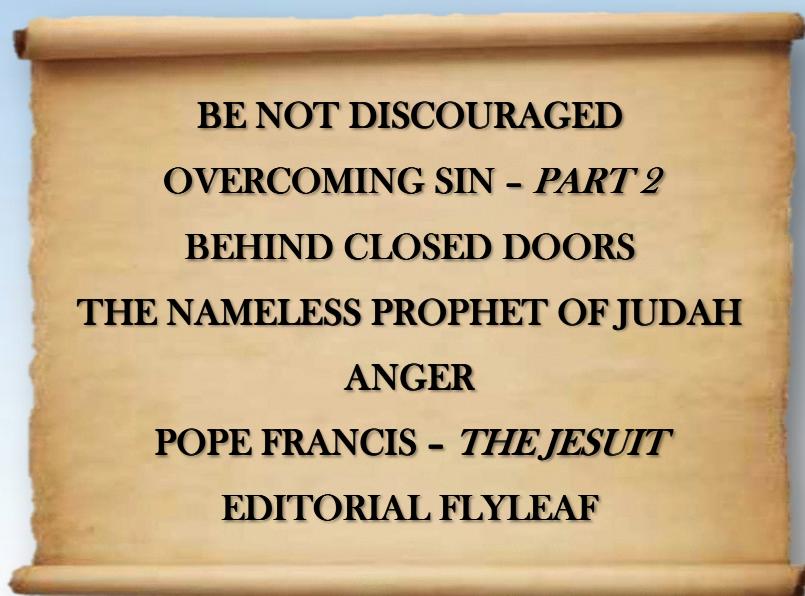


THE SANCTUARY-KEEPER

*A Magazine for the Exposition and Defense
of The Holy Scriptures*

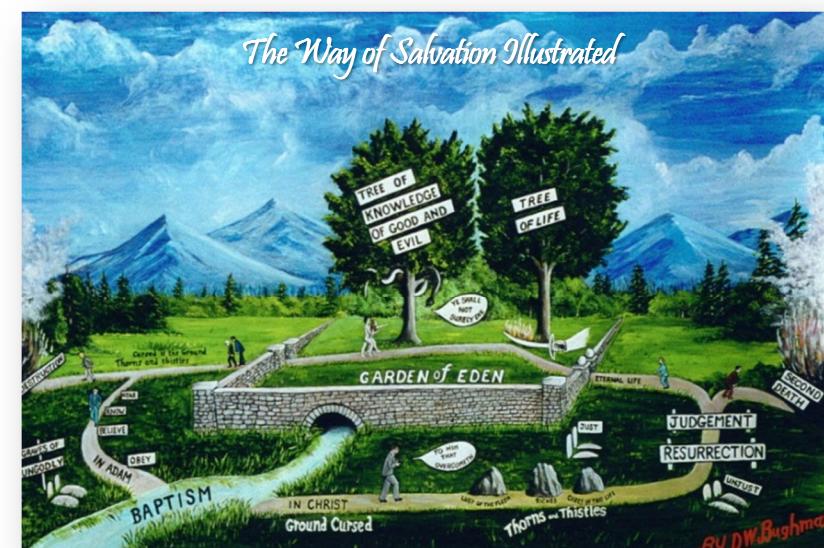


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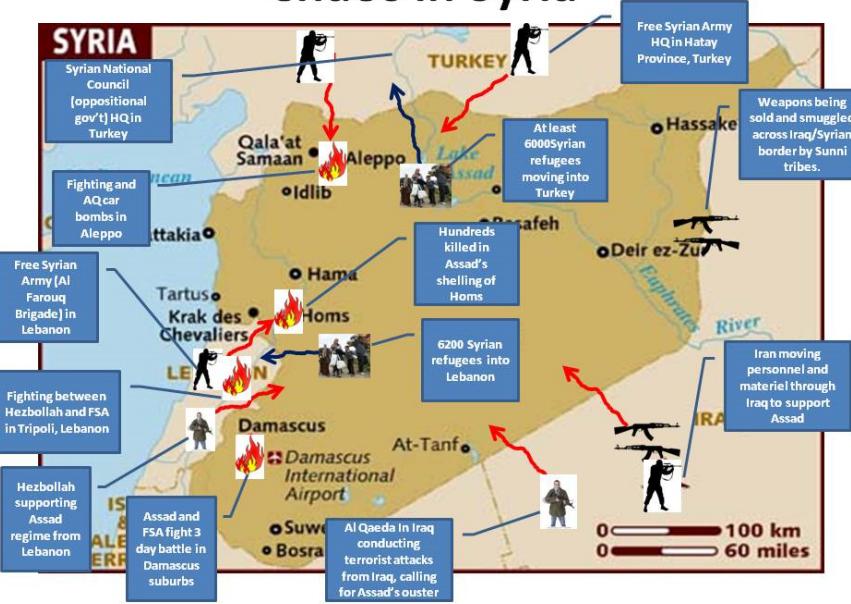
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Chaos in Syria



As always, Israel finds itself in a very precarious position. Any protection of its interests in the region and acts of pre-emptive self-defense in the destruction of armaments can set off a full scale war. And, Israel increasingly finds itself in a hazardous position in relation to Russia who is craftily filling the power vacuum created by U.S. disengagement in the region. In recent statements, Prime minister Netanyahu boldly stated – “*Today we have a state of our own and an army of our own. We do not need to beg for salvation any more. We can defend ourselves.*” Though we can be sure that Israel can defend itself (with the unseen hand of the Elohim) from present dangers and threats; it is the Jews (both in and still outside of the Land) that have yet to fully learn that it is in fact Yahweh who is their Strength and Defender. When the Russian Confederacy makes its move against Israel, the nation will be taught in no uncertain terms where their confidence and defense is to rest. Centuries of persecution has not made them understanding of this fact and the horrid nature of the Holocaust has not done it; but when the Russian Confederacy along with the enthusiastic support of the Papacy and most of the nations of this world comes down upon Israel “*like a cloud to cover the land*” in their attempt to “*take a spoil*” (Ezekiel 38:9,12; Daniel 11:41; Joel 3:1,2; Zech 13:8,9; 14:1-3) – at that time Israel’s national existence will be on the verge of permanent extinction. All will seemed lost as both Jewry in the Land as well as throughout the world watch in horror as the modern day miracle of Israel (what the Jews now perceive as their last chance at survival) stands in ruins. It is at such a moment of time that Yahweh prophesies of – “*that in all the land (i.e. Eretz Israel), saith the LORD, two parts therein shall be cut off and die; and the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, ‘It is My People:’ and they shall say, ‘Yahweh is my Elohim.’*” This hard and tragic lesson is still yet to be learned and is yet to come, but it is part of the Plan of Deity to restore Israel’s national identity under their Messiah, and not the arm of flesh under secular leadership.

I BELIEVE IN GOD AND IN HIS SON, JESUS CHRIST

DO we? Then are we jealous of the honor and glory of Yahweh and of His SON whom He has sent? Do we watch our every thought, lest we think and then do that which would deny what He has sent His Son to teach? Are we *always* in our hearts adoring Him and *always* in our actions loyal and true to Him? Or, having started in the “strait path,” are we dallying with temptation on every side, beckoning the world to us, and hanging around our necks the gay trappings of allegiance to it?

Do we think we can do this and yet attain to eternal life? Did not the Master say, “*Ye cannot serve God and mammon?*”

Is our apprehension of the glories He has in store for those who are faithful and true (not for the lukewarm) so poor, so bleared, so faint, that we cannot look forward with joy to the certain and full performance of all His promises, nor walk in patience the “*narrow way*” with that peace in our hearts which our Lord has given us and which “*passeth all understanding?*” Cannot we see that such is our blessed privilege in this weary world?

Cannot we see that the highest pinnacle of greatness the world can bestow comes to an end in a few short years that pass as a dream in the night, whereas that which God will give endures *forever* and FOR EVER?

Then can we see what FOOLS we are to let anything separate us from the LOVE of God? And can we resolve to choose His service and to walk only in His way?

H.I., from *The Christadelphian Advocate*, May, 1894, p. 174

THE
SANCTUARY – KEEPER

*A Magazine for the Exposition and Defense of
 The Holy Scriptures*

"Ye shall keep the charge of the sanctuary, and the charge of the altar"

Num. 18:5

"Ye are...an holy priesthood to offer up spiritual sacrifices."

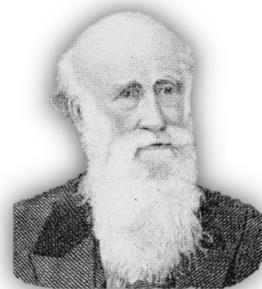
I Peter 2:5

"Thou hast kept My Word and hast not denied My Name" - Rev. 3:8

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NUMBER 1



BE NOT DISCOURAGED

WE need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into *delirium tremens*, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world – it is only evil, and that continually. But all the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race

has some “*honest and good hearts*” (Luke 8:15) yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth’s sake, to make them fit for the Master’s use (Mark 9:49,50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labour with a right good will. They must “*contend earnestly for the faith once delivered to the saints*”, (Jude 3) with the conviction all the time that a Paul may plant, and an Apollos water, but God only gives the increase (1 Cor. 3:6). All we have to do is to dig, plough, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day labourers need not be discouraged, if we do our duty, be there increase or not. All that we have to do in the premises is that we be “*workman, who rightly divide the word of truth*” (2 Tim. 2:15), and not as those who handle the word of God deceitfully; and fear to affirm His principles boldly lest someone whose corns were pinched by the gospel shoe (feet shod with the preparation of the good news of peace, Eph. 6:15) should cry out! “*Sectarianism!*” and threaten you with the rebuke of Jesus and the apostle Paul! The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isaiah 55:10,11, where Jehovah says, “*As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*”

What hath He pleased, and what hath He sent His word to do? “*To take out of the Gentiles a people for his name*” (Acts 15:14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honour, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. “*Many are called*”, says the King, “*but few are chosen*”; “*Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it*”; “*Many will seek to enter, in, and shall not be able*” (Matt. 7:14; 20:16; Luke 13:24). These are not our words; but they are his who spake the words of God.

Jehovah then requires a chosen few for His kingdom – “*a chosen generation*”, “from the beginning **chosen** of God to salvation through sanctification of the Spirit and belief of the truth”, called thereunto by Paul’s gospel “unto obedience and sprinkling of the blood of Jesus Christ”, “to the obtaining of his glory” (1 Pet. 2:9; 2 Thess. 2:13,14; 1 Pet. 1:2). John saw this company, this “little flock”, as Jesus styles them in Luke 12:32, to whom the Father will give the Kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says, they were “*called, and chosen, and faithful*” (Rev. 17:14).

But though relatively few, they are absolutely “*a great multitude which no man can number*” (Rev. 7:9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh (See Rom. 6:6; 2 Cor. 5:17; Eph. 4:22; Col. 3:9); a few out of Enoch’s generation, and a few out of Noah’s, and a few out of Moses’, and so on; until these parcels of the few, separated from the solid mass during 6,000 years, being gathered into ONE GLORIOUS COMPANY OF ANCIENTS, become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years. The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. “*They follow the Lamb*”, saith John, “whithersoever he goeth.” They are “*redeemed from among men, firstfruits to God and to the Lamb*” (Rev. 14:4). “All that the Father giveth me”, says Jesus, “shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father’s will, that of all he hath given me I should lose nothing, but should raise it up again at the last day” (John 6:37,39). And again, “No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they* (who attain to the resurrection he was speaking of) *shall be all taught of God*. Every man, therefore, that hath **heard**, and hath **learned** of the Father, cometh unto me” (John 6:37-45). “He that is of God heareth God’s words; ye therefore hear them not, because ye are not of God” (John 8:47). And again, he saith to these goats, “Ye believe not, **because** ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them the life of the Aion (zoe aionian), and they shall not be destroyed in the Aion (eis ton aiona), neither shall any one wrest them out of my hand” (John 10:26-28).

