. 4) but he cannot shew forth that he is god; "Let them bring forth and shew us what shall happen. Let them shew the former things, what they be, that we may consider them and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter that we may know that you are gods. Do good or do evil that we may be dismayed and behold it together" (Is. 41:22f).

Neither Adam nor any of his children are capable of knowing the mind of God or understanding the works of He whose "way is on the whirlwind and in the storm and the clouds are the dust of His feet. He rebukes the sea and makes it dry and dries up all the rivers; fruitfulness grows feeble, the garden land and the white sprouts droop. The mountains quake at Him and the hills melt and the earth burns at His presence, yea, the world and all that dwells therein" (Nahum 1:4f).

"So Solomon built the house and finished it" (I Kings 6:14)

The type was completed as the visual proof of the faithfulness of God. All that had been given to the Beloved (David) was completed by his son, the King of Peace (Solomon) in seven years. The glory of Yehovah filled the house in evidence of His approval for this work which stood in type of the true house of God. The testimony of Solomon to the entire house of Israel that day was to the holiness of God and the faithfulness of the Word which He spoke; “And He said, Yehovah God of Israel, no God like you in heaven above or on earth beneath, who keeps covenant and mercy with Your servants that walk before You with all their heart: who has kept with Your servant David, my father, that You have promised him. You spoke with Your mouth and have fulfilled with Your hand as this day” (I Kings 8:23). The type set forth the evidence of the finished work of God but the type, being of the earth can not continue for it is temporal and fades away.

“For all these has Mine hand made and all these have been, said Yehovah, but to this will I look, to poor and of a contrite spirit that trembles at My Word” (Is. 66:2).

The fulfillment of these beautiful types is in the Prince of Peace who came forth and was declared to be the Beloved Son of God. He came forth as the man of war to manifest that He had overcome the world and having all His enemies put under His footstool, He endured the cross, despising the shame “for He has made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him” (II Cor. 5:21).

He made Himself of no reputation and humbled Himself. He took on the form of the elect servant of God and, being born of the seed of David, He went forth to do the will of the Father. The work which was given unto Him was according to that “all things written by the prophets concerning the Son of God might be accomplished” (Luke 18:31) and His word was in preparation for the “days of vengeance that all things which are written may be fulfilled” (21:22). That day was accomplished when it pleased God to manifest the Lamb of God who took the cup of the wrath of God and drank it for His people and poured it out upon the earth. David had conquered the enemies and overcome the foes and when He laid down His life for the sheep, they were justified by His faith.

Then arose the King of Peace who raised up the Temple of Yehovah God as He had foretold. The feeble corrupt mind of man cannot imagine this structure and the polluted hands of Adam cannot come in contact with this city, whose builder and Maker is God; there is no tool fashioned of man that is suitable for this construction. The Great Mountain, which is Zion, has come forth out of the confusion of this world (Babylon) bearing the headstone. This is that precious tried stone, which is the corner stone of the foundation which no man can lay. This is that Rock upon which the house is built, Jesus Christ the righteous; “the hand of Zerub-babel has laid the foundation of this house; his

hands shall also finish it and you shall know that Yehovah of Hosts has sent Me unto you" (Zech. 4:9).

Jesus spoke to this when He gave the sign unto the Jews in the temple; "Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty years was this temple in building and will you rear it up in three days? But He spoke of the Temple of His body" (John 2:19ff). This is that latter Temple whose glory outshines the glory of the former, "said Yehovah of Hosts and in this place will I give peace" (Hag. 2:9). This is the Bride of Christ, that New Jerusalem; "For through Him we both have access by one Spirit unto the Father. Now are you also no more strangers and foreigners but fellow citizens with the saints and of the household of God and are 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 builded together for an habitation of God through the Spirit" (Eph. 2:18ff).

This is the New Jerusalem which John saw coming down from heaven adorned as a Bride for her Husband. She has been granted to be arrayed in the righteousness of the saints which is the righteousness of the Anointed Salvation of Yehovah. She is raised up together in Him and is seated together in Him (Eph. 2:6) as He is "sat down on the right hand of the Majesty on high" (Heb. 1:3) She is that city set upon the hill upon which is no dust (Is. 52:2) for no man has any right, nor portion nor memorial in Her. Nothing unclean nor hat which defiles or who loves and make a lie can enter in through Her gates, which are Praise unto Yehovah.

Adam/Edom/Esau has no place here for he is of the earth and the hatred of Yehovah abides in him. The redeemed of Yehovah dwell in these earthen vessels but they are not of the world and the love of God abides in them. These keep the commandment of God, for they love Him with all their heart, with all their might and with all their strength and they love the fellow sheep of His pasture as they love themselves. They dwell safely within the walls of this city, which are Salvation, and are always before the throne of God (Is.49:16). Here the redeemed of Yehovah are known by that new name which no man can know, call upon the name of Yah with that pure tongue and sing that new song which none but the redeemed can learn. The trials and tribulations of this habitation have no place in this Holy city and the glory of God and of the Lamb are the light thereof. The house of Jacob, the child of promise, walk in this light and though, while partakers of flesh and blood, they dwell from year to year in booths yet they await the manifestation of the sons of God. This is the hope of glory, the Anointed Salvation of Yehovah

This is the assurance of the earnest expectation (hope) of every child of grace and the assurance of faith by which they live. Adam has no faith. His desire is for a sign whereby he can assure himself of his worth before God and his eternal abode. He seeks tangible proofs which satiate his natural senses as a comfort to his carnal ways. The city of our God is a work which was finished from the foundation of the world where the Lamb stood as he had been slain. The inhabitants there are holy and they sing the praise of the Lamb who alone is worthy. This is where the Israel of our God dwells in and with Yehovah of Hosts; this is the promise given unto David of a kingdom without end; this is Jerusalem which is from above which is the mother of all who are prisoners of hope.

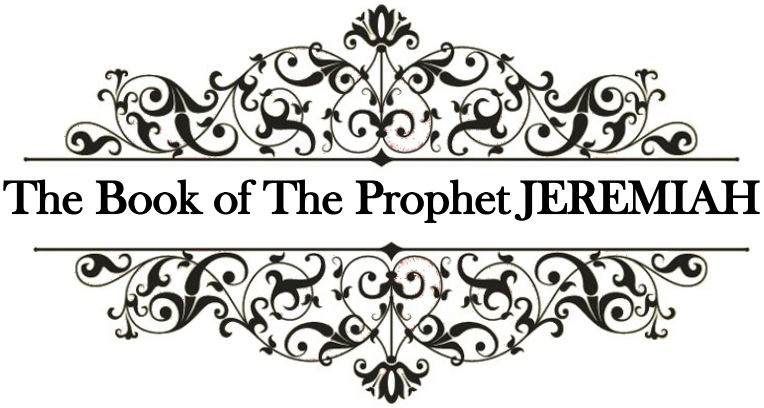
“For we are saved by hope but hope that is seen is not hope for what a man sees, why does he yet hope for?” (Rms. 8:24).

The throne of Yehovah God is unapproachable by the creatures of His creation. Only the election according to grace may boldly come before this throne for it is a throne of grace. The kingdom of God is as singular and all inclusive as He is therefore there is but one throne. The labours of man and the intents of his heart lay open and naked before the Righteous Judge but His people have an advocate with the Father who as the High Priest of their profession brings His children before the throne that they may “obtain mercy and find grace to ‘cry for help’ in the time of need” (Heb. 4:16).

Yehovah sits in the heavens and rules over the kingdoms of this world. The inhabitants are accounted as nothing before Him as He performs His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What are you doing? (Dan. 4:35). His desire is exclusively upon His Beloved and for Her has He done all these things.

“The worthiness of praise is Yah, the thanks unto Yehovah for good, for His eternal mercy. Who can utter the mighty acts of Yehovah and show forth all His praise? They who are blessed in keeping judgment and doing righteousness always” (Ps. 106:1ff)

Your servant in Christ,
(Elder) Chet Dirkes
May 8, 2016



Jeremiah 1:5

> "Then the word of Yehovah came unto me saying, Before I formed you in the belly, I knew you and before you came forth out of the womb I sanctified you the ordained prophet unto the nations."

The sovereignty of God is the foundation of the assurance of faith to every child of grace. It is the unexplainable security or anchor to the soul which assures the children of the King that He is complete in Himself and no one can challenge His authority. His Word is not subject to interpretation, His way is not compromised and His purpose is without consultation for He has purposed in Himself to do His will and by the power of that will all things have, do and shall forever come to pass. This is the immovable Rock; the Anointed chief cornerstone whereupon the foundation of His city is built against which nothing in creation could ever prevail.

Thus when God created all that exists, all inclusive of everything in heaven and in the earth, He looked upon His work, being the full intention of His heart, and called it exceedingly good (Gen. 1:31). The light was as good according to His purpose as the

dark and evil was as essential to His purpose as holiness; all was created by Him for Him and through Him and without Him was nothing made that was made (John 1:3). Everything that is was formed, equipped and actuated for His good pleasure (Rev. 4:11) and since the desire of God is solely upon His Beloved (Song 7:10), He has done all these things, everything that is from the beginning to the end, for good to the Beloved; “to them that are called according to purpose, for whom He did foreknow, He also did predestinate conformed to the image of His Son, that He might be the firstborn among many brethren” (Rms. 8:28).

The singular purpose of God being unto His glory, is contained and commanded in the source of all authority and power; Almighty God. His power is not compromised with another and there is none with whom He consults. There is none other who has the mind of God or understands His purpose for counsel of policy or procedure. El Shaddai answers to no one concerning parity, equity or that which may be called unfair since His righteousness is the standard by which all is judged and He is the Judge of all. When sin entered into the world it was because it seemed right in His eyes to ordain, create, command and complete the transaction in the manner He prescribed for the purpose which He alone could purpose in Himself from the beginning.

There are some who object to the all inclusive nature of the eternal sovereignty of God, claiming that this doctrine intrudes upon the ‘free will’ of man. While their objection is valid in the sense that the natural man indeed cannot understand these things, yet it is also a denial of the One true living God whose counsel stands as He performs His good pleasure (Is. 46:10). It is impossible for a temporal, mortal mind that has no concept of eternity to understand the mind and intent of the heart of “the high and holy One who inhabits eternity; Holy is His name” (Is. 57:15). There is no attempt to deny this right of belief in those unto whom it has been given to conclude that the All Mighty is not concerned with small or trivial matters, for whatever a man believes is that which God has given him; “for who makes you to differ and what do you have that you have not received? Now since you have received it why then do you glory as if you have not received?” (I Cor. 4:7). The examination of the matters revealed must stand in testimony and endure the evaluation of either the limitations or all the inclusive nature of the sovereignty of the Lord God Omni-potent. Those who are deposed unto consternation over whether God is interested in the food they eat or the clothing they wear are in ignorance to the words of the Lord to His disciple; “therefore I say unto you, take no thought for your life, what you shall eat or what you shall drink nor yet for your body, what you shall put on.” (Matt.6:25). The all inclusive sovereignty of Almighty God has not only these things in consideration but He has provided all things which pertain unto life and godliness unto His Beloved.

“Anathoth and her suburbs…” (Josh. 21:18)

To attempt to trace the conditions of this passage would take the reader back to the beginning for those things which are at any given time are built upon and dependent upon that which has come before. No event in time may be isolated out to stand alone on it’s own merits because that which has been is that which shall be and that which is done is that which shall be done, and no new thing under the sun (Ecc. 1:9). It should be sufficient to say that the children of Israel were chosen of God as the nation upon whom he would demonstrate His love and give His promise. He fulfilled the promise of deliverance from the 450 years of bondage, as He promised to Abram and, after manifesting His covenant in the handwriting of ordinances and the pattern given in the mount, He brought this people into the land. Here the ordinances of the law were realized as the children of Levi had no inheritance in the land for Yehovah was their inheritance (Num. 18:20). And so, the cities of refuge were established for the children of Levi as a place where the accused could find safe haven until in the mouth of two or three witnesses the mater was resolved. This was the purpose of God for these towns and their surrounding areas as appointed by Joshua (the salvation of Yehovah) and the priests were the inhabitants. This particular town was a place for ‘answers’ (Anathoth) as a ‘testimony’ unto the power and glory of God.

Now almost 800 years later, a son of Levi (joined) and a priest of Yehovah of the ‘inheritance of Yah’ (Hilkiah) was given a son who was ‘appointed of Yehovah’ (Jeremiah). The kingdom stood divided, the corruption of Judah being more treacherous than Israel which had been destroyed by the Assyrians. Now with Babylon awaiting the command of God, poised to dispose of Jerusalem and take the people captive, came the exact point that God decreed that the bones should come together in the designated womb for the purpose of bringing forth a prophet.

This was one whom Almighty God had set apart as the ordained prophet unto the nations before the enzymes, chromosomes and DNA of seed of both Hilkiah and his wife were joined. Since man has neither comprehension nor command over how bones grow in the womb it was not because of this man and woman that this earthen vessel was born; this was a vessel afore prepared of God. Hilkiah and his wife were the means ordained of God to facilitate His eternal decree but this was a vessel that had a time appointed of God, limitations for the time of habitations and fixed immovable boundaries from before the formation of the world (Acts 17:26).

This vessel was ordained according to the eternal love of God upon His children and prepared to receive the eternal seed born from above when the precious blood of the Lamb of God was shed before the beginning of the world. Each and every thought, word

and deed being accounted for in the purpose of God with the inability of man covered in the atonement; by this therefore shall the iniquity of Jacob (children of promise) be purged and this all the fruit to take away his sin" (Is. 27:9). It was assigned a time of manifestation upon the stage of time (as well as the time of departure when the labours were all completed) being fully equipped to perform each and every task assigned without possibility of failure to the glory of God.

God did not say that these attributes and abilities were granted before the babe was formed in the belly, He said they were assigned before He formed, fashioned or created everything essential to the conception and birth of this individual. Adam and his seed are indeed active participants in the process of the events in time but this is because of the eternal decrees of the Sovereign of the Universe who causes the events to transpire according to the good pleasure of His will.

God appointed this one, without first consulting with him in what Adam concludes is a violation of his right to freedom of choice, as the ordained prophet to the nations. He was to come forth in a very hostile environment as the 'spokesman' of Yehovah against a people who saw nothing wrong with anything they were doing. He did not send him off to a cemetery to learn the dead languages and theology of man. He did not interview him for his diplomatic prowess, his economic and social understandings and He did not first consult a public opinion poll to see if this was the right time or place to send this one forth. God brought him forth completely prepared and properly equipped to do that which he had been ordained unto. Jeremiah did not choose his mission field, he neither studied the scholars nor sought advice as he was sent, not only to the apostate whore of Judah, but unto all people.

"Then I said, Lord God, behold I cannot speak, for I am a child"

The word of God came to Jeremiah in the majesty and power of Yehovah God. Jeremiah was empty and shakened out having nothing to bring to the table or to offer God. He did not know what was expected of him, where to go, who to speak to or what to say. He had no self confidence before the Lord and rather than being bold in the flesh, he was abased to be prostrate before the great King over all the earth.

According to the standards of the Law every male that opens the matrix was set apart unto God but God proclaimed that He had separated this man unto Himself. No intervention or assistance was needed from the fellow children of the dust to facilitate the purpose of God for He outfitted and actuated this man unto his appointed course in the fullness of time.

The Lord rebuked Jeremiah for his carnal understanding. God did not ask him to muster up and lend Him a hand; He empowered Jeremiah by putting His Spirit in Him and making him willing in the time of His power. He sent this servant unto a specific location and unto a group of people who possessed the very nature and problems that the word was unto. He put the words into the mouth of His spokesman and set him over the nations of the world, to root out, pull down, destroy and throw down. He also sent the same word at the same time to build and to plant (1:10).

Has God changed over the years of time? Is God subject to time and the frailties of the flesh? Not at all!! The surety of the sovereignty of God is supported in His immutability. He is the same yesterday, today and forever and He cannot change. His Word remains as constant as He and His purpose is unaltered. Thus Jesus told His disciples; “settle therefore in your hearts, not to meditate before what you shall answer: for I will give you a mouth of wisdom which all your adversaries shall not be able to gainsay or resist” (Luke 21:14).

“...for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10)

Growing up I was instructed in the supposed class system that God had established. There were patriarchs and priests and the average lay people. There were champions of the truth and the giants of faith along side of the common people who followed after these role models. Then there were the Major Prophets and the minor ones whose words, while similar, bore less weight in comparison to the first string varsity players. Jeremiah was a major prophet and one to be revered for his words spoke of the coming of Messiah, the restoration of Israel, the mysteries of the end times and the final deliverance of the people of Israel.

This class system is false teaching and indicative of the doctrine of man. God has not established a class system in His kingdom where one is greater than another for there is no division in the body. In the Anointing, there is neither Jew nor Greek, bond nor free, male nor female for all are one in Him, who is the head; “from whom the whole body fitly framed together and compacted by that which ever joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love” (Eph. 4:16). The body of the Anointing, being one and having many members, functions in complete agreement as one, according to the nature of God who is all inclusive one; “Hear Israel Yehovah, our God Yehovah, is One” (Deut. 6:4).

He has made every member of His body and every subject of His kingdom, kings and priests unto Himself and has given them His Spirit who causes them to walk according to His statutes. His Spirit bears witness with their spirit that they are the sons of God as

He reveals unto each one, every man in his order, the uncleanness of his ways and the corruption of the flesh. As these children, grow in the grace and knowledge of His will, they understand through experience the trials and tribulations which God has assigned unto them as the manifold witness of His kingdom. Thus each one cries out, ‘Why am I thus?’ and ‘Behold I am vile’, and ‘depart from me for I am a man of unclean lips’ and ‘who shall deliver me form the body of this death?’

The world is not their home, the provisions of the field cannot sustain them and they long for the return unto the land of their nativity; Jerusalem from above. They are hated of ALL men for His name’s sake and they have a groaning within as the law of the flesh in their members wars against the Law of their minds. They find that in them, that is in their flesh, dwells no good thing yet they keep the commandments of God and have the testimony of Jesus Christ.

This is Anathoth, the testimony which each and every child of the kingdom has and for which they are hated by the whore, the beast, the dragon and all men. This testimony is only for those who are joined unto Yehovah and have Him as their inheritance. These have been given a dwelling place for refuge and have been appointed of the Lord unto the labours they have been created in the Anointed Salvation of Yehovah unto. The Spirit teaches them all the same thing as they grow in the grace and knowledge of His will and, walking by the faith of the Son of God who loved them and gave Himself for them, they bear witness to how great things they have suffer and God has done for them.

“Follow after charity and desire spiritual, but rather that you may prophesy” (I Cor. 14:1).

The general consensus of the doctrine of Adam is that prophecy is the prediction of what things shall be. Men have assumed the title of Prophet and many halls are filled to capacity when the prophesy conventions are presented. The words are soothing to the itching ears of Adam and many come to hear these great swelling words. Like the throngs gathered on Marz Hill, the appetite of the flesh is to hear or speak something new as the speakers scramble to be the first to unlock the hidden treasures of end times. The end result of these endeavours is a hierarchy of learned men desiring to be revered as they count the coinage of return on their many books, lectures and personal appearances; this is not edifying to the church.

Paul told the called-out assembly at Corinth that the proper speaking about hidden things was for the building up of the church, for exhortation and comfort of the people. The Word of the Lord was to comfort His people by saying to the house of praise, Behold your God which when the Father is pleased to reveal Himself to His people, also

discloses unto them each, the uncleanness of their ways and their vileness in Adam. This is why the Spirit groans within as the passions of the outer man struggle against the delights of the inner man causing the children to cry out, Why am I thus?

The gifts which God has placed in the church are for a testimony to the world of the power of God and for the confirmation of truth unto the brethren. A brother who is blessed with a gift is given the particular gift for the good of the body and the gift is not exclusive to the individual. The one who is spiritual today and is given the gift to restore a brother who is taken in a fault may indeed be tomorrow the very one taken in a fault and then restored by he who was restored. Thus the God of all comfort, comforts His people in all their tribulations that they may be able to comfort any who have any kind of trouble and since the nature of man is full of troubles, doubts and fears, the comfort of each member is unto each members all the days of their journey.

God has given these gifts, not as an evangelical outreach mission to bring the lost unto Jesus; He has set these as signs and wonders to those without as a testimony of Emmanuel. He has also given these gifts for good of the brethren. If one speaks in a tongue, he speaks unto the Lord but in the assembly, without interpretation, he is a barbarian causing confusion. If and when the brethren all speak of the hidden things of the testimony of the Spirit with their Spirit, the one who does not believe or is unlearned "he is convinced of all he is judged of all and thus are the secrets of his heart made manifest and so falling down on face, he will worship God and report that God is in you of a truth" (14:24f).

If a man should speak in a tongue by two or at most three and by course, let one interpret for so it is commanded in the city of the testimony (Anathoth) that in the mouth of two or three witnesses shall every matter be established. When the brethren thus properly report the hidden things of the heart, let them speak two or three and let others judge; "for ALL of you may prophesy one by one that ALL may learn and ALL be comforted" (14:30). God is not of confusion for His yoke is easy, His burden light and neither He nor His Word EVER changes. There is but one dispensation of grace which is in the Anointed from the beginning and the salvation of the Lord's people has never altered from the shed blood of the Lamb, slain from the foundation of the world.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (14:37)

The acknowledgment of the Word of God is not because of the writer or the speaker but of the Spirit of Holiness. If the Word be true it is pure and holy being tried in the fire wherein all wood, hay and stubble, the residue of Edom, has been removed. The ass

which Balaam rode spoke the truth while; “a wonderful and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear rule by their means and My people love so: and what will you do in the end thereof?”

Every child of grace is a priest of Yehovah. They have been given the ministry of reconciliation as the Ambassadors of the heavenly Jerusalem. They are not called upon to recruit for the kingdom but they are admonished to bear the burdens of their brethren, weeping when they weep and rejoicing in the Lord. The disclosing of the oracles of God can only be by the Spirit of God whose divine interpretation is for the children that they might have hope. The light affliction, which are but for a moment, work a far greater and exceeding weight of glory to the redeemed of the Lord while the bantering and babbling of the prophets of the world, like the serpent in the garden, corrupt the natural minds from the simplicity of the gospel (II Cor. 11:3).

I John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the Word of God and the testimony of Jesus Christ” (Rev. 1:9)

Brethren comfort one another in the testimony of the hope that is within.

Your servant in Christ,
(Elder) Chet Dirkes
August 6, 2017

Jeremiah 7:30

Tophet, the place of fire, is not only ordained of old for the rebellious children of national Israel but it is prepared for the king (Molech).

God has made it deep and large and the piles of thereof is fire and much wood and the breath of Jehovah, like a stream of brimstone, kindles the flame (Is. 30:33). These fires of Molech are indeed a wonderful and mysterious portion of the ordained will of God and they have been ordered to take place in the valley outside the city of Jerusalem, in the Valley of lamentations (Hinnon). This was the place ordered of God for the judgment of thew wicked, especially those who had polluted the pattern given in the mount, made alliances and confederacies with the people of the land and had sold themselves for naught. They had taken the types and symbols of the glory and mercy of God and had made merchandise of them to cause the kings of this worlds to live deliciously in the dainties of this world. This is the Great Whore of the Revelation and to this people God proclaims through the mouth of the prophet that this action was not what He commanded in the mount. It was not what He was thinking of and did not even come close to His intent, lest the people should say, ‘We misunderstood you’ or ‘we thought this is what you meant when you said.....’. These are the same people who committed abominations before Jehovah and then came and stood before His house and blamed Him for their actions saying; “We are delivered to do all these abominations” (7:10). The same prophets that prophesy falsely and the priests that bear rule by their means and the people loved to have it that way (5:31) They did not want to hear the word of truth, they did not inquire of God for His judgments, they forsook the cause of the the widow and the fatherless and oppressed the stranger (Ex. 22:20, thus the Whore, full of blasphemies, abominations and the blood of the saints; “saith in her heart, I sit as a Queen and am no widow and shall see no sorrow” (Rev. 18:7). Therefore God declares unto them that He shall destroy them and the city with a great destruction, so that not one stone shall be left on top of another (Matt. 24:2), and the blood shall reach to the bridle of the horses and there shall not be a place left to bury the dead. All of this was ordained from before the foundation of the world but that did not give wicked Israel the right or excuse before God for the actions that they were appointed unto.

“The houses of Jerusalem and the houses of the kings of Judah shall be defiled as the place of Tophet because of all the houses upon whose roofs they have burned incense unto all the hosts of heaven and have poured out drink offerings unto other gods” (Jer. 19:13).

Your servant in Christ,
(Elder) Chet Dirkes
July 24, 2012

Jeremiah 10:1

“Hear the word of Yehovah which He has spoken to you, house of Israel.”

The subject of the word of God has been a point of contention with many throughout the generations and shall be for the remainder of time. Some have concluded that a book is the word of God. They have disputed over translations and interpretations as they worship the book and the men who provided it for the people to read. Others have been given to believe that the words spoken at certain meetings constitutes the word of God and the speaker is venerated and esteemed highly as the mouthpiece of the lord. Many traditions, derived from both folk and lore that have become part of the rhetoric of these sessions and the governing doctrines of faith and order for which, should one question or object, are the grounds for sanction and exclusion from the privileged few.

The Spirit of Yehovah came to this man, chosen of God before he was born and ordained to be a prophet unto the nations, commanding him to proclaim the imperative nature of

hearing the word spoken of God. This was not an invitation, a suggestion or a friendly inference to the possibility of the matter for this was not an ordinary subject; this was the commandment of the Spirit of Yehovah of Hosts to heed what He spoke to this specific group of people. The Word spoken was directed exclusively to a people concerning a subject and all who did not fulfill the requirements of either have no part in the subject or the intention.

This word, however, is not the sound of the air crossing the vocal cords of a speaker as detected and interpreted by the cognitive abilities of the hearers. It is the utterance, business and essence of the Living self-existing One. This is the Word who in the beginning (in Himself) spoke and life, form and time became evident. He, the Word, is the proclamation of His eternal purpose, which He purposed in Himself, that comes to pass on earth as it does in heaven by the power of His indomitable and irresistible perfect will.

This Word became flesh, in the completion of the time assigned to the purpose, and dwelt among His people in the manifestation of the purpose of the work which He had done from the beginning which is His eternal love for His people. The Word, being in the visual representation of the form of God, did not account it unto Himself to be equal with God, for He is the eternal Father. He, therefore, since there is none else equal unto Him, made Himself of no reputation, for there is none who could approach, seize or take from Him his perfect eternal reputation, that He might show forth His deliverance to all nations. The Word which the Spirit commanded Jeremiah to proclaim to the house of Israel is the same yesterday and forever. He is the One upon the brilliant and dazzling white horse who was given the crown and the bow to come forth conquering and to overcome (Rev. 6:2). He has come forth out of heaven upon this brilliant white horse being called “faithful and true and in righteousness He judges and makes war. His eyes as a flame of fire, and on His head many crowns and He has a name written, that no man knows, but He Himself. And He is clothed with a vesture dipped in blood and His name is The Word of God” (Rev. 19:11). He is One like the Son of man in whose right hand are the seven spirits of God and out of whose mouth goes forth a sharp two-edged sword, “piercing even to the dividing point of soul and spirit and of the joints and marrow and a discerner of the thoughts and intents of the heart; nether is there any creature that is not manifested in His sight but all things are naked and open unto the eyes of Him with whom we have to do” (Heb. 4:12).

The written record of the things which God has both done and said is delivered unto His people “for our learning that we through patience and comfort of the scriptures might have hope” (Rms. 15:4). The Word of God tabernacles in each of His beloved children

shewing forth that the habitation of God is with men. The presence of Emmanuel is the fullness of the Godhead abiding in His seed which, having become partaker of flesh and blood, grows in the grace and knowledge of His will unto the Holy habitation.

“And Jesus answered and said unto him, saying, it is written that man shall not live by bread alone but by every word of God” (Luke 4:4)

The temptation or proving of the Anointed by the wicked one set forth the difference between the ways of God and the ways of man. Man is temporal and his ways are limited and carnal, therefore when the Devil, whose heart is lifted up as he boasts that he will sit in the seat of God yet he is a man, brought forth the temptation, he presented limited and sensual proofs. Jesus, however, being the everlasting Father and Prince of peace, denounced the finite, which fades away, and confirmed the infinite. He rebuked the adversary with the living Word of God proclaiming that the existence of man is by the will of God, the worship of God is the upmost duty of all His creation and the proving of the Almighty through corrupt temporal means is abominable unto Him.

The Word which the Spirit gave to Jeremiah is the life and breath of the Father for His children. By it they are sustained with the bread of life and through it they live by the faith of the Son of God who loved them and gave Himself for them. This word did not originate in the mind and hearts of man nor is it the derivative of many years of the passing down of traditions and legions from generation to generations. It is the spiritual communication of the love of the Father for those who have been hewn from the Rock, which is Anointed and it is given only for His people.

Many have tried to gain access into this word through good intentions of religious obligation. Some have taken up the quest to find the truth by searching the antiquities of man as many walk down the wide streets of Rehoboth yet they lack one thing. God has put an inherent curiosity in the heart and mind of man to seek out the ways of God yet He has also filled his natural mind with the cares and concerns of this life and this world. The child within delights in the Law of God and lives by the word of the Father crying out, “Yehovah, teach me the ways of Your statutes and I shall keep it unto the end. Give me understanding and I shall keep You Law, I shall observe it with my whole heart. Make me go in the path of Your commandments for therein do I delight, Incline my heart unto Your testimonies and not to covetousness, turn away my eyes from beholding vanity. Quicken me in Your way, stablish Your word unto Your servant to Your fear and turn away my reproach which I fear for Your judgments are good” (Ps. 119:33ff).

“Thus Yehovah is saying, Do not learn the way of the people and do not be dismayed at the signs of heaven as the people are dismayed at them”

Jesus spoke to His disciples and told them that in the last days there would be signs and wonders in the heavens because an evil and adulterous generation desires signs. He also told them that many would come and say that the Anointed One was in many different and various places yet He assured His followers that He was not there; “And then if any man say to you, Lo, here is Messiah, or lo there, do not believe him for false Messiah’s and false prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the elect, but take heed; Behold I have foretold you all things” (Mk 13:21).

This was the condition of things when in the last days the Anointed One manifested the salvation of Yehovah before all the world, and it continues today. The natural man is still infested with the insatiable desire to seek and know the truth, which he cannot recognize though it be before him. The testimony of God is open and evident so that there has never been nor ever shall be any who could properly claim the defense of ignorance before God. His Word, Messiah in you the hope of glory, is revealed to all men, for all have seen His salvation, yet He is not given because He has no place in them (John 8:37). These having natural ears can only hear the natural word and follow after it in the natural conclusions of their own intellect, but unto “he that has ears to hear” the “Word is a lamp unto my feet and a light upon my path” (Ps. 119:105).

The way of the people is not a condemnation of the different people of the nations of the world for their customs and heritage; this attitude has produced great animosity between the arrogant natures of the sons of Adam. It is the way of man which leads unto destruction. The Spirit does not leave His people to figure out what this way is; He did not set down a commandment and then expect the children to find their own way. He has made each of His seed to be subject to vanity because “the customs (ordinances and laws) of the people are vain”. In the fullness of time, when it pleases the Father to reveal Himself dwelling in His people, the light of the glory of His perfection illuminates the ways of the people. Thus the blind man saw the injustice of the people as he was excommunicated from the Temple, the lame man was deprived of the services of his fellow man having to find sustenance and shelter for himself, the one who dwelt and ran naked amongst the tombs was sent back to his ‘friends’ and the leper was dismissed from the commune and forced back into society. These all, having the power of God revealed in them, discovered the corruption of this world, the hypocrisy of the nature of man and the pain of the burden of the labours of life. So it is when the Spirit reveals the ways, laws and customs of the inhabitants of this world.

The decorating of the tree is not a sin nor is the workmanship of man’s hands. The veneration of the creature into deity is a demonstration of the inability of man to ‘hit the

mark' and the need for such objects to be worshiped is the way of man. God has given Adam and his children the knowledge of good and evil and after his cognitive abilities and the 'good intentions' of his heart, man devises the objects of worship and the manner in which they shall be adorned. There is not a son of the dust who full well knows that these are nothing but the stump of a tree covered with gold or silver for they have been given to believe that "these be your gods, Israel which brought you up out of the land of Egypt" (Ex. 32:7).

God has not preserved the vessels afore prepared unto glory from these same feelings and passions and thus the flesh is drawn away after diverse lusts. The natural eyes are as deceived as in the garden to look upon the things of this world and desire them. The station in life which God has appointed to His people is inadequate for the natural man who seeks to make his nest in the cleft of the rocks and dwell with the eagles and every inhabitant of this world is deceived by the pride of life. Thus the natural ways of the people strives to preserve the flesh and promote his self through his ideas and labour. He seeks the comradery of the people of the land and delights in the communion of that which cannot sustain.

"Be not afraid of them for they cannot do evil neither also in them to do good"

The heart and mind of the natural man is very fearful yet there is no fear of God in him. He is stubborn and rebellious before his maker and defiant against His word. The children born from above are made aware of this antagonistic nature which makes them cry out to the Father for deliverance and to groan within. Though the Spirit of the most High God dwells within and "greater is He that is in you than he that is in the world" (I Jn 4:4), yet the temerity and fear of the natural man causes the natural man to tremble. His eyes are distracted to everything that moves as he delights to look upon the misery and calamity of the world, and his superstitions and paranoia lead him into panic and terror.

The children of the Kingdom of the Israel of our God have overcome the wicked one by the power of the blood of the Lamb and are preserved and set apart in the Anointed Salvation of Yehovah. They dwell in the secret place of the Lord and no man can pluck them out of His hands for He is the Almighty God. He has done whatsoever His heart desires and as He has spoken so all has come to pass. He cannot change the works which were finished from the foundation of the world and make something different come to pass in time for there is a time to every purpose under heaven and all events come to pass in the time appointed unto them Therefore the children shall not be afraid of what the flesh might do for 'they are all together stupid kindling to be burned, closed to the instruction of the vapors (emptiness)' (8).

The carnal things of this world, unto which the flesh is sold unto sin, cannot sustain the flesh let alone the spirit of man for the world is full of labour. Man has been assigned this labour from the beginning and as Esau, he strives to be the best man of the field and cunning hunter that he can be. He finds delight in his travail and temporal satisfaction in his accomplishments but these cannot sustain him. Thus there is a concern as to what we shall eat and what we shall wear or how we shall cope with the problems of the world or the difficulties of our families.

The disciples, whose ears were not yet open to the truth of the doctrine of Messiah, thought He was speaking of the absence of food and drink when He said, “beware the leaven of the Pharisees”. Jesus, however, was revealing that there is nothing that does, can or ever shall come to pass but that the Father in heaven has not ordained and empowered it to be and that all is contained within the boundaries of His perfect will. The wicked one desires to deprive the children of this assurance through his deception, like David, they desire to know their numbers for the assessment of their strength. This is another in the never ending demonstration of the inability of the flesh to hit the mark for the children of the King walk by faith not by sight. Thus drawn away in the fear of inadequacies being deficient in strength, provisions and assurance the sons of Adam seek to provide that which is missing causing the creature within to once again groan.

The Father has provided the needs of His children that He has assigned to be partakers of flesh and blood. He is the great King over all the earth that has created heavens and earth for His Beloved. He has blessed His people with all spiritual blessings “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 to glory and virtue; whereby are given unto us exceedingly great and precious promises that by these you might he partakers of the divine nature having escaped the corruption that is in the world through lust” (I Pt. 1:3).

“But Yehovah is the true God, He is the living God and everlasting King” (10:10)

There are many gods in this world and even a god of this world by whom the spirit works in the children of disobedience. But there is no god who can approach the true and living God. Many have proclaimed to be god. Adam took and did eat that he might be like God, the Adversary has his heart lifted up to be like God and the nature of Esau is to be exalted and dwell among the stars. This attitude of man has caused many to strive to be like the sons of god. These put on the antics of piety and have a distinct presence of denying of the flesh, but these all lack the ability to “produce your cause said Yehovah; bring forth your strong arguments, said the king of Jacob. Let them bring forth and shew us what shall happen; let them shew the former things, what they be, that

we may consider them and know the latter end or declare us things for to come. Shew the things that are to come hereafter that we may know that you are gods: yea, do good or do evil that we may be dismayed and behold it together" (Is. 41:21ff). This is the exclusive nature of God and there is none other.

The natural mind cannot comprehend the power of the Almighty to speak existence into being or the perfection of His will by which all things continue. Man searches to find the reasons for life and the logical explanation for the way things work but rather than finding the answers, his heart is as hard as an adamant stone and his rebellion is strengthened. The stronger his thirst for knowledge becomes as he ascends Mt. Nebo the greater his confusion of face and delusion of mind. He strives harder and harder to find his worth in life and since he does not like to retain God in his mind, he replaces Him with the images of the creature as he does that which is right in his own eyes.

How then could any son of Adam possibly come to the knowledge of the truth? "Who would not fear the King of the nations?" The truth is revealed in the children of hope because whosoever is born from above does not commit sin for His seed remains and His Word is truth. The natural man cannot receive such things for it is unlawful for him to know them being too wonderful for his understanding. He does not know the truth and he shall never be free. Thus the prisoners of hope rejoice in Yehovah of Hosts while the earthen vessel and the breath in him has rejected the chief cornerstone of the Temple of God, deeming Him unsuitable for his purposes.

"But they are all together brutish and foolish the stock a doctrine of vanities"

Solomon observed that the earth is full of labours which cannot be finished. They continue from generation to generation never completing the matter as "all rivers run into the sea yet the sea is not full; unto the place from whence the rivers come thither they return again; all things are full of labour which man cannot utter: the eye is not satisfied with seeing nor the ear filled with hearing" (Ecc. 1:7). This is the vanity that God created in the beginning and no man can change this in any manner. He has also made the way of man, filled with laws, ordinances and structure, being the epitome of this vanity, to be consumed in the fire with the residue of the house of Edom (Ob. 17). This is part of the wood, hay and stubble of the works of man that the Refiner's fire is consuming as it purges the dross to reveal the gold, silver and precious living stones within. The outer man is perishing daily while the inner man is strengthened by the Spirit of Almighty God and Yehovah God has ordained this to all work together in complete harmony for good to them that love Him, to the called according to His purpose. The timber or wood (stock) of this structure is the fuel that God has provided to 'discipline' (doctrine) His children in the worthlessness (vanity) of this existence which

He has made for them “by reason of Him who has subjected in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rms.8:20).

Every man is this fodder in his knowledge, every founder is confounded by the graven images for his molten image is falsehood and there is no breath in them. They are all vanity and the work of errors: in the time of their visitation, they shall perish.

“The portion of Jacob is not like them for He is the former of all and Israel is the rod of His inheritance: Yehovah of Hosts is His name”

Man continues to look to the terra firma for sustenance and comfort for he is of the earth. The Kingdom of the Israel of our God is not of this earth and the inheritance of the children of the King is the Kingdom of light. This kingdom cannot be found in the dust of the sands of the seas or upon the top of the mount as these all shall fade away. But the “Spirit bears witness with our spirit that we are the children of God and if children then heirs; heirs of God and joint heirs with Messiah, if so be that we suffer with Him that we may be glorified together. 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. 8:16f)

Your servant in Christ,
(Elder) Chet Dirkes
June 18, 2017

Jeremiah 10:13

> "He hath made the earth by His power, He hath established the world by His wisdom and hath stretched out the heavens by His discretion."

The testimony of the scripture is that in the mouth of two or three witnesses shall all things be established. Here in the tenth chapter and again in the 51st chapter, the same phrase appears in the midst of the text confirming the status of the situations in the government of Almighty God. In the first account, the Holy Spirit reveals that there is none like unto Jehovah and in the midst of overwhelming evidences to His majesty and might, "Who would not fear thee, O King of the nations" (10:7). Irrefutable, irrepressible and undeniable proof to the greatness of God, clearly manifested in His creation and further confirmed in the wonders which He performs to confirm His presence and power, would appear to be sufficient to convince even the most hard hearted and stiffnecked people on earth of the Sovereignty of His command. Yet "among all the wise men of all the nations and in all their kingdoms, there is none like unto Thee and they are all together brutish and foolish".

Man with all of his cumulative knowledge and experiences is incapable of comprehending the nature of God. His ways are as far above man's level of understanding as the heavens are above the earth and the natural man cannot receive anything that is not of the earth and temporal. He is drawn away after the things of this world and his appetite and desires are for the pleasures of this world. He does not have the mind of God, he does not know His purpose and is blind to His works and for all of this he stands guilty before the Just God who demands perfection.

But some may ask, "is God angry with man because he does not believe or does man not believe because of God's wrath?" God is not a respecter of persons or the works of their hands. Before any good or any evil could be performed, God had already set his mark against Adam and his posterity declaring them guilty for falling short of the glory of God. Before there was even a good intention of an evil motive, God had fixed the number of earthen vessels that He would prepare for the washing of the blood of the Lamb and the glory of the abode of the eternal seed and the ones He would outfit for destruction which house the seed of the serpent. And thus Jeremiah states that "Jehovah is the true and living God and eternal King; at His wrath the earth shall tremble and the nations shall not be able to abide His indignation". His ways are just and pure and He performs all the good pleasure of His eternal will according to that same will. Any god

who has not made heaven and earth shall perish from the earth and from under the heavens BECAUSE, “God has made the earth by His power”.

His power is absolute and fully contained in Himself. He designed the universe and all of existence. He determined the times of habitations and the limitations thereof for all time of every living creature that would come into existence. By Himself, through Himself and for Himself are all things coming to pass and His sovereign will is performed in heaven, on the earth and below the earth. He ordained and controls all power, dominions, principalities and thrones and is seated in heaven ruling over the kingdoms of this world. The witness of all who are granted to be before the throne in Glory is, “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). He did not ask advice of anyone. He was not influenced by anyone or anything and none can stay His hand or say unto Him, ‘What are you doing?’ He commands and controls the light as the darkness, the righteous as the wicked and causes by His power all things to come to pass. This is the power by which He made the earth.

He established the world by His ability, skill and wisdom. He alone possesses the plan and the purpose for why things are as they are. His desires and intentions are revealed by that which is both seen and unseen and the thoughts of His heart are made manifest in the creation He has made. Everything is exactly as He intends without exception. There does not exists a power, influence or possibility that could alter His decree one iota and since He has stretched out the heavens by His discretion and understanding, only those who have the mind of God can understand what He has done and why.

This comprehension is not in Adam for, “Every man is brutish (stupid and barbaric) in all his knowledge”. When God utters His voice it is as the sound of many waters in heaven and man does not have the ears to hear. All of the course of nature is under the command of the Creator and man has not the eyes to see it and when the power of God is displayed in the lightning, the rain and the winds which are kept in His treasuries, man is foolish enough to think this a force of nature. The best minds of man have been saturated with the things of this world, by his Creator, so that he cannot, by searching, find out the things which God makes from the beginning to the end (Ecc. 3:11). God has purposely made man stupid so that no flesh can glory in His sight. He does not share His glory with Adam nor will He permit any to come unto His that is not equal to Him is perfection of Holiness. The foolishness of the founder that makes a molten image and the carver who digs out a statue and calls them gods is no better or worse than the inability of man to comprehend the greatness and glory of Almighty God. One is not

better off than the other because they are all VANITY – worthless and the work to fashion them is a delusion and a mockery. They shall perish with their creators.

“The portion of Jacob is not like unto them for He is the former of all and Israel is the lot of His inheritance. Jehovah of hosts is His name.” (10:16)

God is not a man and even though He created man in His image, He is not according to the nature or characteristics of any who are born of the flesh. He is the One who fashioned all things that exist and He did not create anything equal to Himself. He has chosen His seed in Himself and has assigned an inheritance unto He and His children of power with God. Not because He has elevated Adam from the dust up to the heights of glory but because He has preserved unto Himself a people in the midst of the confusion, wickedness and iniquity that is Holy unto Him.

The nation of Israel took all that God had given them in the pattern on the mount and had done exactly what He said they would do when they came into the land which He had given them. They lived in houses that they did not build and ate the fruit of the crops they did not plant and when they had begotten children and grandchildren and had remained long upon the land, they corrupted themselves. They made graven images, the likeness of things and did evil in the sight of Jehovah God who delivered them, protected them and made them mighty. “I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land where unto ye go over Jordan to possess it. You shall not prolong your days upon it but shall utterly be destroyed” (Deut. 4:26). Before they had even set foot upon the land that God promised their forefathers, God told them, lest when it came to pass they should say, see the works of our hands, that they would pollute the land, the inheritance and the covenant by mixing in the traditions of man, the gods of the people pf the land and forget the One true Living God. This is how Israel became Babylon (confusion by mixing). Yet from the midst of this confusion, He brought forth the righteousness of His people (Jer. 51:10). Just as He had preserved that tender Branch from the top of the great cedar and planted it in His Holy Mountain (Ez. 17:22), so He preserved the ‘Apple of His Eye’ in the confusion of alliances and confederacies with the nations of the world. And when He came forth from confusion (Zerub-babel) He came “not by might nor by strength but by My Spirit saith Jehovah of Hosts”. He brought forth the Head stone, that precious tried stone of the house of Jehovah, where He would tabernacle with man, and He cried, “Grace, grace unto it” (Zech. 4:6f).

The confusion had come about because Jehovah God had “made the earth by His power, He hath established the world by His wisdom and hath stretched out the heavens by His understanding” (Jer. 51:15). Nothing was out of place then and nothing is out of place

now. Two thousand years before the manifestation of the last days, God called forth His people from the Ur of the Caldeans and caused Abram to walk by faith until the time of the coming of the Beloved (David) who would put all things under His feet. Then He established the throne of the King of Peace for another thousand years until the time when he would cause the daily sacrifices to cease and confirm the oath with many who still live by His faith. Now two thousand years later, He is still seated in the heavens as the King of Kings and Lord of Lords. The kingdoms of this world and every inhabitant thereof are completely under His authority and they perform His will in all that they do.

Brethren there is nothing new under the sun. God is the same and He does not change. He is the cause of all that is and in complete and absolute control over every thought, motive, intention and desire. Herein is the wisdom of the saints. Herein is the patience of the saints.

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

Jeremiah 15:18

> "Why has my pain been continual and my wound incurable, refusing to be healed? You are a false stream whose waters cannot be trusted."

Jeremiah was 'appointed of Yehovah' to be a prophet unto Judah and the inhabitants of Jerusalem concerning the impending destruction of this great city and the nation. He did

not choose this profession nor did he make preparations for it by obtaining the proper educational and advanced training. Yehovah God appointed him to be a prophet before he was born, before he was formed in the womb (Jer. 1:5). He properly prepared this one for the work and educated His servant by His Spirit, giving him the words to be spoken unto this people whom He had ordained would not listen. His word was plain and simple unto the people; hear the Word of God, repent of their wicked ways and turn back unto Yehovah God. The truth that God revealed to Jeremiah concerning the corruption and stubbornness of the people caused him to weep often for his sin as well as the inabilities of the people, whom God had blessed with numerous revelations of His great love and power. for this he is known as the weeping prophet.

The nation of Israel demonstrated the wickedness of the nature of man as the ‘contention of the people’ (Jeroboam) withdrew from the tribes of Judah and Benjamin and formed the northern kingdom. God exalted this man to be king over them and to give unto the people such as was enticing and pleasurable to their ways. He set up the idols of the wilderness (golden calves) in judgment (Dan) and in ‘the house of God’ (Beth-el); this was the sin of the contention of the people whereby all Israel manifested their inability to be obedient to God. The kingdom degenerated from this corruption to open idolatry as the people followed after the thoughts and desires of their hearts and committed fornication with the kingdoms of this world which lived deliciously upon their plenteous bounty. As the fame and power of the northern tribes flourished and the alliances increased so did the defiance against Yehovah become more blatant and common yet God continued to send forth His servants to speak peaceably unto Israel to return unto Yehovah. The people refused to hear the word of God, castigated the faithful and slew the prophets until such time as appointed of old that they were overthrown and carried away into captivity; “such as for death, to death and such as for the sword, to the sword and such to famine, to famine and such as to captivity, to captivity” (15:2)

The southern tribes of Judah and Benjamin were eyewitness to this catastrophe as it unfolded in front of them yet they did not understand. Instead of listening to the words of the prophets as they continued to use the events in Israel as incentive for repentance in Judah but rather than turning from their ways the nation of Judah did more treacherously than her sister in provoking Yehovah God unto wrath. Jeremiah saw this because the Spirit of the Most High was in him showing him the corruption, hypocrisy and contempt that the natural man has for the truth of God. He not only saw it in the people, for whom his eyes ran down as rivers of waters (Lam. 3:48), but he also saw these qualities in himself.

“Yehovah You know me. Remember me, visit me, and revenge me of my persecutors”

Jeremiah knew that there were no redeeming qualities in him that he might go before God and present himself a candidate for mercy. He had within himself a testimony to the truth that the Lord knows them that are His and thus he approaches God, not with his hands full of good intentions and works, but in complete contrition. He understood the conditions of which he spoke, not in a patriotic manner as many do this day, hoping that the nation would return to being a God fearing people that His blessings may resume, but in a very subjective and person manner. He knew that the people of Israel, being the sons of Adam, were a stiff-necked and rebellious people from the beginning and that in and of themselves, there was nothing that could procured them the blessing of God or endeared His love upon them. He also knew in a very personal manner that he was a part of this group and nothing he could do could separate himself from the family of Adam.

The evidence of this was manifested in the words which he spoke; “Woe is me, that my mother has borne me a man of strife and contention to the whole earth” (10). He shows forth the Adamic nature in attempting to justify himself; “I have neither lent on usury nor men have lent to me on usury” and then exhibits the confusion of every child of the Israel of our God; “every one of them curse me”. On one hand he confesses his understanding of that which can only be seen when the eyes are opened, the Word of God, which he took and did eat, and on the other he felt that it were better that he was never born.

He was not like unto the Pharisees whom Jesus told that His word (which is He indeed for He is the Word which became flesh and dwelt among us) had no place in them for they were of their father the Devil (John 8:37-44) for Jeremiah was a chosen vessel of Yehovah. The Word came to him not through the wisdom of man or the natural abilities of the flesh but in Spirit and in truth, which, having ears to hear, he heard and received with great “joy and rejoicing in mine heart, for I am called by Your name, Yehovah God of Hosts” (Jer. 15:16).

There are many who even today call upon the name of Yehovah and call themselves of the anointing. They profess that they know the Anointed One and seek to share this experience with others whom they may bring unto Him, saying, know the Lord. But these are the ministers of darkness who deny the promise of God in the new covenant. This promise of God declares that He teaches His children to know Him so that they need not say each to his neighbour, know the Lord (Jer. 31:34), for how can the natural man teach spiritual matters? But there is a remnant according to grace that are called by His name. These are known of the Father and have been made accepted in the Beloved by the shed blood of the Lamb. He has each of their names engraved in the palms of His hand, upon the righteous breastplate of His priestly garments, upon the pouches of gold

wherein sit the stones of memorial for the children of Israel and in the book of life of the Lamb. They have His name, which no man can know, in their foreheads (Rev. 22:4) and He has given them a new name which Adam cannot know or pronounce (2:17) for these are the incorruptible seed born from above, redeemed by the blood.

These two are often portrayed as two separate people and they are, but not in the manner in which the doctrine of Adam presents them. The example of the scripture is the chosen of Israel and the nations of the world all of which is demonstrated in the birth of Jacob and Esau. These two people were two manner of people separated from the beginning but they dwelt together. In nature these could not occupy the same flesh yet the type remains that every child of grace is two manner of people. They are the eternal seed of God which has been planted in the earthen vessel afore prepared by the shed blood for the glory of the seed within, that the incorruptible seed be not tainted by the dead body (Hag. 2:12). These are the Israel of our God and as was the case with his brother, Esau, so the fleshly man is enmity against the spiritual man, seeking a birthright, a blessing and an inheritance. Thus, as the two wrestled together in the womb, so these two manner of people are engaged in a warfare within wherein the law in the members being diametrically opposed to the Law of God strives in his environment to overcome the inner man. Jeremiah knew this by experience for as he delighted in the Word of God which was glad tidings of great joy yet he was hated by ALL men (Luke 21:17).

This same condition has existed from the beginning in the duplicity of the limited hearts and carnal minds of the earthen vessels and the children of grace. They have an hunger and thirst after righteousness yet they are hated of all men. They are scattered and few in number while the religion of the world boasts of great numbers, peaceful unity and victorious endeavours. They find the dainties of this world enjoyable to the flesh but the Spirit makes them understand that these brief moments of carnal pleasure cannot sustain for they are empty and worthless. As they grow in the grace and knowledge of His will, they find that these allurements after the cares and delights of the flesh are a pain unto their souls for they have no control over them and though the doctrine of Adam proclaims victory over sin and control over self, yet the inner testimony to the prisoners of hope is that though they have endeavour oft yet they have not found how to perform these masterful deeds and take dominion over their passions.

While the children seek that city whose builder and maker is God, they are despised, rejected as fanatics and religious zealots. They are mindful and zealous of the work they have been created unto in Christ and yet they hear the voice of Esau seeking proof and fruit in their labours. The world makes great show of the support through numbers and claim sovereign propriety since God has blessed them and increased their coffers; “and

many there be that find it". The pilgrims and strangers, however, are gathered together in small bands of two or three, convinced of their sin and desirous for mercy yet they are shunned for their love of the simplicity of the gospel. They walk in the light of Yehovah which reveals the corruption and death of this habitation and groan within waiting to be delivered but they find they have no control over the law which they find in their members which brings them into the captivity of the law of sin (Rms. 7:23).

"I did not sit in the circle of the merry makers nor exalt; because of Your hand I sit alone for You have filled me with indignation" (15:17)

Jeremiah is not praising himself for his wondrous deeds in that he refrained himself from certain sorted people; he was not given of God to dwell in this group because he was cursed and despised. God had given him the joy and delight after the Word which is foolishness unto the wise of the world and nothing but contention to the peace-makers of this habitation. Those who desire peaceful cohabitation are more than accommodating to have a Jacob dwell with them as long as he does not cause dissent through his beliefs; after all, doctrine divides! Jeremiah thought to dwell in such peace as he proclaimed to God that he would no longer preach to this people; "then I said, I will not make mention of Him, nor speak any more in His name. But His Word was in mine heart as a burning fire shut up in my bones and I was weary with forbearing and could not" (20:9).

Yet he knew that he was a stranger among these whom he called his kin but more so he knew that he was a stranger to the earthen vessel wherein he dwelt. He could not make a confederacy or become aligned with the flesh for his affections were set on things from above. He experienced the limitations and futility of the ways of the world as the Spirit showed him the uncleanness of his ways and though the trials and tribulations, expressly designed for Jeremiah, he knew that his pain was never ending and could not be arrested. The Spirit of the Most High God filled him with the abhorrence of all things pertaining to the flesh, even the desires of his mind toward the cares and needs of this body. The prophet, chosen of God, was not an exalted individual nor was he revered by man. He was abased before all as the servant of the Most High for, whosoever would be greatest in the kingdom shall be servant of all. He was isolated, slandered and cursed; "Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience" (Jms 5:10).

There can be no greater sense of loneliness than that which is experienced in a crowded environment. A pilgrim wandering in a wilderness is indeed alone but having no one else around him he does not feel the abandonment of his friends and family. The child of promise is a part of a remnant which is among the populous of this world. He does not speak the language of Canaan, the waters of the land cannot be drunk for they are bitter,

there is no meat to sustain them and, being in the world, they are not welcomed into cultured society because they are not of the world. They attempt from time to time to sit along the way with fellow travelers whom they hope have had the same experiences that they have encountered but they quickly discover that these wayfarers have not been walking the same path as the pilgrims of Zion. Thus in the crowded assemblies of this existence the sojourners of Israel find that Yehovah God has caused them not only to be isolated from the indigenous people of the land but they are even alone in the tabernacle of this dwelling.

“For incurable are her wounds for it has come unto Judah, it has reached to the gate of My people, to Jerusalem” (Micah 1:9)

The sin of Israel was manifested in the activity of the people. They returned unto the weak and beggarly elements of the wisdom and passion of the flesh as a dog unto his vomit. Their treachery was seen of Judah but there was no recognition, repentance or remorse as the people did worse than their northern brethren. In demonstration of the nature of Adam, they would not hear the warning, they refused the admonitions and they rejected the truth as presented to them by the long-suffering hand of Yehovah God.

Now it could be very easy to regress here to the hateful rhetoric of many against a nation of people for their stupidity and ignorance but Jeremiah saw this matter in a much more personal way. He was grieved for the sin of his people but he was appalled at the fact that the symptoms of his condition; the perpetual pain revealing an incurable wound which refused to be healed. His wound refused treatment for cure; making his pain more intense because the natural man cannot receive the things of the Spirit neither can he know them. The hypocrisy of the paradox that lay before him was to see his condition, as the Spirit revealed his inability and corruption, to know the power of Almighty God to cleanse and heal and yet to see that he, in Adam, rejected as incompatible and insufficient, the mercy and love of God. He knew that which was good and righteous but he found that he had neither strength nor desire in the flesh to perform that which was good (Rms. 7:18).

When the children of Israel murmured against Moses and God in the wilderness, God sent among them fiery serpents whose bite was lethal. He also gave Moses the antidote for the bite of these venomous beasts for whosoever that had been bitten by the serpents would look upon the brazen serpent on the stake would live; yet many in Israel died by reason of these bites. Why? Because they had been bitten and died before Moses lifted up the serpent or because they had not the faith required to look and live? The answer must be that they had not the faith, which is a gift from God and the evidence of the

Spirit within to follow this simple procedure and so is the same answer to the dilemma of Jeremiah and ever child of grace (Heb. 4:2).

The natural man does not have faith for if he had faith the size of the grain of mustard seed, he would be able to remove the mountains and cause trees to be planted in the midst of the seas (Matt. 17:20 & Luke 17:6). Adam boasts of his faith and the wondrous things he is able to do but as yet has anyone seen even the smallest of mountains moved out of place or a sycamore tree growing upon the sea. Of course that answer is no but to make this applicable, like the Pharisees of old, the doctrine of man has made these expressions merely figurative in the ability to overcome major obstacles; the feeding the nations of the world and taking control of Satan and his henchmen (handling serpents) and we shall leave them to that which they have been given to believe.

Jeremiah, however, presented his incurable wound as having a singularity of purpose and a defiant nature. This was not a medical condition needing treatment; it was the sin that dwelt within him, that is in his flesh. The understanding of this condition had not come to the Canaanites or any of the inhabitants of the land for they can neither see nor comprehend what sin is. To the philosophers and wise men of the world, sin is a self-imposed limitation of an immoral act considered to be a transgression against some divine law. This semantic ambiguity allows for many interpretations and explanations which men of presumed self-esteem may debate and pontificate about endlessly; to Jeremiah, however, sin was the unchangeable nature and condition of his flesh which could not be healed. This understanding had come to Judah even to the entering in of the coming of peace (Jerusalem) for no one is exempt who is a partaker of flesh and blood.

“You are a false stream whose waters cannot be trusted”

The Breath of God revealed unto His chosen servant that the flesh cannot be trusted in any matter. Yet He did not leave this child without hope for He also told him that “it shall be well with your remnant; truly I will cause the enemy to entreat you in the time of evil and in the time of affliction” (15:11). The natural and complete reliance of the flesh upon those things which are temporal, fading away, is the evidence of the vanity of this world. Nothing that can be seen is eternal and nothing that is produced by the labour of man can sustain; he cannot add one inch to his stature, alter the station of life he has been assigned or alter the condition which God has given him in his creation. Yet in spite of these axioms, the natural man is constantly engaged in the attempt to change that which cannot be changed and improve that which is established before time began.

It is only when it pleases the Father to reveal Himself dwelling in His people that this vanity is made manifest. When this evidence is set forth in the testimony of the Spirit,

from faith to faith, having the eyes opened as the light of His glory shines forth to His beloved; “yea doubtless and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord for whom I suffer the loss of all things and do count them dung that I may gain Christ” (Phil. 3:8).

The labours and achievements of the arm of the flesh are also understood as being part and parcel to the perfect course that God has set for each of His children as they complete the race that they have been assigned to run. Every thought, word and deed of this natural being is orchestrated into an harmonious sequence of events that come to pass by the power of His will at the exact moment they are needed. The weakness and frailties of the flesh all serving together in testimony to the limitation of the creation and the unlimited purpose and will of God for even the wrath of man shall praise Him and the remainder He restrains (Ps. 76:10).

“Remembering my affliction and my misery, the wormwood and the gall, my soul has still in remembrance and is humbled in me” (Lam. 3:19f).

The revelation of the true nature and condition in Adam does not come all at once nor is it a progressive endeavour unto perfection. As the children grow in the grace and knowledge of His Will they proportionately know and understand their own vileness for as the inner man is strengthened by the Spirit of God so the outer man is revealed to be perishing daily. As the Father has prescribed certain trials and tribulations, specific to each of His children, so they each come to a deeper understanding of the “depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has been His counsellor? Or who has first given to Him and it shall be recompensed unto him again? For of Him, and through Him and to Him are all things, to whom be glory forever, Amen” (Rms. 11:33f).

The world is deceived by the beast who is the counterfeit representation of the true Lamb. He has a deadly wound that was healed and all they which are not of the eternal seed shall go after this one following after great swelling words of blasphemy against the Lord God Omnipotent (Rev.13). Thanks be unto God that His people are sanctified and preserved in the Anointing. No man can lead them astray for “a stranger they will not follow but will flee from him for they do not know the voice of strangers” (John 10:4) and none can snatch them out of the Father’s hand; “nevertheless the foundations of God stands sure, having this seal, the Lord knows them that are His” (II Tim. 2:19).

