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# THE SANCTUARY-KEEPER



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

## THE WORLD vs. ISRAEL

**ALSO**

**THE FULL MEASURE OF OUR DEVOTION  
SCRIPTURAL TEACHING ON ERROR AND  
WITHDRAWAL**

**PRIDE & HUMILITY**

**THE JUSTIFICATION OF JESUS  
FROM DARKNESS TO LIGHT**



# 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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## THE FULL MEASURE OF OUR DEVOTION

**A**S recorded in 2nd Timothy 4:6 Paul's closing words to Timothy indicate that he understood that the end of his probationary life was nearing its close. *“For I am ready to be offered, and the time of my departure is at hand. **I have fought a good fight, I have finished my course (race), I have kept the faith:** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.”*

Paul was alluding to the granting of the crown or “*stephanos*” at the Grecian games which was the wreath or garland given to the victors: not literally speaking, but as a figure of the prize of acceptance that will be given



to all the faithful at Christ's appearance. Christ himself made reference to this "*stephanos*" in his promise to those who overcome - Rev. 2:10 - "*Fear none of those things which thou shalt suffer: behold, the diabolos shall cast some of you in prison, that ye may be tried (tested); and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown (stephanos) of life.*"

Paul (and certainly not Christ) was no supporter of these games, for they were essentially pagan festivals devoted to the utter vanity and exaltation of the flesh. But Paul does draw upon them multiple times throughout his epistles to illustrate a principle of the utmost importance in regard to the full and extraordinary degree of service and effort required of every Believer, including himself. He had lived some 18 months at Corinth, where nearby what was known as the *Isthmian Games* were held every 2 years. These games of physical display that were so intertwined into the culture, especially that to which Paul was exposed, they would be drawn upon to provide a most powerful parallel to the spiritual life of every Believer. Why? We will address that thought more carefully in a moment.

After an account of the absolute faith and single-mindedness of the Faithful worthies of old, Paul continues in Hebrews 12:1 - "*Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us.*"



The Greek word used for "race" here is *agon*, indicating the place of assembly where people gathered to watch the games, whether it was a battle or any struggle or contest. The same word is used by Paul in Philippians 1:29-30 - where he states, "*For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for His sake; Having the same **conflict** which ye saw in me, and now hear to be in me.*"

The context of this reference in Philippians was to encourage the Believers to not be afraid to take a stand and not to be terrified by their adversaries in their representation of Christ in their daily lives and in the profession of their faith. Taking a stand would require considerable conflict or struggle, as it did for Paul and was literally demonstrated in the notable display of physical and mental fortitude and sacrifice by the athletes of the Grecian games.

Returning to Hebrews 12:1, the exhortation was to avoid and dispose of every weight and every sin influence that can so very easily beset or surround us – thus keeping us from being able to give our full measure of strength,

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courage and focus to the winning of the battle/contest that we have taken on. The Greek word for “weight” indicates *whatever is prominent, protuberance, bulk, mass: hence a burden, weight, or encumbrance*. This calls to mind Paul’s words to the Philippians (3:6) - *“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung (excrement, rubbish, trash), that I may win Christ” ... vs. 10 - “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”*

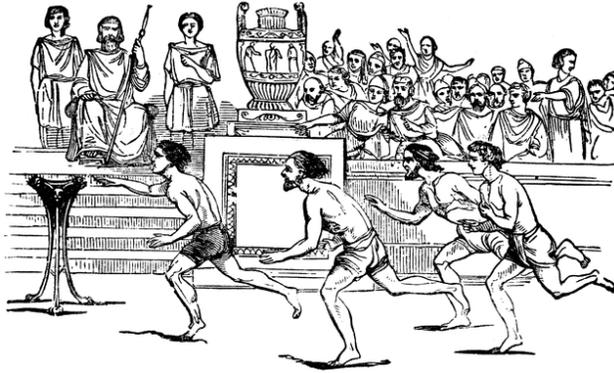
In Hebrews 12:1, Paul continues by saying that we must *“run with patience the race that is set before us.”* The word “run” (Gr. *trecho*) is quite an interesting word. Simply stated it means to *run or walk hastily*, but Thayer also provides its metaphorical meaning:

- *by a metaphor taken from runners in a race, to **exert one’s self, strive hard***
- ***to spend one’s strength** in performing or attaining something*
- *word occurs in Greek writings denoting to incur extreme peril, which **requires the exertion of all one’s effort to overcome.***

So, we are speaking not simply of sport for fun or that which is approached casually, but of that which requires the **EXPENDITURE OF EVERY OUNCE OF OUR ENERGY** - both physically and mentally as the two cannot really be separated. (Doesn’t this help to emphasize and add clarity to the command for us to be a “living sacrifice” - Rom. 12:1?) But such is a completely foreign concept to most in this Laodicean Age, where such an obsession and utter sacrifice of body and mind is viewed as too radical and totally unnecessary in spiritual matters. Though great energy and sacrifice might be expended in the obtainment of temporal benefits and prestige, to make such a sacrifice for religious endeavors holds no real value to most in this world or even to most who claim to serve God. The rewards are either not sufficiently immediate in their obtainment or they are misunderstood as being extremely easy to acquire; being falsely perceived as an inherent natural right to receive the rewards that God has promised or as something already possessed “by grace”.

The Apostle goes on, in this short but loaded commentary, to speak of the matter of “patience” in this race. The Greek wording for patience represents the concepts of *steadfastness, constancy, **endurance***. Endurance is a key aspect of all athletic training as it represents the ability to keep going to the very end of the contest, despite the pain and exhaustion that characterizes sustained and extreme effort. When the muscles burn and weaken, when the body sweats profusely as it desperately tries to keep the body cooled, when the lungs painfully gasp for air to supply the body with oxygen and when the heart races to keep up with the demands to deliver the life giving blood - the mind cries for immediate relief and rest. How good it would feel to simply stop

and relax, to be able to relieve that extraordinary burn of the muscles and to be able to breathe in slowly with a comfortable breath. How wonderful indeed it would be just to cease for a moment, but then the race would be lost along with the *stephanos* given to the victor. Why not keep going to the end so that both victory and rest might be achieved?



But the demands upon the natural body for immediate relief and satisfaction are extraordinarily powerful and the demands to stop and stop immediately for instant gratification can be far more convincing than holding out for something that requires the endurance of even more pain and excruciating discomfort. Herein lays the critical but often allusive principle of patience or endurance.

In I Corinthians 9:24-27, Paul again compares our probationary walk to these games and to the degree of effort that is required on our part.

- *“Know ye not that they which run in a race (a race course of a furlongs in length) run all, but one receiveth the prize?”*
- *So **run** (Gr., *trecho* - to exert all of one’s effort to overcome), that ye may obtain.*
- *And every man that **striveth for the mastery** (metaphorically to contend, struggle with difficulties and dangers, ALSO to endeavor with strenuous zeal...) is temperate in all things.”*
- Regarding this use of temperate, Thayer’s states - *“in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine and sexual indulgence.”* Generally speaking it means to be self-controlled.

The Apostle continues - *“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.”* “Castaway” means - *not standing the test, not approved, unfit for, reprobate.*

## Properly applying our devotion

We have always been amazed by stories from the world of those in athletics or even those in other fields such as education, business or a host of other worldly endeavors who have overcome incredible obstacles in order to succeed. The profound degree of determination, zeal and single mindedness towards a specific and desired goal is certainly quite amazing compared to the more moderate - a little of this and little of that - lives that most of us lead. There is a burning zeal to succeed, to win at all personal cost and discomfort.

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It is characterized by self sacrifice, enormous amounts of physical and mental time devoted to the mastery of a skill and the avoidance of all those things that might distract or stand in the way of the goal. It involves a crystal clear understanding of and desire for a specific goal and the determination to follow the path required to achieve that objective. There are so many stories to consider - those who overcome physical challenges and those who rise above the low expectations of others to achieve overwhelming mastery and success in their profession or sport; those who overcome great poverty and terrible family conditions to succeed in business and to become leaders of men. Despite the numerous fascinating accounts, they stand as a microscopic fraction to the vast majority of the human experience. Because such experiences are so unique, they stand out to the rest of the world as quite the example to emulate.

But, what has also amazed us about such stories, is that these individuals exert an almost super-human energy and drive for something that is of no real lasting value. This clearly had the same impact on the Apostle Paul since he states in 1 Corinthians 9:25 - **“Now they do it to obtain a corruptible crown...”** The garland *stephanos* would dry and wither away. The audience of the games would soon forget the names of the winners and the glory would fade along with the physical strength of the victor until they returned once again to the dust. Who will remember in just a few years the winner of an Olympic race, or the Super Bowl game, the World Series, or some National Championship? Once the owner of that super successful business dies, leaving it to family members or it is sold off to the next up and coming entrepreneur - who will remember or care?

Incredible amounts of money, energy and time are expended in building the super athlete to wow the crowds for a short moment. But what if the most valuable resources we have, the greatest amount of our energy, the self sacrifice of our mental resources and the endurance of pain and discomfort were directed at that which is eternal? What if all of these individuals that the world esteems as “heroes” had directed that exact degree of energy and self sacrifice towards the things of God? What if we, studiously observing what it takes for such individuals to gain the mastery, applied that lesson to the only prize worth having? That is exactly what the Apostle Paul was trying to tell us by referencing the example of the Greek games. It was not out of approval of this Greek competition, but rather it provided a powerful lesson as to the degree of effort and energy that must be applied or expended in order to achieve our spiritual goal and to win the race for life eternal. As the Apostle states in 1 Tim. 4:8, *“For bodily exercise profiteth little (or for a little): but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”*

The apostle understood, and demonstrated the magnitude of the endurance required, by using himself as an example of that forbearance. We read in 2nd Tim. 2:8-12 - *“Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel: Wherein I **suffer** trouble, as*

*an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is a faithful saying: "For if we be dead with Him, we shall also live with Him; If we suffer, we shall also reign with Him: if we deny Him, he also will deny us..."*

Unlike the champion of the games, our race offers no cheering crowds, no promise of fame and glory and no riches in this present life. The spiritual goal



is much further off in the distance, with no tangible evidence that will satisfy the natural man that such a goal will ever be achieved. A potential athlete constantly sees the immense glory and honor showered upon those who precede him, giving him visual reminders of the prize that may be only a

relatively few years away if he sticks to his training. But, for the believer in God's promises, those promises have nothing to do with success in this present life. Up to this point, only Christ (who is unseen, sitting at the right hand of his Father) has achieved the ultimate prize. It requires an endurance, the results of which far exceed the short term gains of the Grecian athlete. That cherished outcome is clearly expressed by Paul in 2nd Timothy 2:10 - "eternal glory". As he states in 1st Corinthians 9:25 - *"Now they do it to obtain a corruptible crown; **BUT WE AN INCORRUPTIBLE."***

In order to endure the hardships and to continue on the path of training for this ultimate gift of eternal life and eternal glory, our eyes must be fixed on that prize. Christ commanded us to *"seek first after the Kingdom of God"*. To seek first means to apply all of our energy towards achieving this goal, leaving little time or consideration for other matters. We know that it was His zeal towards the Promises that drove Christ to the fullest measure of giving up his very life so that He might gain eternal life. *"The zeal of my Father's House hath eaten me up."*

It does not allow for "double mindedness" as we are warned by James in his epistle; indicating divided loyalties or interests. It is a single mindedness towards one thing. If we understand the single-mindedness required in order to achieve the mastery in this world, then we will understand what it takes to achieve it in spiritual matters. Therefore, the things of the world, by default, must fall into a passing concern. Our energy can only be focused in one direction if we hope to gain the *stephanos* prize which will be extended to the righteous by Christ at His Judgment.