Men have been commanded to preach the word, to be instant in season and out of season (2 Tim. 4:2), to contend earnestly for the faith (Jude 3) and so forth, *as the means* appointed for the separation of this people. *Testimony and reasoning*, or Scripture and reasoning out of the Scripture, are the spiritual elements constituting the *spiritual agency* for their “sanctification of the Spirit” (2 Thess. 2:13; 1 Pet. 1:2). This spiritual agency is just adequate to the numerical completion of this people, termed “*the fullness of the Gentiles*” in Rom. 11:25, and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of His Son from the earth, He would have instituted a system of means adequate to such a result. The spiritual agency was more potent in the days of the Apostles in that it consisted not only of a *declaration of the testimony*, and a *reasoning out* of its points, but a *confirmation* also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for His name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from Him again; and that too while the apostles lived, and while the gifts of the Holy Spirit continued to be bestowed.

The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the *confirmation of the reasoning* has been withdrawn, and the spiritual agency for the completion of the work begun at the, house of Cornelius, reduced to what we see.

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief because they did not fear the name of Jehovah their Elohim the Jehovah – Spirit manifested through David’s Son – nor believe the gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power;

and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation and altogether inadequate to avert the judgment of God from the nation.

*John Thomas, Herald of the Kingdom and Age to Come,
March, 1858, pp. 64-67*

“INDIFFERENCE”

We recently received the following interesting thoughts and pertinent comparison from a fellow Brother:

I get updates from a Jewish content website called Aish (Fire in Hebrew). This is an article on more recent discoveries on the Holocaust. There were many more ghettos, slave labor camps, concentration camps, prisoner of war camps, euthanizing camp than originally believed. So how could all of these atrocities go unnoticed? The article answers it.

There is a quote given towards the end of the article that brings to mind the Ecclesia today (underlining is mine):

“And so Elie Wiesel of course was right. The insight that most powerfully needs to be grasped when we reflect upon the Holocaust’s message must be that, ‘The opposite of love is not hate, it’s indifference. The opposite of art is not ugliness, it’s indifference. The opposite of faith is not heresy, it’s indifference. And the opposite of life is not death, it’s indifference.’”

OVERCOMING SIN

PART 2

IN our first installment of this series relating to the process of overcoming sin, we discussed the sin process, the process of overcoming sin and the process of sin cleansing. We also discussed the definition of sin, the absolute need for sin recognition, confession and repentance. We concluded the first installment with a discussion of the imputation of Adamic condemnation to the descendants of Adam. We would like to begin this segment by discussing another type of imputation that is taught in God’s Holy Word. Let us read Romans 4:1-11, 20-22; Galatians 3:6 and James 2:23.

- **Romans 4:1-11** – “*What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:”*

- **Romans 4:20 -22** – “*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.*”
- **Galatians 3:6** – “*Even as Abraham believed God, and it was accounted to him for righteousness.*”
- **James 2:23** – “*And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*”

These scriptures teach us that righteousness was imputed unto Abraham because of his faith. We find in other passages that righteousness is also imputed into those who have the faith of Abraham. We ask our readers to open their Bibles and read these verses - Romans 5:17, Romans 5:19; Romans 6:13, Romans 6:16; Romans 8:4; Romans 9:30; and Ephesians 6:14.

In Romans 3:10, which is quoted from Psalms 14:3, we are taught that there is no individual that has inherent righteousness, except for Yahweh. The dictionary definition for righteous is “*upright, virtuous, acting in accordance with the dictates of religion or morality, free from guilt or sin; agreeing with right, just, equitable*”. None of mankind, including Christ, was born righteous, because of the condemned sin nature inherited from their first father in the flesh, Adam. Christ became righteous due to His perfect life which was free from personal sin. No one else will ever achieve this honor in our current lives of mortality because we all commit personal sins. However, we are taught that if we walk after the faith of Abraham and of Christ, then we too may have the blessing of righteousness conferred upon us, just as was stated about Abraham. Brother Ted Farrar, in the booklet “The Imputation of Adam’s Sin”, makes these comments about this imputed righteousness.

“The righteousness of one man can be imputed to another man even though personal righteousness and holiness are lacking in the individual to whom righteousness is imputed or reckoned. It is not a transfer of moral character. It is a matter of constitution, status and reckoning.” End quote.

We ask ourselves as to why we receive this blessing of imputed righteousness? The answer is because of our association with the

Righteous One through our covenant relationship with Him and His Father and our continual walk in faith. We should now understand what the Scriptures teach us about the imputed condemnation received from our inherited sin nature and we should also understand that by our association with Christ, that His righteousness may be imputed to us.

Let us now look at the type of sins that we are capable of committing. In my mind, these can be broken down into these categories:

- **INDIVIDUAL SINS**
 - Sins of Commission
 - Sins of Omission
- **NATIONAL, COMMUNAL, ECCLESIAL SINS**
 - Teaching False Doctrine
 - Tolerating, Supporting, Promoting, Allowing False Doctrine to be taught
 - Tolerating, Supporting, Promoting, Allowing Immoral Acts to be committed by members of the Christ Body

As we look at the types of sins that we continue to commit, everyone should always be aware of the beliefs and lifestyles of those we choose as our friends, our spouses, our choices of work places. Incorrect and fleshly choices will always lead to sin that we will have to overcome. We are to be separate from the world and the evil around us. We are to be strangers and pilgrims seeking for that city whose builder and maker is Yahweh. Being human with all of the associated weaknesses of a carnal mind and a flesh of sin, we may allow ourselves to be caught up with the fads and fashions of those around us. We may have such a strong desire to be part of a specific group of individuals, that we are willing to overlook our differences with these individuals on critical matters that may impact our standing before our Lord and Master when He returns to judge those in the Body. How many times do we let the peer pressure of those around us influence us in a negative way? Are the opinions and association with those around us so important to us that we may be allowing our faith to weaken and our focus and vision of the prize set before us to diminish? Are we losing our resolve to walk the straight and narrow path of truth? Is this what God expects of us? Joshua stated that for him and his family, they would serve the Lord. We are told that we cannot serve two masters at

the same time. We can serve the flesh or we can serve the Lord. This concept is black and white, there are no gray areas. We are to love Yahweh first and foremost and **THEN** to manifest love toward our neighbor. We should never let the love of our neighbor or of our families override and replace the love of our Heavenly Father and His only begotten Son. If we do this, then we are sinning. We need to learn to recognize this sin, confess the sin and repent from the sin.

We should always be ready to give an answer for the hope that lies within us, regardless with whom we are discussing matters of the Truth. This takes courage, wisdom, patience and endurance on our part and guidance and direction from our Heavenly Father. Brethren, we must be separate. We must always be ready to speak the Truth and to defend it whenever possible and wherever necessary. To not do so is a sin. To do so in a non-scriptural manner is also a sin. We cannot hide behind the fact that we are afraid to defend the Truth because we think that we may offend someone. Where is the spiritual courage, brethren? Where is the trust that Yahweh will guide and direct our thoughts and actions in matters regarding the Truth?

Self-Examination

During this process of sin recognition, our goal should be to take an honest look at ourselves in the mirror of faith. In James 1:22-25, the apostle teaches us that our self-examination should be thorough, constant and consistent. When we take such a detailed comprehensive look at ourselves, we may see things that could depress us if we were to constantly dwell on them. This self-examination is a very critical part of the sin recognition process. What do we do with the sins that we observe? We can ignore them, we can justify them, we can fret and worry over them or we can confess them to ourselves and then to our Heavenly Father and then repent from them. If we are able to confess them and strive very hard to repent and change this specific sin behavior, then we should be able to move forward with a life that is again focused on the Kingdom of God, because we know that God has promised forgiveness to those who recognize the sin, confess it and make a good and honest effort to repent. If we do this, we realize that the sin has been forgiven, wiped clean and blotted out. We must remember that the mercy and grace exhibited by the Father are dependent on our actions of sin recognition, confession and repentance.

There are many places in the Bible where we can find a list of sins that we must recognize and confess. There are sins of omission and

sins of commission. We offer these definitions.

- Sins of omission – failure to do something that God requires of us
- Sins of commission – an act of disobedience in defiance of the Word of God

We can read of some of these sins in passages such as Galatians 5:19-21 where we read of the works of the flesh. We can also go to Colossians 3:8-9, Ephesians 5:3-5 and many more passages. As we read some of these passages, we should take note of the statements that are made about the future of those who continually commit the sins outlined in these verses. For example, in Galatians 5:21, the Word of God teaches us that Yahweh will not allow those who continue to practice the things listed in these verses to enter into the Kingdom of God. Is this godly principle of exclusion from the Kingdom of God only limited to these particular sins listed in these verses? Are these the only sins that will exclude us from a place in God's Kingdom? I do not think so. I think that if we continually fail in our process of recognizing any of our sins or the failure to confess any of our sins or the failure to repent from any of our sins, then we too may be excluded from the Kingdom of God. We will be thrust aside and sent to the second death.

If God Himself states that individuals who are continual sinners in a certain aspect will not be allowed in His Kingdom, then don't we have a responsibility to disassociate ourselves from any individuals committing any of these matters that God states will keep one out of the Kingdom? We are to be separate from the world and evil around us and from anything that is in opposition to the Word of God. We are commanded not to judge if a believer will be allowed a part in the future Kingdom. However, we are to always discern good and evil and follow the commandments of God that are provided for our guidance in the discernment of these two opposites. If Yahweh states that the continual practice of certain acts will exclude someone from an entrance into the promised rest, then we have to accept that statement as part of God's Truth. We are not condemning these individuals; their own actions are condemning them.

The sin process

As we study the many lists of personal sins that we can commit, we should be able to see every aspect of the process of sinning that we have previously discussed. A sinful thought first comes, then an

opportunity arises to act on the thought and then we act. At this point, there can be no justification for our acts. As Nathan told David, “*Thou are the man*”. Many times the act of sin is openly manifested for all to see. However, there are also many times that we may not act on the opportunity to sin, but we may allow our thoughts and our mind to continually dwell on these sinful matters. In Jesus’ discourse in the Sermon on the Mount in Matthew 5, He teaches us that even our thoughts can condemn us. We will not take the time to read from the latter part of Matthew 5, but I would encourage everyone to grasp the principle that is taught in verses 27 through the end of the chapter. Under the Law of the Spirit of Life in Christ Jesus, we are commanded to put aside thoughts of lust, pride, fleshly jealousy, fleshly wrath, self-centeredness, and the many other fleshly characteristics that are constantly manifested by mankind. We are taught that as a man thinks in his heart, so is he. We cannot read the mind of others, however, we are commanded to observe the works of a man and make righteous discernment based on those committed works. In Matthew 7:20, we are taught that others will know us by our works. Therefore, we should always be cognizant of those things that we are doing or saying. This is how men will look at us – negatively or positively.