Brethren of hope do not despise the chastening hand of the Lord as He lovingly shows unto you the incurable wound and gives no ear to the soothsayers, medicine men and

con-artists of the strange woman who boast of cures, peddling their elixirs and potions of the world. The continual pain causes His children to cry out unto Him as the creature groans within waiting to be delivered. The trials and tribulations work together for good to the beloved as they work patience that gives hope; “for we are delivered by hope but hope that is seen is not hope for what a man sees, why then does he yet hope” (Rms. 8:24).

Your servant in Christ,
(Elder) Chet Dirkes
July 9, 2017

Jeremiah 15:19

> “Therefore thus said Yehovah, If you return, then I will bring you again and you shall stand before Me; and if you take the precious from the vile, you shall be as My mouth: let them return unto you but do not return unto them.”

Jeremiah was a man who was instructed of the Spirit of God concerning the labours he was assigned and his station in life. As a result, or rather part and parcel to this education, he was given to see inside himself and understand the truth about Adam and his ways. For this he turned unto God in contrite confession and as others before him had and many after shall, inquiring of the Lord, Why am I thus?

The response that God gave him was not a list of duties and obligation whereby he could work his way out of his condition, easing the pain of his mind and healing his wound. There were no conditions set by God for one who was taught of the Spirit concerning the belligerent nature of his rebellion against God that was refusing to be healed. Any type

of work, attitude or disposition, set by the corrupt superstitions of man, in attempt to relieve and possibly cure this condition is commensurate to Moses telling the children of Israel to circumcise the foreskins of their hearts without instructing them that it was Yehovah God who did such things (Deut. 10:16 and 30:6). It is equal to asking the blind to read, the lame to walk and the indigent to heal themselves since each of these possess neither the ability nor understanding to do what is required of them. NO man can add an inch to his height, control the tongue in his mouth or calm the lusts of the flesh yet the work-mongers of Adam demand this very thing of their disciples of the flesh. These instructions, however, given to Jeremiah, instead of being the truth in the sovereign wisdom of God, have become, through the corrupt imaginations of man, an exhortation for the activation of the natural man.

God came to Jeremiah with an answer to his question after He revealed his natural condition so that he might know that obedience unto God is not by might nor by strength but by the Spirit of God within. God shewed this one ‘appointed of Yah’ not only the inabilities of the children of Israel but also the systemic nature of this condition. Jeremiah was not exempt from the natural characteristics of the children of Adam nor was he given power over the ways of the flesh simply because God had chosen him as His servant. He was not only given to see the totality of this condition, being irreversible, inoperable and incurable, but it was also revealed to him that this condition was obstinate towards treatment.

This divine manifestation disclosed the nature of man in light of the beauty of God. Jeremiah knew that this carnal nature, being totally depraved of anything good and indifferent to his condition, was as a river of water that could not be trusted. He could neither drink of the waters because they were bitter and could not quench his thirst nor could he bathe in the waters for they were insufficient to cleanse. But how did he know such things? Were there signs along the river banks which indicated that they had been fouled and failed to measure up to the standards of the health department? Were there fellow travelers along the way who had tasted of the waters and, although they were bitter, remained at the oasis to warn others? Or had Jeremiah been given to come to these waters and, attempting to drink, did drink until such time as they were revealed as being waters that could not be trusted? Did he walk according to the course of this world for a time until called forth by the Spirit of God? (I Cor. 6:11)

The natural man comes forth from the womb needing and desiring the things of this world for life, health and strength as he grows in the image of his father, Adam. The fruit of the field and the waters of the land are quite adequate for the development of the earthen vessel whose appetite is accustomed to the temporal provisions of this world.

These delicacies are pleasing to the eye and satisfying to the body as they appear nourishing and refreshing to the natural needs. Yet they can only briefly quench the thirst, appease the appetite and strengthen the flesh and blood and in a matter of time, the whole process must be repeated again and again.

This is an example of the vanity of everything in creation which God has ordained to be limited and nonsustaining. He has given this to man as an exercise in the futility of life "then I beheld all the work of God, that a man cannot find out the work that is done under the sun, because, though a man labour to seek out yet he shall not find and though a wise think to know yet shall he not be able to find" (Ecc. 8:17). In the fullness of time, when the Father reveals Himself dwelling in His people, His Spirit instructs these babes in the Anointing concerning the vanity of this creation, the corruption and limitations of their mind and the deception of the pride of their heart. They find that there is an immense famine not only in the land but more so in the earthen vessel they inhabit; "Behold the day is come, saith Yehovah, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of Yehovah" (Amos 8:10). Jeremiah was learned being instructed that his pain was due to an incurable wound which was a "false stream whose waters cannot be trusted".

"And God saw the good light and God divided the light from darkness" (Gen. 1:4)

From the beginning God has made a difference between matters of creation by dividing them. He separated the day from the night, earth from the firmament, dry land from the waters of the sea and the man from the beasts of the field. He separated Cain from Abel, Noah from the world and Shem from his brothers. He divided the people by their tongues and called Abram from afar separating him from his father's house. He separated Lot from Abram in the plain where He separated Lot from Sodom and Gomorrah. He established the division between Ishmael and Isaac and called two manner of people from the womb in Jacob and Esau. Each of which represents the dichotomous existence between the sons of Adam and the children of the Kingdom who have been made partakers of flesh and blood.

Jeremiah was given to see two rivers. The first was ever before him and suitable to his nature in Adam. He was very accustomed to the waters of this stream for it had been with him his whole life. It was a natural stream which gave refreshment and comfort to the natural man but when the Spirit of Holiness revealed the existence of an incurable wound, Jeremiah saw that the waters of this stream could not be trusted.

The other river is the river which flows from the throne of God. This is the river of life for the Beloved, clear as crystal, proceeding out of the throne of God and of the Lamb in

the midst of the of the city. On either side of the river, the tree of life yielding her fruit every month and the leaves of the tree for the therapy of the nations (Rev. 22:2). This river was not being observed by eyes of Jeremiah nor discerned by his natural senses, for it flowed from within the inner man; “In the last day, of that great feast, Jesus stood and cried, saying, If any man thirst let him come unto Me and drink. He that believes on Me, as the scripture has said, out of his belly shall flow rivers of living water” (John 7:38).

Jeremiah knew by experience the natural stream his whole life, being the image of the earthly, but when the Father opened his eyes, he saw the reality of these lying waters, devoid of truth, as all men are liars. His point of reference between the two was the perfect holiness of the Almighty God, who not being a man, cannot lie. By this he saw the impotency of the arm of the flesh, the deception of the heart, the pride of the mind and the futility of his labours. Thus this child of grace according to the loving kindness of his Heavenly Father was brought to the point where he cried out; Why is my pain continual and my wound incurable, refusing to be healed?

Does God answer Jeremiah with instructions as to how he can get right with God again? Does He give him additional labours to perform which could reveal only his incompetence and ignorance driving him into a deeper despair? Or does God assure his servant according to the promises He has already spoken?

“But Yehovah said unto me, Say not I am a child for you shall go to all that I shall send you and whatsoever I command you that you shall speak. Do not be afraid of their faces for I am with you to deliver you, thus has Yehovah said” (Jer. 1:7)

God did not lay additional burdens upon this servant whom He raised up, He assured the wandering stranger that whatever comes to pass in life is according to the sovereign power of Almighty God. He confirmed His promise and oath to him sustaining them by the power of His will “that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Heb. 6:18). He did not say IF you turn to Me then I will turn unto you. He said whenever or as often as you turn unto Me it is because I have caused you to be turned back unto Me for you are always before Me (Is. 49:16). He also said that whenever Jeremiah ‘cause the precious to come forth out of the worthless’ it was because he was as the mouth of God, for He works all the work in His children (Is.26:12)

The Word of God demonstrates to the natural man those things which he is incapable of doing which are the demands of the righteous God. He also shows the children of the Kingdom that these are the works which He has done for them being obedient unto

death, redeeming them unto Himself. Jeremiah gave evidence of this testimony within him and others who were taught the same of the Lord; “surely I have heard Ephraim bemoaning himself; You have chastened me and I was chastened. As a bull unaccustomed to the yoke, You must turn me and I shall be turned for You are Yehovah MY God” (31:18).

God indeed confirmed the fact that He had assigned these arduous labours unto Jeremiah. Through the teaching of the Spirit, he was shown in himself a deplorable condition, wherein, he remembered his evil ways and the mockery of his ways. Thus being filled with abhorrence for the disgusting depravity of his flesh, he found himself alone, isolated from and cursed of the people. The reality of the vanity of this world and his own hypocrisy, this child cried out to his Father in heaven.

Had God promoted this man to the elevated platform of being in place of God? God forbid! For what man has the mind of God that he may know that which is not given unto him by God? Had Jeremiah promoted himself through an endearing act unto his fellow man which God should respect? Was there some work of righteousness which he had done that had so impressed God that now, the ‘self-existing One’ had stooped down to man to help Him in his works? How preposterous are these questions and yet this is the mentality and doctrine of the evangelical duty faith of Adam and his teachers.

The word which Jeremiah spoke was not for the itching ears of man being neither new nor exciting. The people, who were not given ears to hear, rejected what Jeremiah spoke and accused him of insurrection against the peace of the nation. Jeremiah became so incensed with the willful ignorance of the people and the utter apathy toward the word of God that he refused to speak anymore; but this was not of his choosing. He had not approached God informing Yehovah that he was now suited for the ministry. He did not surrender his life to the service of God nor had he prepared himself by counting the cost and securing the proper financial support to sustain him. God assigned the labours and giving him the ability and placing His Word in the mouth of Jeremiah so that he could not refrain from speaking, He worked in him both to will and do His good pleasure; “Yehovah You have deceived me and I was deceived. You are stronger than I and have prevailed: I am in derision daily. Every one mocks me, for since I spake and cried out, I cried of violence and spoil because the Word of Yehovah was made a reproach unto me and a daily derision. Then I said, I will not make mention of Him nor speak any more in His name. But His word was in my heart as a burning fire shut up in my bones and I was weary with forbearing and I could not for I heard the defaming of many, fear on every side. Be conspicuous and make known, they said, and we will be conspicuous and make

it known. All my families watched for me to limp and fall, saying, he is deceived and we shall prevail against him and we shall take our revenge on him" (20:7ff).

"For all the promises of God in Him are yea and in Him Amen unto the glory of God by us" (II Cor. 1:20)

The promise of God to His servant was the same as His promise today; He will never leave His Beloved nor forsake them. He did not heap more work upon the back of this one for whom the precious blood was shed and demand of him that which he was incapable of giving. He afore prepared Jeremiah unto the work he was assigned and making him willing in the day of the power of Yehovah, whereby he has been raised up in the Anointed Salvation of Yehovah and given all things pertaining to life and godliness, God performed all His work in and through His servant unto His glory and honour without respect or recognition unto the tool He used. He gave the one He had appointed his station in life, complete with a commission to perform a necessary portion of the purpose of God, and in His appointed time, Jeremiah was faithful for "where the word of the king is power and who may say unto him, what are you doing?" (Ecc. 8:4).

Yehovah God revealed unto His servant that he was chosen to go forth and that he was not going to be well received. He did not hide from Jeremiah that he would be hated and rejected of everyone nor did God deceive him in his personal evaluation; "for behold I have made you this day a defensed city and an iron pillar and brazen walls against the whole land; against the kings of Judah, against the princes thereof against the priests thereof and against the people of the land, and they shall fight against you but they shall not prevail against you for I am with you to deliver you said Yehovah" (1:18).

This was repeated again unto Jeremiah after he was made aware of his perpetual pain and incurable wound as God reiterated the fact that the end of the matter for the one He had appointed was his salvation; "for I am with you to save you and to deliver you said Yehovah and I will deliver you out of the hand of the wicked and I will redeem you out of the land of the terrible" (15:20f). This was the confidence of Jeremiah, not according to his carnal understanding, but as the Spirit enabled him; "Yehovah was with me as a mighty terrible one; therefore my persecutors stumbled and shall not prevail. They shall be greatly ashamed for they shall not prosper, their eternal confusion shall not be forgotten" (20:11).

This again could be a very easy segue into an uninhibited diatribe against the wicked of this world and to boast as the Pharisee, "I thank you Lord that I am not like these". But Jeremiah had just been taught that his wound was no different than the incurable wound of the people of Israel or of her treacherous sister Judah. The only distinction between

the two was that he was given to see his condition, to feel the pain and vexation upon his soul being repulsed at the hopelessness of his ways while the others were blinded; “He has blinded their eyes and hardened their heart that they should not see with eyes nor understand with heart and be converted and I should heal them” (John 12:40).

Jeremiah, like the apostle, saw the bondage of his own corruption and knew that the vengeance of God was completely applicable unto him. He stood ashamed of his ways saying, “cursed be the day wherein I was born” and asking “wherefore did I come out of the womb, to see labour and sorrow, that my days should be consumed with shame?” (20:14ff). He was blessed of the Father to see and to understand the truth, wherein he was abased and humbled as 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).

“Yehovah my strength and my fortress and my refuge in the day of affliction, the nations shall come unto You from the ends of the earth and shall say, Surely our fathers have inherited lies and vanity wherein is no profit” (Jer. 20:19).

No man can teach the truth for no son of Adam knows the truth. Jeremiah had come to the knowledge of the truth through the experience of trials and tribulations. The hand of God was pressed heavy upon him and the fires burned hot as he was made a brazen wall before the people. The path he walked led him into the valley wherein there was a shadow of death which can only be revealed by the presence of the light of the glory of God. He spoke the Word in praise unto the sovereign righteousness of the Ancient of Days upon the throne and in complete deference to the opinions and preferences of man. Yet in all this he never rose above his Adamic nature as the Word of God, that two edged sword, given to rebuke the nation of Israel, also rebuked him cutting even to the discernment of the thoughts and intents of his heart.

The sin of Judah is written with an iron pen and a diamond point and no one can change it. It is graven upon the tables of the heart of every man and upon the crowns of the altars of idolatry of Adam who worships the creature rather than the Creator. No man can change his nature neither can a leopard change his spots nor the Ethiopian the color of his skin (13:23) and as the wrath of God is poured out upon all the ungodliness of man, “and men were scorched with great heat and blasphemed the name of God, which had power over these plagues, and they did not repent to give Him glory” (Rev. 16:9). Yet the children of grace have the blood of the Lamb struck upon the door posts of the tabernacle of this dwelling; therefore there is no condemnation to them that are in the Anointed Salvation of Yehovah (Rms. 8:1).

There is indeed equity in the Law of God to all. No one is exempt from keeping the Law and there are no and the whole duty of man is universally applied: Fear God and keep His commandments (Ecc. 12:13). The natural man in the doctrine of Adam is quick to step forth and proclaim, “all these have I kept from my youth” but the children of hope acknowledge that they have no right, nor memorial nor portion in the perfection of holiness by reason of the sin that dwells within. While the flesh continues to pontificate about the grandeur of his labours and the profit of his spoils the poor and humbled of God cry out, “Be merciful to me a sinner”. Jeremiah knew this of the people and of himself and although he had the testimony of the Anointed Salvation of Yehovah, yet he knew his abomination before the Lord.

“Yehovah, though our guilt and depravities do testify against us, act for Your name’s sake: for our many apostasies are against You” (14:7)

The salvation of the Beloved of Yehovah is revealed in time to all who are called by the name of Yehovah. The Spirit shows forth the love of God as the children grow in the grace and knowledge of His will and, as the light of His glory illuminates the path, so the vileness and vanity are disclosed. Just as the plague of leprosy, the spots are seen and the priests of the kingdom are consulted as the plague is identified. Thus the children cry, unclean, unclean for though their sins be crimson red yet are they made white (Is. 1:18). When that whiteness has spread from the bottom of their foot to the top of their head, they know they are completely engulfed as they see the totality of their inability to contain, control and cleanse this incurable wound. But and when the living flesh shall appear again, as the flesh is drawn away after the desires of life, then is the child again convicted of his uncleanness and ashamed of his ways in Adam.

Many feel and proclaim that they have the balm of Gilead whereby the awareness and conviction of sin may be soothed and appeased. Even though the testimony left is contrary to this premise yet the religious pundits of Adam are still upon Mars Hill seeking to hear and speak something new; this is the outer man of this earthen vessel. The awareness of the guilt and depravity of this flesh cannot be obtained by any action or meditation of the carnal mind nor can good intentions and benevolent actions, even to the keeping of the hand-writing of ordinances, purge the conscience of sin. The testimony of this revelation unto the man after God’s own heart (David) was; “have mercy upon me God according to Your loving kindness. According to the multitude of Your tender mercies blot out my transgressions and wash me throughly from mine iniquity and cleanse me from my sin; for I acknowledge my transgression and my sin is ALWAYS before me” (Ps. 51:1ff).

“A glorious high throne from the beginning is the place of our sanctuary. Yehovah, hope of Israel, all that forsake You shall be ashamed and they that depart from me shall be written in the earth because they have forsaken Yehovah, the fountain of living water. Heal me, Yehovah and I shall be healed; save me and I shall be delivered for You are my praise” (Jer. 17:13)

Your servant in Christ,
(Elder) Chet Dirkes
July 16, 2017

Jeremiah 17:5

> “Thus said Yehovah; cursed be the man that trusts in man and makes flesh his arm and whose heart departs from Yehovah.”

The prophet of the Lord lived in the midst of a very difficult time. The ten northern tribes had been destroyed and carried off into exile in the Assyrian empire. God had sent forth His messengers into the land of Israel to warn them of their iniquity and their impending destruction, but they would not hear. The southern tribes of Judah and Benjamin witnessed these events and rather than repenting of their idolatry and spiritual adultery, they did even worse than the people of the north.

God did not send forth His messengers with the hope that the people of Israel or Judah would hear His warnings and repent so that God would not have to do that which He had said would come to pass. Nor did He hold all events in the balance awaiting the decision

of the people. He had, from before Israel was a people, ordained this path for them to walk as the type of the nature of Adam. He was not sending forth an ultimatum before the people in order to get them to alter their ways in the form of exhortation of admonition, He was proclaiming that which must shortly come to pass.

The Word of Yehovah is exact and to the point without contingencies or conditions. This Word is as immutable as God and equally just and pure. There is no subterfuge or deception in His Word as He is not a man that He should lie. Adam occupies himself in writing volumes of works in attempt to explain what God said, yet in spite of all his knowledge he cannot understand nor believe the simple fact that God said what He meant and means what He said. He did not say that if a man were to trust in man, then would he be accursed. What His word was to the prophet and to the people was that man trusts in man because he is already cursed, that is why he has confidence in man.

Adam was formed from the dust of the earth. The make-up of his body is of the earth, earthly and that which sustains him is likewise the same. The air he breathes, the food he eats and the water he drinks are all of the natural creation of God. His body needs these things to survive and his natural instinct is drawn out after them. This labour was assigned to man from the beginning and the curse of God at the expulsion from the garden was; “cursed be the ground for your sake. In sorrow you shall eat of it all the days of your life. Thorns and thistles shall it bring forth to 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: for dust you are and unto the dust you shall return” (Gen. 3:17ff). God made him from the earth, made him subject to the earth and cursed the earth for him and so the Word of Yehovah to His servant is; “man is cursed, therefore he trusts in man”.

This is an all-inclusive statement that is from generation to generation upon all the seed of Adam. The very strength of man is cursed because it is derived from the nourishment that comes from a land which is waxing old as a garment. Even after the earth was destroyed by the flood and God gave man the flesh to eat saying; “every moving thing that lives shall be meat for you even as the green herb have I given you all things” (Gen. 9:3) this meat was still of that which was formed from the dust of the ground. The cycle is closed as it began in the dust, is sustained by the dust of the ground so shall it return unto whence it came. Every child of Adam is made subject to this vanity.

The curse that is pronounced by the mouth of God is not in retaliation of God against the actions of man for God does not receive the face of man nor discriminates upon his actions (Acts 10:34). The curse of man is unbroken in it’s continuity from the first until the last and the actions of man are commensurate to this curse. God placed this curse

upon him in the creation by making of one blood all nations that dwell upon the face of the earth and has determined the times before appointed and the bounds of their habitations (Acts 17:26). Man lives, moves and breathes in this curse without regard for it because it is part of his nature, therefore the temptations of the lusts of the flesh are common to all men (I Cor. 10:13). It was not a result of the one act of Adam whereby sin entered into the world and death by sin (Rms. 5:12) but was part and parcel to the act; an essential element of the events which came to pass. God created man with the curse upon him that his strength should be obtained and sustained by the things created and thus it is limited to the confines of the created arena and it is temporal and so;

“The strong man is detestable for his confidence is in man”.

This trust that Adam has in his fellow man is not restricted to his reliance upon people for companionship, family and comradery but also for the labours and the products that they produce. Every year the farmer trusts that the seed he plants has life in it and that the soil and conditions will be conducive to growth and fruitfulness. The fishermen have confidence in their nets, the ability to locate the catch and the health and usefulness of the hall. The manufacturer relies upon his machinery, the administrator upon his understanding, the teacher upon his wisdom, the student upon his learning, the orator upon his voice, the musician upon his instrument and the affluent upon their wealth. All men have been given to have confidence in that which is prosperous and tangible because God has set the things of this world in his heart. He has endowed each with gifts and abilities which are needful for the labours assigned and which command his attention on the things of life. Therefore;

“He makes flesh the agent of his labours for his heart is continually turned away from Yehovah”.

God has revealed Himself to all nations of this world and has established His testimony in the things created. There is none born unto man who is without excuse because of ignorance before God (Rms. 2:1). His Word has gone and continues today to go forth by the trumpet of the everlasting gospel into all the world and brings forth fruit because the life is in the seed (Col. 1:6). The arrogant pride of man is to think that his strength is in the preaching of words in the ears of man. These ‘evangelical outreach programs’ have enlisted the tools of the flesh as necessary in the fruitfulness of their labours. They need education and the mastery of languages; appearance and presentation are essential in winning the minds and hearts for their cause and the utilization of media forms cause this ministry to reach thousands for their synagogue of Satan but these are the labours that are turned away from the Anointing.

The heart of man is detestable and his carnal mind is enmity with God. His ways are earthly and the results he desires are those which are tangible and therefore temporal. The evidence of the heart of man is demonstrated in the garden where, having his eyes opened and seeing his sin, Adam had confidence in the labours of his hands. He fashioned aprons from fig leaves and strove to hide himself from the all present, all knowing and all seeing God. His heart did not cry out for mercy because he knew he stood guilty before the throne of God and his mind did not conclude that his only recourse was to turn unto God and confess his transgression because his mind was filled with the things of this world. There was never a time when the heart and mind of man was toward God and then he turned away. IN the ignorance of that which was either good or evil, Adam followed after his natural instincts and hearkening unto the voice of his wife, he did take and eat.

“For he shall be like the heath in the desert and shall not see when good comes; but he shall inhabit the parched places in the wilderness, a salt land and not inhabited” (17:6).

When God confronted Adam in the garden, He did not admire the work of his hand. He did not commend him for his efforts and then use what he had done to show him his error. God striped Adam and Eve of their fig leaf aprons and; “unto Adam and his wife did Yehovah God make coats of skins and clothe them” (Gen. 3:21). He took away the works of their hands and gave them a daily reminder of their nakedness, their guilt and their banishment from His presence. The cursed strong man became striped naked and destitute in the wilderness.

This now is the habitation of mankind and as the record indicates there was no objection from Adam and Eve nor were they permitted to remain in the place God had prepared for them. They were cast forth to go to and fro upon the earth all the days of their lives, to eat their bread by the sweat of their brow and to perish in an uninhabited land where the life of the natural body is drawn out by the labours of the day. The labours assigned of God are for the discipline of man to keep him from finding out the things of God. Man labours in attempt to establish himself and leave a legacy; “and they said one to another, go to, let us make brick and burn them thoroughly and they had brick for stone and slime they had for mortar. And they said, go to, let us build a city and a tower whose top unto heavens and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:3f). This is a great evil which the Preacher saw under the sun and it is common to man. God brings one into this world at his appointed time and has equipped that one with all necessary tools and conditions to give him riches, wealth and honour “so that he wants nothing for his soul of all that he desires. Yet God does not

give him the power to eat thereof but strangers eat it. This is worthless and it is an evil disease" (Ecc. 6:3).

The salt land draws out the moisture of life as the days pass in the land that changes nomadic residents from generation to generation. One man is born as another dies and as soon as they come forth from the womb they begin their journey to the grave. Man is deceived to see the dust of the ground as his strength and he is confined to live out his life in the delusion of grandeur as he walks each assigned step of the path he is appointed unto and plays out his part in the production called life.

"Then I beheld all the work of God, that a man cannot find out the work that is done under the sun, because, though a man labour to seek it, yet shall he not find. Yea, farther, though a wise think to know yet shall he not be able to find" (Ecc. 8:17).

In the midst of all the labours assigned unto man and because of these very endeavours, man cannot see the good which God is performing. The heavenly Father has ordained that all things work in complete harmony with one another for good to them that love Him, to the called according to His purpose. Since the natural man cannot love God, because that is a spiritual matter and he is incapable of such glory, he not only cannot see the good that God performs for His people but he could not appreciate it if he could see it. Man has looked upon the chief cornerstone of the foundation of that building not made with hands and he has discarded Him as being unsuitable for his earthly labours. He looked upon the Lord of glory and knew Him not; therefore, by the determinate counsel and foreknowledge of God, he took and by wicked hands did slay the sacrifice of the Lord.

Even the children of hope, in Adam, cannot see the good. Abraham and Isaac could not see the good of going into the mount without the sacrifice until God revealed the Ram caught in the thicket. Joseph could not see the good of him being sold into bondage and Jacob could not see the good of the drought. Moses could not see the good of his being ostracized by his kinsmen and certainly Job could not see that his end would be better than his beginning. Yet in every one of these examples God demonstrated His love and the good which He has ordained for His Beloved which the natural man cannot see.

"Blessed the man that trusts in Yehovah and whose hope is Yehovah" (Jer. 17:7).

Just as the strength of man is cursed from the beginning and manifested in the garden because his confidence is in man so the strength of the blessed man is from the beginning for his confidence is in Yehovah. This not to insinuate that there is some sort of second blessing received or a special dispensation granted because a man trusts of God. It does mean that the knee is bowed in a completely obsequious posture before the

Name that is above every name (Phil. 2:9). This is not a position that represents a goal to strive for and achieved or an obedience to be observed. This is the posture of every child of the creation for “we all shall stand before the judgment seat of Christ, for as it is written, As I live, saith Yehovah, every knee shall bow to me and every tongue shall confess to God” (Rms 14:11).

It is also the position of the child of grace to whom the Father has revealed Himself in. When the light of His glory shines forth as the sunrise with healing in His wings, then the heart is made contrite before God and the spirit is broken. Even thought the pride of Edom and the desires of the flesh still war against the inner man yet that New Creature is bowed before his Master as a good and faithful servant. He knows that the arm of the flesh is weak and that the wisdom of man is foolishness before the all wise God. He experiences daily the contradiction of the desire to do good and glorify the Father in all his ways and the inability of the flesh. Therefore his confidence is in the anticipation of the time of the manifestation when that which is temporal shall be dissolved and that which is eternal shall be manifested.

It is not only that the man is bowed down before Almighty God but it is the strength of man, that strong man in the great house who is subservient to the Master’s will. Man cannot rise up but first Yehovah God breathed into his nostrils and made him a living soul. The wisdom and spiritual understanding of the inward man is, not only without the power and will of God he can do nothing but that all that he is in Adam is because of that same purpose of God. The Spirit of God within teaches him that this earthen vessel was afore prepared exclusively for him and equipped with all necessary attributes and abilities commensurate to the labours assigned unto him. He is shown daily that the work was not initiated by Adam, it is not performed by the will or strength of Adam and it shall not be hindered from being completed by the weakness and corruption of Adam. The Master began, executes and shall finish that good work which He has afore ordained and everything that comes to pass in the life and times of the children of hope, as they are partakers of flesh and blood, happen is expressly in accord with the eternal will of God.

“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).

It is in the mind and purpose of He who inhabits eternity to have begun a good work in each of His beloved children during the time of their habitation. Their confidence is in the fact that this is the immutable will of the creator of the universe and none can stay His hand. They know that His works are all truth and just and that nothing could ever fail that he has purposed to be done. He is their confidence because of His eternal love

for them. He has done all things from the beginning for His Beloved for His desire is upon her.

He laid down His life for His seed before they became partakers of the sin in Adam. He created the heavens and the earth for His Bride and he destroyed it by flood for her good. He raised up the kingdoms of this world for the protection of His chosen race, that remnant according to grace, and He tore them down for the same reason; nothing in this world is or can be detrimental to the bride. He has made her subject to the vanity of this world not willingly for her delight is in the presence of the Bridegroom. She has been made subject by reason of the hope, the expectation of that time when she shall be delivered from the body of this death.

Adam is the passive yet willing participant in the growth and maturation of the children. He desires the eternal life and peace with God but he has not the one and cannot earn the other and as he inhabits the parched wilderness of this world, wherein everything is full of labour; the child of grace labours to enter into the rest of the Lord.

“For he shall be as a tree planted by the waters and spreads out her roots by the river and shall not see when the heat comes but her leaf shall be green and shall not be careful n the year of the drought, neither shall cease from yielding fruit” (Jer. 17:8).

The tree of the Lord which is the tree of life has been from the beginning. It was seen in the garden and although man was told that he could eat thereof, yet was he not interested. This tree is represented throughout the testimony of the scriptures as the tree which Yehovah has planted in the wilderness of this world. There is the oak tree because it is a strong and hardy tree, the cedar for it’s firmness of root, the shittah or acacia for the scourging of chastisement, the myrtal because it springs up and grows rapidly and the oil tree for the fatness wherein the children dine upon a feast of fat things. It was also represented by the tree which He placed in the desert place; the fruit bearing fir, the firm and enduring pine and the erect, tall and straight box tree (Is.41:19). These represent the house of the Lord as manifested in this world.

These are the trees which Yehovah has placed in His appointed location according to the intent of His heart. As His children grow in the grace and knowledge of His will, they live and are nourished by the river of water which flows from the throne of God in the midst of that city whose builder and maker is God (Rev. 22:1). They drink of that water which if a man should drink thereof he should never thirst again for it proceeds from “a well of water springing up into everlasting life” (John 4:14). This water flows out of the innermost part of the man and the fruit of the tree is ‘the therapeutic service of one to another in the multitude of the family’ (healing of the nations).

This is the peaceable fruit of righteousness which the natural man has no right unto and no memorial in. It is the evidence of the Spirit within. Every member of the body is a branch attached to the vine which brings forth fruit in its season. These branches are not to be pruned or dressed by the wisdom of man for he knows not where the vineyard of the Lord is nor how it lives, which is by faith. Yehovah God is the husbandman of His vineyard and He has prepared each branch for the fruit it has been ordained to produce. He strengthens the vine for He is the life of the branches. He supplies the every need of the branches as they, in the time appointed, bring forth that which He has designed them unto. These branches serve one another for the body (vineyard) is one as the Godhead is one and when the time of production is finished and all appointed fruit has been brought forth and harvested, then the loving hand of the Master comes and takes the branch away. This is the hope of the manifestation of the sons of God when the time of this habitation is over.

Adam is cursed for his appetite is carnal, sold under sin, and his attention is on that which can be seen. He is destitute and stripped naked before the judgment seat of God because his confidence is in the flesh, therefore he dwells in the parched wilderness where the outward man perishes daily. But and when the labours of this servitude is over, then shall this tabernacle, the body of this death, be put off and laid aside “and there shall be no more curse, but the throne of God and of the Lamb shall be in it (Jerusalem) and His servants shall serve Him” (Rev. 22:3).

“Behold the strong man who made not God his place of safety but trusted in the abundance of his riches and strengthened himself in his wickedness; but I am like a green olive tree in the house of God. I trust in the mercy of God for ever” (Ps. 52:7).

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

Jeremiah 25:15

The Word of God to Jeremiah was to take the cup of fury of God and cause all to whom God sent him, to drink of it; and when they refused to drink, to proclaim the power of God and say you shall certainly drink and be drunken and fall down and spew and rise no more. This is the cup of judgment that Isaiah 63 tell of being trodden down by the Lord Himself and that outside the city. This is the cup that Babylon (Israel of old) not only was drunk from in Rev. 14 but had caused all nations to be drunk from. This command from God to Jeremiah is no different than the one from Christ to His disciples when He told them to, “go ye into all the world and preach the gospel”. There can be no preaching of the gospel if there is no declaration of the judgment of God for it is the power of God unto salvation. If there is no judgment then there is no cup of the wrath of the fury of God. If there is no cup then Messiah could not petition the Father in the garden to let it pass from Him. But there is a cup of fury which is poured out upon all man and it is the righteous judgment of God by His Holy law. This is the two-edged sword of the Word, judgment and deliverance.

But Christ, who knew no sin became the sin of His people and therefore He took the cup and drank it well dry. But we are made thankful that the nations who drank of the cup would rise no more but when the Father saw the travail of His soul He was well pleased and could not let His Servant see corruption. He raised Him up and His children with Him. Therefore because of His righteousness they are clothed upon with fine linen pure and white, which is the (imputed) righteousness of the saint. The New Jerusalem adorned as a bride for Her husband in fine linen has that cup of the old covenant, that ministration of death, removed and a new cup of the New Covenant (Jer.31:31) set before Her. She hears the Word which says, Drink all of it, it is the cup of the New covenant which is shed for the remission of sins. She is adorned with the protection (breastplate) of righteousness by Her Lord and has His Spirit within which causes Her to walk after His laws. She does not glory in the flesh but rather is at peace with God in the Glory of Messiah.

God has called His people out of the sin of the great whore and has told them not to be a partaker of it. By His grace and mercy they shall never return to the week and beggarly

elements of this world in which they seek to present their own righteousness by the works of the hands because of the finished work of Jesus Christ.

Your servant in Christ,
(Elder) Chet Dirkes
February 21, 2010

Jeremiah 29:12f

> "Then shall you call upon Me and you shall go and pray unto Me and I will hearken unto you; and you shall seek Me and find when you shall search for Me with all your heart."

The duty faith of Adam is the cornerstone of his ambitions and the untempered mortar of the walls of his foundation. With the things of this world in his mind and the assignment of labour all his life it is contrary to his nature and his philosophies and religion are no different, to seek after the things of God. Great orators have been so skillfully educated and cultivated in the doctrine of the duties of the flesh in order to win the favour of God that the words flow as the ointment of the apothecary to soothe the itching ears of the natural man. The strokes of the whips of the Egyptian task masters are relentless as chorus after chorus of the anthems of conditionalism, hedonisms and humanisms are sung in the language of Ashdod saying, you are idle, "go therefore now and work for there shall no straw be given you yet shall you deliver the tale of bricks" (EX. 5:18). The people of the habitation of the dust drink well this elixir of hemlock and labour more diligent as the neo-evangelical work-mongers catechize the hearers in worldly traditions to call upon the name of the Lord in order to be saved. The labourers are called to the

fields, the hirelings mount the stands in the synagogues of Satan and carnal pastors fleece the flock of goats, living well in the ministry of the ‘Lords’ work; and the people love to have it so (Jer. 5:31).

The child of grace finds this fodder repulsive and cries out under the crushing burden of the call for duty in Adam as the Spirit within reveals that these things can never be. Adam can never call upon the name of the one whom he is separated from, being dead in trespasses and sin. God has limited the ability of Adam by creating him of the earth, therefore he is earthly, and is instinctively drawn away after the things of the flesh. God has also separated Himself from the creatures of His creation making them incapable of understanding the ways of God; “for My thoughts are not your thoughts, neither are My ways your ways, saith Yehovah” (Is. 55:8). The natural man cannot seek the things of God for God has prevented him by filling his mind with the things of this world so that he cannot find out the work which God has done from the beginning (Ecc. 3:11).

This disability is the bondage of corruption that the seed born from above is made aware of daily for it is the contradiction of sin. Certainly God has given the natural man the ability to speak, even if not in an audible sense, and He has given most fully functioning ears to hear, yet the tongue of Adam is incapable of speaking the name of Yehovah and the carnal ear is deaf to His Word. The testimony of the Prophet is not an admonition for the natural man to amend his ways, turn unto God and call upon His name for forgiveness. This is the testimony of the Word of the Sovereign God who has declared that at a certain time His people shall perform that which He has decreed.

“That after seventy years be accomplished in Babylon, I will visit you and perform My good Word toward you, in causing you to return unto this place” (29:10).

The captivity of the nation of Israel is again a type of the experience of the child of grace as he walks through the time of his habitation. He is in Adam, being a child of the dust, a rebellious and stiff-necked being from the beginning (Deut. 9:24 & Ex. 32:9) for this is his nature. He has neither the ability to be obedient nor was he ever given the opportunity to be obedient to the Law of God for it was shattered before the people ever saw the tablets written by the finger of God (Ex. 32:19). The divine purpose of Almighty God decreed that this being, whom He has chosen to place His name upon, be taken into a captivity of ‘confusing by mixing’ (Babylon) by reason of this rebellion. Here the doctrines and customs of the people of the land would be assimilated into the person of Adam as he strove to demonstrate to God his worth and his righteousness. Just as Adam took of the earth and sewed fig leaves together to make an atonement for himself and his mate, so that instinctive nature of man is to make alliances and confederacies with the Canaanites and to serve the god of this world (Eph.2:2f).

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of man who hold the truth in unrighteousness (Rms. 1:18). This declaration is not an indictment against the bad and wicked people of the world, it is a statement of man in general. All have sinned and come short of the glory of God is an all inclusive statement and therefore in the seed of Adam there is none righteous no not one.

The love of God is manifested in His children as they are partakers of flesh and blood, the earthen vessels afore prepared unto glory, as the Spirit within reveals the vanity of the flesh. No one knows the confusion of the world until there is a standard whereby the comparison may be made. The peace of God is shed abroad in the hearts of His people as he reveals to them that He is not the God of confusion but a God of immutable simplicity. He has sent His people into the bondage of the confusion of this present evil generation and, when the time appointed is completed, He who ‘comes forth out of confusion’ Zerub-babel, reveals the head-stone of the foundation, “crying, grace, grace unto it” (Zech. 4:7).

This is the experience of the child of grace in the time when it pleases the Father to reveal Himself in him. The example given to the nation of Israel was a corporate inclusion. The land, which is Esau, enjoys the Sabbath as long as it remains desolate. The appointed time type for this was seventy years (II Chr. 36:21). If the land were to again become inhabited and prosperous, then the Sabbath would no longer be kept and condemnation would again stand against the land but God has made the house of Israel (not Israel of our God but the house where Israel dwells) to be desolate; “your house is left to you desolate” (Matt. 23:38). Therefore child of grace, that inner man who delights in the Law of God, keeps that Law as he loves Yehovah God with all his “heart, and all your soul and all your might” (Deut. 6:5). The children of the dust lie desolate, without fruit, until this tabernacle be dissolved and so the Sabbath is kept in the feast of Tabernacles (Zech. 14:16).

“And I will give them an heart to know Me, that I am Yehovah, and they shall be My people and I will be their God, for they shall return unto Me with their whole heart” (Jer. 24:7).

The nation of Israel was well determined to observe all that God had commanded Moses upon the mount (Ex. 19:8). They were full of good intentions but completely devoid of any ability. God gave Moses the pattern of heavenly things and then put wisdom in their hearts of the people stirring up them to do the work He had commanded. He made them willing in the day of His power to keep His law of types and foreshadows and wrought all the work of the sanctuary (the furniture and the altar and the curtains that surrounded the Tabernacle) by their hands. They had no formal training in the work or prior

knowledge as God, who created them for this purpose and assigned them this time of habitation to labour accordingly, gave them an heart to do His work. He did not give this ability to every person He delivered out of the hand of the ‘great house’ (Pharaoh) but unto those who dwelt in the ‘shadow of God’ and in the ‘tent or tabernacle of my Father’ (Bezaleel and Aholiab – Ex. 36:1). To these He had assigned this labour, he gave the ability of understanding and wisdom, empowered their hands and caused them to be obedient.

The same thing is recorded in the testimony of the events at the end of the seventy years of captivity. Yehovah God caused Cyrus to give the edict for as many as were willing to return to Jerusalem and rebuild the Temple but it was Yehovah God who gave the people an heart to go. Joshua (anointed salvation of Yehovah) the son of ‘the righteousness of Yehovah’ (Jozadak) and his brethren the priest, and he who came out of ‘confusion by mixing’ (Zerub-babel) the son of ‘whom I have asked of God’ (Shealtiel) lead the people in the reconstruction of the Temple. Not all of Israel came forth out of the confusion, for they are not all Israel which are of Israel, neither did all that returned labour in the work but as many as were led of Yehovah, by His Spirit within, came forth willingly and were empowered to be obedient to His word. The people of the land desire to be involved with the work and assist but the testimony unto Zerub-babel was; “You have nothing to do with us to build an house unto our God” (Ez. 4:3). The adversaries of the truth stood up to contest the authority of the building but; “the eyes of their God was upon the elders of the Jews that they could not cause them to cease” (Ez. 5:5). These bore witness to the purpose and power of God for His work is not of the might or strength of Adam that these things are performed but by My Spirit saith Yehovah of Hosts (Zech. 4:6).

This example, being left for the children not yet born is repeated again when the heart of King Artaxerxes is turned by the hand of the Sovereign God to deliver up as many as were willing to go to rebuild the walls of the city under Nehemiah. Though there were people living in the city and many left in the captivity of Babylon, yet in the fullness of time, God raised up ‘the consolation of Yehovah’ to lead His people in the labours which He had assigned. He again gave as many as He ordained an heart to go and to do for He caused them to walk according to His statutes and to keep His law. Again the world attempted to intervene

“And the land shall tremble and sorrow for every purpose of Yehovah shall be performed against Babylon to make the land a desolation without inhabitants” (Jer 51:29).

The same Word of God came to the same prophet and was spoken to the same people who were told that at the end of the seventy years He would return unto them and

deliver them. Yet there were those who heard not the word neither had they any understanding. If the Prophet Of God, who declared the deliverance, which was manifested as true before the eyes of the people, also proclaimed the wrath of God against the land wherein the dwelt, surely they would have reasoned to leave the land. Yet the word was not for them therefore they could not hear His Word: Jesus told the Pharisees the same thing (John 8:43).

The natural seed of Adam, Abraham or Israel does not grant anyone any special dispensation from Almighty God. His Word is for His people and the testimony of His servants fall on deaf ears when the truth of the gospel is proclaimed. God said He would utterly destroy Babylon yet the people remained for only those whom He decreed should return came back to Jerusalem and only those unto whom He had assigned the labours performed the work. The natural man cannot receive these things for he is not equipped to know them.

Those unto whom God has removed the heart of stone and given an heart of flesh are His children, loved with an eternal love. His thoughts toward them are for peace and not for evil unto the appointed end. He made them partakers of flesh and blood yet He afore prepared the vessels for them. He appointed them a time of habitations and set such boundaries and restrictions as demonstrated His constant care and love. He has properly equipped them with all physical and mental aptitudes necessary to accomplish that which He has ordained and assigned a school-master to bring them unto the Anointed deliverer. Then, when it pleases the Father, He reveals Himself in the chosen vessels and the light of His countenance shines forth. This shows the sin in Adam and the guilt of the body of this death so that the child of grace groaning within cries out, Father, Father. His Spirit within teaches each to know Yehovah God and the contradiction of the inability in Adam. He also teaches them that Esau is desolate and dry, being without inhabitant or fruit (“for in me, that is in my flesh, dwells no good thing”), as the Refiner’s Fire consumes the wood, hay and stubble of Edom; “and there shall no be any remaining of the house of Esau, for Yehovah has spoken” (Ob.18).

The Spirit also reveals the peace that passes all understanding of the finished work of the Anointed Salvation of Yehovah. He came forth, having humbled Himself to be the Servant of God, to do all that the Father gave Him to do. He is faithful above all and fulfilled every jot and tittle of the Law of God in complete righteousness. Therefore, being justified by His faith, His people have peace with God. Herein is the rest (Sabbath) because the dust of the earth is void of life and shall never inherit the kingdom of God (I Cor. 15:50) and His people have been raised up together in Him who is worthy, for He was slain before the foundation of the world

“In the first year of his reign, I Daniel, understood by books the number of the years, whereof the Word of Yehovah came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem” (Dan. 9:2).

The vision and understanding given to Daniel was that not only was there to be an immediate fulfillment of the type as the children of Israel would return unto the land of their fathers but that there was a fulfillment which was yet to come. The nation of Israel did not completely return as some were given an heart and mind to remain in Babylon. The children of Israel did not rebuild Solomon’s Temple nor did they place the seed of David upon the throne. This kingdom did not rule the earth nor was it a perpetual kingdom as promised by God, yet this temporal sign was given of God who spoke and it came to pass.

The manifestation of the fulfillment of that which was finished from the foundation of the world was when the Anointed One came and stood for His people. This is Michael (he who is like God) who is the Captain of His people when He “should taste death for every man; for it became Him, of whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings” (Heb. 2:10). The end of the captivity, demonstrated in the middle of the week when Messiah was cut off, was the year of the jubilee or the acceptable year of Yehovah (Is. 61:2) as proclaimed by Jesus in the synagogue (Luke 4:21). The captivity of His people would be returned, all debts were forgiven and liberty was given to those in bondage (Lev. 25:10). In that day, according to the Word of Yehovah to Jeremiah, His people, identified in their foreheads with His name, would be gathered to Him from every place they had been scattered unto. The same hand of the same God, who does not change, that had sent His people into the confusion of this present evil generation, because of that great love wherewith He loved them, came to seek and to deliver that which was lost. He came forth and called His sheep, who hear His voice, and they follow Him as He leads them in and out to find pasture.

In that day His people call upon His name, not with the tongue of Adam which no man can control, but in the pure language of Zion and “whosoever shall call upon the name of the Lord shall be saved” (Rms. 10:13).

“Marvel not at this, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil to the resurrection of damnation” (John 5:28).

Every child of the king has his part in the first resurrection, which is Christ. Each one has been buried with Him in baptism and raised again unto newness of life. They are

now seated together with Him in the heavenly places, the spiritual body of Christ clothed in His righteousness, for they are the sons of God. Jesus told Martha that he that believes in Him, though he were dead, yet shall he hear the voice of the King and live and so it is with the whole house of Israel. The Israel of our God, though they are carnal sold under sin in Adam, yet have they heard His voice and they live; “Behold, O My people, I will open your graves and cause you to come out of your graves and bring you into the land of Israel” (Ez. 37:12). “Jesus, when He had cried again with a loud voice, yielded up the ghost; and behold the veil of the Temple was rent in twain from the top to the bottom and the earth did quake and the rocks rent; and the graves were opened and many bodies of the saints which slept arose and came forth after His resurrection and went into the Holy city and appeared unto many” (Matt. 27:53). The resurrection of the Anointed Servant is the testimony of the Son of God by the manifestation of the power of God and “blessed and Holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of His Christ and shall reign with Him a thousand years” (Rev. 20:6).

Jesus then told Martha that whosoever is alive and believes in Him shall never die. The flesh has a predestined end to return to the dust from whence it came but the child of grace has eternal life. This can never end or be affected in any way for the Anointed Salvation of Yehovah is the life of the body, His children, His Bride and He inhabits eternity. This is a finished work from the foundation of the world that is manifested in time to the election according to grace.

“A new heart also shall 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 give you an heart of flesh” (Ezek. 36:26).

Adam cannot love or obey God in any manner for he is carnal, sold under sin (Rms. 7:14). He cannot circumcise his own heart, he cannot return unto his mother’s womb and be born a second time and he cannot do anything to inherit eternal life. When the Apostle would do good, which he could only have intentions upon because of the Spirit within and the incorruptible seed born from above, he found evil present. When he sought to refrain from the lusts and desires of his flesh he found he had no power in and of himself to halt or impede these instinctive impulses. He concluded that he was a wretched man who needed to be delivered from the body of this death. The children of the kingdom of God are given a new heart whereby they may love the Lord their God and keep His commandments; for this they are hated of all men and the anger of the dragon, that piercing serpent, is upon them (Rev. 12:17).

When they are converted and the truth is revealed in them, then the children loathe themselves in Adam. They see the wickedness of their ways and they call upon the name

of the Lord which is Salvation. Then they are led unto Him by the school master as they see sin as exceedingly sinful and they pour out their hearts in prayer and supplication before the mercy seat. Then they seek Him who is found by them that did not seek Him because with a new heart, wherein they delight after the law of God, do they search for Yehovah.

Then do they praise the name of Yehovah with their whole hearts and shew forth all His marvelous works (Ps. 9:1) as they speak of how great things God has done in the assembly of the upright and in the congregation of God (Ps. 111:1). These have like precious faith and a common deliverance for they are blessed to keep His testimonies and seek Him with the whole heart (Ps. 119:2). This is the heart circumcised by Yehovah God (Deut. 30:6) which cannot sin because the seed remains (I John 3:9) which cries unto the Father and keeps His statutes (Ps.119:145). This is the manifestation of eternal life to those who are 'born from above' not by the will of man or by the power of the arm of the flesh. These are the sons of God and heirs of God, joint heirs with the Anointed One of the Kingdom of God which is not of this world. This is the true prayer of the children of hope as they sing and make melody in their hearts before God with Psalms and hymns and spiritual songs, rejoicing in the Lamb that was slain (Eph. 5:19). This is the new song of the redeemed which no man can learn (Rev. 14:3).

"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).

The acceptable year of Yehovah has come and the Jubilee is upon His people for Messiah has finished His work. The land, the body of this death, is still desolate as He has gathered His sheep into his pasture in the mountain of Israel. He has finished His work and is set down at the right hand of the Father and although the flesh desires to be active in the work, yet Adam and those indigenous to the land, have "no portion, nor right nor memorial in Jerusalem" (Neh. 2:20). It is the wisdom of the Spirit which He imparts to His children to know the number of man (Rev. 13:18); to recognize the injustice of the carnal way, to identify the strange wives and the gods they bring and to hear the language of Ashdod in the tongue of man, herein is understanding and the vanity of this world.

God is the King of all He has created and all continues to come to pass according to the good pleasure of His will. He has ordained that His people shall walk the assigned path, the footsteps of the flock which is the light of the Lamb, and bring forth the peaceable fruits of righteousness. He has commanded by the power of His Word that His people shall, because of His great love wherewith He has loved us, call, go, pray and seek and search and find the way. When He reveals that the years of captivity have ended and the

captive is set at liberty, then is the warfare within manifested as the outward man perishes and the inward man is renewed day by day. His branches bring forth fruit, not of this world for His Kingdom is not of this world, which are the good works they have been created unto. The Husbandman prunes the branches of His Vineyard causing them to bring forth all that He has designed, decreed and demanded. He has not left His Beloved to fend for herself and He does not stand at the ready waiting for Adam to assist Him in His work; “for the Lord God Omnipotent reigns”.

“O house of Jacob, come and let us walk in the light of Yehovah” (Is. 2:5), “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)

Your servant in Christ,
(Elder) Chet Dirkes
May 24, 2015

Jeremiah 31:10

> “Hear the word of Yehovah, nations, and declare in the isles afar off and say, He that scattered Israel will gather him and keep him as a shepherd, His flock.”

The word of the Lord came to his servant in the midst of a most difficult time in the history of Israel. The ungodliness and wickedness of Adam was in full blossom as the Lord brought forth His judgment against the sin of His people. He raised up the King of ‘confusion by mixing’ (Babylon) and brought forth the ‘clod breakers’ (Chaldeans) as the chastening hand of His righteous indignation against the imaginations of the heart of man. The actions which evident this corruption were laid bare before all nations as the

wonder and splendour of the kingdom under Solomon became a tribute paying servant to the people of the land: “And the kings of the earth, who had committed fornication and lived deliciously with her, shall bewail her and lament for her when they shall see the smoke of her burning” (Rev. 18:9)

Yet this was the people whom He had chosen from all the nations of the world to set His name upon and shew forth His love; “Yehovah your God has chosen you to be a special people unto Himself above all the people upon the face of the earth. Yehovah did not set His love upon you, nor choose, because you were more in number than any people, for you are the fewest of people, but because Yehovah loved you and because He would keep the oath which He had sworn unto your fathers, has Yehovah brought you out with a mighty hand and redeemed you out of the house of the bondman, from the hand of Pharaoh, king of Egypt” (Deut. 7:6). This land was the inheritance which Yehovah polluted and corrupted as He gave this people over to the lusts of their hearts to do that which was right in their own eyes (Is. 47:6). He made an open shew before all the world of the total depravity of the nature of Adam for neither the manifest demonstration of the provisions and care of Yehovah for His people nor how many wonders were wrought in their sight or how many times Yehovah God delivered them out of the hand of their enemies, the children of natural Israel could not repent of their wickedness and turn unto the Lord. Moses and Jeremiah were both given of the Lord to admonish the people to ‘circumcise the foreskin of their hearts’ (Deut. 10:16 & Jer. 4:4) which cannot be done with the hands of man or the tools of his inventing for unless Yehovah your God “circumcise your heart and the heart of your seed to love Yehovah your God with your heart and with all your soul, that you may live” (Deut. 30:6) the status of every son of the dust cannot be altered. They, like Adam in the garden, could not obey the commandment of God, keep His word or walk in the light of His countenance; and it is no different today.

The commandment of the Lord God Almighty was that every nation, every kindred, every tribe and every tongue of the world should both hear and declare the truth of the sovereignty of Yehovah over His creation. This was not a ‘whisper down the lane’ concept where stories were to be told from generation to generation only to grown or be diminished with the telling; this was an open report of eye witnesses to how great things God has done. The Word came forth from the mouth of God and all for whom it was intended to hear the Word. These were not only given to ‘yield unto’, ‘be obedient unto’, ‘give earnest attention unto’, ‘listen to’, ‘understand’ and ‘agree’ (hear) but were also given to ‘acknowledge’, ‘confess’, ‘avow’ and ‘to be conspicuous’ in the making of this report. The Word was gone forth to those who had ears to hear as the Spirit of the Most High filled them with all wisdom and spiritual understanding to make known unto them

the mystery of the gospel which is the testimony of the truth. Adam is devoid of the truth by nature and he is incapable of speaking the things which pertain unto holiness and thus came forth the final Messenger, “having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying, 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. 14:6).

Here, almost 500 years before Messiah would stand upon the mount to give, what man calls the ‘great commission’, the commandment of God was for the proclamation into all the world by all nations of the world of the power of God unto deliverance; the gospel. The mystery which was hid from the beginning was that all nations should be partakers of the same promise of the Spirit of God. Therefore this was not limited to some Zionistic regions of Judea or the old kingdom of Israel. This testimony was to be openly set forth within the borders and coasts of far off countries or as Messiah said, “You go into all the world and preach the gospel to every creature” (Mark 16:15).

These ‘tidings of good news which shall be to all people’ (Luke 2:10) was not limited to the friendly confines of the ‘promised Land’ or to the outer regions of some undiscovered country. This confession has no restrictions imposed upon it and no pre-certification or pre-qualification needed for it is intended for and comes unto those who have been appointed and reserved unto damnation as well as they who have been ordained to believe unto life. To the first the preaching of the cross is foolishness and they cannot hear His word; to the latter it is the testimony of the power of God unto salvation because of His eternal love for His children. It cannot be conveyed by the power of man for his words are inadequate and his spirit ignorant nor is it reliant upon the faculties or abilities of the hearer for “truly, 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).

When this commission came forth to the servant of old and he objected before God for his inability, the ‘fiery serpent’ of God touched his lips, revealed his sin was forgiven and iniquity purged and gave him the Word of God (Is. 6:6). When the elder servant, Moses, complained that he could not speak for he was of ‘uncircumcised lips’, Yehovah God provided the ‘bringer of light’ (Aaron) as his mouthpiece to stand before Pharaoh and proclaim the truth. And even before ‘Whom Yehovah has appointed’ (Jeremiah) was formed in the belly, he was known of God who had already ordained him a prophet unto all nations (Jer. 1:5) and thus the commandment to preach the gospel is those whom the Lord has ordained, empowered and enabled.

Yet “the heavens declare the glory of the Lord and the firmament shows forth His handywork” (Ps. 19:1) as “the invisible things of Him from the creation of the world are clearly seem, being understood by the things that are made, His eternal power and Godhead, so that they are without excuse” (Rms. 1:20). God does not need the words of the mouth of the creature nor the explanation of the feeble mind according to the carnal reasoning of man to give account of His majesty for He is the great King over all the earth. He has given His testimony to the nature of man and the glory of His Holiness in every moment of every day of time and He is in no need for any assistance in ‘getting the word out’; “And He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out” (Luke 19:40).

The testimony has always been and shall forever be “I am God none else, God and none like Me, declaring the end from the beginning and from ancient times 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 also bring it to pass; I have purposed, I will also do” (Is. 46:10). This is the word unto all nations; “Say among the nations, Yehovah reigns, the world also is firmly established that it shall not be moved; He shall judge the people righteously” (Ps. 96:10) and it is the word of comfort to His people; “say unto the cities of Judah, Your God reigns” (Is. 40:10).

There can be, therefore, no alterations or amendments in the commission which Messiah gave upon the mount as He ascended back on high for the testimony of the Anointed Salvation of Yehovah is singularly all inclusive and immutable. He is the Word which was in the beginning with God for He is God yet He became flesh and dwelt among us (John 1:1). He came not to speak His words or to present His views on the Law and the prophets but rather, “these words which I have spoken unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and the prophets and the psalms concerning Me” (Luke 24:44). He came not to do His will but the will of Him that sent Him as the son which was given, being the eternal Father (Is. 9:6) made Himself of no reputation and took on the form of the servant of God being fashioned in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross (Phil. 2:7).

This is the work of Yehovah God and it is marvelous to behold. Man cannot conceive or imagine such things for he is incapable of knowing his own corruption, limitations or mortality. His mind is filled with the things of this world and his conscience has been seared so that when he knew God he did not glorify Him as God neither was he thankful. Neither father Adam nor any of his seed seek after righteousness for he does not know

his guilt before God; therefore God made bare His Holy arm and brought salvation unto Himself.

"...He that scattered Israel will gather him and keep him as a shepherd, His flock"

The history of the nation of Israel has been and shall continue to be presented as a horrible failure on the part of the people to live up to their part of the deal that God made with them at Sinai; this is simply not the case. God intended a stiff-necked and rebellious people to keep His law and be righteous in His eyes as mush as He anticipated Adam being obedient to His word. He foretold Adam that in the day which he ate of the fruit he would surely die for Adam was ordained of old to be the father of children "having eyes full of adultery and that cannot cease from sin; beguiling unstable souls and heart they have exercised with covetous practices; cursed children, which have forsaken the right way and are gone astray following the way of Balaam of Bosor who loved the wages of unrighteousness" (II Pt. 2:14). This was not a mistake nor did the wicked one creep in unawares and destroy what the Almighty had created making it without form and void. This was the decree of old for if Adam did not fall by his one act and by that act sin did enter into the world, then why was the Lamb slain from the foundation of the world. If the thoughts, intentions and desires of Adam and his wife were not eternally ordained before they came to pass then the blood was shed in vain until such a time when the deed validated the sacrifice and produced the object for which the cleansing would be necessary. NO! For before any good or any evil was performed, that the purpose of God, according to election might stand, Adam perfectly performed the labours assigned unto him and the children of Israel did not keep that which they avowed they would keep. Moses shattered the tablets upon the mountainside before the eyes of Israel could look upon the handwriting of ordinances in testimony that 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).

The eternal purpose of the love of God for His people of every kindred, nation, tribe and tongue of this world, from generation to generation, is that they should be made partakers of flesh and blood and be made subject to the vanity of this existence. His Spirit communicates with them that they are the sons of God and makes and opened declaration of their guilt, rebellion and wretchedness in Adam before the Holiness of God. His Spirit makes them understand from the depths of hopelessness that 'salvation is of Yehovah' and that in Adam they have no right nor portion nor memorial in the body and blood of Christ. Herein does the Father 'winnow', 'scatter' and 'disperse' His children as He demonstrates the difference of light and darkness between that which is of the flesh and that which is of the Spirit. He causes the creature within to groan, by

reason of this infirmity and the warfare that ensures, waiting to be delivered from the body of this death.

Yet He does not leave His little flock in such despair for He has given them the Comforter who teaches them and leads them in all truth; therefore they know the truth and the truth sets them free. He has set their affections of things from above as they long to return to their Father's house and sing the songs of Zion. This is testimony to the fact that they are strangers and sojourners in a foreign land for as a shepherd leads his sheep, so the Beloved (David) makes them lay down in green pastures, leads them beside the still waters, feeds them at the table prepared for them and restores their souls (Ps. 23). This table is in the banquet house of the Lord where His banner of love is above His Beloved Bride. The footsteps of the flock lead all the sheep to the Shepherds tent where they may feed and find rest and it is by His Spirit that they are drawn; "Yehovah has appeared of old unto me, Truly I have loved you with an everlasting love, therefore with loving kindness have I drawn you" (Jer. 31:3).

God has indeed dispatched the wicked one to sift His people as wheat as He did with Peter. This is to remove that which every wind of doctrine may carry off and that the trust be not in the arm of the flesh yet the blessing within is not harmed. Though the wicked one is authorized of God to remove all wherein Adam has confidence and security and to bring to bear all that a man may hold near and dear to his heart yet he cannot touch the life of the children of hope. These children are precious living stones hewn from that great Rock in the wilderness, which is Anointed and One in God. Since He cannot deny Himself so they cannot deny Him for they are One in Him as He is one in the Anointed One; "For which cause we do not faint; but as our outward man perish, yet the inward is renewed day by day" (II Cor. 4:16).

