

Teleios Ministries (Volume 4)

Teachings
for
The Mature Members
of the
Body of the Christ

*Proclaim the Word,
convince, rebuke, encourage.
And, the things which thou hast heard from me among many witnesses,
the same, entrust thou unto faithful men,
such as shall be, competent, to teach, others also.
Take thy part in suffering hardship, as a brave soldier of Christ Yehoshua.
(2 Timothy 2:2-3, 4:2)*

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O Thoughtless Ones!

Who hath BEWITCHED You

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The word, 'Bewitched,' used in Galatians 3:1 is the Greek word, 'baskaino'¹ "which indicates amongst other things a harmful magic exercised independently of the subjective will and with no particular technique. The dangerous feature is that people have willingly yielded to these magicians and their influence without realizing to what powers of falsehood they were surrendering. The characteristic point of the baskaino is that it exerts its influence without extraordinary means."² Does this description sound familiar? The bewitching of the children of Adam and Eve began unendingly to this very day. Genesis chapter three records the first encounter, which states, "Now, the serpent, was more crafty than any living thing of the field which Yahweh Elohim had made... And the serpent said unto the woman,— 'Dying, ye do not die, For Elohim doth know, that, in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like Elohim, knowing good and evil" (Gen. 3:1, 4-5). Each and everyone one of us must ask ourselves, "Where are we bewitched, when it comes to the teachings in the Word of Yahweh?" This study will deal with the bewitching of Yahweh's people; to include Adam and Eve, Aaron and the Israelites, the Christian Church led by Paul and then one of the church Fathers, Justin Martyr (100-165 AD), finalizing with our present period of time. The bewitching transformation of the followers of Yahweh can occur in a very, very short period of time, as will be seen. One constant theme of bewitchment is the creation of another god.

When it comes to the Word of Yahweh, all of us are bewitched, some considerably more than others. The master bewitcher (deceiver),³ the adversary, I believe, has a hand, one way or another, in our bewitchment. The mass of agreeing scriptures of the Hebrew (Ibri) & Greek text are our true compass, which repels any form of bewitchment. The covetings of our flesh and people, including family members, pastors, doctors of divinity, Bible translators, etc., are the tools used to bewitch us. People can be classified into four major groups, according to the parable of the Sower and the Seed (Mark 4). People can be apathetic, deceivers (false brethren), cowardly, self seeking, rebellious, ignorant or deceived (pure in heart). The first seed are those that are apathetic or deceptive (false brethren), such as was Pilate (apathetic) and the High Priest (deceiver) during Christ's ministry. The second and third seed are those who choose to be cowardly, self seeking and or rebellious, such as was King Saul and Nicodemus. The fourth seed can be those who are

¹ 940 βασκαίνω baskaino bas-kah'-ee-no

² Theological Dictionary of the New Covenant Vol. 1; pg. 594-595 (Delling).

³ And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. (Rev. 20:7-8)

ignorant or are deceived, but pure in heart, such as was Aaron, King Josiah, Apollos and the Apostle Paul.

According to Ephesians 6:11-12, we are to “Put on the complete armour of Yahweh, with a view to your having power to stand against the strategies of the adversary; Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies.” Bewitchment can take a very short time. Moses was away from the children of Israel for only 40 days, which resulted in the prophet Aaron, his brother, being bewitched by, of all people, the descendants of Abraham and Sarah! “...Moses said unto Aaron, What had this people done to thee,—that thou shouldst have brought upon them a great sin? And Aaron said, Let not the anger of my lord kindle,—thou thyself, knowest the people, that, ready for mischief, they are. So they said to me—Make for us gods, who shall go before us,—for, as for this, Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him. And I said to them—Whosoever hath gold, let them break it off, So they gave it to me,—and I cast it into the fire, and there came out—this calf (Ex. 32:22-24).” Were these Religious people? Yes! How could this happen after these people witnessed the ten plagues and the splitting of the Red Sea? Why do we think were not one of these bewitched people? Because our doctrine was voted on and the majority ratified it, which occurred with all of the early Church Councils? Is doctrine correct if the Divines say so? Three thousand men, possibly bewitchers, were slain, by the authority of Moses, after the creation of the molten calf (Ex. 32). Majority consensus can be a bewitching method, whereby the masses rebel against the words of Yahweh. Does the Word of Yahweh command, “...my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues (1 Cor. 14:39)? Do the Majority of Christians comply with this command? It cannot be because people are ignorant of this scripture but rather they have chosen to rebel, as a group, against Yahweh's command. Exodus chapter thirty-two is one out of a hundred accounts where the followers of Yahweh created an additional god; a god that can be seen; by doing so, the first and second commandment are broken, to the delight of the god of this age (2 Cor. 4:4).

Moses stated to the followers of Yahweh, “For, I, know thy perverseness, and thy stiff neck,—lo! while I am yet alive with you today, ye are, quarrelling, with Yahweh, and how much more after my death? For I know that, after my death, ye will, break faith, and turn aside out of the way which I have commanded you,—and calamity will befall you, in the afterpart of the days, because ye will do the thing that is wicked in the eyes of Yahweh, to provoke him with the work of your own hands” (Deu. 31:27, 29). Moses and Yehoshua (Joshua) were strong leaders who kept Yahweh's people in check but they are the exception rather than the rule. Thousands of years later, Paul addressed the same problem when he instructed Timothy, “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up

teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside" (2 Tim. 4:3-4).

Remarkably, it only took one and a half months (40 days) for the people to have Aaron make them a god (calf). This next narrative took a generation (70 to 100 years). "And the people served Yahweh all the days of Joshua,—and all the days of the elders who outlived Joshua, who had seen all the great work of Yahweh which he had wrought for Israel...All that generation also, were gathered unto their fathers,—and there arose another generation, after them, who had not known Yahweh, nor even the work which he had wrought for Israel. So the sons of Israel did the thing that was wicked in the sight of Yahweh,—and served the Baals" (Jud. 2:7-11). These individuals had the Law of Moses in their possession but chose to rebel against Yahweh. Their creation of the Baals is a manifestation of the same bewitchment that is a general theme throughout the scriptures and our present time period.

King Solomon, who was visited by Yahweh twice, who possessed the written Word of Yahweh, who lived in unparallel prosperity, who reigned for forty years, who was a prophet, writing part of the Word of Yahweh, made gods for his foreign wives (1 Kings 11). We could say to Solomon, "O thoughtless Solomon, Who hath Bewitched You,—before whose very eyes, Yahweh, was openly set forth as Elohim?" Who must have bewitched him? His foreign wives! Yahweh commanded Israel against such men and women by saying, "Take heed to thyself, Lest thou solemnise a covenant with the inhabitant of the land, whereupon, thou, art about to enter,—Lest he become a snare in thy midst...And thou wilt take of his daughters, for thy sons,—And his daughters will go unchastely after their gods, And will cause, thy sons, to go unchastely after their gods. Molten gods, shalt thou not make to thee" (Ex. 34:12-17). The adversary worked through Solomon's foreign wives to bewitch Solomon as he also similarity did with Adam through Eve.⁴ Solomon's bewitchment with foreign gods affected the children of Israel for over 300 years. Some of his altars were still present in the days of King Josiah (2 Kgs. 23:13).

Does Following Godly Men Ordained by Yahweh Stop us from being Bewitched?

Who would had been a better man to follow than King Solomon; the son of David, builder of Yahweh's Temple, visited twice by Yahweh, anointed by Yahweh, part of the Christ line. Following him led the children of Israel into idolatry for hundreds of years. The prophet Aaron, would also have been a man to follow; Moses' brother, fellow worker in the ministry, anointed by Yahweh. If Moses had not come back, Aaron's followers would have been worshipping a molten calf. The apostle Peter, chosen by the Lord Yehoshua to be the chief apostle, raiser of the dead also made doctrinal mistakes. The apostle Paul

⁴ 1Ti 2:14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression; 2Co 11:3 But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness which are due unto the Christ.

stated in Galatians 2:11-14, "But, when Cephas came unto Antioch, to the face, even, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy. But, when I saw that they were not walking with straightforwardness as regardeth the truth of the glad-message, I said unto Cephas, before all: If, thou, although, a Jew, like them of the nations, and not like the Jews, dost live, how dost thou compel, them of the nations, to live like Jews?" Followers of Peter were also bewitched, including Barnabas, because of Peter's failure to fully follow the ways of Yahweh. We have been warned to not follow men; "For, as soon as one beginneth to say—I, indeed, am of Paul [Luther]! and another—I, of Apollos [Calvin]! are ye not, men; men of the flesh—as unto babes in Christ" (1 Cor. 2:1,4)? Ye, are Christ's,—and, Christ, is, Yahweh's. Be ye not the followers of men but rather the followers of the Word of Yahweh, as unveiled in the clear Hebrew (Ibri) and Greek text.

The scroll was still wet with Yahweh's ink when the Galatians became bewitched by false brethren (Gal. 3:1). Paul had not died when this departure from the truth occurred but rather he was alive and well, beholding his work in the Lord departing from the doctrine he had given them, which was from Yahweh. In 1 Corinthians 15:12, some of the Corinthian believers were saying, "...resurrection of the dead, there is none?" Paul then states that the opposite had occurred, "Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some" (2 Ti. 2:18). Did this departure from the truth result from a new generation not knowing Yahweh? No, rather it occurred in Paul's own lifetime. Why would we think that today would be any different than the past? Yahweh is saying today to the Roman Catholic and Protestant Church, "O Thoughtless Ones, Who hath Bewitched You,—before whose very eyes, the full Word of Yahweh, was openly set forth?"

Justin Martyr (100 - 165 AD), a Greek Philosopher, who became a Church Father. Merely one hundred years after the death of our Lord, Justin was writing and debating new doctrines; doctrines unheard of in the Word of Yahweh. Does his behavior remind us of the bewitchment of Aaron, Solomon, Peter, the Galatian and Corinthian Churches? Justin Martyr's writings are a good example on how new doctrines are created and passed on to generations. Excerpts from his book, "Justin Martyr, Dialogue with Trypho (the Jew)," will illustrate the bewitching process of our adversary because the scriptures, although important, are secondary to his thought process, which is primary. Scriptures become reconciled to what one desires to believe or to what others want to believe, which is what occurred to Aaron, Solomon, Peter etc. etc. Below are excerpts from Justin's above mentioned book; excerpts that unveil two Gods; the begotten God and the unbegotten God. The Geneva Bible and the audio Bible, 'The Word of Promise,' mimic many of these same thoughts. For example, The Word of Promise has the voice of Jesus speaking to Abraham

in Genesis 18 and Jesus is portrayed as the prince of the host of Yahweh, in Joshua 5:14. Multiply gods are a common theme with Justin, as it is today. (Other new doctrines from his book are located in Appendix A for your observation.)

Justin Martyr, Dialogue with Trypho (the Jew)

CHAPTER CXXVII – THESE PASSAGES OF SCRIPTURE DO NOT APPLY TO THE FATHER, BUT TO THE WORD.

"These and other such sayings are recorded by the lawgiver and by the prophets; and I suppose that I have stated sufficiently, that wherever God says, 'God went up from Abraham,' or, 'The Lord spake to Moses,' and 'The Lord came down to behold the tower which the sons of men had built,' or when 'God shut Noah into the ark,' you must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined to a spot in the whole world, for He existed before the world was made. How, then, could He talk with any one, or be seen by any one, or appear on the smallest portion of the earth, when the people at Sinai were not able to look even on the glory of Him who was sent from Him; and Moses himself could not enter into the tabernacle which he had erected, when it was filled with the glory of God; and the priest could not endure to stand before the temple when Solomon conveyed the ark into the house in Jerusalem which he had built for it? Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush. Since, unless we thus comprehend the Scriptures, it must follow that the Father and Lord of all had not been in heaven when what Moses wrote took place: 'And the Lord rained upon Sodom fire and brimstone from the Lord out of heaven;' and again, when it is thus said by David: 'Lift up your gates, ye rulers; and be ye lift up, ye everlasting gates; and the King of glory shall enter;' and again, when He says: 'The Lord says to my Lord, Sit at My right hand, till I make Thine enemies Thy footstool.'"

(The majority of the so-called Church Fathers did not read Hebrew, including Justin. It appears that Justin was reading the Greek Old Covenant (Septuagint), which eliminated the Hebrew (Ibri) word, 'Yahweh.' He states, 'The Lord said to my Lord,' as defining two Lords, which actually reads in the Hebrew, "The declaration of Yahweh to my Lord!" Psalm twenty-four answers the question of, 'Who is the King of Glory,' by saying, "Yahweh of hosts, He, is the king of glory," whereby the Greek Old Covenant would have read, 'the Lord of Host is the King of Glory' (Ps. 24:10). Genesis 18:33 reads, "And Yahweh went his way, when he had made an end, of speaking unto Abraham..." but the

Greek New Covenant reads, 'the Lord.' 'The prophets and apostles who recorded the Word of Yahweh were all Hebrews, writing and reading the Old Covenant in Hebrew, while the Church Fathers, which came after them, were Greeks or Romans, none being Hebrew. The same problems exist today with the English translations of the Bible, which is why it is absolutely necessary to read from the Rotherham Emphasized Bible.⁵)

CHAPTER CXXVIII – THE WORD IS SENT NOT AS AN INANIMATE POWER, BUT AS A PERSON BEGOTTEN OF THE FATHER'S SUBSTANCE.

"And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom, has been demonstrated fully by what has been said." Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued: "And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears strayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist, and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission, as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same."

History of Bewitchment

All the followers of Yahweh proclaim that they are doing Yahweh's will, even the crucifiers of Christ, but, as the records indicate, this is the exception, rather than the rule. In many cases, rather than doing Yahweh's will they are doing just the opposite. The masses generally depart from Yahweh, in one form or another. Exodus 32:5 illustrated this

⁵ Jehovah Witnesses have avoided this problem by having Jehovah in their Bibles.

departure by stating, “And, when Aaron saw it [calf], he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow...and the people sat down, to eat and to drink, and then rose up—to make sport”! “Nehemiah wrote, “We have dealt, very corruptly, against thee [Yahweh],—and have not kept the commandments, nor the statutes nor the regulations, which thou didst command Moses thy servant” (Neh. 1:7). Yehoshua stated, “Did not, Moses, give you the law? And yet, not one of you, doeth the law!—Why, seek ye, to slay, me...And they reviled him, and said—Thou, art, the disciple, of that man [Christ]; but, we [Pharisees], are, Moses’, disciples...Seed of Abraham, are we” (Jn. 7:19; 9:28; 8:33). Paul, at the end of his ministry, proclaimed to Timothy, “Thou knowest this—that all they who are in Asia have turned away from me...” (2 Tim. 1:15). By reading these historical events, should we not believe that our fathers also have fallen into the same pattern of bewitchment? We can determine if this is the case by comparing their behavior and doctrines to the scriptures, as recorded in the Hebrew (Ibri) and Greek text and not according to the New Living English Bible translations that are created yearly. The life of King Josiah illustrates my point.

King Josiah’s father was Amon and his grandfather was Manasseh, both of which did wickedness in the eyes of Yahweh. Josiah was following in their footsteps because that is what a child does, until the Law of Yahweh was discovered in the renovation of the Temple. After hearing what was written, Josiah rent his clothes because Yahweh’s words were condemning his way of life; a life that emulated his fathers. Martin Luther could relate because he also practiced idolatry, which was identified when the scriptures were opened up to him. We also are required to seek the scriptures (Hebrew (Ibri) & Greek text) to see if your lives are well-pleasing to Yahweh.

Conclusion

Protestants can see very clearly that Roman Catholics are bewitched because they pray to Mary. Protestants and Roman Catholics will say Jehovah Witnesses are bewitched because they deny the Triune God. Roman Catholics will say Protestants are bewitched because they do not pray to Mary, nor believe that Miriam (Mary) is the God-bearer (Theotokos). Making a molten calf (Aaron), building a high place for Chemosh, the abomination of Moab (Solomon), praying to Miriam (Mary) (Catholics), making a Triune God (Protestants & Catholics), are sins. All of these people are religious; all of these practices are forbidden in the scriptures even though they have been practiced for hundreds and even thousands of years by the so-called, ‘Faithful.’ All of these people are bewitched concerning these doctrines. Deuteronomy six is absolutely clear when it commands, "Hear, O Israel: Yahweh, is our Elohim,—Yahweh is One...Ye shall not go after other gods,—of the gods of the peoples who are surrounding you; for, a jealous El, is Yahweh thy Elohim, in thy midst,—lest the anger of Yahweh thy Elohim kindle upon thee, and so he destroy thee from off the face of the ground." The prophet Aaron, the prophet Solomon and the majority of Christian pastors today are fully aware of this commandment, but nevertheless, for whatever reason, they rebel against it because of the bewitching elements that

influence their behavior, such as peer pressure, the threat of excommunication, losing Church members financial support, being called a Cult, etc. etc.. We must reexamine every thought and doctrine we have ever been taught to determine if they exist in the Word of Yahweh. If not, then we have been bewitched, as were King Josiah and the Apostle Paul. Our actions must then be to do as Moses did, to “burn it in the fire, and ground it till it becomes powder,—and strew it on the face of the waters” (Ex. 32:20). We must then returned unto Yahweh, and say,—Oh now! I have sinned a great sin, and I have made for myself—gods. Now, therefore, forgive me of my sin, which he will (1 Jn. 1:9).

Appendix A

Justin Martyr, Dialogue with Trypho (the Jew)

CHAPTER XLVIII – BEFORE THE DIVINITY OF CHRIST IS PROVED, HE [TRYPHO] DEMANDS THAT IT BE SETTLED THAT HE IS CHRIST.

And Trypho said, "We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this[assertion] appears to me to be not merely paradoxical, but also foolish."

And I replied to this, "I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the[requirements] of God, but[ready to perform] those of your teachers, as God Himself declares. Now assuredly, Trypho," I continued,"[the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends," I said, "of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself should say

so; since we were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets and taught by Himself."

CHAPTER XLVIII – BEFORE THE DIVINITY OF CHRIST IS PROVED, HE [TRYPHO] DEMANDS THAT IT BE SETTLED THAT HE IS CHRIST.

And Trypho said, "We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this[assertion] appears to me to be not merely paradoxical, but also foolish."

And I replied to this, "I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the[requirements] of God, but[ready to perform] those of your teachers, as God Himself declares. Now assuredly, Trypho," I continued,"[the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends," I said, "of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself should say so; since we were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets and taught by Himself." were gods, but because the Scripture is teaching us that the true God, who made all things, is Lord alone of those who are reputed gods and lords. And in order that the Holy Spirit may convince of this, He said by the holy David, 'The gods of the nations, reputed gods, are idols of demons, and not gods;' and He denounces a curse on those who worship them."

And I replied, "I would not bring forward these proofs, Trypho, by which I am aware those who worship these [idols] and such like are condemned, but such [proofs] as no one could find any objection to. They will appear strange to you, although you read them every day; so that even from this fact we understand that, because of your wickedness, God has withheld from you the ability to discern the wisdom of His Scriptures; yet [there are] some

exceptions, to whom, according to the grace of His long-suffering, as Isaiah said, He has left a seed of salvation, lest your race be utterly destroyed, like Sodom and Gomorrah. Pay attention, therefore, to what I shall record out of the holy Scriptures, which do not need to be expounded, but only listened to.

CHAPTER LVI – GOD WHO APPEARED TO MOSES IS DISTINGUISHED FROM GOD THE FATHER

"Moses, then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the supercelestial places, invisible to all men, holding personal intercourse with none, whom we believe to be Maker and Father of all things; for he speaks thus: 'God appeared to him under the oak in Mature, as he sat at his tentdoor at noontide. And lifting up his eyes, he saw, and behold, three men stood before him; and when he saw them, he ran to meet them from the door of his tent; and he bowed himself toward the ground, and said;' "(and so on;)" 'Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward the adjacent country, and beheld, and, lo, a flame went up from the earth, like the smoke of a furnace.'" And when I had made an end of quoting these words, I asked them if they had understood them.

And they said they had understood them, but that the passages adduced brought forward no proof that there is any other God or Lord, or that the Holy Spirit says so, besides the Maker of all things. Then I replied, "I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things – above whom there is no other God – wishes to announce to them."

And quoting once more the previous passage, I asked Trypho, "Do you think that God appeared to Abraham under the oak in Mature, as the Scripture asserts?"

He said, "Assuredly."

"Was He one of those three," I said, "whom Abraham saw, and whom the Holy Spirit of prophecy describes as men?"

He said, "No; but God appeared to him, before the vision of the three. Then those three whom the Scripture calls men, were angels; two of them sent to destroy Sodom, and one to announce the joyful tidings to Sarah, that she would bear a son; for which cause he was sent, and having accomplished his errand, went away."

"How then," said I, "does the one of the three, who was in the tent, and who

said, 'I shall return to thee hereafter, and Sarah shall have a son,' appear to have returned when Sarah had begotten a son, and to be there declared, by the prophetic word, God? But that you may clearly discern what I say, listen to the words expressly employed by Moses; they are these: 'And Sarah saw the son of Hagar the Egyptian bond-woman, whom she bore to Abraham, sporting with Isaac her son, and said to Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not share the inheritance of my son Isaac. And the matter seemed very grievous in Abraham's sight, because of his son. But God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman. In all that Sarah hath said unto thee, hearken to her voice; for in Isaac shall thy seed be called.' Have you perceived, then, that He who said under the oak that He would return, since He knew it would be necessary to advise Abraham to do what Sarah wished him, came back as it is written; and is God, as the words declare, when they so speak: 'God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman?' "I inquired. And Trypho said, "Certainly; but you have not proved from this that there is another God besides Him who appeared to Abraham, and who also appeared to the other patriarchs and prophets. You have proved, however, that we were wrong in believing that the three who were in the tent with Abraham were all angels."