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Again, in Hebrews 12:2 - *“Looking unto Jesus the author and finisher (“leader and perfecter” - Diaglott) of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*

We draw upon the natural to understand the full measure of devotion that is required of us. Yes, Christ stated, *“my yoke is easy, and my burden is light”*. This does not mean that acceptance and the continued lip service to God and Christ frees us to pursue our hearts content in achieving the dreams and comforts of this present life, as is taught by so much of mainstream Christianity (i.e. “Prosperity Theology”). It does mean in comparison to our servitude of sin (that which only brings pain and eventual death), that what God has extended to us through his Son is worth the hardships and effort that goes along with it - a hardship, in the big scheme of things, that really amounts to nothing at all once the eternal prize is gained.

### **Conclusion of the matter**

It must be understood that extraordinary effort (at least from the perspective of the flesh and our finite minds) is required of us if we are to win the race. The race is not against others, but rather it is against ourselves. We must run as fast and hard as we can in order to be released from the powerful effect of gravity upon us which is the Sin Nature. It is as if we have a band attached to us that we are running against. If we do not run sufficiently hard and with great strength we will be snapped backwards again to the earth. But if we persist, we will then break that band forever according to the grace and helping hand of our Heavenly Father. Again, extraordinary effort of mind and body is required for this achievement, but we cannot do it alone. Therefore, we keep our eyes on the Author and Finisher of our Faith in order to overcome.

We have been told that in order to make it to the finish line of a race one must keep their head up and their eyes squarely fixed upon what is in front of them. When this is done, the pain and struggle of the body is more easily overlooked and speed is actually increased. When one looks down at the ground one tends to slow down and the mind begins to dwell on the pain and the discomfort being experienced.

Therefore, it is imperative that we constantly look up! We must look to Him who has overcome the sin flesh nature and we must keep our eyes squarely fixed upon the *joy set before us*: glory and eternal life to come in the long promised Israelite Kingdom. *“Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the stake, despising the shame, and is set down at the right hand of the throne of God.”*

*A. Thomas*



## SIGNIFICANCE OF THE NUMBER 40

The significance of the number 40 is well known to students of the Scriptures. The number is obviously related to **trial/judgement and repentance/cleansing**:

1. Gen. 7:4 - forty days and nights of rain during the flood.
2. Num. 14:34 - forty days that the Israelites spied on the Land and the subsequent forty years of wandering and alienation being denied entry to the Land.
3. Moses spent 3 periods of 40 days on Mt. Sinai. The first 40 days: Deut. 9:11 - he received the tablets of the covenant; the second 40 days, Deut. 9:18 - he pleaded for Yahweh's mercy because of the Israelites' apostasy; and the third 40 days, Deut. 10:10, when the Israelites were commanded to arise and take possession of the Land.
4. Elijah's flight to Horeb (1 Kings 19:8) involved 40 days and nights without food.
5. Forty days warning to Nineveh by the prophet Jonah (Jonah 3:4).
6. Messiah's trial over forty days and nights (Matt. 4:2).

**Note:** one particular aspect of the number 40 pertains to three men where they ascend to receive an audience with Yahweh: Moses, Elijah and Jesus, the last event taking place 40 days after his resurrection (Acts 1:3). This is apparently the unifying theme represented in the vision that his disciples witnessed in Matt. 17:1-8.

This kind of ascension necessitates **absence**, which is another aspect of the number 40, and thus can be considered as **trial during lengthy absence**. The early ecclesia, like many of the Israelites, quickly failed in watching for Messiah's return, falling back into worldly pursuits and falsehoods, exactly the situation that is happening in the brotherhood at present.

One non-biblical occurrence of the number 40 in the ancient world has relevance with regard to **absence**: that of the setting of the Pleiades, the seven stars, mentioned in the scriptures by Job and Amos. They disappear from the night sky over a period of 40 days and nights in late autumn, and ancient sailors on the Mediterranean Sea used their disappearance as a signal to cease from sailing during the stormy winter months, just as Paul advised to stop sailing after "the Fast" i.e., Yom Kippur (Acts 27:9). The Arabs considered their disappearance to be an occasion of great harm to mankind. Julius Caesar mentions their disappearance as marking the start of winter. *Correspondence from a sister*

# SCRIPTURAL TEACHING ON ERROR AND WITHDRAWAL

## THE SCRIPTURAL PROCESS OUTLINED



[Editor's note: *We continue with further consideration of the Doctrine of Fellowship, with another portion of the upcoming Truth Gleaner Publication's rebuttal to the Pearce/Gates document on fellowship.*]

**Matt. 18: 15-17** “Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone ... but if he neglect to hear the *ecclesia* let him be unto thee as a heathen man and a publican.”

**T** HIS verse gives specific instructions concerning personal offenses that are known between the offender and the offended and the manner in which such offenses should be handled. The wisdom of the Spirit Word in this case is to establish a course of action in order to affect a correction in doctrine, behavior, or both on the part of the offender, before elevating a matter to the knowledge of a few, and then to all the members of the *ecclesia* if necessary. There is no basis however, for framing these instructions as applying to all offenses, particularly those which are not private but are of a very public nature. There are cases where false teaching is manifested before an entire *ecclesia*, perhaps from the stand, at an ecclesial meeting or through literature which is distributed far and wide and which sometimes may even affect the entire community of believers. Such cases are entirely a public matter and must be dealt with publicly. We'll come back to this point in a moment.

Recently, however, some, including the Pearce/ Gates document on fellowship, insist that the verses should apply otherwise: *“in our application today it would seem proper and scriptural to follow the procedure Jesus lays down **in all cases of error and wrongdoing**”* (ATFW. pg. 3).

The teachings and ministry of the Master as a whole don't support this thinking and application. For example, the leaders of the day (Scribes, Pharisees, Sadducees) were accused of teaching for doctrines the commandments of men (Matt. 15:9), thereby making the commandments of God of none effect (Mark 7:13). Thus, the doctrines which they taught the people were “gospel nullifying,” preventing both them and those in whose way they stood, from having any hope for redemption from death. This they did publicly and with great authority. Likewise, today we have false brethren distributing gospel nullifying literature and publishing articles which appeal to the flesh, deceiving the simple. Others are miss-managing ecclesias and Bible Schools by their laxity of doctrine in such a manner that affects fellowship community-wide. So how did the Master address misleaders such as this? Did he politely request a meeting in private to explain matters as not to disturb the aura of respectability of the political aerial in which they had cast themselves as bearers of light, or did he cast as a meteor their heretical presumptions to the ground, and that, before all? Let the Scriptures speak:

Mat 23:1-39 ***Then spake Jesus to the multitude, and to his disciples,***  
*(2) Saying, The scribes and the Pharisees sit in Moses' seat: (3) All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (4) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. (5) But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, (6) And love the uppermost rooms at feasts, and the chief seats in the synagogues, (7) And greetings in the markets, and to be called of men, Rabbi, Rabbi. (8) But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. (9) And call no man your father upon the earth: for one is your Father, which is in heaven. (10) Neither be ye called masters: for one is your Master, even Christ. (11) But he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (13) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (14) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (16) Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is*

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*nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (17) Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? (18) And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. (19) Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (20) Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. (21) And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. (22) And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. (23) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (24) Ye blind guides, which strain at a gnat, and swallow a camel. (25) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. (26) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (27) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (28) Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (29) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (32) Fill ye up then the measure of your fathers. (33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (36) Verily I say unto you, All these things shall come upon this generation. (37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate. (39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

In a similar manner, Paul rebuked the Apostle Peter before the entire ecclesia (imagine – rebuking an Apostle!) upon discovering that Peter was withdrawing himself from Gentile believers when those of the circumcision were present. From Galatians the first chapter we quote:

*(11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. (13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. (14) But when I saw that they walked not uprightly according to the truth of the gospel, **I said unto Peter before them all**, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (15) We who are Jews by nature, and not sinners of the Gentiles, (16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Upon reading these passages, our critics would say, “*But Jesus and Paul had the Holy Spirit and could Judge such matters of which we are incapable.*” But is this so? Was Paul or Jesus demonstrating something of which we are rendered incapable? Why would the Master demonstrate such forthright conviction and conduct in his public display before the disciples if his intention was that – “*never do as I do, but only do as I say*”. Such would be complete hypocrisy. Rather, the Master taught that “*by their fruits (we insert – publicly displayed) you shall know them*” (Mark 7:70). The rotten figs brought forth by a corrupt leadership were right there for everyone to see and, as such, the Master - our example of perfect obedience to his Father in heaven – cast out these evil figs from his Father’s house, even to the root of the tree. Paul also did not shy away from his duty to Peter and all those present to set the Truth aright without respect of persons. Contrary to how Paul and our Lord dealt with error, our critics would argue, for the sake of peace, let the matter alone – don’t rock the boat, as it were.

Similarly, today, those who forward their spurious and gospel nullifying theories for public consumption from the stand, at Bible Schools, Gatherings and prolific literature, and continue to do so despite many pleas to the contrary, must be met head on with public rebuke of their offenses (Titus 3:10). To ignore such errors and those who promulgate them, as though they will simply go away if we ignore them, or for the sake of so-called “peace in the ecclesia” is to trade in the ecclesial lightstand for a woefully fraudulent display of the Truth. As the Spirit said to the ecclesia in Sardis, “*...thou hast a name that thou livest, and art dead.*”

## **Delivering to Satan**

When a brother or sister manifests an unscriptural position, doctrinally, morally or with respect to fellowship, Matthew 18 as reviewed above provides the course of action to take when the matter is known to only one other brother or sister. The matter is only elevated to more than one if one brother

or sister in private can make no headway with the individual believed to be in error. Then two become involved and so on until the collective ecclesia is made aware of the situation. At this point, if the erring brother or sister is unrepentant, action is required: *“but if he neglect to hear the ecclesia let him be unto thee as a heathen man and a publican”* (Matt. 18:17). Similarly, if the matter is made public knowledge from the beginning and is not a private offence, the same action must be taken if the brother or sister in error is unrepentant. This disciplinary action designed to effect repentance is concurrent with the phrase in I Timothy 1:20 with regard to being *“delivered to Satan”*. We will address this verse further in a moment.

However, proponents of the “no withdrawal for any reason” position, including the authors of ATFW, have sought to frame their opponents as being guilty of throwing brethren out on their ear immediately if a problem arises. This of course is a straw man argument with no substance. No matter what side of the fellowship question that anyone stands upon, all should be able to agree that our first and foremost duty to our erring brethren is to seek for correction and repentance such that the individual and ecclesia may both benefit as spoken to in Paul’s second letter to Timothy:

*“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, **In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;** And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will”* (2Tim. 2:24-26).

Only when this goal cannot be achieved, for whatever reason, should withdrawal from fellowship occur. Paul unfortunately had several instances where fellowship was withdrawn from brethren who would not repent of their error, *“Of whom is Hymenaeus and Alexander; **whom I have delivered to Satan, that they may learn not to blaspheme**”* (I Tim. 1:20). Hymenaeus is also mentioned in 2 Timothy along with one Philetus, whose false doctrine was eating like a cancer, *“who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some”* (2 Tim. 2:17-18). Again, we believe that this “delivering to Satan” was to leave the brethren in error and their rudiments of the world – the great Satan or adversary of the Truth - with the world.

The authors of ATFW have a different approach. Quoting from page 5:

*It is sometimes argued that Paul’s “delivering to Satan” means that he delivered them over to the outside world, and the inference is drawn that we should do likewise with defaulters from the doctrine of Christ. But in 1 Cor. 5 where similar language is used in regard to the treatment of the fornicator, it is evident that the power of the spirit was necessary to carry out the action of delivering to” Satan. Verse 4 of that chapter reads – “In the name of our Lord Jesus Christ when ye are gathered together,*

*and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan.”*

*Such a case of delivering to Satan may be found in Elymas the sorcerer being struck blind by Paul (Acts 13:11). See also Luke 13:16 — “whom Satan hath bound,” and Paul’s own “messenger of Satan” to buffet him (2 Cor. 12:7). **It seems evident that “delivering to Satan” means the infliction of some disease or physical infirmity.** (See *Elpis Israel* page 100, 11th and 14th editions). Not having the power of the Spirit, it is evident we cannot carry out the same treatment.*

Given the above presentation by the authors of ATFW, it is important to keep in mind what they are aiming for: prove from the Bible (no matter how poor the argument) that there is no scriptural warrant for withdrawal and/or that, without the operation of the holy spirit, we today are incapable of taking such action of “delivering one to Satan.” At this point we might do well to review the meaning of Satan in Scripture to see if it falls within the narrow definition of the Pearce/Gates treatise.