"For Yehovah has redeemed Jacob and ransomed him from the hand stronger that he" (Jer. 31:11).

The salvation of Yehovah (the Lamb of God which takes away the sin of the world) stood resurrected, as He had been slain, from the foundation of the world. This must mean that the sin of His people in Adam, who had not yet been formed form the dust of the earth, was full and complete; that the wrath of God was Holy righteous and just and the blood of the sacrifice for sin was sufficient: "by this therefore shall the iniquity of Jacob be purged and this all the fruit to take away his sin" (Is. 27:9). The children of promise, though they be supplanters in this world and devise wicked plots to deprive their kin in Adam of their right to this world, yet they have been bought with a price and that the precious blood of Messiah. Their kinsman redeemer has stood up when there was none to help and has declared their inheritance in Him. He has raised up seed to

Himself that they should be “a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should shew forth the praises of Him that called you out of the darkness and into His marvellous light” (I Pt. 2:9). Thus before the sons of God became partakers of flesh and blood and went forth from the womb speaking lies, even before any good or any evil was conceived or committed, God commended His love for His Beloved in that while they were yet sinners, The Anointed died for them (Rms. 5:8).

Though they be despised and hated of all men in this world for the name of Christ yet they are beloved of the Lord. His desire is upon them as He has done all things for them. He fulfilled the Law of God in all righteousness and she has been granted to be arrayed in the righteousness of the saints. She has been delivered out of the darkness of this world and although she is in the world, she is not of the world. In the same manner that Jesus prayed for Peter that his faith would not fail, so He has prayed for His Beloved that she should be kept from the world. Therefore nothing can separate the son of God from the eternal love of the Father, for they live by faith, walk by faith and are kept by the faith of the Son of God who loved them and gave Himself for them. And “as it is written, For Your 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” (Rms. 8:36).

Jacob was a frail weakling who dwelt in his mother’s tent, yet he was the child of promise whom God loved. The Father has not called upon the children of hope to march into the camp of the enemy and vanquish the foe, for he, like Esau, is the one stronger than Jacob. He has given them His Word, His Promise and His love; “Behold the hour is coming and is now that you shall be scattered, every man to his own and shall leave me alone, yet I am not alone because the Father is with Me. These things I have spoken unto you that in Me you might have peace. In this world you shall have tribulation but be of good cheer, I have overcome the world” (John 16:32). And He has created the strong one to be servant to the child of promise even though it does not appear to be so to the natural mind. The doubts and fears which perplex the mind of Adam along with the insatiable desires for the needs of the flesh appear to be the master while the delight after the law of God appears timid and shy. The seed according to the dust dwells in an environment that is suitable to his needs but the children of the Israel of our God are strangers and sojourners in a foreign land, therefore the business and dealings of this world are palatable to the flesh while they are strange and unnatural to the children of hope.

“Therefore they shall come and sing in the heights of Zion” (Jer. 31:12)

The man approached Jesus and asked if he could works the work of God. Jesus responded and said that the work of the Father is that His children believe, for faith is a gift of God. So it is that because God has redeemed His people and paid the price to buy back that which is His, that His people return unto Him singing the song of the redeemed. This is that song which no man can learn save them that have been redeemed by the blood of the Lamb. They come unto the Father by the intercessory work of the Faithful Son who draws them by His love. They walk the path which is appointed unto them, for Tophet (place of fire) is ordained of old (Is. 30:33) and although the path is crooked and hedged in with hewn stone (Lam. 3:9) yet the footsteps of the flock lead the weary traveler directly to the heights of Zion, which is the Shepherds tent.

Adam has no place here for upon the mount of God there can be nothing that loves or makes a lie or anything that would defile the fine linen, clean and white, of the righteousness of the saints. There is nothing of this creation there for the heights of Zion is the New Heaven and the New earth wherein the New Jerusalem is found, that city whose builder and maker is God. This is the tabernacle not made with hands which is eternal in the heavens, the place prepared for the citizens of Zion.

It is according to the eternal love of God that He winnows His people to separate the husks from the wheat just as the Refiner's fire consumes the wood, hay and stubble of Edom. These purging actions are not agreeable to the mind of man as they are inconceivable as a demonstration of love yet the testimony is forever that whom the Lord loves them also He chasten and scourges everyone who is a son; "Nevertheless the foundation of God stands sure, having this seal, Yehovah knows them that are His" (II Tim. 2:19).

"Earth, earth, earth, hear the word of Yehovah" (Jer. 22:29).

Your servant in Christ,
(Elder) Chet Dirkes
June 5, 2016

Jeremiah 45:4

> "Thus shall you say unto him; Yehovah has said, Behold which I have built will I break down and that which I have planted I will pluck up, even this whole land."

The word of the Lord had come to this confused servant who had been drawn away after the desires of the flesh to think more highly of himself than he ought. Baruch was given to understand that the judgment of God was against the wicked of this world but had concluded that he was not one of them. He saw the injustice of the people and was a first hand witness to their cruelties even to the prophet Jeremiah and as a willful servant of God, who had twice copied the verbally inspired word of God to Jeremiah, he thought he was entitled to some consideration when the wrath of God was poured out. God assures him of the axioms of reality; the sovereignty of Yehovah God and the universal inability of man. As the Creator of what-so-ever exists, God has the right to do with His creation as He has decreed to be proper and necessary and since He has created man (having his seed in him) incapable of knowing His ways or keeping His commandments, He is under no obligation to explain or justify His will to the children of the dust.

God has planted (fastened, fixed, established) everything from the minutest of particles to the immensities of the universe with every portion thereof fully dependent upon the position, quantity and function of the rest. Nothing is isolated to itself or self-sufficient, for the purpose of God and the power of His irresistible will have interwoven every fabric of time and space together to function in complete unison and harmony. There can be no rouge elements or independent agents acting outside of the eternal decree of the Almighty who from the beginning has called it exceedingly good; "And God saw everything He had made and behold, very good" Gen. 1:31) God was not applauding His labours or indulging in self-aggrandizement; He was proclaiming that all was exactly as He intended it to be.

"And Yehovah God planted a garden eastward in Eden and there He put the man whom He had formed" (Gen. 2:8).

This garden was fastened, fixed and established as the stage where sin would enter into the world and death by sin. When that which was afore ordained came to pass, God expelled the man and his wife from the garden and "He placed Cherubims and a flaming

sword which turned every way, to keep the way of the tree of life" (3:24). Adam had been given eyes to look upon the tree of the knowledge of good and evil and to desire the fruit thereof but his gaze was prohibited from the tree of life; he desired to be like God but he did not desire eternal life.

This tree was protected by the anointed emissary from God from the beginning, when God placed man in that which He had established, until the garden was destroyed by the global deluge. The tree however was not nor could it ever be destroyed for it is Anointed. The testimony to the existence, power and sovereignty of the Godhead was in the presence of all men from Adam to Noah; still the natural man was never altered from the ignorance and inability of father Adam. Rather, as the seed grew and filled the earth; "God saw the wickedness of man great in the earth, and every imagination of the thoughts of his heart only evil continually" (6:5). Was this contrary to the irresistible will of God? Or had something gone astray from the purpose of God and come to pass by an independent power? Neither!

The pundits of Adam's theology will wrestle with this quandary until time shall be no more and spawn many theories, speculations and faux axioms to 'prove' their findings. Those within whom dwells the Spirit of the Most High have been taught from above that nothing comes to pass but by the good pleasure of His will and the power of His purpose. They have been given the assurance that everything which transpired in the place which God had planted came to pass as God had predestined it to come to pass. Else, how can ALL things works together for good to them that love God, to the called according to His purpose? And when the purpose of the garden was completed and the testimony of the Cherubims and the flaming sword accomplished, God 'plucked up' both.

"Moreover I will appoint a place for My people Israel and I will plant them that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as before time" (II Sam. 7:10).

The promise of God to His servant David was that He would establish His people and the Kingdom of his seed in an eternal kingdom. He also promised that this people would be established and fastened in a place from which they could neither be moved nor afflicted by the seed of the wicked; "For Yehovah loves judgment and does not forsake His saints; they are preserved forever but the seed of the wicked shall be cut off" (Ps. 37:28). God gave the nation of Israel an inheritance of the land which He promised to Abram when he wandered as a stranger in the land in testimony of the power of the Godhead and His sovereignty over all people, places and things. Yet again the instinctive nature of Adam was neither changed nor deterred as every man did that which was right

in his own eyes. The people, instead of holding fast to the promises and blessing which were openly set before them, forsook Yehovah God and joined themselves unto the gods of this world.

God indeed planted the nation of Israel in a land that was not their own and caused them to eat of the fruits of crops that they had not planted but this people was ‘stiff-necked and rebellious’ from the beginning. They were chosen of God as a testimony to the fact that “the Most High rules in the kingdom of men and gives it to whomsoever He will and sets up over it the basest of men” (Dan. 4:17). The nation of Israel was not a Holy nation of people, the kingdom was destroyed, the people scattered and the house was left desolate. They were established a choice vine, commensurate to the purpose, and ‘completely reliable’ (wholly right) to accomplish all that which they were assigned, thus they were revealed to be a “degenerate plant of a strange vine” before Yehovah God (Jer. 2:21). Thus the type was manifested as carnal but the fulfillment is eternal.

“Now will I sing to My well beloved a song of My beloved touching His vineyard. My Beloved has a vineyard in a fruitful hill” (Is. 5:1).

The lamentation of the prophet is concerning the nation of Israel whom God fixed, fastened and established in a land flowing with milk and honey. This was not a lamentation because God had intended to plant this people to incite them to finally be obedient to Him, for after all, nothing had worked so far, nor was it a warning to all who would ‘fall away’ after once obtaining the blessing from on high. The prophet was setting forth exactly what had happened for all to see. This was again a testimony to the magnificent power of the Almighty who had purposed in Himself that this type should be set forth for all to see the abject inability of the natural man. God chose this people because they best suited the intent of His heart. He meticulously combined the seed of Adam in the proper order to bring forth a people unto Himself that would best demonstrate the hardheartedness of the natural heart of stone of man. He gave them the passions of the flesh and the pride of Adam which caused them to conclude that the simplicity of the gospel was foolishness. The result was not a people worthy to be called the Israel of our God but a people rejected and destroyed by the very hand which had raised them up and established them as His testimony; “Does not the potter have authority over the clay to make one vessel unto honour and another unto dishonour?”

God showed forth His power over creation before this people as He altered the forces of nature to fulfill His will. He enraged the passions of man to illogical decisions and unwise courses of action which gave this week and untrained nation victories over those who were stronger than they and He turned the heart of the evil King to do His will, all as a testimony of the all inclusive nature of His will.

He raised a man from the sheep pen and made him King over Israel not because he was righteous but because he was a chosen vessel unto the Lord and a child of grace. He gave him victory over all his enemies, giving the nation rest, and when the time of his habitation was over, his seed sat upon his throne to rule in righteousness. Yet this man could not continue for he was a type of the Anointed King of Peace who should come. Instead of the eternal kingdom, the kingdom was rent from Solomon as the testimony of Adam showed him to be a cursed child who could not cease from sin.

The kingdom continued for three hundred or more years. The sin of the people was openly demonstrated as the hand of God was laid heavy upon them in judgment. He raised up wicked men who did that which was evil in the sight of the Lord and form time to time one who did right before God because the Spirit of God dwelt within. The wild grapes which were manifested did not come from an incorruptible root or a righteous vine; they came forth as the fruit of the ‘choisest vine’ which God had established perfect to His purpose. Now, in the fullness of time when the sin of the people was full, God spoke to Baruch, concerning this very nation with the nations of the world, saying, “that which I have planted I will pluck up, even this whole land”.

“He spake also this parable; A certain had a fig tree planted in his vineyard and he came and sought fruit thereon and found none” (Luke 13:6).

The parable was concerning the long-suffering patience of God toward His testimony in this world. The tree which had been planted was without the proper elements to bring forth fruit even though it appeared to be sufficient. The seeker did not approach the tree in a season when no fruit could be found but came in the time of the harvest. This tree had been established for the purpose of bringing forth fruit and all who looked upon it concluded that it indeed should but it lacked the most essential element; life.

Therefore, thought the man instructed that the tree should be left another year while he digged about it and fertilized it, this tree was to be cut down and cast into the fire. Jesus completed this testimony as He came to the fig tree (natural Israel) and finding no fruit proclaimed, “Let no fruit grow unto it henceforth for ever, and presently the fig tree withered away” (Matt. 21:19). That which He had established had been found deficient to the perfect holiness of God, and failing to hit the mark, even though it had fulfilled His will and completed all that He had given it to do, the Anointed Salvation of Yehovah pronounced, “Your house is left to you desolate” (Luke 13:35).

“Another parable He put forth to them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field” (Matt. 13:24).

A certain man had gone forth into either a field that he purchased or owned it by inheritance to plant his crop. This field was properly prepared for the purpose that the man intended as he planted the crop he desired. This was indeed an ‘excellent’, ‘beautiful’ and ‘precious’ (good) seed in which there was neither spot nor blemish. It was also a living seed for it brought forth fruit. The seed that was planted was for wheat and each seed was planted in the exact location where the master desired it to be; “but while men slept, his enemy came and sowed tare among the wheat and went his way” (25).

The enemy could not have performed his dastardly deed if the man had not first prepared the ground. The timing of this adventure was when men slept and were seemingly oblivious to the work of this adversary but the master knew. He had afore ordained that this wicked one should come and establish this counterfeit representation immediately adjacent to His precious plants for good. He was fully aware of what had happened as He instructed His servants, who could not distinguish between the wheat and tare, to leave the two grow together but in the harvest, that which brought not forth the desired fruit was bound in bundles and burned. The sovereignty of the Master over His crop was unto His praise and glory as He planted, protected and preserved His seed unto His habitation; “but gather the wheat into My barn”.

The elements of this event all happened in the appropriate order as each fabric of the tapestry is revealed to be in complete cooperation, one with the other. The eternal will of God is that as He has afore prepared a place for His eternal seed to be planted while the children are partakers of flesh and blood so He has prepared a similar place for the seed of the wicked one. These two grow together under the watch and care of the Master of the field until the time of harvest when all things are revealed “but he that endures to the end shall be saved” (Matt. 10:22).

“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed” (Song 4:12).

These types all give a pattern of the church of Jesus Christ as it is manifested here in this world. She is the incorruptible seed which is planted in the garden which He has prepared for her as she brings forth the peaceable fruits of righteousness. The adversary is the wicked one who would seek to destroy what God has planted but his work has been ordained for good. His plants are the seed of wickedness, the children of disobedience, and although they look like the wheat yet shall all be revealed and “you shall know them by their fruits”. God has prepared the field for the reception of both seeds and the planting and the growth are under the sovereign hand of the ruler of the universe. He had dug His vineyard and established a beautiful vine that is contrary to the

vines of this world. All who proceed from this vine are of the vine and shall bring forth the fruit commensurate to the vine. All who are of the natural vine shall bring forth natural fruits which perish with the using.

The garden of God, however, is eternal and no ‘wild’ or ‘natural’ vine dwells there. He has established a wall about His garden called salvation and He is the gate. The wicked one has been cast out to walk to and fro upon the face of the earth but he has no admittance to the garden of the Beloved. Though the winds of darkness (left -north) blow together with the winds of authority (right – south) yet these are for the stimulation of the aromas of the spices in the garden. The winds of this world may indeed hurt the earth but they cannot harm the Beloved who has been sealed in her forehead with the name of the Father (Rev. 7:3).

This is the place of rest for the Beloved where sweetness is partnered with the feast of fat things to satisfy and satiate her every need in the Beloved. She is at peace in the garden of the Beloved though for a time she is manifested as in the midst of the confusion and corruption of this world. She is seated together in her Beloved though for a brief moment she appears to wander as a stranger and sojourner in a foreign land and though she has been made subject to the vanity of this world, being surrounded by tare, yet she is enclosed by the power of her Lord and none can harm her for she is “sanctified by God the Father and preserved in Jesus Christ, called” (Jude 1). And although the natural senses have concluded that her Lord has abandoned and left her solitude yet the promise of the Beloved is, “I will never leave you nor forsake you” and “lo I am with you always, even unto the ends of the world”.

“And he shall be as a tree planted by the rivers of water which brings forth his fruit in his season; his leaf shall not wither and whatsoever he does shall prosper” (Ps. 1:3).

The seed which possesses the eternal love of the Father has been predestinated to be conformed to the image of the Son of God. This seed is planted in an earthen vessel afore prepared unto glory by the shed blood of the Lamb of God. No praise is given unto this vessel for it is formed from the dust of the earth for a specific use and has been fashioned commensurate to the need. The vessel outfitted for destruction is for the seed of the evil doer which brings forth no fruit unto righteousness but serves the vessels afore prepared unto glory. These vessels, also formed from the dust of the earth, are the habitation for the righteous seed. The glory of the vessel is natural and both shall return unto the dust from whence they were formed while the seed within shall remain. The seed of the children of disobedience shall be cast into the lake of fire which is the second death but the seed of the Anointing shall be raised up in the manifestation of the sons of God.

The man therefore in whom this eternal life abides is likened unto a tree planted by the rivers of water. This tree is not adversely affected by its surroundings for it is nourished by the waters of the river. If the river is natural then it can be altered by the weather and usages of the land but if that river be the river of living water, then is the tree unaffected by that which prevails in the land. The children become partakers of flesh and blood as they grow in the grace and knowledge of His will. His will is not discernible by the natural man and the waters of this world are bitter to the eternal seed but “he that believes on Me, as the scripture has said, out of his belly shall flow rivers of living water” (John 7:38). This tree is indeed in the world but it is not of the earth.

Thus the eternal seed, born from above and having the Spirit of God dwelling within, believes in the Son of God who loved them and gave Himself for them. They have this testimony in them by the same Spirit which testifies to them that they are the sons of God and that the vanity of this world has been ordained by the Father and is necessary for good. They have been planted in this corruption but their earnest expectation is to be delivered from the body of this death; then shall the tabernacle not made with hands be revealed and they shall see Him as He is.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, the tree of life which bare twelve fruits yielding her fruit every month and the leaves of the tree for the healing of the nations” (Rev. 22:1).

This is the revelation of Jesus Christ the Anointed Salvation of Yehovah. He has planted, established and fixed Himself in His Beloved for her care and protection. He sustains her and heals her of the ‘incurable wound’ (Mic. 1:9) in Adam. He has predestinated that she be conformed to His image as she endures the contradiction of sin against herself but when He shall appear she shall be like Him.

Adam is the planting of God which shall be plucked up and destroyed but the Israel of our God is the planting of God that shall never be rooted up and destroyed. This is that holy habitation of God, this is Immanuel (God with us) this is Jerusalem which is from above.

The natural man could not see the tree of life in the garden and his seed has and shall continue to “commit two evils; they have forsaken Me the fountain of living waters and hewed them out cisterns, broken cisterns that cannot old water” (Jer. 2:13)

Your servant in Christ,
(Elder) Chet Dirkes
June 19, 2016

Jeremiah 54:2

"Thus said Yehovah God of Israel unto you Baruch."

Baruch was a man employed of an incarcerated prophet to write the word of God as it was given to Jeremiah. This messenger of Yehovah was first visited by the Spirit of God with His word for Israel during the reign of a young man whom the Lord had raised up and made king over Judah. The ten northern tribes of Israel had been destroyed by the Assyrian armies and the people carried away captive nearly 90 years earlier as the judgment of Almighty God was made evident in the sight of all to see. The Spirit had empowered three prophets (Micah, Isaiah and Hosea) to declare the righteous judgment and impending decimation to the people but there were none to hear as every man did that which was right in his own eyes. These people had been led to follow after the sin of Jeroboam and to accept the counterfeit representation of the Temple, the feasts and the law. The priests were not of the tribe of Levi, the feast days were contrary to the pattern given to Moses in the mount, the ceremonies and rituals included the pagan superstitions of the people of the land and there were two idols in the form of calves; one in Bethel and one in Dan (I Kings 12:25ff).

The word of God was of no effect upon the ears and hearts of these natural born citizens of Israel and neither was the destruction of the country a deterrent to the two southern tribes. Instead of repentance from the wickedness of their ways and the presumptuous manner of their understanding, the people of Judah did worse than their fellow kinsman in Israel; "And her treacherous sister Judah saw and I saw; when for all the cause whereby backsliding Israel committed adultery I had put her away and given her a bill of divorcement, yet her treacherous sister Judah did not fear but went and played the harlot also" (Jer. 7:7). Yet in the midst of this open demonstration of the inability of the sons of Adam to hear, understand and act upon the word of God, Yehovah God raised up an eight year old son of a very evil king (Amon) and caused him to reign over Judah (II Kings 22:1). This instrument of God brought forth the books of the Law and read them in open session as he "did right in the sight of Yehovah and walked in all the way of his father David and turned not aside to the right hand or to the left" (2).

This was not because he was a righteous man after the seed of Adam for "there is none righteous no not one"; this was because he was a child of grace, and being born from

above as a son of God the Law of God was put in his inward parts and written in his heart" (Jer. 31:31). The Spirit of the Most high God dwelt in this one who was the workmanship of God "created in the Anointed Salvation of Yehovah unto good works, which God had before ordained that we (he) should walk in them" (Eph. 2:10). Being, therefore, a child of God and partaker of flesh and blood with all the labours necessary to the purpose of God before him, empowered by the Spirit of God within who caused him to "walk in My statutes and you shall keep My judgments and do them" (Ezek. 36:26), Josiah was the testimony of God unto the nation of Judah. This was a testimony of the wickedness of their ways, the uncleanliness of their doings and the pride of their hearts wherein they had been deceived to think they were the chosen people of God.

The word of God to Jeremiah in the days of this righteous and noble king was that the nation of Judah was a "degenerate plant and a strange vine" and even though under the reign of the boy king, the nation experienced a time of peace and prosperity, yet the word of God was unto destruction. His Holiness demands perfect obedience which has never been found in any son of Adam yet His long-suffering mercy was, rising up early, sending His messengers and speaking His word to this people "since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you My servants the prophets, rising up early and sending; yet they did not hearken unto Me nor incline their ear, but hardening their neck, they did worse than their fathers" (Jer.7:25).

Thus in the thirteenth year of the reign of Josiah over the house of Judah, God sent forth Jeremiah to speak to the people saying; "Therefore gird up your loins and arise and speak unto them all that I command you: be not dismayed at their faces lest I confound you before them, for behold, I have made you this day a defenced city and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof and against the people of the land and they shall fight against you but they shall not prevail against you for I am with you said Yehovah, to deliver you" (1:17). Then after twenty two years of receiving the word of God and proclaiming it before the people, God instructed Jeremiah to write all these words into a book, "that I have spoken against Judah and against all the nations from the day I spoke to you, from the days of Josiah, even unto the day" (36:2); this is where Baruch comes into the picture.

"And Jeremiah called Baruch, son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of Yehovah which He had spoken unto him upon a roll of a book" (Jer. 36:4)

This man was employed as a scribe for a religious prisoner as he recounted the word of God being given to him by the inspiration of the Holy Spirit. Jeremiah had not written

anything down for these years nor had he been given to have someone recording all his messages for posterity but at the appointed time the very same God who had “ordained you a prophet unto the nations” and “put forth His hand and touched” his mouth saying “Behold I have put My words in your mouth” (1:5ff) by the Spirit of His Holiness gave him complete recall of the same words which he had spoken from the beginning. This task was performed without exception or addition or liberty of commentary or translation. Baruch was given of the same Spirit of God to understand and to record every word as God intended them without the minutest of derivation lest the people rise up and claim that this man, who called himself a prophet, changed the word which he claimed had come from God. Thus the inspired word was presented in written form.

The process of dictation and recording may have taken almost a whole year to complete and when it was finished, Jeremiah instructed Baruch to take the scroll and read it before the rulers of the land. “Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphen the scribe, in the higher court at the entry of the new gate of the Lord’s house, in the ears of all the people” (36:10). A second reading was given in the king’s chambers where the roll was confiscated for the reading of the words caused fear in the ears of the hearers. Then the king sent his servant to fetch the scroll and to read it to him but when he had read “three or four leaves, he cut it with the penknife and cast into the fire that was on the hearth until all the roll was consumed in the fire on the hearth” (23).

Then came the Word of God a second time to Jeremiah, “after that the king had burned the roll” telling him to write it again. Baruch was again summoned and the process completed exactly as it was before. The people did not hear the spoken word as they rose up in hatred against the messengers of God, incarcerating and, in some cases, killed the prophets just as they did Jesus; “I know that you are Abraham’s seed but you seek to kill Me because My word has no place in you... he that is of God hears God’s words, you therefore do not hear them because you are not of God” (John 8:37 & 47). The people could not stand the reading of that same word the second time nor can any son of Adam receive or understand the Word of God no matter how many times it is preached, explained or presented to them for the natural man cannot receive the things of the Spirit. Baruch was given to undertake what may be concluded as a useless and hopeless endeavour because not only was no one going to listen to him but they were enraged by the readings and sought to do him harm. He was performing the labours assigned unto him and walking the path which God had prepared for him yet he was an outcast of society in the midst of a military siege against the city. The food was vanishing by the moment, people were dying of starvation and disease and many were fleeing the city as this old man in a dungeon was asking him to re-write a scroll that had enraged the

people against him; “For My thoughts not your thoughts neither your ways My ways, said Yehovah” (Is. 55:8).

“You have said; Woe is me now for Yehovah has added grief to my sorrow; I faint in my sighing and I find no rest” (45:3).

The events that were unfolding before the eyes of this man were depressing and grievous to his soul. Jeremiah was extremely saddened for the sin of the people as he saw the hand of God laid heavy upon the land. He saw the apathy towards the things of God and spoke constantly about the injustice of the people against the widows, the fatherless and the stranger and the forsaking of God by his nation. He pleaded with God to turn the people and end this destruction but the word of God was that His word was unto judgment. Jeremiah wrestled with the issue as he passionately preached the word and performed many strange antics in demonstration of the truth of God and His wrath but the people would not hear. The natural man cannot hear the voice of God; he certainly will not give heed to the voice of another man telling him his ways and his beliefs were an abomination before God; therefore the preaching of the cross is foolishness in them that perish

Baruch had a deeper personal feeling about the matter. He expected that God should have granted him some sort of special dispensation in this for all the good things that he had done. He expected that because he had followed after the word of God and been obedient to his servant Jeremiah that perhaps God should prevent all these calamities from falling upon him. He was ready to call out and remind God of all the duties he had performed after the natural man saying, ‘Lord, Lord did I not do these many wondrous things in Your name’ (Matt. 7:22).

Even the disciples of Jesus were beset with this same feeling that God should prevent these things from coming into their lives because of what they had done; “Then Peter answered and said unto Him, Behold, we have forsaken all and followed You; what shall we have therefore?” (Matt. 19:27) for this is the instinctive attitude of Adam. This is the basis for the conditional concept of the blessings of God and the salvation of His people. The mind and logic of Adam has made this into the backbone of his doctrine in anticipation of and the medium whereby blessings may be obtained from the hand of God. Even more has been developed into the means whereby the salvation of Yehovah may be obtained, the protection from harm and ill in this life may be bartered and special attention and holy unction may be bestowed upon kindred because of the obedience of one: “And he said: All these have I kept from my youth up” (Luke 18:21). And so the antic disposition of Baruch is common to all men as is temptation which comes upon every child of hope for “there has no temptation taken upon 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).

Baruch did not understand that the blessing that he was given was indeed to be subjected to the very things which vexed his soul. He looked for happiness and prosperity in this world unto a time of rest and relaxation for this is the intention and aspiration of Adam. Baruch was not given to see how that the hand of God laid upon him through all these trials and tribulations was the evidence of his sonship in the Anointing nor did he recognize that he was blessed of God. When Messiah stood upon the mount called Olives, He recited the fact that the children of His kingdom were blessed to be poor and sorrowful in this world. They were not cursed to be mighty, wealthy or filled with the dainties of this existence for their home was not of this world. Baruch, whose name means 'blessed', was looking, as every man does, on the outward appearances and tangible comforts rather than upon the testimony of the Anointing which was upon him; the hope of glory, which the eyes of Adam cannot see.

"Behold which I have built will I break down and that which I have planted I will pluck up, even this whole land" (45:4).

Yehovah God sends forth His word again through the mouth of His servant Jeremiah ('whom Yah has appointed') to this fellow stranger and sojourner in the wilderness to first remind him that He is God and there is none other. He commands this child of grace, who has found a law in his members which is warring against the law of his mind, wherein he delights after the Law of God, to "Behold your God" (Is. 40:9). God has graciously given him to see that He alone is sovereign over all flesh; that He is seated in heaven; His dominion is an eternal dominion and His kingdom is from generation to generation; that all the inhabitants of the earth are reputed as nothing before Him and He does according to his will in the armies of heaven and the inhabitants of the earth; none can stay His hand or say unto Him, What are you doing? (Dan. 4:34ff).

Nothing exists now or ever has existed which the hand of Almighty God did not build. He created subjects to perform His will in the beginning and He called it exceedingly good. He causes all things to come to pass by the power of His will and nothing comes to pass but by His pleasure. Even the Lucifer (Heb. 'halal' – the bringer of light) is subject to the will of the Lord God Omnipotent as he is dispatched to perform the labours assigned to him in the cosmos. He is the wicked one, the false accuser and the father of all lies and the children of disobedience. He has hooks in his jaws whereby the Ancient One leads him about obsequious to His demands and when, according to the eternal love for His sons, God has decreed tribulation and bitterness, this 'anointed

cherub that covers' is assigned to withstand the prisoners of hope. He is one who is lifted up (Assyrian) by reason of his beauty (Ezek. 28:17) as the "rod of Mine anger and the staff in their hand is Mine indignation" (Is. 10:5) according to the purpose which God has purposed in Himself to perform. The siege against Jerusalem by the armies of Babylon and the Chaldeans was for the breaking down that which God had caused to be built, the nation of Israel and the Temple in Jerusalem, as He showed forth that He is God; "that no flesh should glory in His presence" (I Cor. 1:29). He took away all that man had pleasure in as his confidence and trust is in the arm of the flesh and that which he can see just as He did with His servant Job; "a perfect and upright man, one who feared God and eschewed evil". Yehovah God dispatched Satan to try His child and gave him leave to touch all that he had as God said; "Behold he is in your hand but save his life".

"And do you seek great things for yourself? Do not seek them for I will bring evil upon all flesh, said Yehovah, but your life will I give unto you for a prey in all places whither you go" (Jer. 45:5).

The wrath of God is poured out against the ungodliness of man. It is not restricted for only those who are reserved unto destruction or those natural brute beast made to be taken out and destroyed who "speak evil of the things that they do not understand and shall utterly perish in their own corruption" (II Pt. 2:12) for it is without respect of persons. By one man sin entered into the world and death by sin and since the wages of sin is death so the whole of the seed of Adam is under the sentence of judgment by God. The purpose of the Refiner's fire is to consume all the wood, hay and stubble of Edom and to reveal the works of man; "and the house of Jacob shall be a fire and the house of Joseph a flame; the house of Esau for stubble and they shall kindle in them and devour them and there shall not be remaining of the house of Esau for Yehovah has spoken" (Ob. 18). There can be no exception or partiality where the equity of truth is present.

The shed blood of the Lamb of God is for the sin of His people in Adam. These have been planted in the earthen vessels afore prepared of God as a garden is for seed for He is the Master of the vineyard. He has dug the ground and sent in the 'clod breakers' (Chaldeans) to level the field and the wicked one to plant his tare. He has sent forth the rulers of confusion by mixing (Babylon) to fill the mind of the sons of the dust with the things of this world so that they cannot find out the work which God has done from the beginning; this He does for the good of the fruit within.

These seemingly adverse elements and occurrences are necessary ingredients in the development of the vine but they are all set aside in the time of the harvest. The branches which bring forth fruit are "purged that it may bring forth more fruit" and when

the harvest is complete and the branch has brought forth the full amount of increase, the Master comes and takes the branch away (John 15:2). The ground is not preserved into eternity and the branches are not refurbished and replanted for these are all of the earth. The seed has matured and brought forth the fruit which is only possible because of the life within the vine and that Vine is Anointed. The life, being not of this earth, brings forth fruit which is holy and acceptable before God and necessary for the body therefore though the 'evil' which God has purposed is upon all flesh, yet the life within is the 'preservation' (given for a prey) of the children.

This life is the eternal life which is first unto the seed because it is one in the Father. He alone inhabits eternity as He is without beginning of days and He is immutable. The stones which are hewn from this great rock are precious unto Him for they are of Him. They cannot be tarnished or soiled while in the habitation of clay for they are "sanctified by God the Father and preserved in the Anointed Salvation of Yehovah and called" (Jude1). They have been planted in the appointed hour in the field purchased by the blood of the redeemer and they have been outfitted for the labours assigned unto them during the time of their habitation. They have been made subject to the vanities of this existence but they are holiness unto God, for He is Holy, and nothing can separate them from His love (Rms. 8:35).

The path assigned for them to walk is dark (for it is in this world), narrow and crooked with walls of hewn stone (works and cares of this world) set upon the boundaries of the path. The path often leads into the valley of the shadow of death where the pains of death get hold of the wanderer. Here the Spirit reveals that in Adam these strangers and sojourners have no claim unto the mercies of God as He gives witness to the vileness of their ways, the wickedness of their hearts and the corruption of their works. This causes the children to cry unto the Father for forgiveness as they confess their inability before God. Though this path may lead into various places beset with numerous trials and tribulations, yet the children are made like unto the Anointed in the fellowship of His suffering as they endure these temptations. As the image of the natural is being drawn after the needs, delights and passions of the flesh so is the revelation of the perishing of the outward man. He labours for that which cannot feed and strives for that which shall not endure for that which was first is natural, which perishes with the using.

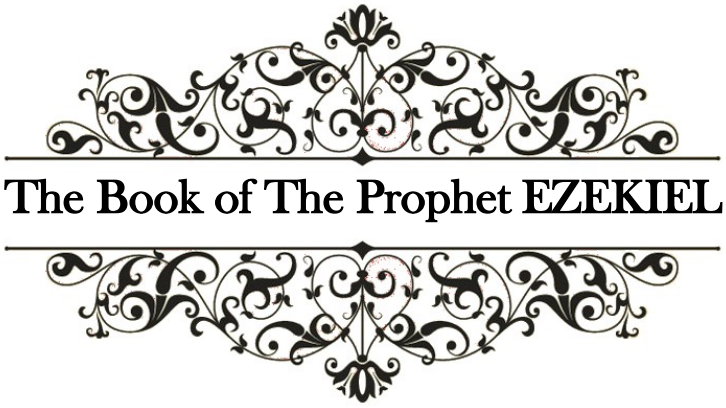
The children of hope are indeed in the world and made to experience numerous trials for the proving of the faith of the Son of God. They are shown the frailty of the flesh and the emptiness of this world as they grow in the grace and knowledge of His Will. The Spirit bears witness with their spirit that they are the sons of God because the chastening hand of the loving Father lays heavy upon them. Therefore do they earnestly await the

manifestation of the sons of God and that tabernacle not made with hands; eternal in the heavens.

“So Yehovah blessed the latter end of Job more than his beginning...” (Job 42:12)

When the Lord opened the eyes of the blind they saw the injustice and cruelty of the world. When He cleansed the lepers they were unwanted among the clean of this life and when He raised the dead, the people of the land sought to kill Him. God shows His children the vileness of the flesh and the corruption of this world to remind them of Jerusalem which is from above. This is the end of their journey and their final resting place. This is where the path leads and this is where the race ends.

Your servant in Christ,
(Elder) Chet Dirkes
June 12, 2016



Ezekiel 20:44

> "And you 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, house of Israel, saith the Lord God."

There are three key points in the history of this nation that God instructs His prophet to bring to mind. This Word of Yehovah came to His servant in the seventh year of the captivity of the last remaining tribes of Israel in Babylon when certain elders came to inquire of Yehovah. As these men sat before the prophet, God did not wait to hear what they had to say as He sent forth this word of rebuke. He instructs His vessel to speak the truth and "cause them to know the abomination of their fathers" (20:4).

The first historical point of reference that God brings forth is the day of deliverance when He brought the nation out of the land of bondage. The second event is the time spent at the base of Mt. Sinai when God delivered His Law and the people constructed

the Tabernacle and the third event is when, after the death of Moses, Joshua brought the children of Israel across the Jordan and gave unto them their inheritance. According to a natural reckoning of time, this first event took place about one thousand years before this meeting and all three events came to pass in about 50 years. Therefore none of these men could have possibly been alive when they happened, be involved in the cause or effect of these magnificent wonders or have any influence over their outcome.

The first event that the Spirit of God refers to is the deliverance from Egypt. God had promised Abram that his seed would be a stranger in a land that was not theirs where they would be afflicted for four hundred years; “and also that nation, whom they shall serve, will I judge and afterward shall they come out with great substance” (Gen. 15:14). Now in the fullness of time in accordance with the promise of God in the process of time that the children of Israel groaned by reason of the bondage and their cry came unto God by reason of this bondage. The oppression of the King of Egypt and his taskmasters caused these people to cry unto God and there is no indication that they were doing so when Pharaoh was kind to them and the situations were pleasant.

Yet in these most disturbing and painful conditions, these sons of Jacob were actively involved in the spiritual whoredoms of Egypt (Ezek. 23:3). The labours assigned unto them did not draw them closer to Yehovah God nor did the hardships soften their hearts before Him. They followed after the customs and practices of the people of the land and even in the midst of signs and wonders could not see to believe in Him. The cry came at the appointed hour as the means ordained of God to begin His deliverance of His chosen people. He did not choose them because they were many for they “were the fewest of all people”. He chose them to be the manifestation of His great power and His immutability. He did not set His love upon this people out of any obligation assumed, perceived or inferred even though they represent, in type, the seed whereon His eternal love abides. He gave His Word unto Abram as He had predestinated this natural families history to come to pass and when the time had elapsed and the conditions were in order; “Yehovah brought you out with a mighty hand and redeemed you out of the house of the bondman from the hand of Pharaoh, king of Egypt” (Deut. 7:8).

Throughout this magnificent and wondrous period in time when the power, majesty and glory of God was made so evident that all the world could see, there was death in the pot, for there was rebellion in Israel. “Then I said unto them, Cast ye away every man the abomination of his eyes and do not defile yourselves with the idols of Egypt; I am Yehovah your God. But they rebelled against Me and would not hearken unto Me. They did not every man cast away the abominations of their eyes neither did they forsake the idols of Egypt” (Ezek. 20:8). The mighty works of God are seen with the naked eye and

dismissed. Even as the power of God over the forces of nature and the gods of this world is clearly manifested to the natural senses of man for the children of Israel in Goshen could smell the stench of the land, hear the thunder and see the hail of fire as it smote the land before them yet this could not impart faith unto them to believe. Even when they heard the cries of the mother's of Egypt as their first born children and cattle were eliminated before their eyes by the Messenger of Yehovah, yet they could not believe and in their unbelief was rebellion against their deliverer;

"But I wrought for My name's sake that it be not polluted before the heathen among whom they were, in whose sight I made known unto them, in bringing them forth out of the land of Egypt" (20:9).

The second of these events, which was completely contingent upon the first as the children of Adam were made passive participants in the work of God, comes to pass in the wilderness. Here after crossing the sea on dry land and seeing the armies of Pharaoh destroyed before their eyes, these delivered people murmured against God and His anointed servant. The rebellion of Egypt had not been purged by the awesome display of the power and might of the Lord God Almighty. Neither had the abominations of the eyes been dispatched as they desired water and food in the desert. The natural instincts to satisfy the needs of the earthen vessel were more enticing to these chosen people than the glory of Yehovah God. Even as they contemplated returning to the land of captivity, God supplied the water from the Rock, and that Rock was 'Anointed' (Christ), and the bread of life which they knew not and called it 'manna'.

He then led them through the wilderness to the foot of the mountain by the cloud by day and the pillar of fire by night. There was not a place that they could go or look where they could not see the hand of God around them. Here He gave them His Law; "and I gave them My statutes and shewed them My judgments, which if a man do them, he shall even live in them. Moreover I gave them My Sabbaths to be a sign between Me and them that they might know that I, Yehovah, sanctifies them".

Amidst the thunder and lightning, the smoke, the fire and the earthquakes and the sound of trumpets which sounded long and grew louder and louder added to the already magnificent wonders, even though they said they would do all that God commanded, yet there was rebellion in the hearts and minds of the children of Israel. Even though they had reacted with all good intentions, "and all the people saw the thunderings and the noise of the trumpets and the mountain smoking and when the people saw it they removed and stood afar off" (Ex. 20:18) yet there was death in the pot for the natural man was present. He could receive the natural presentation of the spiritual identity of Yehovah God nor understand His works. "But the house of Israel rebelled against Me in

the wilderness. They did not walk in My statutes, they despised My judgments, which if a man do he shall even live in them, and My Sabbaths they greatly polluted" (20:13). Testimony upon testimony was presented before these people, which represent the natural man in every child of Adam, and they did not, because they could not, repent nor believe. Just like Pharaoh who saw and experienced the mighty wrath of God and his heart grew only harder, so the natural man, in the presence of irrefutable proofs and splendorous demonstrations of His existence and power cannot and will not turn unto Him.

"But I wrought for My name's sake, that it should not be polluted before the heathen in whose sight I brought them out" (20:14).

The grace and mercy of God is not a reward to the creature for obedience. Observance and compliance is not presented to the sons of Adam as a means to obtain mercy or to find forgiveness for the nature of Adam which is sinful and unclean. God never waits upon the action of any of His creation in order for His reaction so that he can work everything together for good. His purpose stands the same from generation to generation because there is no variation, variableness or even the shadow of turning in Him (James 1:17). His will was performed in the creation of man and in his fall. His purpose is manifested in the antediluvian conditions of man, the destruction by the flood and the restoration of the new heaven and new earth under Noah and his sons. And His love and mercy are upon the election according to grace is in the same manner that His wrath is upon the children of disobedience. Man's nature is part of the will of God not a deterrent or agitator of it to it.

God was also not afraid, as some have alleged, of what the 'heathen' might think or what might be said among the nations of the world. It is He who has created the wicked and reserved them unto the Day of Judgment. It is He whose Word 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) and it is He who has caused their filthiness to be in their lewdness so what should it concern Him what they are saying about Him? And to whom shall they speak these anathemas against the creator? Yehovah God is not like the gods of mythology who need the approval and worship of man in order to exist and continue, He is and neither belief nor unbelief adds or detracts anything from His standing as Almighty God. Therefore He works all things after the counsel of His own will, including every thought, word and deed of His creation.

God did not give His Law as an alternative method of salvation. His Law demands perfect obedience from one who is without sin that He might be the acceptable sacrifice for sin. His Law condemns each and every son of Adam in its legal proclamation and

demonstrates complete futility in obedience because each act of compliance only served to manifest the sin of the actors; “Therefore by the deeds of the law there shall no flesh be justified in His sight for by the law came the knowledge of sin” (Rms. 3:20).

Thus in the type the law is called the ministration of condemnation and the ministration of death; “which was a 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. 9:10). Thus a stiff necked and rebellious people were given the ministration of condemnation that it might be revealed unto them their total depravity in Adam and their absolute inability to keep the Law of God and live.

The only man who perfectly kept every jot and tittle of the Law and fulfilled it in all righteousness was the Son of Man, the second Adam. As in the first all the seed of Adam were concluded under sin by reason of his one act, for all have sinned, so in the second Adam the seed is righteous by reason of His obedience. The first Adam was created finite and was separated from God in disobedience, having not the knowledge of good and evil. The second Adam is eternal yet manifested in time. He was the fullness of the Godhead as the Son of God and He dwelt bodily among His people. He is the life of the world and being equal in God He could be nothing but obedient for He could not deny Himself. Thus all His people are alive in Him and adorned with that fine linen, clean and white which is the righteousness of the saints (Rev. 19:8).

“Therefore, son of man, speak to the house of Israel and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed Me in that they have committed a trespass against Me” (20:27).

The third event took place forty years later when God by the hand of Joshua brought the nation into the land He had promised. Even though all that He was grieved with fell in the wilderness during these forty years (Heb. 3:17) yet the nature of Adam was not removed, purged or altered in any manner. God had once again gave a clear and open demonstration of His presence and power in the eyes of the entire nation along with the fact that the Manna, the cloud and the pillar had not ceased during the forty year wandering, as He brought them to the border of the land flowing with milk and honey. He brought His servant Moses up into the mount one last time and told him; “behold you shall sleep with your fathers and this people will rise up and go a-whoring after gods of the strangers of the land whither they go among them and will forsake Me and break My covenant which I have made with them” (Deut. 31:16). Even after the years of conquest under the leadership of Joshua wherein they defeated 31 kings greater than they were, the nation of Israel followed after the manners and customs of the people of Canaan. They gave their daughters for wives unto the indigenous people and took their daughters

for wives for their sons. They assimilated the vulgar practices of the pagan religions, even to the point of making their sons ‘pass through the fire’ (of Molech) and had polluted themselves in all their idols, even unto this very day, over one thousand years later (20:31).

Is this yet another anti-Semitic bash against these poor and much maligned people? NO! It is a testimony to the inability of every son of Adam and the cause of the warfare that the child of grace experiences, seemingly, without end. The revelation of the awesome wonders of God is not for the purpose of reforming the Adamic nature. He reveals Himself to His people to show them that they are not of this world and neither is His Kingdom. Here is what the apostle spoke of when he said that he found a law in his members (Adam) which warred against the law of his mind, wherein he delighted after he Law of God and this is why he earnestly desired to be delivered from the body of this death. This is why Peter said that he must shortly put off this tabernacle as he was shown by the Lord and why each and every child of grace groans within awaiting the manifestation of the sons of God. Adam is of the earth, earthly and his nature is stiff necked and rebellious before God, He cannot rest in the sovereignty of God as he continually attempts to exalt himself as the eagle and make his nest among the stars (Ob. 4) nor does he find comfort in the sufficiency at the hand of the Creator. He worries about the events of the day as if he had any control over them, anticipates and speculates about the future and is completely ignorant of the many signs and manifestations of the nature and splendour of God.

“And I will purge out from among you the rebels and them that transgress against Me. I will bring them forth out of the country where they sojourn and they shall not enter into the land of Israel and you shall know that I am Yehovah” (20:38).

The land of the Israel of our God is not the sand and dust of the ruins in Palestine. It is that building not made with hands whose builder and maker is God. Herein dwell none but the righteous whose glory is the glory of the Father and the light of the Lamb. These are they who have been written in the book of life of the Lamb, slain from the foundation of the world. They are of the incorruptible seed who have not defiled themselves with woman and have washed their robes in the blood of the Lamb. Nothing can ever enter into this Holy city which is of Adam for he loves and makes lies. Nothing can enter in that defiles or is unclean and none of the inhabitants have either spot or blemish.

During the time of their habitation in this tabernacle, when the children are made partakers of flesh and blood, there is a refinement by the Refiners fire. Herein the wood, hay and stubble of the vanity of this world is purged from off the child, as they grow in

the grace and knowledge of His will, until the day when they stand before the Father's throne in that tabernacle not made with hands, eternal in the heavens. Edom is that stubble and his works are wood, hay and stubble (I Cor. 3:12); these all shall be consumed by the fire. The flame of the fire is in the house of the 'other brother' (Joseph) and the house of the 'supplanter' (Jacob). There is no flame in the house of the Redeemed for there is no dross to consume or imperfections to cleanse.

This work of God is from the beginning yet when it pleases the Father to reveal Himself dwelling in the earthen vessel and the light of His glory shines bright, then there is a reckoning. It is the understanding of the vileness of sin and the need of deliverance. It is the glaring revelation of the guilt of the subject to the very law wherein they think themselves guiltless and it is an abhorrence filthy garments of this outer man. Only when the truth is revealed is the acknowledgement of the wretched man realized and the bondage of corruption understood. This is the experience of all the house of Israel.

"And there shall you remember your ways and all your doings wherein you have been defiled and you shall loathe yourselves in your own sight for all your evils that you have committed" (20:43).

The gospel of the Anointed Salvation of Jesus Christ and His people is not only the deliverance from the just penalty of the Law and the wrath appointed thereto, but a recognition of the impotence of the flesh, the limitations of the mind and the wickedness of the heart. As the Spirit reveals these things to a sinner in hope of glory there can be neither boasting in the flesh nor arrogance of obedience before God. Herein is the man brought low and revealed to be nothing but a vessel fashioned from the dust. Jesus told His disciples that "Without Me you can do nothing" (John 15:5). He emphasized the fact that in Him His people live and move and have their being while demonstrating the daily vanity of this existence. He also told them that faith is not an attribute of Adam and that without faith it is impossible to please God, for the "just shall live by His faith" (Hab. 2:4).

And so the child of grace, redeemed by the precious shed blood of the Lamb of God who came to save His people from their sin, every moment of every day, experiences the revelation of the Spirit of Holiness which shows them that they are "carnal, sold under sin" (Rms. 7:14). This spiritual understanding magnifies the corruption in Adam as the Spirit within rejoices in His goodness and the flesh without is blind to the wonders of His work. As God reveals His blessings and the fulfillment of His Word, the "isles are glad" but the people of the land remain in ignorance. The children of the Kingdom remember the teaching and 'springing forth of peace' (Jerusalem) as they sojourn in this foreign land and endure the contradiction of sin against themselves. The natural man

strives to hold onto his aprons of fig leaves and never ceases to bring forth the fruit of the land as a sacrifice unto the King but in the Holy mountain, “there will I require you offerings and the first fruits of your oblation with all your Holy things. I will accept you with your sweet savour, when I bring you out of the people and gather you out of the countries wherein you have been scattered and I will be sanctified in you before the nations. And you shall know that I am Yehovah, when I shall bring you into the land of Israel into he country the which I have lifted up My hand to give it to your father” (20:40ff).

“Sing unto Yehovah, all the earth, shew forth from day to day His salvation. Declare His glory among the heathen His marvelous works among the nations, for Yehovah is great and greatly to be praised. He also is to be feared above all gods, for all gods of the people are idols but Yehovah made the heavens. Glory and honour are in His presence, strength and gladness are wherein He stands” (I Chr. 16:27).

This is the Lord’s doing and marvelous are His works. The testimony of assurance is the presence of the rod, which is the token of the covenant, and the absence of confidence in the flesh. The deliverance from the great house of bondage, the revelation of the Law and the inheritance of the Kingdom are not of this world and Adam cannot see them. God is not a respecter of persons. His work is all for His name’s sake and she is His Beloved.

Your servant in Christ,
(Elder) Chet Dirkes
September 28, 2014

Ezekiel 34:11

> “For thus said the Lord Yehovah;Behold I Myself will search My sheep and seek them out, as a shepherd seeks his flock in the day that he is among his scattered sheep.”

With the so called ‘holiday season’ upon us the religion of Adam is desperately striving and encouraging all members to labour more abundantly in hope of earning enough credits for their evangelical merit badge. These primary religious ceremonies of the religion of man are the 25th of December and the first day after the spring solstice wherein the pageantry of man is in full blossom as the pious and holy receive attendance credit and favour with their gods. On these most venerated days the benches shall be filled with those who are compelled to be refreshed with feel good messages of childhood memories and soothe the conscience by fulfilling the obligatory attendance criteria. Therefore the labourers in the fields are admonished, exhorted and even threatened with sanctions to ‘go into the highways and by ways and bring them in that the tables may be filled’. After all, the test of a successful out-reach ministry is the number of converts and seating filled to capacity which are accompanied by the necessity of the increase in filthy lucre.

The gospel of the ‘power of God unto salvation’ is completely contrary to the intent and perversion of every attempt of man to win some for Christ for Yehovah God Himself proclaimed that this was His doing. He condemned those who had attempted to lift themselves up as God and lord over the sheep of His pasture saying; “Behold I am against the shepherds and I will require My flock at their hand and cause them to cease from feeding the flock”. Regardless of what theological hemlock may be the preferred libation of the children of the dust, every endeavour of the creature to explain and teach the vast immutable expanse of the Lord God Almighty is hopeless because of his limited nature, finite manner and selfish disposition.

God gave the nation of Israel His Law to openly demonstrate the inability of man; before the people even saw the hand-writing of ordinances, Moses had shattered them upon the Rock. This gave clear presentation that man was never intended to be delivered from his inabilities by keeping the Law for the pattern given in the mount was a ministration of condemnation and who-so-ever observed each and every jot and tittle of them simply gave testimony to the fact that they were indeed incapable of ‘hitting the target’. No man would bring a sacrifice of the first-born of the flock as the sin offering if he had no sin neither would the children of Israel observe the weak and beggarly

elements of the types in ceremonies and feast day observances if they had the reality of the truth; thus to keep the ‘oracles of God’ was to confess, I am a sinner.

He then gave the nation Judges to bring them back to the standard of operations which God had commanded and from which they continually diverted. Neither the Law nor these men and women were able to convert one soul unto the truth for as the law was held in contempt, the feasts polluted and the statutes violated so the Judges were despised of the very people God had sent them unto. The people continued in their Adamic nature, though for a season there was the feigned appearance of repentance, and did that which was right in their own eyes as they followed after the desires of the flesh. And as they forgot the God who had delivered them and chosen them above all nations, He gave them over to the hands of their enemies until they cried out unto Him for deliverance.

Finally the people rejected Yehovah God and demanded a king be set over them “that we also may be like all nations and that our king may judge us and go out before us and fight our battles” (I Sam. 8:20). He gave them their ‘ruling desire’ (King Saul) and increased the nation in strength and wealth. The long-suffering mercy of God continued, because He is faithful, and yet neither the words of man nor the labours of the hands could do one thing that would turn one unto the truth. No matter what is said or done, that which is born of the flesh is fleshly and that which is of the earth, is earthly.

“Yehovah, You have ordained peace for us for You have wrought all our works in us” (Is. 26:12).

The works of man are carnal and completely worthless. Though the rivers all flow unto the sea, yet it is never filled and though man labours for his bread, yet when he has eaten he is not sustained. The body and the world we live in is full of labours which cannot continue for as soon as they are accomplished they must begin again; therefore there is no peace in the labour of man.

Yehovah has ordained peace for His people of the election according to grace. He did not create man able to be righteous and then was surprised when he failed; nor did He look ahead in time to see what man would choose and then make His plans accordingly. The standard and proof of God is “shew the things that are to come hereafter, that we may know that you are gods; do good or do evil that we may be dismayed and behold it together” (Is. 41:23). And thus the proof that He Yehovah, the ‘self-existing one’, is that he has proclaimed all that He has done and none can stay His hand or say unto Him, What are you doing? (Dan. 4:35).

The Lamb was slain before the foundation of the world. He became the sin of His people before Adam was formed from the dust of the earth and His precious blood was shed for the ‘release from bondage’ (remission) of the Holy seed. These are made subject to the captivity of the flesh for a time appointed of the Father yet they are righteous because He is righteous. The Beloved has eternal peace with God because He is the Prince of Peace, the King of Peace (Melchizedek being the King of Righteousness and the King of Salem which is Peace) and Yehovah our righteousness. He did not make salvation possible so that man could finish the work He started nor does He meet His people half way after they demonstrate some spiritual initiative and begin to seek after Him. Adam is incapable of comprehending the assignment and not properly equipped to perform it. Therefore He did the work in His people who have been ordained unto eternal life.

He has planted His seed throughout the whole world in earthen vessels which He has afore prepared. He has set the time of the manifestation of the growth and maturation of the seed unto the predetermined fruit that should be produced. He knows where His seed is scattered and as He is in the midst of them, for nothing can separate them from the love of God, so He alone can search them and seek them out. He told the Messengers that they were to leave the tares alone lest they harm the wheat in their attempt to purge the garden but assured them that in the harvest, the tare would be separated from the wheat and cast into the fire; the wheat however, would be gathered into His barns

It was not the conclusion of the wisdom of man which said that there was none who regarded or sought after righteousness nor was it Adam who wondered that there was no intercessor. It was the decree of God from the beginning that man was not suitable to do the required work; therefore He brought salvation unto Himself by His right hand and His Holy arm. Yehovah God does not delegate this work unto another and when the religious elitist came to Jesus and inquired about doing the work of God, they were told that His work was the granting of faith unto His children; “And Jesus answered and said unto them, This is the work of God, that you believe on Him whom He has sent” (John 6:29).

His children are born of the Spirit and thus have the fruit of the Spirit within. They believe because they have faith, which is a gift of God, and they are given to know the truth who abides in them; “He answered and said unto them, because 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 faith is given unto deliverance and that through hope whereby the seed is made subject to the vanity of this existence. Thus the manifest token is given unto the entire household by the loving hand of the Father.

He has performed this work, which is hidden from man so that he cannot find out the work which He has done from the beginning, personally for His Beloved. All that He has ever done is for His eternal love for this peculiar people for His desire is upon her; “I am my Beloved’s and His desire is toward me” (Song 7:10). He came to seek and to save that which was lost (perished). He did not leave road signs to show the way, set up a network of informants for the wayfarer to find or leave man to group in the dark to find his way.

Yehovah God, being the Eternal Father, is inseparably joined unto His seed as the fullness of the Godhead dwells in each one. He has scattered them unto their appointed destinations in time where they are made partakers of flesh and blood. He has established a time when in the dark and cloudy day He delivers them from their ignorance and reveals His great light. This is not a day where the natural man has arrived at the end of his rope and turns unto God as a last resort nor is it the rewarding of years of studies and research by fallible man. It is the time when in the arrogance of confidence in the flesh the Spirit opens the eyes and makes corruption evident and death inevitable.

“I will seek out My Sheep and will deliver them out of the places where they have been scattered in the cloudy and dark day”

The natural light of this world is utter darkness in comparison to the Light of glory. When Moses came down off the mount after speaking with God, his face shone by reason of being in the presence of the glory of God. Moses had no glory in and of himself and when God commissioned him for the work that was before him, he objected, claiming that he was not suited for the work. When in the presence of Yehovah God the appearance of his face was changed and he reflected the glory of God; yet when he returned to the people to give them the word of God, although the shinning face served as proof that he had been in the presence of God and his word was true yet that glory faded away.

God is a jealous God and He does not give His glory to another. He has finished all our works lest any should rise up in Adam and profess that his hand had done all these things. This is the nature of the sons of the dust who still desires to fashion aprons to cover their shame and God has created them with these carnal designs. The testimony of the Spirit to the inner man is of this nature and the constant drive of the flesh to prove itself worthy before God contrasted by the evidence of the work which He finished before the foundation of the world.

The eternal incorruptible seed was delivered into the darkness and hidden (cloudy) manners of the seed of Adam. The natural man loves the darkness for he thinks that his deeds are hidden and he strives to conduct his affairs after the course of this world in a hidden or secluded manner. This is why when the eyes of Adam and Eve were opened and they saw their nakedness, they hid themselves from God and everyone who works evil, hates the light, neither comes to the light lest his deeds be reproved (John 3:19). “Lord, how long shall the wicked triumph? Shall they utter speaking hard things and boast themselves in the works of iniquity? They break in pieces Your people and afflict Your heritage; they slay the widow and stranger and murder the fatherless; yet they say, Yehovah shall not see, neither shall the God of Jacob regard ! Understand you stupid among the people, and you fools when will you be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastens the nations, shall He not correct and teach men knowledge? Yehovah knows the thoughts of man that they are vanity’ (Ps. 94:3ff).

The Creator of all has predestinated every thought, word and deed of man and His Word is the discerner of the thoughts and intents of the heart. He knows the heart of man that it is desperately wicked above all things and none can know it. He knows the mind of man is filled with the lusts of this world because He has filled it thusly so that man cannot find out the work which He has done from the beginning, and it is He who has breathed into man and made him a living soul. He knows the frame that it is dust and He is full well acquainted with the limitations He has set and the inabilities He has given to Adam and his seed.

“I am Yehovah and none else;no God beside 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 none beside Me. I am Yehovah and none else. I form the light and create darkness;I make peace and create evil;I Yehovah do all these” (Is. 45:5ff).

The work of the Eternal Father for His children is identical to the work of the Husband for His Beloved and the Shepherd for His sheep. The foundation of God is sure because He is personally joined to His sheep and they hear His voice. He has given them all things which pertain to life and godliness and they are complete in Him. He leads them in the paths of righteousness for His name’s sake and His glory is the light which causes the shadow in the valley of death.

It is He who has scattered His seed throughout all the world and He who commanded His disciples to go into all the world and preach the power of God unto salvation; the Anointed Salvation of Yehovah. He can never leave nor forsake His sheep, especially during the time of habitation in the dust, therefore He seeks out His flock in the time that

He is among them. His Spirit leads them in all truth as He reveals the Canaanite (the people of the land) which is the earthen vessel formed from the dust of the earth. He brings them out of the countries where He has scattered them and gives them earnest desire to return to that city not made with hands whose builder and maker is God. He shows them the bondage of sin and the corruption of the flesh, teaching them that they are strangers and sojourners in a foreign land. They feel as the pelican in the wilderness wherein there is not food. They sit in solitude as a sparrow upon the rooftop seeking the fellowship of like-minded people as the Spirit demonstrates to them that only those of like precious faith are joined together. Only those who have been chosen in the furnace of affliction, that Refiner's fire and Fuller's soap which consumes the stubble of Edom and reveals the living precious stone within, know the struggle against the flesh and the warfare between the law of the members and the inner man. These are forth brought out of the people and countries (the graves and corruption wherein the seed has been planted) as the Lord reveals to them that for a time they walked according to the course of this world. His mercy brings them to the place where they hate themselves because their deeds in the flesh are completely unclean and an abomination before the Lord; therefore they who were alive once, die and those things which were gain unto them are now dung.