I replied again, "If I could not have proved to you from the Scriptures that one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world, it were reasonable for you to entertain the same belief as is entertained by the whole of your nation." "Assuredly," he said, "for up to this moment this has been our belief."

Then I replied, "Reverting to the Scriptures, I shall endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things, numerically, I mean, not [distinct] in will. For I affirm that He has never at any time done anything which He who made the world – above whom there is no other God – has not wished Him both to do and to engage Himself with."

And Trypho said, "Prove now that this is the case, that we also may agree with you. For we do not understand you to affirm that He has done or said anything contrary to the will of the Maker of all things."

Then I said, "The Scripture just quoted by me will make this plain to you. It is thus: 'The sun was risen on the earth, and Lot entered into Segor (Zoar); and the Lord rained on Sodom sulphur and fire from the Lord out of heaven, and overthrew these cities and all the neighbourhood.' "

Then the fourth of those who had remained with Trypho said, "It must therefore necessarily be said that one of the two angels who went to Sodom, and is named by Moses in the Scripture Lord, is different from Him who also is God and appeared to Abraham."

"It is not on this ground solely," I said, "that it must be admitted absolutely that some other one is called Lord by the Holy Spirit besides Him who is considered Maker of all things; not solely [for what is said] by Moses, but also [for what is said] by David. For there is written by him: 'The Lord says to my Lord, Sit on My right hand, until I make Thine enemies Thy footstool,' as I have already quoted. And again, in other words: 'Thy throne, O God, is for ever and ever. A sceptre of equity is the sceptre of Thy kingdom: Thou hast loved righteousness and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.' If, therefore, you assert that the Holy Spirit calls some other one God and Lord, besides the Father of all things and His Christ, answer me; for I undertake to prove to you from Scriptures themselves, that He whom the Scripture calls Lord is not one of the two angels that went to Sodom, but He who was with them, and is called God, that appeared to Abraham."

And Trypho said, "Prove this; for, as you see, the day advances, and we are not prepared for such perilous replies; since never yet have we heard any man investigating, or searching into, or proving these matters; nor would we have tolerated your conversation, had you not referred everything to the Scriptures: for you are very zealous in adducing proofs from them; and you are of opinion that there is no God above the Maker of all things."

Then I replied, "You are aware, then, that the Scripture says, 'And the Lord said to Abraham, Why did Sarah laugh, saying, Shall I truly conceive? for I am old. Is anything impossible with God? At the time appointed shall I return to thee according to the time of life, and Sarah shall have a son.' And after a little interval: 'And the men rose up from thence, and looked towards Sodom and Gomorrah; and Abraham went with them, to bring them on the way. And the Lord said, I will not conceal from Abraham, my servant, what I do.' And again, after a little, it thus says: 'The Lord said, The cry of Sodom and Gomorrah is great, and their sins are very grievous. I will go down now, and see whether they have done altogether according to their cry which has come unto me; and if not, that I may know. And the men turned away thence, and went to Sodom. But Abraham was standing before the Lord; and Abraham drew near, and said, Wilt Thou destroy the righteous with the wicked?' "(and so on, for I do not think fit to write over again the same words, having written them all before, but shall of necessity give those by which I established the proof to Trypho and his companions. Then I proceeded to what follows, in which these words are recorded:) " 'And the Lord went His way as soon as He had left communing with Abraham; and [Abraham] went to his place.

And there came two angels to Sodom at even. And Lot sat in the gate of Sodom;' and what follows until, 'But the men put forth their hands, and pulled Lot into the house to them, and shut to the door of the house;' and what follows till, 'And the angels laid hold on his hand, and on the hand of his wife, and on the hands of his daughters, the Lord being merciful to him. And it came to pass, when they had brought them forth abroad, that they said, Save, save thy life. Look not behind thee, nor stay in all the neighbourhood; escape to the mountain, lest thou be taken along with [them]. And Lot said to them, I beseech [Thee], O Lord, since Thy servant hath found grace in Thy sight, and Thou hast magnified Thy righteousness, which Thou showest towards me in saving my life; but I cannot escape to the mountain, lest evil overtake me, and I die. Behold, this city is near to flee unto, and it is small: there I shall be safe, since it is small; and any soul shall live. And He said to him, Behold, I have accepted thee also in this matter, so as not to destroy the city for which thou hast spoken. Make haste to save thyself there; for I shall not do anything till thou be come thither. Therefore he called the name of the city Segor(Zoar). The sun was risen upon the earth; and Lot entered into Segor(Zoar). And the Lord rained on Sodom and Gomorrah sulphur and fire from the Lord out of heaven; and He overthrew these cities, and all the neighbourhood.'" And after another pause I added: "And now have you not perceived, my friends, that one of the three, who is both God and Lord, and ministers to Him who is in the heavens, is Lord of the two angels? For when [the angels] proceeded to Sodom, He remained behind, and communed with Abraham in the words recorded by Moses; and when He departed after the conversation, Abraham went back to his place. And when he came [to Sodom], the two angels no longer conversed with Lot, but Himself, as the Scripture makes evident; and He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrah the [judgments] which the Scripture describes in these terms: 'The Lord rained down upon Sodom and Gomorrah sulphur and fire from the Lord out of heaven.' "

CHAPTER LIX – GOD DISTINCT FROM THE FATHER CONVERSED WITH MOSES

When I had spoken these words, I continued: "Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses." And after they said they would listen cheerfully, patiently, and eagerly, I went on: "These words are in the book which bears the title of Exodus: 'And after many days the king of Egypt died, and the children of Israel groaned by

reason of the works;' and so on until, 'Go and gather the elders of Israel, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying, I am surely beholding you, and the things which have befallen you in Egypt.'" In addition to these words, I went on: "Have you perceived, sirs, that this very God whom Moses speaks of as an Angel that talked to him in the flame of fire, declares to Moses that He is the God of Abraham, of Isaac, and of Jacob?"

CHAPTER LXI – WISDOM IS BEGOTTEN OF THE FATHER, AS FIRE FROM FIRE.

"I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out: and just as we see also happening in the case of a fire, which is not lessened when it has kindled [another], but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word, and Wisdom, and Power, and the Glory of the Begetter, will bear evidence to me, when He speaks by Solomon the following: 'If I shall declare to you what happens daily, I shall call to mind events from everlasting, and review them. The Lord made me the beginning of His ways for His works. From everlasting He established me in the beginning, before He had made the earth, and before He had made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills He begets me. God made the country, and the desert, and the highest inhabited places under the sky. When He made ready the heavens, I was along with Him, and when He set up His throne on the winds: when He made the high clouds strong, and the springs of the deep safe, when He made the foundations of the earth, I was with Him arranging. I was that in which He rejoiced; daily and at all times I delighted in His countenance, because He delighted in the finishing of the habitable world, and delighted in the sons of men. Now, therefore, O son, hear me. Blessed is the man who shall listen to me, and the mortal who shall keep my ways, watching daily at my doors, observing the posts of my

ingoings. For my outgoings are the outgoings of life, and will has been prepared by the Lord. But they who sin against me, trespass against their own souls; and they who hate me love death.'

CHAPTER LXXV – IT IS PROVED THAT JESUS WAS THE NAME OF GOD IN THE BOOK OF EXODUS

"Moreover, in the book of Exodus we have also perceived that the name of God Himself which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: 'And the Lord spake to Moses, Say to this people, Behold, I send My angel before thy face, to keep thee in the way, to bring thee into the land which I have prepared for thee. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for My name is in Him.' Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses (Oshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses, 'for My name is in Him,' was Jesus. For, indeed, He was also called Israel, and Jacob's name was changed to this also. Now Isaiah shows that those prophets who are sent to publish tidings from God are called His angels and apostles. For Isaiah says in a certain place, 'Send me.' And that the prophet whose name was changed, Jesus [Joshua], was strong and great, is manifest to all. If, then, we know that God revealed Himself in so many forms to Abraham, and to Jacob, and to Moses, how are we at a loss, and do not believe that, according to the will of the Father of all things, it was possible for Him to be born man of the Virgin, especially after we have such Scriptures, from which it can be plainly perceived that He became so according to the will of the Father?

CHAPTER LXXX – THE OPINION OF JUSTIN WITH REGARD TO THE REIGN OF A THOUSAND YEARS. SEVERAL CATHOLICS REJECT IT.

And Trypho to this replied, "I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?"

Then I answered, "I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the

pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the
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very same things which I admit to you. For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this[truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genist, Meristae, Gelilaeans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, the prophets Ezekiel and Isaiah and others declare.

CHAPTER LXXXVIII – CHRIST HAS NOT RECEIVED THE HOLY SPIRIT ON ACCOUNT OF POVERTY

"Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power, but because these would not continue after Him. And let this be a proof to you, namely, what I told you was done by the Magi from Arabia, who as soon as the Child was born came to worship Him, for even at His birth He was in possession of His power; and as He grew up like all other men, by using the fitting means, He assigned its own [requirements] to each development, and was sustained by all kinds of nourishment, and waited for thirty years, more or less, until John appeared before Him as the herald of His approach, and preceded Him in the way of baptism, as I have already shown. And then, when Jesus had gone to the river Jordan, where John was baptizing, and when He had stepped into the water, a fire was kindled in the Jordan; and when He came out of the water, the Holy Ghost lighted on Him like a dove, the apostles of this very Christ of ours wrote. Now, we know that he did not go to the river because He stood in need of baptism, or of the descent of the Spirit like a dove; even as He submitted to be born and to be crucified, not because He

needed such things, but because of the human race, which from Adam had fallen under the power of death and the guile of the serpent, and each one of which had committed personal transgression. For God, wishing both angels and men, who were endowed with freewill, and at their own disposal, to do whatever He had strengthened each to do, made them so, that if they chose the things acceptable to Himself, He would keep them free from death and from punishment; but that if they did evil, He would punish each as He sees fit. For it was not His entrance into Jerusalem sitting on an ass, which we have showed was prophesied, that empowered Him to be Christ, but it furnished men with a proof that He is the Christ; just as it was necessary in the time of John that men have proof, that they might know who is Christ. For when John remained by the Jordan, and preached the baptism of repentance, wearing only a leathern girdle and a vesture made of camels' hair, eating nothing but locusts and wild honey, men supposed him to be Christ; but he cried to them, 'I am not the Christ, but the voice of one crying; for He that is stronger than I shall come, whose shoes I am not worthy to bear.' And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men, making ploughs and yokes; by which He taught the symbols of righteousness and an active life); but then the Holy Ghost, and for man's sake, as I formerly stated, lighted on Him in the form of a dove, and there came at the same instant from the heavens a voice, which was uttered also by David when he spoke, personating Christ, what the Father would say to Him: 'Thou art My Son: this day have I begotten Thee;' [the Father] saying that His generation would take place for men, at the time when they would become acquainted with Him: 'Thou art My Son; this day have I begotten thee.' "

CHAPTER CI – CHRIST REFERS ALL THINGS TO THE FATHER

"Then what follows of the Psalm is this, in which He says: 'Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people;' which show that He admits them to be His fathers, who trusted in God and were saved by Him, who also were the fathers of the Virgin, by whom He was born and became man; and He foretells that He shall be saved by the same God, but boasts not in accomplishing anything through His own will or might. For when on earth He acted in the very same manner, and answered to one who addressed Him as 'Good Master:' Why callest thou me good? One is good, my Father who is in heaven.' But when He says, I am a worm, and no man;

a reproach of men, and despised of the people,' He prophesied the things which do exist, and which happen to Him. For we who believe on Him are everywhere a reproach, 'despised of the people;' for, rejected and dishonoured by your nation, He suffered those indignities which you planned against Him. And the following: 'All they that see me laughed me to scorn; they spake with the lips, they shook the head: He trusted in the Lord; let Him deliver him, since he desires Him;' this likewise He foretold should happen to Him. For they that saw Him crucified shook their heads each one of them, and distorted their lips, and twisting their noses to each other, they spake in mockery the words which are recorded in the memoirs of His apostles: 'He said he was the Son of God: let him come down; let God save him.'

CHAPTER CXXVI – THE VARIOUS NAMES OF CHRIST ACCORDING TO BOTH NATURES. IT IS SHOWN THAT HE IS GOD, AND APPEARED TO THE PATRIARCHS.

"But if you knew, Trypho," continued I, "who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemer Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. For Moses says somewhere in Exodus the following: 'The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God; and my name I revealed not to them, and I established my covenant with them.' And thus again he says, 'A man wrestled with Jacob,' and asserts it was God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.' And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And Moses says that God appeared also to Abraham near the oak in Mature, when he was sitting at the door of his tent at mid-day. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.' a After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.' Again he

speaks of them thus: 'And the men rose up from thence, and looked toward Sodom.' Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.'" And what follows in the writings of Moses I quoted and explained; "from which I have demonstrated," I said, "that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will." Then I went on to say what I had not said before: "And so, when the people desired to eat flesh, and Moses had lost faith in Him, who also there is called the Angel, and who promised that God would give them to satiety, He who is both God and the Angel, sent by the Father, is described as saying and doing these things. For thus the Scripture says: 'And the Lord said to Moses Will the Lord's hand not be sufficient? thou shall know now whether my word shall conceal thee or not.' And again, in other words, it thus says: 'But the Lord spoke unto me, Thou shalt not go over this Jordan: the Lord thy God, who goeth before thy face, He shall cut off the nations.'

WHAT WOULD THE PRESENT STATE OF SOCIETY BE IF CHRISTIANITY HAD NOT APPEARED IN THE WORLD? CONJECTURES -- CONCLUSION.

(This excerpt is from the book, 'The Genius of Christianity,' by the Frenchman, Viscount De Chateaubriand. The book was written in London in 1798, while the author was exiled from France during the horrors of the godless French Revolution. Christianity was removed from the nation of France at this time, even their new calendar removed all religious influences, changing a seven day week into a ten day week, thereby removing the Sabbath (Sunday). This period of French history was known as the Reign of Terror.)

CHAPTER XIII

WE shall conclude this work with a discussion of the important question which forms the title of this last chapter. By endeavoring to discover what we should probably be at present if Christianity had not existed, we shall learn to appreciate more fully the advantages which we owe to it.

Augustus (Roman emperor 63 BC-14 AD) attained imperial power by the commission of crime, and reigned under the garb of virtue. He succeeded a conqueror, and to distinguish himself he cultivated peace. Incapable of being a great man, he determined to acquire the character of a fortunate prince. He gave a long repose to his subjects. An immense focus of corruption became stagnant, and the prevailing calm was called prosperity. Augustus possessed the genius of circumstances, which knew how to gather the fruits which true genius had produced. It follows true genius, but does not always accompany it.

Tiberius (Roman emperor 42 BC-37 AD) had too great a contempt for mankind, and but too plainly manifested this contempt. The only sentiment which he frankly displayed was the only one that he ought to have dissembled; but he could not repress a burst of joy on finding the Roman people and senate sunk even below the baseness of his own heart.

When we behold this sovereign people falling prostrate before Claudius (Roman emperor 10 BC-54 AD) and adoring the son of Anobarbus, we may naturally suppose that it had been honored with some marks of indulgence. Rome loved Nero (Roman emperor 37 AD-68 AD). Long after the death of that tyrant, his phantoms thrilled the empire with joy and hope. Here we must pause to contemplate the manners of the Romans. Neither Titus (Roman emperor 39 AD-81 AD) , nor Antoninus (Roman emperor 86 AD-161 AD), nor Marcus Aurelius (Roman emperor 121 AD-180 AD), could change the groundwork of them; by nothing less than a God could this be accomplished.

The Roman people was always an odious people; it is impossible to fall into the vices which it displayed under its imperial rulers, without a certain natural perverseness and some innate defect in the heart. Corrupted Athens never was an object of execration; when in chains, she thought only of enjoying her self. She found that her conquerors had not deprived her of every thing, since they had left her the temple of the Muses.

When Rome had virtues, they were of an unnatural kind. The first Brutus (Roman emperor 85 BC-42 BC) butchered his sons, and the second assassinated his father. There are virtues of situation, which are too easily mistaken for general virtues, and which are but mere local results. Rome, while free, was at first frugal, because she was poor; courageous, because her institutions put the sword into her hand, and because she sprang from a cavern of banditti. She was, besides, ferocious, unjust, avaricious, luxurious; she had nothing admirable but her genius; her character was detestable.

The decemvirs (ten men) trampled her under foot. Marius (157 BC-86 BC Roman General) spilt at pleasure the blood of the nobles, and Sulla (138 BC-78 BC Roman General) that of the people; as the height of insult, he publicly abdicated the dictatorship. Catiline's (109 BC-62 BC Roman Senator) accomplices engaged to murder their own fathers, and made a sport of overthrowing that majesty of Rome which Jugurtha (160 BC-104 BC King of Numidia) proposed to purchase. Next come the triumvirs⁶ and their proscriptions. Augustus commands a father and son to kill each other, and the father and son obey. The senate proves itself too debased even for Tiberius. The god Nero has his temples. Without mentioning those informers belonging to the most distinguished patrician families; without showing the leaders of one and the same conspiracy denouncing and butchering one another; without pointing to philosophers discoursing on virtue amid the debaucheries of Nero, Seneca (Roman Stoic Philosopher) excusing a parricide, Burrhus at once praising and deploring it; without seeking under Galba, Vitellius, Domitian, and Commodus, for those acts of meanness which, though you have read them a hundred times, will never cease to astonish,—one single fact will fully portray Roman infamy. Plautian, the minister of Severus, on the marriage of his daughter with the eldest son of the emperor, caused one hundred freemen of Rome, some of whom were husbands and fathers of families, to be mutilated, "in order," says the historian, "that his daughter might have a retinue⁷ of eunuchs worthy of an Eastern queen.

To this baseness of character must be added a frightful corruption of manners. The grave Cato (Roman politician) made no scruple to assist at the prostitutions of the Floral games. He resigns his wife Marcia, pregnant as she was, to Hortensius; some time afterward Hortensius dies, and, having left Marcia heir to all his fortune, Cato takes her back again, to the prejudice of the son of Hortensius. Cicero (Roman philosopher) repudiates Terentia for the purpose of marrying Publia, his ward. Seneca (advisor to Nero) informs us that there were women who no longer counted their years by consuls, but by the number of their husbands; Tiberius invents the *scellarii* and the *spintriae* (erotic coins);



Nero publicly weds his freedman Pythagoras (a male), and Heliogabalus (Roman emperor 218-222) celebrates his marriage with Hieroeles (a male charioteer).

It was this same Nero, already so often mentioned, that instituted the Juvenalian (Roman poet) feasts. Knights, senators, and ladies of the highest rank, were obliged to appear on the stage, after the example of the emperor, and to sing obscene songs, at the same time imitating the gestures of the clowns. For the banquet of Tigellinus, on the lake of Agrippa, houses were erected on the shore, where the most illustrious females of Rome were placed opposite to courtesans perfectly naked! At the approach of night all was illuminated that, the veil of darkness being removed, the debauchees might gratify an additional sense.

⁶ Roman History. one of three officers or magistrates mutually exercising the same public function.

⁷ a group of advisers, assistants, or others accompanying an important person.

Death formed an essential part of these festivities of the ancients. It was introduced as a contrast, and for the purpose of giving a zest to the pleasures of life. Gladiators, courtesans, and musicians, were all introduced to enliven the entertainment. A Roman, on quitting the arms of a strumpet (female prostitute), went to enjoy the spectacle of a wild beast quaffing human blood; after witnessing a prostitution, he amused himself with the convulsions of an expiring fellow-creature. What sort of a people must that have been who stationed disgrace both at the entrance and at the exit of life, and exhibited upon a stage the two great mysteries of nature, to dishonor at once the whole work of God?

The slaves who cultivated the earth were constantly chained by the foot, and the only nourishment allowed them consisted of a little bread, with salt and water. At night they were confined in subterraneous dungeons, which had no air but what they received through an aperture in the roof. There was a law that prohibited the killing of African lions, which were reserved for the Roman shows. A peasant who would have defended his life against one of those animals would have been severely punished. When an unfortunate wretch perished in the arena, torn by a panther or gored by the horns of a stag, persons afflicted with certain diseases ran to bathe themselves in his blood and to lick it with their eager lips. Caligula (12 AD-41 AD) wished that the whole Roman people had but one head, that he might strike it off with a single blow. The same emperor fed the lions intended for the games of the circus with human flesh; and Nero was on the point of compelling an Egyptian remarkable for his voracity to devour living people. Titus, by way of celebrating his father's birthday, delivered up three thousand Jews to be devoured by wild beasts. Tiberius was advised to put to death one of his old friends who was languishing in prison. "I am not yet reconciled to him," replied the tyrant,—an expression which breathes the true spirit of Rome. It was a common thing to slaughter five, six, ten, twenty thousand persons of all ranks, of both sexes, of every age, on the mere suspicion of the emperors' and the relatives of the victims adorned their houses with garlands, kissed the hands of the god, and assisted at his entertainments. The daughter of Sejanus (soldier of Tiberius), only nine years old, who said that she would do so no more, and who requested to be scourged, when on her way to prison was violated by the executioner before he strangled her—so great was the respect paid by these virtuous Romans to the laws. During the reign of Claudius (10 BC-53 AD) was exhibited the spectacle (and Tacitus mentions it as a fine sight) of nineteen thousand men slaughtering one another on the lake Fucinus for the amusement of the Roman populace. The combatants, before engaging in the bloody work, saluted the emperor with these words! "Hail, Caesar; those who are about to die salute thee!"—an expression not less base than impressive.