“Satan” (the accuser or adversary) is that which is adversarial to Truth and life in most any manifestation of the flesh; physical, personal, political, military or ecclesiastical. When the seventy disciples returned with joy, having had power over all diseases, Jesus exclaimed, “...I beheld Satan as lightning fall from heaven” (Luk 10:18) indicating the preeminence of the Holy Spirit Power over the maladies of sin’s flesh. In Luke 13:16, Satan is referred to as having bound a woman for eighteen years whom Jesus would loose on account of her faith. In these instances, we see the relationship of “Satan” to Sin’s flesh. But that is not the whole story.

In Luke 22:31 Peter is warned that “Satan” hath desired to have you, “*that he may sift you as wheat.*” Was Jesus warning Peter that he was about to be stricken with some loathsome disease, or rather, that he was in danger of being misguided by his own zeal or by someone from without to desert the cause? We do not know for certain, but limiting the definition of Satan to being stricken with a physical malady is a forced conclusion, but this is the argument made by Pearce/Gates – that “delivering to Satan” is limited to physical diseases being cast upon the disobedient. While there is a thread of truth in this explanation it unfortunately misses the connection of sin with death – a point being made by the apostles with those who were so struck with disease, a mere precursor to the finality of death without hope.

Of course, it is realized that we do not have the holy spirit and therefore have no power to inflict disease upon brethren gone astray, but that is not the point. We separate from brethren gone astray, delivering them to the world, as it were, which is but a hopeless abode of the disease of mortality, with death, the finality for those who remain. You might say that the apostles were amplifying this message in cases where one was stricken with disease: the wages of sin is death.

## SCRIPTURAL TEACHING ON ERROR AND WITHDRAWAL

Continuing with our review of Satan: In Acts 5:3 Peter asked Ananias why Satan had filled his heart as to lie unto Peter, having the Holy Spirit to discern such matters. In this case we plainly see how that Satan is a personification of the deceitfulness of the carnal mind, so much so that Ananias was blind to the fact that Peter could see right through him. We can be guilty of such temporary blindness in any disobedience before our Father in Heaven. As such it is a disease of mind, but being stricken by the Holy Spirit has nothing to do with it – it is all our doing alone when we serve sin and, in a sense, cast ourselves to the way of the world.

In Acts 26, Paul, before king Agrippa in his defense, recalls the Lord's charge to him that he would send Paul to the Gentiles *"To open their eyes, and to turn them from darkness to light, and **from the power of Satan** unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."* Paul was obviously referring to Satan as the way of the flesh in opposition to Yahweh in any form of manifestation it might take. We confront this Satan in any instance where we speak the Truth to those of the world whose minds are so saturated with the way of man's tradition and superstition it is as though a great enemy were holding them back. Indeed, he is, but this great enemy is the mind of the flesh, not physical sickness or disease – a mind turned to oppose Truth and Light by its very nature – an "Adversary" against God. When multitudes of this sort are organized together in governments and their respective agencies, we in effect have an entire system of Satan – an organic multitude of adversaries to the Truth. This "Satan" is so identified in Acts 26:17-18; Rom. 16:20; 2 Cor. 2:11; 2 Cor. 11:14; 2 Thes. 2:9; Rev. 2:9-13; 3:9; 12:9; 20:2-7 as well as being the "Satan" or system of the world to which those in opposition to the Truth are to be delivered if they are walking according to its tenants of darkness rather than the light of Truth.

The "world" constituted by the Satan is a loathsome multitude of vain, ambitious and hapless beings having no hope and without God in the world, a veritable colony of death; to them are the disobedient to be delivered by the power of the Spirit Word manifested in those who are commanded to keep themselves unspotted from the world. With this in mind, we need to circle back to the passage in I Corinthians quoted in the Pearce/Gates work as supposedly requiring holy Spirit power to deliver one to Satan, which is supposed to be some loathsome disease. First of all, let's quote the entire context to see where the Pearce/Gates argument falls to pieces upon examination:

**1Co 5:1** - *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. (2) And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. (3) **For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,** (4) In the name of our Lord Jesus Christ,*

*when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, (5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (6) Your glorying is not good. Know ye not that **a little leaven leaveneth the whole lump**? (7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: (8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (9) I wrote unto you in an epistle **not to company with fornicators**: (10) Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. (11) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat**. (12) For what have I to do to judge them also that are without? do not ye judge them that are within? (13) But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

We have bolded portions of the chapter above to bring attention to certain facts.

**FIRST**, we would point out that Paul was not physically present in Corinth, yet it is argued that one having apostolic authority with the Holy Spirit was the only one qualified to “deliver to Satan”. In other passages cited as examples, the Apostle was physically present when some curse was placed upon another person as with Elymas the sorcerer being struck blind (Acts 13:11).

**SECOND**, what “flesh” does the Apostle refer to that is to be destroyed by delivering someone to Satan? Paul is referring to the carnal mind which is flesh full of sin. Delivering one to Satan, which consists of the hopeless and hapless multitude in the world, was designed to bring the offender into stark reality of the wide way of death in which they were unrepentantly treading. It was not a disease with which they were stricken, and the operation of the Holy Spirit was not required for this action.

**Third**, So how were they to deliver such an one to Satan? Simply: a.) *Keep no company with them* b.) *with such an one no not eat* c.) *put away from among yourselves that wicked person*. Were these actions only open to those having the power of the Holy Spirit or to those manifesting the Spirit Word? Truly, none of these actions consists of the ridiculous explanation offered by ATFW of cursing someone with a loathsome disease with the point being, since we do not have that power, we are not to do anything. In stark contrast with this slumberful conclusion of the philosopher class, the Apostle Paul asks rhetorically: “*do not ye judge them that are within?*” And why was such clear discernment of this, or any matter, doctrinal or moral, necessary? Because a little leaven, a little error in the mix, neglected and let alone, leavens the whole lump; the entire ecclesia becomes spiritually impotent and then spreads to other ecclesias lacking the same discernment filling the body with sin before

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God. Regretfully, all it takes is one of the brethren walking in error, being enabled by others to do so in one ecclesia, tolerated by another, embraced by another, and so on, for the matter of sin before God to grow exponentially. Delivering someone to Satan is to take them out from association with the ecclesia and present them with the cold dark and death stricken finality of the world, not that they should be destroyed in body, but that they might repent and seek to mortify the deeds of the flesh.

*Al Bryan*

Excerpt from:

### **“FELLOWSHIP AND THE BREAKING OF BREAD”**

Bro. Berton Little, Christadelphian Advocate, Jan. 1917

How then are we to proceed? Receive only those into memorial fellowship who have made a good confession of faith and who have been “baptized into Christ.” Retain only those in fellowship who “continue in the faith,” and “adorn the doctrine of God” by good works. Will not such a course of procedure result in the diminution of our numbers, make it necessary to give up our place of meeting for lack of funds, impair the subscription list to our periodicals? We give no place to such considerations at all. We leave them to a godless, covetous world. We are not a political organization, a commercial system, or a social fraternity, but “the pillar and ground of the truth.” We must hold the torch of truth aloft in a world of darkness. To practice open communion were to be overwhelmed of the surround darkness. “Evil communications (associations - SK) corrupt good manners;” “a little leaven leaveneth the whole lump.” If our course of action appears destructive our motives are not so. Our purpose is to hold, not to lose; to build, not to destroy; to maintain the church (ecclesia - SK) - called out ones - of the living God. Our motives are of never failing love and kindness toward all that is worthy of our love. And when we are dealing with a brother or sister who is sincerely in error, and when we consider how much false teaching and evil influence there is all round, everywhere, every day, detracting and drawing away from the one hope, we can well afford to deal gently, kindly, and patiently. “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, “all that a man hath will he give for his life.” When we remonstrate with the wayward in an effort to reform them, we are engaging in a work of incomparable kindness, and we can let our benevolent intentions shine out in our attitude and demeanor. We are no man’s enemy when we speak the truth, if we “speak the truth in love.”

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Excerpt from:  
**“FELLOWSHIP AND THE BREAKING OF BREAD”**

Bro. Berton Little, Christadelphian Advocate, Jan. 1917

Continued from previous page...

The New Testament is a unity in precept and example as to what our course of action is to be in the matter of fellowship:

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? (2 Cor. 6:14). So much for the gospel-nullifying world.*

*But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one go not to eat (1 Cor. 5:11). So much for the so-called immoral.*

*Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them - (turn away from them) - (Rom. 16:17). So much for those who teach false doctrine in general.*

*If there come any unto you, and bring not this doctrine, to wit, that Jesus Christ is come in the flesh, receive him not into our house neither bid him God speed (2 John 10). So much for those who are in error regarding the nature of Christ, in particular. (SK - we are to understand that the “God speed” principal scripturally applies to other matters of Gospel-nullifying doctrines as well.)*

*Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the ecclesia: but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican (Matt. 18: 15-17). So much for a personal or private offense.*

*Holding faith, and a good conscience; which some having put away concerning faith have made a shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme (1 Tim 1:19,20. Comp. 1 For. 5:5,13). So much for the personal action of the apostle Paul against corrupters of the truth.*

**SK Note:** How can there be any confusion regarding the subject of fellowship? The matter isn't complicated. The Scriptures are quite plain on the issue, and we have plenty of examples and precedent to look to by brethren who have fought these battles in previous years. So why is there a problem? It is due to various fleshly considerations and sympathies, and an unwillingness to capitulate to the uncompromising and sometimes uncomfortable instruction of the Spirit Word.

# PRIDE & HUMILITY



**H**UMILITY is an indispensable characteristic of the Saint. Furthermore, it is fundamental to unity and cooperation among the faithful, which will become apparent in the course of our consideration.

We will begin with a definition of the term. Miriam-Webster defines **Humility** as:

- The quality or state of not thinking you are better than other people: the quality or state of being humble.

**Humble** is defined as:

1. not proud or haughty : not arrogant or assertive
2. reflecting, expressing, or offered in a spirit of deference or submission

The only positive definition we have here is #2 - a spirit of deference or submission. The original Hebrew word translated as “humility” in the Old Testament is defined by Strong as “condescension.” It is rooted in a word often translated as “humble,” which is defined as “depressed.” As we shall see this is not in the psychological sense, but as a character trait, described by David as a “*broken and a contrite heart*” (Ps. 51:17) and similar in manifestation to meekness. This is a characteristic pleasing to Yahweh.

- *He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to **walk humbly with thy God**? (Mic 6:8)*
- *And now, Israel, what doth the LORD thy God require of thee, but to **fear the LORD thy God**, to walk in all his ways, and to love him, and to **serve the LORD thy God with all thy heart and with all thy soul**, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? (Deu 10:12-13)*

In contrast to this, we have the characteristic **Pride**, which we will also consider. Pride is the polar opposite of humility. Among its definitions, we find:

- the quality or state of being proud
- a feeling that you respect yourself and deserve to be respected by other people

- inordinate self-esteem
- a feeling of happiness that you get when you or someone you know does something good, difficult, etc.

There are a number of Hebrew words translated as proud and pride in the Old Testament, but generally found among their definitions are the terms arrogance, haughtiness, swelling, grandeur, and lofty. The Greek definitions include braggadocio and self-conceit. This is a characteristic obnoxious to Yahweh. *“The fear of the LORD is to hate evil: **pride, and arrogancy, and the evil way, and the froward mouth, do I hate.**”* (Pro 8:13)

While this information gives us a good introduction to these words, descriptions and examples of these characteristics will give us a better understanding than textbook definitions.