Our treatment of brethren

Although there are many ways in which we are associated with sin, in my mind, there are two primary ways that we commit sin. These are in the way that we treat the Word of God and the way that we treat each other. We believe that the Scriptures teach us that the two greatest commandments are to *love the Lord our God with all of our heart, soul and mind and our neighbor as ourselves*. Therefore, it appears to this writer that when we fail to manifest this love in these two ways, then we are committing grave sins against our Creator and against our brother. We would like to close this installment with some comments about the way that we treat our brethren.

Many of the sins that we commit begin with the rash words of our mouth. In James 3:2-10, we read these words – “*For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little*

member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”

The words that come out of our mouth are a representation of what is in our hearts at any point in time. Those around us will usually form their opinions of our characters based on our words. Are we rude, are we polite, are we offensive, are we helpful, are we angry, are we sympathetic, are we revengeful, are we kind, are we merciful? There are many characteristics in which others will know us by and most of these begin with the simple opening of our mouth. I once heard it said that whenever a particular individual opened their mouth that “STUPID” fell out. This was funny to me when I heard it, but as we study the process of sin recognition, we must ask ourselves what does fall out of our mouth. Is it pride, gossip, lies, insults, murmurs, complaints, hypocrisy, or even false doctrine? We must remember the words of our Master that we find in Matthew 15:10-20 – “*And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man.”*

We also are admonished by the words in Matthew 12:34-37 –“*O*

generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We find in the Holy Scriptures that the mind and the heart are usually different terms representing our thoughts and intents. As the Apostle James stated, the tongue defileth the whole body. If a man could only stop offending with his words, he would be able to bridle the whole body. We know that this was only done by one man, our Saviour Jesus Christ. If we cannot bridle our tongue, then we will not be able to control our sin. Unfortunately, everyone reading this article is or has been under the control of the tongue. We can offend many people with our tongue. A good challenge for us to undertake would be to count the number of times in a day or week that we murmur, complain, insult someone, unduly criticize someone, possibly offend someone by our words, or allow anything else to come out of our mouth that is not pleasing to our Father or strengthening to our brethren. I think that number would be much higher than we would anticipate.

This generation and future generations that may exist before the re-establishment of God's Kingdom has and will face some very different challenges than those of the generations before us. With the growth of the internet and the mushrooming positioning of all of the social media online websites, there are many more unique opportunities for the Body of Christ to either remain steadfast and unmovable in the work of the Lord or to take the opposite position and give into the gratification of the flesh and the enjoyment of being in and participating in a super large group of individuals that may or may not have the godly values of God and Christ as their foundation.

As we think about the dangers of the tongue and how every little word that we utter may impact our standing before the Judge of the entire earth, we should apply this same thought to the communication methods that are the foundation of the social media online websites. Do we communicate and post things on Facebook or Twitter that we would not communicate in a face to face discussion to someone? Do we discuss things on Facebook that we would feel ashamed to discuss

with our parents, or with your Ecclesia or with the Serving Brothers of your Ecclesia?

There are some things associated with these online social media sites that this writer just cannot understand. If somebody posts something or discusses an issue in a public forum such as Facebook or Twitter, then why should that person get offended when these comments are scrutinized by others? You are the one making it public; not the one who happens to see the post or is made aware of the post. On the other hand, none of us should take the position of always trying to find out if there is any dirt out on these social websites. However, if we become aware of things that are being posted that negatively impacts the One Body of Christ, we then have a responsibility of addressing the matter in the correct scriptural matter. Unfortunately, I believe that these social online websites are here to stay. Therefore, we need to remember that the posts and discussions on these websites are just an extension of the words and thoughts of our mind and heart. The Scriptures teach us that as a person thinketh in his heart, so is he. We could also state this principle in this manner for the generation in this day and age that are so caught up with these new communication fads – The posts that a person makes on a social media website are a representation of the type of person that you are.

I have three pieces of advice to those who are enamored with current methods of online communication.

1. If you don't want people to read what you write on a public forum whose primary purpose is to disseminate information – then **DON'T WRITE IT!** Public writings have always been open to the review of the public. That is the whole purpose of writing or speaking or teaching in public.
2. If you are doing something that you may not want to write about in a public forum – then **DON'T DO IT!** Others may not be able to see what you don't want to write about, but God still can.
3. If you still feel a need to write about something on a public forum and if and when your writings are publicly scrutinized and criticized then **DON'T GET OFFENDED**.

I think that this may be a good time to ask a question regarding our state of mind at this exact point in time. As these matters of the tongue were being read, where were our thoughts? Were they truly focused on our own loose lips? Or did we immediately think about someone else that we thought may need to practice what we are learning from the

Scriptures? If you fall into this second category, then I would suggest that you haven't comprehended a single thing that we have discussed in this series of articles. The action of refusing to recognize and acknowledge our own sins first is a sin that must be overcome. I am not saying that the recognition of our own failures is our only responsibility in this probationary life. We must be watchmen always. We must first watch for error in ourselves, error in the Body and watch for the unfolding prophetic events that strengthens our resolve to fight the good fight of faith in these latter days of Gentile times. The signs of the times that we find in the events of the nations of the world should help us to overcome our sins. As we see the nearness of the return of Christ, we should be better able to put aside the weaknesses of our fleshly nature.

B. Henderson

-EDENIC LAW-

The terms of this law are brief but precise: - "*Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die*" (Gen. 2:16-17). Two consequences are here presented – one expressed and the other implied; viz., die, and not die. For death being the result of disobedience, it is inevitable that continuance of life would be the accompaniment of continued obedience. How long such a conditional state of existence would have been permitted it is impossible to say. The disobedience of Adam has rendered unnecessary any revelation on this point. If such disobedience had not taken place the life of Adam would have been maintained either in the same nature, or by transformation into a higher nature, according to the will of the Creator. No practical benefit could accrue from knowing which course would have been adopted. Adam having failed to keep the law given to him, the important point to consider is, what death did he thereby incur, and what are the consequences to his descendants?

The Blood of the Covenant, Section 2, page 2

BEHIND CLOSED DOORS



AS the dust settles on the last presidential election in the United States, politicians are busy analyzing what went wrong, or how well they had prevailed. For those of us on the scriptural sidelines, who acknowledge "*that the Most High rules in the kingdom of men and giveth it to whomsoever he will*" much was observed and revealed over the months of campaigning. We all got a good look into the **national heart** of this country and what we saw is most revealing to say the least. These observations and vantage points are **not without precedent** however. We draw from the vision of the prophet Ezekiel given a look through a "hole in the wall" of Jerusalem and the state of things in chapter 8.

The early chapters of Ezekiel deal with the growing need to judge Israel for their idolatry and general defilement of their worship and lifestyle as Yahweh's chosen. This was to be accomplished through the invasion of the Babylonians under the heavy hand of Nebuchadnezzar called "*My servant*" in Jer. 25v.9. The Northern Ten Tribes of Israel have already been in exile for about 128 years under the Assyrian Shalmaneser. These are the "lost ten tribes" who are indeed lost yet they have their representatives in the southern Kingdom as remnants from the north filtered into the southern Kingdom thus preserving the Ten Tribes. In **Ezekiel 8** we have unfolding events that will lead to the removal of Jerusalem in about five years. Ezekiel is in his house in Chaldea (from a previous deportation), sitting with the elders when he is called into vision back to Jerusalem (v.2-4).

Ezekiel was directed to observe a "*hole in the wall*" of Jerusalem (v.7). This break down in the wall surrounding Jerusalem is elaborated upon in chapter 13 v. 5-15 to be considered later. Whether Ezekiel saw

an actual breech in the wall of Jerusalem, the vision was intended to dramatize the spiritual breech in the wall of Israel which had now affected “the whole house of Israel.”

Upon digging he also found an access door which gave us a look into the national heart of Israel! It figuratively gave Israel secret access to the world.

The **un-walling of the nation of Israel actually** had started as far back as the deception and tolerance of the Gibeonites in Joshua chapter 9. This lapse in consulting with Yahweh should have been learned from the battles of Jericho and Ai, yet Joshua was deluded and made a league/covenant with them, thus opening a breech in the Israel hedge **from within**.

Joshua’s divine commission was not to completely eradicate the Canaanites within the borders of Israel, but to so weaken them as to make it possible for the Israelites to continue the battles and to eventually purge them from the land. But with succeeding generations, the populace grew weary of warfare and lost their focus, and began to enjoy the material and social benefits of the Canaanites in their midst. The smooth words and the friendliness of the Gibeonites over the years helped lull Israel into tolerating the presence of the stealthy Canaanites. The name **Canaanite is rendered – a merchant and a trafficker or an apostate trader.** In the last verse of Zechariah 14 we are told that when Jerusalem is HOLINESS UNTO THE LORD, there will be “*no more Canaanite in the house of the Lord of hosts.*” This **concept word** speaks to corrupted religion in general, corrupted moral practices and wickedness and compromise in all quarters and corners of society, including natural Israel and even our ecclesiastical assemblies. This will remain in its various forms until destroyed with the “*brightness of Christ’s coming.*” (2nd Thess. 2:8)

Joshua was a type of Christ, even sharing his name. Christ’s victory over sin made it possible for saints to personally succeed after him. Sadly enough, the lessons taught from Joshua, and not heeded, have been replayed over and over again through-out the community of



the Faithful. Just as God did not intend Joshua to do everything for the people of Israel, Jesus only opened the Way for his Saints to “through much pressure enter into the Kingdom of God.”

When Joshua’s work was completed as God had required of him, he was removed from the scene with the expectation that his faithful would muster on. Likewise, when Jesus was removed from the scene, it was expected that his saints would vigorously fight the fight of faith as his commissioned soldiers.

Jesus has been likened to a **revolutionary**, defined by Webster as “*one who constitutes or initiates great change; one who advocates revolutionary doctrines; a mutineer.*” Thus the “battle of Genesis 3:15” was to be fraught with **enmity**, or #342 (hatred and a hostility) throughout time against assaults on the Truth, God’s Plan and Holy Principles and the wiles of the adversaries against Yahweh and the Christ. In no other Names have more wars been fought either literally or literally on this earth.

One cannot escape the language of warfare sprinkled throughout scripture; today it is greatly misunderstood, and has been cloaked in present day humanism and tolerance. **Consider 2nd Timothy 2:3-4** “*Thou, therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.*” **Jesus also said in Matt. 10:34:** “*Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance...*” In this dispensation our sword is the Word of God as defined in Hebrews 4:12, and we are **expected to wield it!** In Joshua’s day it was a literal two-edged sword and they were **sanctioned to use it even unto annihilation.**

With the passing of time, King Solomon’s tolerance and support of the idolatrous practices of his 1,000 wives and concubines “*turned away his heart.*” (1st Kings 11) “*For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites...and Solomon built an high place for Chemosh the abomination of Moab, in the hill that is before Jerusalem, (the Mt. Of Olives!).*” Likewise, Solomon built altars for Molech, the abomination of the Ammonites.

From these beginnings, and despite the aggressive efforts of various judges through Samuel and under David, national Israel was slowly

leavened by the Canaanite world they lived in proximity to. Upon Solomon's death the nation divided and idolatrous practices and worship quickly surfaced.