It was the total extinction of all moral feeling which inspired the Romans with that indifference in regard to death which has been so foolishly admired. Suicide is always common among a people of corrupt morals. Man, reduced to the instinct of the brute, dies with the same unconcern. We shall say nothing of the other vices of the Romans: of infanticide, authorized by a law of Romulus and confirmed by the Twelve Tables, or of the sordid avarice of that renowned people. Seaptius lent a sum of money to the senate of Salamis, which being unable to repay it at the stipulated time, he kept the assembly besieged by armed men till several of the members died with hunger. Brutus, the Stoic, being connected in some way with this extortioner, interested himself in his behalf with Cicero, who could not restrain his indignation at the circumstance.

If therefore the Romans sank into slavery, their morals were the cause of it. It is baseness that first produces tyranny, and by a natural reaction tyranny afterward prolongs that baseness. Let us no mere complain of the present state of society; the most corrupt people of modern times is a people of sages in comparison with the pagan nations.

If we could for a moment suppose that the political order of the ancients was more excellent than ours, still their moral order could not be compared to that which Christianity has produced among us; and, as

morality is after all the basis of every social institution, never while we are Christians shall we sink into such depths of depravity as the ancients.

When at Rome and in Greece the political ties were broken, what restraint was left for men? Could the worship of so many infamous divinities preserve those morals which were no longer supported by the laws? So far from checking the corruption, this worship became one of its most powerful agents. By an excess of evil which makes us shudder, the idea of the existence of the Deity, which tends to the maintenance of virtue among men, encouraged vice among the pagans, and seemed to eternize guilt by imparting to it a principle of everlasting duration.

We have traditions of the wickedness of men and of the dreadful catastrophes which have never failed to follow the corruption of mariners. May we not suppose that God has so combined the physical and moral order of the universe that a subversion of the latter necessarily occasions a change in the former, and that great crimes naturally produce great revolutions? The mind acts upon the body in an inexplicable manner, and man is perhaps the mind of the great body of the universe. How much this would simplify nature, and how prodigiously it would enlarge the sphere of man! It would also be a key to the explanation of miracles, which would then fall into the ordinary course of things. Let deluges, conflagrations, the overthrow of states, have their secret causes in the vices and virtues of man; let guilt and its punishment be the weights placed in the two scales of the moral and physical balance of the world the correspondence would be admirable, and would make but one whole of a creation which at the first view appears to be double.

It may be, then, that the corruption of the Roman empire drew forth from the recesses of their deserts the barbarians, who, unconscious of the secret commission that was given them to destroy, instinctively denominated themselves the scourge of God. What would have become of the world if the great ark of Christianity had not saved the remnant of the human race from this new deluge? What chance would have been left for posterity? Where would the light of knowledge have been preserved?

The priests of polytheism did not form a body of learned men, except in Persia and Egypt; but the magi and the Egyptian priests, who, be it remarked, never communicated their knowledge to the vulgar, no longer existed as bodies at the time of the invasion of the barbarians. As for the philosophic sects of Athens and Alexandria, they were confined almost entirely to those two cities, and consisted at the utmost of a few hundred rhetoricians who might have been massacred with the rest of the inhabitants.

Among the ancients we find no zeal for making converts, no ardor for diffusing instruction, no retirement to the desert, there to live with God and to cultivate and preserve the sciences. What priest of Jupiter would have gone forth to arrest Attila (ruler of the Huns) in his way? What pagan pontiff would have persuaded an Alaric (King of the Visigoths) to withdraw his troops from Rome? The barbarians who overran the empire were already half-Christianized; but, marching as they were under the bloody banner of the Scandinavian or Tartar god,—meeting in their way no force of religious sentiment which would compel them to respect existing institutions, nor any solidly-established morals, which had only begun to be formed among the Romans under the influence of Christianity,—it cannot be doubted that they would have destroyed all before them. Such, indeed, was the design of Alaric. "I feel within me," says that barbarous monarch, "something that impels me to burn the city of Rome." We behold here a man elevated upon ruins and exhibiting the proportions of a giant.

Of the different nations that invaded the empire, the Goths seem to have been the least tinctured with the spirit of devastation. Theodorie, the conqueror of Odoacer, was a great prince, but then he was a Christian. Boetius, his prime minister, was also a Christian and a scholar, This baffles all conjectures. What would the Goths have done had they been idolaters They would doubtless have overthrown every

thing, like the other barbarians. They indeed sank very rapidly into a state of corruption; and if, instead of adoring Christ, they had worshipped Flora, Venus, and Bacchus, what a horrid medley would have resulted from the sanguinary religion of Odin (Germanic god) and the obscure fables of Greece!

Polytheism was so little calculated for the work of conservation that it could not sustain itself, and, on falling into ruins on every side, Maximinus wished to invest it with the Christian forms by way of propping up the tottering fabric. He placed in each province a priest who corresponded to the bishop, a high-pontiff who represented the metropolitan. Julian (Roman emperor 361-363) founded pagan convents, and made the ministers of Baal preach in their temples. This arrangement, copied from Christianity, soon disappeared, because it was not upheld by the spirit of virtue nor founded on morality.

The only class amid the conquered nations whom the barbarians respected was that of the priests and monks. The monasteries became so many asylums where the sacred flame of science was preserved together with the Greek and Latin languages. The most illustrious citizens of Rome and Athens, having sought a refuge in the Christian priesthood, thus escaped death or slavery, to which they would have been doomed with the rest of the people.

We may form some conception of the abyss into which we should at this day be plunged, if the barbarians had overrun the world during the prevalence of polytheism, by the present state of those nations in which Christianity is extinguished. We should all be Turkish slaves, or something still worse; for Mohammedanism has at least a tincture of morality borrowed from the Christian religion, of which it is, after all, but a very wretched excrescence. But, as the first Ishmael was an enemy of Jacob of old, so the second is the persecutor of the modern Israel.

It is, therefore, highly probable that, but for Christianity, the wreck of society and of learning would have been complete. It is impossible to calculate how many ages would have been necessary for mankind to emerge from the ignorance and gross barbarism in which they would have been engulfed. Nothing less than an immense body of recluses scattered over three quarters of the globe, and laboring in concert for the promotion of the same object, was requisite to preserve those sparks which have rekindled the torch of science among the moderns. Once more, we repeat it, no order of paganism, either political, philosophical, or religious, could have rendered this inestimable service in the absence of Christianity. The writings of the ancients, by being dispersed in the monasteries, partly escaped the ravages of the Goths. Finally, polytheism was not, like Christianity, a kind of lettered religion, if we may be allowed the expression; because it did not, like the latter, combine metaphysics and ethics with religious dogmas. The necessity which the Christian clergy were under of publishing books themselves, either to propagate the faith or to confute heresy, powerfully contributed to the preservation and the revival of learning.

Under every imaginable hypothesis we shall invariably find that the gospel has been a barrier to the destruction of society; for, supposing that it had never appeared upon earth, and, on the other hand, that the barbarians had continued in their forests, the Roman world, sinking more and more in its corruption, would have been menaced with a frightful dissolution

Would the slaves have revolted? The slaves were as depraved as their masters; they shared the same pleasures and the same disgrace; they had the same religion, a religion of the passions which destroyed every hope of a change in the principles of morality. Science made no further progress; its movement was retrograde; the arts declined. Philosophy served but to propagate a species of impiety, which, without leading to a destruction of the idols, produced the crimes and calamities of atheism, among the great, while it left to the vulgar those of superstition. Did mankind improve because Nero ceased to believe in the deities of the Capitol and contemptuously defiled the statues of the gods?

Tacitus (Roman senator 56-117 AD) asserts that a regard for morality still existed in the remote provinces; but these provinces were beginning to be indoctrinated in the Christian faith, and we are reasoning in the supposition that Christianity was not known, and that the barbarians had not quitted their deserts. As for the Roman armies, which would probably have dismembered the empire, the soldiers were as corrupt as the rest of the citizens, and would have been much more depraved had they not been recruited by Goths and Germans. All that we can possibly conjecture is that, after protracted civil wars and a general commotion which might have lasted several centuries, the human race would have been reduced to a few individuals wandering among ruins. But what a length of time would have been requisite for this new stock to put forth its branches! What a series of ages must have revolved before the sciences, lost or forgotten, could have revived, and in what an infant state would society be at the present day!

As Christianity preserved society from total destruction by converting the barbarians and by collecting the wrecks of civilization and the arts, so it would have saved the Roman world from its own corruption, had not the latter fallen beneath foreign arms. Religion alone can renew the original energy of a nation. That of the Savior had already laid the moral foundation. The ancients permitted infanticide, and the dissolution of the marriage tie, which is, in fact, the first bond of society; their probity⁸ and justice were relative things; they extended not beyond the limits of their native land; the people collectively had different principles from the individual citizen; modesty and humanity were not ranked among the virtues; the most class of the community was composed of slaves; and the state was incessantly fluctuating between popular anarchy and despotism. Such were the mischiefs to which Christianity applied an infallible remedy, as she has proved, by delivering modern societies from the same evils. The very excess of Christian austerity in the first ages was necessary. It was requisite that there should be martyrs of chastity when there were public prostitutions,—penitents covered with sackcloth and ashes when the law authorized the grossest violations of morality,—heroes of charity when there were monsters of barbarity; finally, to wean a whole degenerate people from the disgraceful combats of the circus and the arena, it was requisite that religion should have her champions and her exhibitions, if we may so express it, in the deserts of Thebais (Homer).

JESUS CHRIST may therefore, with strict truth, be denominated, in a material sense, that SAVIOR OF THE WORLD which he is in a spiritual sense. His career on earth was, even humanly speaking, the most important event that ever occurred among men, since the regeneration of society commenced only with the proclamation of the gospel. The precise time of his advent is truly remarkable. A little earlier, his morality would not have been absolutely necessary, for the nations were still upheld by their ancient laws; a little later, that divine Messiah would have appeared after the general wreck of society. We boast of our philosophy at the present day; but, most assuredly, the levity with which we treat the institutions of Christianity is any thing but philosophical. The gospel has changed mankind in every respect and enabled it to take an immense step toward perfection. If you consider it as a grand religious institution, which has regenerated the human race, then all the petty objections, all the cavils of impiety, fall to the ground. It is certain that the pagan nations were in a kind of moral infancy in comparison to what we are at the present day. A few striking acts of justice, exhibited by a few of the ancients. are not sufficient to shake this truth or to change the general aspect of the case.

Christianity has unquestionably shed a new light upon mankind. It is the religion that is adapted to a nation matured by time. It is, if we may venture to use the expression, the religion congenial to the present age of the world, as the reign of types and emblems was suited to the cradle of Israel. In heaven it has placed one only God; on earth it has abolished slavery. On the other hand, if you consider its mysteries (as we have done) as the archetype of the laws of nature, you will find nothing in them revolting to a great

⁸ the quality of having strong moral principles

mind. The truths of Christianity, so far from requiring the submission of reason, command, on the contrary, the most sublime exercise of that faculty.

This remark is so just, and Christianity, which has been characterized as the religion of barbarians, is so truly the religion of philosophers, that Plato may be said to have almost anticipated it. Not only the morality, but also the doctrine, of the disciple of Socrates bears a striking resemblance to that of the gospel. Dacier, his translator, stuns them up in the following manner:

"Plato proves that the Word arranged this universe and rendered it visible; that the knowledge of this Word leads to a happy life here below and procures felicity after death; that the soul is immortal; that the dead will rise again; that there will be a last judgment of the righteous and the wicked, where each will appear only with his virtues or his vices, which will be the cause of everlasting happiness or misery."

"Finally," says the learned translator, "Plato had so grand and so true a conception of supreme justice, and was so thoroughly acquainted with the depravity of men, that, according to him, if a man supremely just were to appear upon earth, he would be imprisoned, calumniated, scourged, and at length CRUCIFIED, by those who, though fraught with injustice, would nevertheless pass for righteous."

The detractors of Christianity place themselves in a false position, which it is scarcely possible for them not to perceive. If they assert that this religion originated among the Goths and Vandals, it is an easy matter to prove that the schools of Greece had very clear notions of the Christian tenets. If they maintain, on the contrary, that the doctrine of the gospel is but the philosophical teaching of the ancients, why then do our philosophers reject it? Even they who discover in Christianity nothing more than ancient allegories of the heavens, the planets, and the signs of the zodiac, by no means divest that religion of all its grandeur. It would still appear profound and magnificent in its mysteries, ancient and sacred in its traditions, which in this way would be traceable to the infancy of the world. How extraordinary that all the researches of infidels cannot discover in Christianity any thing stamped with the character of littleness or mediocrity!

With respect to the morality of the gospel, its beauty is universally admitted: the more it is known and practiced, the more will the eyes of men be opened to their real happiness and their true interest. Political science is extremely circumscribed. The highest degree of perfection which it can attain is the representative system,—the offspring, as we have shown, of Christianity. But a religion whose precepts form a code of morality and virtue is an institution capable of supplying every want, and of becoming, in the hands of saints and sages, a universal means of felicity. The time may perhaps come when the mere form of government, excepting despotism, will be a matter of indifference among men, who will attach themselves more particularly to those simple, moral, and religious laws which constitute the permanent basis of society and of all good government.

Those who reason about the excellence of antiquity, and would fain persuade us to revive its institutions, forget that social order is not, neither can it be, what it formerly was. In the absence of a great moral power, a great coercive power is at least necessary among men. In the ancient republics, the greater part of the population, as is well known, were slaves; the man who cultivated the earth belonged to another man: there were people, but there were no nations.

Polytheism, which is defective in every respect as a religious system, might therefore have been adapted to that imperfect state of society, because each master was a kind of absolute magistrate, whose rigid despotism kept, the slave within the bounds of duty and compensated by chains for the deficiency of the moral religious force. Paganism, not possessing sufficient, excellence to render the poor man virtuous, was obliged to let him be treated as a malefactor.

But, in the present order of things, how could you restrain an immense multitude of free peasants, far removed from the vigilance of the magistrate? how could you prevent the crimes of an independent populace, congregated in the suburbs of an extensive capital, if they did not believe in a religion which enjoins the practice of duty and virtue upon all the conditions of life? Destroy the influence of the gospel, and you must give to every village its police, its prisons, its executioners. If, by an impossibility, the impure altars of paganism were ever reestablished among modern nations,—if in a society where slavery is abolished, the worship of Mercury the robber and Venus the prostitute were to be introduced,—there would soon be a total extinction of the human race.

Here lies the error of those who commend polytheism for having separated the moral from the religious force, and at the same time censure Christianity for having adopted a contrary system. They perceive not that paganism, having to deal with an immense nation of slaves, was consequently afraid of enlightening the human race; that it gave every encouragement to the sensual part of man, and entirely neglected the cultivation of the soul. Christianity, on the contrary, meditating the destruction of slavery, held up to man the dignity of his nature, and inculcated the precepts of reason and virtue. It may be affirmed that the doctrine of the gospel is the doctrine of a free people, from this single circumstance:—that it combines morality with religion.

It is high time to be alarmed at the state in which we have been, living for some years past. Think of the generation now springing up in our towns and provinces; of all those children who, born during the revolution, have never heard any thing of God, nor of the immortality of their souls, nor of the punishments or rewards that await them in a future life: think what may one day become of such a generation if a remedy be not speedily applied to the evil. The most alarming symptoms already manifest themselves: we see the age of innocence sullied with many crimes. Let philosophy, which, after all, cannot penetrate among the poor, be content to dwell in the mansions of the rich, and leave the people in general to the care of religion; or, rather, let philosophy, with a more enlightened zeal and with a spirit more worthy of her name, remove those barriers which she proposed to place between man and his Creator.

Let us support our last conclusions with authorities which philosophy will not be inclined to suspect.

"A little philosophy," says Bacon (Francis Bacon English philosopher), "withdraws us from religion, but a good deal of philosophy brings us back to it again: nobody denies the existence of God, excepting the man who has reason to wish that there were none."

"To say that religion is not a restraint," observes Montesquieu (French political philosopher), "because it does not always restrain, is equally absurd as to say that the civil laws also are not a deterring agent. . . . The question is not to ascertain whether it would be better for a certain individual or a certain nation to have no religion than to abuse that which they have; but to know which is the least evil, —that religion should be sometimes abused, or that there should be none at all among mankind.

"The history of Sabbaco (king of Ethiopia broke into Egypt)," says that eminent writer, whom we continue to quote, "is admirable. The god of Thebes appeared to him in a dream, and ordered him to put to death all the priests of Egypt. He conceived that it was not pleasing to the gods that he should reign any longer, since they enjoined things so contrary to their ordinary pleasures, and accordingly he retired into Ethiopia."

Finally, Rousseau (his political philosophy influenced the Enlightenment in France) exclaims, "Avoid those who, under the pretence of explaining nature, sow mischievous doctrines in the hearts of men, and whose apparent skepticism is a hundred times more positive and dogmatic than the decided tone of their adversaries. Under the arrogant pretext that they alone are enlightened, true, and sincere, they imperiously

subject us to their peremptory decisions, and presume to give us, as the general principles of things, the unintelligible systems which they have erected in their imaginations. Overthrowing, destroying, trampling under foot all that is respected by men, they bereave the afflicted of the last consolation in their misery; they take from the rich and powerful the only curb of their passions; they eradicate from the heart the remorse consequent on guilt, the hopes inspired by virtue; and still they boast of being the benefactors of the human race. Never, say they, can truth be hurtful to men. I think so too; and this, in my opinion, is a strong proof that what they teach is not the truth."

"One of the most common sophisms with the philosophic party is to contrast a supposed nation of good philosophers with one of bad Christians; as if it were easier to form a people of genuine philosophers than a people of genuine Christians. I know not if, among individuals, one of these characters is more easy to be found than the other; but this I know, that when we come to talk of nations, we must suppose such as will make a bad use of philosophy without religion, just as ours abuses religion without philosophy; and this seems to me to make a material alteration in the state of the question."

"It is an easy matter to make a parade of fine maxims in books; but the question is whether they agree with, and necessarily flow from, the principles of the writer. So far, this has not been the case. It also remains to be seen whether philosophy, at its ease and upon the throne, would be capable of controlling the love of glory, the selfishness, the ambition, the little passions of men, and *whether it would practice that engaging humanity which, with pen in hand, it so highly commends.*

"ACCORDING TO PRINCIPLES, PHILOSOPHY CAN DO NO GOOD WHICH RELIGION WOULD NOT FAR SURPASS; AND RELIGION DOES MUCH THAT PHILOSOPHY CANNOT ACCOMPLISH.

"Our modern governments are unquestionably indebted to Christianity for a better-established authority and for less frequent revolutions. It has made them less sanguinary, as is proved by comparing them with the governments of antiquity. Religion, becoming better known and discarding fanaticism, imparted a greater mildness to Christian manners. This change was not the effect of letters; for the spirit of humanity has not been the more respected in those countries which could boast of their superior knowledge. The cruelties of the Athenians, the Egyptians, the Roman emperors, the Chinese, attest this truth. What numberless works of mercy have been produced by the gospel!"

As for us, we are convinced that Christianity will rise triumphant from the dreadful trial by which it has just been purified. What gives us this assurance is that it stands the test of reason perfectly, and the more we examine it the more we discover its profound truth. Its mysteries explain man and nature; its works corroborate its precepts; its charity in a thousand forms has replaced the cruelty of the ancients. Without losing any thing of the pomp of antiquity, its ceremonies give greater satisfaction to the heart and the imagination. We are indebted to it for every thing,—letters, sciences, agriculture, and the fine arts; it connects morality with religion, and man with God; Jesus Christ, the savior of moral man, is also the savior of physical man. His coming may be considered as an advent the most important and most felicitous, designed to counterbalance the deluge of barbarism and the total corruption of manners. Did we even reject the supernatural evidences of Christianity, there would still remain in its sublime morality, in the immensity of its benefits, and in the beauty of its worship, sufficient proof of its being the most divine and the purest religion ever practiced by men.

"With those who have an aversion for religion," says Pascal (Blaise Pascal, a French Christian philosopher), "you must begin with demonstrating that it is not contradictory to reason; next show that it is venerable, and inspire them with respect for it; afterward exhibit it in an amiable light, and excite a

wish that it were true; then let it appear by incontestable proofs that it is true; and, lastly, prove its antiquity and holiness by its grandeur and sublimity."

Such is the plan which that great man marked out, and which we have endeavored to pursue. Though we have not employed the arguments usually advanced by the apologists of Christianity, we have arrived by a different chain of reasoning, at the same conclusion, which we present as the result of this work.

Christianity is perfect; men are imperfect.

Now, a perfect consequence cannot spring from an imperfect principle.

Christianity, therefore, is not the work of men.

If Christianity is not the work of men, it can have come from none but God.

If it came from God, men cannot have acquired a knowledge of it but by revelation.

Therefore, Christianity is a revealed religion.

Yahweh's Mind on Feeding Vagrants, a.k.a. "The Homeless"

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The difference between a poor person and a vagrant is the vagrant will turn down work. T. S. Eliot once stated, "Most of the evil in this world is done by people with good intentions." His statement is extreme but it harbors the truth that many times we do more harm to an individual by becoming his enabler rather than offering him deliverance. Yahweh's Word is life to all those who hear and do it! If Yahweh forbids us from feeding vagrants, then we are in rebellion if we disobey his command. Rather than receiving a reward for our, "Acts of (so-called) Charity," our deeds, at the judgment, seat will be consumed by fire, thereby we will suffer loss. We can feel good giving a vagrant a handout, performing our good deed for the day, but Yahweh rebukes such actions if the person refuses to work. This article does not address people who are poor but rather it addresses the people who the World now call, "The Homeless."