For the purposes of this article, we will summarize the scriptural definition of humility as **“The destruction of the will of the flesh in deference to the Spirit Word.”** A humble person would then be **“One whose flesh has been crushed in subjection to the Spirit Word.”** To *“serve Yahweh with all thy heart and with all thy soul”* (Deut. 10:4) is to subjugate one’s own will to God. It is therefore contrition of self, or humility. We consequently can see in Matt. 22:37 an instruction in humility.

*“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”*

Jesus here commands complete dedication to the will of another, of which pride is the antithesis.

We will consider Saul and David as contrasting examples of pride and humility. We will start with pride and Saul.

*“And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the **people were scattered from him.** And Saul said, **Bring hither a burnt offering to me, and peace offerings.** And **he offered the burnt offering.** And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and **Saul went out to meet him, that he might salute him.** And Samuel said, What hast thou done? And **Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: **I forced myself** therefore, and offered a burnt offering. And Samuel said to Saul, **Thou hast done foolishly:** thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath***

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*commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.” (1Sa 13:8-14).*

Here we have an early example of Saul’s pride. It is manifest in his impatience, anxiousness, rashness, presumption, self-assertiveness, and self-reliance. He waited until the 7<sup>th</sup> day, but would not wait until its close, by which time Samuel had promised to return. Samuel’s nearness was evident from the fact that he approached immediately after Saul made the offering. What did Saul do upon Samuel’s approach? He boldly went out to meet him, *“that he might salute him.”*

Upon Samuel’s inquiry, Saul offers up a multitude of excuses, yet never appears to acknowledge his transgression. In his response is demonstrated Saul’s fear of men, a false accusation against Samuel, faithlessness, and self-justification. He essentially blames Samuel for the events, claiming he was *“forced”* to do as he did by circumstance, no small part of which was due to Samuel’s supposed delay. In all of this account, we see no evidence of any confession.

Saul feared that his brethren would abandon him, so he transgressed the word of Yahweh. He feared the onslaught of the enemy, so he transgressed. He doubted the promised return of Samuel, so he transgressed. He thought he was entitled to perform the office of priest, so he transgressed. He thought higher of himself than was appropriate; He did not trust in the Word of God; He did not submit to the Word of God. Though Samuel had promised to show Saul what he should do (1Sam. 10:8), Saul did not value the Word of the Lord enough to wait for it or obey it. All of this was rooted in his pride. He only desired to give the appearance of obedience to God, which he did by his sacrifice. This was of no value because the act itself, though having an outward appearance of worship, was in fact a transgression. *“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts” (Psa 10:4).*

Question: Can we suffer from the same effects of pride today? *“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may **be mindful of the words** which were **spoken before by the holy prophets**, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days **scoffers, walking after their own lusts**, And saying, **Where is the promise of his coming?** for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 3:1-4).*

We can contrast Saul’s example with David. We will look at two comparable examples in his life. David was the man referenced by Samuel in verse 14 when he declared *“**Yahweh hath sought him a man after his own heart**, and Yahweh hath commanded him to be captain over his people, because thou hast not kept that which Yahweh commanded thee.” (1Sa 13:14)* Acts 13:22 says God *“raised up unto them David to be their king; to*

*whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.”*

This “man after His own heart” was a humble man. We are told “*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*” (Psa 51:17) These were descriptions of the spirit-disposition and heart of David.

The world often looks upon Divine characteristics such as humility as weakness. This is a misunderstanding of scriptural humility. For example: “*And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?*” (1Sa 17:23-26).

David was incensed at the sight of Goliath defying the armies of God. From this we see that **humility is not exclusive of courage**. David was certainly a courageous man; we see him declaring before Saul “*Let no man's heart fail because of him; thy servant will go and fight with this Philistine.*” (1Sa 17:32) Furthermore, when he went to the battle with Goliath we are told “*it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.*” (1Sa 17:48)

**True humility, of the scriptural sort, carries with it courage and confidence, because it rests upon the strength of the Word of Yahweh. While Saul was self-assertive, David was assertive with the Word of God.** In conversation with Saul, he confidently asserts “*Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, Yahweh that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine*” (1Sa 17:36-37).

We hasten to note Saul's uncertainty in all of this. He approached the situation from a completely natural perspective, noting the upbringing of Goliath, and attempting to clothe David with his own armor. His language is marked with doubt, while David is marked with faith and confidence. These two perspectives are in no small part the consequence of pride on the one hand, and humility on the other; confidence in the flesh on the one hand, and confidence in the Lord on the other. Yet, possibly being the most humble individual in the nation, David is accused of being proud! “*And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom*

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*hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?" (1Sa 17:28-29).*

David's confident humility is met with indignation from Eliab. Eliab was evidently not familiar enough with the characteristics of scriptural humility to recognize them in his brother.

In the day of battle we find Saul laden with self-confident, self-assertive pride which led to his disobedience. His trust was not in Yahweh and his Word. His trust was in his own strength. In similar circumstances, David is revealed as a man of confident and courageous humility trusting in the word of Yahweh. He placed no confidence in the flesh, which was the basis of Saul's pride. His confidence was in the promises of God. He had no concern for the unlikeliness of his success from a merely natural perspective, as was displayed in the attitude of Saul and even his own brother!

In the case of his conviction by Nathan the prophet, we see David's reaction is quite different from Saul's response when convicted by Samuel. He makes no excuses, nor does he pass any blame. He immediately and humbly confessed, while Saul's pride prevented the recognition and confession of sin, as it does with all who are ruled by pride. *"And David said unto Nathan, I have sinned against Yahweh. And Nathan said unto David, Yahweh also hath put away thy sin; thou shalt not die" (2Sa 12:13).* We can further see the humility that governed David's thoughts when we read the Psalms related to this event, particularly Ps. 32 and 51.

In 1 Sam. 15 Saul is put to another test. In verse 3 he is told *"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."* We see he again fails in verses 8 and 9: *"And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly."*

We find the conversation between Saul and Samuel in 1 Sam. 15:13-15, 19-24. *"And Samuel came to Saul: and Saul said unto him, 'Blessed be thou of the LORD: I have performed the commandment of Yahweh.' And Samuel said, 'What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?' And Saul said, 'They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Yahweh thy God; and the rest we have utterly destroyed.' 'Wherefore then didst thou not obey the voice of Yahweh, but didst fly upon the spoil, and didst evil in the sight of Yahweh?' And Saul said unto Samuel, 'Yea, I have obeyed the voice of Yahweh, and have gone the way which Yahweh sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep*

*and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto Yahweh thy God in Gilgal.’ And Samuel said, ‘Hath Yahweh as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because **thou hast rejected the word of Yahweh**, he hath also rejected thee from being king. And Saul said unto Samuel, **I have sinned**: for I have transgressed the commandment of Yahweh, and thy words: because **I feared the people, and obeyed their voice.**”*

Despite being convicted by Samuel, Saul denies his transgression twice. He only confesses when Samuel reveals that he will be removed from being king. The delusional nature of pride is in grand display as he denies transgression while in the same breath admitting his transgressions! The heart truly is deceitful above all things! (Jer. 17:9) *“For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise”* (Psa 51:16-17).

Finally, he admits *“I feared the people.”* **This is the distinction between pride and humility—fear of man as opposed to fear of God.** Reverence for the opinion of men rather than reverence for the commands of God. **We become the slave of those whose opinion we revere.** Let us revere Him *“with whom is no variableness, neither shadow of turning”* (James 1:17).

This proud characteristic of Saul’s is further revealed a little later in the book. *“And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward”* (1Samuel 18:6-9).

His pride puts Saul in competition with David’s reputation, as it does for everyone. When our highest aim is gaining the respect of man, we are naturally placed in competition with others for that respect. Humility eliminates this competition, for we know our position before Yahweh is not affected by the position of anyone else.

Note the way in which Saul is consumed by his envy of and competition with David in the remainder of Chapter 18. *“And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I **will smite David even to the wall** with it. And David avoided out of his presence twice. And **Saul was afraid of David, because Yahweh was with him**, and was departed from Saul. (1Samuel 18:10-12)*

*“And David behaved himself wisely in all his ways; and Yahweh was with him. Wherefore when **Saul saw that he behaved himself very wisely, he was afraid of him**. But all Israel and Judah loved David, because he went out and came in before them”* (1 Samuel 18:14-16).

*“And Saul said, I will give him her, **that she may be a snare to him, and that the hand of the Philistines may be against him**. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law”* (1 Samuel 18:21-22).

*“And Saul saw and knew that Yahweh was with David, and that Michal Saul's daughter loved him. And Saul was yet the **more afraid of David; and Saul became David's enemy continually**. Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by”* (1 Samuel 18:28-30).

## The consequences of pride

Fear, envy, insecurity, manipulation, hatred, and psychotic behavior - all this is a consequence of Saul's pride. He decided to nurture this pride and encourage it throughout his life. It appears that he nurtured it to the point that he could not break free. He was entirely consumed with pride. The mind is a fertile ground. Like a fertile ground, it has the ability to bring forth in abundance whatever we sow in it. And just as the fertile earth, it makes no difference what we sow, it will bring forth in abundance. The earth does not care if we sow thorny briars, a beautiful flower patch, or a produce garden. The fertile earth will reproduce. So it is with the mind, and so it did with Saul. Rather than humble himself, he sowed to his pride, and he reaped the destructive harvest.

Just as Saul lost the heart of the nation to David, David suffered the loss of the nation to his son Absalom. It should be noted, however, that Absalom possessed nefarious intentions, unlike his father. Despite Saul's delusions, David never intended to usurp the throne.

- *“But in all Israel **there was none to be so much praised as Absalom** for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight”* (2 Samuel 14:25-26). *“And on this manner did Absalom do to all Israel that came to the king for judgment: so **Absalom stole the hearts of the men of Israel**”* (2 Samuel 15:6).
- *“And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And **the conspiracy was strong; for the people increased continually with Absalom**. And there*

came a messenger to David, saying, **The hearts of the men of Israel are after Absalom.**” (2 Samuel 15:12-13)

As with Saul, David faces the people’s hearts being turned from him to another—in this case it was his own son. David, however, responds completely differently than Saul. *“And David said unto all his servants that were with him at Jerusalem, **Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king’s servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off**”* (2 Samuel 15:14-17).

David did not struggle to retain his position in the Kingdom. He did not become consumed with fear and hatred, or attempt to manipulate his way back into power. He was not ruled by pride, so his chief concern was not his position among the people. Guided by humility, his concern was his position in the sight of Yahweh. This is evidenced by the following passages during his exile from Jerusalem.

- *“And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of Yahweh, he will bring me again, and shew me both it, and his habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him”* (2 Samuel 15:25-26).
- *“And David went up by the ascent of mount Olivet, and **wept as he went up, and had his head covered, and he went barefoot**: and all the people that was with him covered every man his head, and they went up, weeping as they went up”* (2 Samuel 15:30).
- [Regarding the cursing of Shimei] *“Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so **let him curse, because Yahweh hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for Yahweh hath bidden him. It may be that Yahweh will look on mine affliction, and that Yahweh will requite me good for his cursing this day**”* (2Sa 16:9-12).

David’s humility resulted in contentment. He knew the reason for his exile, and though it was uncomfortable for the time, he was not embittered by the situation. When the opportunity arose for him to be restored to Jerusalem, he dealt mercifully, requesting mercy upon even his son in the battle. He wept upon learning of the death of Absalom. Furthermore, he extended mercy to Shimei, who had cursed him in the wilderness, casting stones at his company.

## PRIDE & HUMILITY

**Pride would not have admitted any of this, only humility.** This humility was maintained in the face of provocation to vengeance from the sons of Zeruiah. David was not concerned with appearing weak in the eyes of Abishai or Joab, or anyone else in the nation. His sole concern was obedience to Yahweh. What was needful at that time was not revenge, but restoration and healing in the Kingdom. Consequently, mercy was abundant for the repentant. *“The righteous cry, and Yahweh heareth, and delivereth them out of all their troubles. **Yahweh is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.** Many are the afflictions of the righteous: but Yahweh delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. Yahweh redeemeth the soul of his servants: and none of them that trust in him shall be desolate”* (Psa 34:17-22).