Returning to Ezekiel 8v.7, the hole in the wall of Jerusalem that led to the discovery of the access door and a look into her national heart, was due to a rotten and leprous condition as described in **Ezekiel 13:5-15**. Leprosy is a type of unchecked sin-in-the-flesh. In **verse 10** the cause for the breeches and gaps in the Jerusalem wall (hedge) is because the “*wicked shepherds*”, along with populace support “*built up a wall and lo, others daubed it with untempered mortar*” (vs. 11) “*that it shall fall*”. This concludes in **v.15**, “*Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it.*” Back in **verse 11** the un-walling, due to years of false doctrine and apostate worship, was going to trigger Yahweh’s judgments described by the terms “*overflowing shower*,” “*great hailstones*” and a “*stormy wind*.” Untempered mortar results in building projects crumbling and falling down because the mortar does not meet specifications due to a compromise in quality control and material. Bridges and viaducts literally crumble and fall down. This, by context, was happening to Judah and Jerusalem due to false doctrine and poor “*quality control*,” as in elder supervision.

Throughout Israel’s national history there has been a continuous need for able bodied soldiers (brethren) to “*go up into the gaps and to make up the hedge for the house of Israel to stand in the battle in the day of the Lord.*” (v.5). This I suggest is the scriptural context of the state of Israel as found in **Ezekiel 38:11**: “*...I will go up to the land of un-walled villages; I will go to those who are at rest, who dwell safely, all of them dwelling without walls, and having neither bars nor gates.*”

Ezekiel 39 concludes this thought and interpretation: v.25-26, “*Now will I ...have mercy upon the whole house of Israel, and will be jealous for my holy name, after they have borne their shame, and all their trespasses by which they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*” Their confidence comes from themselves and not divine intervention at this point in time.

Returning to Ezekiel 8:10, we have a summary of the condition of the “*national heart*” of Jerusalem just prior to the up-coming wrath of Yahweh through Nebuchadnezzar “*His servant*”: “*So I went in and saw, and behold, every form of creeping things, and abominable beasts,*

and all the idols of the house of Israel, portrayed upon the wall round about.” This condition ushered in the first overturning in **Ezekiel 21:27** in 586 B.C.

The 2nd “overturning”

We continue our development of events leading up to the 2nd “*overturning*” as referenced in **Ezekiel 21:27**, with an eye on our day and these end times.

Re-reading **Ezek. 8:10** we have a look into the national heart of Israel, things done in the dark and entertained in secret: “*So I went in and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel...*” This inner state of corruption eventually manifested itself outwardly in **Ezekiel 13:5-15**, as a crumbling wall due to un-tempered, (white-washed, RV) mortar; regarded as false doctrine and idolatrous behavior. In **Ezek. 8:11** there were seen “*seventy men of the ancients of the house of Israel...*” in the door of the wall of Israel, offering up their own incense. Seventy here is representative of **all of Israel** after the number who went down into Egypt under Jacob. In their hearts they now said “*The Lord seeth us not, the Lord hath forsaken the earth.*” This mind-set has also surfaced after the Holocaust and resides in many Jews today – that they are totally on their own, with even an attitude of bitterness.

The sins of the people only continue to compound as next is observed “*women weeping for Tammuz*”, a Phoenician fertility god associated with growth and reproduction, thus resulting in the most licentious forms of “worship.” Upon turning again Ezekiel sees “twenty five men with their backs to the temple and their faces towards the east as they worshipped the sun.” These numbers reference the priestly system, thus the populace with the priestly order, were all together



participating in a corrupted form of worship because they said and believed in their hearts, “*the Lord sees us not and besides the Lord hath forsaken the earth.*” – A cry that is still heard today.

The commentary on Ezekiel by J. Allfree observes that two significant developments, which occur at the end of an age, factors into the corruption repeatedly found in the nation of Israel. (1) A wicked

populace provides the seed bed for, (2) A **wicked hierarchy** (priests, wicked shepherds, politicians) to gain traction and influence over them all. As the abominations discovered in Ezekiel 8 through the “*hole in the wall*” reveal, this ferments for years undercover of “darkness” until there is an out-break. Untempered mortar and whitewash can no longer hide what is at the core. The many admonitions and visions of Ezekiel finally results in the “*first overturning*” through a ”holocaust” at the hands of Nebuchadnezzar in **Ezekiel chapter 24**. There, the reference to a “*pot of scum*” boiling on a fire...Jerusalem and its populace...in verse 6 and 12 speaks to a most graphic destruction.

The vision of the flying scroll – Zech. 5

Upon returning from the Babylonian exile, a one third remnant, numbering 49,897, began the daunting rebuilding process. The **night visions of Zechariah** were given **after** the return from Babylon in 519 BC. Thus immediately there is concern by Yahweh that Israel’s past sins had not been purged from her national heart. Already the “**second overturning**” culminating in 70 AD was being warned against because of an idolatrous heart found in national Israel. The vision of the Flying Scroll and the Woman in The Ephah addresses this state of heart in Zechariah chapter 5.

A **Flying Scroll** implies that a situation (a curse) was to **go forth out of a Jewish origin**; the measurements of 20 x 10 cubits in verse 2, suggesting the holy place in the tabernacle. This **flying scroll** depicts corruption of the Truth, first from within the nation but eventually growing and permeating the whole earth.

In **Zechariah 5:3** there is reference to those that “stealeth.” This thievery references those who rob Yahweh’s words of their power and intent. **Verse 3** continues ... “*for every one that stealeth shall be cut off as on this side according to it.*” Rotherham translates this as “*everyone that stealeth hath been let off as on his side.*” In other words, the eyes of Israel’s leaders had been closed to the iniquity of their spiritual thieves. That verse ends with reference to “*false swearers*” (who take God’s name in vain) being cut off. **Verse 4** speaks to the corrupting influence of the Flying Scroll throughout the next 600 years working behind closed doors within the nation of Israel, only to be exposed by Christ and warranting the “*second overturn*” at 70A.D. Quoting **verse 4:** “*I will bring it forth, saith the Lord of Hosts , and it shall enter into the house of the thief, and into the house of him that sweareth falsely by*

my name; and it shall remain in the midst of his house, and shall consume it with its timber and its stones.”

Thus the leprous house of Israel was to be severely weakened from within so that by the time of Christ, the condition as explained in **Leviticus 14v.43-45**, became a reality once again. “*And if the plague come again, and break out in the house, after he hath taken away the stones, and after he hath scraped the house, and after it is plastered, (with now the Truth), then the priest (think Christ) shall come and look; and behold if the plague be spread in the house (of Israel), it is a festering leprosy in the house; it is unclean. And he (Christ through the armies of Titus) shall break down the house, its stones, and its timber, and all the mortar of the house, and shall carry them forth out of the city into an unclean place* (see Zech. 5v.11...the “land of Shinar”).”

The women in the Ephah

This Vision flows into the next Vision of Zechariah, **The Women in The Ephah, also in chapter 5.** The Ephah was used to focus us on a bushel-like container which was to be Israel’s **resemblance**, (rendered eye) through all the earth in v.6.

Israel’s **eye** of focus was monetary, for which she is known today. Jews excel in money management. There was a lead lid on this Ephah, a deadly metal in contrast to life-saving silver or gold. We are given a glimpse inside; remember the abominable practices seen inside the hole in the wall in Ezekiel 8. There is seen a woman known as “*wickedness*”, or more correctly, **LAWLESSNESS** (v.8), discovered inside the Ephah, with a definite Babylonish flair. Paul later linked this to 2nd Thessalonians 2v.8, speaking to a then, full blown apostate religious system **which grew out of the ecclesial system “behind closed doors” and from inside the Ephah.** This was the unseen “*mystery of iniquity*” at work during the apostolic times. The ecclesiastical thieves robbed Yahweh’s words of their doctrinal power and generated a compliant populace that embraced the Babylonian materialism, which was exposed by Christ and the apostles as they figuratively “lift the leaden lid” and exposed the corrupt nature of their national house which was “desolate” and leprous. Through the scrutiny of the priest (after the model of Lev. 14) Jesus, in Matt. 23, rebuked the scribes and Pharisees as hypocrites and pronounced their house as desolate and fit for demolition. **It was no coincidence that Jesus was crucified between two thieves.**

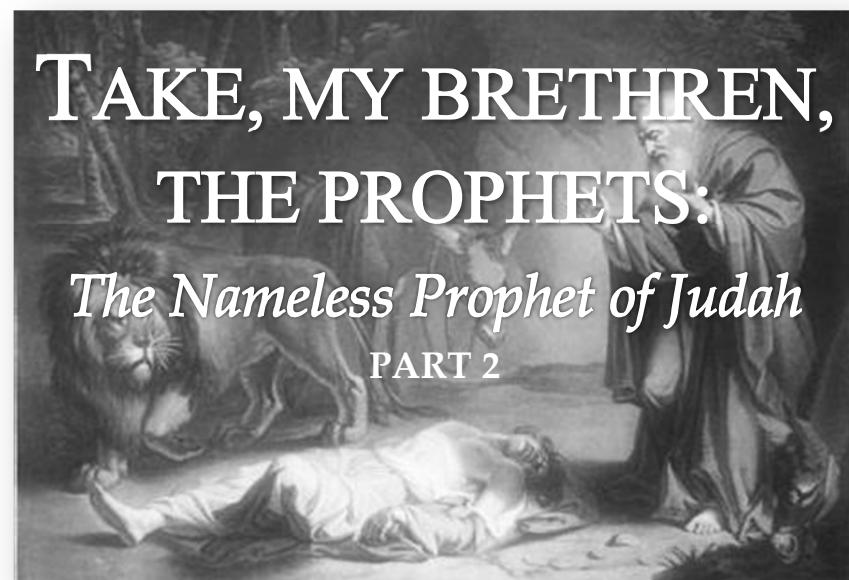
Both the Flying Scroll and the Ephah were to “break out” of Israel, for Her walls (of truth) were to be broken down, both literally and spiritually. The Ephah containing the Babylonian commercialism and the corrupted truth of liars and spiritual thieves was to be lifted up by two women (Israel and Judah) with wings like a stork, a migratory and an unclean bird, and carried into the land of Shinar (the “enemies tooth”), or the Roman world and the domain of the Fourth Beast with “great iron teeth.” There as in Zech. 5:11, it would establish a new house (think a religious institution) upon its own base (think scriptural interpretations). **Thus the Roman Catholic Church originated out of the Jewish ecclesial system from the roots we have been reiterating.** This culminated in the “second overturning” of Ezekiel 21 v.27.

To be continued: Lord willing, we will consider the events leading up to the final overturning and the “one who comes whose right it is” in Part 3.

Don Northey

BAPTISM & THE ADAMIC CONDEMNATION

“Legally, a man is freed from the Adamic condemnation at the time he obeys the truth and receives the remission of sins; but actually, its physical effects remain till “this mortal” (that is, this Adamic condemned nature) is swallowed up in the life that Christ will bestow upon his brethren at his coming. Those whom Christ at that time does not approve are delivered up to death again because of their sins and not because of Adam. Although reconciled in Christ, we remain under the physical effect of Adam’s sentence till we are “changed in the twinkling of an eye, at the last trump.” The case is parallel with what takes place between two nations at war who arrive at terms of peace. As soon as the treaty is signed, they are legally at peace, yet the effects of the war are not at once ended, for the forces of the one remain in the territories of the other until the ratification of the treaty and the arrival of the date fixed for evacuation. Peace between God and the disobedient is signed, so to speak, when the believing sinner submits to the righteousness of God in being baptized into the death of His Son; but war measures are not entirely withdrawn until the reconciliation is ratified at the judgment seat of Christ.” Robert Roberts, *The Christadelphian*, May, 1878, “Answers to Correspondents”, p. 225.