"He makes me to lie down in green pastures: He leads me beside the still waters: He restores my soul: He leads me in the paths of righteousness for His name's sake" (Ps. 23:2).

The good Shepherd who has given His life for the flock feeds them those things which are needful to sustain them all the days of their habitation. Moreover He feeds them with that which when a man eats thereof he never hungers and when hr drinks thereof he never thirsts again. Man shall not live by the food of this world but by every word that proceeds from the mouth of God. That Word became flesh and dwelt among His people. He said that unless one eats of His flesh and drinks of His blood he is not worthy of the kingdom of God and since He is the life of the body so He is the good pasture when He leads and feed His flock.

Adam has no place in this pasture for the river thereof flows from the throne of God. This is the living water that quenches the thirst of all who hunger and thirst after righteousness. It nourishes the tree on either side of the street whereon is the fruit that heals the nations. Here Yehovah God brings His fold and blesses them with a feast of fat things so that His sheep neither want nor need.

His promise, which is His Word, which is Christ, is that He will feed His flock like a shepherd. He Himself leads them to the peace and rest of His pasture where no beast can

harm and no time can corrupt and He alone manifests this finished work each and every day “and as many as were ordained unto eternal life believed”.

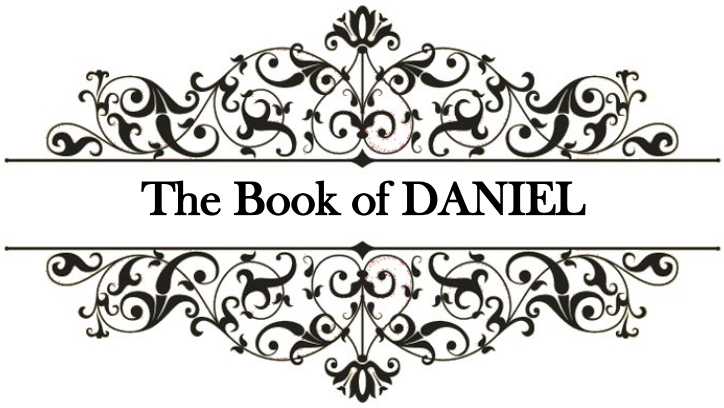
He alone has this ministry and He alone is qualified to perform the work in all righteousness. He came into this world to seek and to save that which was dead in trespasses and sin; He alone is the light that enlightens the nations and the glory of His people the Israel of our God. Not only does He watch over and care for His flock but he also at the same time, administers judgment upon the wicked. He binds up that which is broken, strengthens that which is sick but He destroys the fat and the strong and feeds them with judgment.

The good news of glad tidings of great joy must be that Yehovah God has come with a strong arm which rules over all things according to the good pleasure of His will. Not one angry wave proceeds beyond the prescribed boundary nor does the wrath of man disrupt the will of God. His reward is the joy set before Him and His work is the deliverance of His people from their sin. He alone shall feed His flock like a shepherd, He gathers the lambs with His arm and carries in His bosom and shall gently lead those that are with young. (Is. 40:10f).

He is the Lord God Omnipotent who lives and reigns forever. His Beloved is protected, provided and preserved in Him and He never changes. By His eternal love He draws His people out of the places where He, the sower, has scattered His seed; He brings them forth to bare the peaceable fruits of righteousness as He calls each one, every man in his order, out of the people, out of the nations and finally out of the body of this death.

This is the work of God: Adam has neither right, nor portion, nor memorial therein.

Your servant in Christ,
(Elder) Chet Dirkes
December 4, 2016



Daniel 2:20

> "Daniel answered and said, Blessed be the name of God for ever and ever for wisdom and might are His."

This child of grace was not only a stranger and sojourner in the waste howling wilderness of the habitation of this dwelling but he was in a land foreign to his nativity. He had been taken captive by an army sent of God to bring judgment upon the nation of Israel and Judah and now some crazy King wanted to kill him because of a dream which he could not remember. God had already established Daniel as being wiser in"knowledge and skill in learning and wisdom and Daniel had understanding in all vision and dreams" (1:17). He was not only gifted by his God in all these matters but he excelled all others by being"ten times better than all the magicians and astrologers that were in all his realm" (2:20). God exalted Daniel above all his captures and prominently

set him in the court of king for many years, even unto the first year of King Cyrus (over 70 years).

Now in the second year of the reign of King Nebuchadnezzar, God placed a dream in the head of the King. The dream disturbed the King but he could not remember the contents thereof and this frightened the monarch. He promised rewards to anyone who could shew him the dream and tell him the meaning thereof but God had hidden these things from the men of wisdom and understanding of the Chaldeans. Even after the aspersions and anathemas of the king and a threat of death the magicians and astrologers still could not know the dream. God gave the dream, disturbed the King, baffled the wise men and withheld the interpretation. The ‘wise’ men had been proven to be magicians and astrologers by the same God who now showed them impotent and ignorant.

The king addresses the Chaldean soothsayers in his quest to find the understanding of the dream and the meaning thereof. He did not consult with the children of the captivity for how powerful could their god be since he was defeated in battle. The word of the god of the losing army is in no position to give counsel to the king of the victors, but when the wise men of the land stood perplexed before the king, his anger rose and was very furious. In his state of mind and heat of passion, Nebuchadnezzar commands that the wise men of Babylon be destroyed,“and they sought Daniel and his fellows to be slain” (2:13).

Had the king questioned Daniel, Hananiah, Mishael or Azariah for the meaning of the dream? His servants had found these three wiser than all of the wise men in the land of Chaldea, yet, God had moved the troubled heart of this Gentile King to fist consult with his people. Daniel and his fellows did not even know the meaning of the king’s captain when he came to put them to death;“Then Ariok (‘like the lion’) made the thing known to Daniel”. (Satan, like the roaring lion, does indeed go about seeking whom he may devour but he is the servant of God to His people. He cannot claw, bite or consume when the Messenger of God holds fast his mouth.)

Daniel (‘God is my judge’), Hananiah (‘my favour is Yah’), Mishael (‘he who is what God is’) and Azariah (‘my help is Yah’) were made ten times wiser than all the other wise men, yet they did not lean on their own understanding. They desired the“mercies of the God of heaven concerning this secret that Daniel and his fellows should not perish with the rest of the wise men of Babylon” (18). They did not consult ancient writings, they did seek the“Urim and Thummim” and they did not consult one with another. They desired mercy of the only One who is authorized and capable to give mercy, Yehovah God.

“Then was the secret revealed unto Daniel in a night vision and Daniel blessed the God of heaven” (19).

The prayer of these three men did not spur God on and compel Him to reveal this secret thing. They were not favoured of God because they were of the house of Abraham, Isaac and Jacob or because they kept the law of the handwriting of ordinances. They were of the children of captivity and it is highly unlikely that a Tabernacle had been erected in this foreign land or that the Levitical priesthood had brought along a spare Ark of the Covenant. The mighty king of the land would not permit sacrifices and offering to be made to any other god but the god of the land that had brought him the victory and even went so far as to deny people the right to pray and worship anyone else but him. So it was not of the worth of these three men, the power of the Babylonian army or the grandeur of the King and his court that this secret thing was revealed to Daniel. It was because;“The secret things belong unto Yehovah our God but those things revealed unto us and our children forever, that we may do all the words of this law” (Deut. 29:29).

Daniel and his fellows were children of grace and heirs of God. They were born of the flesh into the house of Israel and were carried into captivity for the sin of the people but they were also of the heaven born seed of the Beloved. God revealed Himself to them as their God and the Lord God Almighty. He testified to them that He was ever present with them and had not forsaken them even in the midst of an evil and perverse generation. Now He decreed that this same testimony should be displayed for all the world to see, for;“Yehovah has made known His salvation: His righteousness has He openly shewed in the sight of the nations” (Ps. 98:2).

And so Yehovah God revealed His mystery, which He had sent to confound the wisdom of man, to those who are like unto Him, favoured and preferred by Him, helped and aided by His right hand and His Holy arm for He is the Righteous Judge

“Wisdom and might are His”

Who is wise among men? He unto whom wisdom is given. Who is mighty in all the land? He unto whom might is given. And what does anyone have that they have not been given by the Lord and giver of all things? But wisdom and might are not amenities that are kept in a box or carried in a bag across the shoulder to be handed out as rewards or incentives at the end of the year. Yehovah God is the Almighty God and“Wisdom is the principle thing” (Pro. 4:7). There is no power but the power of God who causes all things to come to pass according to the power of His will. The determinant counsel and foreknowledge of the Will of the One who inhabits eternity is the commanding and controlling force of all that is, the prohibitor of all that is not and the protector of His

chosen seed. It is He who changes the times and the seasons so that events happen in the appointed order with all circumstances meticulously aligned. It is He who rules over the kingdoms of this world and counts the inhabitant of the earth as ‘a winged pestilence’ (grasshoppers). He sits in heaven and rules over the kingdoms of man giving them unto the basest of men. He sets the king upon his throne and removes him when his labours are concluded. He has ordained that the foolish things of this world, that He created and sustains, should confound the wisdom of man and He alone has raised up those esteemed as fools among men to have knowledge and understanding.

He dwells in the thick darkness and knows everything therein. He created the light and separated it from the darkness, He created the light and the darkness, He created good and He created evil. He has ordained that natural man loves the darkness because his deeds are dark. He is the light of the world and He has shown forth out of that darkness and the darkness did not perceive Him, does not know Him and casts Him aside as unprofitable.“I Yehovah do all these things” (Is. 45:7).

“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” (Jms. 1:5).

The God of the Universe is the Lord and giver of all things. He has equipped all men with the necessary elements, skill and strength to properly complete the labour He has assigned to them. He has planted a seed within that is either of their father the Devil or an incorruptible seed from above. He has given unto the vessels afore prepared unto glory an inner man who is born of the will of God. He delights in the law of God and is at variance with the natural man who is drawn away after the lusts of the flesh. The mind of God dwells in His children and the Spirit teaches them all things pertaining to life and godliness. Wisdom is not only an inseparable characteristic of the incorruptible seed but also the desire of the soul. The child of grace, as he grows in the grace and knowledge of His will, desires to understand the things of God and earnestly seeks that Wisdom which“is better than rubies and all things desired are not to be compared to it” (Pro. 8:11).

This wisdom is not carnal although the natural world is part of the understanding. God has revealed Himself in His creation but the natural eye, without wisdom, cannot see the beauty of His Holiness nor the wonders of His works. The invisible things of God are clearly set forth in the heavens, the firmament, the dry land and the seas but the natural man perceives all as being only natural. He does not like to retain God in his heart and ascribes the glory of God to the level of the corruption that surrounds him.

A child of grace is taught of the Spirit in matters that far exceed, yet include, the things of God's creation. Daniel was not called upon to solve some obscure mathematical theory, balance a budget, bring peace to the earth or resolve some popular ideas about global warming, he and his fellows were impressed to find out a secret. This was a matter of the soul that had perplexed the king, disturbed the country and disrupted the kingdom which the mind of man could not see, let alone resolve.

Many times a person will appear distracted or upset and the kind inquisitor may ask,"Are you all right?", to which the normal reply is,"I am fine". The countenance of the king was troubled and everyone knew it. This dream did not vanish upon awakening nor did it dissolve as the days progressed and passed into weeks. The king was troubled in body, mind and spirit but he could not find out why. Daniel was not given natural wisdom because this was an unnatural matter. He was granted by the Spirit of the Most High to be"filled with the knowledge of His will in all wisdom and Spiritual understanding" as he and his fellows walked"worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:9f). He was given to discern the thoughts and intents of the heart of the King of Babylon because the Word of God dwelt in them bodily. He did not have to find that 'two-edged sword" of the Spirit in order for him to vanquish the foe and win the day. The fullness of the Word (Heb. 4:12) dwelt in him.

"Here is wisdom. Let him that has understanding count the number of the beast, for it is the number of man" (Rev. 13:18).

The matter that troubled the great king was the revelation of the kingdom of Jesus Christ. God had revealed that there were four kingdoms upon the earth made of various materials all of which were highly esteemed of man to be powerful and glorious. He told King Nebuchadnezzar that he saw a great image that stood before him and that he was the head of gold which stood in excellent brightness. He described the remaining kings and kingdoms as they diminished in strength, power and glory until in the days of these kings, the God of heaven would 'cause to arise' a kingdom which would never be destroyed. This kingdom would not be left to other people but shall be for the people of the kingdom, whosoever was born there (Ps. 87:5). In addition to this separate yet all inclusive kingdom is the fact that it will bring with it the destruction of the other kings and their kingdoms. Jesus said to His disciples,"Think not that I am come to send peace on the earth: I came not to send peace but a sword" (Matt. 10:34), albeit He is the Prince of Peace for His people. His kingdom is that 'stone cut from the mountain but not with hands' that should be a light to the nations and the glory of His people Israel while at the same time breaking the kingdoms of this world in pieces.

The doctrines of man can be seen, scrutinized and deciphered by the limited mind of mortal man. He and his children of this world in their generation, are wiser in the things of this world than the children of the kingdom of light (Luke 16:8). Thus it should be no wonder that the discovery and traditions of these wise children are taught as the doctrines of God or that each passing generation should seek to encroach farther into the realm of the unknown thinking that they seek God and His ways. They thrive on what is found, boast in their discoveries and are given the prominent seats for their greatness and understanding. Yet these know not the ways of God.

The kingdom of God does not come by careful observation (Luke 17:20). It is not for man (Adam) to know the times and the seasons of the Israel of our God because He has not given to them (10:22). He has placed an insatiable desire in the mind of man to search out and seek the answers (Ecc. 3:11), just as King Nebuchadnezzar had, but, lest man be lifted up and think more highly of himself than he aught, the things of God are hidden from the mind of man.

“Behold, his soul which is lifted up is not upright in him, but, The just shall live by His faith” (Hab. 2:4).

The pride of man is knowledge and understanding. He lusts after the presumed power that comes from having knowledge and seeks the prominence of sitting at the gate where his fellow man may come and inquire of him. But Nebuchadnezzar had nothing to give his wise men to analyze, inspect or postulate upon. He had a feeling that troubled his soul and natural wisdom and understanding could not detect the matter.

This is because the matter was a spiritual one. Daniel saw the Rock of our salvation being manifested in the world. He saw the church of Jesus Christ breaking down the nations so that no more shall nation lift sword against nation and they shall not learn to make war anymore. He saw that stone who is of the mountain and one with the mountain. He saw that no man had any part in the matter for it was of God, Holy and True. The intrusion of man and his polluted hands, corrupt mind and limited abilities can only serve to reduce the splendour of the New Jerusalem to a city in the deserts of Palestine, built by the arm of the flesh of the dust of the earth. The King saw something that natural man cannot see, flesh and blood cannot inherit and is not of this world and the cumulative wisdom of the wise men of the land could not see it either.

Therefore, since this cannot be seen, it is then not temporal. Since it is not temporal then it must be eternal and since that“in the days of these kings (not after the kings are dead and gone and their kingdoms forgotten in the sands of the deserts) shall the God of heaven set up, ‘cause to rise up’ a kingdom which shall never be destroyed’ (2:44). Since

then it can never be destroyed it must an eternal kingdom without end. It must also be a spiritual kingdom wherein the inhabitants live by the faith of He who loved then and gave Himself for them. He loved these people with an eternal love and they are His Bride as one in Him as He is in the Mountain. He has come forth to make manifest that which is eternal in the fullness of time and He has overcome the world. Herein is the patience and peace of the house hold of the redeemed.

“But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father” (Mark 13:32).

The Father has not called His children to confusion, strife and discord. Natural man seeks to know what God has called a mystery; the mystery of sin, the mystery of the kingdom and the mystery of the gospel. He has given a record of what these are and His Spirit has taught His loved ones the truth, yet the vain babblings of man continue to say this cannot be true. Daniel saw the Bride of Messiah in every kindred, nation, tribe and tongue. He saw the victory in the Anointed One and he understood that the Word of Yehovah God was fixed and sure because the God of Israel cannot change. He saw all this 550 years before it was made manifest upon the earth.

Like the soothsayers and witch-doctors in Babylon, the students of the doctrine of Adam continue to search to find out the mysteries that God said was not known of man. The Spirit has revealed these mysteries in a night vision because the natural man cannot receive such things, neither can he know them. Let the world and her philosophers ramble on in speculation and science falsely called as they seek to know the ways of God. The children of the King rejoice in the fact that His ways are as high above man as the heavens are above the earth.

Your servant in Christ,
(Elder) Chet Dirkes
December 1, 2013

Daniel 8:16

> "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."

The popular doctrine of the worship of angels and archangels has attracted the attention of many people. The authorial host has been written about in prose and poetry and they have been painted and sculpted all according to the speculations and conjectures of the mind of man.

The only 'archangel' spoken of in the scriptures is Michael, 'he who is certain God'. He is the "great prince who stands for the children of your people" (Dan. 12:1). Since He alone stands for His people, He is the Anointed Prince (Is. 9:25). He has confirmed the covenant of peace with them, being the Prince of Peace (Is. 9:6), who has caused the sacrifice and oblation to cease, being the perfect sacrifice, who appeared in the end of the world to put away sin by the sacrifice of Himself (Heb. 9:26). The people, for whom He stands, being justified by His faith, have peace with God (Rms. 5:1).

When this Messenger of Yehovah disputed with the wicked one about the body of Moses, that single group of those 'drawn out', He did not bring a railing accusation against the Adversary but said, "Yehovah rebuke you"(Jude 9). This is the same thing He said unto Satan when the Adversary withstood the Salvation of Yehovah being adorned in filthy garments (Zech. 3:2). Since there is only One 'who certainly is God', who alone stands for His people as the propitiation for their sin and their 'advocate' (to stand beside) with the Father, when it pleases the Father to reveal Himself in His people, then shall He Himself "descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ, shall rise first" (I Thes. 4:16). This Michael is the Anointed Salvation of Yehovah.

Gabriel, 'the warrior of God', is not referred to in the scriptures as an archangel (ruling messenger). Yet He is the One who was seen in the revelation of Jesus Christ as coming forth upon the white horse, conquering and overcoming (Rev. 6:2). His name is Faithful and True and in righteousness He judges and makes war. His eyes are as a flame of fire and on His head are many crowns. He has a name written, that NO MAN knows, but He Himself and He was clothed with a vesture dipped in blood. His name is called The

Word of God has overcome sin, the wicked one and the world (Rev. 19:11ff). This work was finished before the founding of the world and manifested in the fullness of time. He is seated in the place of the authority of God (right hand) as the Lord God Omnipotent reigns supreme.

He is the Messenger of Yehovah who came to Zachariah, as he was in the course of his order in the service to the sanctuary. He told the old priest that he and his aged wife would have a son (Luke 1:19). This son, named John, was the messenger which the Spirit of God had foretold would come in the spirit of Elijah, whose coming was to be before "that great and dreadful day of the Lord" (Mal. 4:5). He also came to Nazareth to the virgin Mary, to announce that she was chosen of God to be the means whereby the Anointed One should enter into this world (1:26). This is the Messenger of God who possesses the eternal gospel to preach 'glad tidings of great joy' unto them that dwell on the earth; of every nation, kindred, tongue and people (Rev. 14:6). Thus when the Holy child was born, "the angel of Yehovah came upon them and the glory of Yehovah shone round about them and they were sore afraid" (Luke 2:9). This warrior of God is the one who came unto Daniel to give him understanding.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man" (8:15)

Daniel was given to have an earnest desire to know the things of God. He was renowned as one "in whom is the spirit of the holy gods" who in the days of the King manifested light, wisdom and understanding like the wisdom of the gods. His ability and expertise were such that the King promoted him to the master of the magicians, astrologers, the 'clod breakers' (Chaldeans who perform divinations from breaking apart dirt, rocks and dried fundament) and soothsayers; "Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard riddles, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar" (the prince of the father of the gods).

This reputation was not easily earned and Daniel did not take it upon himself. The pagans of the foreign land where Yehovah God had scattered His people were ordained of old to recognize the gift in this young man as the hand of the sovereign of the universe worked many signs and wonders by his hand. And when the fullness of time was come and the kingdom passed from the Babylonians to the Medes and then the Persians, Daniel remained the earthly representation of the judgment of God, yet when the vision was given unto him, he could not discern the meaning thereof.

Each time the hand of God placed His chosen vessel in the exact location, performing that which was contrary to the intentions and designs of his captors, Daniel proclaimed that the power was not in him. He was not the source of the excellent spirit or the wondrous abilities; Daniel gave the answer of a good conscience before the Lord as he praised God in all that was done. The people around him were well steeped in their own beliefs and the king was exalted to the rank of deity but each was made willing and able to bow before the power and majesty of the King of Kings and Lord of Lord as His will is performed on the earth as it is in heaven.

Now Daniel was given to see the vision but he did not know the meaning. Many of the doctrine of Adam will attest to the premise that the diligent desires of a ‘christian’ will procure the blessings of God while disobedience will cause these blessings to be withheld. This obedience is found in the outward activities of having an effective prayer life, ardent and faithful evangelical endeavours and ‘spending time on the Word’ yet many questions are asked with regard to Daniel. Was he being obedient when he went to the guard and asked if he and his comrades of the captivity could have pulse instead of the king’s portion? But wait; was he not of the children of captivity upon whom the hand of the judgment of God was set for idolatry, wickedness and spiritual adultery?

Indeed he was testifying to the power of God when he made known the dream and interpretation thereof to the king but how many converts did he secure? Certainly the only proof of a good work is the fruit thereof yet there is not recorded one single Babylonian coming to the knowledge of the truth through the ministry of Daniel, Hananiah, Mishael and Azariah, rather there is a certain manifestation of a renewed and intense hatred for these men.

Daniel was given to see a vision which he described in detail and he sought the meaning thereof. He did not have it in him to know the hidden things of God even though the men and women around him thought he did. He sought the meaning because he did not have the meaning in the natural man nor did the natural man care what the meaning or the vision was. Daniel was not trying to convince himself of the vision or his worth before God; the Spirit of God came to him and, causing his eyes to be opened, gave him to see the vision. Then He gave him a desire to know the meaning. He did not send Daniel to read a commentary of the opinion of man, nor direct him to the nearest Bible study course nor did He delegate the matter to a subordinate;

“...behold there stood before me as the appearance of a man”

God came to His servant to give wisdom for there is none other who possesses the Wisdom of God; “If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and does not revile; and it shall be given him" (Jms 1:5). He came to this servant who saw Him as the appearance of man because Adam was first created in His image after the Wisdom of God, which is eternal. Since there is none other equal to God, the directive was given of God to Himself "in a man's voice" to grant this wisdom and understanding to His chosen vessel that His will be done. He did not come to offer the man this understanding or to set before him a list of duty faith to follow in order to receive the blessing of God unto this understanding. The Word of God commanded that the warrior of God (for there is no man worthy) to MAKE Daniel know the vision.

Has God changed since the time of Daniel? If He has then He is not God for He who alone inhabits eternity does not change. He cannot deny His eternal purpose whereby He has decreed all things whatsoever comes to pass by the power of His will nor can there be any shadow of change in Him. His faithfulness demands that He be the same yesterday today and forever that according to His eternal love for His Beloved the sons of promise are not consumed.

When the precious blood of the Lamb of God was shed before the founding of the world, it was poured out in exact measure; "By this therefore shall 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 in sunder, the groves and images shall not stand up" (Is. 27:9). Could God now demand that there be any additional sacrifice made to cover some unforeseen sin? Could the Father now discover that the sin of His people has become more wicked than He ever imagined and that the Life of the Son was insufficient? God forbid, these things shall never exist!

The eternal self-existing One never changes for He cannot. He has sworn an oath by Himself and according to this immutability He preserves and protects His children. He has blessed them with all spiritual blessings in the heavens, He provides their daily bread, knowing their needs before they ask and, "according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (I Pt. 1:3). He sent the vision to Daniel and gave him the meaning by His Spirit who teaches every child of the Kingdom to know through experience the Lord.

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;" (Dan. 9:20)

Daniel was a man given to the study of the scriptures. He desired to know the things of God and he had the testimony of the Spirit upon him that he was a sinful man. His

prayers before God were of his sin and the sin of his people Israel for “the holy mountain of my God”. He had the same scriptures as are today yet without the organization in book form and they were as hidden from him as they are today.

Reading and intense study did not cause Daniel to obtain the favour of God nor did he have the ear of God with his prayers. The disciples confessed unto Jesus that they did not know how to pray and Jesus showed them the hypocrisy of the Pharisees in their attempts to pray, Even today the theologians profess that prayer changes things as a tool into the inner workings of God and even though this sentiment denies the immutability of God yet it is endorsed and accepted by the nature of man.

Prayer is the intimate communication between the children and their Father. Jesus taught His disciples to pray for the Spirit had given them the understanding that they did not know how to pray. The prayer of the Lord was not after the manner of the scribes or the Pharisees and so when Jesus taught them, He said pray after this manner: “Our Father”. Daniel was taught of the Spirit as his supplication before the Father reveals but this did not move God or coerce Him into action.

Daniel’s attention, like every son of Adam, was for the condition of something tangible. He spoke of the condition of Jerusalem as it had been destroyed by the invading armies and left desolate but this was a small prelude of what was to come. God had given His word unto Jeremiah concerning the time period between the destruction of the natural temple and the coming of Messiah and He came as the ‘warrior of God’ to explain this to Daniel; “I am now come to give you skill and understanding”. These two attributes were not natural to this man even though he was renown for them, thus “the commandment came forth and I am come for you are greatly beloved: therefore understand the matter and consider the vision” (9:22f).

This period of seventy weeks was upon “your people and your holy city, to finish the transgression and to make an end of sins and a reconciliation for iniquity and to bring in everlasting righteousness and to seal up the prophecy and to anoint the most Holy” (24). All these things were contained in the fullness of time when Messiah should be revealed as the Lamb of God which takes away the sin of the world. This word for told of the day of Yehovah when He should make known unto all flesh His salvation and though Daniel had read every writing available to him yet he would not have known this.

Flesh and blood no more revealed this to Daniel than did the good intentions or diligent undertakings of the fisherman reveal to him that Jesus was the Anointed Son of the Living God. The Father teaches His children by His Spirit, leading them in all truth and righteousness. All who are joined unto Him as the eternal seed are partakers of the

“covenant that I make with the house of Israel; After those days says Yehovah, I will put My law in their inward parts and write it in their hearts and I will be their God and they shall be my people. And they shall teach no more every man his neighbour and every man his brother saying, Know Yehovah, for from the least of them unto the greatest of them, says Yehovah; for I will forgive their iniquity and will remember their sin no more” (Jer. 31:33f).

Now some may sincerely say; How do I know if I am being taught of the Holy Spirit? There can be no sufficient proof that can soothe the natural heart and mind of man. He has been assigned of God to seek after the things of this world so that the natural man cannot find out the work which God has done from the beginning. Being carnally minded and full of labour that cannot satisfy, the desire of the flesh is for evidence that can prove to him that he is accepted of God and whereas the evidence of the scripture indicates that when the Father reveals Himself in His children something is known and felt it is insufficient to appease the flesh.

The visions which Daniel received would not be revealed for five hundred years and though Noah, Daniel or Job should stand before Yehovah yet could He not be moved from this manifestation of the grace given to His Beloved before the foundation of the world or the outpouring of His wrath upon the ungodliness of man (Ezek. 14:14). This matter was ordained of old by the sovereign all encompassing will of God though Himself and for His good pleasure (Rev. 4:11). Therefore these things come to pass by the power of His will and none can stay His hand; “I am God none other.”

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (9:27)

Messiah did not come to start anything new or to usher in a new dispensation; He came to do the will of the Father “and all things that are written by the prophets concerning the Son of man shall be accomplished” (Luke 18:31). The seventy weeks of Yehovah as proclaimed by the prophet were fulfilled in “a day of darkness and of gloominess, a day of clouds and of thick darkness as the morning spread upon the mountains a great and strong people, there has not been ever like neither shall be any more after it even to the years of many generations” (Joel 2:2). The coming of the Anointed Salvation of Yehovah confirmed the oath which God swore to Himself, since He could swear by none greater, and though the world has trampled the blood of the covenant calling it common, yet the Spirit causes it to be precious unto those for whom it was shed.

The testimony of the Spirit is personal to each and every son, every man in his order, but it is the same yesterday, today and forever. No man comes to the Father but through the drawing of God of the wandering pilgrim unto Himself. He has given unto His children the witness, from faith to faith, of the hidden mysteries of the Spirit comparing spiritual things with spiritual things. This excuses and eliminates the presence and (in)abilities of the flesh who walks by sight. He has set in His called out assembly spiritual gifts for the edification of the body. Daniel's vision was for those who delight after the law of God after the inner man and being taught of the Spirit, Daniel proclaimed the truth.

Herein is the evidence of the testimony; is there truth within? Each child is shown the truth in the fullness of the Godhead and even though the flesh rebels against the truth, being diametrically opposed to it, yet the children of the Israel of our God know the truth and that truth has set them free from the vanity of this world and the limitations of the flesh; "You shall now the truth and the truth shall make you free" (John 8:32).

"In those days I Daniel was mourning three full weeks"

When God revealed that there indeed was an abomination that would cause the desolation of the nation of Israel as His wrath was poured out, Daniel was weak and full of sorrow. God first revealed through the warrior of God the warfare and the enmity between the flesh and the Spirit. He shows the uncleanness of the way of man which causes the child of grace to groan within. He sees the corruption of his flesh and the inability to change his ways which are abominable before the righteousness of God.

They find they have confidence in the flesh in that which cannot satisfy and all that they took comfort in has become a vexation upon their soul, thus they cry out unto their Father for forgiveness and peace. They know they cannot satisfy the Law of God, nor hope or comfort from it draw. They know nothing of taking dominion over their sin as the law in their members, warring against the law in their mind, brings them back into the captivity to the law of sin which is in their members, thus they grieve, O wretched man that I am! Who shall deliver me from this body of sin?

But He does not leave His Beloved in such despair. He also reveals that there is one who has stood up (a sign of the resurrected Christ) for His people. This is the advocate that his people have with the Father that He who is equal in the Godhead and knew no sin became the sin of His people and removed that sin as far as the east is from the west. Many may insist that they have seen their allotment of angels and therein they have hope but the Messenger of the gospel has been revealed to the children of the Kingdom in the testimony of the Spirit, which the natural man cannot perceive.

The effect upon the natural man is evident as the Spirit mortifies the deeds of the flesh which causes the redeemed of Yehovah to loathe themselves. But thanks be unto God He will never leave His children without the earnest expectation of being delivered form the body of this death. When the time has come when the transgressions are full and the sin is complete they shall put off this tabernacle, being clothed upon with the tabernacle not made with hands, eternal in the heavens. Thus as they grow in the grace and knowledge of His will the Spirit continually manifests the warfare and the wonders of His love.

"Show me Your ways Yehovah and teach me Your paths" (Ps. 25:4)

Your servant in Christ,
(Elder) Chet Dirkes
June 11, 2017

Daniel 9:2

> "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes."

Yehovah God had brought forth His people from the land of the Canaanites and into the land of Babylon. The promise which He gave to Abram and confirmed with Isaac, Jacob and Moses was continuing to unfold in the eyes of those unto whom it was revealed. The average citizen of Israel, although ceremonially religious and traditionally arrogant in their concept of God, did not understand the course that He had assigned unto His chosen people. The commonly held notion that because a person or a nation believes in

God, He will then cause only good things to happen unto them and the person and his family will be prosperous and influential while the community will grow and flourish. This is still the erroneous doctrine of Adam today but unto the strangers and sojourners of this world who have been those born from above, they “have not so learned Christ”.

The all-inclusive nature of the promise which God gave is manifested in signs and wonders in the heavens and upon the earth as a tangible evidence of His sovereign will. He revealed this promise in the testimony of the Spirit within to the children of the Kingdom of God and confirmed it with types and foreshadows. These patterns of heavenly things are not the fulfillment of the promise but rather are reminders of the manifestation which awaits the weary travelers. He promised trials and afflictions for the perfecting of the faith within and the testimony of the scriptures rehearses these episodes that the children of the present time might have hope. The events in the life of Daniel are no exception.

As a young boy, he grew up in a nation that was boasting of their greatness in Yehovah God while demonstrating the vileness and corruption of man. The nation of Judah had followed after the example of her sister Israel in spiritual adultery which is idolatry. She had not hearkened unto the warnings which God had sent through His servants the prophets and her actions were pronounced more treacherously than those of Israel. Her heart was as impenetrable as an adamant stone as she walked the path of the lusts of the flesh, the pride of life and the lusts of the eyes; therefore the judgment of God was more severely manifested in her than in Israel (Jer. 3:11).

God had promised that this was the course that the people would walk when they refused to follow after His Law and keep His commandments. He demonstrated the broken Law when Moses shattered the tablets because there was the “sound of war” in the camp as the people “rose up to play” before the golden calf that Aaron had made. He told Moses that this was a stiff-necked and rebellious people from the beginning and every action of their recorded and unrecorded history stood as conclusive evidence to this fact. This is not an accusation or an aspersion against the nation of Israel; it is a testimony of the nature of Adam in every one who is born of the will of the flesh. When Daniel was born, he too exhibited the characteristics and attributes of the flesh. He could not keep the Law of God, he could not control or contain his carnal nature and he was not righteous before God therefore he prayed, as taught of the Spirit of God, “My God, incline your ear ad hear. Open your eyes and behold our desolation and the city which is called by Your name for we do not present supplications before You for our righteousness but for Your great mercies” (9:19). He knew that he had nothing to bring

and set before his God that was worthy of His pity or His forgiveness for he stood condemned in Adam, condemned in action and condemned in judgment before God.

“And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring of the children of Israel and of the king’s seed and of the princes” (Dan. 1:3)

Many questions may arise as to the heritage of Daniel and his up-bringing but the testimony is silent to these queries. Daniel was taken in the captivity of Jerusalem because he was of the conquered people of Judah. God had brought forth His unknowing servant, Nebuchadnezzar, to execute the wrath of His judgment against this rebellious people and he dispatched his duties perfectly. Daniel was not killed by the sword, nor did he perish with pestilence and famine but rather he was chosen of the children of the captivity because God had afore prepared him for this assignment. Daniel had no prior training or experience that made him suitable for the position he was about to occupy yet God gave him favour in the eyes of the master of the eunuchs who was caused to hearken unto the conviction in the heart of this slave. God made the master willing to listen to the servant God had prepared and then made him to prosper. God showed forth the continuing manifestation of His sovereign rule over all things, even the metabolism of the body, as He made Daniel not only “fatter in flesh than all the children which did eat the portion of the king’s meat”. To this He added unto His chosen vessels in a foreign country ruled by ungodly men the recognition in the esteem of the powers that were ordained of God for good. Unto this He added unto Daniel and his four associates, “knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams” (1:15ff).

These were not adulations of ignorant people or embellishments upon a doctored resume that kept the hang-mans noose at bay or the political piranha at arms length. Daniel and his fellow exiles were not trying to save their lives in this strange land for they were made willing and able to be subjected to the authorities by the grace of God. These were the essential ingredients added unto these significant people for their part in this portion of the history of those things written for our learning. God had given these children essential attributes and qualities which were to be called upon at particular moments in time as testimonies to the power of His Godhead. These superior abilities caused the sons of Adam to acclaim that “of a truth that your God is God of Gods and the Lord of kings ad a reveler of secrets” (1:47) because Yehovah God had sent forth His messengers to “say unto the nations, Yehovah reigns” (I Chr. 16:31).

The Almighty God had decreed that it was not only necessary but absolutely essential that there be a testimony of Him in this land of confusion. He raised up these men and gave them signs and wonders as a notice of condemnation against the wickedness of

men and a reminder to His people of their God. His magnificent display in the fiery furnace made it evident to all that He was sovereign over His creation but it also gave the much needed assurance to His people that He was in control of everything.

“And Darius the Median took the kingdom being about sixty two years old” (Dan. 5:31).

God had brought Daniel along his appointed path through the upper echelon of Babylonian society. He made His chosen vessel to be preferred by the master of the eunuchs and after he was proven of God, “Then the king made Daniel a great man and gave him many gifts and made him ruler over the whole province of Babylon and the chief of the governors and the wise of Babylon” (1:48). Yet he was tried again by the hand of Yehovah God as his brethren were cast into the fire as a testimony to His power.

He was lifted up again when God sent a dream into the mind and heart of the king. This vision from above brought great fear into the king’s heart so that he called all the magicians, astrologers, Chaldeans and soothsayers to him for an interpretation. Yet God had given Daniel this power and, in the fullness of time, He opened the mouth of His servant to speak the truth as His word came to pass.

The race that was run was over numerous hills of adversity and through many valleys of despair yet this child of grace ran the race with patience. God brought him through mans administrations and in each Daniel had a place prepared for him as he fulfilled his role in creation. Daniel did not take up a cause for society nor did he attempt to make Babylon his mission field. He was preserved in the Beloved and made content in his station of life even as there were drastic political and social changes developing all around him. He was not directly involved with these changes, although he was a part of the country and the community where he lived, and when Belshazzar made a feast in celebration of his gods, Daniel was called upon because God had sent a message.

The hand writing on the wall was a dramatic and sobering testimony to the authority of God over the kingdoms of this world. God had orchestrated the events in perfect order so that on the ‘self-same’ night as Belshazzar was feasting, the army of the Medians was attacking. The message was not only to the Babylonian king and his people but was again a continuation of God’s testimony to His people of His ever-present abode in them and so when Belshazzar was deposed and Darius the Mede was made king, Daniel again found favour in his sight and was made the first of three ruling president (6:1).

“And I prayed unto Yehovah my God and made my confession and said, Lord the great and dreadful God, keeping the covenant and mercy to them that love Him and to them that keep His commandment” (9:4).

Throughout all the events which had transpired in the life of this weary traveler, Daniel was being taught of the Spirit of God. He was shown the vanity of this world and the foolishness of the inhabitants of the land but more importantly he was being shown his sin. The Spirit had lifted him up and brought him low as he struggled with the daily diversity and perplexity of the affairs of this life. He was instructed in the vanity of politics and social endeavours and witnessed the unjust nature of Adam against his children. He stood before men of assumed power and watched them fall at a moments notice by the will of God but he was not parading about in the arrogance and pride of the flesh. This man was humbled by the hand of God in his greatness and taught by the testimony of the Spirit of Holiness within that he was a sinner. He was not thanking God that the wicked were being punished and he, being righteous, was being spared for he was reminded by his daily surroundings, that he was a child of the captivity. He was not standing over these fallen men and thanking God that he was not like one of these Gentile sinners and he was not calling down fire from heaven to overthrow the ungodliness of the people. Daniel was being broken down in the flesh as he saw the outward man perishing and he was given a contrite heart before Yehovah God.

Daniel cannot approach the throne of grace in the qualities or accomplishments of the flesh. He has been shown the vileness of his being as the light of the glory of God shines in his heart. He knows that he is incapable of ‘hitting the mark’ and that his carnal ways are ‘completely distorted, bent and perverse’ and as he grows in the grace and knowledge of the will of God he understands the ‘noise’ and ‘tumult’ of his nature. The more God reveals His testimony unto His sheep the more they see that they have ‘rebelled against God’ in Adam and have ‘turned aside from His commandments and His judgments’. Daniel is also acutely aware of the fact that even though God has sent forth His testimony in all the works that He has done, as the heavens declare the glory of Yehovah and the firmament shews forth His work, yet the natural man cannot see these wonders nor is the carnal mind altered by them. Therefore instead of a modern day boast of being one of the elect or one of the Lord’s people, Daniel is prostrate before God crying, “Be merciful to me a sinner”.

It may be assumed that Daniel was acting the part of the intercessor here for the nation of Israel but he has come before God to make his confession. He is rehearsing the history of the nation of Israel because it shows forth the nature of man but more-so he is speaking of every child of grace who is groaning because of the contradiction of sin. The entire nation of the Israel of our God is made subject to the cares, arrogance and discontent of man when they become partakers of flesh and blood; Daniel is identifying that burden. He is shown the glory and power of God by His Spirit within and as he grows in the grace and knowledge of His will he also sees the vileness of the corruption

of the body of this death. He knows that in Adam he has turned his back to the Most Holy God and stepped over His commandments. He understands how the spiritual matters are of no regard to the natural mind for the carnal mind is enmity against the Spirit.

“We have sinned and have committed iniquity and have done wickedly and have rebelled, even by departing from Your precepts and from Your judgments” (9:5)

The Spirit has taught Daniel that he cannot ‘hit the mark’ in anything he attempts. He has also been taught that this perverseness includes everything in his life. He is not confessing the guilt of another before God, he is making his confession about his condition. In the midst of all the magnificent displays of God’s majesty and power, Daniel is brought low with a broken heart and a contrite spirit. Herein he is blessed of the Lord to know the curse upon Adam. The promise unto Abram, Isaac, Jacob and Moses was that of bondage. Israel completed the four hundred years as foretold to Abram and now the seventy years foretold of Jeremiah was nearing an end. The bondage of this captivity was no more a response from God for sin than His blessings are a reaction to obedience. He promised by the mouth of Moses that when the children of Israel would not hearken unto Him and do all His commandments then He would appoint terror, consumption and the burning ague that shall consume the eyes and cause sorrow of heart upon them (Lev. 26:14). He further told Jeremiah that the whole land had been corrupted and therefore would be made desolation until the seventy years were accomplished (Jer. 25:11). This was not because those things which God had purposed in His heart to do never came to pass and thus He had to change His plans nor was it because He looked down the annals of time to see what man would do before He made any arrangements that might be contrary. NO! He purposed in His heart that this type of the inheritance would be polluted that no flesh should glory in His sight. He told Moses that this people would rebel and as soon as he died and it came to pass. He told Joshua that this people would violate the oath they swore to keep the Law and set up a pillar of testimony against them for thus it came to pass. He set six tribes upon the mount to call out the curses against Israel when they trespassed the Law of God and thus it came to pass and when the fullness of time was come He scattered His testimony of His people through the defilement of the land into all the nations of the world.

Daniel was not given to claim some ‘Zionistic’ right to the mercy of God, nor did he claim a birth-right in Abraham. He spoke of the eternal love of God for His people for therein does the mercy of God proceed. Everything God is and does is righteous. He formed the heavens and the earth, the day and the night and He called it good. He fashioned the crooked serpent as His servant to do His commands and created the

wicked to be reserved unto the Day of Judgment. He formed the light and fashioned the darkness; He made peace and He created evil “I Yehovah do all these things” (Is. 45:7).

Now He was revealing His presence in His servant Daniel who was born of Jerusalem which is from above, the mother of us all (Gal. 4:26). He had removed that heart of stone and given the heart of flesh whereby Daniel felt his guilt and the disappointment of turning (confusion of face). He had put His Spirit in His child who caused him to walk according to the statutes of God but which also made him understand his evil ways and his doings which were not good, therefore he loathed himself in his own sight for his perverseness and his idolatry (Ezek. 36:31).

In this revelation, Daniel does not look outside into this foreign land to find his enemies, those ‘stinking Babylonians’. He does not blame the environment, the school system or the government as he acknowledges his guilt before Yehovah God. He pleads for intercession because he knows that he cannot bring anything to present in defense of his inability and perverseness. He has been taught and shown in his life that “there is none righteous, no not one”. He knows he needs to find forgiveness for his offenses and he, unlike Adam in the garden, seeks the only One who can forgive. There is no bargaining or settling for second best as the righteousness of God will not accept anything less than the perfect sacrifice for sin and the perfect atonement for His people; therefore Daniel’s prayer is “according to Your righteousness, I beseech You, let Your anger and Your fury be turned away from Your Holy city Jerusalem, Your Holy mountain:” (9:16).

“In the first year of his reign I Daniel understood by books the number of years, whereof the Word of Yehovah came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Israel” (1:2).

Daniel had been given understanding from the study of the books. He had read and deduced that the seventy years spoken of by the prophet were about to come to an end. He did not know how they were to end but he was indeed shown why they were needed. He was unaware of the fact that Cyrus the king of Persia had already given his edict for the people to return and begin re-building the Temple (Ezra 1:1) and that these preparations were underway. He did know that the God who keeps His covenant with His people is faithful to fulfill His word in the accomplishment of the determined years but this was only the beginning. While he was making his petition before the Lord, Gabriel came and “touched me about the time of the evening oblation” (9:20). Although Daniel was given to understand from the writings yet was he to know the beauty of the reality of the heavenly truth.

The “full satisfaction” of the seventy years is the manifestation of Messiah. He came to show forth the works which were finished before the foundation of the world and He came in the fullness of time. He came to make an open display of His triumph over sin and the Devil who was overcome by the blood of the Lamb. The joy of the salvation of Yehovah is to become the inability of His people in Adam, shed His blood as the propitiation for their sin and to cover them with His blood. This is the completion of the seventy weeks. There can be no joy in salvation if there is no understanding from what one was saved. There can be no peace of forgiveness if there is no understanding of what sin is and there can be no desire to be delivered from the tabernacle of this dwelling unless there is the experience of the body of this death.

Daniel was taught of the Spirit, comparing spiritual things with spiritual things to know why he groaned within himself waiting to be delivered. He saw with they naked eye the wonders of God and he knew by the inner spiritual man that he was a sinner in need of mercy thus he cried out “for Your city and Your people are called by Your name” (9:19). The city is the New Jerusalem which is His Bride come down from heaven and His people re the redeemed of Yehovah.

“Who is a God like unto You, that pardons iniquity and passes by the transgression of the remnant of His heritage? He does not retain His anger forever because He delights in His mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities. You shall cast our sins into the depths of the sea. You will perform the truth to Jacob, the mercy to Abraham, which You have sworn unto our father from the days of old” (Micah 7:18f).

Your servant in Christ,
(Elder) Chet Dirkes
October 4, 2015

Hosea 11:1

"When Israel was a child I loved him and called my son out of Egypt."

The 12 sons of one man were forced into the land of Egypt by the hand of God in a drought and Joseph was sent there years earlier by the same loving hand. God's complete and exact orchestration of all matters, even to the raising up of wicked Pharaoh, was God taking Ephraim by the arm and teaching him to walk. Each and every step precisely ordered sound and sure from the house of Jacob coming into Egypt for deliverance, to the subjugation and oppression of Israel whereby they cried unto the Lord who sent them the deliverer and finally to the exact point when by His mighty hand, God called His son out of Egypt and caused him to come out.

Centuries later, the Word of the Lord came to Joseph, who had fled to the land of Egypt for protection from King Herod, to come home to Nazareth and God called His Son out of Egypt. The land of Shinar again. The nation of Israel could not keep His commandments being a stiff-necked and hard-headed people though God drew them with the cords of love and treated them as the sheep of His pasture. And the God/Man

Israel who could do nothing less than fulfill God's every commandment in complete obedience to His will. The natural man cannot and will not receive or perform of his own power, since he has none, the things of the Spirit. The child of grace has been delivered from the bondage of the strong mans house into the glorious liberty of the Kingdom of Light. Strengthened by His power and according to His will, come house of Jacob let us walk in the Light of the Lord, running the race set before us with patience looking unto Jesus the Author and Finisher of our faith.

Your servant in Christ,
(Elder) Chet Dirkes
November 23, 2009

“Obadiah”

There are a number of men in the history of the nation of Israel and Judah who were given this name. Each one was employed in the “work of Yehovah” which He had assigned them. These “servants of Yehovah” were properly equipped by the Spirit of the Most High God for the work during the time of their habitation. In the day of His power, they were made willing and able to perform “Yehovah’s work”; thusly are they all named, ‘Ovad-yah’ the servant (workers) of Yehovah and/or the work of Yehovah.

This work is marvelous to behold and quite contrary to the nature and manner of Adam. Obadiah, who greatly feared Yehovah God, is present during the time of the insidious king Ahab as he hid an hundred prophets of the Lord from the lecherous evil queen, Jezebel. Here in the caves he hid them in bands of fifty and fed them with bread and water (I Kings 18). It was the ‘work of Yehovah’ through the mouth of the ‘servant of Yehovah’ which told Ahab of the location of Elijah and brought them together as the majesty of God was displayed and His will manifested in the destruction of the prophets of Baal.

The praise is not unto the man as the one who works for the ways of man are not in himself neither does he direct his steps. Rather, the praise and glory is unto the King of Kings as His people are they who ‘dwell in Yehovah’ (Shechaniah), are the ‘servants of

Yehovah' as the 'perpetual lion' (Arnan), 'healed of Yehovah' (Rephaiah), 'delivered and preserved by Yehovah' (Yesaiah and Pelatiah) and all this is exclusively for those 'favoured of Yehovah' (Hananiah) (I Chr. 3:21).

The work is the labour assigned, the labourers are they which are afore properly equipped unto the task and the performance of the work is according to He that works all things after the counsel of His own will. There is no praise unto the axe that felled the tree or the saw against the wood (Is. 10:15) for the 'work of Yehovah' is unto the praise and glory of His name. He has raised up Pharaoh, Ahab, Nebuchadnezzar and Cyrus, "to shew forth His wrath and to make His power known" throughout all the world. He brought forth the work by their hands as He had predestined them so to do 'that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Rms. 9:22ff). He rules in the armies of heaven and over the inhabitants of this world setting up the basest of men over the kingdoms. He is God and there is none like Him. He declares the end from the beginning and from ancient times 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; Yea, I have spoken, I will bring it to pass; I have purposed, I will perform (Is. 46:10).

"The vision of Obadiah; thus saith the Lord God concerning Edom"

This is not the Word of God to His servant as a proclamation of judgment and destruction against a certain race of people because of their heritage, nor is it condemnation because of some past omission or commission which has scarred them for life. This is the manifestation, in types and foreshadows, of the nature, instincts and conduct of Adam as God created him to walk upon this earth. These types are set forth in the example of the nation of people who were descendants from the brother of Jacob yet Esau himself stands as a type of the flesh which is contrary to the child of promise. Therefore, these things written concerning Esau and Jacob are a mirror for every child of grace as they have been made subject to the vanity of this world being made partakers of flesh and blood. Anyone who boasts of a hope in the life to come but does not have the testimony of the animosity and warfare between the natural and the Spiritual has not the Spirit of God dwelling within. They which have not the Spirit are none of His (Rms. 8:9).

Esau is Edom. He was formed in the womb with Jacob, the child of promise and was made manifest first. He is a cunning hunter and has been given to satisfy his needs through the fruit of the field. His desires are upon that which is of the world, his mind and heart are carnal and his labours are of the dust of the earth. He does not care for the things of the Spirit, his affections are not on the things from above and he cannot receive

the things of the Spirit, neither can he know them. He has despised his birth-right for the satisfaction of his belly, he has forfeited the blessing of his father, though he sought it with tears, and he is been made the servant of the younger all the days of his life. For this, he continues to desire the right of the first-born with all the power, authority and prominence that accompanies the office. He craves the inheritance of his father's house, though he only sees that which is temporal, and because his brother has been made "lord over him" and all his brethren have been made his servants, "Esau hated Jacob because of the blessing wherewith his father blessed him, and Esau said in his heart, the days of mourning for my father are at hand, then shall I slay my brother" (Gen. 2741). Esau could not kill his brother then and cannot kill him now. Though there be one who is granted the power of the hand of God to kill the body yet there is none but God who can leave the soul in the eternal torments of judgment. Jacob is of the eternal incorruptible seed which cannot die for "whosoever lives and believes in Me shall never die" (John 11:26).

Esau is strong and his forces appear formidable but he has no power over his master as he has been properly suited to be his servant. He is suspected to be on a constant quest to kill the children of the kingdom and fear accompanies his presentation yet he is made small among the people as he has no strength in and of himself. He has been blessed with many 'dukes' who have been seated in the prominent seats of this world but he is greatly despised of the saints of light, the peculiar people of the generation of Jesus Christ. He is not satisfied with the meat of the field as his body and soul labour for that which cannot sustain and, having neither the bread that fills and the water that quenches, his soul 'loathes this light bread' of the manna. He has rejected the Rock and craves the dust, he cannot see the garments of righteousness as he clothes himself with an apron of fig leaves as he is lifted up in the arrogance of pretense before God.

"The pride of thine heart has deceived you that dwell in the clefts of the rock, whose habitation is high and that said in his heart; Who shall bring me down to the ground?"

The pride of Adam, this earthen vessel wherein dwells the fullness of the Godhead, bodily, before the fruit of the tree of the knowledge of good and evil was eaten and his eyes opened, was evidenced in the discourse between the serpent and the woman. She, having Adam there with her, embellished the Word of God by asserting that He had said that they could not touch the fruit, lest they die. She had no right to add to the Word of God and she did not possess the knowledge of the evil she was performing but when she heard the words of the crooked serpent, who was also created as they were, she hearkened unto his words. She then looked upon the fruit of the tree and seeing it was good for food, pleasing to the eyes and a tree desired to make one wise, "she took of the

fruit thereof and did eat and gave also unto her husband with her and he did eat" (Gen. 3:5). She acted out the assigned labour in complete accord with the manner in which she was created, without the knowledge of good and evil in a manifestation of the pride of Adam/Esau/Edom. Adam hearkened unto her voice, being of one mind, heart and desire for he saw what she saw and desired what she desired. He was tempted and was drawn away of his own lust and enticed. Then, when that lust did conceive it brought forth sin and sin, when it was finished, brought forth death (James 1:14f). This was and still is in compliance with the design specifications of the Creator of the Universe who saw all that He had created and called it exceedingly good.

The banishment of Adam from the garden and the protection of the tree of life were absolutely necessary for man, having his eyes open and seeing his nakedness, acted with his new found knowledge, in emulation of the Most High God. He fashioned himself a covering in the aprons of fig leaves, he attempted to hide himself from the presence of the Omnipresent God and he attempted to approach the throne of justice and plead his innocence. He said in his heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the side of the north (judgment), I will ascend above the heights of the clouds, I will be like the Most High God (Is. 14:12). Adam was so deceived by the pride of his heart coupled together with his knowledge of good and evil that his actions were identical to the nature of Satan. The beauty of his excellence was the lifting up of his heart as he thought he dwelt in the safety of the clefts of the rock, his habitation was on high and his fortress impregnable.

"Though you exalt yourself as the eagle and though you set your nest among the stars, thence will I bring you down, saith Yehovah"

Adam was indeed the last and the greatest of God's creations. All that came before was in preparation for the arrival of man onto the stage of creation as God prepared a place for Adam. Through the ordained will of God, by the means which He decreed, empowered and enacted, man exalted himself to be like the eagle. He was deceived to believe that the strength of his hand could accomplish the desires of his heart and be pleasing before God. He expected that this conduct would elevate him to the position of the hosts of heaven, which Yehovah calls by name, where he would make his home. He makes confederacies with the men of this world, especially those of religious practices, to gain acceptance and notoriety. His righteousness is judged by his monetary gain and numerical advances as he heaps unto himself the works of his own hands in order to find rest. Thus the earthen vessel which the children of grace have been made partakers of is

driven by its carnal desires, limited knowledge and finite understanding to be like the sons of God.

The promise to Abraham, Isaac and Jacob was that God would make them fruitful and their children would be as the sands of the seas and the stars of the heavens. This was manifestly declared to be fulfilled when the King of Peace (Solomon) brought forth the testimony of the covenant (the Ark) and placed it in the temple of the Lord. He testified, as the glory of the Lord filled that temple, that not one word of the good promises of Yehovah God had fallen to the ground or failed to come to pass because Yehovah God was a God who keeps His covenant (I Kings 8). He had made the nation great and the sons of Jacob as the stars of the heavens. He had brought them forth out of Egypt with the mighty hand of the eagle, He had covered them with His wings and He had provided for them making them the nation that they were.

But that house was temporal and is now passed away because the abominations have made it desolate, therefore it is cast forth. This stands as the type of the tabernacle of this dwelling for those things which are highly esteemed of the natural man, those things wherein he is drawn after, are abominations before the Lord. Amazingly though, the natural man is constantly drawn back to those same weak and beggarly elements of the law of ceremony and ritual, the keeping of which may make the natural man feel like one of the children of Israel, that is, stars of the heavens, as he emulates the handwriting of ordinances. But the deeds of the law, the first principles of the doctrine of Jesus Christ, can never make the doer thereof perfect or purge the conscience of sin. The works of the hands of the flesh are polluted and corrupt and the ministration of condemnation is the perfect arena for the manifestation of this corruption. He is dust and to the dust he shall return as the tabernacle of this dwelling is dissolved but just as the house of Israel was slowly corrupted and destroyed, so this clay pot is being consumed as the outward man perishes daily.

“But who may abide in the day of His coming and who shall stand when His shall appear? For he is like a refiners fire and fullers’ soap and He shall sit as a refiner and purifier of silver and shall purge the sons of Levi; purge them as gold and silver that they may offer unto Yehovah and offering of righteousness” (Mal. 3:2).

The children of the King have no spot nor blemish. They are born of incorruptible seed which cannot commit sin, for they cannot deny their Father in them. The earthen vessels have been cleansed of all unrighteousness by the shed blood of the Lamb of God who stands as He had been slain from the foundation of the world and they are covered with the blood of the atonement from the wrath of God. Yet in the habitation of this dwelling, they find that in them, that is in their flesh, dwells no good thing. They find that when

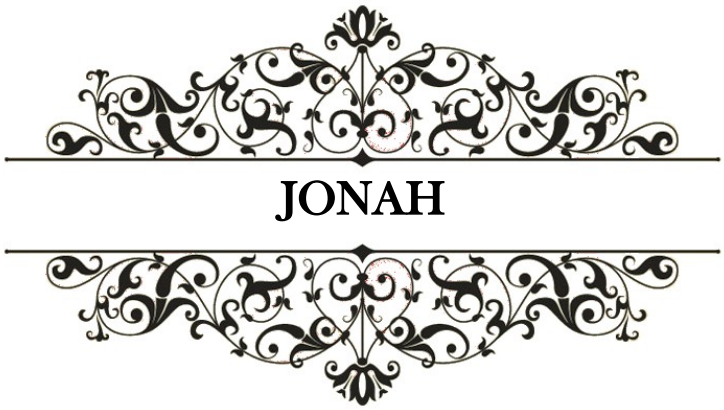
they would do good, evil is present and that those things which they would not do, they do and consent unto the law that it is good. This they are taught, is not of the seed within but is because of the sin that dwells in their members. They can never measure up to the perfect standard of the holiness of God because they are carnal, sold under sin. Herein do they groan, waiting for the deliverance from the bondage of this corruption and the manifestation of the sons of God. And so, the house of the children of promise, Jacob, and the house of the next or other son, Joseph, (which speaks of the mystery of the gospel wherein all nations should be partakers of the same Spirit of God) are this fire whereby the wood, hay and stubble, the house of Esau, is consumed. Messiah stands as one whose eyes are ablaze with fire (Dan. 10:6), His feet are as fine brass though they had been brandished in a fire (Rev. 1:15) and “about Him is the colour of amber, as the appearance of fire round within it, from the appearance of His loins even downward, I saw, as it were, the appearance of fire and it had brightness round about” (Ez. 2:27). He has refined His people and chosen them in the furnace of affliction (Is. 48:10) that the glory be not in the flesh. All flesh is grass which is consumed as it is consumed in the fire of the oven. The glory thereof vanished as the Son of Righteousness rises which healing in His wings. So also are the works of the flesh, being wood, hay and stubble, consumed by the Refiners’ fire. He demonstrates His love for His children as He proves the faith within through the trials and tribulations which are for the perfection of the saints of light.

The Kingdom of God is not of this world and flesh and blood shall never inherit it. The fire of the glory of God, upon the vessels afore prepared unto glory, is so that there shall not be any remaining of the house of Esau, for Yehovah has spoken. The warfare is not for those vessels which have been outfitted for destruction for they are of their father, the Devil. They find comfort in the things of this world and have their reward. The fire that shall be upon them cannot be quenched as the eternal damnation of the lake of fire shall never end. The fire of the furnace of affliction shall be completed when all the stubble has been consumed. Then shall be manifest the Sons of God, for He shall appear a second time, without sin. All who look for His appearance shall see Him as He is, in the beauty of His Holiness, as they stand before the throne of glory, clothes in the fine linen, clan and white, which is the righteousness of the saints. Then shall they be delivered from the body of this death and be changed to be like the Son of God.

“My brethren, count it all joy when you fall into divers temptations, knowing that the trying of your faith works patience; but let patience have perfect way, that you may be perfect and entire, wanting nothing” (James 1:2).

He demonstrates His love to His people and will never leave nor forsake them even when they cry out after the flesh that His yoke is to heavy and the labour to difficult. His love never fails and no man can separate Him from His Beloved.

Your servant in Christ,
(Elder) Chet Dirkes
June 22, 2014



Jonah 1:17

> "Now Jehovah had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

The passage of time is often perceived as a series of events that coincide with each other to create a cohesive reality. These events are perceived as isolated incidents that are limited to the circumstances of the situation. We cannot see the, so called, "big picture" and fail to recognize the dependency of the event that we are involved in with all the events of creation. So to limit the passage to the great fish and Jonah's incarceration in it's belly would be an injustice to the magnitude of the sovereignty of God who has absolutely ordained every aspect of whatsoever comes to pass.