Some time back I submitted the following question to a variety of brethren: “What is the most important characteristic or activity that can be exhibited or practiced for the encouragement and preservation of the brethren in these last days.” As expected, this elicited a variety of responses. I will conclude with a portion of one response that is relevant to our subject.

“Probably every relationship in existence has been damaged by pride. People defend their wrongdoings (or those of friends and family) because of pride, and then have to defend their own faulty defenses and it keeps on until they are living in a false reality, blinded to the damage their lies are causing. It seems as if no one can say, "I was wrong" unless they're saying it sarcastically. No one can handle the slightest bit of correction. Pride is preached in all schools [*and all of society--AK*] and tells us that no one has the right to express anything but approval of us ("don't judge me"). Pride teaches us to reject any opinion but our own and to cut off anyone who dares to notice our imperfections. We are all walking on eggshells around each other, which makes things tense, and then in our pride we blame and resent each other for the tension. I believe pride is our worst enemy when it comes to maintaining or strengthening relationships. It completely blinds us to our own faults. I sometimes want to ask someone if they can remember the last sin they committed. If we can't think of one specific sin, how can we possibly be repentant and ask forgiveness?”

*“Humility, when I manage to be humble for a moment or two, is such a beautiful, peaceful, comforting, and healing experience; it is not at all the horror that pride imagines it to be.”*

*Adam Kuipers*



# THE WORLD vs. ISRAEL

## AND THE CONTINUED SETTING OF THE GEO-POLITICAL STAGE PRIOR TO CHRIST'S RETURN

**A**LL our readers are no doubt aware and watching closely the ramifications of the recent United Nation's Security Council vote (Resolution 2334) to declare all Israeli settlements that exist in regions not held by Israel before 1967 as against "international law". This includes all Israeli settlements in the so called "West Bank" as well as current Israeli sovereignty over East Jerusalem, which includes the Western/Wailing Wall. If the U.N. could have its way, Israel would be essentially forced back to the territorial limits of the 1947 U.N. charter and eventually eliminated altogether.



They desire pushing Israel back to such a point, knowing that this would put Israel in an indefensible position, almost assuring the "Palestinians" and her allies a strategic upper hand against Israel. We do not foresee this coming to fruition, as according to Ezekiel 38, Israel will be dwelling "safely" (Heb. *batach* - "confidently"), and in a prosperous situation when Gog comes down upon Israel. As a matter of fact, Israel is spoken of as dwelling in the "midst (Heb. *tabbur* - center, navel) of the land" (Ezekiel 38:12). It is our personal thought that Israel will actually continue to expand its control of The Land rather than withdraw, making further gains into the "West Bank" - either by more expansion of settlements, annexation (which is being proposed by Israeli lawmakers as we write this) or by some other means. Such moves by Israel will only continue to defy the anti-Semitic will of the "world community", enraging them even more. At this time, Israel shows absolutely no signs of capitulating to the UN and has made it clear that they have no intention of ever doing so. The battle lines have been drawn. We quote from the official press release from the office of Prime Minister Netanyahu:

*Israel rejects this shameful anti-Israel resolution at the UN and will not abide by its terms. At a time when the Security Council does nothing to stop the slaughter of half a million people in Syria, it disgracefully gangs up on the one true democracy in the Middle East, Israel, and calls the Western Wall "occupied territory." The Obama administration not only failed to protect Israel against this gang-up at the UN, it colluded with it behind the scenes. Israel looks forward to working with President-elect Trump and with all our friends in Congress, Republicans and Democrats alike, to negate the harmful effects of this absurd resolution.*

Though the United States abstained from voting on the resolution, for the first time in almost 50 years, they did not exercise their veto power to block a Security Council resolution against Israel. Although a new U.S. Administration is giving strong signals for a radically different and more supportive Israeli relationship than the Obama Administration gave - **the damage has been done**. The enemies of Israel have been emboldened and their grievances and political abuse towards Israel appear to have been justified through the UN platform, making Israel the one that must sacrifice and capitulate to the will of the world community, or so they think.

There is no doubt that there will be a continued political war on Israel by enemy states, through the UN and by the UN as a collective organization. There have been 18 General Assembly resolutions adopted against Israel since this past September alone and efforts continue to change history and deny that Israel has any historical connection to the Land, or a legitimate association with Jerusalem whatsoever. The

pressure to freeze further building and remove Jewish settlements from "occupied" territories on the West Bank, in order to finally declare a Palestinian State with Jerusalem as its capitol is growing exponentially. No longer is it being viewed as a matter for Israel and the Palestinian Authority to work out through head-to-head negotiations, but rather that which needs to be

## **FACTS ABOUT JEWS IN JERUSALEM**

The population of Jerusalem in 1905 included 7,000 Muslims; 13,000 Christians and 40,000 Jews. By 1946 Jerusalem's population included 36,000 Muslims; 32,000 Christians and 100,000 Jews. Jerusalem has been recognized as a Jewish city as early as the 1860 British census of Jerusalem with Jews constituting the majority since 1864. Today, the population stands at about 300,000 Palestinian/Arabs and 500,000 Jews.

imposed by the world community. The Palestinian Authority sees absolutely no need to negotiate with Israel when they see that the UN is moving towards giving the "Palestinians" everything they want without negotiation.

The mobilization of the political will of the nations against Israel is as we expect from the Prophets. Jerusalem is indeed becoming a "burdensome stone" as the world forces its will upon the destiny of a city and Land on which they have no claim. The Holocaust is fast fading from the collective memory and conscience of the nations (especially in Europe and among the Catholic and Protestant world), with the guilt and subjection of anti-semitism giving way to the historical hatred that has been directed towards all things Jewish for 2,000 years.

*"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zechariah 12:2,3*

The time of "Jacob's Trouble" (Jeremiah 30:7), described in Zechariah, Joel, Daniel, Ezekiel and throughout all the prophets has not yet arrived, but nations who are moved by the frog-like spirits of "equality, fraternity, and liberty" cannot make their move until a military champion rises to take care of the Israeli/Jewish "problem" once and for all - that of course being Russia.

## **Trump's Pro-Israel Doctrine - Improvement for Israel or a recipe for the coming calamity?**



It is an understatement to say that the election of Donald Trump marks nothing short of a 180 degree turnaround in U.S. policy - both foreign and domestic - from the previous Administration. Not only is it a night and day contrast from the

socialistic/globalist agenda of the Obama Administration, it in fact represents a departure of the general direction of U.S. policy since World War II - especially as it relates to Europe and Israel. Donald Trump appears to be willing to throw caution to the wind by turning the fine balance of the "walking on eggshells" approach of supporting Israel, while keeping European and Middle Eastern allies happy, on its head.

Trump has made his interest in bolstering support for Israel very clear by some extraordinary actions and promises. One of his pre-inauguration acts was to appoint David M. Friedman, a bankruptcy lawyer who is associated

with the Israeli far right, as his ambassador to Israel. Friedman has questioned the need for a “two-state solution”, and has compared left-leaning Jews in the U.S. to the Jews who aided the Nazis in the Holocaust. He also has stated that he does not believe it to be illegal for Israel to annex the West Bank. He supports the building of new settlements there as well.

According to the Trump team press release it was noted that Mr. Friedman is fluent in Hebrew and is “a lifelong student of Israel’s history.” The Republican Jewish Coalition referred to the appointment of Friedman as “a powerful signal to the Jewish community.”



**David M. Friedman**

*The New York Times* reported that, “Mr. Friedman, whose outspoken views stand in stark contrast to decades of American policy toward Israel, did not wait long on Thursday to signal his intention to upend the American approach. In a statement from the Trump transition team announcing his nomination, he said he looked forward to doing the job ‘from the U.S. embassy in Israel’s eternal capital, Jerusalem’.” (12/15/2016).

Trump has repeatedly stated his desire to move the U.S. embassy from Tel Aviv to Jerusalem. Whether this will actually come to fruition is yet to be seen. For now it seems to be a political weapon being held over the Palestinian Authority in order to get them to return to the negotiating table with Israel. If it does come to fruition, the U.N. world community will certainly fly into a frenzy as they would see this as a complete endorsement of Jerusalem as the united and eternal capital of Israel.

Trump’s own personal connection to the Jewish people is noted in the graphic provided on the previous page. His daughter’s marriage to the Jewish man Jared Kushner and her own conversion to Judaism. They are both members of an Orthodox synagogue and are observers of the Sabbath. With great controversy Trump has appointed his son-in-law as White House Senior Adviser. There is much more that could be noted regarding Trump’s ties to the Jews, but suffice it to say that he is not their enemy.

In the short term, we will probably see improvements for Israel with this unabashed support by the U.S. The Israelis are certainly breathing a sigh of relief after watching the waning days of the Obama Administration mobilize a full court press against Israeli political and defensive interests. At the same, time this will only prove to deepen the world’s hatred towards Israel as circumstances continue to align for their mobilization for their intended destruction of Israel. Obama greatly weakened the U.S. economically, politically and militarily. Based upon the “America First” policies of the Trump Administration and the isolationist course he wishes to take, this will only further America’s position as a world pariah - making Israel’s relationship to its only strong ally more of a liability than an asset in the court of world opinion. A strong U.S./British (Tarshish/King of the South) bond friendly with Israel will

also imperil Israel as the Russian/Iranian/German-Franco (Gogian/King of the North) alliance comes into clearer view.

## The disintegration of NATO

Trump has been quite vocal regarding his lack of support for NATO. The 28 nation North American Treaty Organization seemingly has passed its



usefulness as a defensive wall against Soviet era expansion. The U.S. has borne the majority of the cost of supporting it and Trump's isolationist leanings seem to indicate that there will be little further support. In his first meeting with Prime Minister

May of Great Britain, there was some discussion of future support of NATO by Trump, but it appears to be nothing more than political lip service.

NATO does not fit into the prophetic picture of latter-day alliances. We are assured that countries such as France and Germany (along with the rest of continental western Europe) will be firmly allied with Russia and the Papacy as outlined in Ezekiel 38:5,6 and as indicated in the prophetic big picture supplied to us in Daniel chapter 2 & 7, and Revelation 13 & 17.

## The British-U.S. Alliance

Obama showed a degree of contempt for the historical U.S./British alliance, while Trump has gone to great pains to bolster a renewed push towards strengthening ties - economically and politically. Though Prime Minister Theresa May represents pronounced pro-globalist and pro European Union sympathies in contrast to the Trump Administration, the door is once again open for improved ties.



The BREXIT vote has recently run into a serious challenge, with the British Supreme Court ruling that Britain's exit from the European Union cannot proceed until it passes a vote in Parliament - a Parliament dominated by anti-Brexit sentiment. This appears to be an

interesting snag, and may require extreme events to push Britain out of the EU once and for all. That Britain will leave the EU there can be no doubt based upon the Prophetic picture. When Britain does leave, they appear to have a viable escape route and economic and geo-political safety net through improved relations and shared interests with the U.S.

This writer believes that we can say with no certainty how large of a role the U.S. may play in the Tarshish/King of the South alliance (Ezekiel 38: 13;

Daniel 11:40) at the time of the Gogian invasion. The scriptures do indicate that Britain will clearly have a prominent position and that the current and former members of its Commonwealth (e.g., Canada, Australia, New Zealand, India, etc.) will play their roles as the historical “young lions”. For the time being, the U.S. continues to play a major role in its retreat from the world stage, causing a stupendous leadership vacuum and realignment of nations. **The post W.W. II world order is coming to an end.**

## The United Nations

Our position as Conscientious Objectors to the social/political and military institutions of this world needs to be rigorously reaffirmed. We are “strangers and pilgrims” in the present cosmos of things, *“looking for a city whose builder and maker is God”*. We are simply excited and highly interested observers of the political, social and military movements of the Kingdom of Men as it provides us with signs to the nearness of that Day when *“the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the saints of the MOST HIGH.”* With that said, there is nothing political in observing the fact that the United Nations represents a virtual cesspool as the embodiment of political corruption, wickedness and self interest of the highest order. What else would we expect when the political manifestations of Sin’s Flesh come together in the feigned attempt at “unity” and “world peace”? No wonder that Israel - God’s declared Witness (Isaiah 43:10-12), is at the epicenter of this world organization’s disdain.