"Alas! for them, Who call evil good, and good evil,—Who put darkness for light, and light for darkness, Who put bitter for sweet, and sweet for bitter" (Is. 5:20). The world is known for changing words (truth to error) to fit their demonic agenda; putting lipstick on a pig; Sodomy becomes 'Gay;' Adultery becomes 'An Affair;' Abortion becomes a 'Woman's right to Choose;' Stealing becomes 'Taxing the Rich' and Vagrants become the 'Homeless.' Vagrant is defined as a person without a settled home or regular work who wanders from place to place and lives by begging. Paul told us, "Nor, as a free-gift, did [we] eat, bread, from anyone, but, with toil and hardship, night and day, working,—that we might not burden any of you; —Not because we have not authority, but that, ourselves, as an ensample, we might hold forth unto you,—to the end ye might be imitating us. For, even when we were with you, this, were we giving in charge unto you,—that, if any will not work, neither let him eat! We hear, in fact, of some who are walking among you in a disorderly way, at nothing, working, yet too busily working! Now, such as these, we charge and exhort in the Lord Jesus Christ,—that, with quietness, working, their own bread, they be eating" (2 Thes. 3:8-12). The vagrant holding a sign, which states, "Homeless," is not soliciting a job but rather a handout. The poor person's sign reads, "Looking for Work!"

Hunger is never the issue. I am hungry all day, each day. A 200 pound obese adolescent is hungry after every meal. Billboard's sophistry tears at our hearts by loudly proclaiming, "4 out of 5 children go to bed hungry everyday." 4 out of 5 adults go to bed hungry each night but this statement misses the Charity mark. The measurement should never be hunger, which is a joke but rather starvation, which is a severe deficiency in caloric energy intake to maintain human life. People in the U.S.A. do not have this problem (a lack of food) but

they do have a problem with obesity (the condition of being grossly fat or overweight), especially the poor.

Yahweh did not feed the Hebrews in the wilderness by gathering and cooking their food, as soup kitchens do but rather he gave them manna which they had to work for each morning. If they slept in, they did not eat because the manna would melt.⁹ Yehoshua did not feed the multitudes more than one meal, after they listened to his teachings. In the Gospel of John, Yehoshua taught the people, feeding them once. The multitudes, on another day, came again to him hoping to receive a handout but, "Yehoshua answered them, and said—Verily, verily, I say unto you: Ye seek me, not because ye saw signs, but because ye did eat of the loaves and were filled. Be working, not for the food that perisheth, but for the food that endureth unto life age-abiding,—which, the Son of Man, unto you, will give; for upon, the same, hath the Father, even Yahweh, set his seal" (Jn. 6:26-27).

Work is ordained by Yahweh. Exodus 20:9 states, "Six days, shalt thou labour, and do all thy work." Yahweh told Moses that the widows, sojourners and the fatherless were required to work, by stating, "When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not turn back to fetch it, to the sojourner, to the fatherless, and to the widow, shall it belong,—that Yahweh thy God, may bless thee, in all the work of thy hands. When thou beatest thine olive-tree, thou shalt not glean after thee,—to the sojourner, to the fatherless, and to the widow, shall it belong. When thou cuttest off the grapes of thy vineyard, thou shalt not go about picking after thee,—to the sojourner, to the fatherless, and to the widow, shall it belong: so shalt thou remember that, a servant, becamest thou in the land of Egypt,—therefore, am I commending thee to do this thing" (Deu. 24:19-22). The indigent were required to gather, grind, cook etc. the food of the fields, while those who had fields were commanded to leave some food in the fields. Ruth was not a vagrant but a poor daughter of Yahweh who went to work each day for her food! Boaz did not have a soup kitchen for vagrants but obeyed Yahweh by leaving food in his fields.

In Wichita, Ks. the Catholic Diocese of Wichita started, 'The Lord's Diner,' which feeds anybody to comes to their door. Let us examine how the word, 'hunger,' is used in their website. Their website states the following, "To recognize Christ, to love one another, to share life, in the breaking of the bread." The Lord's Diner exists to combat hunger in the community. The Diner's singular mission is to serve a nutritious meal with dignity and respect to anyone who is hungry. The Lord's Diner serves an evening meal 365 days a year. A small paid staff, assisted by more than 6,000 volunteers representing many faiths and denominations prepare and serve a hot, nutritious meal in a spirit of compassion, respect and loving service. The Lord's Diner is currently serving an average of 2,500 meals nightly at two dining facilities (one in downtown Wichita, and one in south Wichita)

⁹ Ex. 16 & Num. 11

and two food trucks (one in northwest Wichita, and one in southeast Wichita), to any guest who needs a nutritious meal - 60 percent of which are families. Fight Hunger, Spark Change." 'Fight Hunger,' is the new mantra even though the majority of the people being fed are obese.

The Lord's Diner has a paved parking lot for the vagrants who drive up in their automobiles to get a free meal. Bible sermons (Words of life) are not required to be heard before one eats and the vagrants are not required to help cook or clean up after their free meal! The world celebrates their actions because the Word of Life is not taught; no job applications are required to be filled out and no work is required to eat. If these three conditions were placed upon the 2,500 people, only the poor would show up, leaving the vagrants to find another free meal somewhere else. (Why not offer a \$5 bill each night and see how many vagrants will show up.) The world would denounce The Lord's Diner for instituting these conditions. The Lord's Diner celebrates the number of people who come rather than the number declining because the poor are now working, no longer need assistance.

The Lord's Diner, by setting no stipulations on the partakers of their meals is enabling people to live in and practice sin by breaking Yahweh's commandments of working. We must remember that Yahweh uses drought to get peoples attention who are living in sin; for example the 3 1/2 year drought of Elijah and Ahab. If Yahweh is withholding rain because of the sins of the people and the Church manufactures water to give to those who are displeasing Yahweh, then Yahweh's purpose is negated. The Church becomes Yahweh's enemy by undoing his correction. The Church is enabling vagrants to maintain their vagrancy, which is breaking Ephesians 4:28; "Let, the stealer, no more, steal, but rather let him be toiling,—working with his hands the thing that is good, that he may have wherewith to be giving away to him that hath need."

Yahweh does not force people to work. If they decide not to work, then they will receive the consequence of their behavior, which will be death, either by the elements, malnutrition, violence, disease or countless other ways to die. If the person gets hungry enough then he will be motivated to work, providing for his own necessities. If he refuses to work then he will be committing suicide, which is his choice. Unbelievers do this all the time by refusing to bow to Yahweh's will, which will result in their own destruction. Christ said in Matthew 10:14-15, "And, whosoever shall neither welcome you, nor hear your words, as ye go forth outside that house or city, shake off the dust of your feet: Verily, I say unto you,—More tolerable, will it be, for the land of Sodom and Gomorrhah in the day of judgment, than for, that, city!" Today, the Christian Church, after Yahweh's doctrine is rejected by the Unbeliever, gives that very city (Muslim, Jewish, Hindu etc.) money, food etc. contrary to Yahweh's very commandment. If a vagrant refuses a job, then we must do the same thing to him by shaking their dust off of our feet, thereby going to the next vagrant, offering him work and not food or cash!

Only-Begotten God (John 1:18)

The Protestant Church proclaims, 'Sola Scriptura!,' Latin for, 'scripture alone.' Their first statement of belief is, *"The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy..."*¹⁰ But, the majority, as will be illustrated, really do not believe, 'all,' the scriptures, which includes theologians, ministers and Bible translators; John 1:18 being a prime example. John 1:18 just does not fit into their preconceived or taught theology, causing them to rebel against what Yahweh has written, replacing it with what they would like it to say. Their rebellion, for over 200 years, will be illustrated. The finger prints of our adversary are all over this corruption, whether the men who are taking part in this assault are deceived or just children of the adversary. I praise and thank Yahweh for those who did not rebel, such as Joseph Rotherham and the people who produce the NASB, along with others but rather took the unpopular theological position of writing Yahweh's words, as recorded in the text, rather than man's words.

This study can be as in-depth as one desires. As an investigator, one must only take into consideration the facts and not what people think of the facts. John 1:18 is as follows, "No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted *him*" (Rotherham). Many theologians do not like the phrase, "Only-Begotten God," so they have changed it to, *"one and only Son, who is himself God (NIV);" "unique One, who is himself God (NLT);" "the only God" (ESV),* to name only a few examples (Appendix A). The Greek words of the ancient text (175-200 AD) we are discussing are, 'monogenes theos.' Monogenes is mono, meaning alone and genes, meaning born or to be. "In the NT the term occurs only in Luke, John, and Hebrews. Isaac is monogenes in #Heb 11:7, and the son of the widow at Nain, {#Lu 7:12} the daughter of Jairus, {#Lu 8:42} and the demoniac boy {#Lu 8:42} are all only children."¹¹ Theos means a god or goddess, a general name of deities or divinities. The Word Study Greek English New Covenant (Greek New Covenant UBS 3rd Edition) translates monogenes theos at "only [mono] born [genes] God [theos]." (Appendix B)

Theologians will call John 1:18 a controversy but they know it is not. An article written in 1861 written by Professor Ezra Abbot, titled, "ON THE READING "ONLY-BEGOTTEN GOD," IN JOHN 1.18; WITH PARTICULAR REFERENCE TO THE STATEMENTS OF DR. TREGELLES,"¹² discussed the theologian's problem.

¹⁰ SBC.NET - <http://www.sbc.net/bfm/bfm2000.asp> - Southern Baptist Convention

¹¹ Theological Dictionary of the New Covenant

¹² Bibliotheca Sacra of Oct. 1861 by Ezra Abbot

"In John 1:18, which reads in the common version: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him," it has long been known to scholars that important critical authorities, instead of the expression "the only-begotten Son," have the remarkable reading, "only-begotten God." The manuscripts that contain it, though not numerous, are of the very highest rank, including both the famous Vatican manuscript, and the newly discovered Codex Sinaiticus of Tischendorf. This reading has also a respectable support from the ancient versions, and has been supposed to be attested by a great majority of the ancient Fathers, both Greek and Latin. Though not adopted into the text of any edition of the Greek Covenant yet published, its genuineness has been maintained by Dr. S. P. Tregelles, the most eminent among English scholars in the department of textual criticism; and it will undoubtedly be presented as the true reading in his long expected edition. It would also have been received by Lachmann into his text, had he been aware of the authorities by which it is supported."

He then ends his article by questioning the text, by stating, "But there is another aspect of the internal evidence, which must strike every one who reads the passage in question with attention. "No man hath seen GOD at any time; the only-begotten God, who is in the bosom of the Father, he hath declared him." Is it not evident that the introduction of the phrase "only-begotten God," after the use of the word "God" alone and absolutely, immediately before it, is a harshness which we can hardly suppose in any writer? Does not the word "Father," in a sentence like this, almost necessarily imply that the correlative "Son" has just preceded? And is there anything analogous to this expression, "the only-begotten God," in the writings of John, or in any other part of the New Covenant?" (Appendix C)

In 1876, Fenton John Anthony Hort, of the renown, Westcott & Hort, wrote a dissertation upon this very verse titled, "Two Dissertations on MONOGENES THEOS in Scripture and Tradition." His conclusion is that the phrase, 'monogenes theos (god)' is correct and the KJV's, 'monogenes huio (son),' is incorrect. He states, "The former of these Dissertations is an attempt to examine in some detail a single point of textual criticism, the true reading of a phrase occurring in a cardinal verse of the New Covenant. Once only has the evidence been discussed with anything like adequate care and precision, namely in a valuable article contributed by Professor Ezra Abbot to the American Bibliotheca Sacra of October 1861. After having long had occasion to study the matter pretty closely, I am unable to accept the conclusions drawn by this eminent biblical scholar; and accordingly it seemed worth while to place on record the results of an independent investigation. My own opinion has not been formed hastily. Some years passed before increasing knowledge and clearness of view respecting the sources of the Greek text of the New Covenant convinced me of the incorrectness of the received reading in John 1:18. This conviction did not however remove the sense of a certain strangeness in the alternative phrase transmitted by the best authorities; and for a considerable time I saw no better solution of the difficulty than a conjecture that both readings alike were amplifications of a simpler original. It was a more

careful study of the whole context that finally took away all lingering doubt as to the intrinsic probability of the less familiar reading [monogenes theos]." (Appendix D)

Nestle's Greek New Covenant 4th Edition was published in 1904. The ADVERTISEMENT reads, "The text of this Greek Covenant was in the main first published by the Bible Society of Württemberg at Stuttgart in 1898. It was prepared for that Society by Professor Eberhard Nestle, D.D., of Maulbronn, and he revised the several editions which followed the first one. By the kind permission of the Württemberg Society the British and Foreign Bible Society was permitted to adopt its latest text (the 4th) and to publish it in England under Dr Nestle's care in 1904. The text is the resultant of a collation of three of the principal recensions of the Greek Covenant which appeared in the latter half of the 19th century, viz. those of Tischendorf, editio octava 1869–72 (as reproduced in the 4th edition by Oskar von Gebhardt, 1898); of Westcott and Hort, 1881 (impression of 1895); and of Bernhard Weiss, 1894–1900 (second edition 1902). The readings adopted in the text are those in which at least two of these editions agree..." John 1:18, in his Greek New Covenant, reads, 18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς Θεὸς [monogenes theos] ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο. The Nestle-Aland Novum Testamentum 28th Edition, published in the 1950's reads the same way.

Joseph Rotherham published his 1878 New Covenant, from the Greek text of Tregelles, with John 1:18 reading, "No one has seen God at any time: an Only-Begotten God —The One existing within the bosom of the Father he interpreted [him]." His latest version, published in 1902, declares the same phrase. The ASV and the RSV of 1901 both read, only-begotten son, as does the KJV and the NKJV, even though the ancient Greek text stated otherwise. The present translations, other than Rotherham's Emphasized Bible, that are faithful to John 1:18 are:

No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*. (NASB)

No man has seen God at any time; the only-begotten god who is at the Father's side is the one who has explained Him. (New World Translation)

No one has seen God [His essence, His divine nature] at any time; the [One and] only begotten God [that is, the unique Son] who is in the intimate presence of the Father, He has explained Him [and interpreted and revealed the awesome wonder of the Father]. (AMP)

Notable manuscripts were discovered in 1952. They are called the Bodmer Papyri, two of which, P66 and P75, dating from 175-200 AD, contain monogenes theos in John 1:18. These manuscripts agree that the phrase, 'only-begotten god,' is the Word of Yahweh, yet many theologians become stiff-neck to the things of Yahweh, when it contradicts what they desire to believe. Moses told Israel, "For, I, know thy perverseness, and thy stiff

neck,—lo! while I am yet alive with you today, ye are, quarrelling, with Yahweh, and how much more after my death" (Deu. 31:27)? The woman caught in adultery, John 7:53-8:11, as is well known, is no part of the Gospel of John (also absent from the above two manuscripts), yet Bible translators leave it in their Bibles. The only-begotten god, in John 1:18, is in the text but the majority of the translators corrupt it, knowing all along it is the Word of Yahweh.

This behavior illustrates the spiritual contest, from the inside, we are in and it is only getting worse with, so-called Bibles, such as the NIV and NLT. For instance, even in the book titled, "A Textual Commentary on the Greek New Covenant," (published in 2001) the discussion on whether the only-begotten god (monogenes theos) belongs in John 1:18, is still in question; they giving the phrase, 'almost certain,' acceptance. These individuals know the text but fight Yahweh to the bitter end, fully knowing Galatians 1:8, which states, "But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be!" They have chosen to be accursed by Yahweh, in order that they can be well pleasing to men. They state:

John 1:18 monogenes theos {B} [B means 'almost certain']

"With the acquisition of P66 and P75, both of which read theos, the external support of this reading has been notably strengthened. A majority of the Committee regarded the reading monogenes huiois (son), which undoubtedly is easier than monogenes theos, to be the result of scribal assimilation to Jn. 3:16, 18; 1 Jn 4:9. The anarthrous¹³ use of theos appears to be more primitive. There is no reason why the article should have been deleted, and when huiois (son) supplanted theos it would certainly have been added. The shortest reading, the monogenes, while attractive because of internal considerations, is too poorly attested for acceptance as the text. Some modern commentators take monogenes as a noun and punctuate so as to have three distinct designations of him who makes God..." Monogenes theos, in John 1:18, was recognized and recorded over 150 years ago, but these scholars still reject what Yahweh has written, even after manuscripts P66 and P75 witness to this very truth. These are the same scholars who unanimously agreed that the woman caught in adultery (John 7:53-8:11) has no part in the Gospel of John, but they decide to leave it in the text, enclosed within double square brackets.¹⁴ Yehoshua stated, "For this reason, in parables, unto them, do I speak,—because, seeing, they see not, and, hearing, they hear not,—neither do they understand (Mt. 13:13).

What are we to learn of this finding? Why does it really matter? How John 1:18 is translated identifies those who are attempting to be Yahweh's faithful scribes from those who agenda is not fidelity to the text but rather fidelity to the desires of men, making their Bibles (I can't call them translations because they are not) accursed, according to Galatians

¹³ refers to a word or group of words which appear without a definite article

¹⁴ pg. 187-189 2nd Edition

1:8. The NIV and NLT Bibles are amongst the top four selling Bibles, while the NASB is number seven, comparing these four Bibles, we witness:

No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted [him]. (Rotherham)

No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*. (NASB)

No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (NIV)

No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us. (NLT)

What has been removed from the NIV and the NLT Bibles, not including the only begotten God, are the words begotten (genes),¹⁵ within (eis)¹⁶ and bosom (kolpos).¹⁷ Now this is what has occurred in just one verse, let alone all the damage that has occurred throughout their Bibles. The KJV and the NKJV have their own problem but not as severe as the above two. They have chosen to refuse the text and print only-begotten Son instead. The adversary's attack began with attacking Yahweh's words, in Genesis three and it continues today from the inside out, through Bibles, as is done in the NIV and NLT, that ignore the text and insert new doctrines, such as has been done in the NIV and NLT, which state, as the Word of Yahweh, "who himself is God," which has no textual bases. As the adversary worked with the Scribes and Pharisees, so also this same adversary is still working with men, which can be called a conspiracy, meaning a secret plan by a group to do something unlawful or harmful. Changing or removing Yahweh's text, 'only-begotten God,' from John 1:18, is unlawful, harmful and will be judged by our Lord and Savior!

Appendix A

¹⁵ born

¹⁶ The Cosmic and Soteriological Sense. In the NT eis expresses the living connection between divine and cosmic realities. In Greek thought the gods belong to the cosmos. Even dualism makes only a static distinction. Hades is another place: it is not God's world. Even in circles which speak of an ascent of the soul, eis plays only a minor role. Formally the OT speaks in a similar way, as though, when God comes down, he were simply changing place within the same reality. {cf. #Ge 18:21 Ex 3:8} Yet his superiority over all creatures is strongly asserted, as in #Ex 33:18ff. Isa 6; so that heaven cannot contain him {#1Ki 8:27} and his presence is the willed and gracious address of the covenant God. {#1Ki 8:28ff} Judaism thus develops an aversion to anthropomorphic statements and carries the divine transcendence almost to the point of straining the link between God and the world except for a firm belief in providence. Thus the LXX paraphrases #Ex 15:3 24:10, Jubilees omits God's walking in the garden in its rendering of Gen. 3, Palestinian Judaism posits a series of heavens, and apocalyptic works begin to place greater weight on the preposition eis, e.g., in the coming of angels to the world, or in relation to apocalyptic vision. The NT inherits the distinction between the divine and human worlds but bridges the gulf with the concept of fulfilment in Christ. In this context eis takes on a new significance as follows. (TDNT)

¹⁷ 1) the front of the body between the arms

John 1:18 Bible Translations: Only-begotten God

¹⁸ No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him. (Rotherham Emphazized Bible)

¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*. (NASB)

¹⁸ No man has seen God at any time; the only-begotten god who is at the Father's side is the one who has explained Him. (New World Translation)

¹⁸ No one has seen God [His essence, His divine nature] at any time; the [One and] only begotten God [that is, the unique Son] who is in the intimate presence of the Father, He has explained Him [and interpreted and revealed the awesome wonder of the Father]. (AMP)

Only-begotten God changed to a hybrid

¹⁸ No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him. (New American Bible)

¹⁸ No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known. (NRSV)

¹⁸ No one has ever seen God; the only God, who is at the Father's side, he has made him known. (ESV)

¹⁸ No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (NIV)

¹⁸ No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us. (NLT)

¹⁸ No one has ever seen God. But God the only Son is very close to the Father, and he has shown us what God is like. (NCV)

¹⁸ No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known. (NET Bible)

Only-begotten Son

¹⁸ God no one hath ever seen; the only begotten Son, who is on the bosom of the Father -- he did declare. (YLT)

¹⁸ No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. (KJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. (NKJV)

Appendix B

Word Study Greek-English New Testament by Paul R. McReynolds

The complete text
of the Greek
New Testament,
UBS 3rd edition.

John 1:18 page 327

1473	1510	16	3754	1537	010	4138	846	1473
μου	ἦν.	16	ὅτι	ἐκ	τοῦ	πληρώματος	αὐτοῦ	ἡμεῖς
of me	he	was.	Because	out	of	the	fullness	of him
3956	2983	2532	5485	473	5485	17	3754	
πάντες	ἐλάβομεν	καὶ	χάριν	ἀντὶ	χάριτος·	17	ὅτι	
all	received	and	favor	in	place	of	favor;	because
01	3551	1223	3475	1325	05	5485	2532	05
ὁ	νόμος	διὰ	Μωϋσέως	ἐδόθη,	ἡ	χάρις	καὶ	ἡ
the	law	through	Moses	was	given,	the	favor	and
225	1223	2424	5547	1096	18	2316	3762	
ἀλήθεια	διὰ	Ἰησοῦ	Χριστοῦ	ἐγένετο.	18	θεὸν	οὐδεὶς	
truth	through	Jesus	Christ	became.	God	no	one	
3708	4455	3439	2316	01	1510	1519		
ἑώρακεν	πώποτε·	μονογενῆς	θεὸς	ὁ	ὢν	εἰς		
has	seen	ever	yet;	only	born	God	the	one
04	2859	02	3962	1565	1834	19	2532	
τὸν	κόλπον	τοῦ	πατρὸς	ἐκεῖνος	ἐξηγήσατο.	19	καὶ	
the	lap	of	the	father	that	one	explained.	And

(For the other Appendixes, read the PDF version under Gospel of John tab)

Why hasn't God healed my Child?