The Word of Jehovah had come to one whom He had afore ordained to be His prophet. He did not seek a resume, have auditions or ask for references for before Jonah was formed in his mother's womb, he had been separated unto Jehovah God as His prophet. Was this not the case with Jeremiah (Jer. 1:5) and Saul of Tarsus (Gal.1:15)? Since in the mouth of these (and many other) witnesses we have a testimony to the sanctification of the children of grace for the station where God has decreed they should walk, we may

with surety conclude that all His people have been afore prepared. This coupled together with His immutability demands that He has, before the foundations of the world were laid, ordained, consecrated and sanctified His people to the station of life He has decreed and has properly outfitted them to perform that which His heart has desired. Jonah was ordained to be the prophet of Jehovah to the people of Ninevah and so it came to pass.

This ordination of Jonah was not by the will of man and his preparation was not at the feet of any earthly teacher. He was raised up this one time when and only after, God had prepared him for this event in his life. All other events that transpired Jonah's life were part and parcel to the theatrics and drama of Jonah's ride to Nineveh. So when the Word of Jehovah came to him, without this proper and adequate preparation, Jonah would not have been able to respond in the manner that he did. He knew that this was the Word of Jehovah, he understood the direction and commission he was given and he was made willing to do that which he did. He could have stayed at home, he could have feigned an illness or claimed a financial hardship but instead, Jehovah put it in his heart to go east to Joppa to find a ship of Tarshish because, "Jehovah had prepared a great fish to swallow up Jonah."

The trip from where ever Jonah the son of Amittai lived to Nineveh was due east. Nineveh is situated at the base of a mountain range many miles from a sea port on the Tigris river. There was no mistake on the part of Jonah as to the intention of his heart. He was headed due west on a ship that was known for long voyages to distant lands. He was traveling with expert mariners who knew the times of the days and seasons in which to take these long journeys so as to minimize the potential of harm or loss. They prided themselves in navigational skills and were made wealthy for their expertise. This ship had been built to handle the converging currents of the Mediterranean Sea and to carry sufficient supplies to eliminate frequent stops at local ports. This ship with the appropriate crew was prepared of Jehovah to take Jonah to the rendezvous point where the great fish, prepared of Jehovah, was to escort him to Nineveh.

Now a great wind arose in the Sea which caught these professional mariners off guard. It was a mighty tempest that should not have been, similar to the 'Euroclydon' that arose when Paul was sailing to Rome (Acts 27:14). No man could have predicted this storm and no devises of man could withstand it. The courage of the most valiant of sailors was stripped away as this 'phenomenon' arose and overtook the ship. The men were afraid but immediately resorted to their training and experiences but to no avail. They cast off valuable cargo, wherewith they had their lively hood, in attempt to lighten the load. They resorted to the superstitions of their hearts which they had been given to believe to be true. Herein they found, in the midst of this tumultuous event, Jonah asleep in the

hold of the ship. How could he sleep at a time like this and be so ignorant of the pending emergency? While Jehovah had put fear and superstition in the hearts of these professionals who trusted in the arm of the flesh, He gave His, seemingly disobedient servant, peace and repose.

The ship master, curiously finding Jonah asleep, woke him and instructed him to call upon his God in order to avert the almost certain disaster. When this did not work the men, following the dictates of the logic of Adam like the friends of Job, concluded that someone was to blame for this evil, so they cast lots. Jehovah had prepared these ignorant heathens with the idea that evil was the result of the anger of the gods and when the lot fell on Jonah they inquired of him as to who he was, where he was from and what his profession was. Now Jonah could have lied but the preparation of the heart and the answer of the tongue is of the Lord, so, Jonah told them who he was (an Hebrew) the God whom he trusted in (the God who made the sea and the wind) and that he was attempting to escape from the presence of Jehovah. To this God gave no peace in the hearts of the mariners but rather exceeding fear and even though Jonah told them that this could all be averted if they just tossed him overboard, the men, like the one facing backward and fighting against the plow, rowed harder to bring the boat about.

Now when all else had failed and the situation appeared hopeless the great wind and tempestuous sea had brought Jonah to the place where the great fish, prepared of Jehovah, was waiting for him. The power of man, the will of man and the wisdom of man could not have navigated this ship to this place. The men, praying for forgiveness from this heinous crime of killing an innocent man, raised Jonah up and cast him into the sea. He did not cast himself into the sea for that was not the way prescribed of God. And so at the appointed place, in the fullness of time and when all circumstances were exactly in the right order, the fish that God had prepared came was introduced to the servant of God. At that point the angry wave ceased and the wind was stayed because they had come to the end of their limitations and the heathen men cried out, “O Jehovah, thou hast done as it pleased thee”. The disobedience of Jonah was for the testimony to the wicked men that Jehovah rules and is sovereign over all. Yes Jonah’s sin was a testimony to the power and majesty of He who works all things after the counsel of His will. This disobedience was needful to prepare Jonah to preach at Nineveh and the effect of this inability of Jonah was praise unto Almighty God.

The great fish swallowed Jonah and he remained in total darkness and uncertainty for three days and three nights. He had neither food nor hope of survival yet this was the place where the schoolmaster had brought the student to learn the lesson. Jonah learned

the lesson by experience and no writings, nor lectures or nor positive thinking could have taught so true a lesson; salvation is of Jehovah. When the lesson was given and the pupil was ready for the final examination, God caused the great fish to vomit Jonah onto dry land. This could not have been on the surf at the sea shore for the great fish would have beached himself far off the coast. The place afore prepared of Jehovah was where this behemoth could be in deep water and still place Jonah on dry land as he began the next leg of his journey to Nineveh.

Jehovah has ordered every aspect of the lives of His people as well as those of the wicked of this world with exact precision. He has not only ordered the end of the journey but has orchestrated each note of this magnificent masterpiece in such a way that the song is of praise to His name. Brethren each moment of our lives is prepared of Jehovah for His good pleasure that the intents of His heart shall be accomplished. He has interwoven the events of our lives, according to the counsel of His immutably perfect will, for the good of His Beloved. He has ordered that even the sin of the weakness of the flesh be praise unto His name and He has done all this by the power of His own will. Some may not like the term ‘absolute predestination’ because they say it is not a Biblical term. Well said. But if we have been given to believe in the Almighty Sovereign God then there is no need for any unbiblical terms for His sovereign rule encompasses everything. If He is the first cause of every cause then there can be no cause that comes to pass without His cause and if He sits in heaven and rules over the kingdoms of this world then there can be nothing that comes to pass which is contrary to His will. He put it in the heart of Jonah to attempt to flee, He put it in the hearts of the mariners to think themselves masters of the sea and He put it in their hearts to fulfill His will and deliver His servant to the great fish He had prepared for him.

Herein is the patience of the saints and the hope of the people Israel, “Behold I go to prepared a place for you”.

Your servant in Christ,
(Elder) Chet Dirkes
October 28, 2012

Micah 1:15

> “Yet will I bring an heir unto you, inhabitants of Ma-re-shah: He shall come unto A-dul-lam, the glory of Israel.”

The prophet Micah was sent concerning the sin of Judah and the transgression of Jacob approximately 740 years before the virgin birth. This word was nothing new as if the children of Jacob had done something that caught the attention of God but was the same word which was in the beginning. God told Adam that in the day he ate of the fruit of the tree of the knowledge of good and evil he would surely die and he did both eat and die. His children have continued to emulate the conduct and mindset of their father as they demonstrate an unending desire for the things of the flesh, striving to advance their station in life, being drawn after the delusion of a desperately wicked heart. The truth of the Word of God is the power of God to deliver His children from the bondage of this corruption through the illumination of the full extent of that corruption.

The conduct of Adam in the garden was the conduit ordained of God for the entrance of sin into the world. By the single deed of one man, he, his bride and his seed in him were

all made dead in the rebellion and guilt of sin before God. “Wherefore as by one man sin entered into the world and death by sin and so death is passed upon all men for that all have sinned…nevertheless death reigned from Adam to Moses even over them who had not sinned after the similitude of Adam’s transgression” (Rms. 5:12). The children of the dust begin life being guilty before God and properly equipped so as to continue to strive for the perfection of Holiness wherein they fail; The Word of God declares this condition, condemns the action and presents the conclusion even today as it did in the garden.

Micah’s declaration of the rebellion of the house of Jacob through the generations is revealed by the light of the glory of God who through long-suffering and patient endurance guided this people every step of the way. He had chosen this people in Abram unto Himself to set His name among and, as the object of His love, to reveal Himself. He did not choose them because they were many or powerful, influential of profitable to Him. They were a wandering band of nomadic tribes who had neither home nor possession nor inheritance for Abram had left his father’s house and fled. God called him to go forth to a place he knew nothing about for to seek a building that had foundations whose builder and maker was God. He called Abram and gave him the promise of making him a great nation and He changed his name to Abraham. Indeed Abram believed God, for faith is the manifestation of the Spirit within, and it (the faith) was accounted for righteousness. But Abram, the man, was still a child of Adam and his actions were identical to those of his earthly father.

God told Abram that He would make his seed like the dust of the earth “so that if a man could number the dust of the earth, shall your seed also be numbered” (Gen. 13:16), but Abram could not believe this. He and his wife, Sarai, had no children and therefore no heir and so to help facilitate God and his promise, Abram said; “Behold to me You have given no seed and lo, one born in my house is mine heir. And behold the word of Yehovah unto him, saying, This shall not be your heir but he that comes forth out of your own bowels shall be your heir” (15:2ff). Abram could not see the evidence of this promise and so God repeated the promise saying “Look now toward the heaven and tell the stars, if you are able to number them, He said, so shall you seed be” (5).

Still Abram could not believe God because the tangible evidence was not before him. Although he accepted the word which God gave him and after the inner man he was given to believe, Abram the man was still unconvinced that God could do what he said. Therefore when Sarai, his wife, took the Egyptian maid and gave her to Abram to wife, he hearkened unto the voice of his wife as Adam did in the garden. The result of this was the birth of Ishmael, the father of a great nation but this was not what God had promised

for when Abram was now ninety nine years of age, God called to him and changed his name to Abraham, “for a father of many nations have I made you” (17:5).

Abraham, at the ripe old age of eighty six, thought that God had indeed given him an heir and he treated this child as the heir for over 14 years but God said that Sarai was to bear a son. Sarai, the Princess, laughed when she heard such a thing, that a woman of her advanced years should conceive and bear a child. The Messenger of Yehovah confronted her on this and like Adam in the garden she lied unto God saying “I did not laugh for she was afraid” (18:15). Even after the great battle of the kings and the great victory wrought by the hand of God through His servant Abraham, Sarah lied unto Abimelech saying that she was the sister of Abraham and not his wife. Thus having the promise of the Word of God manifested in viable form in testimony to His faithfulness, Sarah was afraid for life and bore false witness.

Yet God is faithful and His Word is true. He brought back unto Abraham and Sarah the way of youth. He restored the vitality of their bodies and the virility of their seed and Sarah conceived. This seed was not according to the natural order of man for the time of life had passed for these two people. This was the child of promise who by the power of God was brought forth in his appointed time to be heir of the promise of Abram and father to Jacob.

“But in the fourth generation they shall come here again for the iniquity of the Amorites not yet full” (Gen. 15:16).

The timing for the promise given to Abraham was not known unto him nor was he aware of the manner in which it would be fulfilled. The conduct of Abraham continued to demonstrate that all that came to pass was of grace and nothing more. The deeds, intentions and expectations of the sons of Adam were insignificant to the facilitation of the will of God yet intrinsically interwoven into the fulfillment of that which was decreed. And in the fullness of time, on the exact self-same day, Yehovah delivered this people from the bondage of Egypt, bringing them across the sea and into the wilderness where He gave them His Law. This would conclude that the sin of the Amorites was indeed complete in every detail and to the prescribed extent which enabled the Word of God to come to pass and the children of Israel to be delivered.

Many struggle with the notion that God is in complete command and control over the sin of a people and particularly the hidden inability of man. They suppose that God’s sovereignty interferes with their free will but in a challenge to the nation of Israel God calls to them to prove that they are indeed God. First He calls for an assembly of the sons of Jacob to “produce your cause, bring forth your strong reasoning” whereby the

children of the dust may prove their divine nature. He demands that man show forth the necessary attributes of God which are “Let them bring forth and shew us what shall happen: let them shew the former things what they be, that we may know the latter end of them or declare us things for to come. Shew the things that are to come hereafter that we may know that you are gods; truly, do good or do evil that we may be dismayed and behold it together” (Is. 41:20ff).

The promise of God has never changed from the beginning. He has promised to deliver His people from their sin and the bondage of their iniquity which work was finished from the foundation of the world and made manifest in the fullness of time. His grace was given unto His Beloved before the world began, and was made manifest in the end of the world (II Tim. 1:9) when the heir came to the ‘chief place’ for the ‘justice of the people’ (Mareshah and Adullam) which is the glory of Israel. When Simeon saw Mary enter into the Temple with the babe in her arms, he proclaimed; “Lord 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 nations and the glory of Your people Israel” (Lk. 2:29). The heir had come, the sin was complete and the people were to be delivered.

God gave the sign for the manifestation of this promise; “behold a virgin shall conceive and bear a son and shall call His name Immanuel” (Is. 7:14). This was the sign of that which was finished from the beginning. The child was already born before the prophet uttered the word and the son, the heir, was already given. The government was always upon His shoulders and His name is forever, Wonderful Counsellor, The Mighty God, The Eternal Father, The prince of Peace. His kingdom is not of the temporal creation and of the increase of government and peace wherein He sits and rules over the kingdoms of men causing all things to come to pass in complete harmony for the good of them that love Him, there is no end. He is seated upon the throne of the Beloved and He alone orders and establishes His kingdom with judgment against the ungodliness of Adam and justice for His people (Adullam). Adam was not consulted on the matter; his manner is limited, his way polluted and his understanding darkened. He does not seek after righteousness, he cannot intercede for another and he has no desire to shed his blood, even for his own inabilities; therefore Yehovah God brought forth the heir of all things as His Elect Servant brought salvation unto Himself by His right hand and His Holy arm.

“All this is for the transgression of Jacob and for the sins of the house of Israel”

The sin of Jacob is Samaria, the ‘watchers’. This mountain was purchased from Shemer by Omri an evil king of Israel who followed after the sins of Jeroboam, wherein he made

all Israel to sin. Israel is Jacob and when God rent the kingdom after the death of Solomon through the greed and avarice of Rehoboam, Jeroboam set up two golden calves (just as Aaron did) one in Dan and one in Beth-el for the people to worship. He set up the false Law with fake priests and sacrifices to prevent the people from returning to Jerusalem and back to David. The evil kings that followed, each established by the hand of the eternal Sovereign, did worse than the one before and when Omri bought the watch mountain, Ahab built the counterfeit Temple. Thus the sin of Jacob is Samaria.

When the hand of the Lord brought forth His judgment against the ten northern tribes, the Assyrians took captive all the people and desecrated the land of promise. Yehovah sent lions among them and slew many forcing the men of Assyria to beg their king to return the priests to teach them how to worship the god of the land. Is it not interesting that these frauds should return to teach foreigners how to worship the God of Israel. It sounds exactly like the neo-evangelicals designs on their mission trips into the world.

The sin of Judah is Jerusalem. Here the people unto whom were given signs and wonders in the heavens and unto whom pertains the statutes and principles of God through the hand-writing of ordinances came the corruption of the mind of man. Like the parents in the garden, they were given to doubt the Word, desire something greater and prove their worth before God. They made merchandise of the types and corrupted them by their own hands in such a manner that they could convince themselves that they could keep the Law. Thus they called themselves by the name of Yehovah, ever sporting their sin and iniquity before all the nations of the world. They were not given to consider that he who makes the eye sees all and He who fashioned the ears hears every peep. Thus Jerusalem became the den of iniquity where the ideas and contrivances of the mind of man tarnished the beauty of the pattern and made is common among all nations.

“Our father’s worshipped on this mountain and You say, that in Jerusalem is the place where men ought to worship” (John 4:20).

The Samaritan woman at the well spoke according to the religious teachings of man. She was well aware of the contentions between the self-righteous sons of Abraham and the half-breeds of Samaria and when Jesus spoke with her, she was astonished “How is that You, being a Jew, asks drink of me a woman of Samaria ?”

Jesus had not made a mistake by coming to the exact place where the woman was drawing water from the well and He had not acted improper. The Heir of all things had come to one of His children to reveal Himself unto her and to teach her that the hour had come when ‘you shall neither in this mountain nor yet at Jerusalem, worship the Father. You worship what you do not know; we know what we worship for deliverance is of the

Jews; but the hour is coming and now is, when the true worshipers of the Father shall worship in Spirit and truth and they that worship Him must worship in Spirit and truth" (John 4:20).

It is by this Spirit that the incorruptible seed is born from above and through the testimony of the Spirit with our Spirit that we know we are the sons of God. The children of the dust have an incurable wound which they cannot mend. They cannot deprive the flesh nor punish the will in order to subdue the nature of Adam. They cannot weep under the winepress nor mourn in the house of the dust for they are covered as they roll in the dust of the earth. Man cannot deny his nature nor change his station in life. He is of the earth, subject to the vanity of this world and his mind is saturated with the cares and designs for this world. His ears cannot hear the testimony of the Spirit and though the wonders of God are before his face, yet can he not see the beauty of His holiness.

Man seeks the tangible and judges all things by what he can discern. He is inseparable from the dust of the earth as his eyes look for something new, his ears are soothed by great swelling words and his ego is edified by the gratitude of his fellow companion of the house of dust. He strives to rebuild what God has torn down and re-establish that which is eternal in the heavens. He seeks to lend a hand and help facilitate his understanding of the will of God so that he may take his rest in his zeal for the Lord and the work of the kingdom.

"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. Shake yourself from the dust, arise, sit down, Jerusalem, loose yourself from the bands of your neck, captive daughter of Jerusalem" (Is. 52:1).

As the Spirit bears witness with our Spirit that we are the sons of God, He teaches us that, if children, then heirs of God and joint heirs with the Anointing. This inheritance is not of this word for it is His good pleasure to give His children the Kingdom of God. That Kingdom is above, over and all-encompassing of all creation. Adam has no part in this inheritance for while he is rolling in the house of the dust, the children of grace are shaking the dust off their feet. The beautiful garments, which are of fine linen clean and white, the righteousness of the saints, cannot be tarnished by the dust of the earth for the Bride is without spot or blemish. The heir is not of the house of Adam or is he the son of a handmaid. He is the eternal Son of God born of a woman and made under the law that He might redeem them who are under the law. The finished work is His testimony. He was faithful in all things and His righteousness is imputed unto His Beloved.

He is the eternal Father and the Son who was given because He made Himself of no reputation, took on Himself the form of a servant and was made in the likeness of men: And being found in fashion as a man, He humbled Himself and became obedient unto death even the death of the cross. Therefore God has highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow, in heaven, and in earth and under the earth, and every tongue should confess that he is Lord to the glory of God the Father (Phil. 2:6ff).

The beautiful garments have been granted unto the Bride because she is bone of His bone and flesh of His flesh. She is one in Him as He is One in the Godhead; “and there shall in now wise enter into it any thing that defiles, neither working abomination or a lie, but they which are written in the Lamb’s book of life” (Rev. 21:27).

The heir stands from the beginning of the world with His generation adorned in the garments of righteousness. The sons of Adam are filthy, putrid and defiled, but for the children, the love of the Father has provided the flames of the Refiner’s fire to consume the wood, hay and stubble of Edom. Thus the delicate children of the dust are made bare as their shame is discovered for there is none righteous, no not one.

Your servant in Christ,
(Elder) Chet Dirkes
December 11, 2016

Micah 4:1

Micah 4:1 is a mirror of Isaiah 2:2 with minor exceptions. The one that caught our attention was that in Isaiah “all nations shall flow unto it” while in Micah “all people shall flow unto it”. Both statements indicate that a group of people, other than the nation of Israel, shall flow unto the mountain of the house of God and not the other way around. Because the Son was lifted from up the earth (John 12:32), like Moses lifted up the serpent in the wilderness, He draws all His people from the four corners of the earth, where He has scattered them, to His Holy mountain. This drawing is based on the everlasting love that He has for His people, “Jehovah hath appeared unto me of old, saying, ye I have loved thee with an everlasting love; therefore with great loving kindness have I drawn thee” (Jer. 31:3). Man has no part in the matter and cannot help God with this endeavor. This nation of people are drawn to the mountain of the house of God and year by year they worship the King, the Lord of Hosts, and keep the feast of tabernacles. The feast of tabernacles is the last feast of the year. It is the Lord’s feast and it comes in the seventh month after the feasts of trumpets and atonement. The feast of trumpets was on the first day of the seventh month and it lasted for seven days. There is no coincidence that there are seven angels with seven trumpets in Rev. 8 or that the feast is in the month of the completion. The number seven signifies a completed work as in, “on the seventh day God ended His work and He rested from all the work He had made” (Gen. 2:2). The feasts of the seventh month signified the end of all things but before the atonement for sin could be offered, the sounding forth of the angel with the trumpet of the everlasting gospel must have sounded. This angel is the Lord’s Anointed as He spoke as recorded in Luke 4 when He said that the prophesy of Isaiah 61:1 was fulfilled in their ears. “The Spirit of the Lord God is upon Me (the angel having the everlasting gospel to preach to them that dwell upon the earth and to every nation, every kindred, tongue and people {Rev. 14:6}); because the Lord hath anointed Me to preach good tidings unto the meek”. And when He had finished the work that had been assigned to Him and had shown Himself the perfect servant as the Son of God, He offered up the sacrifice of the atonement for the sin of His people. He who knew no sin became sin as the sins of His people were imputed unto Him. Then, as the fit man, he removed those sins as far as the east is from the west and they are remembered no more. He shed the exact amount of blood commensurate to the imputed sin so that, “By this shall the iniquity of Jacob be purged and this is all the fruit to take away his sin;” (Is. 27:9). After these two feasts were completed, then came the feast of the tabernacles. A feast in which the participants were reminded that they were strangers in a foreign land as Israel was in the house of bondage in Egypt. And yet when they had come out of the bondage and

Nehemiah (the comfort of Jehovah or 'I am comfort') had rebuilt the walls (which are salvation) and had set up the gates (which are praise) the people kept the feasts of tabernacles, "and there was great gladness" (Neh. 8:17). Even though they had their city and their homes in the land of promise, they dwelt in booths signifying that these were types and foreshadows of the time when the booths would not be needed any more; when this tabernacle, this earthen vessel would be laid down and they would stand in the New Jerusalem, the city of God. The statute of the feast of tabernacles is a perpetual statute for it began when God formed man out of the dust of the earth and it ends when he is delivered from the bondage of this corruption; "for we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). This is why Job said that after this flesh was destroyed he would see his Redeemer standing upon the earth in the last days, being in his own flesh and not another's. Not the flesh and blood of Adam, for we have borne the image of the earthly, but in the flesh and bone of the risen Lord, we shall bear the image of the heavenly (I Cor. 15:49). But while we are here in the world but not of the world, the waters are Mirrah (bitter) and there is no food to satisfy our souls. We are strangers in a weary land in the midst of an evil and perverse generation who hate our precious redeemer and mock His love for His people. We long for the time when death, the final enemy, shall be overcome and we shall worship the King, the Lord of Hosts, in Spirit and truth without the cumbrance of this tabernacle.

May the Spirit give us understanding, comfort and peace. "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" (I John 3:2).

Your servant in Christ,
(Elder) Chet Dirkes
May 9, 2010

Micah 4:4

> "They shall dwell each under his vine and under his fig tree with no one to make them afraid, for the mouth of Yehovah of Hosts has spoken."

The prophet Micah speaks of the last days when the house of Yehovah was established in the top of the mountain, exalted above the hill, for in those days the people flow unto the venerated tabernacle. This was the time when the old heaven and earth were passed away as all tings written were fulfilled in the ministry of the Anointed of God. He came forth in the fullness of time and abolished the handwriting of ordinances as He fulfilled the Law in righteousness. He did not come to fulfill the types and foreshadows for these were the pattern of heavenly things. He did not come to begin something for there is nothing new under the sun and He did not come to make a provision available to who-so-ever wanted a way of deliverance. He came to save His people from their sin and to manifest that which was finished from before the foundation of the world.

This was the time in history when both ways came together in Him (the type in conclusion and the fulfillment in manifestation) and the distinctions that were set forth in the creation were openly declared unto all the nations. God had created all things separate from the beginning. He separated the light from the darkness, the dry land from the seas and the day from the night and when He brought forth His creatures upon the face of the earth, each was distinct according to the seed within. Thus each brought forth after his kind and never shall any amount of creativity on the part of man result in the joining of that which the Almighty has made separate.

From the beginning, God established a mystery which He hid from all man-kind, especially the prophets of old who diligently searched for it (Col.1:26). This mystery was nothing new for that would constitute a change in the operations of God who works all things after the counsel of His will. If there can be a change in the operations then there must have been a change in the will, purpose and plan of God to facilitate the change in operations. But our Yehovah God is the same yesterday, today and forever, He does not change (Heb. 13:8).

This mystery was that the nations should all be partakers in the glad tidings of great joy, which should be to all men, the salvation from their sin in Adam and partakers of the

same Spirit of God (Col. 1:27). It is not that all men in ever nation should be universally delivered by the blood of the Lamb of God but it is that men of every nation, every kindred, every tribe and every tongue are the redeemed of the Lord, the elect according to grace. If this be true, then these are of that incorruptible seed which is born from above and although they were not of the natural lineage of the nation of Israel, yet are they the Israel of out God. They have been and always shall be kin to the first-born of many brethren, heirs of God and joint heirs with Messiah of the glory of the Godhead in unity and simplicity. Though they be of the so called, 'pagan' society and cultures of the world, yet are they "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 for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19).

The Apostle was given to know this mystery of the will of God by the revelation of Jesus Christ. He was given to know and to proclaim the Word of God as spoken to the prophets of old as they boldly spoke of the fact that the nation of Israel was not the true Israel. The prophesies repeatedly set forth that God would reveal Himself to the world and all nations, those of Jacob and those not of Jacob, would know that He is God and that the place wherein it was said; 'these are not the children of God' there it shall be revealed the people of Yehovah. They shall be His people and He shall be their God. But now, in the fullness of time, when the daily sacrifices had ceased and the death of the Testator had come to pass, the mystery of God was manifested as completed. The seventh messenger had sounded, the mystery was finished and the kingdoms of this world were manifested as the Kingdom of our God (Rev. 10:7 &11:15). God who had spoken by the prophets in the days of old has spoken to His people by His Son, in these last days, that the nations may know that He is Yehovah God.

"...He shall teach us His ways and we will walk in His paths for the Law shall go forth of Zion" (4:2)

These last days are the time when the Spirit of God is poured out upon all people (Joel 2:28), the fury of His anger was poured out (Ez. 7:8) and His truth is revealed from faith to faith in the glad tidings of the deliverance of His people. No more is man directed and taught to know God by rituals and ceremonies which are weak in the flesh. Man is not made righteous by the conduct of the arm of Adam and he is not taught by the superstitions and exercises of disciplines in the observance of days, daily and diverse washings, dietary restrictions or business procedures. They that are His have been His

seed for all eternity and now, having been made manifest, walk according to His faith and live by the faith of the Son of God who loved them and gave Himself for them.

This is the house, tabernacle and dwelling place of God wherein He dwells with His people (Rev.21:3). It is now present as the City of our God for it has been established upon the mountain of God. He dwells in His people and they in Him. They are One as He is One. This Holy habitation is fitly framed together and is higher than any hill of this world for it is not of this world. This is His ‘called out assembly’ that has been cleansed of all their sin in Adam by His blood. They are no more taught of man to know the Lord for the Spirit of God teaches every one of them His ways. Man does not know the ways of God for they are higher than the heavens are above the earth (Is. 55:9).

Man cannot receive the things of the Spirit, neither can he know them for they are spiritually discerned, therefore the walk, the path, the teaching and the Law cannot be of man. It did not come from the imaginations of man or the customs of the people of the land. It is not based upon appearances, rhetoric or obediences and it is not a respecter of any who would presume to be righteous accordingly. This Law is come forth out of Zion, that parched high place where only the redeemed of the Lord may dwell because they have been sealed in their foreheads with the name of their Father and God. Let the scholars of the world chase after the sands of Palestine and the dust of the earth, Zion is established from above and unto Her it has been granted to awake, stand up and shake off the dust of the earth and She is seated with Her Husband and Lord (Is. 52:1).

“And He shall judge among many people and rebuke strong nations afar off” (4:3)

The judgment of God has come. He came forth upon that white horse with the Word proceeding from His mouth and He has judged the world in righteousness. He has abolished the ministration of condemnation and death for His people as He bore their sins and shed His blood. But He has also judged all unrighteousness and condemned it by the standard of the perfect Law of God. Accordingly, His people, from every nation, kindred, tribe and tongue shall no more make war with each other. The hatred and animosities of national bias has been replaced with the love of the brethren. Just as Ruth had love in her heart for Naomi and her God and as Boaz was given love for this Moabites widow woman so the people of God, in fulfilling His Law, have love one for another. The sword of adversity and prejudice has been beaten into a plow for working in the fields of the Master. No more shall those who thought themselves righteous because they had Jacob as their father turn up the nose of arrogance to the one who is born of Cain or Ishmael.

Those who think themselves righteous according to the deeds of the law are rebuked when God reveals the corruption of sin and the condemnation of the flesh. Those who think themselves sufficient by the power of the flesh or the superiority of intellect are made as babes, helpless and ignorant and those who have confidence in the wealth of this world are made poor for the glory of God. Heritage, strength and wisdom are found to be as dung and the child of grace is revealed subjected to the vanity of the world and the corruption of the flesh, Therefore they cry out to their Father for deliverance.

“They dwell, each, under his vine and under his fig tree”

The sheep of the fold of God dwell under Him for He is the vine and they are the branches. They have been planted in a prepared good ground (a vessel afore prepared unto glory) and they grow and mature by the hand of their loving and caring husbandman. They bring forth the fruit of the Spirit, the peaceable fruit of righteousness because they are of the True Vine. They are the sons of God and are seated together with Him in the heavenlies. They also dwell under the shadow of His wing until the time of habitation is over and the manifestation of the sons of God is come. No man can pluck them from the Father’s hand, He has lost none and they will not hear anothers voice or follow him.

These also dwell in Beth-phage, that city of the green fig. They are the fruit of the tree that comes forth in proper season as a manifestation of the life and vitality of the trees of the Lord. These are they who are planted by the rivers of waters that bring forth their fruit in his season. His delight is in the law of God and in that Law do these meditate day and night (Ps. 1:2f).

The goats of this world sit under the vine that has brought forth wild grapes and has been abandoned by the husbandman. This vineyard has been left to the beasts of the field and the fowl of the air. This is as a seed as the size of the grain of mustard which a man took and sowed in his field. This has grown up to be the greatest among the herbs and as a magnificent tree wherein the wicked one dwells as the fowl of the air (Matt. 13:31f). Under this tree dwell the beasts of the field, those brute beasts made to be taken out and destroyed and they feast on the wild fruit of this wicked vine. These are evil figs and corrupt grapes which appear like unto the good but contained therein is death and destruction.

“...with none to make them afraid…”

The flesh is constantly afraid of even those things which he thinks he knows. The reality is that he knows nothing and has no control over anything that comes to pass. Though he may assert that he knows how events shall unfold, or how one may answer a question or

respond to a situation, the truth is that man knows not his next breath nor if it should be. The confidants of this world boast in their presumed ability to be like the most high God and forecast the times and events before they come to pass. They receive great esteem and notoriety from their fellow fools in both natural and religious matters as the prognosticate the weather, the news and the prophetic signs of the time.

The confidence of the child of grace is that His Father in heaven is seated upon His throne and ruling over all the universe perfectly. Not one speck of dust, not one thought, intention or deed and no event comes to pass but it has been ordained from before anything was created. He has declared the things that have not yet come to pass as thought they had already been, as a testimony that He is God and there is no other. Because He is the supreme ruler over all and none can approach Him or stay His hand, there is no one that can make His children afraid.

Man may rattle his saber, speak with great swelling words or threaten with anathemas and aspersions yet he has no power but what the King has put in his hand to do. Adam has not thoughts that can turn the mind of God and with all of his ‘so called’ discoveries, inventions and technology, he still cannot find out the work that God has made from the beginning. He has no control over life, he knows not how the bones are formed in the womb or the time of bringing forth. He does not know the time of death or the manner in which it shall come to pass and he cannot control the steps that man walks. He cannot make the earth yield her fruit, bring the rain and snow when needed or control the times and seasons.

The wicked one may be the god of this world and the prince of the power of the air but he has been overcome by the blood of the Lamb. He, as the accuser of the brethren, has been cast out and he answers to the throne of God for all things (Job 1:6). He is the servant of the Most High who is led about with hooks in his jaws, he has no will of his own and his power is delegated to him to fulfill the will of God in all things. Who then shall make the sons of God afraid?

“the mouth of Yehovah has spoken”

The Word of God is sure and true. He is not a man that He should lie and every word given unto the prophets of old have come to pass. Since there is none greater than He, He has sworn by Himself, that by two immutable things, the promise and the oath are sure. His Word became flesh and dwelt among us and even one dwells in the sons of God. Since there is none greater than He and all power, strength and wisdom are in and of Him, what may come to pass but what is not completely according to His will. And if

all things come to pass according to the good pleasure of His will shall not all be for good to them that love Him, the called according to His purpose?

Everyone in this world shall walk in the name of their god. The wicked shall walk according to the spirit that now works in the children of disobedience. They shall do homage to the unknown god or claim that there is no god, relieving themselves of conscience, but all shall walk in the name of their gods. God Himself has given them over to a reprobate mind so that they cannot find him. He has blinded their eyes and made their ears dull of hearing. He has restrained the truth of the preaching of the gospel to them that perish and will never give faith to those who are of the seed of the serpent.

But the children of the King shall always walk in the light of the Lord. They sit under their vine and their fig tree for He is God. They accomplish the work they have been created unto and walk according to the path assigned to them because they are led by the Spirit of God who causes them to walk in the light of the Lord. This is all accomplished because;

"**...THE LORD GOD OMNIPOTENT REIGNS"** forever and ever, Amen.

Your servant in Christ,
(Elder) Chet Dirkes
October 6, 2013

Habakkuk 2:20

"But the Lord is in His holy temple; let all the earth keep silent before Him."

This servant of Yehovah was perplexed as he was given to see what he thought was reality in the condition of the world. God had given this prophet eyes to see the iniquity of society which grieved his heart but He also left him to his carnal logic and conclusions. Habakkuk (embrace) was grieved by the absence of justice, the acceptance of liberalities and the apathy of God toward these atrocities. He knew that God was showing him these things which caused him pain as he cried out for justice. Yet as he was viewing the degeneration and corruption of man, he was demonstrating his own vileness through self-righteousness. His evaluation was not of his condition, as he stood aloft and thanked God that he was not as others, for his eyes were affixed upon 'the wicked' and the apparent liberty they enjoyed.

The burden which this spokesman of Yehovah was given to perceive begins with an earnest yet presumptuous question. He did not question the reason for the injustice and corruption of the world, in which he excluded himself; he asked why God was not doing something about it. He had divested himself of the affairs of the world and taking up a

position apart from all else, he laments the position he is in and questions the ways of God. He was not given to see the inter-cooperation of all thoughts, words and deeds, in the masterful work of God as he manifests Adamic theology at its finest.

“Therefore the law is slacked and judgment never goes forth, for the wicked compass about the righteous, therefore wrong judgment proceeds”

Equipped with limited reasoning, carnal logic and a polluted mind, Adam surmises that the Law of God (demonstrated in the time of the prophets in the types and foreshadows of Mt. Sinai) is the power to transform and control man; it is not. It has been proposed that when a man keeps the Law of Moses, then good things shall follow and when the law is transgressed then the curses of Yehovah fall upon the perpetrators. This is beginning of the doctrine of ‘conditionalisms’ which purports that God has commanded conduct, whether in commission or omission, wherein the compliance results in blessing and the abstinence results in judgment. Man begins in Adam dead in trespasses and sin and by the deeds of the law cannot be made perfect. Habakkuk was not concerned that there was wickedness in the world or that the thoughts and intents of his heart were continually wicked, which things are manifested by the standards of the Law of God. This standard of righteousness is not a controlling power to make the doer holy but rather is the ministration of condemnation. The Law is good, righteous and pure in that it is the standard of the Holiness of God but it is the ministration of death for when the commandments revive, those who have eyes to see find themselves condemned before its perfection, guilty of the transgression of the Law and separated from God.

Chavakkuk wanted to know why had God shown these things to him, what was to be the duration of these crimes and when was He going to do something about this mess. Like the Pharisee in the time of Christ, he portrayed himself as clean and everyone else as wicked. He was lifted up by the pride in his heart which concluded that God was not in control, His Word was ineffectual and the affairs of this world were without restraint.

This is not an unusual or bizarre conclusion of any child of the dust. The Pharisees thought themselves complete and Holy and expected all others to measure up to their standard for; “They that are whole need not a physician, but they who are sick” (Luke 5:31). They stand thankful before God that they are not like these others who are in need of deliverance or the wicked which deserve the judgment of God and they boast in their prominence and glory because they keep the law. They esteemed themselves as the chosen of Yehovah who were of the correct pedigree and being found faithful to the tithing of mint and cumin were entitled to the blessing and protection of God as they were worthy of the inheritance of the kingdom; these have their rewards. Those who have been made partakers of flesh and blood are not exempt from these feelings.

Elijah had a similar experience when he was given to conclude that he alone was left who was faithful before God. After the mighty hand of Yehovah was demonstrated in plain view before all of Israel by the hand of His servant Elijah, this man retreats into the wilderness and desires to die, saying, “It is enough now Yehovah take away my life for I am no better than my fathers” (I Kings 19:4). The hand of God strengthens him as he ventures into the mountain and there laments; “I have been very jealous for Yehovah God of hosts because the children of Israel have forsaken the covenant, thrown down the altars and slain the prophets with the sword and I only am left and they seek my life to take it away” (19:14).

Jonah came to this situation when God did not pour out His wrath against Nineveh but rather had ordained repentance for the people. These were wicked people who deserved the judgment of God. His Law had no power over them, they were defiant toward Him and their wickedness had reached up before God yet He demonstrated mercy upon these people who could not discern between their right hand and their left hand (Jon 4:11).

No amount of visual evidence could remove the depression and frustration he felt by those who conclude that the sovereignty of God is not sufficient. This is the limitation of Adam who does not know the way of God. The Pharisees stood condemned in their words, Elijah knew nothing of the seven thousand reserved unto God and Jonah could not understand the fact that a sovereign God can and will have mercy on whom He will have mercy and on whom He wills He hardens (Rms. 9:15).

The Law of God is exact and the standard never alters. The judgment of God is His very nature; therefore it is true, righteous and perfect. The wicked are exactly where the eternal Will of God has placed them and they are performing all that He has assigned for them to do. If they indeed encompass the righteous it is for the good of the righteous as the wicked and all their deeds have been ordained of God for good. These wicked are they whom God has hated from before the foundation of the world, for they are the seed of the serpent and they dwell in vessels outfitted for destruction. These do the work of their father he Devil but they are not independent of the perfect Will of God. Since no truth dwells in them it is unconscionable to conclude that they should put forth righteous edicts and judgments. But it is also unreasonable to think that the verdicts they conclude and the laws they enact and enforce are in any way, shape or form contrary to the perfect Will of God. He has put it in their hearts to fulfill His will, He turns the heart of the King as the river of water and the wrath of man shall praise Him as he restrains the remainder. And so Chavakkuk’s conclusions and accusations before God are completely erroneous, presumptuous and arrogant.

“Behold the nations and regard and wonder marvelously; for I will work a work in your days you will not believe though it be told unto you” (1:5).

The patience of the Father toward the young child is demonstrated in God’s answer to His Beloved servant. He does not throw down a mountain, rain fire from heaven or bring a plague against this one who was struggling to understand; He speaks and demonstrates that He is the King. Looking at the nations (heathen) is where Chavakkuk was looking when he beheld iniquity and grievances but he was looking as a self professed righteous man who wanted to see judgment. God instructs His son to observe the affairs going on in the nations of the world though all these works were finished from before the foundation of the world. Today many call for the same observation but they hope to see the prophesies of God, as they understand them, come to pass as they attempt to predict the end times. Yehovah, however, was calling those things which were not yet as though they were already completed to demonstrate to Chavakkuk that He is sovereign over all. He specifically states that He would “raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land to possess the dwelling places not theirs” This nation of people, terrible and dreadful’ were prepared of God to do His bidding when the time came to pass that they should perform their part. These ‘clod breakers’ (Chaldea) were to march through the land, scoff at the rulers, scorn them and deride every stronghold to heap up dust and take it. Then their mind shall be changed as they blaspheme Yehovah God and give praise and glory to their gods.

God had decreed that these people should prosper in their endeavours and break up the clods as their name indicated. But how can one break up clods but first the field is plowed in preparation to be sowed? The fierceness and swiftness of this marauding band with horses, chariots and horsemen were dispatched as the eagle hastening to eat (1:8) to perform as God had predestinated so that the ground would be prepared.

“Art Thou not from everlasting Yehovah my God, mine holy One? We shall not die. Yehovah you have ordained them for judgment and mighty God you have established them for correction” (1:12).

This statement from the mouth of God about the affairs of the nations was inconceivable to the natural mind of Chavakkuk. Israel was the chosen nation and the inheritance could never be polluted by the insurgence of such unclean people. God loves His people Israel and would never bring judgment upon her for they are the seed of Abraham. Chavakkuk was as consumed with natural Zionism as any are today. He was appalled at the idea that anything could come against this people for God had promised to protect them. No army could ever stand before them for “Yehovah God shall fight for you” (Ex. 14:14). God had given them the promises and the covenant which could never be annulled by the acts

of man and they possessed the inheritance of the land which God had given to them. Now God was telling His servant that He was bringing an heathen nation into this land to destroy His people and take the promise away. How could these things be?

In a most defiant and presumptuous manner, Chavakkuk thinks it prudent to remind Yehovah God just who He is; “of purer eyes than to behold evil and canst not look on iniquity”. He follows this with an irreverent accusation inferring that God is not only inactive but unjust; “wherefore do you look upon them which deal treacherously and hold your tongue when the wicked devour the man that is more righteous than he?” (1:13). Chavakkuk has the iconic idea that there were some who were deserving of comforts and blessings while there were those who deserve destruction. This is true in the Will of God as He has created the wicked and reserved them unto the day of judgment but He has also ordered His servant to leave the tare and the wheat grow together. Neither man nor angels knows the difference between the just and the unjust for Yehovah alone knows them that are His. It is wrong for the servants to go presumptuously into the field to root out the tares “lest while you gather up the tares, you root up the also the wheat with them” (Matt. 13:29) and it is an arrogant presumption to point the finger of identification upon man.

The carnal logic of Adam evaluates all things after the senses he was created with and even adds an ignominious element called ‘gut feeling’ to the process. Hereby he concludes what is good, righteous and wicked; therefore these standards change with society, culture and beliefs. This manner of reasoning would have concluded the thief on the cross as wicked though a child of grace, Peter a coward and reprobate as he cursed and swore an oath upon the temple, Saul of Tarsus an enemy of the cross and worthy of death and is drawn to Diotrephes who loved and received the preeminence (3 John 1:9). And so Chavakkuk has concluded who is righteous to which he undoubtedly included himself and has insinuated that the wicked have no right to do what they do, he and the others are worthy of better treatment and Yehovah God is remiss in His duties.

Lest the finger of accusation be leveled at this man the scripture gives ample evidence that this is the way of all who are born of dust and water. The disciples after entering into a village of Samaria were rejected asked Jesus; “Lord wilt thou that we command fire to come down from heaven and consume them even as Elias did?” (Luke 9:54). They concluded these worthy of judgment and themselves righteous to administer.

“And Yehovah answered me and said, Write the vision and make it plain upon the tables that he may run that reads” (2:2).

The simplicity of the Word of God to those who have been given ears to hear is sweet and precious. They who run the race find that their path is hedged in on all sides with thorns, briers and hewn stones. They know the worm wood and the gall and therefore they have hope as they are taught that it is good to both hope and patiently wait for the deliverance from Yehovah. God speaks in parables and dark sayings for the world to muse over but in simplicity and assurance to His children by His Son, Jesus Christ.

Those things which Chavakkuk say were accurate in his understanding. There was great injustice of the laws of man as he perceived them but the application of the Law of Moses to the nations is incorrect. There was a forsaking of the Law of God by His people as the statutes and commandments functioned as the schoolmaster to bring the elect unto the Deliverer but the adherence to the ceremonial, moral and governmental laws of Israel can never make one righteous before God. This righteousness must be an actuality because it can never be obtained by the works of the hands or the deeds of the law.

The reality of nature is that the soul in a man is lifted up against his Creator because that is the way he was created. Adam thought himself capable of understanding the situation he and Eve were in and esteemed himself sufficient to resolve the matter amicably before God; yet man cannot know sin nor the ways of God. Thus Edom, the natural man, seeks to exalt himself as the eagle and set his nest among the stars; this is the pride wherewith he has been deceived (Ob). “Behold his soul which is lifted up is not upright in him” for “woe to him that covets an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil” (2:9). This was not a rebuke against those whom Chavakkuk thought were wicked it was the reproof of Yehovah against the arrogance of his heart.

The presumptuous thought that Yehovah God is not completely sovereign over everything, the arrogant impertinence to assume that the creature must inform the Creator as to the events of the times and the accusation of apathy and impotence against the works which God finished before the foundation of the world is the logical and necessary conclusion of the feeble mind of man. This is why the doctrine of Adam claims prayer changes things but the just shall live by his faith; for if the just has hope only in this world he is of all men, most miserable. When the Spirit opens the eyes of the children to the conditions which surround them in this present evil generation, the natural man concludes there is no god and Adam needs to clean things up.

The faith of the child of grace as they are made partakers of flesh and blood is specific to the person. Each has been dealt a measure of faith commensurate to their state of development as they grow in the grace and knowledge of His will. This is the immutable

faith of the Son of God which is a fruit of the Spirit and the bases for the deliverance of the children from the wrath of God. Because the Son was full of faith (faithful) in all that He came to do, His family is justified by that faith and therefore they have peace with God. Each one lives by the faith of Him who loved them and gave Himself for them and yet walks according to their very own, personal measure of faith. This excludes walking by sight for the eyes of man cannot see the beauty of His Holiness. It excludes the walking by understanding for the natural man cannot know the things of the Spirit and does not know the ways of God and it rules all things that are seen; “for the things which are seen are temporal but the things which are not seen eternal” (II Cor. 4:18).

The events and injustice of this world have not gone astray from the providence of the King who is seated upon His throne. The thoughts and intents of the heart of every descendant of Adam is only evil continually and therefore is enmity with God. The justice man seeks is the coming of a kingdom where everyone else is punished while he is exonerated and praised. This is the question of the disciples to Jesus; “Lord wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). The Kingdom of God is the Israel of our God. It is the fullness of the mystery of the gospel, that all nations should be partakers of the same Spirit because; “Yehovah God omnipotent reigns” (Rev. 19:6).

Chavakkuk was given to vent his heart before God only to be taught as Job was that Yehovah God is the King of Kings and Lord of Lords. This does not remove, soften or condone the conduct of man for his deeds are evil. It explains the events of the day as God plows His fields, preparing them for His planting of His seed from generation to generation. He sends forth His assigned ‘clod breakers’, though evil, tenacious and ferocious, to “gather the captivity as the sand” and “heap dust and take it” yet they have no power but what is delegated to them from the Omnipotent Master. Though they ascribe glory and honour to their idols of wood, stone, money or prominence yet shall they be brought down when “the cup of Yehovah’s right hand shall be turned unto you and shamefully spewing on your glory” (2:16).

The hand of Yehovah God is not shortened that He does not reward man with the deeds done in his flesh for all shall give the account. But this is no license for those who have the hope of glory within to gloat and cast aspersions against those heathen, stinking Armenians or unregenerate scum (as some would call the unbelievers). Man cannot do anything but what is placed in his hand and empowered of God to perform at the appointed hour. The angry, proud wave comes no farther than the set boundaries and the cumulative endeavours of the flesh shall never encroach upon the wonders and beauty of that city not made with hands eternal in the heavens.

“For the vision is yet for an appointed time but at the end it shall speak and not lie, though it tarry, wait for it because it shall surely come, it will not tarry “(2:3).

The Word of God has gone forth and accomplished all the intent of His heart. He has delivered His people from their sin and all the Father gave to Him He has lost none but has raised them up together with Him in the last days. This came to pass not by might nor by strength but by the Spirit of Yehovah. When the Anointed Salvation of Yehovah cried out “It is finished” the end spoke and did not lie. The fact that there was no lie indicates it was not of man for all men are liars and that fact that it came to pass declares it is the Will of God who works all things after the counsel of His own Will. The gracious Father revealed the nature of man to His disciple Chavakkuk as He does this very day. He also gives comfort by grace through faith and that not of Adam.

“O Zion, who brings good news, get up into the high mountain; Jerusalem, who brings forth good tidings lift up your voice with strength; lift up, be not afraid, say to the cities of Judah, BEHOLD YOUR GOD” (Is. 40:9).

“And Yehovah in His Holy Temple; on account of Him, the whole earth is silent” (Hab. 2:20).

Chavakkuk began with an accusation but ended with a prayer. He began with a presumption of righteousness and ended with a plea for mercy. He started talking to God but ended up listening and hearing the Word of God and he was afraid. His arrogance in Adam spoke first in ignorance but his praise of God spoke in wisdom like Job. His conclusion was; “Yehovah God is my strength and He will make my feet like hinds’ (female deer) feet and He will make me to walk upon mine Holy places” (3:19).

“O God, you have taught me from my youth and hitherto have I declared you wondrous works” (Ps. 71:17).

Your servant in Christ,
(Elder) Chet Dirkes
November 2, 2014

Habakkuk 3:1

"A prayer of Habakkuk the prophet upon Shigionoth."

The record of this servant of God began with presumptuous accusations against God and the impudence to infer that He is not Lord over all. This was indeed a burden upon Chavakkuk which consumed his emotions and agitated his mind. He did not imagine that there was wickedness in the land or that that violence was rampant any more than was deceived by the feelings of grief at the strife and contention that beset him. His carnal understanding of the sovereignty of God coupled together with his temporal concept of the Law of God caused confusion in his mind and depression in his soul. These things vexed him as deeply as the wickedness of the great cities vexed the soul of righteous Lot.

This grief was necessary as the schoolmaster brought Chavakkuk to 'embrace' the truth. Truth is absolute in God. He is truth and His name is Faithful and True. All the works of His hands are verity and judgment and His commandments are sure (Ps. 111:7). His children, born of the incorruptible, eternal seed know the truth yet while they are partakers of flesh and blood they are shown the truth in Messiah. The Spirit of God within gives an appreciation for the truth through a clear demonstration and effectual manifestation of that which loves and makes a lie, Adam. As the children grow in the grace and knowledge of His will, Adam and his ways are revealed, thus daily as the outer man perishes the inward man is renewed in the truth. Chavakkuk was shown the villainy and corruption of this present evil generation as the precursor of the understanding of the reign of the King.

The Spirit taught this servant in a manner that brought him from a burden, which he most likely never lost until he put off this tabernacle, to a supplication which was made after he 'went astray' (Heb. 'shaga'). Before he went astray he was not yet properly prepared to receive the beautiful lesson and so the path ordained for him to walk was that of 'erring because of ignorance'. He first needed to be brought into the valley of Achor (trouble), past Mt. Nebo (prophet) where he thought more highly of himself than he ought and into the wilderness where the Heavenly Father gave him the truth. Here he stood alone with no man to instruct, no commentary to read and no Adamic theology to confuse him as Yehovah revealed to him that "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea" (2:14). In the midst of the

civil unrest, governmental intrusion, incompetence and moral decay of the country Almighty God gave comfort to His child in the assurance that nothing was out of place, without absolute control or contrary to His eternal Will.

“Yehovah I have heard the report of you and I fear...”

The Word of God is ever present and all His creation evidently declares His majesty. He has spoken (given His report) to men of old who stand as examples of the “suffering affliction and of patience” (James 5:10). Yet in these last days he has given His report by His Son, the Word that became flesh and dwelt among His people. This is the same report that was in the beginning and shall ever be. It is not augmented and adjusted for an ‘ever changing world’. His Word is immutable as He is unchangeable for; “I know that whatsoever God does it shall be forever: nothing can be put to it, nor any thing taken from it for God does it and men should fear before Him” (Ecc. 3:14).

And so, only those born of the Spirit can know the truth for; “he that is of God hears God’s words”. Only those who are given ears to hear can hear the report given to them by the Spirit which bears witness with their spirit that they are the sons of God. This report, therefore, cannot be a report of man for all have heard and followed that report for it is an account of earthly things. Those unto whom the arm of Yehovah is revealed shall hear the testimony and only when the Father is pleased to reveal these things to them can they hear, even though it may prick against them for many years. Chavakkuk was prepared, made ready and given to hear the report.

Jesus spoke the report of Yehovah as He stood in the Temple and taught the people. The religious leaders of the time, those of prominence, wealth and fame made many accusations against the Anointed One of Israel but they could not hear the report. They were of the same lump of clay as all other vessels fashioned from the dust of the earth yet they were of their father, the Devil. The report which Messiah gave was not for them; “Why do you not understand My speech? Even because you cannot hear My word” (John 8:43). The Word of God is only for His people; to all others it is unlawful to speak.

This report was at this time prepared for this servant and at the appointed time it was heard and was effectual. The gospel which Chavakkuk heard was that of the sovereign right of God to rule over all His creation, the absolute authority over all things, whatsoever comes to pass and the power of Yehovah to deliver. When he heard this testimony and saw as God gave him eyes to see, he was strickened with the reality that; “it is a fearful thing to fall into the hands of the living God” (Heb. 10:31). This was the same response that Isaiah experienced when he saw the beauty of His Holiness; “Then

said I, woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, Yehovah of Hosts" (Is. 6:5). Jeremiah understood his inadequacies as he proclaimed "behold I cannot speak for I am a child" yet the Lord said; "Say not, I am a child, for you shall go to all that I shall send you and whatsoever I command you that you shall speak. Be not afraid of their faces for I am with you to deliver you saith Yehovah" (1:16ff) and when the truth was opened unto Saul of Tarsus, he fell to the earth, was strickened blind and cried out "Who are you, Lord?" (Acts 9:5). The presence of the truth in the report of the Spirit of God is a fearful thing for it manifestly declares the glory and power of God and the wretched, vile, impudence of man. Chavakkuk was taught of the Spirit therefore he knew the truth and the truth set him free.

"God came from Teman and the Holy One from mount Paran" (3:3)

The directional points given by God to the nation of Israel were not dictated by a compass, a map or any inventions of man. The east is the rising of the sun and the direction that the door of the Tabernacle always faced. Teman (south) is to the right and represents the authority of the King to rule in peace. God brought forth His people out of the land of captivity in the south and by His holy arm He delivered them. He alone has the power and the right to perform all the intent of His heart. He came forth out of the wilderness and into the 'great house' (Pharaoh); "even for this same purpose have I raised you up that I might shew My power in you and that My name might be declared throughout all the earth". His alone is the power and the glory and although there is a magnificent type set forth in the deliverance of Israel from Egypt yet it is minute in the comparison to the fact that God and all His works are from His right hand. This is the place of the beginning and the end where all is performed and comes to pass according to the good pleasure and the power of His Will. Here Messiah is seated as He finished His work from the foundation of the world and here the sheep of Yehovah find rest (Matt. 25:33).

Chavakkuk could not see the exalted glory and abundance (Mt. Paran) of the hand of God in the affairs of the nations of this world. Herein he was angry and accused God of improprieties. When the Spirit communicated the righteousness of God, revealed from faith to faith and impossible to be proven by temporal evidences to Adam, Chavakkuk knew that "His glory covered the heavens and the earth was full of His praise", He was given to understand that Yehovah, Most High God, is seated in heaven as He rules over the kingdoms of this world and gives them unto whomsoever He wills, which are the basest of men (Dan. 4:17). Chavakkuk proclaimed that out of the hand of God came forth the leaders and governments of this world. Every step of the armies of man with all

their atrocities and oppressions proceed from the ‘horns’ that are in the hand of God. God has hidden the perfection and beauty of His power in these things which every man looks upon but no man can find. This was revealed for hope and comfort to a child of grace by the loving Father, “whose dominion is an eternal dominion and His kingdom from generation to generation and all the inhabitants of the earth are reputed as nothing as He does according to His will in the army of heaven and among the inhabitants of the earth and none can stay His hand or say unto Him, What doest thou?” (Dan. 4:34ff). The result of this leadership and instruction of the Spirit of God is why Chavakkuk cried out as a child to his Father; “in wrath remember mercy”.

“I saw the tents of Cushan in affliction and the curtains of the land of Midian did tremble” (3:7).

The power and wonder of Almighty God may indeed be seen with the eyes of Adam yet having eyes to see man does not perceive. He looks upon the magnificence of the creation and his mind develops the conjecture of evolution. He espies the courses of the heavens and extrapolates with finite reasoning the origin of the universe in complete deference to the Creator for these things has God put into his heart.

The earthen vessels of the children of the Spirit are subject to the same vanities as every other vessel fashioned from the dust of the earth. These however have a point of reference which enables them to see the vanity and feel the bondage of this corruption. They are made aware of the exacting demands of God’s perfection by the Spirit within as well as the inabilities of man to measure up to that standard. Thus the ‘habitation of darkness’ (tents of Cushan) is in ‘distress’, ‘sorrow’ and ‘weakness’ because of the ‘iniquity’ (affliction) within. The law of the natural man delights after the things of this world yet the incorruptible seed delights in the Law of God after the inward man. These two are incompatible for the flesh lusts after the Spirit: “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. 7:23).

The children as they are made partakers of flesh and blood dwell in a land of strife (Midian) because of the sufferings of this present time. Though for a time appointed of the Father, they walk according to the prince of the power of the air, the spirit that works in the children of disobedience, yet when it pleases the Father He removes that veil (curtain). This revelation is not a quickening or a new birth but the manifestation of that which has been from the beginning. The chosen vessel is declared and the warfare realized as the veil is lifted and the groaning of the Spirit within is discovered. Though this veil is not completely removed until such time as the body of this death is dissolved, yet, as through a glass darkly, the strangers and pilgrims of hope see the gory of God.

The bow of God according to His righteousness has been made bare. He has roared out of Zion upon the white horse conquering and to conquer. His judgment against all unrighteousness and ungodliness of man has been revealed and the Lamb of God has endured the wrath of God against the sin of His people. Indeed all that is exalted is made low (mountains) and all who are abased under the burdens of sin have been brought forth (valley). The brightness of His power has gone forth as lightning as the accuser of the brethren is cast out for “Yehovah has made bare His Holy arm in the eyes of all nations and all the ends of the earth shall see the salvation of our God” (Is. 52:10).

The types and foreshadows of the law have been abolished as the sun and moon stood still in their habitation and “the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll” (Is. 34:4). Messiah has come forth as Noah from the ark unto a new heaven and a new earth. The old has passed away and behold all things are new. His children walk in newness of life as they are manifested in the New Covenant wherein the Spirit causes them to walk in the statutes and commandments of God. The Prince of Peace has protected the children given unto Him of the Father and has raised them up in the last days and in the New Jerusalem there is “no need of the sun neither of the moon to shine in it for the glory of God did lighten it and the Lamb is the light thereof” (Rev. 21:23).

“Thou wentest forth for the salvation of His people, the salvation of thine anointed” (3:13)

He has “wounded the head out of the house of the wicked by discovering the foundation unto the neck”. The promise of God given in the garden was of justice and vengeance against the serpent and upon the seed of the serpent which is the house of the wicked (Gen. 3:15). He is the creator of all things, for by Him, for Him and through Him are all things made. His purpose and the intent of His heart are for His Beloved; “I am my Beloved’s and His desire is toward me” (Song 7:10).

The wickedness which Chavakkuk saw in the world is true and factual yet it is intrinsically part and parcel to the intent of the heart of Yehovah God. The heart of the king is in His hand and He turns it like the rivers of waters, the wrath of man praises Him though it is condemned and judged by a righteous Judge and He has put it in their hearts to accomplished His purpose and fulfill His Holy Will. The natural man finds it a confusing subject that the very foundation of wickedness should be in the hands of and pursuant to the perfect will of God for these are things most wonderful and past finding out. When he hears such things, his belly trembles, his lips quiver, rottenness enters into his bones and he trembles within himself for he finds no rest in the day of trouble (3:16). This is the testimony of the Spirit of God in the prisoners of hope which causes them to

cry out in earnest expectation of the deliverance and the manifestation of the sons of God (Rms. 8:19).

The frail, carnal and corrupt characteristics of Adam cause him to walk after sight, sound, hearing and the limited capacities of his nature. The child of grace walks by faith and when the fullness of time was come and the Anointed Servant had made Himself of no reputation He fulfilled the Law of God and abolished the handwriting of ordinances, nailing them to the cross. All the mysticism, glamour and spectacle of the patterns were dissolved. The fig tree, whose leaves Adam used to present his righteousness before God, neither blossomed nor gave fruit for it has been cursed of God and withered (Joel 1:12). The vine has brought forth wild grapes and has been struck and destroyed by the husbandman (Is. 5:5 & Amos 4:9). The work of the anointing according to the oil pressed from the olive has no more power or use as the Anointing from on high is of the Spirit of God. There is no fruit in the labours of man in the field of the earth but yet the fields (good ground afore prepared of God and planted with good seed – Matt. 13::23) are ripe unto the harvest unto God. The flock of the nation of people of Israel has been separated from the fold of the Israel of our God as His sheep hear His voice and follow Him and there are no herds held captive in the stalls anymore. The herds of God, of every kindred, nation, tribe and tongue, have one Shepherd over them. He leads them in the paths of righteousness for His name sake as they walk in the footsteps of the flock. No longer are they burdened with the weak and beggarly elements of this world or subjugated to the judgment of eating, drinking and the observance of days. These walk in the perfect liberty of God wherein unto the pure, all things are pure.