Therefore, it is quite interesting that the very nation that is responsible for both hosting and providing large portions of the funding that helps prop up the U.N. is now aggressively pursuing ways in which to defund its various schemes as well as withdraw its participation. The U.N. receives billions of dollars (22%) from the U.S. but, triggered by the recent Security Council Resolution 2334 against Israel in December, the Trump Administration as well as Congress are pursuing ways to cut the legs out from underneath the U.N. The Trump Administration is currently preparing two separate executive orders. The first is to cut ties and U.S. funding to any organizations under the U.N. banner (including the U.N. itself) that support the Palestinian Authority or the PLO. The second is a “Moratorium on New Multilateral Treaties”, which allows for the review and abandonment of any negotiations or treaties with the U.S. of countries that support the PA. Laws have also been introduced in the Senate that would block any taxpayer dollars from going to the U.N.

How far these threats will actually go, we cannot say at this time. What it does continue to indicate is a further isolation and retreat of American involvement from considerable portions of the world community as the US

looks to save itself. So who will step up to continue to feed the corruption? These nations will flock to someone. No doubt, the influence will fall to nations such as Russia, France, Germany as well as the council of the Papacy.

## **Russia watches and moves forward**

A news article was sent out through *The Ecclesial Visitor* recently that reported that Russia and Syria had signed a long-term basing agreement giving Russia access to air and naval bases for 50 years. What were temporary bases built by Russia will now be made permanent, giving Russia the powerful and more permanent military presence that Bible students knew would result from Russia's military involvement in Syria. Russia will also expand its naval station in Tartus to host 11 ships, including its aircraft carrier and nuclear subs.

Although it has yet to take Turkey and the Bosphorus, we see Russia settling in quite comfortably in territory once controlled by the ancient, Grecian "King of the North". As considered in the Fall, 2015 SK - Israel has a new neighbor. We now revise that to say that Israel now has a permanent new neighbor (at least this side of Christ's Return), who looks to control the destiny of the Middle East. Israel and Turkey now find themselves in a very precarious situation, with the power of Russia literally at their doorsteps.

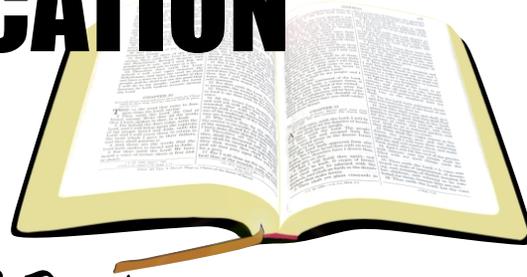
## **What next?**

Let us keep in mind that the return of Christ could be at any time. The geo-political stage will continue to develop, with the objective to annihilate Israel, right up to the point of the Gogian invasion. How much more development to that end will we see before being called to the Judgment Seat? None of us can answer that question. We feel certain that we will be called to Judgment well before the Russian Confederacy makes its move as described in Ezekiel 38, Daniel 11 and Revelation 16. There can be no doubt that there is more that can develop before God's Plan reaches that point. But, if history is any guide to us: what takes years to develop, only takes the right ignition to set the rapid flames of fulfillment in motion once the right circumstances are in place. For example: World War II was the culmination of some 20 years (and actually longer) of what seemed at the time insignificant developments and unexciting geo-political moves, although the world knew it was heading towards something most ominous. But when it was time, the match was lit and events exploded with dizzying speed. Israel's modern history can be seen in the same light, taking two world wars and a Holocaust before the almost overnight result of statehood. Now we await the final World War to usher in more than an Israeli State, but a world-wide Israelite Kingdom ruled by Jesus himself.

Brethren, we are close...very, very close.

*A. Thomas*

# THE JUSTIFICATION OF JESUS



## *Fundamental Doctrines*

**J**USTIFICATION has two applications in Scriptures. One is ceremonial, legal, introductory, and provisional, or terminable. The other is a product of the first to which has been added as a result of faithful observance of Deity's Word a complete and irrevocable perfection of nature.

The first is seen in the offerings of bulls and goats (Lev. 16:14-16), in circumcision (Lev. 12:2,3), and in baptism (Rom. 6:3,4), all of which ceremonies involve blood-shedding, literal or symbolical.

The second is seen in the change authorized by the Lord Jesus Christ *"who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"* (Phil. 3:21), in the ascent of the corruptible, dishonorable, weak and natural body to one of incorruptibility, glory, strength and spirit nature (1 Cor, 15:42-44). One achieving this latter state can truly explain, Hallelu-Yah, and can be said to be the subject of a complete and final justification, having been permitted to share consubstantiality with Deity.

In the wisdom of Deity, he has decreed that such a glorious state cannot be shared indiscriminately. This ultimate justification must be preceded by the ceremonial and provisional justification, and this must then be documented or substantiated by good and faithful stewardship to *"enter thou into the joy of the Lord"* (Matt. 25:23).

This is the principle declared in Scripture, applicable to all mankind and including the only begotten Son of God, Jesus, who was to become the Christ. *"What we actually see is Jesus, after being made temporarily inferior to the angels (and so subject to pain and death), in order that he should, by God's grace, taste death for every man, now crowned with glory and honor. It was right and proper that in bringing many sons to glory, God (from whom and by*

*whom everything exists) should make the leader of their salvation a perfect leader through the fact that he suffered. For the one who makes men holy and the men who are made holy share a common humanity” (Heb. 2:9-11, Phillips’ Translation).*

The King James rendering of “*a little lower than the angels*” is misleading, for the mortal nature possessed by Jesus was in fact a great degree lower than the immortal nature of the angels. Mortality is to immortality as zero is to infinity. The magical reference of the King James version, as well as some other translations, suggests that Jesus was made “*for a little while (i.e. 33 1/2 years) inferior to the angels.*”

Every Jewish child defiled its mother by the act of birth (Lev. 12). There was something innate in the child that caused a condition of defilement to be pronounced upon the mother. If the child had been clean in any sense it would not have produced a defiled condition by mercy being born. It was the uncleanness of the child that caused the defilement, and the mother could not acquire cleansing without blood (lev. 12:4,5).

As blood is the appointed remedy for sin, the uncleanness must have been caused by sin. “*Without shedding of blood is no remission*” (Heb. 9:22). This sin is traceable to Adam, the one man by whom sin “entered into the world, and death by sin” (Rom. 5:12).

So there is only one logical conclusion, and that is that the child’s uncleanness is inherited genealogically from his foreparent, Adam. The child obviously had not other personal relation to sin, coming as he did by embryonic development in the loins of his Adamic mother. If this defilement affected the mother when the child was 12 or 15 years of age, we might speculate that the child’s actions had something to do with the defilement. But coming at the moment of birth, as it did, it is strong and irrefutable evidence that Deity wanted mankind to be conscious of the estrangement existing between all of Adam’s posterity and Himself.

The mother was made unclean seven days by the birth of a male child (lev. 12:2), and on the eighth day the child was to be circumcised. After this the mother was to continue in the blood of her purifying thirty-three days. She was restricted from touching any hallowed thing or from coming into the sanctuary during this remedial purifying period. If she had given birth to a female child, she was unclean fourteen days and she was to continue in the blood of her purifying sixty-six days (Lev. 12:5). After the purifying period she was required to make a burnt offering and a sin offering for atonement. Circumcision in the case of the male child diminished the unclean period of the mother by one half the number of days, and must have had some justifying effect as it involved the shedding of blood.

Jesus was no exception to the rule outlined in Lev. 12. He was “*born of a woman, made under the law*” (Gal. 4:4, cf. RSV). He was circumcised “*when eight days were accomplished*” (Luke 2:21), and his mother continued in “*the days of her purification according to the law of Moses*” (vs. 22). If Jesus

## THE JUSTIFICATION OF JESUS

defiled his mother by his birth, and he did, and if Jesus was the subject of circumcision, and he was, it is an inescapable truth that he inherited sin and its attendant sentence to death.

Circumcision was a ceremonial justification in which the parent acknowledged the sentence of death resting upon the child and further acknowledged that through the future shedding of blood of a proper sacrifice sin and its effects would ultimately be cut off. As the covenant of circumcision was originally “cut” (*berith*) with Abraham as further assurance of God’s intent to establish the Abrahamic Covenant (Gen. 17:7), the ultimate fruition is to be seen in the fulfillment of the Abrahamic promises which comprise this covenant in the Kingdom of God.

Let there be no misunderstanding concerning the nature of Jesus and his need for justification. The highest praise we can render him is a recognition of his birth into the condemned family of Adam, of his meticulous discernment and adherence to every jot and tittle, legally and morally, of the law which tested his ability to overcome sin in his flesh, culminating in the supreme sacrifice which was to avail himself and his covenant brethren of resurrection and potential final justification. He is the antitypical high priest who “*entered into the presence of God, not without blood, and offered for himself, and the errors of the people*” (cf. Heb. 9:7,24). Yes, he benefited from his own sacrifice; for his unclean or estranged condition required a justifying sacrifice acceptable to God.

Did Jesus offer sacrifices under the Law of Moses? We read of no instances where he did. Certainly none were required to atone for personal transgressions, for “*he did no sin, neither was guile found in his mouth*” (1 Pet. 2:22). It does not do violence to the pattern to opine that Jesus may have tendered thank offerings under the law, or made some form of recognition of his native estrangement. Omission of any account of such offering may be providentially purposeful, however, in defining his justification, for the three events of importance are his circumcision, his baptism, and his sacrificial death.

“*Circumcision verily profiteth, if thou keep the law*” (Rom. 2:25). How did it profit? We know that it had no provision of eternal life, so its profit must be related to this life. Circumcision averted premature death, much in the same way as the blood on the lintel and two side posts at the passover, and it maintained uninterrupted reconciliation with God until personal sin entered and interrupted the reconciliation. As Jesus did not commit sin, it is our conviction that his justification by circumcision was effective in its temporal benefits up to the time of his baptism. Was Christ an heir of the Abrahamic Covenant while in circumcision? We think not. Circumcision did not bear the requisite of faith that is necessary to enter the Abrahamic Covenant. Then his baptism was the next step in his process of justification.

John objected at first to baptizing Jesus, but relented when Jesus said, “*Suffer it to be so now: for thus it becometh us to fulfill all righteousness*” (Matt. 3:15). Is it reasonable to think that “all righteousness”

had anything to do with his justification? We think so. The baptismal ceremony was a central part of the righteousness to be fulfilled. Some heretics even say that Christ did not have to be baptized, that is was optional or tutorial in effect. Not so. Was it merely a test of obedience with no doctrinal significance? It would appear that if it was in his case it was also in the case of others. Baptism is for the remission of sins (Acts 2:38), inherited and personal. Jesus had no personal sins needing remission, but he had sin in the flesh inherited from Adam, and his submission to baptism was a practical confession of this condition, and a recognition of the necessity of his own death in order to be effectively and ultimately cleansed or justified. As it was a symbol of his death, it was a ceremonial justification from the sin that had brought that death upon him.

The direct and supernatural approbation by God of Jesus after his baptism cannot be dismissed as irrelevant. Baptism for Jesus opened a door that had not hitherto been opened: *"This is my beloved Son, in whom I am well pleased"* (Matt. 3:17). Was this approbation a result of a period of faithful conduct, or was it a result of a recognition of the need of a sacrificial victim and a willingness to undertake that mission? Unquestionably the latter, for it is evident that the faithfulness test of Jesus' conduct is epitomized in the fourth chapter of Matthew (after his baptism) by the temptation in the wilderness.

The baptismal phase of the justification of Jesus differs from ours in this respect: our baptism is a legal justification which has been validated by an acceptable sacrifice attested to by God's raising Christ from the death, whereas the baptism of Jesus was a temporary or shadow justification dependent upon his sacrificial death to ratify its efficacy. Therefore his death and resurrection which was effected through "the blood of the everlasting covenant" (Heb. 13:20) was the final phase of his justification.