TAKE, MY BRETHREN, THE PROPHETS:

The Nameless Prophet of Judah

PART 2

The Nameless prophet of Judah arrives

Please read 1 Kings 13:1-10.

IT was at the beginning of the feast which Jeroboam had “devised of his own heart” (1 Kings 12:33) (which was “deceitful” and “desperately wicked”-Jer. 17:9) that the nameless Man of God enters the scene, pronouncing judgment and a prophecy. This prophecy was fulfilled approximately 300 years later by Josiah—2 Kings 23:15-20.

Up to a point, any one of us should be able to insert our names into the verses in place of the nameless prophet. This practice will aid in self-examination, and help determine if we would have the courage to perform the tasks required of this servant.

Denunciation of apostasy

This man came from Judah, not Israel, and he was sent “*by the word of Yahweh.*” (1 Kings 13:1) This suggests that there was not an individual faithful enough in Israel to deliver the message spoken. Upon reaching Bethel, the prophet found the congregation gathered to the imitation feast, with Jeroboam about to offer sacrifice upon his

altar. At this climactic moment in the apostate worship services, the prophet “cried out against the altar,” rather than Jeroboam. (vs. 2) He boldly and unashamedly walked into the midst of the congregation and denounced the apostate system of worship. He cries out “*O altar, altar, thus saith Yahweh.*” He did not confer with the King privately, or even apply for a meeting with the King. The circumstances did not require such action, for the King elevated himself to position of spiritual authority before the entire nation. He was leading astray a multitude with his apostasy and this had to be dealt with before the multitude’s eyes, that they also might know the apostate worship was sin. The prophet, having no respect for the apostate institution or those conducting it, interrupted the great service with which the King led the congregation astray.

This serves as a good example for us. The Nameless Prophet attacked the principles of the apostasy rather than the personalities involved. The personalities involved were only the temporary leaders of an apostate system of worship that would long outlive them. Unfortunately, apostate doctrines usually outlive their individual adherents. There are many scriptural examples and exhortations to cry out, as the Nameless Prophet, against departures from the Truth. See Isa. 58:1; 62: 6; 1 Kings 18:20-21, 27; Pr. 28:4; Eze. 3:17-21 (33:2-9); Eph. 5:11; 6:18-20; 1 Thess. 5:14; 1 Tim. 5:20; 2 Tim. 4:1-4. From this brief list of examples it should be evident that it is our duty to be on the watch, and sound the alarm at the sight of danger.

Though our warnings are against principles rather than personalities, this by no means precludes the mentioning of names or the identification of people who are proponents of subversive doctrines or morals. Errant doctrines would not exist were it not for the minds of the individuals who hold them, nor would they have a voice apart from the voice of their promulgators. The following passages provide several examples of individuals being directly identified for their errors: 1 Kings 18:17-18; Acts 8:18-24; 13:8-11; 3 Jn. 9-10; 1 Tim. 1:18-20; 2 Tim. 2:16-18; 4:9-16; Gal. 2:11-16; Matt. 26:25 (see the effect upon Judas of Jesus’ direct identification after his deed was done in Acts 1:16-19)

We must confine our concerns and warnings to substantial doctrinal and moral deviations. We cannot permit personality differences to divide the body. These various personalities we must learn to accommodate and appreciate, for the body is made up of many parts.

Isaiah warns of the state the body enters if the command to be a watchman is not heeded: “*All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.*

”(Isa 56:9-12)

When the watchmen become incapable of sounding a warning “bark,” and takes care only for their own temporal desires, the body is devoured and destroyed. In the present day the body is devoured and destroyed by false teachers and false teachings, (2 Pet. 2:1) rather than the Gentile armies by which Israel and Judah were destroyed. This occurs when we attempt to mend doctrinal and moral breaches swiftly by giving false assurances of “peace” and continued fellowship where the Scriptures instruct there should be “no peace” or fellowship any longer. (Jer. 6:14) Over time the body becomes infected as a result of its rejection of the Divine prescription for its wounds, until it finds itself in the same spiritual condition as its typical predecessor, Israel: “*From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.*” (Isa 1:6) Our wounds and the breaches in our flesh, though glossed over with compromise, capitulation and continued fellowship, have not been truly mended, “healed”, “closed”, or “bound up”. We are not, by any stretch of the imagination, “a mended community.” If we could but recognize the truth of our situation, we might be able to begin to apply the true healing ointment.

Jeroboam responds with a personal attack

Having been interrupted and probably embarrassed by the cry of the prophet, Jeroboam looks upon the crowd to find the man responsible for the interruption. He sees the prophet, and lifting his bloody arm from the apostate sacrificial altar, points at the prophet to identify him. He commands the people to lay hold on him. At this point his arm freezes in the air, showing the impotence of the King when his power is used against Yahweh or his messengers.

We must notice that though the prophet condemned the altar, or symbol of the apostate worship system, Jeroboam responded with an attempted attack upon the prophet – a personal attack. This was the only option for the King; for he could not defend the principles he was practicing. As we saw in our previous consideration of the prophet Moses, this is a standard method of operation for those in the broad way “*that leadeth to destruction.*” (Matt. 7:13) Unable to defend the principles they teach on scriptural grounds, apostate teachers attempt to distract their audience by personally attacking the watchman in various ways. Paul’s detractors even engaged in this type of argument. (See 2 Cor. 10:10-12)

Jeroboam’s change of heart

As Jeroboam’s shriveled arm hung frozen in the air, he in effect recognizes his inability to act as a priestly mediator. He had pretended to perform this role before the people, but as he stood powerless before the crowd, his facade crumbles to the ground. He asks the prophet to pray for him. Note his language in vs. 6, “*Yahweh thy God*”, not “*my God*”. At this point he probably recognized his apostate religion and self-appointed priestly office were vanities conceived only for personal gain, if he had deceived himself into believing otherwise along the way. (Cp. Obad. Vs. 3; Gal. 6:3; 2 Tim. 3:13)

The Nameless Prophet prayed to Yahweh and Jeroboam’s arm was restored, the very arm that was used with the probable intention of putting the prophet to death. This shows the forgiving attitude of the prophet. Fully aware that he would evoke an emotional reaction from the King, the prophet readily prays for the King, knowing that Yahweh was his protector and Jeroboam could do nothing to him apart from Yahweh’s permission. Furthermore, the restoration of Jeroboam’s arm would continue the demonstration of Yahweh’s superior power and Jeroboam’s impotence, seeing he had to beg the prophet for its restoration.

Jeroboam, being the scheming individual he was, quickly tried to obtain the man of God for his own advantage and use. He probably looked out upon the awestruck faces of the congregation which had just witnessed the great sign from heaven and miracles performed, and knew that they would have respect for the man. Jeroboam therefore tried to retain the prophet for his own personal benefit, offering him a reward (a gift or bribe) to stay.

The prophet’s response

The prophet readily rejects Jeroboam’s offer, showing he had no sympathy for Jeroboam or his apostate system of worship. It was entirely distasteful to him, and he could not be bribed into participation with it. He had been commanded not to eat or drink in Israel, and not even to return via the same path by which he came to the country.

Eating and Drinking—Fellowship

Eating and drinking represent fellowship. See 1 Cor. 10:16-17, 20-21; 1 Jn. 1:5-7. As a representative of Yahweh, the man of God not only had to declare His word faithfully, but he had to personally exhibit the position of Yahweh toward the nation by his actions. As a result of their actions, Israel had been removed from fellowship with God. This was made unmistakably clear by the words and actions of the prophet. We also must withdraw ourselves from fellowship with those who have removed themselves from fellowship with Yahweh by their beliefs or behavior. (See Eph. 5:7-11)

The Way – Manner of Life

The “way” is symbolic of one’s path, manner, or way of life. The prophet was to return by a different way than he had come. By so doing he would not give the appearance of being familiar with the path that led to the apostasy in Israel. It also exhibits the abhorrence Yahweh had for the apostasy, telling the man not to step foot upon the path that led him to it again. This is an example for us – we should not be familiar with the paths that lead to sin, and we should remove ourselves from them when they have been identified. “*Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.*” (Prov. 4:26-27)

“*Give not thy strength unto women, nor thy ways to that which destroyeth kings.*” (Prov 31:3) See also: Heb. 12:12-13; Matt. 7:14; Pr. 3:6; Rom. 6:4; Eph. 5:15; 1 Jn. 1:7.

The way that led to Jeroboam’s apostasy truly did destroy a king and kingdom, as can be seen in 2nd Kings 17:21-23. This demonstrates the great influence of leaders in the community. Jeroboam was an able and ambitious leader who led the nation down a path from which they were never able to recover. We must also be wary of ambitious leaders among us, trying each and every spirit to make sure it is of Yahweh. (1 Jn. 4:1)

The prophet grows weary

Read 1st Kings 13:11-19. The prophet did well in both word and example for a while, but along the way he became weary and tired, and stopped to rest. This is an understandable position with which we all can identify, and it is not the only example of such discouragement in Scripture. The prophet was apparently the only one in Israel crying out against the apostate practices. He was probably desirous of a likeminded friend to sharpen his countenance. (Pr. 27:9, 17)

As the Nameless Prophet was on his way back to Judah, the sons of an old prophet in Israel, which had witnessed the events of the day, returned to their father and told him what had transpired. **Why were these men at the apostate ceremony?** Upon hearing of the actions of the man of God, the old prophet sought after him, apparently sympathetic to his message and beliefs to some degree. **Why was he still in Israel?** The Levites and all those who “set their hearts to seek Yahweh” had withdrawn from the community—2 Chr. 11:13, 16. **Did he have family in Israel that he was unwilling to depart from? Did he have a nostalgic connection to the congregation in Israel? Did he think he could have a good influence upon the community by remaining in it?** Perhaps, but history demonstrates that he did not have any positive influence whatsoever by remaining in the congregation. Furthermore, he probably lost his children to the apostasy by remaining in the midst of it. **Was he truly sincere?** This seems unlikely, considering the lie he subsequently told. **These things are also an example to us.** “Be not deceived: evil communications corrupt good manners.” (1st Cor. 15:33) The “old prophet” of Bethel serves as a vivid warning against ignoring the Divinely prescribed method of dealing with sin. When we attempt to interject our own methods, we only complicate matters further, lending to the construction of a situation increasingly difficult to untangle. We must recognize our own inferiority and submit to the “wisdom which is from above.”

There comes a time when we are unable to help those in error from within the congregation without compromising ourselves and our families. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Gal. 6:1) Such situations have to be carefully evaluated, and action must be taken accordingly. See 2

Thess. 3:6, 14-15; 1 Tim. 3:1-5; 1 Cor. 5:11-13; Rom. 16:17; 1 Tim. 6:3-5.