(Answering the Question that many Pastors Can't)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Yahweh has been slandered, by his children, by such statements as stated above. Yahweh's Word is very clear on why some people do not need healing; while others need healing; why some receive healing and why others do not. It is the doctrines of men and their unbelief that confuse this subject, blackening the pristine brightness of Adonay Yahweh, our Creator. This article will take a step-by-step approach to answering the above question, so others can deliver people from a lie to the truth, even though they or a loved one may suffer and die a premature death. This article will only address practicing Christians, that-is-to-say, those who keep Yahweh's commandments.

Yahweh has promised his children the victory, which is Life Age-Abiding upon the coming New Earth, wherein dwells righteousness; where a day is as 1,000 years and a 1,000 years as one day; where Yahweh and Yehoshua will abide; where death, sickness and pain shall be no more; where the adversary and his host shall be no more; where our End, will be our Beginning (Ps. 37, Rev. 20-22)! We will receive incorruptible bodies for, "...the dead, shall be raised, incorruptible, and, we, shall be changed. For this corruptible must needs clothe itself with incorruptibility, and this mortal, clothe itself, with immortality. But, whensoever, this mortal, shall clothe itself with immortality, then, shall be brought to pass the saying that is written—Death hath been swallowed up, victoriously; Where, O death, is thy victory? Where, O death, is thy sting" (1 Cor. 15:52-54)? Regardless of the suffering and pain one is inflicted with in this life, this life is nothing to be compared to our promised future. We are loved beyond any human understanding by our Ab (Father) Yahweh and our Adon (Lord) Yehoshua. Every thing, within their means, has and will be given to us in our hour of need. Yahweh's promises of our future state must always be our never ending focus, our mediation, our inspiration, our hope, which will guide us through ours and others adversities.

Adversities must be kept in perspective to happiness. The majority of humans, beginning with Eve and Adam, have a wonderful life, even though they all have misfortunes and all have died. In our world, premature death is the exception rather than the rule. The adversities in life, as a whole, are small in comparison to the beauties, though at the time adversities seem to be overwhelming because we have lost our perspective. A sickness for two weeks can be alarming but when put into perspective, we realize that we have been health for fifty weeks. Life is so treasured that very few people ever take their own life, meaning we feel blessed rather than feeling cursed.

The majority of Pastors follow the traditions of men, when dealing with suffering and premature death. They proclaim, 'God is in control;' 'Your love ones are in Heaven with God;' 'We do not understand why God allows pain and suffering.' In an article in Dallas Theological Seminary titled, "Why Does a Good God Allow Suffering?" the author states, "If God is good, why would He allow a tornado to level Jarrell [Texas]?...None of that explains why God allows suffering, pain, and heartbreak in a world He claims to control. Natural disasters and personal tragedy defy explanation, particularly when we stand in the quagmire of grief. Most of them contain riddles we cannot answer until we get to heaven. But one principle stands firm to those who believe God's Word: through every tragic experience God calls us to look up and trust Him with the outcome, however bizarre it might seem at the time."¹⁸ All of these underlined statements come from the doctrines of men (doctrines of the adversary), which are not comforting but stand in contradiction to the truths of Yahweh's Word; words that will set us free. Terms such as, 'He allows,' 'In control,' and 'Get to Heaven,' are terms that shackle and imprison us into the darkest dungeon. Many pastors today, have Yahweh as the Priest, the Levite and the Samaritan in the parable of the Good Samaritan. They have Yahweh passing by, on the opposite side of the man who was left for dead (allowing someone to die), as well as showing him as the Good Samaritan by healing him. No wonder people are so confused about Yahweh.

Yahweh's Will is Health

Yahweh's will is health for all! He built natural healing into each of our bodies. We have an immune system to fight disease; white blood cells to fight infection and skin to protect our bodies from harmful elements. A physician can not heal a person. They can only remove or destroy a problem, which would then allow the body to heal itself. Yahweh has given men the knowledge and materials to cure an illness or disease, such as with penicillin. Cures are not invented but rather the knowledge and materials for the cure are already part of Yahweh's laws, which must be discovered by man. The abundance of inoculations, cures etc. that Yahweh has given to mankind through information and material should make us bow upon our knees in Thanksgiving! Yahweh is never the reason for an illness of a practicing Christian, neither does he withhold the cure to teach him a lesson.

Yahweh Can't Do Everything!

Yahweh's attributes are Lovingkindness (hesed)¹⁹ and Love (ahab).²⁰ These attributes necessitate Yahweh's desire to always heal the sick. Yahweh's second commandment is to, "love thy neighbor as thyself." Yahweh must obey his commandments. If I was a physician and my neighbor had a sickness that I could cure but did not do so, I would be in violation of this commandment. Likewise, Yahweh, who is, 'The Physician,' can not withhold a cure

¹⁸ <http://www.dts.edu/read/why-does-a-good-god-allow-suffering-kenneth-o-gangel/>

¹⁹ 02617 חסדchedd kheh'- sed

²⁰ From afar, Yahweh, hath appeared unto me, Yea, with an age-abiding love (ahaba), have I loved thee, For this cause, have I prolonged to thee lovingkindness (hesed). (Jer. 31:3)

from his neighbor, without violating his own commandment! 1 John 3:16-17 states, "Hereby, have we come to understand love: in that, He, for us, his life laid down; and, we, ought, for the brethren, our lives to lay down. But, whoso hath this world's goods, and beholdeth his brother having, need, and shutteth up his tender affections from him, how, is, the love of God, abiding in him?" A brother who is sick has a need. If Yahweh has the ability to remove that sickness and does not, then we could say, "How is the love of Yahweh abiding in Yahweh?" Yahweh again would be breaking his own commandments. What must be the answer? Yahweh has limited himself to mankind by giving them freedom of will. Certain legal requirements, which we will examine, must be met before supernatural (he has already given us natural healing) healing can be received. (For more information, read the article, "God is Not in Control!," in Teleios Book 1.)

Garden of Eden

Let us begin at the beginning and the end of our Story. Yahweh never willed sickness and death for mankind, but on the contrary, gave Adam and Eve Life, free from sickness and disease. This is how the beginning of the book began and it is how those who choose to live with Yahweh, will end when they receive life age-abiding upon his New Earth, as unveiled in Revelation 21-22. Regardless of how many misfortunes happen in our lives, we have been promised a Rose Garden; a Garden of Eden. Our first life, which can last from 1 day to 100 years upon this earth is nothing compared to what has been promised to us. Paul writes in Romans 8:18, "For I reckon that unworthy are the sufferings of the present season to be compared with the glory about to be revealed towards us." Psalm 37:29 promises, "The righteous, shall inherit the earth, that they may settle down, to futurity, thereupon." This is our "...hope of life age-abiding; which Yahweh, who cannot lie, promised before age-during times" (Titus 1:2). This hope will carry us through the difficult times we will all have upon this earth. (Read the article, "Paradise, Home Sweet Home," in Teleios Book 1.)

Rebellion

Why do we have death and who is responsible? Adam and again I say, Adam! Do you remember these words, "...Accursed be the ground for thy sake, In pain, shalt thou eat of it, all the days of thy life...For, dust, thou art, And, unto dust, shalt thou return," and "...For, since indeed, through a man, came death through a man, also cometh the raising of the dead" (Gen. 3:17-18; 1 Cor. 15:21)? If we are tempted to curse anyone for bringing upon the earth, disease, sickness and death, it would be Adam and Eve and not Yahweh. Roman's 8:19-22 explains what is happening to the earth, by stating, " For, the eager outlook of creation, ardently awaiteth the revealing of the sons of Yahweh,—For, unto vanity, hath creation been made subject—not by choice, but by reason of him that made it subject, in hope That, creation itself also, shall be freed—from the bondage of the decay into the freedom of the glory of the sons of Yahweh; For we know that, all creation, is sighing together, and travailing-in-birth-throes together until the present."

Promises of Health

In the beginning, it appears that sickness and disease were not much of a reality for righteous people. People, such as Adam, lived to 930 years of age but men became so evil that their life span was shortened by the flood (Genesis 6); Noah lived 950 years; Abraham 175 years; Moses 120 years and David lived 70 years. Yahweh gave a means to maintaining and acquiring health. Deuteronomy 28 states, that "...if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then...Blessed, shall be the fruit of thy body." Proverbs 3:7-8 promises, "...Revere Yahweh, and avoid evil: Healing, shall it be to thy body, and refreshing, to thy bones." Yehoshua, who is the very image of Yahweh, fulfilled our Father's will by bring health to Israel.

Ruah (spirit) Empowers

Ruah (spirit) empowers those who will believe! In the Old Covenant, the prophets received ruah. The prophet Elijah raised from the dead the widow from Zarephath's son (1 Kg. 17:17-24). The prophet Elisha raised from the dead the son of the Shunammitess (2 Kg. 4:32-35). Our Lord Yehoshua raised from the dead Jairus' daughter (Mk. 5:36), a widow's son (Lk. 7:14) and Lazarus (Jn. 11). Yehoshua instructed the twelve who were sent forth to, "Be curing, the sick, raising, the dead,—cleansing, lepers, casting out, demons: freely, ye have, received, freely, give" (Mt. 10:8). Yehoshua instructed the seventy to, "...be curing the sick that are, therein..." (Lk. 10:9). The apostle Peter raised Dorcas from the dead (Acts 9:36-40). The apostle Paul raised a child from the dead (Acts 20:10-12). These men, equipped with ruah (power) and according to their faith, healed the sick and raised the dead, according to the will of Yahweh. Yehoshua, while present upon the Earth, was the very image and likeness of Yahweh, doing his will by healing the sick. Yehoshua stated to Phillip, "He that hath seen me, hath seen the Father." The Father's will, then and now, is always to heal his children who are walking in his Word. As I stated above, "Every thing, within their (Yahweh & Christ) means, has been given to us in our hour of need." The people who could not be helped were those who did not come to Yehoshua or they came and did not believe; "And he did not, there, many mighty works, because of their unbelief" (Mt. 13:58).

The same is true for today. Israel did not enter the promise land because ten of the twelve spies taught unbelief to the people. Yahweh's desire for Israel was not for them to wander in the wilderness for forty years but to be in the land which flowed with milk and honey. The people forgot the reason for their misfortune and blamed Moses, rather than the ten spies, for their calamities, by saying, "Certainly, not into a land flowing with milk and honey, hast thou brought us, nor given unto us an inheritance of field and vineyard" (Nu. 16:14). The same is true today.

All things are Possible to those who Believe

"And, Yehoshua, said unto him—As for this, If it be possible to thee, all things, are possible, to him who hath faith" (Mk. 9:23). Hebrews, chapter eleven, records an essential truth concerning power that issues forth from aman (faith). We have been given a tool, from Yahweh, that enables us to overcome tragedies but it is our obligation to utilize it. Many of us will fall short in utilizing this power in it's fullness, making our outcome below our desire. The outcomes to our lives is our responsibility. We must take responsibility when we do not operate our faith in the capacity of being delivered from sickness. Yahweh desires our deliverance from sickness, as any loving parent would, and has given us all that we need to be delivered but it is up to us to implement the tools that he has given us. Yehoshua illustrated that tool, by cursing a fig tree; "And, answering, Yehoshua saith unto them—Have faith of²¹ Yahweh. Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. For this cause, I say unto you—All things, whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours" (Mk. 11:23-24).

People can believe for themselves to be healed. Also, other individuals can exercise their faith to deliver someone besides themselves, as was done with the Centurion and his servant. The narrative states, "...the centurion, answering, said, Lord! I am of no consideration, that, under my roof, thou shouldest enter,—but, only say with a word, and healed shall be my servant...Now Yehoshua, hearing, marveled, and said to them that followed,—Verily, I say unto you, With no one in Israel, such faith as this, have I found...Withdraw! and, as thou hast believed, be it done for thee. And healed was the servant in that hour" (Mt. 8:8-13). Elijah, Elisha, Yehoshua, Peter and Paul were all in the category of healing someone who lacked the faith to be healed. The Word of Yahweh declares that people with aman (faith) can move mountains. Let us teach this truth. (For more information, read the article, "Faith Unleashes Power!," in Teleios Book 3.)

Yehoshua poured out Ruah (spirit) upon his Body

Every member the Body of the Christ has been given ruah, that-is-to-say, power, regardless of what the Church is saying. An example of individuals implementing this power, other than the Apostles, were Stephen and Phillip, who were normal folk just like us. The book of Acts records their faith in action, empowered by ruah. 1 Corinthians chapters 12 and 14, addresses the power and implementation of ruah, which as a whole, the Church has rejected. This rejection has handicapped the Church, thereby hindering the Will of Yahweh. It would be as if the Church spoke against the use of penicillin, then blaming Yahweh for the sickness in the Church. One of the manifestations of the ruah is Gifts of Healing (1 Cor. 12:9). There are today individuals whose position in the Body of

²¹ in (en) is not in the text. This is in the genitive case, which must be translated as above. See KJV footnote, which is, "{Have ...: or, Have the faith of God };" Young's Bible is, 'Have faith of God.'

the Christ are associated with, Mighty Works and Gifts of Healings (1 Cor. 12:28), as there are also Prophets and Apostles, who can walk in this capacity but the majority of the Churches disbelieve this portion of the Word of Yahweh, thereby hindering healing from Yahweh. Many will say this statement is blasphemy! Yehoshua, in his own town (Nazareth) was actually thrown out of the town by the people who knew him (Lk. 4). How many healings were done in Nazareth? Probably very few if any. Most Churches today would also throw our Lord out of their Church if he came in speaking in tongues and prophesying.

The Dead do not go to Heaven

This doctrine of demons was designed to make people, some how, feel better. But like Kenny Chesney, the country singer, sings, *"Everybody wants to go to heaven, Have a mansion high above the clouds, Everybody wants to go to heaven, But nobody wants to go now!"* So true, so true. What this song is addressing is dying. I will replace heaven with death or dying and you get what the Church teaches; *"Everybody wants to Die, Have a mansion high above the clouds, Everybody wants to Die, But nobody wants to Die now!"* DEATH has never been the Hope of Israel, which is the resurrection of the righteous and the New Earth (Lk. 14:14, Ps. 37) and DEATH is not the Hope of today's Church, which is the Parousia of the Lord (1 Cor. 15, 1 Thess. 4:13). Yahweh had Paul compose a whole chapter (1 Cor. 15) dealing with the dead sleeping and being awakened. So telling grieving loved ones that the child who died, who God could have healed but didn't, did not really die but is playing with Jesus in Heaven is not comforting but rather it is disturbing. (For more information, read the articles, "What Happens when a Person Dies?," and "The Awakening," in Teleios Book 2.)

Answering the Question, 'Why hasn't God healed my Child?'

Yahweh's will has always been 100% health for your child, which is why he has given us all the tools to receive health but it is up to us to use them. Yahweh hates sickness and death, which are the result of the actions of Adam and Eve. Their actions effected all of mankind. Yahweh has given us freedom of will, which limits his abilities. He can not break his own laws. He can not do all things! He hates to see what is happening to your child more than you do, so much so, that he gave his only-begotten Son to fix the problem. Your child's illness has nothing to do with what you have done or what the child has done. Sickness, genetic defeats, disease etc. are the result of the sin of Adam and Eve. Yahweh has given us power through the operation of our faith to be healed. Our believing, as stated in Mark 11:23, Luke 17:6 and Matthew 21:21, can bring healing, as was illustrated throughout the Gospels. Yahweh has given us spirit, which is power, that can be exercised to your child's benefit. He has given us the ability to prophesy so we can hear words directly from Yahweh, addressing our problems, giving us words of encouragement and comfort. He has given us word of knowledge and word of wisdom, which can guide us to

the correct physicians, medications and medical facilities, if need be. Let us also seek men and women who specialize in operating the gifts of healing and mighty works (faith). Yahweh desires no one to have a premature death but rather provides long life and health to the best of his ability.

The worst case scenario is the child goes to sleep. (Death is not an advantage to the child, as is taught by the Church. If dying is the portal to heaven, then life is our enemy and death is our friend.) The child is not in heaven but is asleep awaiting the Parousia of the Lord (1 Thes. 4:13). In sleep there is no time. His next moment of consciousness will be him ascending in the air to meet our Lord, with an incorruptible body; a body like unto our Lord's. He will be in heaven, with our Lord, as so will we, while the Day of Yahweh occurs, which will last approximately seven years. Then we all will descend to live on the New Earth with Christ for 1,000 years (Rev. 20). After death and Sheol are thrown into the Lake of Fire, Yahweh will descend to the New Earth and death, sickness and pain shall be no more, where 1,000 years is as one day and one day as 1,000 years (Rev. 20-22).

"Why does God allow men to die?" should never be a question for believers, neither should, "Why hasn't God healed my Child?" These questions can only come from the lips of ignorant unbelievers, who do not have Yahweh's Word. Yahweh does not allow or will men to die neither does he allow or will people to be sick! Yahweh is ahab (love) and hesed (lovingkindness). Sickness and death had no part in his plan for mankind but rather his plan was mankind to have Life Age-Abiding in the Garden of Eden. The responsibility for sickness and death lay at the feet of Eve and Adam. We must accept this truth and teach it to all who have ears to hear. The reason my child is not healed is because I have not utilized the tools Yahweh has given me in their fullness, which is aman (faith) and ruah (spirit). If the child is of age, then it is their responsibility to exercise these tools for their deliverance. If I have fallen short in this endeavor, never-the-less, I tried, which makes Yahweh proud. We all will fall short in our lives at some time. I have no guilt but rather look to our future hope. Sickness was not my doing but the result of mankind's fall. I know that this life, time wise, is a drop in the bucket compared to what Yahweh has promised. Only then will there be a time, "...when death shall not be any more, nor sorrow, nor crying, nor shall there be any more pain, because the former things did go away" (Rev. 21:4). I will accept the reality that Yahweh can not do all things, as false brethren have taught, and rejoice in the fact that he has done 100% of all he could do in my time of need, as is written in Roman 8:31-32, "What, then, shall we say to a these things? If Yahweh is for us, who shall be against us? He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall he not also, with him, all things upon us in favour bestow?"

Hesed

(Yahweh's Covenantal Relationship Towards His Servants)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

"So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations" (Deu. 7:9). *Hesed* is a foundational Hebrew (Ibri) word that has no Greek or English equivalent. People have translated it mercy, kindness, lovingkindness, goodness, love and on and on we go but these words do not define *hesed*. The American rabbi, Nelson Glueck, professor at Hebrew (Ibri) Union College, wrote his doctoral dissertation, in July 1927, on *hesed*. This article is based upon his book, '*Hesed* in the Bible,' which I encourage everyone to read. (I do not recommend the preface, 'Recent Studies in Hesed,' by Gerald A. Larue, which is full of the doctrines of men.)

Bible translators have a difficult task in translating words from one language to another, when many times, there is no equivalent term. Different cultures also make understanding a word very difficult, when someone has no knowledge of this culture. These words should then be transliterated rather than translated, explaining the term and the culture surrounding the term but the public would, probably, not purchase the Bibles. Joseph Rotherham translated, *hesed*, as lovingkindness, which makes it easy to replace lovingkindness with *hesed*, when reading his translation but *hesed* is not lovingkindness, which means, an "affectionate tenderness and consideration; kindness arising from a deep personal love, as the active love of God for his creatures." Other Bible translations have used mercy and many different words to translate *hesed*, making it impossible to know when it is being used. Mercy is defined as "a forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness," which is also not *hesed*.

The majority of Christians have been Hellenized, studying Greek rather than Hebrew; Hebrew (Ibri) being the foundation of the Word of Yahweh. They begin studying the New Covenant, usually the Gospel of John rather than beginning with Genesis. Also, they read from Bible translations that have been corrupted by the traditions of men, an example being the removal of Yahweh. By doing so, they read their man-made theology into Yahweh's Word. For example, Hades, a Greek underworld, where everyone is alive is not Sheol, which is Hebrew, where people are not alive. Hades has been translated as Sheol, when they hold nothing in common.²² These Christians study 'agape,' but know nothing of 'ahab.'²³ They study 'the LORD,' but not 'Yahweh.' Nelson Glueck has done well by

²² Ps 16:10 For thou wilt not abandon my soul to Sheol, neither wilt thou suffer thy hasid, to see corruption:

Ac 2:27 Because thou wilt not abandon my soul unto hades, neither wilt thou give thy man of lovingkindness to see corruption;

²³ 26 ἀγάπη agape ag-ah'-pay 0157 אהב 'ahab aw-hab' or אהב 'ahab aw-habe'

examining *hesed* as used by Yahweh in the Hebrew (Ibri) scriptures. Many Christian theologians will distort *hesed* because they have ingested a doctrine that is nowhere to be found in the scriptures, which is the manmade doctrine of, 'God's unconditional love.'

The culture in the Hebrew (Ibri) middle east, as in many countries today, was or is rooted in the fact that every stranger is an enemy. The whole conception of the duties of humanity is framed within the narrow circle of the family or the tribe; relations of love are either identical with those of kinship or are conceived as resting on a covenant. This truth is absolutely imperative in understanding the people in the Word of Yahweh. One must not interject our present culture into the lives of Abraham and Sarah. There were no policemen and courts of justice in their time, a time when there were warring bands of marauders.