The everlasting covenant is the Abrahamic Covenant. At what point was Jesus introduced into the Abrahamic Covenant? At circumcision? Debating with the doctors in the temple? At some unspecified time between the ages of 12 and 30 not given in Scripture? At baptism? Or at his death? There can be but one answer: at his baptism; for this ceremony involved the two ingredients that have been requisite since the everlasting covenant first came into being in Eden, faith and ceremonial blood-shedding.

The justification of Jesus, who typically became Christ at his baptism, and completely at his endowment with spirit nature, lays the groundwork for the justification of others who believe in him and the Abrahamic promises with which he is inseparably connected (Gal. 3:29). By our association with his death in the waters of baptism, we are justified from the condemnation we inherit, to the hope of a final and glorious justification from all aspects of sin.

*James Stanton*

Reproduced from the compilation, *"We Have an Advocate"*

# FROM DARKNESS TO LIGHT



Oct. 4.

My Dear Mother:

The following is a copy of the letter I intend to send to Mr. Wilson to-morrow:

Mr. A.E. Wilson,  
Pastor Winthrop St. M.E. Church.

Dear Sir: You may be surprised to receive this letter from me, but I think the time has come for me to state my position. I have been investigating Christadelphian doctrines for several months, and I have at last come to the conclusion that they are true, and I find that I must consequently withdraw from membership in the Methodist church. I assure you this is a painful thing for me to do. My whole life has been passed among the Methodists, and when I think of the many and dear friends I have in the church and the happy hours I have spent in their company it almost breaks my heart to separate from their fellowship. It is only because I believe it necessary for my eternal well being that I do so. My mind has undergone a great change and I can no longer conscientiously endorse doctrines which I believe to be contrary to the Word of God. I will now explain briefly wherein I have changed.

First, I can find no support in the Bible for the doctrine of the immortality of the soul. The phrases "immortal soul" and "never-dying spirit," which are heard so often in the churches today are not found in the Bible at all. The Scriptures speak of a future life, but that is a life to be bestowed at the resurrection upon those who are found worthy. The Bible says that "the dead know not anything," and therefore the popular teaching that they go to a spirit world at death to bask in bliss or to writhe in torment is a delusion which has no warrant of scripture, but is repugnant to the Word of God.

I denounce the doctrine of endless misery as dishonoring to God - yea, as rank blasphemy.

I believe that "the wages of sin is death," not eternal torment, and that "the gift of God is eternal life," not that we have immortality within us as a present actual possession.

I believe that the future inheritance of the saints is not in heaven but upon the earth. Jesus says, “Blessed are the meek for they shall inherit the earth.” God promised Abraham and his seed all the land of Canaan for an everlasting possession. He also promised that his seed (which Paul says is Christ, Gal. 3:16), should possess the gate of his enemies, and in his seed all the families of the earth are to be blessed. This proves that Christ is the heir of all things embraced in the Abrahamic covenant; that he is to be king over all the earth, and his brethren are to reign with him as kings and priests unto God.

God also made an everlasting covenant with David. He promised that his throne and kingdom should be established and endure forever. This insures the perpetuity of the Israelitish race, and proves that they are to be restored to their own land. Jesus was the seed of David according to the flesh. He was “born king of the Jews,” and “is to be ruler in Israel” in the days of their restoration. The angelic messenger said to the virgin Mary concerning her divine Son, “He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”

I believe that the gospel consists of “things concerning the kingdom of God and the name of Jesus Christ.” The kingdom of God is really the ancient kingdom of Israel restored under a new covenant or constitution, and we are called by the gospel to inherit this glorious kingdom and to reign with Christ on the earth.

I find no promise of heaven in the Bible. Indeed, Jesus assured his disciples that where he was going they could not come, but that he would come again and receive them unto himself so that they might be with him.

I believe there is but one God, the Father. I find no proof in the Scriptures of the doctrine of the trinity. Jesus was “a man approved of God.” He was begotten by the Spirit of the virgin Mary and therefore he was the son of God but not God the Son. He was made of a woman, born under the law, and tempted in all points like unto his brethren, yet without sin. Because of his perfect righteousness God accepted the shedding of his blood as a sacrifice well pleasing to Him, and, on that basis, He offers forgiveness of sins to all who come to Him in Jesus’ name in the appointed way. Baptism (immersion in water) is the divinely appointed method for becoming united to Christ and securing the blessings promised in the gospel, and is, therefore, essential to salvation.

I do not now believe that the devil is a supernatural fallen angel, but an evil principle implanted in the flesh by Adam’s transgression. “Every man is tempted when he is drawn away of his own lust and enticed.” “From within, out of the heart, proceed evil thoughts.”

I do not believe the earth is to be destroyed for it is the everlasting inheritance of the saints. The Scriptures which seem to teach its destruction are figurative, and apply to the kingdoms and institutions of men which are to be “broken in pieces like a potter’s vessel” at the coming of Christ.

## FROM DARKNESS TO LIGHT

I think I have written enough to show you that I am entirely out of harmony with the Methodist church and I now ask that my name be removed from your roll as a member.

Hoping that you and some of your flock may be induced to investigate these things and be brought out of darkness into light, as I have been in the providence of God.

I remain yours sincerely,

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Oct. 5

My Dear Mother:

It is with a sad heart I write this time for I am in sore distress of mind. I have been weighed in the balances and found wanting. I thought nothing could turn me from the path of obedience when I came to know what was required of me, but, like Peter, I was not able to stand the test. According to Christ's own words I am not worthy of him because I have loved my wife more than him. I have a feeling, however, that he feels pity for me, even as he felt for poor Peter. Let me tell you how it happened.

After preparing my letter to Mr. Wilson and mailing it I returned to the house with the idea of breaking the news gently to my wife concerning my intentions. She looked up pleasantly as I entered the room, but began to look anxious as I commenced to broach the subject.

Suddenly turning deathly pale she gasped, "What is it? What are you going to do?"

"My dear wife," I replied, "I have come to the conclusion that I must become a Christadelphian if I am to inherit the kingdom of God."

I shall never forget the scene that followed. My wife tottered to her feet and fell upon the floor moaning incoherently, "O my God! Where is my husband? Where has he gone?"

I raised her from the floor and laid her on a couch, with a terrible horror in my heart. "The blow will kill her," I thought, "or worse still, she will lose her reason." And then a strange unreasoning rebellion arose in my heart. "Can this be the truth which makes such trouble?" I was nearly mad with anxiety. Then came the thought, "Temporize. Consider your wife first. Give her time to get used to the idea." These thoughts flashed through my mind rapidly as my dear wife lay suffering, and I began trying to soothe her.

"It will be all right," I said. "I will give it all up. I will read no more Christadelphian books. I will drop the whole thing, only do not feel so bad." Soon her tears began to flow, and she cried until exhausted nature could endure no more and soon sank into a deep sleep to my intense relief.

When she awoke I persuaded her to retire and she did so without a word, but what a change had come over her in the last two hours. What am I to do? Can I obtain eternal life only at the expense of my wife's health and happiness? Does the God of love require such a sacrifice? Does Jesus demand it? If she had reproached me angrily I could have endured it and never faltered, but now what shall I do? The future looks dark for me for I

can never go back to Methodism, and the glorious kingdom of God seems more enticing than ever. May God help me.

Oct. 7

My Dear Mother:

There is no improvement in the situation. Mr. Wilson called to see me yesterday afternoon but I was not at home. He left four theological books from his library and told my wife that he would like to have me read them before taking such radical action as leaving the church. Two of the books are on Immortality by Landis and Mattison. The others are "Lost Forever" and "Creeds" by L.T. Townsend D.D. the great Methodist theologian. I promised my wife I would read them through carefully. It would make your heart bleed to see her now. She never smiles, and has a hopeless, care-worn expression of countenance which makes me feel very sad. I cannot understand why she should take my proposed change so much to heart. I do not think she would care so much if I should resolve to join any other denomination, even the Adventists. Why such a horror of everything connected with the Christadelphians? I think I will tell Mr. Evans how I am situated and ask his advice.

Oct. 8

My Dear Mother:

I received a letter to-day from Mr. Wilson, of which the following is a copy.

"My Dear Brother:

"I was sorry not to see you when I called, but perhaps it was for the best; for if you will read the books I left they will meet your objections to the doctrine of the immortality of the soul, the eternal degradation and subserviency of the incorrigible and finally impenitent wicket better than the little I could have found time to have said.

"I see from your letter - so well written - that you have read and thought; and now, if you will allow, I will state what I think wrong in your course.

"I do not think you have read and thought enough as yet, to reach such decided opinions as you claim to have reached. The right interpretation of scripture requires some acquaintance with not only the languages in which they were written, but of the times, customs, and mode of eastern expression. The whole question of life, etc., after death, called Eschatology, is not claimed to be well understood by any man that I know of who is worthy of being an authority. There is no one who is absolutely correct, probably, in belief. All that Methodists or other denominations claim usually is that they are nearer right than those who disagree with them. The main thing is to have the heart right. Be pure in all motives, and through grace seek to keep the commandments and if we will to do the will of God we shall know of the doctrines, but not wholly in this life, for we only know in part and now only see as through a smoked glass.

"I want you to remain a member of the church for at least a while and read the books and give me a chance to talk with you. There are many who love you in

Winthrop street church and who believe in your goodness of heart. I think you will say you enjoyed as much religion when you accepted Methodist views as now.

“I think I could show you some fallacies in your reasoning and interpretation of Scriptures, but have not time now to do so as thoroughly as you would expect from me. If God can make us immortal after resurrection, he could before, couldn't he? If 'immortal soul' is not found in the Bible, neither is 'annihilated soul.' A man's last will is the one courts go by. The New Testament is a fuller revelation of the Divine will than the Old Testament, and as much as the old gospel is superior to the law, Jesus did away with much that Moses taught. If you take the Old Testament literally and do not allow spiritualizing, what do you think David meant when he said, 'taken my feet out of an horrible pit,' literally or spiritually? Stephen and Paul, in my view, tried to show that the promises of Abraham are of spiritual interpretation. I lean to the spiritual, for only in that way can the Scriptures be made to harmonize, but I cannot write here what it would take days to discuss. Our duties are chiefly in this life, and we must trust with Abraham that the Judge of all the earth will do right, and leave the future largely with Him. He has not seen fit to give very clear or certain ideas of what will be after we die. Death, life, soul, hell, heaven, punish, reward, are words, the clear meaning of which the most learned do not pretend to fully define. Members of the same church do not agree in all the great questions involved in existence beyond this life. The man who has had light and rejected all Christ offers will not go to heaven, and if Jesus means anything by some of His expression He will not be as well off, or will be punished, for to be less than you might be is punishment.

“Your ideas of this earth, or a part of it, becoming the home of the saints, has been held by some, but I just believe they have a bigger and better inheritance. I will talk these things over with you after you have read the books. I have other books, more profound, I would like to have you read. I have commentaries I will loan you, and if you are troubled about the divinity of Jesus, I will loan you a book on that.

“I do not think you can be sure you are right. I could give you a different idea of some of the Bible teachings than you seem to entertain. Job is a report of what the would-be-comforters of Job tried to reason out, and when God speaks they find themselves rebuked by God. Ecclesiastes gives the soliloquizing of one who has tried all the world can give, or human wisdom, and found it all vanity. The only true things is, 'Fear God and keep His commandments.'

“As to the promise to Abraham, it was conditional, and in some sense illusionary, the same as if I should say to my boy, 'Read the Bible, and I will give you five dollars.' I have one object, the boy perhaps another. Abraham had the land to use, but no one has land longer than for life. The promises to David and the Jews were all conditional and neither kept the conditions; at least Solomon did not. I believe that the spiritual children of Abraham, or believers like he was a believer, do inherit the kingdom, just such a one as Jesus bid us seek, the reign of God over us.

The good of this world have always held the most of property, and do today on an average.