The old prophet requests that the man of God come home and eat bread with him. (i.e., have fellowship) Surely, we might think, it would be acceptable to partake in rest and rejuvenation of both body and spirit by eating in the home of one who claims to share his beliefs. **No.** To do so would be to break two of the commands given to the prophet by which he was to abide. Though the old prophet seemingly sympathized with the teaching of the man of God, **he was not accepted in fellowship because he remained a constituent of the apostate household, and therefore in fellowship with them.** If he desired fellowship with the man of God, he should have left the nation as many others did, or followed the man of God and his way/path back to Judah.—“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” (2Jn 1:9-11)

Deceit of the old prophet

Seeing that the nameless prophet would not be swayed, the old prophet took a deceitful step. He lied, claiming he had received a vision. The old prophet was so desirous of fellowship that he was willing to lie to obtain it. He desired personal and social interaction so greatly that he was willing to compromise the principles upon which it was to be enjoyed. Doubtless, if the old prophet had been willing to go, fellowship could have been enjoyed in Judah, upon sound principles. Can we learn from this? **Are there those willing to compromise principles of the truth in order to enjoy social interaction among us today? Are there any today who would misrepresent principles of the truth, perhaps even lie and deceive in order to preserve or gain social interaction with others?**

The nameless prophet turns back

The man of God should have known that Yahweh does not change - “...the Father of lights, with whom is no variableness, neither shadow of turning.” (Jas 1:17); “For I am the LORD, I change not” (Mal 3:6). Yahweh’s principles remain firm, and if there had been a change, it would have been directly communicated to the Nameless Prophet. The man of God chose to believe a supposed second-hand revelation over

the instruction he directly received. He was deceived and turned back from the way set out for him. Perhaps he thought a seemingly faithful member of the house of Israel would not lie to him. We must learn this lesson also. We should allow nothing to distract and draw us away from the strait gate and narrow way “*which leadeth unto life.*” “*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*” (Lk 9:62) “*Remember Lot's wife.*” (Lk 17:32) See also Philip. 3:13-15; James 1:8; 2 Pet. 2:20-22; Eccl. 5:4-5.

There are many things that can tempt us to turn back from the “*right ways of the Lord*”. Many of these things we attempt to legitimize and justify in our minds. “*The lust of the flesh, and the lust of the eyes, and the pride of life*” (1st Jn 2:16), innate tendencies of Sin’s flesh, are excited daily by the various images that pass before our eyes and the sounds that enter our ears. Beside this, we have the pull of our associates and acquaintances which are unduly influential.

“Trying to push a wheelbarrow uphill with the wheel chained is about the task attempted by those who try to grow in divine knowledge while making friends with the present world.”

(from The Christadelphian Magazine, Vol. 31 Pg. 179)

We must examine ourselves in every choice we make, for **in the way of life there is no standing still. We are either progressing or regressing.** We must insure that we are moving in the right direction. “*But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*” (1 Cor 11:28-32)

It is an encouraging fact that Yahweh does not leave us to ourselves without help. If He did, we would all surely fail. “*It is of Yahweh's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Yahweh is my portion, saith my soul; therefore will I hope in him. Yahweh is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of Yahweh. It is good for a man that he bear the yoke in his youth.*” (Lam 3:22-27) See also Ps. 121; 27:1, 10, 13-14.

Every moment of every day we must make a conscious decision to continue in the righteousness, or right ways, of Yahweh. We will fail, as all do, but we are not without hope in such a situation, for “*if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” However, “*If we say that we have not sinned, we make him a liar, and his word is not in us.*” (1Jn 1:9-10)

Condemnation of the nameless prophet

(Read 1 Kings 13:20-26.) The Nameless Prophet was condemned to death for his disobedience, despite the excuses he may have had for being turned aside from the prescribed path. (Be it that he was weary from the way, thirsty, hungry or desirous of fellowship.) As he left the old prophet’s house and was journeying home, the Nameless Prophet was slain by a lion, while the ass he rode upon stood unharmed. The lion did not devour the prophet’s body; he just stood beside it and the ass. This was evidence to all who passed by that the lion became the executor of Yahweh’s judgment upon the nameless prophet for his disobedience. He lay dead as a symbol of Jeroboam, the king who was to be removed for his sin, while Israel, symbolized by the ass, was preserved for some time after. (Compare Hos. 5:14)

The judgment was swift because his sin was a very grievous one before Yahweh. What was the Nameless Prophet’s sin? It was hypocrisy. He went about attempting to impose the dictates of God upon others, but he did not obey them himself. This is a lesson to us. Though we may readily and aggressively denounce apostasy, boldly speaking without shame against departures from the one faith, our words are of no value if we do not continue in “*the way*” of life set forth in the scriptures. The man of God’s hypocrisy detracted from the warnings which he proclaimed. We must perform the commands of Yahweh, not just pronounce/communicate them. “*And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*” (1 Cor 9:25-27)

There appears to be a verification of the warning that “*evil communications corrupt good manners*” (1st Cor. 15:33) in the account of Jeroboam and the Nameless Prophet. Jeroboam was corrupted by

his association with Egypt. The nation of Israel was corrupted by Jeroboam once he was elevated to King. The Nameless Prophet was corrupted by his association with the nation of Israel, insofar as the old prophet was a constituent of that nation – “*a little leaven*” truly “*leaveneth the whole lump.*” (1st Cor. 5:6) On top of these facts, there is no evidence of any benefit from the Nameless Prophet’s effort. Perhaps, had he remained faithful to his commission, some benefit might have been realized. As it stands, the prophecy and the prophet seem to have disappeared into history until Josiah happened upon the prophet’s sepulcher while fulfilling the prophecy. (2nd King 23:15-20) The Proverbs were true then and they are true for us: “*He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*” (Pro 13:20) “*Forsake the foolish, and live; and go in the way of understanding.*” (Pro 9:6)

Note the comment in 1st Kings 13:33—“*After this thing*”. In the eyes of Jeroboam, who may have initially been convinced by the Nameless Prophet’s proclamation, the death of the prophet negated the prophecy against his apostasy. Just as in this example, **our words, exhortation, and warnings will fall upon deaf and unresponsive ears if it is not accompanied with faithful behavior.** No respect will be found for those walking immorally while trying to correct others – among those whom they reprove, or before “*the Judge of all the earth*”.

- “*I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*” (Rev 2:2-5)
- “*Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.*” (1Cor 13:1)
- “*If ye love me, keep my commandments.*” (Jn 14:15)
- “*For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly*

lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” (Titus 2:11-15)

Adam Kuipers

ANGER

WE wish to consider the role that anger plays in our lives. Most references to the word anger or derivatives of the word are found in the Old Testament, and less than 15 references are found in the New to the word or its derivatives. In the Old, many of the words refer to the flaring nostrils and heavy breathing which occurs when we become angry. It makes reference to the word “ire” which indicates intense anger. In the New Testament the word mostly refers to a violent passion or foaming at the mouth. Anger can be a good thing and a bad thing. The Old Testament gives us numerous examples of anger and especially God’s anger which is righteous. We should take example from this. The New Testament gives instruction on anger in our lives. Today we will take a look at some of these references to refresh our minds on the role it should play in our lives.

Exodus 11:4-8 – Here we have a stubborn king who has refused to release the Israelites, even after 9 plagues devastated his lands. After all this, Moses goes before him a tenth time to request the release of his people. When he was rejected yet again, Moses gives the command that Yahweh had spoken: all the firstborn of Egypt would die. It says that Moses went out in a great anger, and understandably so. It was not his desire that all those children should die, but only that the nation would be released to worship God in the prescribed manner. However, the deaths were necessary to break Pharaoh of his stubborn heart and release Israel as well as show the glory of God and His might when His people were threatened. Moses was angry because it should not have

taken such drastic measures to bring Israel out of Egypt. Had the Pharaoh been a sensible man he would have released them sooner and much of the destruction brought upon Egypt would have been avoided. However, for the lesson to bring the full impact Pharaoh's heart was hardened ten times and Egypt was brought to its knees.

To express anger in this circumstance was not a sin because it was expressed as a result of the stubbornness of man. Would that man could merely drop his foolish desires and inventions and follow solely after Yahweh and His laws. The whole earth would benefit greatly from this and would prosper. However, it is the stubbornness of man that causes him to reject the wisdom of God and follow after his own desires.

In Mark 3:5 Christ showed the same anger as did Moses. Knowing the stubbornness in the hearts of these Pharisees made him angry because what he spoke was truth and common sense according to the Law, and they knew it, but rejected it because they wanted to keep the power they had. Anger against the carnal will of man is righteous anger as long as it is used to protect or spread the truth of God. When we see foolish writings sent out to the brotherhood to entice people away from truth or to ignore commands such as those to do your alms in secret (as we see in the so called "charitable" efforts within the brotherhood that amount to nothing more than a fleshly show) we are allowed to become angry about these things. However, that anger must not turn into a rage that consumes us or is used to batter the brethren we are trying to turn back to the Truth. It must be focused correctly to have a good effect or to at least show the Truth even if it is rejected. God is also spoken of as becoming angry.

In Ps 7:6 David calls God to rise in His anger against his enemies. And in verse 11 David says that God is angry with the wicked every day. In Ps 78, David's account of Israel in the wilderness, he says that God was angry with Israel when they complained against Him for lack of food in verse 21. In verse 38 David says that God turned His wrath away from Israel many times though it would have been righteousness poured out on them. Verse 58 says that God was angry with Israel for constantly turning back to their old ways and serving other gods. Still, in all God's anger, against mankind, against the enemies of David, and against Israel, He never forsook His promise to Abraham. He did what was necessary to discipline Israel, but was light enough in His punishment for them to survive and have a chance to return and serve Him appropriately. This is the truest form of righteous anger. We can

only achieve this with immortality, but we must strive to imitate it when anger arises in our hearts while we still wear mortal flesh.

The Proverbs have many things to say concerning anger. Prov. 14:29, Prov. 16:32, Prov. 14:17. We are not to be the type of people who quickly become angry. This type of behavior leads to erratic outbursts and over reaction. We may become angry over time as our efforts are discounted as hateful or contentious by those we try to convince, but angering too soon leads to poor decisions. James says "*Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath*". This refers again to a violent passion. It does not say "free of wrath", but "slow to wrath". This violent passion also refers to the English word "*ire*" as do many of the Old Testament references – *ire* again meaning intense anger. The Proverbs are very clear that those who allow themselves to burst suddenly into a rage are considered foolish. Prov. 14:16, Prov. 15:1, Prov. 22:24-25. These teach us that we are not to use words that are going to stir up anger in others, we are not to make friends with those who are easily angered, or are continually angry (remember: *poor morals corrupt good communication*), and we are not to be the type who become uncontrollably angry and make a big scene believing that it is the correct thing to do. Paul says to "*Be angry and sin not: let not the sun go down upon your wrath*". Titus 1:7. The word here refers to the English "*irascible*" which when referring to a person means "easily made angry". Therefore we have a command that says those who will be leaders and teachers in the body of Christ must not be easily made angry. This would be a poor example for the young and would lead us to be more like the fanatic religious groups who make fools of themselves in the media for their wild antics.

We have more commands regarding anger and how we should act (Prov. 15:18, Eph 4:31-32, Col 3:8, 21, Mat 5:22). Our attitude can direct the outcome of our interactions. Whether it is with brethren or people of the world, we should be calm enough in conversation that we can appease the other person rather than cause him to become angry. We are to be kind and tenderhearted, not furious and vindictive. We are to put away anger, not carry it with us so that it comes to us quickly. We are not to make our children angry as it will drive them away from the Truth. Ultimately, we are not to be angry with our brother without a cause. This is related to murder in the preceding verse, and murderers have no place in the Kingdom of God. Anger can

lead to hate if it festers, and John says that those who do not love their brother, the love of the Father is not in them (1st John 4:20).

As was mentioned before, God does become angry, and His being a righteous anger it is never good to be found on the receiving end of it, unless it is only for your correction and instruction. His anger is described in Job 41:20 and Ps. 18:8. In Job, the verse refers to a boiling pot which we associate with excitement and heat and burning. The smoke refers to his anger, and just as the steam from the boiling pot, it can cause terrible burning and agony.