Hesed (Strong's 02617) is used 248 times, 128 of which are in the Psalms. It's first usage is in Genesis 19:19. (See Appendix B for all of it's usages.) *Hesed* is defined by Glueck as:

Hesed as Human Conduct

- A. *Hesed* is conduct corresponding to a mutual relationship of rights and duties.
- B. *Hesed*, when understood as such conduct, explains the previously mentioned fact that only those participating mutual relationship of rights and duties can receive or show *hesed*.
- C. *Hesed* is conduct in accord with a mutual relationship of rights and duties or conduct corresponding to a mutually obligatory relationship.
 1. *Hesed* corresponds to the demands of loyalty and includes the concept of *emet*.²⁴ (See footnote for *emet* definition; see Appendix A for usage with *hesed*)
 2. *Hesed* can be confirmed by an oath.
 3. *Hesed* constitutes the essence of a covenant.
- D. The component parts of the general concept *hesed*, in which the interpretation of *hesed* as procedures or performances corresponding to a mutually obligatory relationship, are principally: reciprocity, mutual assistance, sincerity, friendliness, brotherliness, duty, loyalty and love.
- E. In the older sources, the common usage of *hesed* never means an arbitrary demonstration of grace, kindness, favor or love.

²⁴ 0571 אמת *emet* This word carries underlying sense of certainty, dependability. This very important concept in biblical doctrine gives clear evidence of the biblical meaning of 'faith' in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in #Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in #2Ki 18:16, where it refers to pillars of support.

In the Hiphil (causative), it basically means 'to cause to be certain, sure' or 'to be certain about,' 'to be assured.' In this sense the word in the Hiphil conjugation is the biblical word for 'to believe' and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning 'one who is established' or 'one who is confirmed,' i.e. 'faithful one' (#2Sa 20:19 Ps 12:1 [H 2]; #Ps 31:23 [H 24]). (TWOT)

Hesed as the Mutual Relationship of Rights and Duties Between Allies

"In ancient Israel no mutual relationship of rights and duties was considered of greater importance than that between allies. Between the members of an alliance, just as between blood relatives, *hesed* was the only possible mode of conduct. Whoever did not act in accordance with *hesed* was expelled from the alliance as from the family. Whoever did not fulfill his duties in such a community forfeited his right to protection and assistance which, in effect, was virtually a death sentence. Allies had the same rights and obligations as those who were blood relations. Allies, for all practical purposes, were, "brothers." In Amos 1:9, for example, a covenant is mentioned which is called "the brotherly covenant," which made brothers of the allies. This passage could almost be translated: "They did not think of their brotherly obligations."

In I Sam. 20:8 *hesed* appears quite clearly as conduct in accordance with the mutual relationship of rights and duties between allies. Between David and Jonathan, who were already united by the bonds of friendship (which, as we shall see, also required the *hesed* relationship), there existed a sacred covenant concluded in the name of Yahweh. Through this covenant their friendship was transformed into brotherhood and *hesed* was the mode of conduct each had to assume toward the other. The covenant they entered "put both under the solemn obligation to take care of the welfare and safety of his friend. David, therefore, appeals to this obligation when asking for Jonathan's protection. Any breach of this obligation was punishable by death." David implored Jonathan to protect him against Saul, the latter's father, since he feared for his life. In doing so, he pointed to the covenant between them. He asked for *hesed*, conduct in accord with the relationship existing between him and Jonathan. It was Jonathan's duty, required by *hesed*, to come to David's assistance and, if necessary, to sacrifice his own life for that of his friend. David said: "You should show your servant brotherliness, for you have brought your servant into a Yahweh-Covenant with you."

It could hardly be stated more explicitly that *hesed* is the conduct required in the mutual relationship between allies. The obligations and rights acquired through a covenant are translated into corresponding actions through *hesed*. *Hesed* is the real essence of covenant, and it can almost be said that it is its very content. The possibility of the origin and existence of a covenant was based on the existence of *hesed*. Where *hesed* and covenant occur side by side in the Bible, they are not to be understood as being entirely synonymous but as being mutually contingent upon one another.²⁵ In those passages where *hesed* and covenant seem parallel to each other, everyday usage may not have made a sharp distinction.

²⁵ So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations, Deu. 7:9

Hesed is also used in I Sam. 20:14,15, to signify the attitude which must exist between allies.²⁶ David, who had implored Jonathan to grant him *hesed* as he had promised, was in turn entreated by Jonathan never to withhold from him and his house the *hesed* of the covenant sworn to him in the name of Yahweh. Jonathan asked David to keep faith with him and never to reject him. Jonathan implored David not to have him and his family slain as a possible threat to the throne, according to Oriental practice, when he was king and no longer had anything to fear from his enemies. In the latter case, he called on Yahweh to demand this of David. The *hesed* to which Jonathan appealed was the *hesed* sworn to in the name of Yahweh, as in vs. 8. In vs. 15 the *hesed* which Jonathan asked from David for himself and his house is naturally the same *hesed* as in vs. 14. David was obligated to show Jonathan and his family, during Jonathan's lifetime and beyond, the brotherliness he had sworn to him." The concept of duty is very closely related to *hesed*, especially as duty was commonly understood in ancient Israel. Duty was but another facet of right." *Hesed* was the relationship among people who formed a fellowship which required the fulfillment of mutual responsibilities.

After becoming king, 2 Sam. 9:1, 3, 7, David intended to show *hesed*, for Jonathan's sake, toward Saul's house, which had been almost entirely exterminated.²⁷ He recalled his relationship to Jonathan and was ready to offer Jonathan's family the *hesed* which he owed to him and his house. The loyal love, which David practiced when he learned of Meribaal's existence, by restoring to him his grandfather's possessions and assigning him a seat at his own table, was in reciprocity for the *hesed* shown him by Jonathan."²⁸

Hesed as Conduct corresponding to a Mutual Relationship of Rights and Duties

"There were certain fixed rules of conduct for members of a family based on reciprocity, called *hesed*, which obligated all members of a family to assist one another. *Hesed* characterized the relationship between husband and wife, and both had to comport themselves accordingly. *Hesed* was not merely love dependent solely on the subject but was, at the same time, loyalty and duty. Abraham, who believed his life to be in danger, could plead with Sarah to remember her *hesed* obligation to him and to save him by stating that she was his sister (which, in fact, she was). By doing so, however, she risked the danger of having strangers expropriate her.

²⁶ And, not only while I yet live, shalt thou deal with me in the *hesed* of Yahweh, that I die not: but thou shalt not cut off thy *hesed* from my house, unto times age-abiding,—no! not when Yahweh hath cut off the enemies of David, every one from off the face of the ground.

²⁷ 2Sa 9:1 ¶ And David said, Is there yet one left unto the house of Saul,—that I may show him *hesed*, for the sake of, Jonathan?

2Sa 9:3 Then said the king—Is there never a man remaining unto the house of Saul, that I may show him the *hesed* of Elohim? And Ziba said unto the king, There remaineth a son unto Jonathan, lame in his feet.

2Sa 9:7 And David said to him—Do not fear, for I will, indeed shew, thee *hesed*, for the sake of Jonathan thy father, and will restore unto thee all the land of Saul thy father,—but, thou thyself, shall eat bread at my table, continually.

²⁸ *Hesed* in the Bible pg. 46-49

Only in the Book of Ruth is the word *hesed* used in a sense similar to that employed in the older sources. In Ruth 3:10 it is clearly shown that *hesed* is that mode of conduct which is in accordance with familial obligations. Ruth obeyed her mother-in-law and hid herself close to where Boaz slept. After he had fallen asleep, she nestled at his feet. Boaz awakened at midnight and was startled to find her there. Upon his questioning, Ruth told him who she was and asked him, as a kinsman of her husband, to fulfill his obligation to her as redeemer and to marry her. Boaz declared his willingness to do so, provided that a nearer kinsman of her husband would renounce his duties and rights. He blessed Ruth, who had so loyally shown *hesed* to her husband, saying, "May you be blessed by Yahweh, my daughter; you have made this last *hesed* greater than the first, in that you have not gone after young men, whether poor or rich." The *hesed* which Ruth had demonstrated to her husband even after his death, by leaving her native land and father's house and following Naomi, was surpassed by the sense of love and loyalty she subsequently demonstrated. Instead of marrying a younger man, Ruth preferred to turn to the older Boaz, her husband's kinsman, in order, by virtue of this marriage, to have offspring for her husband who had died childless. Here *hesed* indicates a development beyond the ordinary use of the term in the older sources, since *hesed* in this context refers more to a subjective mode of conduct willed by an individual, and not simply to an attitude of obligation. Ruth was by no means obliged to go with Naomi. She was as free as Naomi's other daughter-in-law to return to her own people. Yet, in faithful love she followed her mother-in-law. In true religiosity she complied with Jewish custom. Ruth took it upon herself to practice *hesed* in order to fulfill the obligations of a Jewish widow. Boaz is blessed by Naomi, in Ruth 2:20, for the kindness he had shown Ruth. She says,

Blessed, be he of Yahweh, who hath not left off his hesed to the living, and to the dead.

The relationship between Yahweh and man, very frequently expressed by *hesed*, requires of man the fulfillment of certain conditions. Only those who serve Yahweh in faithfulness participate in communion with him and receive *hesed* from him. It was he who had shown *hesed* to the living and the dead. From his servants, Boaz discovered who Ruth was and then had shown her special kindness. Further, Boaz was in no way perplexed when Ruth asked him to fulfill his obligation as "redeemer" and to marry her. She gave him no other explanation than that he was the "redeemer." Boaz was aware of his relationship to Ruth and also knew who was still a closer kinsman to her than he. Boaz thereupon declared, without hesitation, his readiness to marry her if the other kinsman would forego his claim. His conduct toward Ruth, therefore, was in accordance with *hesed*. That evening, when Ruth told her mother-in-law that she had met Boaz and told her of his friendliness toward her, Naomi acknowledged him as a relative. In his conduct toward Ruth, she recognized the attitude of a relative conscious of familial obligations. By his kindness to Ruth, Boaz had honored his deceased kinsman

and fulfilled his obligations, and for that Naomi blessed him."²⁹

Hesed as the Reciprocal Relationship of Yahweh to David and his House

"Yahweh promises David (2 Sam. 7) to show *hesed* to his descendants. We read in verses 14-16 (1 Chron. 17:13-14):

I, will become his father, And, he, shall become my son: If he commit iniquity, then will I correct him, with the rod of men, and with the stripes of the sons of men; But, my hesed, shall not depart from him,—as I caused it to depart from Saul, whom I caused to depart from before thee. So shall thy house and thy kingdom be made steadfast unto times age-abiding, before thee,—thy throne, shall be established unto times age-abiding.

The very fact of Yahweh's choosing David, after having rejected Saul, created a relationship entailing *hesed*. (In Ps. 132:11-12 mention is made of the oath Yahweh swore to David to maintain his throne faithfully, if his descendants would keep the divine covenant.) Yahweh explains, and at the same time strengthens, his promise when he says the relationship between him and David's descendants is to be the same as between father and son. The relationship between father and son was, as is known, a mutual relationship of rights and duties, which made necessary the reciprocal practice of *hesed*. As Kittel remarks, David's descendants were to be Yahweh's sons "in an ethical sense." "God is considered father and he as God's son, and this entails ethical obligations." Yahweh's ethical demands could not have been emphasized more strongly, and his own obligations could not have been more emphatically underscored. A father would never withhold his *hesed* from his sons; if he did so, he would not be a father. It is self-evident that the sons had to comport themselves with *hesed* to the father, otherwise they would risk punishment.

In Ps. 89 the contents of 2 Sam. 7:14-16 are repeated almost verbatim in poetic form. The author, who bases his entire poem on Yahweh's *hesed*, stressed every aspect of the relationship between Yahweh and David, which made the practicing of *hesed* both possible and necessary. Yahweh swore by his faithfulness to show David *hesed*, by designating the relationship between himself and David as that which exists between a father and his first-born. He committed himself to the obligation involved in his promise to show *hesed* to David and his descendants, as was called for in the covenantal relationship existing between them. This *hesed* was one with Yahweh's *emet*, as is evident in several places in Ps. 89. In verse 34, Yahweh says that he will not withhold his *hesed* or break his loyalty with David's descendants...*Hesed*, in Ps. 89, is parallel not only to 'emet,' but also to covenant — and herein lies the essential difference between Ps. 89 and 2 Sam. 7:14-16. We read in Ps. 89:28: " Age-abidingly, will I keep for him my *hesed*, And, my covenant, hath been made steadfast for him;" This parallelism can be understood only if it is

²⁹ Hesed in the Bible pg. 40-42

recognized that Yahweh's promise to show David's house hosed is identified in Ps. 89 with covenant...Although the parallel in verse 29 between *hesed* and covenant evidences that the two concepts are related, they are still not identical in meaning. *Hesed* is the result of a covenant relationship, as of any other relationship, and to that extent distinct from covenant. However, since covenant and *hesed*, above all, express the idea of covenant, the difference in meaning is, for practical purposes, only a formal one and serves only to highlight clearly the concept of *hesed*. In this chapter *hesed* could be rendered as "covenantal loyalty."

In 1 Kings 3:6 Solomon says: " Then said Solomon—Thou, didst deal, with thy servant David my father, in great *hesed*, according as he walked before thee, in truth and in righteousness and in uprightness of heart, with thee,—and thou hast kept, for him, this great *hesed*, that thou hast given unto him a son, to sit upon his throne, as it is this day." As a result of this promise, Yahweh had acted toward David in accordance with the covenant, just as David had fulfilled the obligations resulting from this *hesed* relationship with Yahweh by walking before him in loyalty, righteousness and uprightness. Unexpressed in the above passage remains Solomon's wish, which appears in 2 Chron. 1:8-9, that Yahweh grant him also the promise given to David: " And Solomon said unto Elohim, Thou thyself, didst deal with David my father in great *hesed*,—and hast made me king in his stead. Now, O Yahweh Elohim, let thy word with David my father be brought to pass,—for, thou, hast made me king over a people, for multitude like the dust of the earth." In faithfully fulfilling His promise, Yahweh should also act toward him according to the demands of covenantal loyalty. That Solomon calls Yahweh's *hesed* "great" does not change the characteristic of obligatoriness in the concept *hesed*. It is thereby emphasized that it is Yahweh's *hesed*, that which he was committed to enact by virtue of his promise."³⁰

Hesed as Divine Conduct

Summary

"We may now draw the following conclusions:

- A. Yahweh's *hesed* can only be understood as Yahweh's covenantal relationship toward his followers.
- B. If Yahweh's *hesed* is comprehended in this manner, then it is certain that only those who stand in an ethical and religious relationship to Him may receive and expect His *hesed*.
- C. Yahweh's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts. Yahweh's *hesed* and *emet* are to be considered a hendiadys,³¹ in which *emet* has the value of a descriptive adjective.

³⁰ *Hesed* in the Bible, pg. 75-79

³¹ the expression of a single idea by two words connected with "and," e.g., nice and warm, when one could be used to modify the other, as in nicely warm.

D. In His *hesed* Yahweh manifests His strength and power in behalf of His faithful and brings them aid and salvation.

E. Yahweh's *hesed* is the result of His covenant, or His promise or oath.

F. The *hesed* of Yahweh is very closely related to His *rahamim*³² (compassion) but distinguished from it by its more positive character. The characteristic of loyalty which belongs to the concept of *hesed* is alien to the concept of *rahamim* (compassion).

G. The *hesed* of Yahweh, while it is not to be identified with grace, is still based upon the latter, insofar as the relationship between Yahweh and people, structured by Him as a covenant relationship, was effected by electing Israel through an act of grace.

H. The significance of *hesed* can be rendered by "loyalty," "mutual aid" or "reciprocal love."³³

Hesed in the New Covenant

Our Lord Yehoshua was a Hebrew, born into a Hebrew (Ibri) family and his Father was and still is a God of covenants and *hesed*.³⁴ *Hesed* was part of Yehoshua's life as it was for all Hebrews. In Matthew 9:13 Yehoshua quotes Hosea 6:6,³⁵ by saying, "But go ye, and learn what this meaneth,—*Hesed* [Greek word used is *eleos*], I desire, and not, sacrifice; For I came, not to call the righteous, but sinners." *Eleos*³⁶, as used here, must be understood as representing *hesed* and not *visa-versa*. The Greek language has no equivalent word for *hesed*. In Hosea 6:6, Yahweh was not desiring mercy but rather the covenantal relationship which demands loyalty, justice and righteousness to him and not the sacrificing of animals; a circumcision of the heart he was desiring and not of the flesh. Mary, as a Hebrew, knew of Yahweh's *hesed*, as is recorded in Luke chapter one, which states, "And Miriam (Mary) said—My soul doth magnify Yahweh... And his *hesed* [*eleos*] is unto generations and generations, to them who revere him...He hath laid hold of Israel his servant, to be mindful of *hesed* [*eleos*]...And her neighbours and kinsfolk heard, that Yahweh had magnified his *hesed* [*eleos*] with her, and they were rejoicing with her" (Lk. 1:46, 50, 54, 58; Ex. 34:7; Ps. 103:11). The priest Zachariah also proclaimed Yahweh's *hesed*, when he stated, "And, Zachariah his father, was filled with holy *ruah* (spirit), and prophesied, saying...To perform *hesed* [*eleos*] with our fathers, and to be mindful of his holy covenant...Because of the yearning compassion of the *hesed* [*eleios*] of our Elohim, wherein shall visit us a day-dawn from on high" (Lk. 1:67, 72, 78; Ps. 105:8, 106:45).

Another Greek word that is used for *hesed* is *hosios*.³⁷ *Hesed* (0217) a noun, comes from the verb, *hasad* (02616), which has an adjective, which is *hasid* (02623). Psalm 16:10 states, "For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy *hasid*, to

³² 07355 רַחֲמִים *racham raw-kham'*

³³ *Hesed in the Bible*, pg. 102

³⁴ and said—O Yahweh, Elohim of Israel! Not like thee, is there a Elohim, in the heavens above, or upon the earth beneath,—keeping Covenant and *hesed* for thy servants who are walking before thee, with all their heart; (1 Kgs. 8:23)

³⁵ For, *hesed*, I desired, and not sacrifice,—and the knowledge of Elohim, more than ascending-offerings.

³⁶ 1656 ἔλεος *eleos el'-eh-os* mercy

³⁷ 3741 ὁσιος *hosios hos'-ee-os*

see corruption." This same verse is quoted in Acts 2:27 and 13:35, using the Greek word *hosios*. Acts 13:34 quotes Isaiah 55:3, which states, "...That I may solemnise for you a covenant age-abiding, The *hesed* to David, well-assured," but it uses *hosios* for *hesed*. The rest of the usages of *hosios* that are relevant are, 1 Tim. 2:8, Heb. 2:26, Rev. 15:4 and 16:5. "The *hasid* is the faithful servant of Yahweh who gains communion with him because he has proved himself worthy, through ethical and religious conduct. He relies on Yahweh. He practices justice, shows loyalty and love, and orders his daily life according to the divinely ordained ethical commandments. In Ps. 37:28, as in Ps. 97:10 and 1 Sam. 2:9, the *hasid* is contrasted with the wicked and the godless; he enjoys the love of Yahweh, while the sinner faces extinction."³⁸ Rotherham translates *hasid*, as, 'man of lovingkindness.' (See the usages of *hasid* in Appendix C.)

Yahweh is still a covenant Elohim today. We are his family (tribe), where *hesed* is reciprocated between us and him. Ephesians 2:11-22 declares these truths, by stating, "Wherefore, keep in remembrance—that, at one time, ye, the nations in flesh, who are called Uncircumcision by the so-called Circumcision in flesh, made by hand, That ye were, in that season, separate from Christ, alienated from the citizenship of Israel, and strangers from the covenants of promise, having no hope, and godless in the world; But, just now, in Christ Yehoshua, ye, who at one time were afar off, were made nigh in the blood of the Christ; He, in fact, is our peace—who made both one, and, the enclosing middle-wall, took down, The enmity, in his flesh—the law of commandments in decrees—bringing to nought,—that, the two, he might create in himself, into one man of new mould, making peace. And might fully reconcile them both, in one body, through means of the cross,—slaying the enmity thereby; — And, coming, he announced the glad-message—of peace, unto you, the far off, and peace, unto them that were nigh; Because, through him, we have our introduction—we both—in one *ruah* (spirit), unto the Father. Hence, then—no longer, are ye strangers and sojourners, but ye are fellow-citizens of the saints, and members of the household of Yahweh,— Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Yehoshua Christ himself,— In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine in Yahweh; In whom, ye also, are being builded together, into a habitation of Yahweh in *ruah* (spirit)." Yahweh's *hesed* goes to them who love him and keep his commandments.³⁹

³⁸ *Hesed* in the Bible, pg. 66.

³⁹ Ex 20:6 but shewing *hesed* unto thousands of generations, -of them who love me, and keep my commandments.

Ex 34:7 Keeping *hesed* to a thousand generations, Forgiving iniquity, and transgression, and sin, Though he leave not, utterly unpunished, Visiting the iniquity of fathers Upon sons, And upon sons' sons, Unto a third and unto a fourth generation.

De 5:10 but shewing *hesed* unto a thousand generations—unto them who love me, and keep my commandments:

De 7:9 So then, thou must know that, Yahweh thy God, he, is God,—the faithful GOD, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations,

Joh 14:21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him.

Joh 15:10 If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love.