“Do not persist in withdrawing until we have had some talk on these questions. I wish you could be in my Sunday-school class. We may never see exactly alike, but I believe you can be convinced that you have no grounds for your present views of such a character that will warrant you to be as sure as you are now. You may have notions, but certainty is not possible in things after death. I do not pretend to have discussed anything in this letter. I write hastily.

Ever your friend,

A.E. Wilson.”

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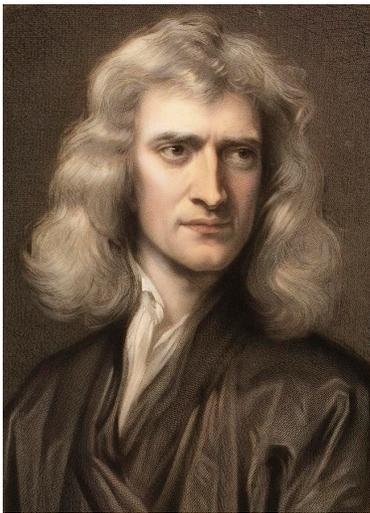
If Mr. Wilson’s theological books do not differ from this letter they will not be very edifying to me. I may make some observations on this letter when I write again.

*W.H. Clough*

The Christadelphian Advocate, June 1901

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## *The Most Amazing Discovery Isaac Newton Ever Made*



**S**IR Isaac Newton was born in 1642, the same year Galileo died. His mother was widowed twice, resulting in him being raised by his grandmother. He was sent off to grammar school and later went to Trinity College, Cambridge, 1661.

Sir Isaac Newton became a mathematician and a natural philosopher, discovering the laws of universal gravitation and formulating the three laws of motion, which aided in advancement of the discipline of dynamics. Newton was a discoverer of calculus and helped develop it into a comprehensive branch of mathematics. During the plague of 1665-66, Newton moved to Woolsthorp, Lincolnshire.

He was honored to occupy the Lucasian chair of mathematics, 1669, and was elected fellow of the Royal Society, 1672. Newton was

## THE MOST AMAZING DISCOVERY THAT ISAAC NEWTON EVER MADE

given the position of Master of the Mint, 1699, and in 1701, entered Parliament.

He constructed one of the first practical reflecting telescope. Using a prism, Newton demonstrated that a beam of light contained all the colors of the rainbow. He laid the foundation for the great law of energy conservation and developed the particle theory of light propagation. In 1703, Sir Issac Newton became the president of the Royal Society, and served in that position until his death.

Newton wrote one of the most important scientific books ever, “Principia,” 1687, in which he stated: “This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. ... All variety of created objects which represent order and life in the universe could happen only by the willful reasoning of its original Creator, whom I call the ‘Lord God’ ... This Being governs all things, not as the soul of the world, but as Lord over all; and on account of His dominion He is wont to be called ‘Lord God’ ... The supreme God exists necessarily, and by the same necessity He exists always and everywhere.”

Newton wrote in “Principia,” 1687: “From His true dominion it follows that the true God is a living, intelligent and powerful Being; and from His other perfections, that He is supreme, or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, His duration reaches from eternity to eternity; His presence from infinity to infinity; He governs all things, and knows all things that are or can be done.”

Newton was cited in “Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton” by Sir David Brewster (Edinburgh, Thomas Constable and Co., 1855, Vol. II, 354): “God made and governs the world invisibly, and has commanded us to love and worship him, and no other God; to honor our parents and masters, and love our neighbors as ourselves; and to be temperate, just, and peaceable, and to be merciful even to brute beasts. And by the same power by which he gave life at first to every species of animals, he is able to revive the dead, and has revived Jesus Christ our Redeemer, who has gone into the heavens to receive a kingdom, and prepare a place for us, and is next in dignity to God, and may be worshipped as the Lamb of God, and has sent the Holy Ghost to comfort us in his absence, and will at length return and reign over us.”

Sir Isaac Newton wrote in “Optics,” 1704: “God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them.”

Sir Isaac Newton devoted more time to the study of Scripture than to science (as cited in Tiner 1975): “I have a fundamental belief in the Bible as the Word of God, written by those who were inspired. I study the Bible daily.”

Sir Isaac Newton stated: “We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatsoever. ... Worshiping God and the Lamb in the temple: God, for his benefaction in creating all things, and the Lamb, for his benefaction in redeeming us with his blood.”

Captivated by Bible prophecy, Sir Isaac Newton wrote “Observations on the Prophecies of Daniel and the Apocalypse of St. John” (published in 1733), in which he stated: “Daniel was in the greatest credit amongst the Jews, till the reign of the Roman Emperor Hadrian. And to reject his prophecies, is to reject the Christian religion. For this religion is founded upon his prophecy concerning the Messiah.”

He concluded his introductory chapter: “Daniel is most distinct in order of time, and easiest to be understood, and therefore in those things which relate to the last times, he must be made the key to the rest.”

In his preface to “The Prophecies of Daniel and the Apocalypse” (published 1733), Sir Isaac Newton quoted a letter to Richard Bentley, dated Dec. 10, 1692: “When I wrote my treatise about our System I had an eye upon such Principles as might work with considering men for the belief of a Deity and nothing can rejoice me more than to find it useful for that purpose.”

Sir Isaac Newton wrote in “Observations on the Prophecies of Daniel and the Apocalypse of St. John” (published 1733): “The Book of Revelation exhibits to us the same peculiarities as that of Nature. ... The history of the Fall of Man – of the introduction of moral and physical evil, the prediction of the Messiah, the actual advent of our Saviour, His instructions, His miracles, His death, His resurrection, and the subsequent propagation of His religion by the unlettered fishermen of Galilee, are each a stumbling-block to the wisdom of this world. ... But through the system of revealed truth which this Book contains is, like that of the universe, concealed from common observation, yet the labors of the centuries have established its Divine origin, and developed in all its order and beauty the great plan of human restoration.”

In “Observations on the Prophecies of Daniel and the Apocalypse of St. John” (published 1733), Sir Isaac Newton wrote: “The folly of Interpreters has been, to foretell times and things, by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testaments, not to gratify men’s curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event; and his own Providence, not the Interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence.”

In “Observations on the Prophecies of Daniel and the Apocalypse of St. John” (published 1733), Sir Isaac Newton wrote: “For the prophets and apostles have foretold that as Israel often revolted and brake the covenant, and upon repentance renewed it, so there should be a falling away among the Christians, soon after the days of the Apostles, and that in the latter days God would destroy the impenitent revolters, and make a new covenant with his people. And the giving ear to the prophets is a fundamental character of the true church. ... For as the few and obscure Prophecies concerning Christ’s first coming were for setting up the Christian religion, which all nations have since corrupted, so the many and clear Prophecies, concerning the things to be done at Christ’s second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse, and this Prophecy, thus proved and understood, will open the old Prophets and all together will make known the true religion, and establish it. ... An angel must fly through the midst of heaven with the everlasting Gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest.” (referencing Revelation 14:6)

The “Encyclopedia of Philosophy” described Sir Isaac Newton: “Newton himself was a student of Old Testament prophecies and believed in the Scriptures as inerrant guides.”

In his book “Chronology,” Newton studied the sequence of historical events and inserted a geometric diagram of Solomon’s temple, giving the lengths of the temple in

## THE MOST AMAZING DISCOVERY THAT ISAAC NEWTON EVER MADE

relation to the measurement of time. This was in accordance with the Renaissance view that the temple was a microcosm of God's creation embodying the order of the universe.

Economist John Maynard Keynes purchased all of Newton's known manuscripts and personal notes at auction. After studying them, John Maynard Keynes wrote of Newton: "He regarded the universe as a cryptogram set by the Almighty, just as he himself wrapped the discovery of calculus in a cryptogram. ... He looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt. ..."

Regarding the Bible, Newton wrote: "The system of revealed truth which this Book contains is like that of the universe, concealed from common observation yet the labors of the centuries have established its Divine origin."

Newton (as cited in Tiner 1975): "Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance."

Newton was cited by Sir David Brewster in "Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton" (Edinburgh, Thomas Constable and Co., 1855, Vol. II, p. 347-348): "Opposite to godliness is atheism in profession, and idolatry in practice. Atheism is so senseless and odious to mankind, that it never had many professors. Can it be by accident that all birds, beasts, and men have their right side and left side alike shaped, (except in their bowels); and just two eyes, and no more, on either side of the face; and just two ears on either side of the head; and a nose with two holes; and either two forelegs, or two wings, or two arms on the shoulders, and two legs on the hips, and no more? Whence arises this uniformity in all their outward shapes but from the counsel and contrivance of an Author?"

"Whence is it that the eyes of all sorts of living creatures are transparent to the very bottom, and the only transparent members in the body, having on the outside a hard transparent skin, and within transparent humours, with a crystalline lens in the middle, and a pupil before the lens, all of them so finely shaped and fitted for vision, that no artist can mend them? Did blind chance know that there was light, and what was its refraction, and fit the eyes of all creatures, after the most curious manner, to make use of it?"

"These, and suchlike considerations, always have, and ever will prevail with mankind, to believe that there is a Being who made all things, and has all things in his power, and who is therefore to be feared. We are, therefore, to acknowledge one God, infinite, eternal, omnipresent, omniscient, omnipotent, the Creator of all things, most wise, most just, most good, most holy. We must love him, fear him, honour him, trust in him, pray to him, give him thanks, praise him, hallow his name, obey his commandments."

Sir Isaac Newton stated: "There is one God, the Father, ever-living, omnipresent, omniscient, almighty, the Maker of heaven and earth, and one Mediator between God and man, the man Christ Jesus. ... To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by Him. That is, we are to worship the Father alone as God Almighty, and Jesus alone as the Lord, the Messiah, the Great King, the Lamb of God who was slain, and hath redeemed us with His blood, and made us kings and priests."

Sir Isaac Newton died March 20, 1727. Newton stated (as cited in “The Religion of Sir Isaac Newton,” Frank E. Manuel, editor, London, Oxford University Press, 1974, p. 112): “And when you are convinced, be not ashamed to profess the truth. For otherwise you may become a stumbling block to others, and inherit the lot of those Rulers of the Jews who believed in Christ, but yet were afraid to confess him lest they should be put out of the Synagogue. Wherefore, when you are convinced, be not ashamed of the truth, but profess it openly and endeavor to convince your Brother also that you may inherit at the resurrection the promise made in Daniel 12:3, that ‘they who turn many to righteousness shall shine as the stars for ever and ever.’ And rejoice if you are counted worthy to suffer in your reputation or any other way for the sake of the Gospel, for then, ‘great is thy reward!’”

An article by a Bill Federer, reproduced from World Net Daily

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## EDITORIAL FLYLEAF

We have to apologize once again for this extremely late edition of the Winter SK. It was our hope to have it available to readers by the end of December/1st week of January at the latest. We admit a terrible case of writer’s block as we were attempting to digest the torrent of world developments in preparing our comments in response to the U.N resolution against Israel as events continue to rapidly unfold in Israel, the U.S., Britain, Russia and Europe. We understand that our treatment of where things in the world now stand barely scratches the surface. There is a great deal to be watching.

### **SUBSCRIPTION RENEWAL**

We are at that point in the subscription year where it is time for our readers to renew their subscriptions for the SK. It is our continued mission to provide a service to our Unamended Brethren that reinforces the “old paths” of doctrine, walk and prophecy, as well as being a light for the Gospel Message to a dark world where interest exists. It is our sincere hope that you continue to support this effort and that we can continue to use this as a rallying point of spiritual support and edification for a remnant of those “that feared the LORD” and “spake often one to another.”

### **WOMEN’S MARCH ON WASHINGTON**

We hesitate to mention this in the pages of the SK, but we were both amazed and disgusted by the recent “Women’s March On Washington” - a vile display of the lowest order of the rebellious and prideful Sin Flesh nature. The “feminist” movement, a direct usurpation of the Biblical command of the social and spiritual roles of both men and women has been in full advancement for many decades now. But, seeing this