The Anointed of Yehovah came forth to redeem His people from the house of the strong man. He who knew no sin became the sin of His people and he removed that inability in Adam as far as the east is from the west, never to be called into account again. He stood condemned according to the Law of God and for His sin He was judged, yet He was found righteous; “because He had done no violence, neither was any deceit in His mouth; yet it pleased Yehovah to bruise Him” (Is. 53:9). Therefore by His stripes His children are healed, when, in the end of the world, He entered into that sanctuary not made with hands and His soul was made an offering for sin. Justice had been served, vengeance was satisfied and the wrath of God suffered and “He shall see the of the travail of His soul and shall be satisfied, by His knowledge shall My righteous servant justify many for He shall bear their iniquities”.

The salvation of the Anointed of God is not for the potential deliverance of His seed for in Him are all things accomplished. He is seated at the right hand of the throne of God and His people are seated together with Him in the heavenlies. They sing the song of

deliverance which no man can know and they praise His name for He alone is worthy yet while they are still in the dwelling of this habitation, they rejoice in the testimony of a finished work in Him. They are grieved because the Father has made them subject to the vanity of this existence but they are mindful that this subjugation is in hope of the glory to be revealed. They are burdened with the weight and sin which does so easily beset them yet they know that Yehovah God is their strength and they can do all things through Him. As they grow in the grace and knowledge of His will they learn that this world is not their home and they long for Jerusalem.

Chavakkuk confessed that although all the types and foreshadows were removed and the testimonies to the natural senses had vanished, yet he would rejoice in Yehovah God of his deliverance. He did not need the type for he had experienced the fulfillment. He began embracing the natural conditions of the world and had concluded that God was not in control. When the Spirit taught him the truth and set him free from the limitations of the carnal mind, which is enmity against God, he embraced the wonders of the sovereignty of God. This is as absolute a sovereignty as God is completely joined together as one with nothing amiss or deficient for it is the Word of the King of Kings and Lord of Lords.

“I know you are able to do all and that nothing can thwart your purpose” (Job 42:2).

The Father teaches His children in and through trials and tribulations. He showed His servants the corruption and wickedness of this world and then revealed His sovereignty over all. His command is absolute and this is the comfort and assurance of the strangers and sojourners in this weary land. Herein do they understand and know the number of man wherein is wisdom (Rev. 13:18) and herein do they find that peace which passes all understanding. The Anointing in you is the hope of glory, the anticipation of the manifestation of the sons of God and the deliverance from the bondage of this corruption, the body of this death.

This lesson could be learned no other way as it was perfectly taught of God to His dear children.

“Look thou upon and be merciful to me as you usest to do unto those that love thy name. Order my steps in thy Word and let not iniquity have dominion over me. Deliver me from the oppression of man; so will I keep thy precepts. Make thy face to shine upon thy servant and teach me thy statutes” (Ps. 119:132ff).

Your servant in Christ,
(Elder) Chet Dirles
November 9, 2014

Zephaniah 1:7

"Hold thy peace at the presence of Jehovah God for the day of Jehovah is at hand."

The Word of God had come to His servant Zephaniah. This man was 'hidden of Jah' in the 'blackness' of his earthen vessel (Cushi). He was the son of the 'great Jah' (Gedaliah), he had heard the Word 'spoken of Jah' (Amariah) and he was a descendant of the 'strength of Jah' (Hizakiah). His heritage is from the 'foundation of Jah' (Josiah) and he was 'brought up' with the King of Praise (Judah) from the beginning. Now at the appointed time he was revealed to the nation of Israel to proclaim the coming of Messiah both as the savior of His people and the avenger of the righteousness of God.

The Anointed of God was sent forth into this world to gather His people from the nations where they had been driven and to save them from their sin. All that the Father had given Him to redeem came unto Him when He spoke and they lived again (Ezk. 37:11).

He told His disciples that the time had come when the dead would hear the voice of the Son of God and they that hear shall live (John 5:25). And so all that the Father had given unto Him, he had lost none but had raised them up in the last days to be seated together with Him in the heavenly places.

He came not to deliver national Israel from the oppression of the Romans nor did He come to establish an earthly kingdom where the sons of Jacob would rule the world. He came to reveal the mystery of the gospel, fulfill the law in all righteousness and abolish the handwriting of ordinances. In order for Messiah to fulfill the law in all righteousness, He must not only suffer the wrath of God for the sin of His people and appease the justice of God against sin but He must also execute the judgment of God against all unrighteousness. He came forth not only to conquer sin and overcome the world for His elect but also to overcome the wicked one and his seed as the Righteous Judge of all things.

Zephaniah is the great grandson of King Hezekiah (strength of Jah). Like a treasure hidden in a field he was ‘hidden of Jah’ in the midst of Judah during the time of the wicked kings Manassah and Amon (II Kings 21). The northern ten tribes of Israel had been taken into the captivity of the Assyrians and her treacherous sister Judah was even more wicked than she (Jer. 3:8). Contemporary with Nahum and Jeremiah, the Word of Jehovah God announced that the ‘day of the Lord is near’. He continues to call for the repentance of the people but “seeing they see not and hearing they hear not, neither do they understand” (Matt. 13:13).

When Joshua led the people of Israel into the land of promise, he commanded them by the Word of the Lord to utterly destroy all men, women, children and beasts as they took the territories of their inheritance (Deut. 7:2). Joshua is the only one who was enabled of Jehovah to utterly destroy the people of the land (Jos. 8:26). The remaining tribes were forced to live with these people among them (Jud. 1:18-36) and, eventually, the people of Israel gave their sons and daughters to be wed with these people and to adopt the customs of the lands. They committed fornication with the Canaanites and the land of Israel became the land of ‘confusion by mixing’ (Babylon). This is the abomination that made desolate the nation of Israel (Jer. 7)

Joshua, however, was not limited by the power of the Spirit to have to endure such pollution of his land. He came and utterly destroyed the people of the land, the kings more mighty than he and subdued the land, When the righteous Judge of God came forth to execute the law of God He did not spare nor have mercy on the wicked. He “utterly consumed all from off the land”. Every man, woman, beasts, fowls of the air, fish in the sea and the “stumbling blocks with the wicked” were engulfed in the fire of the wrath of

God in perfect righteousness. Christ came to preach the day of deliverance to the redeemed of God and to call forth the accounts due of the wicked.

No son of Adam is able to stand in this day of the Lord to endure the wrath or to plead his case. No one is given the opportunity to explain their mitigating circumstances or to give cooperating testimony for another as the books are opened and each is judged by the works done. The children of the seed of the serpent do the works of their father the Devil and, as they were created wicked and go estranged from the womb speaking lie, they stand guilty before the throne. Their lewdness proceeds from their wickedness and they do by nature those things that are abominable unto God. They claim to have done works of righteousness in prophesying, casting out demons and doing many wonderful works (Matt. 7:22) but these are 'workers of iniquity' who are not of the household of the redeemed. These are cast forth into outer darkness where the worm never dies and the flame is never quenched (Mk. 9:44).

The child of grace is adjudicated perfect by the deeds of the head of the family and, since they have the testimony of a finished work by Messiah and keep the commandments of God by the power of the Spirit within, they have entered into the rest of their God and into the land of their inheritance. The deeds done in their flesh have all been paid for in the blood sacrifice which God has provided and they are ignorant of the 'good works' that they have been ordained unto in Christ Jesus. Therefore the commandment of the messenger of God is to "hold thy peace at the presence of Jehovah God for the day of Jehovah is at hand".

This word came to Zephaniah about 630 years before the manifestation of the kingdom of our God which lie buried in the field of the nation of Israel. She appeared to be asleep and covered with the dust of the earth until such time as the Word came to Her and commanded Her to awake, stand up and shake off the dust (Is. 51:1). At the same time He commanded the daughters of Babylon to "come down and sit in the dust…sit on the ground" (Is. 47:1) as He made every mountain low and exalted every valley. And this day was at hand and soon to be made evident to all flesh as all nations saw the salvation of Jehovah God.

"Jehovah hath prepared a sacrifice"
(Jehovah has established the slaughter)

When the Angel of the Lord commanded Abraham to take his son Isaac up to the tip of mount Moriah and there sacrifice him unto the Lord, he was made faithful by the same Spirit of the Most High God. Yet at the time when the knife drew high over the young lads body, the Angel stopped Abraham and the promise of God was revealed that He

should provide Himself a sacrifice (Gen 22:8). From the beginning of time the Lamb of God stands as He had been slain. He alone is the acceptable sacrifice for the sin of His people and He has been ‘established’ firm and sure from the foundation of the world. Now if the sacrifice is established, accomplished and finished from before the creation of Adam, in whom ‘all have sinned and come short of the glory of God’ then Adam must have been created to fall short in disobedience before God in the garden. Before any having been born or doing any good or any evil, which the purpose of God might stand according to election, he divided the night from the day, the light from the darkness and the seed of the serpent from the incorruptible seed from above. The exact amount of blood contained in the Lamb of God was commensurate to the degree and extent of the sin of His people so that the perfect demands of the Righteousness of God were satisfied in Him. The blood of bulls and goats stood only in type as the sin of the nation of Israel was atoned for year after year as the High Priest entered into the Holy of Holies every year. But Messiah is entered into a better sanctuary not made with hands that is not of this world. He has come forth ‘in the end of the world’ with His precious blood “to put away sin by the sacrifice of Himself” (Heb. 9:26). He has removed the sin of His people as far as the east is from the west, into the uninhabited place, and the most minutest of detail or hint of sin shall never be called into account before that throne of the Judge. Before the act was committed or the thought and desire contemplated the sacrifice, established firm and sure was completed.

“He hath bid His guests”
(He has consecrated His called out)

There were a group of people that were invited to the great feats of a certain man. This invitation of the kingdom of heaven was to the marriage feast of the Son of the certain man and was a long standing invitation. He sent forth His Servant (notice He did not send out an armada of missionary ambassadors to invite any one) to those deemed worthy to signify that the time had now come for the assembly to gather. He is the Angel with the everlasting gospel that proclaims the good tidings of great joy upon the high mountain of Jerusalem and Zion. Those bid (invited) were not interested as their desires were for the things of the world. Their affections were for the ground where Babylon sits, the labours of man in the oxen they worship and the confederacies with the people of the land. The beautiful people of the prestige and wealth of the world esteem the invitation of the Servant to come unto Him for rest, peace and sustenance as foolishness and reject these words for they have not ears to hear.

Again in the land of Shinar there is the representation of the true and the counterfeit. The people of the land desire the field or the dust of the ground from whence the earthen

vessel was formed while the wise had purchased the field for the treasure that was hid within. The seed of the serpent desires the oxen for a sacrifice upon their altar of earth and stone while the sacrifice of God has entered into a sanctuary not made with hands and has presented the perfect sacrifice once in the end of the world. Those unto whom God has revealed His goodness and longsuffering to have left their first love and have been wed unto another. They have forsaken the wife of their youth and have been given ears to hear the voice of the strange women who beckons unto them inviting them to her bed of death (Prov. 5:5). The Bride of Christ is one brought up with Him (Amon) and she is faithful as He is faithful. Her desire is upon Him and She is His Beloved. She is Wisdom and She has ever been in Him and with Him (Prov. 8:30), therefore He created man in His image, male and female created He them.

The wrath of the Master of the house is against all these who turn the back and shoulder to Him and He has rejected them. He has called forth His assembly of those whom the world rejects. He has set them apart, identified them with the name of the Father in their forehead and sealed them with His blood. His servant gathers together those who are poor in the Spirit and incapable of works. These are blind and need to have their sight restored when their sin is removed (John 9:40f). When Adam took and ate his eyes were opened as he knew good and evil and death came upon him and all his seed. The humble children of grace are blind to their condition until the Spirit reveals the need in them. Then they know they are blind and cannot see the truth. Herein do they cry out to the Father, “Lord save me lest I die”. These are counted worthy of the banquet seats and are thankful to see the banner of love above them.

“Many are called but few are chosen” (Matt. 22:14)

The Master also brings forth out of the world those who are of the mystery of the gospel. Those who are in the highways and hedges are not of the cities and villages of the nation of the proclaimed people of God. These are of every kindred, nation, tribe and tongue and they are shown by the Servant the urgency and necessity of their presence at the feast. The feast cannot begin without all who are ‘consecrated’ to be in attendance and not one shall be absent. A seat has been prepared for each and every one of these ‘consecrated’ guests and He has called them out of the Babylon, Israel, Assyria, Egypt and the world and has adorn them in fine linen clean and white. This is the righteousness of the saints and the wedding dress of the Bride of Christ, Jerusalem from above, the mother of us all. The feast was prepared in the day of Zephaniah and the invitations were being proclaimed yet those bid did not come. Jehovah God has consecrated His called out assembly and they have come forth as the wise virgins with the oil of the anointing in their lamps. He has welcomed them in and has closed the door. None are adorned in

strange apparel Matt. 22:12). The armies of heaven of heaven and all those slain for the testimony of Messiah are adorned in the garments afore prepared for the Bride which is the imputed righteousness of Him whose name is Faithful and True.

Your servant in Christ,
(Elder) Chet Dirkes
June 2, 2013

Zephaniah 3:9

> "For then will I turn to the people a pure language that they may call upon the name of Jehovah to serve Him with one consent."

The word of the Lord had come to His servant as a testimony to the truth of His righteousness and His mercy. He proclaimed that in His time He would be both the salvation of His people and the judge of all the earth. He would take a candle and search out those who would dare to impugn His perfect Holiness by saying; "Jehovah will not do good neither will He do evil" (1:12). "This is that rejoicing city that dwelt carelessly and said in her heart, I am and there is none besides me" (2:15). It is that great whore that sits upon many waters, drunken with the blood of the martyrs of Jesus (Rev. 17:6) She has said, "I sit as a queen and am no widow and shall see no sorrow" (Rev. 18:7). This is the city which became spiritually Sodom and Egypt (Rev. 11:8) and Babylon which is destroyed. She is as Sodom to the Lord and the inhabitants thereof as Gomorrah for "an horrible thing, they have committed adultery and walk in lies, they strengthen the hands of evildoers that none doth return from his wickedness" (Jer. 23:14) therefore He

came forth, in His day, riding the white horse conquering and to conquer and out of His mouth went the two edged sword, the Word of the Lord.

At the same time the haven of the sea was made the dwelling place for His flock. The remnant of the house of praise (Judah) is fed there by the tent of the Shepherd as they walk in the footsteps of the flock (Song 1:8). Here they lie down in the evening for Jehovah their God has visited them and turned away their captivity (2:7). Even though all these works were completed from before the foundation of the world yet there remained from the time of this prophesy 650 years before the manifestation of this finished work of God. Therefore he commanded His people to "wait ye upon Me, saith Jehovah, until the day that I will rise up to the prey" (Zeph. 3:8).

The promise of God to the King of Peace (Solomon) was that when the people sinned and called upon His name He would hear from heaven, forgive their sin and heal their land (I Kings 8:29ff & II Chr. 7:14). This was nothing new for God has always been merciful to His people that call upon His name but not according to the lips of Adam. The nation of Israel had many who called themselves by the name of the Lord and ascribed themselves to the name of Jacob but these were not the children of grace who are called by His name. Many of the nation drew nigh unto the Lord with their mouths and with their lips they did honour Him but their hearts were far from Him and the fear of Him was taught by the precepts of man (Is. 29:13). These have the heart of stone, are carnally minded and have not the Spirit of God dwelling within; therefore they are none of His (Rms. 8:9).

But unto His elect nation, the Israel of our God, He has given a pure language wherewith they may call upon His name. The mind of Adam does not know the name of '**Jah**' and his tongue cannot call upon Him aright but unto redeemed of Jehovah is given in the inner man a polished, purged and purified tongue. This is the voice of the Spirit and He speaks aright that name above every name, Jesus, (Jehoshuah) Jehovah's salvation.

His name has been for all eternity, the Mighty God, the Eternal Father and the Prince of Peace. He is Jehovah God and He is One, He in the Father, the Father in Him and in His people. This is a secret and wonderful name that is the name that is better than the sons and daughters of natural Israel for it is an eternal name that shall not be cut off (Is. 56:5). It is a name far more excellent than the angels (Heb. 1:4) and is the only name whereby His people are delivered from the bondage of the corruption of sin.

It is a name of power and might for by it every knee shall bow and every tongue shall confess to God before the judgment seat of Christ (Is. 45:23 & Roms. 14:1). His name is the Salvation of Jehovah and His word has gone forth from His mouth and has not

returned unto Him void. His Word, that two-edged sword which proceeds from His mouth, has accomplished all that he has sent forth to be done (Is. 55:11). Therefore the Word that became flesh and dwelt among us has declared, “It is finished”. This is the testimony of Jesus Christ.

This is the name of the Most High God which mortal man cannot speak. Many have speculated about the name and great arguments have ensued about its origin, spelling and pronunciation. These are arguments about words and do not edify the church. If one has been taught of the Spirit of God to know that this name is the name of the Sovereign of the universe who works all things after the counsel of His own will and that He, according to His eternal love for His chosen people, has redeemed them by the power of His own blood, then it matters not how the stammering lips of Adam pronounce the arrangement of the letters of an ancient alphabet. He is called by His name by His people. The fact that God spoke the name to Moses and told him to repeat it to the nation of Israel should indicate that it is a real name and can be pronounced without fear of judgment, yet the perfect Holy name of God cannot be properly enunciated because of the fallen nature of Adam. The Psalmist is given the Word of the Holy Spirit to instruct the beloved to praise the name of ‘**Jah**’ and call Him by name (Ps. 68:4) but the tongue of flesh and blood can neither form the word nor understand the meaning thereof. Therefore He, Jehovah God, has turned to His people a clean language from a pure tongue that they may accurately and properly call upon His name.

This was made manifest in the end of time when God poured out His Spirit upon all flesh (Joel 2:18) and they prophesied in His name. This was the time of the sounding of the seventh trumpet of God when the mystery of God should be finished (Rev. 10:7) as testified by Peter on the day of Pentecost (Acts 2:16). This day of the trumpet is further testified to in the work of the apostle to the Gentiles as they that were ordained unto eternal life gladly received the Word of truth. The time had come to pass that the covenant was confirmed with many, the daily sacrifices and oblations ceased (Dan. 9:27) and many sons were brought unto glory (Heb. 2:10) by the manifestation of the Lamb of God who took away the sins of the world. Now out of every nation, every tribe, every people and every tongue, those redeemed by the blood of the Lamb, awoke from the sleep in Christ at the command of His voice. The Holy city Jerusalem shook off the dust of Adam, the type of weak and beggarly elements of this world, and arose to meet Her Lord and Beloved Husband (Is. 52:1f). Herein the church of Jesus Christ was revealed as a Bride who had been prepared for her husband. No longer was she arrayed in woven cloth dyed red with the blood of bulls and goats, no longer was the altar ablaze with the flames of judgment against the sacrifices and no longer was there a separation between her and the Holiest of all, for the marriage feast of the Bridegroom had come and the

sacrifice had been completed. At the same time that she was brought unto the table prepared for her in the presence of her enemies, so those who had no oil, no anointing of the Spirit of God for they are workers of iniquity, are cast out. The doors are shut, banquet seats are full and those who are none of His are excluded from the feast. The Bride has been sealed by the name of the Father in her forehead (Rev. 14:1 & 7:3) she had been given a new name (2:17) and it is the name of her God and the city of her God (Jerusalem Rev. 3:12). She had been given to sing the song of Moses, the song of deliverance, and the song of the Lamb, the song of redemption, saying;

“Great and marvelous thy works, Lord God Almighty, just and true thy ways, thou King of the saints who shall fear thee, O Lord, and glorify thy name for only thou art Holy. All nations shall come and worship before thee for thy judgments are made manifest” (Rev. 15:3)

The natural man cannot learn this song no matter how many lessons he attends in the most prestigious schools of this world. No man can learn this new song that is sung before the throne of God save those redeemed from the earth out of the tribes of national Israel (Rev. 14:3). It is the song of praise unto our God and is the gates of the New Jerusalem whereby the sheep of the Lord go in and out (John 10:3) as they are led by Him. He is the gate, the porter and the Shepherd. He is the way, the truth and the life.

One who is born from above by the power of the Spirit with that incorruptible seed, speaks the native tongue of the homeland. They are assigned a time of habitation and limitations thereof as they travel through this barren land but their affections are set on things from above. They long to hear the songs of Zion and to enter into that rest where they are delivered from the bondage of the corruption of the body of this death. When it pleases the Father, who has separated them both from the womb of their natural mothers, as He did Jacob and Esau, and also from the womb of Mother Jerusalem, which is from above the mother of all the elect, they call upon the name of the Salvation of Jehovah because there is no other name given in heaven whereby ye must be delivered (Acts 4:12). When His Spirit reveals the commandments to the child of grace they are slain by them and found guilty before the law of God. Here the Spirit bears witness with the Spirit of the inward man, who delights after the Law of God, that he is a child of God. Therefore, being redeemed from under the law and having received the adoption of sons, because they are the sons of God; “God has sent forth the Spirit of His Son into your hearts, crying, “Father, Father“” (Gal. 4:6).

Unto whosoever, then, elect according to the foreknowledge of God, through the sanctification of the Spirit, has He given a pure language that they may cry out to Him and call upon His precious name, thereby being delivered from the condemnation of the

Law and Commandments. It is not because of the preaching of man or the audient faculties of the flesh that man hears the voice of the Son saying “come ye out and be ye separate” (II Cor. 6:17). It is not according to the will of the flesh that the dry bones of that valley did come together and live (Ezk. 37) and it is not with the tongue of Adam in the dialect of Israel, Ashdod, Rome, Grease or any other language of Canaan that he calls upon the name of Jehovah God and is delivered.

Adam is a man of unclean lips, polluted hands, limited understanding and vain imaginations. The child of grace speaks the precious and True Word of God without spot or blemish to the Praise of His glory of God. No longer are the people of the Lord ashamed of all their doings as they were under the ministration of condemnation, wherein they transgressed against the Lord, for He has taken away out of the midst of them all that rejoice in pride. Every mountain has been made low and every valley has been exalted and the haughty have been debased because of the Holy mountain of God. No more shall there enter in any that defile or make unclean. The blaze of the sun of the commandments does not shine upon the Israel of our God for the glory of God and the Lamb is the light thereof. Each and every inhabitant of the kingdom trusts implicitly in the name of Jehovah God for it is their name. Even though they are a poor and afflicted people in this world, yet do they wait upon the Lord, for when He shall appear they shall be like Him. They rejoice evermore by the Spirit within and in everything they give thanks for this is the will of God.

“**Come house of Jacob and let us walk in the light of Jehovah” (Is. 2:5)**

Your servant in Christ,
(Elder) Chet Dirkes
June 9, 2013

Zephaniah 3:13

> “The remnant of Israel shall do no iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth for they shall feed and lie down and none shall make them afraid.”

The day of the Lord is not discernible by the standards of man. Adam cannot find out the beauty and wonders of this time of Jehovah for it is not subject to the control or restrictions of time. His day is the day of His power. It is manifested in the creation of all things, the sustaining of all things by the power of His will, His sovereign command and exquisite control of every thought, word and deed and His majesty and truth in the revelation of Jesus Christ. He has set forth the differences of His what He has made and fashioned from the beginning. He separated the light from the dark, the day from the night, the heavens from the earth and the land from the sea. He established the labours to be assigned and the subjects to perform the tasks. Unto each He gave the necessary and appropriate attributes and skills within the earthen vessel commensurate to their purpose. Before the world was formed or ever a living thing upon it, Almighty God had a people in Him whom He loved with an eternal love, called His Bride, and a people whom He hated, identified as the wicked.

The wicked have no part in the spirit, conduct or heritage of the children of grace. They are without God having no hope, therefore, their conduct, being in accordance to their nature, falls short of the glory of the perfect holiness of God. They are of their father the Devil, they dwell in vessels outfitted for destruction, they have been created and reserved unto that day and they act accordingly. They do the works of their father, who is a murderer from the beginning and the father of all lies, they dwell in the kingdom of darkness and love the darkness because their deeds are dark. They have no right, no portion nor memorial in the kingdom of God, though for a moment some may be given to taste of that heavenly thing (Heb. 6:1). Nevertheless, the inhabitants of this world walk according to the lusts and desires of the flesh being blind to their being dead in trespasses and sins and deaf to the Word of God.

“Woe to the oppressing city that is filthy and polluted”

The affluent and influential of the world are astonished at the collapse and corruption of the religious entities of the world. They appear to be so blessed of the Lord as their numbers begin to swell, their coffers overflow and they begin to have an ‘impact’ upon their community and the world. This is the example of the nation of Israel as God brought forth twelve sons of one man as a nation from Egypt and made them mighty. He redeemed this people unto Himself and raised them up in might, strength, wisdom and prosperity through commerce and when they became fruitful, they forgot Jehovah. They followed that which was right in their own eyes and became like all the other nations, first assimilating the customs and traditions of the people of the land, then desiring a king and finally, forgetting the out-stretched arm of God, they forgot the fatherless, afflicted the widow and oppressed the stranger. Because this oppressing city had no ears to hear, she obeyed not the voice, she received not correction, she did not trust in Jehovah and she did not draw near to her God. She acted according to the nature within. His Word was not for her because she was none of His. She did not have the ear to hear and, from the beginning, she was a stiff-necked and rebellious people.

To this stubborn and hard-hearted people, God gave the pattern of the perfect Law at Mt. Sinai. The pattern given in the mount set forth that Adam is incapable of measuring up and hitting the mark of the standard of perfection demanded of God. It also stood as a daily reminder that in obedience to the commandment of God to keep His Law, man was condemned. The handwriting of ordinances was the ministration of condemnation and death because no flesh could ever be justified by the deeds of the law. The transgressing of the law is sin and the keeping of the law a reminder of the same for “All have sinned and come short of the glory of God”.

The nation of Israel, in testimony to the nature of Adam, became the mother of all harlots, confusion by mixing, prosperous by corruption and wickedness. The merchants of this world that prospered along with her in her capitalizing on the commerce and trade of this world using the influences and splendor of that which God had given to her in the types of the law, watched in amazement and wonder as the judgment of God was manifested upon her in the day of His wrath. But in the midst of her decay and corruption was a remnant according to grace. This is the remnant that should be delivered and Christ was in the midst of her. Therefore His name is called, Zerub-babel, coming forth out of confusion.

This remnant is the seed born from above dwelling in an earthen vessel afore prepared unto glory. They have been and always shall be in Him. He created man after His image, male and female created He them, demonstrating that His Bride, was in Him from the beginning. He created man with his seed in him, after his kind, as a testimony to the fact

that His incorruptible seed was in Jehovah God from before the foundation of the world. He separated Eve from Adam in manifestation that His Bride became partaker of flesh and blood and when Eve was deceived, being tempted and overcome by the lusts of the flesh, He set forth the type of His people whose heritage after Adam was dead in trespasses and sins. But the Lord was always in her as she was in the midst of the filthy and oppressing city, covered with the dust of the ground, awaiting for the sound of His voice calling unto her.

The day that Jehovah God sent forth His servant as the Lamb of God to take away the sin of His people of every kindred, nation, tribe and tongue, she was awakened from this slumber in national Israel (Is.52:1). Though Israel had become as the sands of the sea, yet a remnant according to grace was delivered from her before the judgment of God was enacted upon her (Rms. 9:27). This remnant was called forth to shake off the dust and put on her beautiful garments, which is the imputed righteousness of the Anointed Salvation of Jehovah. She was granted the right to wear these garments of fine linen, clean and white, because she was His Bride. She had the portion or inheritance of God, being born from above (Rms. 8:17), and has the memorial or testimony of the Faithful Servant who finished the work in righteousness (Rev. 12:17).

She lives, moves and has her very being in the nature of that incorruptible seed being born of God. She is created in Christ Jesus unto good works and He has placed His Spirit within her causing her to walk according to His commandments and statutes. Though for a wile she was in silence in the earthen vessel as it walked according to the spirit that now works in the children of disobedience, yet He reveals Himself in her at His appointed time and she comes forth by the power of His will. It is not by the might, strength or will of Adam that she lives, walks or is adorned in her beautiful garments, it is by the Spirit within that she acts, therefore there can be nothing that defiles or makes a lie.

Because she has the lot of her inheritance, which is God, being a rightful heir of grace and joint heir in Messiah, she does not fail in the duty set before her. The Beloved is without spot or blemish, she has no perversion, depravity or guilt in her, therefore she cannot do any injustice or wrong. Everything that she does hits the mark or is to the perfect measurement of the Holiness of Her Lord. She cannot speak or make a lie for this is the way of Adam and unto her it was granted to shake off that dust. There is no deceit or treachery in her mouth for she speaks the Word of truth. Her affections are for Jerusalem from above and she longs for the return to that land of promise.

Now some may say; How can these things be and yet there be sin in my life? Some have even stated that the commission of sin is the habitual engagement and enjoyment in

lascivious living. This is the point of view of many theologians who speculate first that Adam is re-born and secondly that when the Spirit of God works upon a man, then that man has the power to perform the works set before him. Conversely, he also has the power to reject those works and bring upon himself the chastening hand of God. This is the doctrine of the mind and emotions of Adam. If this be the case then it is no more of grace but of works and the reward is due unto Adam for his cooperation with the Spirit. But we have not so learned Christ and His love.

In Adam all have failed and are separated from God by this failure. Adam does not have faith, for it is a gift of God and a manifestation of the Spirit within, and he has not the ability to measure up to God perfect demands. He was formed from the dust of the earth, delights in the fields of this world and is drawn away after the lusts and desires of his flesh. This earthen vessel is not a proper habitation for the seed born from above; therefore, a work must be done upon it to make it suitable for habitation. The house must be cleansed of all leaven, the leaven must be removed from the territory and the house must be identified as being afore prepared to receive the seed. The Lamb of God stood, as it had been slain, from the foundation of the world. His blood covered the sin of His people (atonement) and identified the vessels (consecrated). He removed that sin as far as the east is from the west before man was created, Eve was tempted or man was disobedient. This deficiency and depravity can never again be called into account for a reckoning as God promised; “I will remember them no more”.

He afore prepared the vessels for glory but He did not elevate the vessels above the dust of the earth. Adam is still drawn away by the lusts and desires of the flesh and when these desires conceive they bring forth the testimony of the body of this death. He is of the earth, earthly and natural. He has been taken from the dust of the earth (dug from the pit) and to that dust he shall return. But that which is born of God is His Holy seed born of Jerusalem from above, the mother of us all who believe.

This Holy seed is the perfection of Holiness and the dwelling place of Almighty God. There is nothing lacking in the seed for it is **IDENTICAL** to the Rock from whence it was hewn. It cannot fall short of the glory of God, it can never leave nor forsake the Godhead and it cannot deny itself. Since all the works of God are verity and truth performed in complete righteousness, the works of the children of God are the same. He that is born from above cannot commit sin for He has the Spirit dwelling within and the fruit of the Spirit is faith. Therefore since he has faith he cannot sin for “whatsoever is not of faith is sin” (Rms. 14:23). He has the power of God and therefore he cannot transgress the Law of God because “sin is the transgression of the law” (I John 3:4) and he has the fullness of the Godhead dwelling in him; “Ye are of God, little children, and

have overcome them because greater is he that is in you than he that is in the world" (I John 4:4).

"*Sing O daughter of Zion, shout O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem" (Zeph. 3:14)*

The Lord Jesus Christ has overcome the world, fulfilled the law in righteousness and is seated at the right hand of the Father. His children have done the same in Him. They have overcome this world by faith and that not of themselves. They are blessed to be seated together with Him in the heavenlies and they cannot do any wickedness or evil. Jehovah God has taken away the weight and sin which was contrary to them in Adam and has given them a change of raiment. He has brought His people forth into His banquet house where He has prepared a table for them and His banner over them is love. He is the father to the fatherless who are not of the prince of the air, Satan. He is the Bridegroom to the widow who was widowed with the death of the first testament in the handwriting of ordinances and week and beggarly elements and He is the fellow companion to the strangers and sojourners of this world. He has walked the path that we trod even now. He has born our sorrows and felt our grief and pain. He has been tempted in ALL points like unto we are yet without sin. He has ordained all things for the good of them that love Him and He has promised that He will never leave nor forsake His people.

"*In that day it shall be said to Jerusalem, fear thou not and to Zion, let not thy hands be slack. Jehovah thy God is the midst of thee is mighty, He will deliver. He will rejoice over you with joy. He will rest in His love. He will joy over YOU with singing." (3:16)*

"*And every man that hath this hope in him purifies himself even as he is pure" (I John 3:3).*

Your servant in Christ,
(Elder) chet Dirkes
June 16, 2013

Haggai 2:3

> "Who is left among you that saw this house in her first glory and how do you see it now? Is it nothing your eyes in comparison of it as nothing?"

The mighty hand of God once again was manifest in a most auspicious manner. The heart of the evil King, Cyrus, had been turned to make a decree to free all the children of Israel from their captivity if they return and build the temple at Jerusalem. Foreign policy makers could not have dreamed in their wildest imagination of how this act was in fulfillment of the eternal will of God. Man could not write a script more daring and bold that would have such an impact upon the world. The Babylonian empire had collapsed and was over thrown by the Medes. The Medio-Persian collaboration lasted only a few years and now evil Cyrus had ascended to the throne of Persia. Many would call these events fortuitous or the benevolent acts of fate but the hand of Almighty God had afore purposed the interweaving of this scenario into the tapestry of life so as to facilitate His design and pre-determined plan of all things.

When God stirred the heart (awakened, enticed, aroused) the heart of Cyrus to set forth this decree (Ez. 1:1), He also raised up a remnant to go and perform the task (1:5). He empowered Cyrus to grant protection and provisions (which only a king could do) and gave His residue the strength, knowledge and skill to complete the task. All elements

necessary to the performance of this assignment were in place and the fullness of time had come to pass, therefore, He brought forth a captain of praise, the desire of Jehovah, with the remnant of His people, out of the confusion of captivity by the salvation of Jehovah by the Righteous High Priest of Jehovah (Hag. 2:4).

A select group of certain people came from a specific place for an exact cause to work according to the desire that was put in their hearts after the manner which was assigned unto them. They came to a specific place at the precise moment in time to build the temple of God. This was not a prime real estate plot that was in the middle of main street where business could be performed with success. It was a mountain in the land of the 'down trodden' which Jehovah had selected many years earlier. This was the exact spot which Abraham was led to with his son Isaac to sacrifice him unto the Lord (Gen. 22:2) and when his faith was revealed to him and the Angel of the Lord withheld his hand, Jehovah provided Himself a lamb for the sacrifice. It is also the place where David, the beloved, purchased the threshing place of the 'down trodden' (bought the field for the treasure within) and since he became the sin of Israel, he made the sacrifice unto God (II Sam. 24:18). He came to the house of the perpetual light (Ornan) and proclaiming the joy (Araunah) that was set before him, he endured the wrath of God and sacrificed the offering of peace for the sins of his people. Upon this same rock, chosen of God, Solomon built the temple of Jehovah, where He would put His name forever and establish His eternal kingdom (II Chr. 3:1).

Now if the will of God was for the children of Israel to kill all the inhabitants of the land when they took possession of their inheritance under Joshua, then these Jebusites would have been utterly destroyed. But neither the children of Judah (Josh. 15:63) nor of Benjamin (Jud. 1:21) could drive out the children of Jebus (down trodden) but they dwelt together with them. God had promised this land to Abram and his seed and they did indeed obtain it as an inheritance. He delivered them from Egypt to dwell in the land of the 'down trodden' to remind them that they were strangers in a foreign land. Therefore, since it did not come to pass, we may conclude that it was not the will of God to utterly destroy these people. Rather it was the will of God that these and many others who were not removed from the land, would be a thorn in the side of the nation forever. So even today, the child of grace cannot remove the Adamic nature from the earthen vessel and it remains a messenger of Satan to buffet them that they might not be exalted above measure (II Cor. 12:7).

Note well that the sacrifice of Abraham, the purchase of the mountain by David and his sacrifice came to pass without the Mosaic covenant in the wilderness. Abram had no hand writing of ordinances to refer to and David did not abide by them. He did not take

his sacrifice to the High Priest at the tabernacle and have him do the honours. Each of these were without the ministration of condemnation and were of the new covenant, not like the one that was made in the wilderness which the fathers broke.

The remnant of people whose hearts were raised up had desire, passion and zeal. The sovereign God had not given them some vague celestial doctrinal theory, He has given a way of life that is practical, effectual and powerful. He makes His people willing in the day of His power (Ps. 110:3). He infuses them with wisdom, skill and knowledge (Ez. 36:1) and His Spirit causes them to walk according to His will. Many will accuse those who love the doctrine of the sovereignty of God wherein He has predestinated all things whatsoever comes to pass, of God creating robots. But do robots have passion to do His will? Are robots enabled to hunger and thirst after the righteousness of Jehovah? Are they zealous of and maintain good works? No! But a child of grace, born from above does and God has proclaimed that the man the Branch shall build His temple upon this Rock and the gates of hell shall not prevail against it. He has also promised that His people will come from afar and shall build in that temple (Zech. 6:12) but He did not promise that this temple would be on a hill top in Palestine constructed by man.

John saw this temple coming down from heaven adorned as a bride for her husband. He never saw it land on the earth or become contaminated with the dust of the earth. It had been granted unto her to awake and stand up and shake off the dust of the earth and to be arrayed in fine linens pure and white, which is the righteousness of the saints. She is adorn exactly as her husband is with the garments of salvation and the robe of righteousness (Is. 61:10). She is not of this world and never shall be.

When Jesus told the pharisees that if they tore down this temple He would build it up again in three days, He was not speaking of Solomon’s temple for that glory had faded away. He was not speaking of Ezra’s temple which took 20 years to build, He was not speaking of Herod’s temple which took 46 years to build, nor was He speaking of any building made with the hands of man on this temporal globe. He spoke of His body, His Bride and His temple which is that building that Wisdom hath builded (Pro. 9:1) which stands firm upon seven hewn pillars. This is the city that hath foundation, whose builder and maker is God and not some weak, flimsy structure polluted by the filthy corrupt hands of Adam and the tools of his wisdom and understanding. He spoke of that New Jerusalem wherein dwells no unclean thing, wherein is no sorrow no death and no tears and wherein the children of grace, whose names are eternally written in the Lamb’s book of life, are even seated now together with Him before the throne.

To this, when His people see the foundation laid, the walls of salvation and the gates of praise, is there great rejoicing and a shouting for joy (Araunah) because the work is

complete. Herein is the surety for the souls of the saints because the will of God is performed in heaven and in earth and none can stay His hand. Herein is the peace that passes all understanding which keeps the hearts and minds of the willing people of God (Ammiel) in Christ Jesus. The immutable Sovereignty of Almighty God that loves His people, keeps His covenants and works in His people to both will and do His good pleasure.

Your servant in Christ,
(Elder) Chet Dirkes
May 13, 2012

Haggai 2:20

> "Speak to Zerub-babel, governor of Judah, saying, I will shake the heavens and the earth;"

The time spoken of by the prophet had come to an end as the heart of the king was turned to the people of Israel. God had sent this people into the captivity of Babylon for the sin of the people and as He promised He had delivered them to return. He put it in the heart of the evil King Cyrus to provide for them those things which were needed for the safe return to the land and the reconstruction for the Temple. This magnanimous gesture and enormous financial outlay came about according to the determinate counsel

and foreknowledge of God who had decreed that the types and foreshadows were not yet complete.

The nation of Israel stands as a type of the dealings of God with His people in the midst of the elements and conditions of His creation. The nation demonstrates over the centuries the inability of the natural man to understand and learn from that which God has placed in plain view for all to see. He separated this people from the nations of the world and blessed them to increase in number, like the sands of the sea, and, through various methods and means, to advance to a military power and financial leading in the world. These came neither by the cunning dealings of man nor by the strength of the arm of the flesh, for as was Jacob, so was Israel the smallest of people, devoid of redeeming qualities.

Jacob swindled his brother for the birthright and deceived his father for the blessing of inheritance. He fled home rather than face his accuser and, entering into a poorly designed and deceitfully executed contract, spent 20 years in servitude to Laban. When, against all naturally anticipated conclusions he entered into another contract with his father-in-law, he became wealthy as the undesirable animals multiplied and became his, he departed the house of Laban amidst accusations of theft; yet the hand of God directed him.

It was by the sovereign leadership of the perfect purpose of God that Jacob's family grew and that through animosity and jealous hatred that they were brought into Egypt to be protected and nourished. He made them physically strong as they grew into a mighty nation but without an advocate they were lost in obscurity; but this was not the will of God.

He sent unto them Moses and gave them deliverance from the 'great house'. He led them by the way with the pillar of fire and the cloud by day to the place where He would reveal Himself and give them His law. Yet in the midst of the grandeur of this splendid pageantry of wonders in the heavens and upon the earth, the people were a stiff-necked and rebellious people from the beginning. Nothing that God showed them or gave unto them for their sustenance and protection did anything to change the nature that he had given to Adam when He formed his from the dust of the earth; "for dust you are and unto the dust you shall return" (Gen. 3:19).

Now at the conclusion of 70 years of captivity and bondage at the hand of the kingdoms of the north, God has once again delivered this people from their captors and set them in the land which He promised unto Abram. Was there a wholesale turning unto Yehovah for the wonder that he performed? No! Was there even the acknowledgment of the hand

of God in these proceedings? Not at all! The people, indicative of every child of the dust, continued to ignore the work which God was doing in their midst and, like the dog to his vomit, returned to their pernicious ways. Personal agendas for prominence and gain gave way to the desire to rebuild the Temple and the peer pressure of the world caused the heart of the people to faint within until an appeal was sent to the King concerning this matter.

Had the seventy years of Jeremiah been completed? What was the intention of Cyrus, King of Persia, those many years ago? Was this politically advantageous to allow these people, who had caused such problems in the Middle East, to resurface and claim their right to the land? Who was this Yehovah that they said they worshipped? Is He not the same God that did not protect them when the armies of Babylon overthrew their kingdom and destroyed His Temple? The exuberance of the prospects had diminished to the doldrums of life and the work had been halted being interrupted for 16 years. Where was the promise? Where is the sign of His coming? Where is our God? What was going on?

“This people say, The time is not come that Yehovah’s house should be built”

God has never left His people without a sign for He knows our frame that it is dust. He has set forth signs and wonders of His great love for His people in the natural world yet the nature of Adam does not appreciate them. He has provided the course of nature for the benefit of the creatures of the air, the sea and the land give such as is needed for His purpose. He sends for the former rains in the areas where the crops that should grow do flourish and He withholds the rain from the areas of drought so that none who are to flourish have perished or that which is destined to destruction have lived.

The adversities which God interwove into the fabric of these events indeed gave evidence of the confusion of strife and contention of the ways of Adam but God intended them for good. He brought forth this people from their captivity in great joy and anticipation of the return and resurgence of the nation of Israel but He continued to humble them through trials and tribulations. He showed them that these events did not come to pass because of their repentance unto Him from their evil ways nor had the diplomatic jousting in the courts of Cyrus manipulated the time or particulars of these events in history. The same God that told Abram to go forth for He was with him and told Joshua to fight the enemies of Israel for Yehovah of Hoists was with him, planned, orchestrated and actuated the deliverance of His people. But just as in all other accounts, the people were not thankful, becoming vain in their own deceits as the pride of the heart deceived them.

From the beginning, man has been in a continual loop whereby he repeats every natural trait and attitude that have always been from generation to generation in demonstration that we are all of one blood. The constant manifestation of the natural blindness to the mercy of God, together with the arrogant disposition of the mind and the knowledge of good and evil gained in the garden have deceived the sons of Adam into believing that they have worth before God. The apron of fig leaves passed on by our father has given the delusion of a guiltless impenetrability by the righteous judgment of God as each is drawn after the desires of the flesh which cannot satisfy. And so when the nation of Judah was brought forth again out of captivity by the outstretched hand of Almighty God, they were blind and indifferent to His greatness.

Not only had God turned the heart of the king and delivered His people but He had also provided all that was needful for the resettlement of the land; yet in the presence of public opinion, the people halted the work and for 16 years waited in apathy until the Word came unto the prophet. The Word was unto he that ‘grows or shoots forth out of confusion (by mixing)’ who was the son of ‘one desired of God’ who was the ruler over the house of praise. With him was the salvation of ‘Yehovah’ the son of the ‘righteous Yehovah’ who was the high priest. These two stood with the people in representation of the heavenly reality of the true Israel of our God.

The children of the kingdom of light have been made partakers of flesh and blood. They have experienced each and every wind of doctrine and corruptions of the flesh which has been given them which may for a moment grant comfort and solace but no peace. When, in the fullness of time, the Father reveals Himself in His people, their eyes are open to the truth. They see that those things wherein they had confidence were as a festering pile of dung and where once they thought themselves alive, they now find that they have been slain by the Law of God. These have come out of the inability of the confusion of man’s philosophies and convictions, which have been mixed together with the opinions and pleasures of the flesh, resulting in a festering pot of ointment which to the world may appear soothing, but there is death in the pottage.

These are not left to find their way or to grope about to find the truth. They have One who came forth out of the confusion of the religious, moral and philosophical calamity called Israel. He came into this world to do the will of the Father and to deliver his people from their inability in Adam. His work was the manifestation, in time, of that which was finished before the founding of the world as He demonstrated the simplicity of the gospel. He took upon Himself the likeness of sinful flesh in identification of His brethren, and was tempted in ALL points, like as to we are, yet without sin. He fulfilled the Law in all righteousness and nailed the handwriting of ordinances upon the tree,

taking them out of the way. He is Zerub-babel for He came forth out of the corruption, decay and desolation of natural Israel to manifest the true Israel.

He is the head of the body and as He has done so is done to and by the body. He proclaimed the liberty of grace and the love of God for His Beloved yet He also set forth the power of God over sin. His death was the required payment for the inability of His people in Adam and His resurrection showed the approval of the Father for the travail of His souls. Therefore He is seated at the place of authority of the Father and has been given all power over all flesh. He alone is worthy to be praised (Judah) for He has overcome the world.

“I will shake heavens and earth and I will overthrow the thrones of kingdoms, destroy the strength of the nations, overthrow the chariots and those that ride in them and the horses and their riders shall come down”

The Word of Yehovah came again, exactly as it had come before and shall ever come to His appointed servants proclaiming the power of God unto salvation. He announces for all to hear (yea only he that has ears to hear will hear) that it is He and He alone who can and has overthrown all the wickedness of this world. He alone is the Creator of all things for His good pleasure and He alone has the right, the power and the will to overcome the devices of man, the ways of the wicked ones and the vanity of this world.

He proclaimed unto His servant Joel that the heavens would shake when his army be manifested in the “day of darkness a day of clouds and thick darkness as the morning spread upon the mountain: a great and strong people, there has never been like unto and shall never be any more after, to the years of many generations” (Joel 2:1). It is in these days and at that time that the Spirit of the Most High was to be poured out upon all men as Yehovah shows forth signs and wonders in the heavens. Some may say that these days are yet to come but Peter announced that this was fulfilled in the day of Pentecost after the resurrection of Messiah. Indeed the day of the Lord has been manifested and all flesh has seen it together. The good news unto all nations is a light to lighten the nations and the glory of His people Israel but it is also when the wrath of God was manifested as being poured out upon the ungodliness of man.

Joel stated that before this great army went a consuming fire; the same fire that engulfed the mount where Moses received the Law. This is the furnace of affliction wherein the Refiner’s fire consumes the wood, hay and stubble of Edom and the lake of fire wherein the wicked one and his messengers reside. Just as the elect are seated in the heavenlies in Messiah, yet in the flesh they perceive it not, so the wicked were cast into the lake of fire and perceive it not. The redeemed of the Lord have been marked with the blood of

the Lamb, shed from the beginning, so that the angel of death shall pass them over. But the wicked are naked before the throne of God and His wrath is a consuming fire upon all whose names are not written in the book of life of the Lamb.

He has come forth as the One riding the red horse and in judgment He has overcome the world. He has power over all flesh (John 17:1) and He has taken that power and has reigned (Rev. 11:17) therefore He alone is worthy of all praise and honour, glory and power.

"...And I will make you as a signet for I have chosen you says Yehovah of hosts"

The signet is the sign of authority and of the rightful heir. The King uses it to seal his work and affirm his word. Many come and pay homage to the ring or even kiss the ring in a sign of servitude but no one but the king and his heir has a right to the signet.

God has made those whom He has brought forth out of the confusion by His salvation as a signet for they have been sealed. They are the children of the King and as children are the heirs of God and joint heirs in the Beloved. He has set His seal upon them like the blood upon the door posts for that blood was shed for them. They have also been further identified by being sealed with their Father's name in their foreheads, given the pure language whereby they call upon His name aright (Zeph. 3:9) and as children enduring the proving of their faith, they cry out, Abba, Father. These calling upon His name are delivered because they are sons of God, born from above, preserved in the Anointed Salvation of Yehovah and called.

The prophet proclaims that God is to be sought after for this is the labour which God has assigned unto man yet He is not found through the devices and good intentions of man. I am found by them that did not seek after Me is the Word of God (Is. 65:1) and Jesus told His disciples, "You have not chosen Me, I have chosen you" (John 15:16). Since the natural man cannot understand the things of God, for His ways are not the ways of man, then to seek after God with the mind, imagination and superstitions of man is to seek that which cannot be found. To attempt to hear and understand the Word of God without the ears to hear is to try and cure the deaf through sound and to show the Savior unto man is to ask the blind to read or the lame to walk. Such were the people whom Jesus came to and as the ears of the deaf were opened they heard the truth and understood the lie, which is the number of the man. As the lame walked and were no longer needing for one to help them and tend to them, they rejoiced in the forgiveness and mercy of God but they soon learned the cruelty and contentions of life and as the eyes of the blind were opened to see, they saw the beauty but endured the spurn of man.

Thus the signet is the testimony that one truly is a son of the kingdom and when he endures the tyranny of the throne, he also reminded that the powers that be are ordained of God for good. When the strength of the arm of the flesh seems insurmountable, he is shown that the race is not to the swift nor the victory to the mighty. And when the events of this world appear to be traveling head-long for destruction and chaos, he is reminded, by the testimony within, that God sits in heaven and rules over the kingdoms of this world.

He that came forth out of the confusion was the ruler in the land of praise for His desire is upon Yehovah. His delight is in the Law of Yehovah and His love is upon the Beloved. Therefore He has overcome all things by the power of His will for the Beloved. He has given this testimony unto His children and they are comforted in the truth that "the foundation of God stands sure" for there is no other foundation which any can lay save Jesus Christ the righteous; "having this seal" where in He has engraved the name of His Beloved upon the palm of His hand and they are engraved upon the breast plate of righteousness, which is the fine linen clean and white adorning the Bride of the Lamb; "Yehovah knows them that are His" (II Tim. 2:19).

"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 John 2:12)

The world is full of darkness and confusion and man loves the darkness. The deeds of man are dark and no man will ever come to the light for then would the deeds of the flesh be revealed and rebuked. Yehovah God has brought His people unto Himself through the darkness, through the valley of the shadow of death and out of the confusion. He has delivered them from the sin of that great whore and translated them into the kingdom of His light. The children do now bear the image of the earthly and through that they seal the seal of man and his curse. They know as the Spirit reveals their uncleanness in Adam and their desolation because of abomination and every one shall be overcome by the desolation of all from the same parent (brother).

The children of light, however, walk in the light of Yehovah being enlightened by His glory. They bear the image of the heavenly, though for a time it does not yet appear what they shall be, they know that when he appears they shall be like Him and, having their desires set upon the things from above they earnestly look forward to returning to their Father's house. Though for a while they are made subject to the vanity of this world and the impotence of the flesh, yet they know that the great King over all the earth, knows

them by name, has shed His precious blood for them and shall return a second time without sin for them that look for Him.

“Then shall the King say unto them on His right hand, Come blessed of the Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34)

Your servant in Christ,
(Elder) Chet Dirkes
August 20, 2017

Zechariah 3:1

> "And He shewed me Joshua the high priest standing before the angel of Yehovah and Satan standing to resist Him; and Yehovah said unto Satan, Yehovah rebuke you, Satan, even Yehovah that has chosen Jerusalem rebukes you: Is this not a brand plucked out of the fire?"

The presence of Joshua the high priest is an indication of many things, first of which is the reality of the manifestation of the pattern of heavenly things. This Joshua or 'salvation of Yah' was standing before Himself as the fullness of all things as the High Priest of His people. There was no separation, in the type, between Aaron and the children of Israel for Aaron was a child of Israel who in the fullness of time was brought forth to occupy his station in life and ordained to perform certain labours essential in God's creation. No one else could perform these assignments with such perfect precision for no one else was so qualified to both shew forth the pattern of heavenly things while displaying the wretchedness of man in the manner which this son of Levi did. Nor was anyone else suited to set forth the type of Messiah as the 'bringer of light' (Aaron), the brother of those 'drawn out' (Moses) of the house of the 'joined' (Levi). He stood as the word, for Moses could not speak. He showed forth the power of God in the 'great house of double defenses' (Pharaoh of Egypt) and led the people out of captivity. He alone was

endowed from on high with the Word “and he shall be your spokesman unto the people and he shall be to you instead of a mouth” (Ex. 4: 16).

God appointed him as a leader in Israel and as head of the house of Levi. He received the covenant of Passover from the Lord and gave the instructions, in type, of the sanctification of the chosen people by the shed blood of the Lamb of God. And when the children of Israel began to posture before each other, comparing station to station, Aaron took the censer and made atonement for the people; “and he stood between the living and the dead and the plague was stayed” (Num. 16:48). Then the Lord commanded that a rod from each tribe be set in the Tabernacle of the congregation as a testimony from God of His chosen high priest. The name of each tribe was inscribed on the rods and when the rod of the house of Levi, named Aaron, budded it brought forth buds, then blossoms and finally almonds. God testified to the nation of Israel who their high priest was with signs and wonders.

Joshua is the High Priest of the Israel of our God. He is qualified for there is none that seeks after righteousness, no man knows the mind of God and His Spirit has anointed Him the servant of Yehovah. He is the Word of God which became flesh and dwelt among His people. He is identified by the bud, the blossom and the almond, which means to awake, for He is the first-born from the dead.

Joshua the high priest is standing in the presence of God. He is not hanging upon a stake or lying in a tomb; He is standing, “as he had been slain”. The salvation of Yah is He who was slain but is awakened and ever lives to make intercession for His people. He is also not on the earth. He is in the eternal realm wherein no man stands with Him. He made Himself in the form of a servant to fulfill the perfect Law of God and redeem His people from their sin. He has ascended back to the Father where He bears witness of the finished work. He has performed, in perfect righteousness, all the duties of the priesthood, the Tabernacle and the sacrifice and has completed every jot and tittle of the Law. He has also “abolished in His flesh the enmity, even the law of commandments in ordinances for to make in Himself of twain, one new man, making peace” (Eph. 2:15). Jesus told Mary not to touch Him for He had not yet ascended unto the Father, and Joshua stands in the presence of God having “abolished death and has brought life and immortality to light through the gospel” (II Tim. 1:10).

This One also stood for a people whom He had chosen. He was the representative of a particular group of people over whom He had the station as High Priest for the purpose of intercession to presenting them before the Lord. He was not a graduate from a fine academy who had thrilled the audience with His creative abilities, He was not one who attracted the eyes of man for when the natural eye of Adam beholds Him, “as many as

were astonished at You; His visage was so marred more than any man and His form more than the sons of man" (Is. 52:14) it is offended and repulsed by His appearance; "He is despised and rejected of men, a man of sorrow and acquainted with grief and we his as it were our faces from Him: He was despised and we did not esteem Him" (Is. 53:3).

Yet He stood in the beauty of His Holiness, wherein He finished the work that the Father gave Him to do, not losing any whom He was given, He represented His children, His Bride, His church, His Tabernacle and His Beloved for they are all One in Him. He stood before the throne as the head of the church of the first-born and the Bishop of the general assembly of the Israel of our God. He is glorified in the Godhead as the fullness thereof and having taken His power unto Himself and putting all His enemies under His feet, He stands in the glory of Yehovah as the High Priest of the profession of His fellow heirs of God and the author and finisher of their faith.

He is also standing before the Messenger of Yehovah as the Lamb of God who took away the sin of His people. This Messenger is the One assigned of the Father, being the only one qualified and capable, to preach the everlasting gospel "to them that dwell on the earth and to every nation, kindred, tongue and people, saying, Fear God and give glory to Him" (Rev. 14:6). Since there is no creature created by God, who has created all things, that can perform the work of God, which is that you believe on Him whom He has sent (John 6:29), then this messenger is no man. He is however the Word of God spoken by the mouth of God unto the people of God whom the Father has revealed Himself unto. Thus the salvation of Yah stands in testimony to the Word of God before the throne of God unto the Messenger of Yah who preaches glad tidings of great joy and peace to the sons of God as they sojourn here, being made partakers of flesh and blood.

"And the adversary standing at His right hand acting as His adversary"

Imagine that ! The adversary, Satan, that piercing crooked serpent who is the father of all lies, acts exactly as the Creator created him to act and all that he does is according to the good pleasure of God who works all things by the power of His will. He was not there of his own power nor was he there according to his private agenda. God had ordained in the beginning that this 'beautiful' messenger, being full of the pride of his heart and thus eternally guilty and condemned before God, should be the "anointed cherub that covers" (Ezek. 28:11ff). He is personified in Esau, whom God hates, and is the accuser of the brethren assigned the duties of trying the saints.

Yet he accused and opposed the brethren, being in Christ, before Adam was created. He stood, as appointed, in the place of authority at the right hand, to resist the head of the

house. He was sent to try the house of man in Adam in the garden and to act as the litmus test that proved that man was created incapable of measuring up to the standard of the holiness of God; this he did as an obedient servant of the Master. When the adversary considered Job, the servant of God, his mind was stirred, enticed and empowered to bring railing accusations against the Creator for His love and care for this one chosen in Him before the foundation of the world. He continued in his adversarial role as he withstood the King of peace with his wisdom, authority and splendour but neither Adam, Job nor Solomon were directed or empowered to rebuke him; Yehovah rebuked him.

The wicked one was dispatched in the fullness of time to prove that Jesus of Nazareth was indeed the Son of God. Many of the evil spirits which God had placed in the earthen vessels at the time when Messiah was here on the earth, testified to His Sonship and power, but the Anointed Salvation of Yehovah would not receive their praise or testimony. Satan, however, did not come to praise Him; he taunted him with the needs of the body, the public presentation and showmanship of a carnal display of the presence and power of God and the subtle prevarication of an easy way to become Lord over the earth. Jesus rebuked him all three times as He stood in the place of authority as an expert witness to testify that He is indeed the Lord God Omnipotent who lives and reigns over all; “Then the devil left Him and behold, angels came and ministered unto Him (Matt. 4:11).

Destruction and the destroyer do not oppose Messiah because of a struggle between ideologies or a conflict of opinions. He withstood the Anointed One, who is the Light of the world, because he is darkness and evil. He cannot comprehend the ways of God for he is the counterfeit representation of the truth. He is the labour of the hands of man by the arm of the flesh. He is the confidence in what can be achieved and obtained by hard work and sacrifice and is the epitome of self-esteem, self-righteousness and self-worth before God. He “opposes and exalts 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” (II Th. 2:4).

Therefore Satan stood, where he was ordained to be, for the purpose of proving that Jehoshuah is God by being completely contrary to truth, light and holiness. As he stood there performing as he ought, Yehovah did not bless him for his obedience or praise him for the manner in which he carried out his part; Yehovah rebuked him. God did not call on Adam or Eve to rise up and rebuke the serpent, He took care of that when his duties were finished (Gen. 3:14). God did not chasten Job because he did not put on the whole armour of God and slay Elihu with the sword of the gospel; Job was no match for such

an one. The Lord rebuked this impostor who proposed to be in God's stead to Job saying, "Who is this that obscures advice by words without understanding ?" (Job 38:2). He did not commission Solomon or his son to hunt down Jeroboam and rid the land of this 'satan' (adversary); He predestined the counsel of the 'contention of the people' to become the sin by which all Israel sinned in manifestation of the ways of man.

God has not called His people to battle the man who is stronger than they are. He has fought for Israel and has put all His enemies under His footstool and the last manifestation of this is when the body of this death shall be put off in the final hour of this existence. The warfare of the children of the Kingdom is not against flesh and blood. The instruments of this warfare are not carnal and the battle is not fought in the courtrooms, school houses or social media of the times. The struggle of the children is the contradiction of sin against the perfection of Holiness in Messiah; the inner man. The thrones, principalities and powers are of spiritual wickedness in high places and although the seed is engaged in this wrestling yet are they not to take the battle to the enemy. It is Yehovah who fights for Israel and no man can stand against Him; "Your eyes have seen all that Yehovah your God has done unto these two kings, so shall Yehovah do unto all the kingdoms whither you pass. You shall not fear them for Yehovah your God shall fight for you" (Deut. 3:21f).

"Now Joshua was clothed with filthy garments and stood before the Messenger"

The wicked one has resisted the High priest of the profession of the children of light, and that before the founding of the world; he has also withstood and resisted each and every person whom that High Priest represented. The High Priest gave no verbal evidence for His works preceded Him and He stood there clothed in filthy garments. Had He been arrayed in fine linen clean and white, there would be no evidence that this one had trodden the winepress in the fury of His anger. If His garments were not stained red, like him that treads the wine-vat, where then was the second witness to this fact; for indeed in the mouth of two or three witnesses shall the matter be determined (Deut. 19:15).