As Yahweh withdrew his *hesed* from King Saul, because of his conduct, so also he has warned the Body of the Christ, who have chosen to live a life as fornicators, drunkards etc., to expect the same. 1 Corinthians 5:9-11 states, "I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together." Paul stated in 1 Corinthians 5:5, concerning a fornicator, "To deliver such a one as this, unto satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord." This corresponds to Exodus 20:5-6, which is dealing with his commandments, which states, "For, I, Yahweh, thy Elohim, am a jealous El, visiting the iniquity of fathers, upon sons, unto three generations and unto four, of them that hate me; but shewing *hesed* unto thousands of generations, of them who love me, and keep my commandments."

Conclusion

Hesed can not be expressed by any English or Greek word. *Hesed* must be transliterated, explaining the fullness of this concept to others. Yahweh's *hesed* is all we could ever ask for but to receive his *hesed*, we must obey his commandments and fulfill our covenant with him; by doing so, our *hesed* to him will be reciprocated back to us. If we walk in justice and righteousness, his *hesed* will be passed on to ourselves and to our children's children; "For, Yahweh, loveth justice, and will not forsake his hasid, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off." The Psalmist proclaimed, "Because better is thy [Yahweh] *hesed* than life, My lips, aloud shall praise thee! Thus, will I bless thee while I live, In thy Name, will I lift up mine outspread hands: As with fatness and richness, shall my soul be satisfied, And, with joyfully shouting lips, shall my mouth utter praise" (Ps. 63:3-5).

1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing.

1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

Appendix A

Hesed (02617) and Emet (0571) used in the same verses from the NKJV.

Ge 24:27 And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His hesed <02617> and His emet <0571> toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."

Ge 24:49 "Now if you will deal hesed <02617> and truly <0571> with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

Ge 32:10 "I am not worthy of the least of all the hesed <02617> and of all the emet <0571> which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

Ge 47:29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal hesed <02617> and emet <0571> with me. Please do not bury me in Egypt,

Ex 34:6 And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in hesed <02617> and emet <0571>,"

Jos 2:12 "Now therefore, I beg you, swear to me by the LORD, since I have shown you hesed <02617>, that you also will show hesed <02617> to my father's house, and give me a emet <0571> token,

Jos 2:14 So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal hesed <02617> and emet <0571> with you."

2Sa 2:6 "And now may the LORD show hesed <02617> and emet <0571> to you. I also will repay you this kindness, because you have done this thing.

2Sa 15:20 "In fact, you came only yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Hesed <02617> and emet <0571> be with you."

1Ki 3:6 And Solomon said: "You have shown great hesed <02617> to Your servant David my father, because he walked before You in emet <0571>, in righteousness, and in uprightness of heart with You; You have continued this great hesed <02617> for him, and You have given him a son to sit on his throne, as it is this day.

Ps 25:10 All the paths of the LORD are hesed <02617> and emet <0571>, To such as keep His covenant and His testimonies.

Ps 26:3 For Your hesed <02617> is before my eyes, And I have walked in Your emet <0571>.

Ps 40:10 I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your hesed <02617> and Your emet <0571> From the great assembly.

Ps 40:11 Do not withhold Your tender mercies from me, O LORD; Let Your hesed <02617> and Your emet <0571> continually preserve me.

Ps 57:3 He shall send from heaven and save me; He reproaches the one who would swallow me up. Selah God shall send forth His hesed <02617> and His emet <0571>.

Ps 57:10 For Your hesed <02617> reaches unto the heavens, And Your emet <0571> unto the clouds.

Ps 61:7 He shall abide before God forever. Oh, prepare hesed <02617> and emet <0571>, which may preserve him!

Ps 69:13 But as for me, my prayer is to You, O LORD, in the acceptable time; O God, in the multitude of Your hesed <02617>, Hear me in the emet <0571> of Your salvation.

Ps 85:10 Hesed <02617> and emet <0571> have met together; Righteousness and peace have kissed.

Ps 86:15 But You, O Lord, are a God full of compassion, and gracious, Longsuffering and abundant in hesed <02617> and emet <0571>.

Ps 89:14 Righteousness and justice are the foundation of Your throne; Hesed <02617> and emet <0571> go before Your face.

Ps 108:4 For Your hesed <02617> is great above the heavens, And Your emet <0571> reaches to the clouds.

Ps 115:1 Not unto us, O LORD, not unto us, But to Your name give glory, Because of Your hesed <02617>, Because of Your emet <0571>.

Ps 117:2 For His hesed <02617> hesed <02617> is great toward us, And the emet <0571> of the LORD endures forever. Praise the LORD!

Ps 138:2 I will worship toward Your holy temple, And praise Your name For Your hesed <02617> and Your emet <0571>; For You have magnified Your word above all Your name.

Pr 3:3 Let not hesed <02617> and emet <0571> forsake you; Bind them around your neck, Write them on the tablet of your heart,

Pr 14:22 Do they not go astray who devise evil? But hesed <02617> and emet <0571> belong to those who devise good.

Pr 16:6 In hesed <02617> and emet <0571> Atonement is provided for iniquity; And by the fear of the LORD one departs from evil.

Pr 20:28 Hesed <02617> and emet <0571> preserve the king, And by hesed <02617> he upholds his throne.

Isa 16:5 In hesed <02617> the throne will be established; And One will sit on it in emet <0571>, in the tabernacle of David, Judging and seeking justice and hastening righteousness."

Ho 4:1 Hear the word of the LORD, You children of Israel, For the LORD brings a charge against the inhabitants of the land: "There is no emet <0571> or hesed <02617> Or knowledge of God in the land.

Mic 7:20 You will give emet <0571> to Jacob And hesed <02617> to Abraham, Which You have sworn to our fathers From days of old.

Zec 7:9 "Thus says the LORD of hosts: 'Execute emet <0571> justice, Show hesed <02617> and compassion Everyone to his brother.

Appendix B

Hesed (02617) Usages:

Gen. 19:19, Gen. 20:13, Gen. 21:23, Gen. 24:12, 14, 27, 49, Gen. 32:10' Gen. 39:21' Gen. 40:14, Gen. 47:29, Exod. 15:13, Exod. 20:6, Exod. 34:6-7, Lev. 20:17, Num. 14:18-19, Deut. 5:10, Deut. 7:9, 12, Jos. 2:12, 14, Jdg. 1:24, Jdg. 8:35, Ruth 1:8, Ruth 2:20, Ruth 3:10, 1 Sam. 15:6, 1 Sam. 20:8, 14-15, 2 Sam. 2:5-6, 2 Sam. 3:8, 2 Sam. 7:15, 2 Sam. 9:1, 3, 7, 2 Sam. 10:2, 2 Sam. 15:20, 2 Sam. 16:17, 2 Sam. 22:51
 1 Ki. 2:7, 1 Ki. 3:6, 1 Ki. 8:23, 1 Ki. 20:31, 1 Chr. 16:34, 41, 1 Chr. 17:13, 1 Chr. 19:2, 2 Chr. 1:8, 2 Chr. 5:13, 2 Chr. 6:14, 42, 2 Chr. 7:3, 6, 2 Chr. 20:21, 2 Chr. 24:22, 2 Chr. 32:32, 2 Chr. 35:26, Ezr. 3:11, Ezr. 7:28, Ezr. 9:9, Neh. 1:5, Neh. 9:17, 32, Neh. 13:14, 22, Est. 2:9, 17, Job 6:14, Job 10:12, Job 37:13, Ps. 5:7, Ps. 6:4, Ps. 13:5, Ps. 17:7, Ps. 18:50, Ps. 21:7, Ps. 23:6, Ps. 25:6-7, 10, Ps. 26:3, Ps. 31:7, 16, 21, Ps. 32:10, Ps. 33:5, 18, 22, Ps. 36:5, 7, 10, Ps. 40:10-11, Ps. 42:8, Ps. 44:26, Ps. 48:9, Ps. 51:1, Ps. 52:1, 8, Ps. 57:3, 10, Ps. 59:10, 16-17, Ps. 61:7, Ps. 62:12, Ps. 63:3, Ps. 66:20, Ps. 69:13, 16, Ps. 77:8, Ps. 85:7, 10, Ps. 86:5, 13, 15, Ps. 88:11, Ps. 89:1-2, 14, 24, 28, 33, 49, Ps. 90:14, Ps. 92:2, Ps. 94:18, Ps. 98:3, Ps. 100:5, Ps. 101:1, Ps. 103:4, 8, 11, 17, Ps. 106:1, 7, 45, Ps. 107:1, 8, 15, 21, 31, 43, Ps. 108:4, Ps. 109:12, 16, 21, 26, Ps. 115:1, Ps. 117:2, Ps. 118:1-4, 29, Ps. 119:41, 64, 76, 88, 124, 149, 159, Ps. 130:7, Ps. 136:1-26, Ps. 138:2, 8, Ps. 141:5, Ps. 143:8, 12, Ps. 144:2, Ps. 145:8, Ps. 147:11, Prov. 3:3, Prov. 11:17, Prov. 14:22, 34, Prov. 16:6, Prov. 19:22, Prov. 20:6, 28, Prov. 21:21, Prov. 31:26, Isa. 16:5, Isa. 40:6, Isa. 54:8, 10, Isa. 55:3, Isa. 57:1, Isa. 63:7, Jer. 2:2, Jer. 9:24, Jer. 16:5, Jer. 31:3, Jer. 32:18, Jer. 33:11, Lam. 3:22, 32, Dan.

1:9, Dan. 9:4, Hos. 2:19, Hos. 4:1, Hos. 6:4, 6, Hos. 10:12, Hos. 12:6, Joel 2:13, Jon. 2:8, Jon. 4:2, Mic. 6:8, Mic. 7:18, 20, Zech. 7:9

Appendix C

Hasid (02623) Usages:

Deut. 33:8, 1 Sam. 2:9, 2 Sam. 22:26, 2 Chr. 6:41, Ps. 4:3, Ps. 12:1, Ps. 16:10, Ps. 18:25, Ps. 30:4, Ps. 31:23, Ps. 32:6, Ps. 37:28, Ps. 43:1, Ps. 50:5, Ps. 52:9, Ps. 79:2, Ps. 85:8, Ps. 86:2, Ps. 89:19, Ps. 97:10, Ps. 116:15, Ps. 132:9, 16, Ps. 145:10, 17, Ps. 148:14, Ps. 149:1, 5, 9, Prov. 2:8, Jer. 3:12, Mic. 7:2

In the Name of the Father, Son and Holy Spirit?

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Every Roman Catholic, making the sign of the cross, states, "In the Name of the Father and of the Son and of the Holy Spirit," when they begin a prayer. Christians are baptized using this same phrase. We must ask ourselves, "Did Adam, Noah, Abraham, Moses, David, the Prophets, Mark, Luke, John, Peter, Paul etc. etc. ever pray with, baptize in or ever use this phrase, as recorded in the Word of Yahweh? Did Jesus ever pray in this manner? The answer is, No! Then what premise is this aspect of the Christian Faith based on? One verse, which is Matthew 28:19, "Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit." The interesting truth is that no one, in the Word of Yahweh, was ever immersed in this manner, or prayed in this manner, which makes the above verse problematic. A verse which was never used by anybody in the Word of Yahweh, should never be a doctrine. Would the Christian faith ever rest on Luke 14:26, which states, "If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple," even though this also, as Matthew 28:19, is a single verse of scripture? We must set aside the above two verses and practice the hundreds of clear verses that have been given to us, ones that have actually been practiced by the prophets, as recorded in the Word of Yahweh.

This article will not address the Trinity, but rather examine the none implementation of Matthew 28:19 by the Apostles. Peter, on the day of Pentecost, did not baptize in the name of the Father, Son and Holy Spirit but, "...immersed, in the name of Yehoshua Christ, into the remission of your sins" (Acts 2:38); "And he commanded them in the name of Yehoshua Christ to be immersed" (Acts 10:48). The Apostle Paul did the same in Acts 19:5, which states, "And, when they heard this, they were immersed into the name of the Lord Yehoshua;" " Or know ye not that, we, as many as were immersed into Christ" (Rm. 6:3); "The Christ is divided! Was, Paul, crucified for you? Or, into the name of Paul, were ye immersed" (1 Cor. 1:13)? The evidence is conclusive that baptizing in the name of the Father, Son and Holy Spirit never existed in the Word of Yahweh but rather, people were immersed in the name of Yehoshua Christ!

Did the prophets, apostles or Christ ever pray in the name of the Father, Son and Holy Spirit? No but rather they prayed to Yahweh:

Nu 11:2 ...Moses prayed unto Yahweh, and the fire sank down.

1Sa 8:6 ...So Samuel prayed unto Yahweh.

2Ki 6:17 Then prayed Elisha, and said, O Yahweh!

2Ki 19:15 And Hezekiah prayed before Yahweh...

Jer 32:16 Then prayed I [Jeremiah] unto Yahweh...

Da 9:4 yea I [Daniel] prayed unto Yahweh my God...
Jon 2:1 Then prayed Jonah, unto Yahweh, his God...
Mt 6:9 Thus, therefore pray, ye: Our Father,
Mt 26:42 Again, a second time, departing he [Yehoshua] prayed, saying: My Father!
Ac 26:29 And, Paul, answered—I could pray unto God
2Co 13:7 But we pray unto God,

Other interesting observations are that Father, Son and Holy Spirit are all common nouns rather than names, which are proper nouns, such as are Yahweh and Yehoshua. (There is no proper noun for Holy Spirit.) Should not Paul's epistles have stated, "Favour unto you and peace, from the Father, Son and Holy Spirit rather than from God our Father, and Lord Jesus Christ? Why was the Holy Spirit always left out of his addresses? James should have said, "James, a servant, of the Father, Son and Holy Spirit rather than a servant of God and of the Lord Jesus Christ" (Ja. 1:1). Peter should have said, " Blessed be the Father, Son and Holy Spirit rather than Blessed be the God and Father of our Lord Jesus Christ" (1 Pe. 1:3). If the Apostle Paul could see the Church today, he would say, "O thoughtless Brethrens! Who hath bewitched you?" Well, one of these persons would be Basil of Caesarea, a.k.a, Saint Basil the Great.

Basil (330-379 AD) helped create God the Holy Spirit. His treatise, "On the Holy Spirit," based it's foundation upon a single scripture, which was Matthew 28:19. Giving evidence for this is the following statement, which states, "The baptismal command of the Lord, "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit ... " (Mat. 28:19), is one of St. Basil's key scriptural references in establishing the divinity of the Holy Spirit since it comes out of the mouth of the Lord Jesus Christ Himself. Who, as a Christian, would question the authority of the Lord Jesus Christ? If the pneumatomachoi refused to rank the Holy Spirit together with the Father and the Son due to a different nature and inferior dignity, how could they deal with this verse wherein the Lord Jesus Christ Himself did not disdain divine fellowship with the Holy Spirit? If they insist that the Holy Spirit is inferior to God the Father and God the Son, are they not disobeying God's own command? If they will not admit that the arrangement in this verse testifies to their union and fellowship, how could Father, Son and Holy Spirit be united in a better way? If the Lord Jesus Christ Himself did not rank the Holy Spirit with the Father and the Son, let one accuse St. Basil of innovation in ranking the Holy Spirit likewise. But since the Lord did rank the Holy Spirit as divine, let St. Basil be exonerated. Any notion of the natural subordination of the Holy Spirit to the Father and the Son may therefore be discarded since the Holy Spirit is ranked with the Son as is the Son with the Father. So if the Holy Spirit ranks with the Son, He must also rank with the Father since that is logically implied. No one denies the divinity of the Father. Therefore one must admit logically, and on the basis of Matthew 28:19, that the Son and the Holy Spirit also are divine. Therefore this verse establishes both the divine dignity and essence of the Holy Spirit. As noted earlier, St. Basil uses this verse to establish His own doxology based on

the logical equivalence of the conjunction and with the preposition with."⁴⁰ Thus, although one will never read that "the Holy Spirit is God" in Basil's treatise, one will find numerous statements that "the Holy Spirit partakes of the fullness of divinity."⁴¹ His treatise resulted in, "We believe in the Holy Spirit, the Lord, and Giver of life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified." So states the creed employed by the fathers who met in Constantinople in 381. Half a century earlier, at Nicaea in 325, the Holy Spirit had been mentioned almost as an afterthought: "We believe in the Holy Spirit," the original Nicene creed simply stated, and that was all.

So, there we have it, "In the Name of the Father and of the Son and of the Holy Spirit," is based upon one scripture; a commandment not followed by Peter or Paul, and a phrase not known by any of the prophets and apostles, according to their writings. Praying to Yahweh, as a whole, does not exist in today's Church. Baptizing in the Name of Yehoshua Christ, also, as a whole, does not exist in today's Church. What more needs to be said than what was written concerning the Bereans, which states, "and, these, were more noble than those in Thessalonica, in that they welcomed the word with all readiness of mind, daily, searching the Scriptures,—whether these things could be so" (Acts 17:11)!

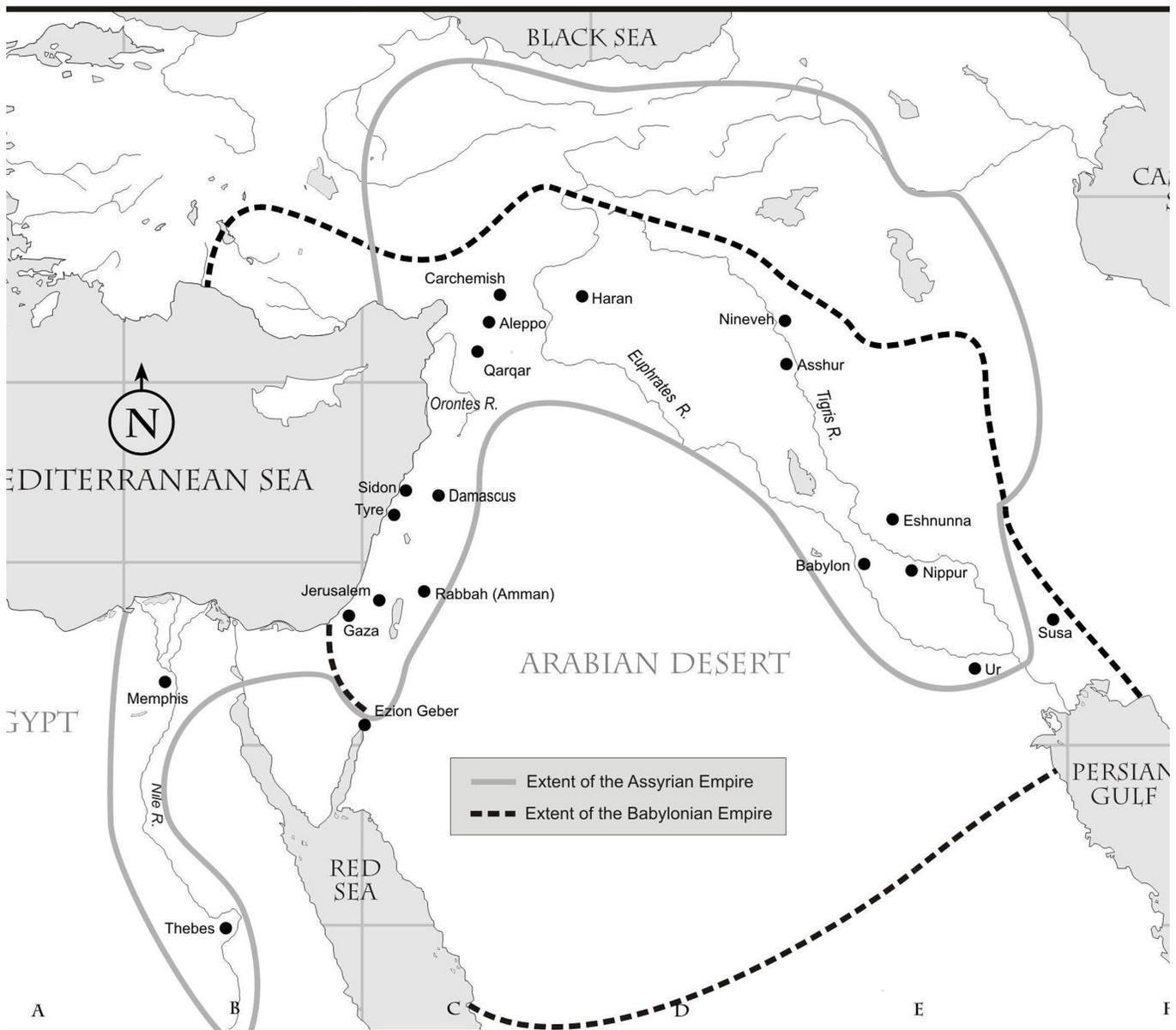
⁴⁰ Saint Basil the Great On the Holy Spirit; Presented by: Brian Ephrem Fitzgerald, Ph.D. At St. Philip's Antiochian Orthodox Church, Souderton, PA 16, 23, & 30 November 2003; pg. 15

⁴¹ paragraph 46 of his treatise

Reading the Word of Yahweh in 30 Hours

Order of Chronological Events

- | | |
|--------------------------------|----------------------------|
| 1.) Genesis | 9.) 2 Chronicles 36 |
| 2.) Exodus 1-20, 24, 32-34, 40 | 10.) Daniel 1-6 |
| 3.) Leviticus 8-10, 16, 23 | 11.) Nehemiah 1-6, 8-9, 13 |
| 4.) Numbers 9-14, 16-17, 20-21 | 12.) Ezra 1, 3-10 |
| 5.) Joshua 1-12, 23-24 | 13.) Malachi 4 |
| 6.) Judges | 14.) Luke |
| 7.) 1 & 2 Samuel | 15.) Acts |
| 8.) 1 & 2 Kings | 16.) Revelation 1, 4-22 |



MANIFESTING YAHWEH

By Pastor D. M. Stearns, of Germantown, Philadelphia.