David wrote in 2nd Sam. 22 and Ps. 18 of the anger of God being as smoke from His nostrils and fire from His mouth: the fire being intense enough to kindle coals. This verse was written in response to the battles which occurred between the Philistines and Israel. There had been many battles, and of the people slain by Israel there were 4 relatives of Goliath who were all mighty men and giants compared to those around. God's anger against the Philistines was so great that He sent only one man to kill each of these giants to show His strength. We must be careful to follow Scriptural commands closely so we do not find ourselves on the opposite end of God's wrath.

Is. 65:1-5 – According to this reference, our actions that are contrary to His will are an irritant to His nostrils causing His anger to kindle against us. Heb. 10:31, “*It is a fearful thing to fall into the hands of God.*” So we must not carry our anger with us and try to seek revenge on our adversaries. The preceding verse says, “*For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, The Lord shall judge his people.*”

The lessons we should glean from this are to not be soon angry and to not provoke others to anger. There are no good character examples in Scripture who are remembered as being continually angry. We should be able to interact in daily life without being angry and without provoking others to anger. If these things characterize us then we are not provoking unto love and good works as we are told in Heb. 10:24. And finally, Romans 12:19 – “*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, “Vengeance is Mine; I will repay, saith the LORD.”*

Paul Kuipers

POPE FRANCIS – THE JESUIT



WITH the remarkable resignation of Pope Benedict, we had the coronation of a new Pope - Jorge Mario Bergoglio or “Pope Francis” this past March. As the Apostate Catholic system is an overriding theme of the Apocalypse (its rise, continued metamorphosis to fit the times, and its final destruction) we should always be greatly interested as to the activities and leadership of this Mother of Harlots.

As unlikely of a choice that he may seem to be (not youthful and not charismatic), what is especially interesting regarding Bergogli is that he is the **FIRST EVER** Jesuit (“The Society of Jesus”) pope. The



The Jesuit symbol

society officially began in 1540 and was to act as a counter to the growing tide of Protestantism by missionary efforts throughout the world as well as to accomplish reforms of perceived excesses within the Catholic structure itself. They sought to influence political leaders and to mold the next generation of leaders through the establishment of schools and colleges. They are stringent defenders of Catholic doctrine, and though they have clashed with the Papacy itself over the years, and have been somewhat rebellious to Papal wishes (a good reason why there has not been a Jesuit pope up to this time), their allegiance to “The Church” has been quite militant. Their very founding is based upon the efforts of Ignatius of Loyola, who himself had been a knighted military man before devoting his life to “The Church”. Ignatius and his followers carried out their mission with a militant zeal. Ignatius himself was referred to as the “Father General”, and his own description of the society was “*compania*”, which carried the meaning of a militant body in service to Jesus. Ignatius himself, after beatification, was made the “patron saint” of soldiers.

The fierce allegiance to Catholicism is indicated in a famous quote by Ignatius himself: “*That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which appears to our eyes to be white, we ought in like manner to pronounce it to be black. For we must undoubtly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same...*”

The Jesuits and History

Though missionaries and teachers, history bares out the fact that they were much more than that, covertly and overtly involving themselves and yielding influence upon the political and military matters of their day – Whether it be through Inquisition (which was more a tool of the Dominicans rather than the Jesuits), to undermine the political and social stability of their perceived enemies, or in the propagation of false doctrine.

One historian (J.E.C. Shepherd) made the observation that, “*Between 1555 and 1931 the Society of Jesus was expelled from at least 83 countries, city states and cities, for engaging in political intrigue and subversion plots against the welfare of the State, according to the records of a Jesuit priest of repute [Thomas J. Campbell]. ...Practically every instance of expulsion was for political intrigue, political infiltration, political subversion, and inciting to political insurrection.*”

Napoleon, who was no friend of Catholicism, had this to say about the Jesuit order – “**The Jesuits are a MILITARY organization, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is power – power in its most despotic exercise – absolute power, universal power, power to control the world by the volition of a single man. Jesuitism is the most absolute of despotisms – and at the same time the greatest and most enormous of abuses.**”

Lord Palmerston, two time British Prime Minister in the mid-19th century stated, “*The presence of the Jesuits in any country, Romanist or Protestant, is likely to breed social disturbance.*”

Speaking of the reinstatement of the Jesuit order in 1814 by Pope Pius VII, John Adams declared (2nd American President) – “*My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, despotism, death. ... I do not like the appearance of the Jesuits. If ever there was a body of men who merited eternal damnation on earth and in hell, it is this Society of Loyola.*”

Abraham Lincoln blamed the American Civil War on the influence of the Jesuits. He wrote – “*This war would never have been possible without the sinister influence of the Jesuits. We owe it to popery that we now see our land reddened with the blood of her noblest sons. Though there were great differences of opinion between the South and the North on the question of slavery, neither Jeff Davis nor anyone of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, that under the mask of Democracy, the money and arms of the Roman Catholic, even the arms of France, were at their disposal if they would attack us. I pity the priests, the bishops and monks of Rome in the United States, when the people realize that they are, in great part, responsible for the tears and the bloodshed in this war.*”

Many more voices from world leaders and writers of the past could be provided, and all of the same analysis of our small sampling here. So we ask the question, where are the voices of today’s leaders? They clearly are not on the same side as these men of history, as world leaders today have fallen all over themselves to court, impress and please whoever holds the Papal office. They drink freely and willingly of her cup of fornication. The wise observations of men of old, especially in regard to the Jesuit order would be dismissed as the rantings of an earlier and ignorant age of Protestant prejudice and intolerance for all things Catholic. But their concerns and disdain were completely valid. Quoting from the BBC website, under the “Religion and Ethics” section – “*An incredibly influential order, members of the society were heavily involved in European politics from the offset. Jesuits were implicated in plots to overthrow Elizabeth I. They were also associated with the Gunpowder plot (1605) to destroy Parliament.*”

The Jesuits and Nazi Germany

On the opposite side of men of history who denounced the Jesuits, Adolph Hitler was one who admired their methods. (Hitler’s parents were both Catholic.) One of Hitler’s associates recalled the following:

“*I learned much from the Order of the Jesuits*”, said Hitler... “*Until now, there has never been anything more grandiose, on the earth, than the hierarchical organization of the Catholic Church. I transferred much of this organization into my own party... I am going to let you in on a secret... I am founding an Order... In my “Burgs” of the Order, we will raise up a youth which will make the world tremble*”... Hitler then stopped, saying that he couldn’t say any more..” Hermann Rauschning, former national-socialist chief of the

government of Dantzig: "Hitler m'a dit", (Ed. Co-operation, Paris 1939, pp.266, 267, 273 ss).

Walter Schellenberg, former chief of the German counter-espionage, made the following statement after the war: "*The S.S. organization had been constituted, by Himmler, according to the principles of the Jesuits' Order. Their regulations and the Spiritual Exercises prescribed by Ignatius of Loyola were the model Himmler tried to copy exactly... The "Reichsführer SS" – Himmler's title as supreme chief of the SS – was to be the equivalent of the Jesuits' "General" and the whole structure of the direction was a close imitation of the Catholic Church's hierarchical order. A mediaeval castle, near Paderborn in Westphalia, and called "Weberlburg", was restored; it became what could be called a SS monastery.*"

Heinrich Himmler himself (head of the SS) was a devout Catholic. His father had been a director of a Catholic School, his brother a Benedictine monk, and an uncle – Jesuit Himmler – who had an appointment at the Court of Bavaria. The Jesuit general of the time – Count Halke von Ledochowski – pursued collaboration between the Jesuit Order and the S.S., with their shared anti-communist positions as the basis of cooperation. **An organization was created within the SS where the main positions were held by Catholic priests wearing the black uniform of the SS. The Jesuit Father Himmler was one of the group's superior officers.** After the war this Jesuit Himmler was arrested and imprisoned at Nuremberg, but found dead in his cell before ever appearing in front the Nuremberg tribunal to testify.

There is a great deal written in regard to the Catholic Church's enabling support and relationship with Hitler in his rise to power and the years leading up to W.W. II (with particular involvement by the Jesuits). There was a shared abhorrence of the Jews, and a shared aversion of both the Western Democratic powers and the Communists – making for a remarkably heinous and tragic union.

The Jesuit Oath

There has been revived circulation recently (including within Christadelphian circles) regarding what is perceived to be the "JESUIT OATH". In it, among other things, it is stated – "*I furthermore promise and declare that I will, when opportunity present, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or*

condition; and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants' heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus."

It has been very difficult for this writer to find any confirmation of the authenticity of this oath. The oath was first made public in 1883 and then was included as part of the Congressional Record in 1913 in accusations made against a Catholic individual (also a member of the Knights of Columbus) who was running for, but lost a bid for the US Congress. He filed a complaint with the Speaker of the House as to the use of the "oath" as false slander used to defeat him. The "oath" appears as part of the Congressional Record as something which was discounted as false by all parties involved. (As the source of this information is Catholic, we also take the counter-argument with a grain of salt.)

Now again we say, it is difficult to ascertain the validity of the oath, but whether it is authentic or not is no matter in that we can learn plenty from the corrupted spiritual fruits of the Jesuits (and Catholicism in general) which the sentiments of the so called "oath" reveal, whether the oath is valid or not. If any of our readers have more information as to confirm or reject the validity of the transcript, we would appreciate such evidence.

Their Doctrines

Despite the uncertain nature of this oath, the SPIRITUAL DEATH inflicted and reinforced upon those who fall to the Jesuit influence is clearly discernible. With the rise of the Reformation and the availability of the Bible, many early "Protesters" were able to discern the warnings against and condemnations of the prophesied Apostasy (*Little Horn of the 4th Beast, Man of Sin, Beast of the Sea, Image of the Beast, Harlot of Revelation 17, The False Prophet*, etc.) as directly applicable to the Roman Catholic System. But the Jesuits were soon to come to the rescue of their "Mother Church". Keenly aware of the critical damage being done to Catholic reputation as being condemned

by the Scriptures themselves, the Jesuits were instrumental and EXTREMELY EFFECTIVE in diverting condemning attention away from Catholicism as the Harlot System.

The Spanish Jesuit theologian Luis del Alcazar published his commentary on the book of Revelation (*Vestigatio arcani sensus in Apocalypsi*) in 1614, putting forward what would be later called the “preterist” view of Bible prophecy – which delegated most of Bible prophecy (specifically the book of Revelation) as being fulfilled in the destruction of the Jewish nation in the first century AD.



Ribera

Another Spanish Jesuit, Francisco Ribera began his commentary on Revelation in 1585 (*In Sacrum Beati Ioannis Apostoli & Evangelistiae Apocalypsin Commentarii*). His theory became known as the “Futurist” view of the Apocalypse – applying the first few chapters of Revelation to pagan Rome and then setting the majority of the book in a future 3 ½ literal year time period prior to the second coming of Christ. He denied the *day for a year principal* of prophetic dating, making such time periods (e.g. the recurring 1,260 days) as literal days. He countered the declaration of those of the Reformation who professed that “*the papacy is the seat of the true and real Antichrist*” (Martin Luther, Aug. 18, 1520) by proposing that the “Antichrist” was a single individual that would:

- Persecute and blaspheme the saints of God
- Rebuild the temple in Jerusalem
- Abolish the Christian religion
- Deny Jesus Christ
- Be received by the Jews
- Pretend to be God
- Kill the two witnesses of God
- Conquer the world

So, just in these two Jesuit individuals we see two totally opposite and competing interpretations of the Apocalypse within Catholic doctrine – But no matter, as both achieved their goal to divert negative attention away from the Catholic System.