The High Priest stood before the Messenger of Yehovah in filthy garments. He had done the required work in the slaying of the sacrifice, the sprinkling of the blood upon the people, the altar and the Tabernacle and finally the presentation of the blood upon the Ark of the Covenant. In the type the daily sacrifices were accomplished for the nation and the Tabernacle and the people brought forth their daily oblations as directed. The priest would take and slay the animals at the door of the Tabernacle and the blood would stain the ground and their clothes. They would then prepare the sacrifices by removing the inner organs and dung and butchering the meat to lay upon the fire in a particular

order and then the fire was applied to present the sweet smelling savor before the Lord. By the end of the day, in the heat of the wilderness, the man who properly performed his duties as the priest of Yehovah would smell of sweat, blood and fire; thus he could not return home before he put off his filthy garments and bathed himself. Then he could return to his common garments and return to the confines and comforts of his dwelling.

On the Day of Atonement, Aaron, after he made reconciliation for the holy place and the tabernacle of the congregation, was to lay both of his hands upon the goat and confess over him all the iniquity of the children of Israel and all their transgression in all their sin. Then he was to set the animal free in an uninhabited land, by the hand off a 'fit man', while the other goat was slain and his blood poured out for the atonement for the people; "and Aaron shall come into the Tabernacle of the congregation and shall put off the linen garments which he had put on when he went into the Holy place and shall leave them there. And he shall wash his flesh with water in the holy place (notice it does not say with holy water !) and put on his garments and come forth and offer his burnt offering for the people and make an atonement for himself and for the people" (Lev. 16:20ff).

Therefore if Joshua stood as the High Priest of His people in filthy garments, and this before the foundation of the world, before time and man were created, then His filthy garments must indicate that He had completed the work of the atonement for His people. Since He knew no sin himself but rather became the sin of His people by imputation, the adversary could bring accusation as he resisted the Prince of Peace but there is no condemnation for the Father saw the travail of His soul and was well pleased. The High Priest of the profession of truth and righteousness gave open testimony that He had finished the work completely. Yehovah rebuked the adversary and demanded the obvious saying profession of the testimony, "Is this not a brand plucked out of the fire ?"

Nothing that has been placed in the fire can be immune from the effects of the fire save the three Hebrews whom God protected denying the power of the fire over them. The outer bark of the wood is effected first as the fire consumes that which is seen first. Then as the interior or denser portions succumb to the advance of the flames, the brand is chard and smoking. No one could miss the obvious evidence of the use of the brand or mistake where it had been. So it is with the Anointed One was in the fire (which is the Refiner's and therefore Yehovah) as; "His eyes were as a flame of fire and His feet like unto fine brass as if they had been burned in a furnace and His voice as the sound of many waters" (Rev. 1:14f).

Yehovah rebukes Satan because the Salvation of Yehovah stood before Him with incontrovertible evidence that He had overcome the wicked one. He overcame His

enemies who are under His footstool and overcame sin, death and the world for His name is Faithful and True. As the High Priest of Israel, all His people are delivered in Him and have peace; “therefore being justified by faith we have peace with God through our Lord the Anointed Salvation of Yehovah: by whom we also have access by faith into the grace wherein we stand and rejoice in the hope of the glory of God” (Rms. 5:1).

“And He answered and spake unto those that 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. 4:4).

When Aaron completed his assignments in the service of the altar, he laid aside his filthy garments as a testimony to the people that the offering had been accepted. If he went into the Holy place with any impropriety or strange blood, he would have been struck dead on the spot, so, when he emerged from behind the veil, the people knew that God was pleased with the offering. Had Aaron continued in his blood soaked and filthy attire after he came forth, he would have presented confusion before the people for the conclusion would have been that something still needed to be done. When, however, he set aside these work clothes and, after washing himself, clothed himself in his own clothes, then the people knew that the work was done.

The type, of course, is limited in the corruption of the flesh and the finite nature of the creature. Messiah, however, is the Eternal Father who cannot see corruption and is not limited by time. Therefore in the absolutely perfect demonstration of His impeccable obedience to His Law (since He cannot deny Himself) He removed His sin, which is the imputed sin of His people in Adam. He alone is the only ‘fit man’ (being the Son of man) to remove the sin as far as the east is from the west and to insure that it is never to be called into account again (Ps. 103:12; Heb. 10:17). He was then adorned in the glory that He had in the fullness of the Godhead before the events for which the sacrifice was made had even transpired or the actors even created. This was manifested in the fullness of time in the last days when God provided Himself a sacrifice (Gen. 22:7).

As Adam, knowingly and of a willing nature without duress, took upon himself the transgression and iniquity of his wife in the garden, so the Beloved became the sin of His bride. Not that the eternal incorruptible seed could possibly ‘miss the mark’ for whosoever is born of God does not ‘miss the mark’ because His seed remains in them (I John 3:9), but the children are predestinated to be conformed to the image of the Son, therefore they become partakers of flesh and blood which is carnal, sold under sin. The precious blood was shed to properly prepare the earthen vessels for the seed which should be planted within and to protect those preserved in the Anointed. Thus the inability of Adam, inherent in the nature of the vessels assigned unto the seed born from

above, was covered by the blood and the houses identified by the blood upon the door posts for the blood of the Anointed Salvation of Yah cleanses His people from all unrighteousness.

When the eyes of Adam were opened and he saw his nakedness, he began fashioning aprons of fig leaves to conceal his quilt before God. He never confessed his action nor sought forgiveness for what he did but rather took confidence in the works of his hands. This of course was unacceptable before the perfection of Holiness, therefore “unto Adam also and his wife did Yehovah God make coats of skins and clothed them” (Gen. 3:21). Many have speculated that God slew an animal and gave their skins to Adam and Eve as outer clothing because of their nakedness but whatever this was God gave to them it was indeed a ‘covering of an hide’. Job said that when that hide was struck off of him, that he would still see Yehovah God in his own skin and not another’s. Should man then stand naked before Yehovah in his guilt? Or is it that when the tabernacle of this dwelling is dissolved, the children each have a Tabernacle not made with hands, eternal in the heavens?

“For this corruption must be clothed upon in incorruption and this mortality must be clothed upon in immortality” (I Cor. 15:53)

Joshua, the High Priest, had His filthy garments removed and He was given a change of raiment which was clean and white. Upon his head was placed a beautiful bonnet signifying His right as the High Priest, the mighty One of Praise (Lion of the tribe of Judah) and the profession of the Israel of our God and the charge was set before Him. Since the head of the house, the elder brother and first-born of the family was declared righteous and His work accepted of God, so also are all that He represents. The removal of the outer covering of man could only reveal the corruption that Adam had in the beginning but unto the Redeemed of the Lord the sin of Adam has been removed and that corruption and mortality have been swallowed up in incorruption and immortality. The residue of Edom is consumed in the Refiner’s fire as the works of man are revealed as wood, hay and stubble as the outer man is perishing daily; thus this tabernacle shall be put off. But right, portion and memorial have been granted to the Bride in the Beloved; “and unto her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints” (Rev. 19:8).

The faith of the Anointed Salvation of Yah has been imputed unto all His children who believe in Him for righteousness. This faith is not of man nor of the will of whosoever wants it; faith is the gift of God and the fruit of the Spirit within. Each child of the Kingdom lives by the faith of the Son of God who loved them and gave Himself for them and they walk by that same faith for there is one Lord, one faith and one baptism

(Eph. 4:5). In the exact same manner and commensurate in degree to the sin imputed unto Messiah so is the imputation of the righteousness of God to His people;

“So when this corruptible shall have been clothed upon in incorruption and this mortal shall have been clothed upon in immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (I Cor. 15:54)

The sin was imputed unto the sacrifice and the High Priest wore filthy garments. The sin was removed from His people and they are blessed that the Lord does not regard their iniquity as the filthy garments were removed from off the High Priest.

The High Priest is adorned with a change of raiment as His whole body is clothed upon with the glory that He had with the Father before time (John 17:5). He told His disciples, “in My father’s house are many dwellings; if *it were* not so I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also” (John 14:2)

Therefore the Bride has a Tabernacle not made with hands eternal in the heavens and she is adorned in the righteousness of the holy ones. Her garments have been washed int he blood of the Lamb and she has overcome the beast by the shed blood of the perfect sacrifice.

“Praise the name, Yehovah; praise Him you servants of Yehovah” (Ps. 135:1).

Your servant in Christ,
(Elder) Chet Dirkes
March 5, 2017

Zechariah 3:6

"And the Messenger of Yehovah protested unto Joshua, saying,"

The Messenger of the Lord received the testimony of the High Priest as He stood before the Yehovah in His filthy garments. This Messenger had all the evidence necessary to accurately present the witness of the finished work having not followed after cunningly devised fables as He declares the power and the coming of the Lord but was an eye witness of His majesty. He witnessed the presence of the High Priest and His attire. He heard the adversary's words of opposition against Him which constituted a proclamation by Satan that Joshua was indeed the truth for darkness opposes the light. (This is the same witness that the evil spirits gave when Jesus walked the earth in the end of the world, yet this testimony is neither needed nor regarded by God. The adversary is rebuked as the evil spirits were rebuked and commanded to keep silent – Luke 4:35).

He also heard the Word of God in this rebuke of the adversary which confirmed the obvious nature of the work of Joshua as the brand plucked out of the fire. He saw the High Priest stand before Yehovah which indicated that the sacrifice was correct and His labours were acceptable before the Mercy seat. He could also attest to the change of raiment which was given to Joshua. This cloud of witnesses, presented in open court before the Messenger, was the proof of the validity of the office of High Priest, the faithfulness of the holder of the office and the completion of the work set before Him, but the testimony was not finished.

After Yehovah rebuked the adversary, where did he go? He could not depart and walk to and fro upon the face of the earth for all these events were finished before the founding of the world. Did he leave the presence of God sulking for his embarrassment? Where could he go since the all encompassing nature of the Almighty God leaves no place where He is not; "whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, You are there. If I make my bed in the grave, behold You. If I take the wing of the morning to dwell in the uttermost parts of the sea; even there shall Your right hand lead me and Your right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me, truly, the darkness does not hide from You; but the night shines as the day and the darkness and the light both alike" (Ps. 139:7ff).

No, he had not yet been dismissed by the Master to attend to the labours he had been assigned. This infallible testimony to the atonement of the Israel of our God was not yet fully manifested for all intended parties to see and so when the Messenger protested, His

word was for all to hear. The adversary and his seed were full well assured of the deliverance of those for whom the precious blood was shed before the events in the garden even transpired. Satan did not disrupt the creation of God to make it without form and void nor did he have hopes of destroying the kingdom of God in the garden. He knew that his part in the pageantry was to deceive the woman through a lie, and when she gave to Adam and he did eat, then sin was to enter the world and death by sin. His advent as the serpent was to prove the heart and mind of man before Adam had the knowledge of good and evil and he performed this duty exactly as it had been ordained to come to pass having the testimony of his station in the realm of God. He knows who Yehovah is and has been aware of the fullness of His sovereignty since the day he was created. He knows that he is the father of all lies and that although his heart was exalted to desire to be like God, he is just a man; “Thus said Yehovah God, Because your heart is lifted up and you have said, I am God in the midst of the seas, yet you are a man and not God, and though you set your heart as the heart of God...Behold, therefore, I will bring strangers upon you, the terrible of nations, and they shall draw their swords against the beauty of your wisdom and they shall defile your brightness” (Ezek. 28:2ff).

Joshua stood as both the Son of God and the Son of man that He might fulfill the law in all righteousness and abolish sin and death in the flesh. This is the fullness of the eternal power of God unto deliverance whereby light and immortality have been revealed unto the peculiar nation; the chosen people of God. The word of the Messenger of Yehovah was a solemn charge to meet and maintain the standard of the perfect Holiness which Yehovah God demands of everyone of His servant. Since there was no one to intercede and no one who sought after righteousness, Adam not yet being formed of the dust of the earth, Yehovah God made Himself of no reputation and took on the form of a servant, that He might redeem His people from all iniquity that was decreed unto the flesh before he was formed and purify unto Himself a peculiar people, zealous of good works (Titus 2:14).

“Thus said Yehovah of hosts; If You will walk in My ways and if You will keep My charge, then shall You judge My house and shall keep My courts, and I will give You places to walk among these that stand by”

If ever there was a place for conditions, here it is. The charge from God is to Himself and witnessed by Himself, since no man is capable or worthy, of the testimony of His immutability and faithfulness. The condition is, therefore, that if God failed to ‘hit the mark’ and measure up to His standard of holiness, then He is not God. If he is not God then there is none to deliver and the sons of promise are lost being dead in their sin. The

charge is a testimony to the perfection of Holiness of Yehovah God and is the anchor to the soul of the full assurance of faith in the Anointed Salvation of Yehovah.

This is the same charge that was set before Adam in the garden, which charge he clearly demonstrated that man cannot keep (Gen. 2:16). It was set before Abram when God said unto him, “I am Almighty God, walk before Me and be complete” (Gen. 17:1). Abram the child of grace walked in the light of Yehovah as he believed God and it was accounted unto him for righteousness. He walked as do all the peculiar people of the Israel of our God while Abram the man failed miserably to keep the commandments of God, giving open testimony to his pedigree in Adam.

When God revealed Himself before Moses as the God of the fathers, Moses hid himself, “for he was afraid to look upon God” and then argued with the station that God had assigned him sighting his lack of ability and a full blown skepticism of the outcome. Moses was not a man of faith, for all men have not faith; he was a child of grace who lived by the faith of the Son of God.

After God had shown the right hand of deliverance to the nation of Israel in the crossing of the Dead Sea and the annihilation of Pharaoh’s army, He brought His people into the wilderness wherein there was no water; “and the people murmured against Moses, saying, what shall we drink ?” (Ex. 15:24). Moses cried unto Yehovah who showed him a tree which, when he cast it into the waters, made them sweet; “there He made for them a statute and an ordinance and there He proved them”. This same charge was given unto this nation in the handwriting or ordinances, the beginning of the principles of Jesus Christ. The results were the same as before as the delivered remnant according to grace kept the commandments of God while the natural man cannot receive the things of the Spirit.

When God met with Moses at the base of Mt. Sinai and gave the Law unto Israel the people were told that IF they “obey My voice indeed and keep My covenant, then you shall be a peculiar treasure unto Me above all people for all the earth is Mine” (19:5). The people responded with full confidence in the arm of the flesh that they would indeed do all that the Lord had commanded, saying, “all the words which Yehovah has said, we will do” (24:3) but when Moses tarried upon the mount, the sound of war was heard in the camp as “the people sat down to eat and drink and rose up to play” (32:6).

The testimony and proof of the inability of the natural man continued. When the forty years in the wilderness came to an end Joshua commanded the people as they prepared to cross the Jordan River into the promise land. The Reubenites, the Gadites and half the tribe of Manasseh assured him that, “all that you have commanded us we will do and

whithersoever you send us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto you: only Yehovah your God be with you as He was with Moses and whosoever that rebels against your commandment and will not hearken unto your words in all that you command him, he shall be put to death; only be strong and of good courage" (Josh. 1:16). This alone should have been sufficient evidence for the man Joshua to leave the people and seek another way, for, even through the forty years, in which this stiff-necked and rebellious nation of people had murmured against Moses, Aaron and Yehovah God, they failed to circumcise their male children. They hated the Manna, desired meat and wished that they were back in Egypt in perfect testimony to father Adam. They were unhappy with their condition, dissatisfied with their provisions and discontent with the station in life God had assigned them. Even after Joshua had utterly destroyed the five great kings of the land, the people could not drive out the inhabitants of the land as God had commanded yet they made confederacies and alliances with them and their hearts were drawn after the gods of the land.

King Saul, the reigning desire of the people, demonstrated the ignorance and inherent inability of man when he improvised the commandment and heeded the voice of the people. Samuel confronted him on the matter and when Saul protested saying, "I have obeyed the voice of Yehovah and have gone the way which Yehovah sent me and have brought back Agag the king of the Amalikites and have utterly destroyed the Amalikites, but the people took of the spoil...to sacrifice unto Yehovah your God in Gilgal" (I Sam. 15:20). Samuel rebuked the logic of man and the ambitious pride of his heart, saying, "For to rebel is as the sin of witchcraft and stubbornness iniquity and idolatry; because you have rejected the word of Yehovah, He has also rejected you from king" (23).

Although there is no record of this charge being given to David, yet the Spirit of Yehovah was upon him and he was a man after the heart of God (I Sam. 13:14). Thus David becomes the standard of obedience before God though the antics and frailties of Adam are clearly manifested in his life. He speaks to his son, Solomon, upon his death bed saying, "keep the charge of Yehovah your God to walk in His ways and keep His statutes and His commandments" (I Kings 2:3). This was in response to the promise which God gave David saying, "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...And your house and your kingdom shall be established for ever before you and your throne shall be established for ever" (II Sam. 7:12-16).

"Blessed be Yehovah God of Israel, which has spoken with His mouth unto David my father, and has with His hand fulfilled...and Yehovah has performed His word that he

spoke, and I am risen up in the room of David my father and sit upon the throne of Israel as Yehovah promised and have built and house for the name of Yehovah God of Israel" (I Kings 8:15).

Had Solomon found a way to keep the Law of God after the natural man? Not at all ! Nor had the time come when the polluted hands of the children of Adam could offer up any works acceptable before the throne of God. Solomon stands as the type, which is the patter of heavenly things. He could not hit the mark nor prevent his continual efforts which demonstrated that he could not measure up to the standard of excellence that Yehovah demands. He is the type of the King of peace unto whom the promise of David is fulfilled but he is also the epitome of the nature of man. The evidence of this is seen in that his wisdom, which God gave him, led him to seek out the pleasures of the heart of man and he held nothing back in this endeavour. The result was just as God had ordained and foretold; he loved many women who turned his heart from following the Lord. He forsook the commandments, augmented the statutes and polluted the ordinances by the desire and intentions of his heart.

When the Temple was finished and the proclamation made, the promise was manifested in the flesh but it could never be fulfilled in the flesh for there is none righteous. The testimony of the completed work is found before the founding of the world when the Messenger of Yehovah protested before Joshua. No son of Adam has ever keep the Law, though some have boasted "all these have I kept from my youth up" (Lk. 18:21). Many feel that they have obtained the blessings of grace through the keeping of the ordinances and have been lifted up in self-confidence being convinced that touching the righteousness which is in the law, they are blameless (Phil. 3:6). Yet the testimony of the scripture and the experience of the prisoners of hope is that by the deeds of the law no flesh can be justified, for by the law came the knowledge of sin (Rms. 3:20).

The Temple built by the hands of man stood as the type of that Temple of God which is the body of the Anointed. He told the Pharisees that, three days after they tore down the Temple of His body, He would build it up again and the gates of hell could not prevail against it. Thus the kingdom of God, which is not of this earth, was seen in type in the nation of Israel at it's apex but the body of Christ is the Temple. Solomon had not kept the commandments nor found righteousness in the Law for there is no man capable but the Son of man did.

The promise to the Beloved is fulfilled in the King of Peace who is seated upon the authority of God. He rules over all the kingdoms of this world for He is the great King over all the earth. He has appointed a place for His people Israel where He has planted them and shall be moved no more; Jerusalem from above.

“Yet Yehovah testified against Israel and against Judah, by the prophets and all the seers saying, Turn from your evil ways and keep My commandments and My statutes according to all the Law which I commanded your fathers and which I sent to you by My servants the prophets” (II Kings 17:13)

The testimony of God still remains upon the children of Adam. No one has been exempt from keeping the Law of God even though man is inherently incapable of doing so. God laid the charge of keeping His precepts and statutes upon the whole of His creation, all of which functions according to the good pleasure of His perfect will. His judgment is upon the sons of Adam because they are a rebellious people from the beginning, and the mind of man will then say, Why does He yet find fault for who can resist His will ?

The ignorance of the natural mind has thus concluded that he can hide his inabilities from God and justify himself in the labours of his hand. The whole of the conclusion of the matter, however, is that it is the end of the totality of the Word applies to all men; love God and keep His commandments (Ecc. 12:13). Thus every child of Adam stands guilty before God for failing to measure up to His standard of perfection unto which no man is able and the Refiner’s fire is consuming this remnant of Esau that no flesh should glory in His presence.

But the High Priest of the profession of His people is the deliverance of Yehovah. He has placed upon His immutable faithfulness to keep the commandments which He has spoken for the righteousness of His children which are of the incorruptible seed. He cannot change or deny Himself therefore His people are preserved in Him. As the Beloved, He has utterly defeated the enemies of the Israel of our God. He has overcome the world and placed all spiritual wickedness in high places under His feet. As His work is finished, so he is set down at the right hand of the Father and the King of peace has been raised up and just as the change of raiment replaced the filthy garments so the King of peace has replaced the warrior King who went forth conquering and to conquer.

His Kingdom is eternal and has been manifested in type upon this earth. When David slept with his fathers and Solomon was raised up, his kingdom was not established forever, nor did he walk in the commandments of God. The Anointed Servant of God, however, who built the Temple of Yehovah and bears the glory thereof, is seated upon that throne as a priest “and the counsel of peace shall be between them both” (Zech. 6:13). This remained from the time of David unto the end of the world when God sent forth His Son into the world to make manifest that which was finished from before the foundation of the world,

Do the words of the prophets then have no more application today? These things do not exist, for the Word is the same yesterday, today and forever. All glory and honour belongs to He who was and is and is to come again to gather home each who waits for Him, every man in his order when the time of the habitation is over. Then shall the sons of God be manifested and the glory of God seen unto those who love God and keep His commandments.

Has God changed His demands so that now the Holy Ghost makes it possible for the sons of Adam to keep the commandments? These things do not exist ! The Law of God is as immutable as He is and the seed of Adam is devoid of will or strength; “Therefore we conclude that a man is justified by faith without the deeds of the law” (Rms. 3:28). His people are His workmanship, created in the Anointed unto good works and He has done all their works for them. As he has kept His law, so that not one word has fallen to the ground but all has come to pass, so He has anointed His children with His Holy Spirit. He has removed the obstacle of inability, the heart of stone, and replaced it with a heart of flesh. His people love Him because he first loved them and they, having eyes to see, walk in the light of the Lord. This light illuminates the wilderness of the valley of the shadow of death as the redeemed are shown their inability in Adam; thus they know that without Him they can do nothing.

“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. 31:32).

The only condition which remains is that there be an incorruptible seed born from above. God has not invited anyone to join into His covenant nor has He offered anything to whosoever wills. He has taken His seed, in which is neither spot nor blemish for they are born of God, and has revealed His presence and power in them. Because of this they delight in the Law of God after the inner man who is growing in the grace and knowledge of His will. This irresistible and immutable will of the Father is to give His children the Kingdom of God which He has prepared for them. He who is like God (Michael), the great prince has stood up and has confirmed the covenant unto “every one that shall be found written in the book” (Dan. 12:1). He is the Salvation of Yehovah who has fulfilled the Law in all righteousness and as the head of His family and their first born of many brethren, so the entire house is justified in Him, thereby having peace with God.

He has not laid upon the children the same burdens which neither the children of Israel nor any child of Adam could ever keep nor has He called them back to the weak and

beggarly elements of this world. He has set their affections for the home land as they earnestly desire to put off the confusion of Babylon and rest in the peace of Jerusalem.

These each have this testimony of Jesus Christ and they all keep the commandments of God for they are the Israel of our God. Thus He is not ashamed to call them brethren as He declares His generation, saying, “Behold I and the children whom Yehovah has given unto Me are for signs and for wonders in Israel from Yehovah of Hosts which dwells in Mt. Zion”” (Is.8:18).

“Hear Israel, Yehovah our God Yehovah is one and you shall love Yehovah your God with all your heart and with all your soul and with all your might” (Deut. 6:4).

This is the blessing of identification for the redeemed of the Lord not a condition to become a child of grace or obtain His blessings. It is also the identification of guilt of the natural man who loves himself and the things of this world.

Your servant in Christ,
(Elder) Chet Dirkes
March 12, 2017

Zechariah 3:8

> “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.”

The Word of Yehovah before all the hosts of heaven and to all that is before them before time began was directed unto the great Priest. This was part of the solemn charge given

to the “Salvation of Yehovah” as it reveals the exclusive and inclusive nature of the grace of God for His people. No son of Adam was present and there was none other who was worthy to hear, understand and obey the charge.

The word of God was given to the great Priest, who was the fullness of the Law of God, before creation came into existence. Before God gave man a glimpse of the beauty of His holiness through the pattern of heavenly things, the Salvation of Yehovah assigned the solemn duty of obedience to Himself as both High Priest and King; “and he shall bear the glory and shall sit and rule upon His throne and He shall be a priest upon His throne and the counsel of peace shall be between them both” (6:13).

He was not according to the type which was given unto the children of Israel at Mt. Sinai for He is the heavenly reality that the type was modeled after. He was not after the tribe of Levi, who, along with his brother Simeon, were “instruments of cruelty” for he was “cursed for their fierce anger for it was cruel” (Gen. 49:5-7). He could not then be of the house of Aaron and therefore could not give attention to the altar. The Salvation of Yehovah was born of a woman of the tribe of Judah (praise) yet He was a priest of God. He was the king of peace and a priest of the Most High God being of the order of him who had neither beginning of days nor end of life. Therefore, being of the priesthood of ‘My king is according to the standard of God’ (Melchi-zedek), He is not bound by the oath of the type but rather He is bound of Himself to the eternal promise of God’s love for His people.

The manifestation of Melchi-zedek in the record of the scriptures presents a figure who was a priest unto God before the priesthood was established. He personified the priest/king unto whom the father of the faithful, Abram, would pay tithes. He also personified the peace of God which existed before the Law and the covenants, whereby it is confirmed that no flesh could be justified by the deeds of the law. He was also the ruler of righteousness, according to the standard of God’s holiness, which Adam is completely devoid of. Thus He loved Yehovah God with all His heart, all His mind and all His strength and He loved His brethren as He loved Himself because He is love.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” (Heb. 3:1)

The Word of God was unto Joshua and His fellows that sit before Him. These were not the heavenly host of angelic beings who are the ministering spirits of the Lord unto His people; nor are they mysterious creatures of the superstitions and imaginations of feeble man. These fellows are intimate companions of Joshua. They are the inhabitants of the pasture also known as neighbours and before they became partakers of flesh and blood

they were seated together with Joshua in heavenly places being raised up together with Him. As He was declared to be the Son of God with power according to the Spirit of Holiness by the resurrection form the dead, they are also declared to be of the generation of the Anointed Salvation of Yehovah. As He bore their sin in Adam and removed it before they could be tainted or polluted by the dead body, so they stand without spot or blemish being the incorruptible seed, justified by His faith and cleansed from all unrighteousness of Adam. As His filthy garments, which were the imputed quilt of His people in the corruption of Adam so His Beloved has been granted to be arrayed in fine linen clean and white and thus as He stood being High Priest and the great King of heaven and earth, so He has made His brethren kings and priest unto God.

These companions in the sufferings of the Anointed One all have the same experience in the opposition of sin against themselves. They all have the same corruption and weaknesses in Adam and are proven by the same temptations which are common to all men. They are all led by the Spirit of Yehovah by the still waters and into the green meadows where they can lie down for rest from the labours of this world. They have eternal life in Him yet they have each been assigned a time of habitation, every man in his order. They are all brethren, being born from above and companions in the tribulation and in the kingdom of Jesus Christ (Rev. 1:9). They are all fellow servants that have the testimony of Jesus Christ and being born of the Spirit, they worship God aright in Spirit and truth; “for the testimony of Jesus is the spirit of prophesy” (Rev. 19:10).

The generation of Adam is manifested in the progression of time. One generation is born as another passes away and each is full of worthless labour for there is nothing new under the sun. Nothing man does can add one inch to his stature as he gropes in the darkness of this world. He cannot control the desires of his heart or the words of his tongue. His passion is after tangible things which fade away as he is full of labour to attend to the cares of this life.

The generation of Jesus Christ is not restrained or defined by the parameters of time for they are born of God who alone inhabits eternity. They have each been created in the Salvation of Yehovah unto good works which they are passionate unto them and assured shall be performed. They walk by faith in the light of the Lord as the deeds and ambitions of the flesh are revealed. They see the barrenness of this wilderness as illuminated by His light as it reveals and reproves every labour of man to show that it is of wood, hay and stubble. These each fulfill the time of their habitation in the station assigned, groaning within awaiting the deliverance and the manifestation of the sons of God but they do not walk alone. Yehovah God has assigned the journey of Joshua, who

keeps His courts safe and secure, to be among these that stand before Him. He is the Shepherd that leads His flock, the Husband who cares for His Beloved and the Everlasting Father who disciplines and corrects His children lest they become entangled with the inhabitants of the land.

The generation of the Salvation of Yehovah is the generation of the first-born among many brethren and the first-born from the dead. He was slain for the sin of His people as the Lamb of God that took away their sin by His shed blood. He was accounted worthy to be raised again when the Father saw the travail of His soul and was well pleased. Therefore was He delivered for these transgressions and raised again for the justification of the election according to grace.

Here then is the first resurrection and all who have part in the same, the second death shall have no power over them for they have passed from death unto life. When then, in the fullness of time it pleases the Father, He reveals this life in them and shows them how great things they must suffer for His name's sake. Then He shows to these children the wretchedness of the flesh, the vanity of this world and the filthy rags of self-righteous works which the heart and mind of Adam have deemed appropriate to be presented before the throne of grace.

Yet here stands Joshua before the throne having His filthy garments removed. He has endured the temptations of the flesh and the contradiction of sin against Himself. All these fellow companions in the suffering of the Anointing and the tribulation of the Kingdom must therefore endure the same for it is God who has predestinated them to be conformed to the image of His Son. When the bitterness of failure and the anguish of frustration is seen in Adam in that he cannot utterly destroy the people of the land but rather strives to be like the other nations of the world, then the Spirit within reveals that this outward man is perishing daily; "And I said, My strength and my hope is perished from the Lord: Remembering mine affliction and my misery, the wormwood and the gall, my soul is in remembrance of these and is humbled in me. This I call to my mind, therefore I have hope" (Lam. 3:28ff).

The eternal unity of the incorruptible seed in the Beloved is the fullness of the glory of God and these are;

"Men to be wondered at".

This is not to infer that these were grotesque beings of objectionable features, but rather that they are a wonder to behold. These are the same sons of God which Paul spoke of to the church at Ephesus when he indicated that the election according to grace experienced in time is that which has already been. Those whom God has foreknown as

His eternal seed have been in Him from before time began yet in time they are made partakers of flesh and blood. Here they sit in darkness for a time appointed until the Lord reveals that they have been quickened together with the Anointed and have been "raised up together and made to sit together in the heavenlies in Christ Jesus" (Eph. 2:6). As the first-born of many brethren these are set for signs and wonders in the Israel of our God, first as he declared His generation before the Father saying; "Behold I and the children are for signs and wonders in Israel" (Is. 8:18) and then as He came in the end of the world to make evident that which was finished before the founding of the world.

The fellow citizens of the Kingdom of God were with Him in the beginning and as His journey is among them, so they are coming up out of the wilderness leaning on the Beloved (Song 8:5). He has promised that He would never leave nor forsake her and since He is the one who laid the corner stone of the foundation and by His hand the house is built (notice not waiting for man to build it) so by His hand shall all be gathered together unto the completion of this manifestation.

These intimate companions have been redeemed of Joshua and made kings and priests unto God. Not so that they may reign upon this earth to judge the inhabitants; they have been made a kingdom of priests for they are the same as the Branch. He is the great Priest of God and the king according to the standards of God and the house is like unto the head. As in Adam all have sinned, yet the commission was not after the similitude of Adam's transgression, nevertheless, by one man sin enter into the world and death by sin; thus all have sinned and come short of the glory of God. By the faithfulness of God in that He cannot deny Himself so He is great Priest of the Salvation of Yehovah, so all His seed are one in Him; "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 is Christ" (I Cor. 12:12).

Therefore His eternal incorruptible seed is accounted as children and as children, sons of God and heirs of the Kingdom, being joint heirs in the Anointing, which the Father has given unto them. And all that the Father has given Him He has lost none but has raised them up in the last days so that they stand as the testimony of Jesus Christ; for the testimony of the Anointed Salvation of Yehovah is the proper interpretation of hidden things (Rev. 19:10).

"Now we have received not the spirit of this world but the spirit which is of God, that we might know the things that are freely given of God; which things also we speak not in words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual things" (I Cor. 2:1f).

The hidden things of God cannot be seen nor understood by the natural man. He has filled the hearts of the sons of Adam with the desires of this world and draws them away after the cares and needs daily. He has also filled the mind of Adam with the delights of this existence and the pursuit of prosperity and prominence among his fellow man. Thus the natural man cannot find out that which God has hid from the beginning nor can he receive the things of the spirit.

The child of the kingdom, however, has the Spirit of God who teaches them all things. He has given them all things which pertain unto life and godliness and He leads them in paths of righteousness for His name's sake. This same Spirit, which is the fullness of the Godhead, reveals the righteousness of God, from faith to faith as the just live and walk by faith. Now faith is the gift of God and the evidence of the Holy Spirit for all men have not faith, so when a child of grace is given to compare spiritual hidden things with spiritual hidden things it is not through the vain jangling of man with great swelling words which gender unto confusion.

God kept the mystery of the gospel hid from the beginning that all men should be partakers of the same promise, covenant and Spirit of God. Not that every son of the dust should be a vessel afore prepared unto glory but that the notion that one race of people are the chosen people of God is erroneous. Salvation indeed came first to the Jews but the testimony of the Messenger and the High Priest and the fellow intimate companions seated before Him in the heavens is that "God so loved the world that He gave His only begotten Son, that whosoever belies in Him should not perish but have eternal life" (Jn 3; 16). This is not an invitation for the sons of Adam to believe on Him and thereby obtain eternal life. It is a declaration of the generation of Jesus Christ unto all the house of the faithful who believe in Him because they have eternal life. Anyone who obtains something has a beginning to whatever they have procured or received, but the sons of God have eternal life because they are the eternal incorruptible seed; "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, purifies himself, even as He is pure" (I John 3:2).

Thus the Spirit of God teaches the children of God the truth of God whereby they have been set free from the bondage of death. The Spirit causes them to walk in the ways of God and to keep His commandments and shows unto them the hidden things of God and though these may be infirmed after the natural faculties or inhibited by physical, mental or emotional defects yet it is the Lord who knows them that are His and they shall all be taught of Him. Thus the house of the children of promise walk in the light of the Lord

and keep His commandments, having the testimony of the proper interpretation of hidden things.

“For behold I will bring forth My servant, the Branch”

This is not the introduction of a new player in this presentation; it is another manifestation of the all-inclusiveness of God and His works. When the type was set forth and the rods were placed, each with the name of the heads of the tribes of Israel engraven upon them, at the door of the Tabernacle, God caused Aaron’s rod to show forth. First it budded, then it blossomed and finally it brought forth almonds. This happened for all to see the fact that this rod grew. It did not become another rod or replicate into many rods; the same rod brought forth, in the proper order of the stages of life, the manifestation of the life within. No one thought there was anything special about the rod which Aaron carried until such a time when it pleased God to show forth that which was hidden.

So it is with the fruit of God’s vineyard. He causes every branch to bud, every man in his order, to manifest the life within. He causes the buds to flower in anticipation of the fruit that shall follow and in the appropriate season, the fruit of the harvest is brought forth. Every branch that brings forth fruit, He prunes and chastens unto the fullness of that determined and when the time of fruit bearing is over, he takes away the branch. Now no branch can bring forth fruit unless it be in the vine. If the vine be natural then the fruit is natural. If the source is corrupt then the fruit follows suit.

But and since the Anointing is the source, the root, the vine and the Branch, then the fruit that is produced is the peaceable fruit of righteousness. God has made Himself of no reputation and took upon Himself the form of a servant. He had no comeliness that we should be drawn to Him after His appearance and His station in life was lowly yet He grew forth out of the possession of the Lord (Jesse). He came forth out of the confusion (Babylon) and being the High Priest of God, waved before His the first-fruits of the harvest. Nothing was added between the planting, the waving of the first-fruits and the harvest but there is manifested in all who grow in the grace and knowledge of His will, the fruit of love, joy, peace, patience, kindness, gentleness, goodness, faith, meekness and temperance; “against such there s no law” (Gal. 5:22).

The church is not growing in number for the Beloved was in Him from the beginning. Just as the seed in Adam has a finite number which no man can number, so the seed in the first Adam has a fixed number which no man knows. The seed of the Lord has been planted in the corruption of this flesh because God has decreed that it should grow up unto the stature of the fullness of the Anointing. He has predestinated His children to be

conformed to the image of His Son and thus they are given the manifest token of the righteous judgment of God; that they might be counted worthy of the kingdom of God for which they suffer (II Thes. 1:5). This light affliction, which is but for a moment, has been decreed of the Father necessary for each seed that it should have no confidence in the flesh. It also has been ordained as beneficial as it works a far more exceeding and eternal weight of glory; “while we look not at the things which can be seen, but at the things which cannot be seen: for the things which are seen are temporal, but the things which are not seen are eternal” (II Cor. 4:17f).

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, laying aside every weight and the sin which does so easily beset us and running with patience the race set before us, looking unto Joshua, 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. 12:12).

Herein is the assurance of salvation for each child of the kingdom and the anchor for the soul. It is not in how we feel or what we do; it is all in what He has done according to His eternal love for His people. He has finished the work set before Him and the Israel of our God is His workmanship, created unto good works in Him. He is ‘My King according to God’s standard’ and He is the ‘Anointed Salvation of Yehovah’. He is the Rock of Salvation and the confidence of the hope of glory. Wherefore comfort ye one another with these words in tribulation and distress, bearing one another’s burdens. And you who have been comforted in tribulation, comfort them which are in any trouble, even as He has comforted you.

Your servant in Christ,
(Elder) Chet Dirkes
March 19, 2017

Zechariah 3:9

> “For behold the stone that I have laid before Joshua; upon one stone seven eyes: behold I will engrave the graving thereof, said Yehovah of hosts, and I will remove the iniquity of that land in one day.”

The word of the Lord unto His high priest and His brethren with Him is to behold the stone. He is not instructing these to become archaeologists and to begin looking for stones and He certainly was not expecting them to bring stones to Him for His consideration. He spoke through His Messenger to His servant as the representative of His people commanding them to look upon the sign that He had given as a testimony to what He had said.

This sign is that Branch that should grow as a tender plant and a root out of dry ground; He should have no splendour or majesty and men should see no beauty in Him that they should desire Him (Is. 53:2). This Branch was not like the ruling desire of the people (King Saul) who stood head and shoulders above the crowd and was an attractive man. The Branch does not have the attention of the people and when men see Him, He is cast aside as inadequate for the purposes of man and discarded. This is indeed the Lord of glory who made Himself of no reputation and took upon Him the form of the servant and when in the fullness of time He was born of a woman and manifested in the flesh, He was openly despised of men. His doctrine was not of the ruling religious class, He was of questionable origin and His family was of a shunned reputation. The Pharisees sought to trip Him with their questions that they might find occasion against Him and His own disciples were unaware of His purpose.

The Branch was sent of God, being the fullness of the Godhead, to manifest that which was finished from the beginning. His coming was in affirmation of the promises given which were for the comfort of the brethren who were strangers and sojourners in a weary land. yet His existence is forever. He is the Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace. The work He was to manifest was that of the Temple that He built, not of the wood, hay and stubble of this world or carved from the stone quarries of the ground, for this was a Temple not made with hands. It is that city whose builder and Maker is God which stands eternal in the heavens which Jesus told the Pharisees that when they destroyed this temple yet would He raise it again in three days; “but He spoke of the Temple of His body” (John 2:21).

This Temple, not built by man, was set upon a foundation, Jesus Christ being the chief cornerstone. This is the most precious stone that is proven to be faithful and true, not only because He is the fullness of the Godhead and therefore cannot fail in the completion of the work He has assigned Himself, but also because He is the Way the truth and the life. He came forth upon a brilliant horse and in righteousness He did judge and make war. His eyes as a flame of fire and upon His head many crowns (fair mitre) and He has a name written which NO MAN knows but He Himself; and He was clothed with vesture immersed and stained in blood and His name is the Word of God. (Rev. 19:11ff). This is the foundation stone laid in Zion which He that came forth out of the confusion by mixing of the world (Zerub-babel) has brought forth crying Grace, Grace unto it (Zech. 4:9). It is a tried stone, a precious corner and a sure foundation which is laid with perfect judgment and is fixed in righteousness (Is. 28:16).

NO MAN has sought after, found or chosen this stone though He is ever present. NO MAN has set this stone nor established His rights for He is the Great King over all the earth and since He is set by His mighty hand where, NO MAN can ever move this stone. The Lord God all mighty is the builder and maker of His temple which is eternally fixed and the gates of hell cannot prevail against it. He is the headstone of the corner and the foundation as confirmed by the apostles and prophets (Eph. 2:20) and the Temple which He built is His body; therefore the commandment was unto Joshua and the children who stood before Him to look upon the chief cornerstone and consider Him.

This stone, being the Anointed Salvation of Yehovah is not the second person of a triune God, as some may infer, He is the fullness of the Godhead and the bodily manifestation of the Father; “if you have known Me you have known the Father also” (Jn 14:7). The Spirit of the Godhead has anointed Him to preach the gospel, which is the power of God unto salvation (Is. 61:1), the High Priest of the profession of His brethren and the great prince which stands for His children (Dan. 12:1). He has the seven eyes of Yehovah which run to and fro upon the face throughout the whole earth to shew Himself strong in behalf of them whose heart is perfect toward Him (II Chron. 16:19).

These eyes behold the fullness of His creation without the obstruction of time and oversee (govern) those whom He has assigned to run to and fro upon the face of the earth. They behold every thought, word and deed of the Adversary whom He has assigned to be constantly going to and fro in the earth and running up and down (Job 1:7). They oversee the rising up and falling down of His servant Job (7:4), causes men to reel to and fro and stagger as drunken men at their wit’s end and observes, commands and controls the sin and wickedness of the flesh. As He has brought forth troubles and tribulations, so He also sends forth comfort and peace to the sons of man (Ps. 107:27ff).

The eyes of the Lord sent forth His servant to run to and fro through the streets of Jerusalem, which is beneath, to seek in the broad places and see if he could find a man that executed judgment and sought after the truth for to be pardoned of the Lord, yet he could not find one (Jer. 5:1). He has sent forth a famine into the land of hearing the Word of God “and they shall wander from sea to sea and from north even to the east, they shall run to and fro to seek the Word of Yehovah and shall not find” (Am. 8:12). This is the station of man and the labours assigned by the Creator.

The seven eyes are the eyes of Yehovah (Zech. 4:10). These are upon the stone which is the Rock of Deliverance for His people and that stone cut out of the mountain without hands whereby thrones, principalities and powers are destroyed (Dan. 2:45), “the ways of man are before the eyes of Yehovah and He weighs out all his goings” (Prov. 5:21). Nothing is beyond His sight or can be hid from Him for “the eyes of Yehovah are in every place beholding the good and the evil” (15:3). But He is not simply an onlooker who delights in observing the ant farm of man’s existence; His eye preserve knowledge and overthrow the words of the transgressor (22:12) and being on the stone with the names of His beloved engraved upon it, His eyes are upon His children unto deliverance; “I bring near My righteousness, it shall not be far off and My salvation shall not tarry and I will place salvation in Zion for Israel My glory” (Is. 46:13). This is the work of God which He has done from the beginning which no man can find out.

“Who shall ascend into the hill of Yehovah or who shall stand in His Holy place? He that has clean hands and a pure heart; who has not lifted up his soul to vanity nor sworn deceitfully” (Ps. 24:3)

Those whose heart is complete are the partakers of the new covenant not because they have made their heart prefect before Him nor because they have washed their filthy hands and made them clean. They are complete in Him because they are one in Him, not being born of blood or of the will of the flesh or the will of man, but of God (John 1:13). These are the Israel of God and He is good unto them (Ps. 73:1). He has given an heart of flesh unto His people whereon He has written His law. His Spirit dwells in each member of the covenant causing them to walk after His precepts and keep His commandments. Yehovah God tabernacles in His people as Immanuel as they walk in the brilliance of His countenance and there is nothing which can separate the salvation of Yehovah from His Beloved. These indeed are men wondered at who are for signs and wonders in Israel; they love Yehovah with all their hearts, with all their minds and with all their strength because He first loved them with and eternal love; this Adam cannot do.

These are the called-out assembly of the Anointed Salvation of Yehovah, sons of God, whom He has scattered as seed into the land afore prepared for them; herein they become partakers of flesh and blood. Yet He has never left them nor forsaken them for He that has scattered is also He which came to seek and deliver the seed. As the blood of the lamb upon the door post protected the children of Israel in Egypt so the precious shed blood of the Lamb of God protects His people from the wrath of God which is poured out upon all ungodliness of man. He is the Rock of deliverance, the full assurance of their faith and the anchor for the soul, and He has identified His children with His blood sprinkled and struck upon the door posts of their tabernacles. They each have the name of their Father in their foreheads and they delight after the Law of God after the inner man.

It is this inner man who is born from above and as the outward man is perishing daily, unto the quietus of the dust, this inward man is renewed and strengthened by the Spirit of God. The outward man delights in the vanity of his environment and enjoys the fading delicacies of life but the inner man, being made subject to this vanity in earnest anticipation of the deliverance and the manifestation of the sons of God, groans daily as he waits. His hands are clean because he has no contact with the body which is polluted by reason of death or the deeds of the flesh. His soul delights in Yehovah as he longs for the return unto Jerusalem from above and, since he has the right, portion and memorial in the Tabernacle not made with hands, he will not swear an oath against that which is tangible or take the name of the Beloved in vain.

“...Behold I am engraving the graving thereof said Yehovah...”

Time is the creation of God which He commands and controls. He is not restricted by time nor has time any influence upon Him because He is and was and shall be forever unchanged. He has made the engraving upon this stone from the beginning and it remains according to His immutability without additions of deletions since all His work is finished. NO MAN can look upon this engraving and nothing can be added to that which is complete.

The engraving is manifested in type as given in the hand-writing of ordinances as Yehovah gave a pattern of heavenly things. He instructed His servant Moses to fashion holy garments for the high priest for the performance of his duties; “that he may minister unto Me in the priest’s office”. A breastplate was to cover the holy garment of “fine twilled linen, with cunning work” and the shoulder pieces were to be joined together on the edges. Two pouches were fashioned to accommodate two onyx stones which were placed upon the ephod and the breast plate. The names of the twelve tribes of Israel were to be engraved upon these two pale white or blanched stones; “six names on the one

stone and six names of the rest on the other according to their birth. With the work of an engraver in stone, the engraving of a signet shall you engrave the two stones with the names of the children of Israel and you shall make them to set in ouches of gold" (Ex. 28:9ff). This engraving was also to be made upon a plate of gold that hung from a blue ribbon upon the head of the high priest which read, "like the engraving of a signet, Holiness to Yehovah" (28:26).

Thus the type given of the heavenly reality was to signify, by a seal, that the Holiness unto Yehovah was the children of Israel. Not the natural sons of Jacob and his wives but the Israel of our God for "they are not all Israel which are of Israel. Neither because they are the seed of Abraham all children, but in Isaac shall your seed be called. That is, they which are the children of the flesh, these are not the children of God but the children of promise are counted as seed" (Rms. 9:6).

This engraving was finished and sealed with seven seals before Adam was fashioned; when NO MAN existed to perform this work. This was the work of the Father who knows His children and calls them by their name; not the name which is given unto the natural man in his earthen vessel but by that new name written upon a white stone "which NO Man knows save he that receives" (Rev. 2:17). This is the name whereby the Father speaks to His beloved in the pure tongue of the language of Peace, the same language which He has returned unto His people "that they may call upon the name of Yehovah to serve Him with one consent" (Zeph. 3:9).

When the instructions were finished for the assembling of the Tabernacle and all related items, Yehovah made the 'shadow of God' and 'My Father's dwelling' (Bezaleel and Aholiab) able to do the work which he had commanded. They "and every wise hearted man in whom Yehovah put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that Yehovah had commanded" wrought the work and made the carvings as Moses instructed. These men did not have the knowledge before the Spirit of the Lord came upon them and although they had fearfully stated that all that the Lord had commanded they would do, yet they had not the wisdom or understanding to perform these labours. Man can do nothing of himself as everything he is or has comes from above thus before Adam was fashioned, when NO MAN was present, Yehovah God made the engraving of the names of His children upon the Rock of their deliverance. He gave His signet or seal upon that Anointed Rock of all who are "sanctified by God the Father and preserved in the Anointed Salvation of Yehovah" (Jude). Thus every name engraved in this precious and proven stone was also indelibly inscribed on the palms of the hands of the Redeemer and sealed by the piercing of the nails.

“...and I have removed the iniquity of the earth in one day”

The ground was cursed in the garden to bring forth thorns and thistles but the ground never sinned against God. Neither is the soil dead in trespasses and sin for any transgression against God’s law or for not living by faith; therefore there is no sin to be removed. This world is revolving every cycle spinning closer to the time of extinction because it was created finite of God and it shall perform that which it was intended unto by the eternal purpose of God. When that purpose has been accomplished it shall fade away and, even though man occupies the land and commits that which is contrary to the standard of the holiness of God, yet the land is not a sinner.

Once again the mystery of the gospel is set forth even as it was hidden from the beginning. God so loved the world that He gave His only begotten Son for true Israel. He has not supplied sufficient blood for every inhabitant who can activate it and make it efficient by reciting an incantation, performing a ritual even though it is sought after with tears. He has engraved the names of His people of every kindred, tribe, nation and tongue upon the cornerstone of the called out assembly in the wilderness, the church of the first born, and He has declared His generation. He removed the guilt of the flesh from His High Priest (filthy garments stained with blood), which is the imputed sin of His people in Adam and He has delivered His people from the inability in the flesh. These being of the four corners of the earth has He made manifest to every man in his order in the time of habitation according to their birth.

Adam demonstrated how that by the deed of one man sin entered into the world and was imputed unto all his seed. This one man, acting after the nature which God gave him, demonstrates the pattern of conduct for every child of the dust. He, being the first, manifests the perfection of creation and from generation to generation, his children continue to walk after his nature. Therefore there is none righteous, not only in Adam but also in every thought, word and deed. Man cannot hit the mark of the standard of perfection and his nature compels him to continue to demonstrate this basic nature.

Adam is a type of the Son of Man who by His one act, wrought salvation upon His people. As every seed of Adam is dead in trespasses and sin so every seed in the Anointed is alive for He is the Way, the Truth and the Life of His people. In Adam all his seed have a limited lifespan unto death as they return unto the dust from whence they were formed; in Messiah all His seed have abundant eternal life in Him who alone inhabits eternity. He has blessed them with all spiritual blessings and given them all things pertaining to life and godliness sufficient for their sojourning as they endure the contradiction of sin against themselves. He created the heavens and the earth to His glory and honour for His Beloved. He has orchestrated all things to come to pass in

perfect precision so that they all work together in harmony one with the other. This is according to the good pleasure of His will and for the good of the called according to His purpose as they grow in the grace and knowledge of His perfect will.

By the one act of the Branch, the perfect sacrifice for sin was offered and accepted. His people were covered and sealed, being sprinkled with the shed blood, sanctified and preserved in Him. The seed was prepared to be planted in the earthen vessels afore prepared to receive them in their appointed time as the inherent inability of the flesh was removed. The dust of the earth was set apart but it is temporal and shall fade away while that which is planted within is eternal. The Branch completed this work of deliverance for the branches in Him that they might bring forth fruit unto the praise of God.

“Abide in Me and I in you. As a branch cannot bear fruit of itself, except it abide in the vine, no more can you, except you abide in Me” (John 15:4).

The eternal union of the incorruptible seed and the Father is the source from whence all life flows. This life is the life of the vine and the branches. The fruit which is produced is not of the soil wherein the seed is planted but is after the life within the root. The keeper of the vineyard properly prepares the ground, as he digs to remove nay harmful obstructions and fertilizes to make the soil conducive to the planting, yet no amount of preparation can cause a stalk of wheat to come forth when corn has been planted. That which goes into the ground produces after it’s kind sufficient to the designed yield; “but other fell into good ground and brought forth fruit, some an hundred fold, some sixty fold and some thirty” (Matt. 13:8). So is every seed which the Master has planted in earthen vessels and appointed a time of habitation in the flesh.

As the fruit cannot deny the seed so the children of this world cannot deny their father Adam. As he was in the garden so are we today with all ignorance, obstinate rebellion and corrupt imagination. These traits are made manifest by the Spirit within, that Comforter of the Father, as He shows His people the body of this death, the wilderness of this land and the bondage of corruption. The children know that they are carnal in Adam, sold under sin, yet, as the Spirit teaches them all things, they are given hope of the deliverance and the manifestation of the sons of God. All who have this testimony call each other brethren and neighbour (fellow inhabitant of the pasture) in the vine and under the testimony of the fig tree (fruit bearing tree).

There is no room here for the pride of the heart of man or the presumption of holiness by the arrogance of his mind. Each knows the sin for which the Lamb was slain and they understand the guilt that they bear in Adam and are ashamed of themselves before God. They are convinced that there is no hope for them because of the magnitude and

consistency of their sin yet in the Beloved they find rest and comfort. This dichotomous relationship between the inner man and the vanity of this world causes the children to hate themselves in Adam and despise the things of this world, crying out to the Father for the deliverance. Therefore, through these trials and 'proving through temptation' (tribulation) they are assured of their guilt in the flesh, yet these all stand as the manifold testimony of the Kingdom of God for which they suffer (II Thes. 1:5).

The finished work of God from the founding of the world is by Him, through Him and for Him and since His delight is in the Beloved and His desire is upon Her, all these things are for the Redeemed of Yehovah.

"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
March 26, 2017

Zechariah 4:5

> "Then the messenger that talked with me answered and said unto me; Do you know what these things are? And I said, No my lord."

The religious elite of the world are daily occupied in searching the heavens, reading the local accounts of news and scanning the media of the day in a desperate quest for any speck of information which may be used as evidence to prove their theories concerning

the signs of the time. Adam's limited prospective and corrupt understanding are accepted as the industry standard for the interpretation of the prophecies of Yehovah because of the carnal proclivity of the faculties of man. He cannot accept anything that he cannot explain either through his conjectures or by generally accepted conclusions. These result in foolish questions and endless arguments which gender confusion. The Messenger of Yehovah came to this servant of God as a clear demonstrated of the condition of the natural man and his inherent inability to know the things of God.

Many years of training and education are expended in attempt to properly equip the natural man in the interpretation of the hidden mysteries of this world. Science, falsely called, has developed many elaborate theories which are constantly built upon to demonstrate to the natural senses that man is superior to his environment and that nothing exists which he cannot explain. Yet how many of these star gazers, sooth-Sayers and sorcerers, though highly esteemed of men, saw the star in the east that announced the birth of Messiah? The entourage from the east saw it and so did the shepherds but it was hidden by those who were busied looking. How many scientists foresaw the fire and brimstone which rained down from heaven and destroyed the wicked cities and how many leaders in Israel were given to acknowledge that the end of the world had come, even when Messiah was standing in their midst?

The answer is none. No man can see with the naked eye the things of God, though he views the whole of creation, neither can he, with the natural mind, understand the wonders of the works which Yehovah has done from the beginning. God has filled the heart of Adam with the cares of this world and has hidden the mystery of His grace and His love yet "at sundry times and in divers manners, (He) spake in times past to the fathers by the prophets" (Heb. 1:1).

Zechariah ('Yah is my memorial') was awakened out of what he perceived to be a condition of sleep by the angel of Yehovah who showed him a vision. He was not seeking a vision nor was he in deep meditation awaiting a word from on high. The Messenger of Yehovah came unto him and showed him the vision of the Holy city and gave him the words of praise; "sing and rejoice daughter of Zion, for I am come and I will dwell in the midst of you, said Yehovah. And many nations shall be joined unto Yehovah in that day and shall be MY people and I will dwell in the midst of you and you shall know that Yehovah has sent Me unto you. And Yehovah shall inherit Judah (praise) in the holy land and shall choose Jerusalem again. Be silent all flesh before Yehovah for He is raised up out of His Holy habitation"

Zechariah then saw the Salvation of Yehovah (Joshua) clothed upon with the filthy garments of the sin of His people and the 'Adversary' standing by and accusing Him.

Adam was not to be found as Yehovah rebuked the Adversary and commanded that these filthy garments be removed for the sin and transgression of His Beloved had been forgiven by the blood of the Lamb shed from the foundation of the world. He then commanded that His salvation be adorned in a change of raiment of fine linen pure and clean (which is the glory of God) and a crown set upon His head for He had completed His charge in perfect righteousness. The praise of Yehovah was upon Him and His fellows that sit before Him (the redeemed of the Lord). These are the children that the Father gave unto Him to be raised up together with Him as a sign in Israel, a miracle to be wondered at and the surety token of that which shall come.

He asked Zechariah to describe what he saw and in the vernacular of man he set forth the elements of this heavenly revelation. The Spirit enabled him to use words that were common to the natural ear as he set forth the truth of the reality of God. He describes many things in the vision, each appearing as individual items, and in the same manner as Jesus taught the disciples with parables, so Zechariah set forth the beauty of the Holiness of God in simplicity. He neither needed the commentaries of man, nor an understanding of the current socio-economic conditions of the world to see this vision for Yehovah enabled and caused. He also did not need the approval of any other son of Adam to understand what he saw for the Spirit taught him.

The same Messenger who had given him this first revelation, which was all-inclusive from beginning to end, now caused him to see this second vision. Everything contained in the first speaks of the same subject matter as the second for there is nothing new. The righteous indignation of God against the ungodliness of man is the same today as it was in the beginning when He hated Esau and the promise of ‘whom Yehovah remembers’ (Zechariah) has never changed by one person. None of whom the Father gave to the Son have been lost as the Salvation of Yehovah is upon the election “according to His own purpose and grace which was given us in Christ Jesus before the world began” (II Tim. 1:9). Thus this second vision is a further explanation of the fullness of the glory of the Godhead for in that day, the day of the revelation of the finished work, you shall call every man (not just those born unto the seed of Abraham) his neighbour (fellow inhabitants of the pasture) under the vine, which is Christ, (John 15:1) and the fig tree, which is the church (Mark 13:24ff).

“And said unto me; What do you see?

Zechariah, the son of ‘the blessing of Yah’ and ‘His witness’ (Berechiah and Iddo) was a prophet who saw one single candlestick with many particular elements. The lamp stand was the completely ‘shimmering’, brilliant with splendour (gold). There was a bowl (cup of oil) upon the top; “and seven lamps are on it and seven spouts which are on its top.

And two olive trees beside it, one on the right of the bowl and one on its left". Contrary to the conduct of the present day, Zechariah did not break into a long diatribe of speculative pontification to impress the messenger who stood with him. He did not begin to quote the 'church fathers' (falsely called) or recite something from a venerated writing of the Rabbi for as many before and also after him, these were things which the mere words of man could not explain and the feeble carnal mind could not comprehend "And so I answered and said to the angel who was speaking with me, saying; What are <u>these</u> my lord?"

The test of the truth is as the Spirit teaches His people. The Salvation of Yehovah is the way, the truth and the life of His people. His Word is true and His ways just and He has given the correct method for the proper interpretation of hidden things for "the testimony of Jesus Christ is the spirit of prophecy" (Rev. 19:10).

If a person comes forth under the pretence of being one who has this learning and understanding, he is to be judged accordingly, for if a prophet speak and his words do not come to pass, then he is a false prophet. Thusly the prophets of the world look for the things that have happened or are happening in order to prove their interpretation of scripture; this is an incorrect procedure. The prophets of Adam will also speculate in broad terms according to the fears, prejudices and hatred of society in order to establish the 'man of sin' which is the spring board of carnal reasoning into the pool of conjecture. The scripture, however, states that in the mouth of two or three witnesses shall all things be established for there is no private interpretation of prophesy.

Scripture gives the interpretation of scripture by the testimony of the Spirit through faith. The context serves the meaning throughout the writings from beginning to end and thus no passage stands alone. That which was written of old by the inspiration of the Spirit before the flood is pertinent to the events of this day for there is One Word from the mouth of Yehovah. The account of the creation in the Genesis explains the vision of Revelation of Jesus Christ as a testimony that the Lord God Omnipotent reigns supreme over all. The types and foreshadows of natural things in the creation of the universe serve as a manifestation of the beauty of the complete Holiness of the fullness of the Godhead so that "at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Deut. 19:15).

Zechariah proclaims that he does not know the meaning of the vision and yet the words given him by the Spirit explain that he has seen another manifestation of the Salvation of Yehovah. Certainly he should have known of the furniture of the Tabernacle and the Temple Holy place, but notice, he did not refer back to the type for he was viewing the fulfillment. The candlestick is presented to Moses in the pattern given in the mount. This

is the pattern of heavenly things which is the love of God for His people and the work He has done in and for them. The candlestick, being singular and all inclusive, is the presentation of the completeness of God. In the type this was fashioned first out of the shittim word which represented the scourging of He who is the Light for the sin of His people yet it is covered in beaten gold. The glory of God is in and surrounds the salvation of His people and even though the hands of man fashioned the figures in the furniture of the Tabernacle, no man has any part in the deliverance of the Israel of our God from the corruption and death of the sin of Adam.