Cardinal Robert Bellarmine was one of the best known Jesuit theologians and most important figures of the Counter-Reformation, and published a work between 1581 and 1593 which he also denied the day for a year principal of prophecy and supported the reign of a future “Antichrist”.

Manuel De Lacunza (also Jesuit priest) was also a proponent of the “Futurist” theory. He wrote under the pen name of “Rabbi Ben-Ezra” to obscure the fact that he was Catholic in order to gain more acceptance of his ideas among Protestants. Edward Irving, a forerunner of the Pentecostal and Charismatic movements translated Lacunza’s work into English, and added his own preface in the



Lacunza

Preliminary Discourse to the Work of Ben Ezra entitled the Coming of Messiah in Glory and Majesty in 1827. Such Jesuit influence under the “Futurist” delusion has filtered down and had a profound impact on the teachings of Protestant Seminaries, ministries and writers – from Hal Lindsey, Tim LaHaye (the “Left Behind” series of books) to Jack Van Impe and John Hagee. “Futurism” is the standard for Protestant understanding of Bible prophecy. So, MISSION ACCOMPLISHED BY THE JESUITS TO CONFFOUND AND DIVERT ATTENTION AWAY FROM BIBLE TRUTH – truly an act of spiritual murder to delude the masses, without shedding a drop of blood.

The Modern Jesuit

The Jesuit order has taken on the modern cloak of simplicity, poverty and humility to contrast their perceived militant and subversive past. Wikipedia describes the current stage of the organization as, “characterized by its ministries in the fields of missionary work, **human rights, social justice** and, most notably, higher education.” It is now viewed as a more liberalizing element in the Church – and as we read the Wikipedia description, the Believer’s mind is immediately drawn to the tell-tale characteristic of HUMANISM. These perceived characteristics of the new pope, craftily acted out by him (taking on the cloak of *sheep’s clothing*) has wowed the world media over the last few weeks, despite his commitment to upholding traditional social values.

We understand from Revelation 16 that the False Prophet (along with the Russian Dragon and European Beast) must act as a promoter of the Frog-like spirits of humanistic thought and revolutionary attitude to lead the world ever closer to Armageddon. The cry of “human rights” and “social justice”, as we see before our very eyes, does not lead to peace among mankind but dissatisfaction, anger and social turmoil. Is this not what the Jesuits have been good at all along? Might we not expect such, on a more accelerated scale, from this Jesuit Pope?

An Ecumenical Pope

The current Pope is noted for his ecumenical tendencies and strong desire to reunite with the Eastern Orthodox as soon as possible. For the first time, a delegation representing the Moscow Patriarchate was present at the enthronement of Pope Francis. And, the patriarch of Constantinople has invited Francis to travel with him to Israel next year to mark the fiftieth anniversary of the embrace between Patriarch Athenagoras and Paul VI – the so called “pioneers of Catholic-Orthodox dialogue”. Will such a trip to Israel be accompanied by an historic “announcement” declaring that the Roman and Eastern churches have come to an agreement of unity? Time will tell, but we can be assured

that the news media will report this trip with a level of fawning that will be hard for the Believer to stomach but at the same time act as a thrilling signpost as to the nearness of the final destruction of Roman Apostasy and Gentile dominion and arrogance.



Concluding Thoughts

Whether or not this pope will be in office to support Russia in its grand move towards the Land of Israel we cannot at this time tell. But there can be no doubt that his Jesuit roots – which speak of a long and infamous pedigree of manipulation, hatred towards the Jews and Israel, deception and humanism – will certainly play a role in the continued development of the work of the Elohim in directing this heinous, blasphemous and Apostate system to lead the deluded and fermented nations ever closer to that great day of Yahweh – even Armageddon.

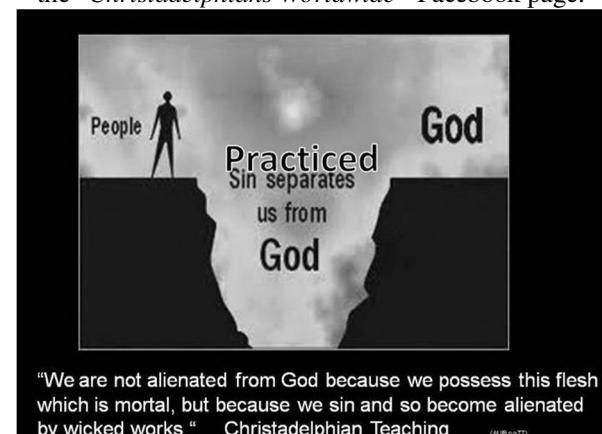
A. Thomas

EDITORIAL FLYLEAF

We wish to apologize to our readers for the late nature of this 1st Quarter Edition. It always is our hope and intention to have the magazine in your hands no later than the end of March. Most of the magazine has been put together for several weeks, but it is always the last 10 to 20% of formatting and the figuring out the most beneficial use of any extra space that we may have that takes the most time to complete. We have unfortunately found ourselves unusually distracted on other matters, which has greatly slowed our progress in finishing the final piece of this magazine – a consideration of Pope Francis’ Jesuit roots. Yahweh willing, we hope to have the 2nd and 3rd Quarters on schedule for some time in early July and then late September, followed by the 4th Quarter in December.

“CLEAN FLESH” ILLUSTRATED AND PROMOTED

We were recently sent this illustrated chart that was posted by a Trevor Snow on the “Christadelphians Worldwide” Facebook page.



How many Unamended young people would be able to identify and explain the gross and fundamental error of what is outlined in this chart? How many of the older and more experienced among us can identify the error that is presented? Is it ***“practiced sin that separates us from God”*** or is it something more? Does not the inherited sin nature that we are born with separate/alienate us from God? Is it not Federal relationship to Adam that initially alienates men from God? We refer the reader to the 3rd Quarter S.K. – “Questions for the Unamended Ecclesiastes” for our answer to such rubbish.

The following confused conversation of other individuals accompanied the posting of the chart: Judy Palmer – “So if a mortal did not sin would he/she would be united with God?” Richard Morgan – “One would expect so. They could/would still die but that would be against the laws God set down. Sin =

death. No sin + death = does not compute. Grave cannot hold them, they must be resurrected or God is made a liar. I expect without sin there would be no alienation from God, in theory.” Richard Morgan again – “Therein lies the problem, a child dies, without sinning, why do they stay dead? We must be condemned by our nature. Which is completely unfair.” Richard Morgan again – “Or our logic is flawed elsewhere.”

Their “logic” certainly is flawed they demonstrate the confusion that is created when the inherent sin nature and associated condemnation and alienation of man is not perceived.

EN SOMA?

The “unity” push continues to target the young people to accomplish their ecumenical agenda. It doesn’t stop at WCF, Onesimus, CYC or P2P – they continue to put forward a flurry of stylized, trendy sounding efforts to sell the young people on the incessant lie that we (Unamended, Amended, CGAF or anything slightly similar) are all “one body” apart from substantive doctrine or practice. From the “Christadelphians for Unity” website is the following announcement:

Young Adult Unity Summit

“Do you pray for unity? Do you think it is a vital part of our faith? Do you want to become active in bridging gaps between ecclesiastas? Are you a brother or sister between the ages of 18 and 30? If you answered yes to these questions, Cleveland is the place to be this spring! En Soma (“One Body,” from 1 Corinthians 10:17) is a weekend summit for young adults within the Christadelphian/CGAF community who want to promote unity within the Body of Christ. “Because there is one bread, we who are many are one body, for we all partake of the one bread.” (ESV) So, what is the purpose of En Soma? We host weekend-long summits for brothers and sisters within the Christadelphian/CGAF community between the ages of 18 and 30, during which we study and brainstorm ways to promote unity in the Body of Christ. Our first summit will be held on **May 17-19, 2013** at the Church of the Blessed Hope near Cleveland, Ohio. Thank you for your interest in bringing the Body together. It is a critical part of our faith that cannot be ignored!”

The scheduled teachers for this event are as follows: Scott Tennant, John Mannell, Kyle Tucker, and Alan Guist.

THE PICTON ECCLESIA ANNOUNCES THEIR GATHERING

The Picton, Ontario ecclesia is an official signatory of the UA08. Such UA08 ecclesiastas that have come out of the Unamended community officially view themselves out of fellowship with ecclesiastas that have rejected the NASU and/or UA08 agreements according to their own documentation. The Picton website lists the teachers for their Gathering this upcoming September, which includes one Unamended brother whose ecclesia is not a signatory of the UA08 and three other teachers who are presumably Amended – Al Hussey, Robert

Webb, Paul Elliot and Richard Farrar. The Sanctuary Keeper **is not** including this UA08 Gathering announcement to promote the event, but as an opportunity to remind all Unamended brothers and sisters to follow the example of many of our pioneer brethren. Events sponsored by those who do not hold the same basic beliefs as the Unamended Christadelphians **should only be attended with the sole purpose of teaching, warning, and admonishing those that promote false doctrines of the error of their ways**, with the goal to bring these erring individuals to the Truth of God’s Word. **And such an objective should be made clearly known to all, as to leave no doubt as to the reason for attendance.** To sit at the Table of the Lord at these events is never an option that should be considered by faithful brethren of Christ. Truth can never be in fellowship with un-truth. If any brother chooses to take the sword of the Spirit into the arena of false doctrine, then they should always maintain the scriptural doctrine of separateness around the Memorial Table as we are commanded to do in our proclamation and defense of the one saving Truth. To do anything else is to promote confusion among our young people and other babes in the Truth. Even more importantly, it is displeasing to Yahweh when we fellowship the works of darkness, which is where false doctrine falls.

THE WORLD SCENE

Events leading towards the end of Gentile Dominion and re-establishment of the Davidic throne by the triumphant return of Lion of the Tribe of Judah Himself continue to remarkably and with greater rapidity take shape. Confident that our readers are closely following world events there is very little that we can make mention of that is probably not already known.

We briefly mention that the United States’ decision to “pivot” (The U.S. administrations own description) their military focus away from the Middle East towards the protection of their interests in the Asian Pacific region has proved to be disastrous to Middle Eastern events; creating a vacuum of power that has facilitated the near anarchy of the so called “Arab Spring” in Egypt and Libya, the continued development of a nuclear arms program by Iran, and the ever deteriorating circumstances of the Syrian Civil war – which continues to pull Israel towards a full scale war with the Assad regime that would also involve Hezbollah, Iran and Russia – who support the Assad regime politically and with military arms and supplies. Russia (Putin) is standing firm on its commitments to Assad and they have repeatedly warned that Western involvement and use of force to bolster the Syrian rebels will not be tolerated, as it was in the case of Libya.

Though Turkey and Israel have achieved a degree of reconciliation over the last couple of months, Turkey stands paralyzed to help Israel due to its fear of Russian power and influence to its north. Turkey even strongly criticized recent Israeli airstrikes into Syria and Damascus itself to destroy warehoused weaponry that was to eventually fall into the hands of Hezbollah. Assad has vowed “strategic revenge” on Israel based on his own time-frame as a response to the Israeli air-strikes. (*continue on back-inside cover*)