The bowl on top is the head and the primary or utmost position of the supply of the oil for the light. This oil was to be of beaten olive oil in the type to represent the anointing come down from above (Is. 601:1). He is the light of His people, a lamp unto the feet and a light upon the path upon which His people walk; these are the house of Jacob who walk in the light of the Lord. He is the shinning forth of the perfect glory of God (gold) of His city not made with hands; Jerusalem which is from above who is the mother of the elect. “For mine eyes have seen Your Salvation. A light to lighten the nations and the glory of your people Israel” (Luke 2:30).

The seven lamps on the seven pipes represent the oath (seven) of the Light; “I am the light of the world” (John 9:5); the oath of His work; “I Yehovah have called You in righteousness and will hold Your hand and will keep You and give You for a covenant of the people for a light of the nations; to open the blind eyes, to bring the prisoners from the prison, them that sit in darkness out of the prison house” (Is. 42:7) and the oath of His promise; “All that the Father has given unto Me shall come to Me and him that comes unto Me I shall in no wise cast out” (John 16:37).

This is the oath of His covenant, not like the covenant He made with Israel in the wilderness, which covenant they could not keep for it was the ministration of condemnation; this was a new covenant. This is the eternal covenant which God refreshes with His people as He reveals Himself in them. The first was of the earth and the labour of the hands of man gave evidence of the inability of the flesh to deliver itself from sin, be obedient to the commandment of God or be faithful to the truth; this is the ministration of death. But the new covenant has nothing to do with the first man. It is the covenant relationship between the Father and His Son who cannot deny Himself for “in Him dwells all the fullness of the Godhead bodily” (Col. 2:9).

This oath is unto the generation of the house of the first-born which are the redeemed of the Lord. His blood cleanses them from all unrighteousness in Adam. It also identifies the tabernacles of earthen vessels in this world as the dwelling place of the chosen people of God; as the blood of the lamb struck on the door posts identified the children

of Israel in Egypt so the blood of the Lamb protects His people as they sojourn through this foreign country. These are the sons of God who cannot fall short of the glory of God because His seed remains in them. They are the living stones hewn from the Anointed Rock of their Salvation. They cannot deny their Father nor fail to keep His commandment for they are of the incorruptible seed born from above. The Father has worked all their works in them, has made them willing and able to keep His commandments, has created them in the Anointed Salvation of Yehovah unto good works and has ordained each step along the path which they walk. He has called them by His grace and according to His great love, He draws them unto Himself.

“The He answered me and said, THIS the Word of Yehovah unto Zerub-babel saying, Not by might, nor by power, but by My Spirit, says Yehovah of Hosts”

The elements of the vision were many and the complexity of the vision immense yet it is one. These things represent the Word of God which is singular and complete without variation. The candlestick is not a separate person or essence of a triune character, the oil is not called God and the seven lights from the seven lamps are not distinct co-equal entities. The Word is one and was in the beginning one in God. This Word made Himself of no reputation and became flesh to dwell among His people and in the fullness of time God sent forth His Son, born of a woman and made under the law, that He might redeem unto Himself a peculiar people zealous of good works. This Word is not separate from the fullness of God nor is He distinct in person, purpose or function. He came to do the will of the Father and to deliver all who were given unto Him.

This work was unique to the Word. No man could help for no man understands what the will of God is; there is none who seeks after righteousness to fulfill the law in all righteousness. There is none who has the power of God, save He who is one with the Father, to do the work of paying the price for sin, redeeming the poor of His household and declaring His generation before the throne of God. No man has seen the Father, no man can speak His name and call upon Him aright, no man has faith to worship or please God for “without faith it is impossible to please God, for he that comes to God must believe that he is and He is a rewarder of them that diligently seek Him” (Heb. 11:6).

No man knows the new name of the redeemed of Yehovah written upon the white stones, no man can open what God has shut nor shut what God has opened, for God has set an opened door before His people which no man can shut (Rev. 3:8). No man is worthy to open the book of life of the Lamb, neither to look upon it (5:4) and no man can number the redeemed of the Lord (7:9). No man can sing the new song of those ‘drawn out’, which is the song of Moses, save the redeemed of Israel (14:3) and no man

knows the name of The Word of God, until “all the earth shall be devoured with the fire of My jealousy, for then will I turn to the people a pure language that they may call upon the name of Yehovah to serve Him with one consent” (Zeph. 3:9).

Therefore the Messenger of the eternal salvation of Yehovah revealed unto the servant of God, set apart as one who was given the proper interpretation of hidden things, (prophet) that no man has any portion, any right or memorial in the work which God has done for His people. He finished His work on the seventh day and He rested therefore He is seated upon His throne in the heavens and “the Most High rules in the kingdom of men and gives it to whomsoever He will and sets up over it the most abased of men” (Dan. 4:17).

“Who are you, Great Mountain? Before Zerub-babel a plain and He shall bring forth the headstone shouting Grace, grace unto it”

The great mountain is the spiritual wickedness in high places of every thought and imagination which exalts itself against the throne of God (Eph. 6:2). It is the arrogance of man to desire to be made wise and become like God (Gen.3:6) and the pride in the heart of the ‘light bearer’ who would ascend against the throne of God and be like God (Is. 14:13). It is the boast of the ‘rock’ whose heart is lifted up and has said; “I am god, I sit in the seat of god in the midst of the seas; yet you are a man and not a God though you have set your heart as the heart of God” (Ezek. 28:2). And it is the pride of the heart of Edom which has deceived him to think that he will dwell in the cleft of the rocks, “whose habitation is high, that has said in his heart, Who shall bring me down to the ground? Though you exalt as the eagle and though you set your nest among the stars, thence will I bring you down said Yehovah” (Ob. 3).

This is the burning mountain that has been cast out to which the Lord attested; “I beheld Satan as lightning, fall from heaven” (Luke 10:18). This is the accuser of the brethren whom the Lord has rebuked. The salvation, strength and kingdom of God and “the power of His Anointed has come and the accuser has been cast out” (Rev. 12:10). The brethren have overcome this one by the power of the shed blood of the Lamb. They are sober and vigilant for this false accuser, being consigned to roaming to and fro upon the face of the earth, goes about as a roaring lion, seeking whom he may devour (I Pt. 5:8). And by the teaching of the Spirit in all wisdom and spiritual understanding the children of light are not ignorant of the devices of the serpent who transforms himself into an angel of the counterfeit light (II Cor. 11:14).

This great mountain is reduced and made low as the people of Zion are exalted. The outward man, being of the earth, is perishing for the body is dead because of sin, but the

inner man is renewed daily as he grows in the grace and knowledge of His will. The Master has not called the sheep to come forth and vanquish this inveterate foe for He has overcome all things having all His enemies beneath His feet. At the voice of the second Messenger of Yehovah this great burning mountain was cast into the sea (Rev. 8:8) “and the great dragon was cast out, that old serpent called the devil and Satan, which deceives the whole world, he was cast out and his angels were cast out with him” (12:9).

But not simply cast out, cast out before Zerub-babel. The burning fire of confusion by mixing is what the types and foreshadows had become. The natural mind of man had laboured diligently for many years and is still hard at work, trying to find ways and means whereby he might lift up his hand unto God and show forth his worth. Adam did it with his aprons of fig leaves. Jehu did it when he slew the seventy sons of Ahab and cried, “Come see my zeal for Yehovah” and the religions of the world continually labour in a vast array of works of righteousness which are intended to lift man up from the dust of the earth and present him before the throne of God. The Anointed of God came forth out of this confusion and eliminated the confederacies and alliances of the arm of the flesh in the kingdom of God as He proclaimed, “My Kingdom is not of this world” (John 18:36). His Elect Servant has come forth out of the fire of confusion and made open show of His salvation.

“The voice of him, crying in the wilderness; Prepare the way of Yehovah, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill made low and the crooked way made straight and the rough places plain. And the glory of Yehovah shall be revealed and all flesh shall see together for the mouth of Yehovah has spoken” (Is. 40:3f).

The memorial of Yehovah is His people. These are the sons and heirs of God, joint heirs in the Anointed Beloved. It is the great pleasure of the King to give His kingdom unto His Beloved, therefore, the hand which laid the foundation of the city not made with hands, The Anointed Salvation of Yehovah the chief cornerstone, finished it when He was raised up from the dead. He as the first born of many brethren declared His generation before the Father. He has finished the work which was in the beginning and is now seated at the right hand of the Father.

Your servant in Christ,
(Elder) Chet Dirkes
November 13, 2016

Zechariah 4:14

> "Then he said, these are the two anointed ones that stand by the Lord of the whole earth."

Man has made an open manifestation of the proclivity unto knowledge and understanding. Eve was deceived by the serpent to think that the knowledge of good and evil would be a benefit to her as she espied the fruit, being pleasant to the eyes and a tree to be desired to make wise. This was not a conclusion that was obtained contrary to her nature but was the clear demonstration of the God given nature within and when she took and gave to her husband, he likewise took and ate. And so it is that from the beginning man is ever learning but never coming to the knowledge of the truth because God has filled his mind with the cares of this world which he follows after like a moth to the flame.

The science of man is an extension of this nature. Throughout the ages the sons of Adam have sought after knowledge as a place of honour amongst his fellow companions and a source of power to rule and command. Thus the science of the 'end times', also known as eschatology, is resplendent with great studies and research intended to discover who the players are in the final chapter of the history of this world. Many prominent and infamous people, usually ruthless rulers, nefarious public figures and tyrannical dictators, have been marked as 'that man of sin' who should be revealed, 'the son of perdition' of the last days (II Thes. 2:3). Others have expended great time and efforts to unmask the beast, the dragon and the great whore of Babylon while the speculative opinions of the identity of the anti-christ are as numerous as those of the meaning of the number 666.

These endeavours are all undertaken in hopes that a perfect revelation will be discovered which will vault the finder into the coveted membership of the learned. Once this honour is bestowed men, young and old, come and seek the advice of the wise as to the meaning of life and the answer to deepest questions. Many wait upon their every word for they have given evidence of the gift of the 'proper interpretation of hidden things' (prophesy). These venerated men are sought after by their fellow companions of the flesh as their words are preserved for posterity and their writings are esteemed as irrefutable because the subject of 'end times' is big business. It is profitable in things that cannot satisfy and prosperous in the edification of the pride of life.

This relentless quest of scaling mount Nebo (the Babylonian deity who presides over learning and letters) is the illusion of the pursuit of happiness for Adam and his children.

The children of the Kingdom are taught by the testimony of the Spirit that; “in much wisdom is much grief and he that increases knowledge increases sorrow” (Ecc. 1:18).

“Than I answered and said unto him, What are these two olive trees upon the right of the candlestick and upon the left side?

The two witnesses are not exempt from this relentless pursuit. The imaginations of man have given different identities to these two while the limited cognitive abilities have confined them to the image of the creature rather than the Creator. These various and sundry pontifications about the two witnesses, “which stand before the Master of the whole earth”, are often presented in an Adamic persona as man continues to seek for his identity in the characters of the scriptures, yet from the beginning God has provided Himself a testimony. He has revealed Himself in the work of His creation unto all men so that no one has an excuse for not knowing and acknowledging that He is God. He gives to all life, breath and all things and has made of one blood all nations of men for to dwell on all the face of the earth and has determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if therefore feeling after Him and finding Him, though HE is not far from every one of us (Acts 17:24ff). The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made are the witnesses of His glory (Rms. 1:20).

These are represented in the creation of the heavens and the earth as; “the heavens declare the glory of Yehovah and the firmament shews forth His handiwork” (Ps. 19:1). God spoke and the vast expanse of the universe came into being, fully developed and functional, according to the good pleasure of His will and for His Beloved. He made the heavens with every planet and star in their exact location for the protection and preservation of the earth, in which He ordained the showcase of the types and patterns of heavenly things.

Zechariah looked and beheld but he did not understand what he saw. He was told by the messenger of Yehovah that the candlestick, with the seven lamps and the seven pipes and the bowl and the two olive trees were the Word of Yehovah unto Zerub-babel. The many members were indeed one in unity and function as the gold (brilliant splendour) flowed from the branches and emptied into the lamps. No single lamp was more important than the others and the seven lamps were not the word while the rest of the members constituted the supporting cast of characters; nor were the branches separate personas of the divine essence with isolated distinctions and functions. These things were all the all-encompassing single Word of God.

The carnal tendencies of man have taken and presented this word of God as a book written for men to read. The presumptive premise of this is that if a man can read the word of God then he will be able to understand Him better and seek after Him for deliverance. Most who have undertaken the project of translating these writings have done so under this very premise whereby their mission is become a righteous work. The reading, however, of anything which the natural eye can see and the carnal mind can decipher is dependent upon reading abilities and natural comprehension of the student; these are indeed the exact might and power which the Word proclaimed to Zerub-babel which were excluded from the work of Yehovah; that no flesh should glory in His presence (I Cor. 1:29).

The book which many refer to as the word of God is an inanimate object of wood pulp and ink which contains the record of the testimony God gave through the inspiration of His Spirit to His people; “for the prophecy came not in old times by the will of man but holy men of God spake moved by the Holy Ghost” (II Pt. 1:21). This compilation of writings (scripture) has been preserved in a book which has been misused and abused throughout the ages. Wars and cruel atrocities have resulted all in the name of truth based upon the interpretation of these writings and the arrogance of man is accentuated by the illusion of understanding by the natural man.. The book has been falsely concluded to be God’s invitation to all His creatures to turn themselves from the path that they walk, denounce the Adamic nature they were born with and come back to Him. Such conclusions are erroneous and presumptuous against the record God has left of His righteous justice against the ungodliness of men and His eternal love for His Beloved; “for whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope” (Rms. 15:4)

The Word of God, however, 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). He knows the exact point where the soul and the spirit become separate for He has created all things and has given life and breath unto each of His creatures. He fashioned the joints for motion and stability and has given the marrow of the bones for life. Because He has ordained every thought, word and deed of His creation so that the universe functions in complete harmony, one with another, so He has firmly established the thoughts and the intents of the heart, therefore David prayed to the only One who knows the secrets of man, “also from the arrogant ones and the secret errors withhold your servant; let them not rule over me” (Ps. 19:13).

This is the Word who became flesh and dwelt among His people in the end of the world as a manifestation of the deliverance, calling and grace which was given them, in the Anointing, before the foundation of the world (II Tim. 1:9). He stands as one tried in the fire of affliction and who has overcome the world. His name is “Faithful and True and He has come forth out of heaven, seated upon the white horse, to judge and make war in righteousness. His eyes as a flame of fire, for He is the Refining Fire, and on His head are many crowns; “and He had a name which no man knew, but He Himself, and He was clothed with a vesture dipped in blood and His name is called the Word of God” (Rev. 19:11ff).

“And Noah went forth and his sons and his wife and his son’s wives with him” (Gen. 8:18)

The heavens and the earth, which were created by the Word (breath) of God in the beginning, were destroyed when the righteous judgment of God sent forth the fountains of the deep. Everything which had breath was destroyed by the hand of God who at the same time preserved many creatures and eight souls in the ark. When the waters receded and the land dried, these came forth to a new heaven and a new earth. The firmament was gone from above, the earth beneath was void of vegetation and the face of the earth was completely transformed. No longer was man given to eat of the fruits of the trees and the plants but he was now to hunt for his food and eat of the meat of the beasts of the fields. The massive ship came to rest on top of a mountain, being the same altitude that Noah and his family were accustomed to, and man and beast began the slow migration down the mountain. Noah and his family experienced all things new as the family of Adam began to replenish the earth, but they were still incapable of hitting the mark.

Zechariah did not see the same old thing when he beheld the candlestick. There was no shittim wood in this lamp because the judgment of the Lord was satisfied. The Anointed One had taken the cup of the wrath of God and fully drunk all that was therein. The sin of His people had been lain upon Him and thus “He was wounded for our transgressions, bruised for our guilt, the chastisement of our peace upon Him and by His strips we are healed” (Is. 53:5) but when the Judge saw the blood and beheld the travail of His soul, He was satisfied. No longer were the types needed for the reality was made manifest. The earthly vision of the beaten gold was replaced by this revelation of the pure brilliance of God. No longer did men come in daily and feed the lamp with beaten olive oil so that the lamps would stay lit night and day for now the Branch, which is Anointed, “through the two golden pipes empty the gold out of themselves” was the light thereof. ALL things are new.

No longer were the week and beggarly elements of this world needed to erect the Tabernacle of Yehovah for the hands of Zerub-bable laid the foundation of this house and his hands also shall finish it and you shall know that Yehovah of Hosts has sent Me unto you" (Zech. 4:9). When John saw the Bride in the revelation of the Anointed Salvation of Yehovah, he did not see the image of the first Adam for just as with Noah, after the judgment of God was manifested, there was a new heaven and a new earth. The Bride was not adorned in the attire of the work of man nor were the corruptible elements of this existence remade, redefined or re-classified for her weeding dress. She was granted to be adorned for her husband in a garment of white linen tightly woven together of small thread that were pure, without spot or blemish, and magnificently brilliant. All of these threads are corporately the righteousness of the saints, which is the imputed righteousness of He whose name is Faithful and True. (Those who are cavalier about Yehovah's attention to the minute details should consider how one of these threads could be anything but perfect as the manifestation of the finished work of Christ.)

"And he answered me and said, Do you not know what these be? And I said, no my lord"

Zechariah saw the heavenly reality of the glory of God and again he did not know what he saw. A man who was the son of a prophet, raised in the traditions of the law of Israel and actively involved in the rebuilding of the Temple was not given to revert back to the types in the formulation of an opinion about what he saw. He saw something which was not lawful for men, being the glory of God, and he needed the Messenger to explain the meaning.

The two witnesses of God can be seen in the creation of man. God created them male and female for this is the image of God, but the type is temporal. He created heaven and earth but they shall fade away. He created the firmament above and beneath and separated them from the dry land and He created man and gave him dominion above the animals. He separated Abram from his father's house and called him to go forth, seeking that city with foundation, whose builder and maker is God. He gave His law with ceremonies, feast days and observances as a pattern of heavenly things and as the nature of Adam continued to demonstrate his inherent inability to measure up to the perfect standard of holiness, He sent forth the prophets and, in the fullness of time, God sent forth His Son.

The Elect Servant of God came forth in complete obedience to the will of the Father. He took on the form of a servant and fulfilled the Law in all righteousness. When His days were fulfilled and all things complete, He delivered Himself up by His determinate counsel and wicked hands took and slew Him upon the tree. Here the Lamb was slain

and His blood shed. Here was the culmination of every jot and tittle of the Law as all things written of the law and the prophets came to pass. The handwriting of ordinances was nailed to the cross as the old man was crucified with Messiah and when He gave up the ghost He said, “It is finished”.

Thus the bodily manifestation of the fullness of the Godhead was delivered up for the rebellion and guilt of His people in Adam in manifestation of the work, finished from the beginning. The two witnesses, the law and the prophets, were given to testify for three and a half years in the bodily manifestation of the Godhead, clothed in sackcloth “and when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them and kill them; and their dead bodies in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified” (Rev. 11:3).

The two candlesticks which stand before the “great King over all the earth” as typified in the testimony whereby God who at sundry times and in divers manners spake in times past unto the father by the prophets” was manifested in the last days by His Son “whom He has appointed heir of all things, by whom also He made the worlds”. IN the last days all things written in the law and prophets were fulfilled in Him as the days of vengeance were declared and all flesh saw the salvation of Yehovah.

Is this to infer that these are no more and that there remains no testimony? God forbid. The testimony in type has been overshadowed in the testimony of truth. The Anointed Salvation of Yehovah is risen unto the new heaven and new earth and therefore old things have passed away and behold all things are new. The perfect sacrifice for sin has been made and there remains no more sacrifice for sin (Heb. 10:26). The Father is well pleased and the Son is seated in the place of authority (right hand) for He has given Him power over all flesh (John 17:2). The Son has declared His generation before the hosts and of all that the Father gave Him, He lost none. The children redeemed are for signs and wonders in Israel (Is. 8:18).

The generation of the first-born is the called out assembly of the Anointed Salvation of Yehovah. She has been set as the light of a city set upon a hill in the darkness of this world as she is the embassy of Yehovah. Here no one but the citizens of Zion are permitted to enter in because this is a haven of rest from the labours in the wilderness. These are refreshed as they hear the testimony of the truth in Messiah spoken as testimony from the fellow companions in tribulation and in the kingdom and patience of Jesus Christ (Rev. 1:9). They all speak the same thing because, having the new heart, they each have the mind of the Anointing in them. The love of the Father dwells in each member and they love Him who first loved them. They also love each other as they love

the Father for they are all One as He is One; thus they keep the commandment and have the testimony of the Anointed Salvation of Yehovah.

The testimony of the Spirit bears witness that these are the sons of God and the manifest token of the righteous judgment of God, that they are counted worthy of the kingdom of God, for which they also suffer, is openly demonstrated as they dwell in the earthen booths afore prepared for them, being made subject to vanity. They have the fullness of the Godhead dwelling in them and nothing can separate them from the love of God. The two witnesses of type and foreshadow have been engulfed in the reality of the two witnesses which continually stand before God. The pattern of heavenly things (Heb. 8:5) has been shown unto His Beloved because the “eyes of Yehovah are upon the righteous” (Ps. 34:15) and Her walls, which are salvation, are always before Him (Is 49:16).

“What two branches which through the two golden pipes empty the gold out of themselves?”

The testimony of Yehovah is not for the world. His work was for His Beloved and His word is for he that has ears to hear. The natural man cannot find the witnesses nor receive their testimony for they speak of the perfect holiness of God. The testimony of a chosen people who keep the commandments of God is a declaration of the glory of God without dissemination. The glory of God is the glory of His people (John 17:21) in the finished work of the Anointed Salvation of Yehovah. They keep His judgments and walk in His precepts because of His Spirit within. He put His law in their inward parts and has written it upon their hearts (Jer. 31:33). They are His people and He is their God and the ‘breath’ of God, which is His Word, causes them to “walk in My statutes and you shall keep My judgments and do them” (Ezek. 36:27).

These children born of incorruptible seed by the Spirit of God cannot deny themselves for the eternal seed dwells in them. The outward shell is dying and shall return unto the dust from whence it came but the inward man, who delights after the Law of God, is renewed daily. As the Spirit causes the children of promise to walk in the light of Yehovah so they love one another because of the common salvation in the Anointing. There is One Lord and One Faith and each member of the house which is built upon the foundation of the Apostles and Prophets, The Anointed Salvation of Yehovah the chief cornerstone, has like precious faith. These all have the testimony of the Spirit within and the testimony of the corruption of Adam without as manifested through the trials and temptations which the Father has decreed necessary and good for His Beloved. These are common to all men but the Father will not suffer His children to be tempted above that which they are able but He has interwoven a means of escape that His children may be able to bear the burdens.

The testimony of the two candlesticks, with all accouterments is the Word of God to His redeemed from every kindred, nation, tribe and tongue and His testimony is the spirit of prophecy (Rev.19:10). He is the proper interpretation of the hidden things for all things are by Him, for Him and through Him unto the brilliant shimmering of God.

“And the city had no need of the sun, neither of the moon to shine in it for the glory of God did lighten it and the Lamb is the light” (Rev. 21:23).

This is not the rebuilding of a structure in the sands of Palestine by the polluted hands of man. God laid the foundation and His hands finished the work in perfect righteousness. The glory of man cannot be found within for all men are liars and have not faith but the redeemed of Yehovah live by faith being children of the Way, the Truth and the Life.

Your servant in Christ,
(Elder) Chet Dirkes
November 20, 2016

Zechariah 5:1

“And I turned and lifted up mine eyes and looked and behold a flying roll.”

The Word of Yehovah came to His servant Zechariah (Yehovah remembers) in the second year of the captivity under Darius the Mede. This corresponds with a time about 20 years short of the 70 years of captivity as proclaimed by the prophet Jeremiah (Jer. 25:11). Soon this same King would issue the edict to return and rebuild the Temple. But Yehovah God still sent forth His Word to His people concerning the revelation and the

meaning for their captivity and their immanent deliverance; “Yehovah has a sore displeasure with your fathers” (1:2). The fathers here spoken of could of course be in reference to the former leaders of Israel and their lack of obedience to the Law of God but such an absolute conclusion raises more questions than answers.

The children are not held accountable for the deeds of the fathers unless the father in question is Adam. In his inability to obey the commandment of God in the garden is the manifestation of the nature and characteristics of his seed as God created them. He could not refrain from lusting after the fruit that his wife gave to him for by that one act, sin was ordained to enter into the world and death by sin. Even though he did not possess the knowledge of good or evil yet he lusted after the fruit and desired to be wise, therefore, having done neither any good or evil, that the purpose of God according to election might stand, Adam acted as decreed of God and he did take and eat.

The controversy that Yehovah God has with the fathers is not to say that he who bore us was untoward and therefore God is taking it out on his children. It is to say, that Yehovah God is sore displeased with the nation of Israel which stands as the type of the natural man who cannot receive the things of truth, neither can he be obedient to the Word of God. The example, given in the type, demonstrates that God has shown forth His long-suffering to all of His creation, especially the nation of Israel, as He manifests Himself in the things that He has made; “because that which may be known of God is manifest in them for God has shewed it unto them. The invisible things of Him from the creation of the world are clearly seen, being understood b y the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rms. 1:19). Yet if further demonstrated that no matter what is shown unto the natural mind, heard by the natural ears or seen with the natural eyes, yet man cannot come to the knowledge of the truth.

The Messenger of Yehovah came to Zechariah to show him the Testimony of Jesus Christ as seen in Joshua the High Priest. He was adorned in the filthy rages of the sin of His people for He was the propitiation for their sin. He was the scapegoat upon whom the sin was imputed, He was the fit man who removed that sin into the uninhabited land and He was the Lamb slain. He stood before the throne of God being complete in all that He suffered and the righteous judgment of God was satisfied in a finished work. He was given a change of raiment as the sin of Jacob in Adam was removed and the Lamb was identified as the King of Kings and the Lord of Lords.

Then the Messenger of Yehovah, which is the One upon the mountain who proclaims glad tidings unto His people (Is. 52:7) as that angel which did “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, Fear God and give glory to

Him, for the hour of judgment is come, and worship Him that made heaven and earth and the sea and the fountains of waters" (Rev. 14:6) comes to Zechariah and awakens him as one is awakened out of his sleep. There was no star gazing astrology; there was no researching of the old writings or consulting the ancients of man as the Spirit of Yehovah God revealed the truth to His servant. He showed Zechariah that there is a perfect light that is complete and forever shines which is the light of the world. This light has seven lamps and seven pipes leading to the lamps which are constantly filled with the oil from the two olive trees.

This perfect eternal light is not of the earth, nor of the will of man, nor of the power of the flesh and though it is 'sown in the confusion by mixing' (Zerub-babel) of this world yet is it completely the work of God. He and He alone has sent forth this perfect Light of the World into a world that lies in darkness. He appointed this light for His people who are in the world but not of the world for Adam loves the darkness and the deeds of man are evil (John 3:19) but the children of the Israel of our God walk in the light thereof.

"Who are you, O great mountain? Before Zerub-babel you shall be a plain and He shall bring forth the headstone shouting; Grace, grace unto it." (4:7).

This is that great burning mountain of the one who would ascend into the heavens and make himself as God. He is the created covering cherub whom God has created and established as a murderer from the beginning and the father of all lies. He was created beautiful and iniquity was found in his heart by reason of that very same beauty. He was in the heavens in the presence of God, gathered together with the hosts of heaven and being wiser than Daniel, he was cast out to roam to and fro upon the face of the earth.

He is not an independent agent who has set forth in a search and destroy mission, he is the servant of the Most High God. He is lead about by the Will of the Lord God Omnipotent by the hooks in his jaw (Ezek. 29:4) as the rod of His wrath and the staff of His indignation (Is. 10:5). He is the accuser of the brethren and he has been cast out of heaven for there is now no condemnation unto them that are in the Anointed Salvation of Yehovah. He withstood the sacrifice for sin and was rebuked by Yehovah God, therefore are his subjects the inhabitants of the world and the seed of the serpent his children.

He, who is exalted in his heart and would make himself to be God yet he is a man, has been brought low. He is the god of this world and the prince of the power of the air, the spirit that now works in the children of disobedience, and he answers to the Lord God Almighty. The revelation of the abasement of the exalted one is part and parcel to the testimony of the "two anointed ones that stand by the Master of the whole earth" (4:14). They speak of the power of the Sovereign God over all and glorify His name. He is the

King of kings and He alone is seated upon the throne in the heavens. He rules over all His creation to ensure that, by the power of His will, as He has spoken so it shall come to pass. He is not influenced by the conduct or intentions of man and His decree is not altered or amended by the prayers and supplications of man no matter how devout and religious he or she may be. “Alleluia, for the Lord God omnipotent reigns. Let us be glad and rejoice for the marriage of the Lamb has come and His wife has made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints”(Rev. 19:6).

“Then He said unto me, This is the curse that goes forth over the face of the whole earth; for everyone that steals shall be cut off as on this side according to is and everyone that swears shall be cut off as on that side of it” (5:3).

The curse, as given in the garden, is upon the entire earth and all descendants of Adam. He was formed from the dust of the earth and “shapened in iniquity and in sin did my mother conceive me” (Ps. 51:5). God concluded all (shut up) unto sin before the foundation of the world therefore there is none righteous, no not one. Adam saw the fruit that God forbade him to eat and he desired it more than life. He took that which was not his and he used it for his own personal pleasure in hopes of improving upon that which God had created. He esteemed the work of God incomplete and inferior as his ears and mind were opened to the logic and persuasion of the most subtle creature that God had created. IN his disobedience to God and his attraction unto the creature more than the Creator, Adam demonstrated, again, that he was performing as he was intended to perform according to the perfect will of God.

Was this contrary to the eternal will that God had purposed in Himself before the world began? Was Satan’s fall from his first estate a result of a revolution in heaven or the divine will of God? Was Adams conduct a test to see how the matter would fall out so that God could decide on plan ‘A’ or plan ‘B’ depending on the outcome? This is how the doctrine of Adam attempts to explain things. He cannot comprehend that the eternal will of God and His two anointed witnesses should include the wickedness of man but how can He be a Sovereign God and not in complete control of all these things?

“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 spoken and shall He not make good?” (Num. 23:19) and “I have said in my haste, all men are liars” (Ps. 116:11) is the testimony of the Spirit of Holiness. Adam is incapable of speaking that which he does not know and unless the Spirit of Truth reveals Himself to the children born from above, no man can know the truth and therefore Adam cannot be free. The wickedness and ungodliness of man is measured out by the hand of God and has been sent forth to do

His bidding. This resemblance is through all the earth that all things have been granted, appropriated and assigned in the exact quantity and quality commensurate to the need which God has afore ordained; “I Yehovah do all these things” (Is. 45:7).

This flying book which the servant of God saw was the book of remembrance of Yehovah. He wrote all tings in the book that should come to pass in His creation at their appointed times which He purposed in Himself before the foundation of the world. This book is written within and without and there remains no more room for anything to be added; nor can anything be detracted. All that God intended to do is set forth and established fast and true as He has recorded it ‘in the volume of the books’ as a testimony to His will and His immutability. That which was purposed is that which is willed and all the intent of His heart is perfectly performed by the power of that same will. There is no permissive will and decreed will for He is singular in purpose and performance and there is none other.

“I will bring it forth, saith Yehovah of Hosts, and it shall enter into the house of the thief and into the house of him that swears falsely by My name: and it shall remain in the midst of his house and shall consume it with the timbers and the stones thereof” (5:4).

This curse written in the flying book does not happen by chance or in a random manner. It is by the ordained will of Yehovah God that it exists and that it is manifested in time. Many will say that man sins because of the sinfulness of his heart but none of the children of Adam will ever acknowledge the fact that God works ALL THINGS by the power of His will, even the curse written in the book.

Nor has God simply set forth these things as a consequence of the actions of man. He has not given an ultimatum to the children of the dust in case they misbehave or fail to measure up to the standard of His Holiness. He has ordained the curse of the ground to enter into the dwelling place of Edom and to remain there. He has made the natural man dependent upon the things of the world and placed the desire for these things in his heart and mind. Therefore he is drawn away after the natural needs of the body. He is concerned with what he should eat and what he should wear as he daily tries to sustain that which is perishing with the temporal things of this existence which are themselves, growing old and fading away, like a garment.

No amount of religious service, devotion or meditation can purge the body of this death from the inability that is his inherent nature. The wood and stones of this tabernacle are of the earth for it is an earthen vessel. The works which he does are esteemed as wood, hay and stubble before the works that the hands of Zerub-babel has done and all these were finished before the foundation of the world. Man builds his dwelling place upon

the foundations and base of those things that are familiar to him. He does not know that Rock which is Anointed and he cannot do those works which alone belong unto God.

God has also put the things of this world into the mind of man so that he cannot find out those works which God has done. The curse of the ground is manifested in the nature of man and is demonstrated in his labours, which he has been assigned by the Author of the book of the curse. When the time of the habitation of each man is completed, every man in his order, then shall the books be opened and every man judged by those things written in the books (Rev. 20:12). This judgment is not to determine if the works were good or evil but rather to identify the work that is of man and to show how that it has been consumed by fire.

“Every man’s work 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” (I Cor. 3:13)

The Refiner’s fire is the furnace of affliction wherein He has chosen His people. He is not refining Adam to make him suitable for heaven; His flame is refining and revealing the truth within. Herein is the precious living stone of that inner man that has been predestinated to be conformed to the image of the Son of God. This is that man born of incorruptible seed who has been created in Christ Jesus unto good works. The fire of the furnace can never tarnish that which cannot be corrupted any more than that which is fuel for the fire can escape being consumed by the flames.

This ‘booth’ which the children of grace inhabit from year to year during the time of their habitation is formed from the corruptible things of this world (Zech. 14:16). God has planted His seed in this corruption, which He has cleansed by the shed blood of the Lamb making it a suitable habitation. This is the second Adam who shall never see corruption nor perish for he is “sanctified by God the Father and preserved in Jesus Christ” (Jude 1). This is that inner man, who is “renewed day by day” (II Cor. 4:16) as he is “strengthened with might by His Spirit” (Eph. 3:16) for he “delights in the Law of God” (Rms. 7:22). This is that Tabernacle not made with hands wherein God dwells with His people.

The work that His people have been created in Christ Jesus unto is performed by the Spirit within for it is “not by might, nor by power, but by My Spirit saith Yehovah of Hosts” that the Temple of the Holy Ghost exists and continues. His people are His workmanship, He has placed His Spirit within, causing them to walk according to His statutes as he who has begun this good work shall continue it unto the day of the coming of the Lord with all His saints. The second Adam is not a remake of the first Adam.

“Then I lifted up mine eyes and looked and, behold there came two women and the wind was in their wings for they had the wings of a stork and they lifted up the ephah between the earth and the heaven” (5:9).

The ‘ephah’ represents a measured amount. The sins of the people of Israel were an exact measurement as they were imputed unto the scapegoat and the blood of the living goat was equally an exact amount to atone for their sin. The Lamb was not slaughtered or butchered in such a way as to spill any blood upon the ground that was intended for the altar nor was there any blood remaining after all was completed. “Has He smitten Him as He smote those who smote Him? Is He slain according to the slaughter of them that are slain by Him? In measure, when it is discovered you will contend with it (He stayed the rough wind in the day of the east wind) by this therefore shall the iniquity of Jacob be purged and this is the fruit to take away his sin; when He makes all the stone s of the altar as chalkstones that are beaten in sunder, the groves and the images shall not stand up” (Is. 27:7ff).

The wickedness of this world is also in an exact measurement in perfect accordance with the divine will of God. He has sent forth His witnesses into this world wherein they testify to His house in the land of Shinar (the country of two rivers). There is and always shall be a city whose builder and maker is God. This city is not of this world and shall never be polluted by the tools of Adam, for they are abominations before God. Nothing shall ever enter into this city set upon the mountain of Israel that loves or makes a lie; this is Adam and the children of the Devil. Only those whose names are written in the book of life of the Lamb shall enter in through the door, which is Anointed, for they are His sheep and they follow Him.

The first Adam was made alive by the power and will of God. His form was made from temporal matter and his habitation was restricted. He accomplished all that God gave him to do and by him ‘many be dead’. The second Adam is a quickening spirit. His form is the visible image of the invisible God. In Him the fullness of the Godhead dwells bodily and by the power of God He has accomplished all that the Father has given Him to do. He has fulfilled the law in all righteousness and has abolished the handwriting of ordinances, nailing them to the cross. He endured the contradiction of sin for His people that they may be partakers of His glorified, resurrected body. Thus until the time of this habitation be over, the creature, that inner man, groans within for the vanity without as he awaits the day when the son of God shall be made manifest and he shall be like the son of God not the son of Adam. This is the adoption, for we shall all be changed.

The house which Zerub-babel has built is the New Jerusalem. Her foundation is laid upon the Anointed Salvation of Yehovah and he has builded her. Her walls are the

salvation of her members and her gates are praise unto her God. She has been adorned in the righteousness of her Beloved and she is complete in Him. Each of her members has endured the trails and tribulations meted out to them for the perfection of the saints as they, being fitly framed together grows together unto an Holy Temple of the Lord (Eph. 2:21). This house has no place for the first Adam and not one of the sons of God shall be excluded from this dwelling. This is the tabernacle of God with His people wherein He abides with them and they with Him.

“And he said unto me, To build it an house in the land of Shinar and it shall be established and set there upon her own base” (5:11).

The land of Shinar is not some distant isolated place where nomadic tribes wonder amidst sand storms, it is the dwelling of this habitation. Here the two rivers flow side by side and corruptions coexists with incorruption. It is the place where the natural man trust what he can see while the spiritual man walks by faith; the foolish carnal heart is enmity with God and the heart of flesh delights in the Law of God; the feet of the natural man follow after the needs of this frail being walking in the darkness of ignorance while the just walk in the light of the Lord. In this land there exists the counterfeit representation in types and foreshadows while the reality of truth dwells within and all according to the exact measure of the wise and Master builder.

During the time of this habitation, the desire to do that which is good is according to the second Adam within while in the first Adam dwells no good thing. The first is natural and because he is dust to the dust he shall return. The second is spiritual and though for the time he is made subject to the vanity of this world, yet when the Lord shall return for His servant, when the time of this habitation is over, then shall be the manifestation of the sons of God. The inner man shall be revealed as being like the Son as he was afore predestined to be as the tabernacle of this dwelling is put off (II Pt. 1:14).

The talent of wickedness in the measured amount as prescribed from God is the manifold token of His love for His children. Here in the body of this death they are appointed to dwell as God has properly equipped them with all necessary talents and abilities commensurate to His purpose for their lives as they dwell in the earthen vessels.

Your servant in Christ,
Elder) Chet Dirkes
March 26, 2015

Malachi 3:16

> "Then spake together the fearers of Jehovah, each on to his fellow companion and Jehovah gave attention and heard. And a book of remembrance was written before Him for the fearers of Jehovah and for those esteeming His name."

These words from the mouth of the prophet signify a progression or continuation of events. This event happens either after of with the preceding occurrence, which is when God sent forth His servant messenger, John, into the wilderness. He was to prepare the way for Messiah to come and fulfill the promises and covenant of the Father. When John came forth, it signified that Messiah would come quickly into His temple, confirm the covenant with many and cause the daily sacrifices to cease. But it also meant that He would come "like refiners fire and like fuller soap" to cleanse His people from sin and remove the tarnish from the precious treasure within. Jeremiah asked "how is the gold become dim and how is the most fine gold changed?" (Lam. 4:1). He did not question the preciousness of the gold or it's worth but rather he said that the exterior had become tarnished with the corruption of this world. The refiner was to come, at the same time as the voice in the wilderness crying, "prepare ye the way of the Lord" to remove the dross from the silver and reveal the truth within. This would, of necessity, indicate that refining was needed, specific contaminants must be present and only Jehovah God could

do the refining. No descendant of Adam could identify the problem, present a solution or effect the recovery because Adam cares not for the things of the Spirit and does not have the mind of God. The refiner is the same as the messenger of the covenant and He has come for the treasure.

Everything God has done, seeing that these works were finished from the foundation of the world, is for the elect. he created heaven and earth for His children. He raised up Pharaoh and Egypt (Satan and his captivity) that he might make known the power of His will and deliver His children from the house of one stronger then they. He raised up the Assyrians, “the rod of His anger and the staff of His indignation” (Is. 10:5) and He turned the heart of King Cyrus for the good of His little flock, that remnant according to grace. And when He came as the refiners fire and fuller soap, He came for the purification of His personal possession. he purged the gold and the silver of those ‘joined’ (Levi) unto Him so that they may “offer unto Jehovah (Himself) and offering in righteousness. When He made the offering of ‘praise (Judah) and the ‘springing forth of peace’ (Jerusalem) it was a sweet savor of life before the throne of God and when He saw the travail of the soul of the Son, He was well pleased. At that time and in that day, Messiah brought forth swift judgment against the wicked, testifying against ‘spiritual wickedness in high places’ and because He does not change, the sons of Jacob, that child of promise upon whom Jehovah has an eternal love, are not consumed.” (3:6)

The those who have wisdom within and fear Jehovah, for “the fear of Jehovah is the beginning of wisdom” (Ps. 111:10) spoke together with fellow companions of like precious faith. They did not seek out other strangers to attempt to persuade them to come unto the refiner for a ‘shave and a hair cut’ or a ‘saw buck and a new suit’ or a new twist on life. They spoke one with another of how great things that Jehovah God has done for them. They did not speak half the language of Ashdod, (Neh. 13:24), they did not incorporate the traditions of the people of the land and they sought no alliances with the inhabitants of the earth. Those who had the eternal love of the Father within, the delight after the law of God after the inward man, the statutes of righteousness written upon their hearts, the indwelling of the Spirit causing them to walk after the commandments of God, those who had the testimony of the ‘salvation of Jehovah’ and who hunger and thirst after the truth, esteeming the name of Jehovah above all other names give in heaven and earth, Jehovah gave attention to and hearkened unto them. His sheep hear His voice and He hears them. Another voice they will not hear and will not follow and He, likewise, seeks after none others but those who are His and He listens to their cries, groans and petitions.

Are these matters and people spontaneous or indeed are the premeditated from old? Is God a respecter of persons that He would look and see who would do, wants to do or may do things that He appreciates or Has he from before the foundation of the world, set forth in a book of remembrance, yea the book of Life of the Lamb, the names of each and everyone of these "fearers of Jehovah"? Has he not set down in this book the same names that have been engraven upon the palms of His nail pierced hand? Has He not declared "the end from the beginning and from ancient times that are not done yet saying, My counsel shall stand and I will do all My pleasure" (Is. 46:10)? Is the way of man in himself to direct his steps? No! God set down a book of remembrance before time was created that declared all things whatsoever should come to pass and all this for the good of them that love Him, to those who are called, according to His purpose. (Rms. 8:28).

"They shall be to Me for the day that I accomplish (perform) My treasured possession (personal property or peculiar treasure) and I will have mercy (pity, compassion) on them as a man has compassion on his son serving him" (3:17)

All those who have the Spirit within, being born from above of that incorruptible seed, are to Jehovah for that day when He finished His work in righteousness and sat down at the right hand of the Father. When He had purged the sin away by the shedding of His blood, washed His people in the regeneration and stood before the Father to declare His generation, saying, "Behold I and the children whom Jehovah hast given me" (Is. 8:18), He accomplished, performed and made up His most precious treasure. Jacob, the child of promise and Israel, 'he who has power with God' are that 'peculiar treasure' (Ps. 135:4) not because they kept the law for by the deeds of the law no flesh shall be justified (Rms. 3:20). But rather because they are "the children of God", they are "an holy nation unto Jehovah you God and Jehovah hath chosen thee to be a peculiar people unto Himself above all the nations of the earth" (Deut. 14:2). This treasure was first hidden in earthen vessels and then in the midst of the nation of Israel and even though the nation corrupted themselves, rebelled against God, turned aside from the way and worshiped the gods of the land, exactly as God told Moses that they would (Deut. 31:24ff) a remnant according to grace was preserved unto the day of the performance of His treasure. And since He never changes and keeps the covenant unto the third and fourth generations, all whom the Father gave Him, He raised up in that last day, after he had made an end to the daily sacrifices, confirmed the oath with many, entered into that sanctuary not made with hands and offered the sacrifice for sin, His precious blood.

Because of this finished work, the Father loves the children, those fearers of Jehovah who esteem His name, exactly like He loves the Son who served Him and is seated at

His right hand in the throne on high. There is no difference between the love of the Godhead and the love for His children because they are ONE. His children have been hewn from that great Rock and that Rock is the Anointed Servant of God, Messiah. He is One with the Father and the whole house of the redeemed is One in Him. They are His personal possession for whom He bled and died and the same love that the Father displayed for the Son when "he who knew no sin became the sin of His people" (II Cor. 5:21) is identical for the ones for whom he died. The righteousness which he proclaimed when He completed all that the Father gave Him to do is the righteousness of the saints wherein they are adorn in fine linens pure and white.

"Then ye shall return and discern between the righteous and the wicked, between him that serveth Jehovah and him that serveth Him not" (3:18).

Many people want to tell us what is wrong with the church these days and the list grows with the popularity of the message. Brethren, there is NOTHING wrong with the church of Jesus Christ. She is perfect, without spot or blemish and she is still and ever shall be the 'apple of His eye' and the One on whom His desires rest. When He finished His work, he made many sons righteous and when it pleases the Father to reveal His Son in His chosen few, they turn and return unto the house of their Father for only there do they find peace, sustenance and forgiveness. The child of grace has been given wisdom and spiritual understanding because of the presence of the Godhead within, to know righteousness and wickedness. They desire the law of God after the inward man and walk in the light of Jehovah. The flesh rebels against this light from within, seeking the darkness to hide his works and the warfare is engaged. Only those who have such common deliverance from the ministration of condemnation, the liberty unto Christ and the like precious faith can identify with this warfare, that contrary nature between the Holy Spirit and corrupt Adam and with each other. When the Spirit within bears witness of the bondage of the corruption of the flesh and the earnest desire to be absent from the body and present with the Lord and the sincere love of the brethren of the pasture, then shall the fearers of Jehovah speak one unto each other because they esteem His name precious. "Wherefore God also hath highly exalted Him and given Him a name above every name, that at the name of Jesus, every knee should bow, of things 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. 2:9-12).

Your servant in Christ,
(Elder) Chet Dirkes
March 18, 2012

Malachi 4:1

> "For behold the day coming, burning like a fire-pot, and all the arrogant will be and all that do wickedly, chaft, and they will set ablaze the coming day, says, Yehovah of hosts, which shall not leave to them root or branch."

The theology of man is saturated with the speculations and conjectures of that coming day of the Lord when the end shall be manifested. Many chronological lines have been established occupying copious amount of time have been expended in attempt to pin-point the end of time which the Lord Himself told the disciples; "it is not given unto you to know the times or seasons, which my Father has put in His power" (Acts. 1:7).

This was in response to the question about the restoration of the kingdom of Israel which is generally accepted to be the prelude to the end of time as we know it; thus at the time when the kingdom is restored it is speculated that the final chapter would be unfolding. This and many other derivations of this premise are the foundation upon which the prognostication of future events rests, for which many would call into question the fellowship of the companions of the pasture being not of 'like precious faith'. Like the disciples of old, many are more concerned with the conjectures concerning future events rather than the attention to the current events as they unfold along the path that is walked.

Jesus told the gathering in the place of assembly (synagogue) that the Spirit of Yehovah was upon Him to preach the "acceptable year of Yehovah" (Luke 4:19). This quote, which the Prophet Isaiah was given almost 500 years earlier, proclaims that this anointing was already in existence unto the glory of Yehovah God, who, being eternal and unchangeable, is not influenced or restricted to time. The time of acceptance of Yehovah is as His will is performed bringing all things harmoniously together for good to them that love Him. Thus from the beginning, the day of Yehovah is manifested as the heavens declare His glory and the firmament shows forth His handiwork.

The Anointed Salvation of Yehovah came in the fullness of time, when all things required were fulfilled and completed, that the work of God, which was finished before the founding of the world, might be made manifest. He came not to usher in a new dispensation of time but to indicate that the promise of the Father to His people, elect according to the foreknowledge of God and chosen in the Anointed Salvation of Yehovah before the founding of the world, was finished in Him. The Beloved had put all

His enemies under His footstool, as revealed in the passage of time, the extent of the kingdom was from the rising of the sun to the roaring of the nations, kindreds, tribes and tongues and from the borders of the fortified defenses (Egypt) to the ‘breaking forth in fruitfulness’ (Euphrates) and peace was manifested in the righteousness of Messiah. This was the promise of God to David as the Temple of God was revealed in the Anointing, which is His body, His Beloved bride and ‘the general assembly of the called out assembly of the First-born, which are written in heaven’ (Heb. 12:23); the promise which Solomon announced was complete without limitations; “and Yehovah has performed His word that he spoke and I am risen up in the room of David my father, and sit upon the throne of Israel, as Yehovah has promised, and have built an house for the name of Yehovah God of Israel” (I Kings 8:20).

Was Solomon in error? It is true that every son of Adam is a liar and the truth is not to be found in them, but was the King of peace in error when he proclaimed that the promise given to David was fulfilled? If not, which indeed he was not, then the kingdom of the Beloved was raised up in the kingdom of Peace being an eternal kingdom. Now Solomon is no longer among the inhabitants of this world and the house of Israel has been left desolate for this was the word of the Lord unto Jerusalem as “in the midst of the week He caused the sacrifice and oblation to cease and for the overspreading of abomination, He made desolate, even until the consummation and that determined shall be poured out upon the desolate” (Dan. 9:27).

When the perfect sacrifice for sin was manifested in the fullness of time by the crucifixion of the Lamb of God which took away the sin of the nations (the mystery of the gospel that was hid from the beginning) the handwriting of ordinances of the ministration of condemnation was nailed to the cross with Him and abolished. There remains no need for the type of the ministration of death for the light of that glory has faded away. The New Covenant reveals the hidden inability of the natural man, making evident the vanity of this world and uncleanness of the ways of Adam. Thus the covenant which the Anointed confirmed with His people was a covenant of life and peace finished in Him. It is not based upon the blood of bulls and goats, the observance of days and seasons or the statutes, limitations and corruption of the type in the Law of Moses for these vanish with the user.

The acceptable year of Yehovah is when He saw the travail of His soul and was well pleased that the debt had been satisfied by He who endured the contradiction of sin against Himself. He who knew no sin became the sin of His people in Adam and removed it into an uninhabited land, as far as the east is from the west, never to be called into account again. Thus from the beginning, as the Lamb stood being slain from the

founding of the world, the Salvation of Yehovah is upon His Beloved. He is pleased with her works being accepted in the Beloved for “we are His workmanship created in Christ Jesus unto good works which He has afore ordained that we should walk in them” (Eph. 2:10). His chastening hand is upon His Beloved as the children become partakers of flesh and blood as they grow in grace and knowledge of His will.

“My son, do not despise the chastening of Yehovah neither be weary of His corrections” (Prov. 3:11)

The love of God for His children, whom He has made subject to the vanity of this world by reason of hope, is the revelation of the nature, characteristics and impotence of the natural man. He has ordained that this process be enacted and accomplished through a constant pressing down upon His children through the cares of life and the needs of this earthen vessel. These tribulations are the proving of he who endures with God Being Israel, and he who cannot endure with God being natural. The natural man neither knows God nor delights in retaining God in his mind. God has given the carnal mind to be incapable to ‘stand the test’ (reprobate) having his “eyes full of adultery and that cannot cease from sin, beguiling and unstable souls and an heart they have exercised with covetous practices; cursed children” (II Pt. 2:14); thusly the natural man is perishing. God has placed His incorruptible seed within an earthen vessel which cannot measure up to the perfection of holiness having afore prepared it unto glory. His love for His people is manifested in the demonstration this to them each and every moment of the time of their habitation.

He has chosen His people in the furnace of affliction, not to torment them with pain and agony, but to refine them as silver and consume the wood, hay and stubble of the natural existence (Is. 48:10). He has made Edom, being completely deceived by the pride of his heart, to be the stubble before the fire of the house of praise (Judah) and the flame of the next son (Joseph) (Ob. 17). The redeemed of the nation of Israel as well as the redeemed of the Lord of every kindred, tribe, nation and tongue of this world, comprising the body of the Anointed, are the conflagration which consumes the works of man (I Cor. 3:13), the arrogance of the flesh and the house of the wicked (Job 21:18). The seed of the fullness of the Godhead is the fire that devours that which is full dry before His people in that day of darkness and gloominess (Joel 2:2). The world before them appears as the Garden of Eden until it please the Father to open the eyes of the blind but once they have been awakened to the presence of the Father the fire of His glory consumes before them. That in which they found comfort and security now appears as the wilderness that it truly is for; ‘behold the day is come, said Yehovah God, that I wills end a famine in the land, not a famine of bread nor of thirst for water, but of hearing the Word of God”

(Amos 8:11). Since the natural man does not have the eyes to see nor the ears to hear that which it is unlawful for a man to utter, so this house of dust; “does not 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 Messenger of Yehovah came forth to proclaim that time was filled up and complete and that the furnace, which He had lovingly prepared for His people, was for good. He preached the ‘glad tidings of great joy’ as a light unto the nations and the glory of His people Israel. The salvation of His people is established firm and sure in the Beginning, which is Messiah, and He has called them “with an holy calling, not according to our work, but according to His own purpose and grace, which was given us in Christ Jesus before the world began but now is 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).

Thus the day is come; that acceptable time of Yehovah. The furnace of affliction specifically prepared and reserved for each member of His body as they sojourn in these earthen vessels, is burning and consuming the pride of the heart which has deceived the natural man and the uncleanness of the labours of the arm of the flesh. This refiner’s fire is proving the faith within which is glorious, brilliant and above value for is that treasure hid within the field and the pearl of great price. This time is not optional nor is it negotiable for God has afore ordained that it is both necessary and good for His people. The consumption is also so complete that there “shall not be any remaining of the house of Esau, for Yehovah has spoken” (Ob. 18). The flame is set in both intensity and precision so as to consume the impurities of the flesh as the outward man perishes in the flame. This also reveals the contradiction of sin to the seed within as they grow in the grace and knowledge of His will.

“...that it should leave neither root nor branch”

No flesh shall stand in the presence of Almighty God for the kingdom is not of this world (Jn. 18:36) neither shall flesh and blood inherit the kingdom of God (I Cor. 15:50). When Jesus came to the fig tree, which symbolized the nation of Israel, He found no fruit, therefore He cursed it saying, “Let no fruit grow on you henceforth for ever” (Matt. 21:19). The tree immediately withered away for it had neither root nor branch. This is not an indictment against people of any nationality but rather an indication that the type as set forth in the nation of Israel was no more; thus there is no fruit in man. The salvation of Yehovah had come to fulfill every type and foreshadow as He fulfilled the Law in righteousness.

When Jesus explained the parable of the seed and the sower to His disciples, He openly professed that any who cannot endure the tribulation (pressing) or persecution, which arises because of the Word of God being offended and fades away, is because they have no root. When those who are overcome by the cares of this world, the deceitfulness of riches choke the word and they become unfruitful (Matt. 13:21f). Jesus is not instructing the disciples to look down and judge others but rather to understand the mysteries of the kingdom of heaven. He did give the instructions that the children of the kingdom shall know the children of this world by their fruits but this is to be introspective in nature. That which has no root in the matter of spiritual things is of this world and the fruit of the field cannot sustain or satisfy the children born from above.

The fire of His presence in His people is to consume both root and branch of man for the grapes thereof are wild (Is. 5:4), that no flesh should glory in His presence.

“But unto you that fear My name shall the sun of righteousness arise with healing in His wings and you shall go forth and grow up as calves or the stall”

The consuming fire that was seen at the burning bush by Moses and at Mt. Sinai by the children of Israel is Yehovah God. The indwelling of Immanuel in His people means that the fire is burning in them consuming the natural which is unprofitable in the kingdom of God. This fire was fearful to those who looked upon it; Moses was not permitted to approach unto it unless he put off his shoes for this was Holy ground and the people of Israel recoiled in fear at the sight and sounds of the consuming fire but our God is a consuming fire (Heb. 12:29).

When the king was enraged because the young men refused to bow down and worship his image, the form of his visage was changed against Hananiah, Mishael and Azariah. He commanded the fires be stoked and the furnace made exceedingly hot so that it slew those men that took these three to certain death yet the flames had no power nor influence over them for they were sons of God. So it is that the intense flame of the Refiner’s fire shall have no power over the children of the kingdom. This flame shall heal them from the incurable wound that is in Adam as it completely consumes first the old man and then the outward tabernacle of this dwelling.

Is this unto who-so-ever wills or for those who come unto Jesus for forgiveness? Is this reserved for those who surrender all and make Him lord and master over their lives? Or is it only to the elite who have taken dominion over their sin, naming and claiming the promises of God and procuring His blessings through obedience? No it is unto ALL that fear that name which is given above every name; the name, Salvation of Yehovah, whereby His people are delivered.

Only those unto whom the Father has revealed Himself being taught of the Spirit truly know the reverence of God and His holiness. They understand what the perfection of holiness is being taught of His Spirit and they know that in the flesh they have no right to assume that they are children of the King. As the light of His countenance shines forth in their hearts, not the heart of stone wherein is the guilt of rebellion, but in the heart of flesh wherein His law is written, the darkness of the ways of man is illuminated as the wretched man is revealed. They find that those things wherein they had confidence, being of the flesh, have been shown to be abominable before God and those things which were esteemed profitable are now revered as dung.

The words ‘given’ of the prophet of God (Nathan), being completely subjective to the Beloved through the illumination of the Sun of righteousness, have shown them that, in the flesh, they have sinned against God. They have failed to ‘hit the mark’ of His holiness for in their flesh dwells not good thing and though they would do good, yet they find evil is present. They are shown that this pressing of God upon them works patience, which is a fruit of the Spirit of God. This patience is necessary for the endurance of the proving experiences (trials) which the Father has ordained as a means to comfort others in any kind of trouble (II Cor. 1:2) and for hope. This hope is not a wishful thought which is easily shattered being built upon the experiences of man; it is the earnest expectation of the imminent return to the homeland, Jerusalem from above. It is the unbridled confidence in the faithfulness of God who can neither change nor deny Him; upon this immutability is His promise fixed and is an anchor to the soul.

This hope is not speculative; it is substantial in the fullness of God. It is the good pleasure of the Father to give the kingdom to His children and He has given each of them this hope through the subjection of the vanity of this existence (Rms. 8:20). They are delivered from the wrath of God, which is poured out upon the ungodliness of man (not the ungodly men as the Pharisee concluded) by the blood of the Lamb and they are delivered by this hope; “but hope that is seen is not hope, for what a man sees, why does he yet hope for?” (8:24).

The natural instincts of the flesh constantly seek for the tangible proof of this deliverance as a relief from the confusion and uncertainty of this existence. It looks to the environment wherein it emanates to see the evidence of improvement with the hope that one day it will be completed. God however, created man complete and although the earth is prepared to supply the needs of man yet it cannot sustain him free him from his nature or prevent him from returning unto the dust from whence he came.

The redeemed of Yehovah go in and out in the way of righteousness by faith. They are scattered about from generation to generation yet they are all attended to in a specific

manner to bring them through each evil generation. They are preserved in the salvation of Yehovah, kept safe in the hands of Almighty God from whence no man can remove or dislodge and, being set apart unto the good works God has assigned, they are accordingly equipped. Each is fed by the Bread of life which proceeds from the mouth of God having their thirst quenched by living waters; thus they “go forth, growing up as calves in the stall”. They are never left to themselves and though from time to time the flesh is empowered to show forth its true nature, the grace of God sustains them as they run the race with patience.

“And you shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I do, saith Yehovah of Hosts”

The children of grace have been granted to overcome the wicked one by the blood of the Lamb because salvation and strength and the kingdom of God is come and the power of His Anointed; for the accuser of the brethren is cast down, which accuses them day and night, and they overcame him by the blood of the Lamb and by the word of their testimony and they did not love their lives unto death” (Rev. 12:10).

The enemies of Israel were put under the feet of David in type of the supreme sovereignty of God who has made all His enemies His footstool. Since the inveterate foes of the Master are subdued, so also are they under the feel of His children, though for a time they do not see it as such. Yet the wicked, which is the seed of Adam and Esau, is the servant of the children for good; “I write unto, little children, because your sin is forgiven for His name’s sake. I write unto, 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” (I John 2:12ff).

The strength of the house of Jacob is not in the arm of the flesh for they do not wrestle against flesh and blood. The impudent nature of the arrogance of man is the pride by which he has been deceived to think himself god; but the children of grace are the sons of God being born from above. The god of this world is the servant of the Most High God who leads the great piercing serpent about with hooks in his jaw. The sheep of His pasture are not called upon to rid the land of the evil beast; that is His doing. He has worked all their works for them; “for it is God that works in us both to will and to do His good pleasure” (Phil. 2:13) therefore in the time which the Father manifests this work in them they understand that the dust of the earth is beneath their feet even though it does not yet appear that way.

Thus according to a common deliverance and like precious faith, the children find solace in the fellowship of the holy ones of God in hope of the final deliverance form the body of this death. They have loved one to another because the love of God is shed abroad in their heart as they grow in the grace and knowledge of His will.

“Remember the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, the statutes and judgments”

The first and greatest commandment is to love Yehovah you God with all your heart, with all your soul and with all your strength. The second is like unto the first and upon these two hangs the fullness of the Law (Matt. 22:27ff)

Your servant in Christ,
(Elder) Chet Dirkes
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