(At the Keswick Conference 16th July, 1895).

(Edited by Chuck Cunningham)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Let us consider for a few moments the manifestations of the Living Word; first we notice, in 2 Cor. 5:19, "Yahweh was in Christ"; and, John 14:9, "The Father in me, and I in Him." Yehoshua Christ was "Yahweh manifest in the flesh." Well, what of it? Oh! wonder of wonders! It is the will of Yahweh that He should manifest Himself in your flesh. That seems beyond all belief; yet it is the fact. 2 Cor. 4:11: "For, evermore, we, the living, unto death are being delivered, for Yehoshua's sake, in order that, the life also of Yehoshua, may be made manifest in our mortal flesh." It seems impossible to speak about it. We must hold the Word fast, and the ruah (spirit) will work it out. Now, not only was Yahweh manifest in Yehoshua Christ in His life, that wherever you saw Christ, you saw Yahweh; wherever you heard Yehoshua Christ, you heard Yahweh; but Yahweh was manifest in the words of Christ— not only in all His daily life, but in all His words (John 14:10; 12:49). In Deuteronomy 18:18, Yahweh was speaking of Christ, "a prophet like unto Moses." The Father told Him just what to say, and He said it. "I have put My words in His mouth." Our commission, as preachers and teachers, is to take the Written Word, which is all about the Living Word, and let Him who is the Living Word take these mortal bodies, which He so wondrously condescends to do, and use them for His pleasure. If you are filled to the full with ruah (John 14-17; Rom. 1-8; etc.) you will have sermons always on hand. The Word of Yahweh will dwell in you richly, if you feed upon it. Memorize it,— make it yours! Then, when you are called upon by Yahweh's ruah to go and speak, what a comfort it is that the word will never return unto Him void! We have no promise about man's words. The Lord Yehoshua, then, in His life and in His words, was just Yahweh living through Him, speaking through Him.

But what about His works? It is the same, "the Father, within me abiding, doeth his works" (Jn. 14:10). All the way through it was Yahweh working in and through His Son. Then, in John 9:4: "I must work the works of Him that sent Me (John 15:19):" "The Son can do nothing of Himself." And He tells us, in John 15, "Apart from Me ye can do nothing"; that is, "severed" from Him. Then the thought comes to me— what a lot of nothings there are in our lives! Many of the things in our lives look well now, that in that day will be worse than nothing. "Severed from me, ye can do nothing." So all the works of Christ were the works of Yahweh in Christ; His life was Yahweh manifest in that mortal body: His words were Yahweh speaking through Him. The life, words, and works were all Yahweh's; but all were done and spoken by the ruah of Yahweh. We are told that He was "conceived" by the holy ruah, that is to say power; He was "anointed" by the ruah; He was led by the ruah; He was "filled" with the ruah. He "awoke" from among the dead, and said to those

disciples; that they must wait until they received the holy ruah, for without that ruah they could not do anything. Some of us think if we could only sit at Yehoshua's feet— go to school with Christ for a few years— we would be equipped. No, you would not! There is more than that needed. Peter, James and John, and the others, were sitting at His feet and were not fully qualified; they had to wait until the holy ruah came at Pentecost to make them the men they ought to be. Consider Simon Peter, when he said, "I will die for you Lord," and then he denied his Master; and consider that same man when at Pentecost, filled with the ruah, proclaimed, that Yehoshua is the Messiah, thereby Yahweh gave him 3,000 souls. What made the difference? The holy ruah's quickening.

Now, we want to get Yahweh's Word in us; but we want Yahweh's Word quickened by the holy ruah before it can be: the Living Word. Scripture speaks about being "filled with the ruah. "To be filled with Yahweh's ruah is not an emotional thing— it must have a foundation; and when we are filled with Yahweh's Word we shall have a good prospect of manifesting Yahweh's ruah. In Ephesians 5, you will find that we are to "be filled with the ruah, speaking to ourselves in psalms, hymns, and spiritual songs"; and in Colossians 3:15-16, you will find that, when "the Word of Christ dwells in us richly, we speak to ourselves in psalms, and hymns, and spiritual songs." Now, "things which are equal to the same thing, are equal to one another." There is the same result from an apparently different cause— filled with the Word, filled with the ruah produces the same result.

Now it may not be a very emotional thing to be thus filled with the ruah, but it is a very real thing, and it lasts; and if you are filled with the Word of Yahweh as a foundation, you will not have it today and lose it tomorrow, but will be filled with the ruah of Yahweh, and with the Word of Yahweh. Now we will turn to Acts 9:15. Here is Saul, a chosen vessel for Yahweh, to bear His name; and what is the essential thing?— "Filled with the ruah" (Acts 9:17). We read in Galatians 1:24, "And they glorified Yahweh in me." Yahweh was in Christ. Yahweh was in Paul. Galatians 2:20 states, "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Yahweh lived in Paul, Yahweh spoke through him, Yahweh worked through him; and the whole aim of Paul was like the aim of Christ— to glorify Yahweh. 1 Peter 4:10 states, "Whether we minister, or whether we speak, it must be as the oracles, or stewards, of Yahweh, that Yahweh in all things may be glorified through Yehoshua Christ."

Now, what has all this to do with the manifestations of Yahweh? Let us come to it. You and I want to be repetitions— reproductions of the Lord Yehoshua Christ; that is what we are here for. We are here to go about— in our homes, in the store, in the office, in the workshop— as manifestations of Christ. It seems an impossibility; but there is nothing impossible to the Creator of heaven and earth. Forget not Jeremiah 32:17, "There is, nothing, too wonderful for thee." We may talk all day about the ruah of Yahweh; but unless the Scriptures are inspired in our hearts, and become Yahweh's voice to us, what does it all amount to? What I am aiming at is that, personally, Yahweh may so speak to us

from every word of this blessed book, that we will hear not Moses, not Isaiah, not David, not Paul, but hear YAHWEH; and, hearing the voice of Yahweh in every portion of this book, which from beginning to end is the Word of Yahweh. We will go out, filled with the ruah and the Word, to manifest Yahweh, to manifest Christ, in these our mortal bodies. Do you think the Lord Yehoshua would say to one of His redeemed ones, "Never mind that portion, it is not inspired"? Would He say, "My dear redeemed one, don't read Revelation, don't read Daniel, and you cannot read all Deuteronomy and Genesis?" Did our Lord talk that way? Any man who attempts to leave out, or teaches others to leave out, or alter any portion of this Word, is not, for the time being, a follower of Christ— is not walking with Christ. Our Lord never, in any way, weakened, altered, omitted, or put the least discount upon, any portion of Yahweh's Word. Now, if we want to be in spirit men and women, in some measure honouring Yahweh, manifesting the life of Christ, we must turn, as we would from the adversary himself, for he was the first to say, "Yea, hath Elohim said"? (he puts the doubt upon it). Turn from anyone who insinuates that Yahweh did not perhaps say. We may pray for those who do thus, and love them; but when they walk in satan's footsteps, we cannot have fellowship with them for the time being.

Now look at Exodus 4:12, which states, "Now, therefore, go,—and, I, will be with thy mouth, so will I direct thee, what thou shalt speak." Do you think Yahweh gave Moses the thought, and said, "Moses, put it any way you like, only express it somehow?" Yahweh said, "Go, and I will be with thy mouth, and teach thee what thou shalt say." Just as He said concerning Christ, "I will put My words in His mouth." In 2 Sam 24:1-2, David is on his death-bed— he is dying; a man would be very careful what he was saying on his death-bed. He was speaking about the words he wrote. He said, "The ruah of Yahweh spake by me, and His word was in my tongue."

Now, we read in Jeremiah 1:6-9, "Then said I—Ah! My Lord, Yahweh! Lo! I know not how to speak,—For, a child, am, I! Then said Yahweh unto me, Do not say, A child, am, I,—For, against whomsoever I send thee, shalt thou go, And, whatsoever I command thee, shalt thou speak: Be not afraid of their faces, For, with thee, am, I, to deliver thee, Declareth Yahweh. Then Yahweh put forth his hand, and touched my mouth,—and Yahweh said unto me, Lo! I have put my words, in thy mouth." Jeremiah had a scribe who did the writing, and Jeremiah spoke the words. Now, let us see if Jeremiah thought it out, and Baruch wrote it down in his own words. Read Jeremiah 36:2-6. How can anyone attempt to get away from the simple teaching of the whole book; that the words are Yahweh's; that Yahweh gave the words, and used men's mouths, and men's hands, to say them, and to write them? The point is this, we have received Yahweh's Word and ruah, which empowers those who believe the instructions of Yahweh. Therefore, read the whole Word as written by Yahweh, and manifest (bring into evidence) the ruah of Yahweh as did the prophets and apostles, then will Christ be Manifested in the World, who is the exact image of Yahweh Elohim of Host. Yahweh in Christ; Christ in us results in manifesting the Splendor of Yahweh!

THE TEMPTATION

by Edward Irving (1792-1834)
(Edited by Chuck Cunningham)

LECTURE 1 (LUKE 4)

We are now delivered from all the preliminaries of our Savior's ministry,—His miraculous conception, the glorious auguries of His birth, His honorable welcome to the temple by prophet and prophetess while yet a babe, His appearance there in the strength of youthful wisdom to take possession of it as His Father's house, His opening manhood spent in the favour of Yahweh and man, and in full obedience to His earthly parents; until at length, when the fullness of time is come, He is presented by the Baptist to the assembled people, sealed the testimony and proclaimed by the voice of Heaven, and anointed by the holy spirit to prepare Him for the duties of that high office to which, by this glorious succession of signs and wonders, He hath been set apart. All these things our evangelist hath set forth in order, redeeming the promise which he made to his friend in the dedication of his treatise; and having paused a moment to give the authentic document of His descent from the first man, through all the fathers out of whose loins it was promised that He should spring, he now enters upon the succinct and orderly narrative of the ministry itself, for which all those signs and wonders, and the Baptist's preaching, prepared the way;—a narrative which well demands the deepest cogitation, containing, within the compass of a small tract, all, or almost all, the recorded transactions of a life whose perfect story, St John says, would have filled the world with books, and all, or almost all, the recorded sayings of a wisdom which bath wrought more amelioration upon the world than all the books which it contains. What a depth of meaning must be in every sentence of a tract which hath subdued the outward aspect of society, and the inward character of myriads of men; what a breadth of exposition they must bear; and over how large a surface (if I may so speak) of human feeling and action will each one of them extend! What a power and gracefulness in a life which hath approved itself in the sight of almost all men, and against which, with a few singular exceptions, hardly any, even of His enemies, have lifted up their voice! The whole narrative of the redemption of the world is now to come under our review,*—the foundation of the Christian Church, the nature of its government, the power of its ministers, the privileges of its members, and, in short, everything which, as men and as Christians, can interest us most deeply; —to expound all which we have undertaken in the strength of the Lord, to show forth the light which it may please His spirit to impart to our own soul, and to utter the deep things of Yahweh for the edification of the members of Christ. We have likewise to defend the faith from the attacks of its avowed enemies, and to find for it entrance into the hearts of those who have not yet professed themselves its friends. For all which undertaking we are utterly unable in ourselves, and go forward in the strength of the Lord, through the ministry of your prayers, which we beseech for ourselves, that we may be found faithful to the gospel of Christ, and be strengthened to speak the whole counsel of Yahweh.

That Christ, from the moment He was baptized with water and anointed with the holy spirit sent down from heaven, was set apart from His former occupation as a tradesman in Nazareth, to the divine mission of redeeming a lost and abject world, from the obedience of His earthly parents to the obedience of His Father in heaven, and entered forthwith upon the work which was given Him to do, is manifested by the language in which the evangelist ushers in the mysterious scene of the trial or temptation in the wilderness. In the subject of lecture it is said, "And Yehoshua being full of the holy spirit returned from Jordan, and was led by the spirit into the wilderness." St Matthew says, " He was led up of the spirit into the wilderness to be tempted of the slanderer." St Mark, " Immediately the spirit drives Him into the wilderness," and He was then in the wilderness forty days tempted of the slanderer. According to each of these three, (actually there were six, three in Matthew and three in Luke) He is taken, as it were, out of His own hands, under the guidance of that supernatural power which came upon Him in the form of a

dove, in order that it might be manifest to the people. The mysterious addition that was then made to His being, possessed Him with powers which He had not hitherto proved, which filled Him, which moved Him, which drove Him away from the haunts of men into desolate regions wherein to abide, unsustained by earthly succor, a dread combat with the prince of darkness, and the adversary of Yahweh and man. That I am not rash or self-guided in saying that Christ received, by the sign of the dove, and the voice from heaven, His commission and power to go forth, is manifest from various parts in the Acts of the Apostles, which always date the beginning of His ministry from this time, and the power to carry it on, as thus derived, " How Yahweh anointed Yehoshua of Nazareth with the holy spirit and with power, who went about doing good, and healing all that were oppressed of the slanderer." With regard to the conditions of His Being before this era of His life, I speculate, and have speculated no further than the record bears, that He was an obedient son, advancing in the favour of Yahweh and man, and possessed with the spirit of wisdom. Much was fabled by the prurient fancies of the early ages concerning His infancy and youth, which was rejected by the Church almost as soon as produced. His youth up to the date of His consecration, from all authentic documents which we have seen, passed without anything worthy of record, and not till then commenced aught miraculous in His works, aught authoritative and dictatorial in His sayings, aught intended for a pattern to the world in His life. But from this time forth He becomes the Messenger of the everlasting covenant, the Messiah promised unto the fathers. Now His prophetic and priestly offices have commenced. The spirit is descended upon Him from above, He is filled with the holy spirit, and He must testify to the truth of Him that sent Him. From the something additional that is now bestowed upon Him, it is vain to argue that heretofore He must have been inferior to what He now is, and inferior to His Father by whom those things were bestowed. Surely He was inferior before His baptism to what He now is after His baptism, and inferior to His Father from whom those things were bestowed; but that has no relation to His everlasting equality with His Father...

Now He hath planted Himself in the breach, and the darkness and earth have leave to pour out their fires against Him. And His heavenly Father withdraws to behold the achievement of His self-devoted Son, and all the host of heaven look on. And again there hangs upon one man, as aforetime hung upon one man, the whole hope of the earth. The second Adam hath taken His human form, and standeth for the sake of all His children, their federal Head, in whom they rise again, or are for ever fallen. The world hath now a second chance for its well-being. Upon this one man, Yehoshua of Nazareth, its fate again depends. And now all is to be lost or won for ever. Ages on ages of sorrow had rolled over its dejected condition. Darkness and gross darkness had settled down upon the habitations of men, and the throne of Yahweh was compassed about with clouds and thick darkness. The world lay wasted; the princes of the world had it all in hand; the demons from the pit were its masters, who ruled it with a rod of iron. Chains of tyranny had just been forged by the ambitious Cesar for the free people who had conquered the world; and all things boded a long reign of that misery and wretchedness which the instability of the first Adam had brought to pass. The caldron of its misery was seething on, and sin, which is the fuel of it, was raging still, and the judgments of the Lord from on high were descending upon the sorrowful nations. And all things wore the signs of perplexity and distress, when a new leader stood forth in the person of this despised Nazarene, who was to turn the tide of misery at its height, and roll back its waves of affliction from the sorrowful earth. A Captain of salvation hath appeared on our behalf; he is proclaimed from heaven; He is prepared with powers to stand for the fallen world; and the sinful masters of the fallen world are to stand another contest for their long-possessed empire.

And it is not long before these two rival powers, the Prince of light and the prince of darkness, the Friend and the enemy of men, do meet together, in strong contention for the mastery of the world. Forthwith Yehoshua is hurried to the wilderness to be tempted of the slanderer; and for forty days in the solitary wilderness He withstood unaided all the powers of darkness. The first Adam stood the trial in the garden of Eden, with all the tokens and provisions of his Maker's goodness; the second Adam had to stand the trial in the naked wilderness, with no companion but the wild beasts which prowled around. The first

Adam had all things that were convenient for his well-being; the second had nothing wherewith to comfort or sustain His existence—but, far from those for whom He was enduring the spiritual contention, and with no spiritual host to assist Him, He had turned loose upon Him the prince of the host of the darkness. It lasted forty days, which are a blank in the history of Christ's ministry, concerning which nothing is revealed, and nothing can be discovered. For, you will observe, it was not till the end of these forty days that the three human trials commenced—the trial of appetite, the trial of ambition, and the trial of spiritual pride. The recorded instances must therefore be considered apart from the forty days' temptation. This sore and long-continued assault of the slanderer, which was sustained in the wild wilderness, not upon the exceeding high mountain, or upon the pinnacle of the temple, is that which we have first to consider. The supernatural part is now before us, in which the temptations arising from the world had no influence. The natural part, derived from the world, under the three forms of appetite, power, and spiritual pride, we have afterwards to consider—in this lay the stress and struggle of the contest.

The intercourse of spirit with spirit, with which we have at present to do, is that of which we have and can have little understanding, save through the means of things visible and sensual. But that such an intercourse of spirit with spirit exists, altogether apart from, and independent of, a bodily medium, we cannot for a moment doubt. The evidence of it hath been manifested upon Christ in the last passage, by the descent of the dove. The dove was no medium of communication; it was but the visible sign of it to the people, and somewhat of its emblem, yet at that moment doubtless His soul drank in powers vastly superior to those which He possessed before. The apostles at Pentecost are an evidence of the same, when there was a visible sign and emblem, but no material cause. Christ's presence, which rebuked and dismayed the demons that possessed the bodies of men, is another evidence of the same immediate power of spirit over spirit. And the holy spirit, who worked in the souls of believers, is a standing monument to all ages of the same mighty operation. No man knows how, no man knows why, but certain it is the truth—that which once told death unto his soul now tells life, that which once slew now makes alive. Such is the power of spirit over spirit, that the holy spirit makes the whole visible universe, which once spoke only falsehood and ungodliness to the spirit of man, to reveal Him whom it formerly beclouded, and to argue for Him whom it formerly argued against. It bath pleased Yahweh to marry the soul of man to a sensitive body, and through the senses of that body to address the feelings of the soul; therefore He worked the wheels of the universe so as to turn up unto every one lots and fortunes which may strike into his soul, and His own nature He hath pictured forth in symbols, and then in written words, for the sake of human understanding. But this intervention of matter, with its causes and effects, He bath not made to be vital. The atheist makes it a Yahweh instead of Himself: but He can set it to a side; He can strike through it whenever it seemed good unto Him so to do.

In like manner, there can be no doubt that the arch-enemy of Yahweh and man bath powers appertaining to him by right of the fall, which he used within his limited province against the sons of men, in which Yahweh permitted him. He goes about like a roaring lion, seeking whom he may devour. He is the father of lies. He is the father of murders. Pride is the livery of his servants, and vanity is the snare with which he catches them. He is the prince of this world, whose judgment took place at the crucifixion of Christ; whose chief strength, death and the grave, were then conquered; and whose bereavement is now proceeding apace, until he shall be cast into the bottomless pit, and Christ shall reign with all His saints. He is the prince of the power of the air, the spirit which now worked in the children of disobedience. He is the most knowing, the most proud, the most artful, the most powerful, of earthly potentates. He hath got the customs and course of the world on his side. He bath buried under heaps of adversity the spirits of men, from whose thralldom naught availed to deliver them but the spirit of the living Yahweh. Now this master spirit, this omnipotence of evil,—for over all the dominions of evil he is omnipotent,—and not absolutely omnipotent, only because truth is greater than evil, and the high and holy King of truth greater than the prince of evil,—this master spirit, perceiving the second Adam, who had been pledged against

him from the beginning, and whom he had sought by Herod, his royal servant, to cut off in His earliest youth, perceiving Him now entered on the arena of conflict, prepared to give Him battle, spirit with spirit; and that there might be no inroad or interruption, they meet upon the waste wilderness, far remote from the haunts of men. And for forty days it is contested between them.

There were no seven flourishing sons, nor three beautiful daughters, as in the case of the parable of righteous Job, upon whom to put forth his murderous hand; there were no flocks, nor herds, nor flourishing household of domestic servants, in the havoc of whom to make hellish sport; nor great substance, upon the four corners of which to lay his withering hand. He condescended not to try the body of Christ, and to smite Him with sore boils, and humble Him among the ashes, and make Him abhor Himself, and scrape Him with a potsherd, until His friends, when they beheld Him, should sit in mute amazement for seven days and seven nights. But it was something of a more terrible kind than this which he dealt upon the Prince of peace. He who had conquered all the common soldiers and subalterns of the Lord's host, and been flushed with a thousand triumphs, was not, when he came to cope with the Captain of the salvation of men, to be content with such humble efforts. And doubtless Yahweh Elohim of Host, who had given up His Son to utmost trial, was not like to interfere, but allow the enemy to put forth his utmost power. Now or never he was to be humbled. Now or never his conquests were to be turned back, and the acceptable year of Yahweh to be proclaimed.

The great and venerable master of English song hath, in the sixth book of his "Paradise Lost," endeavored to depict the war of spirits, in dubious battle on the fields of heaven; but, according to universal criticism, he hath failed to impress the mind with the terrible or the awful, but rather with the incoherent or the ridiculous, although to that part of his work he seems to have brought the whole muster of his unrivalled powers. So also hath the venerable Other of Greek poetry, when he mingled his gods and demigods with physical strife, failed to render them noble, but demeaned them from their proper place. Our evangelist attempted no such undertaking, and we are not about to depart from the wise silence which he observes. But I imagine that when spirit rushed upon spirit in strong contention, or spirit worked against spirit in wily contention, they must be most awful shocks which are sustained; for body hampered spirit, and time wearies it with its slowness. A sword is not sufficient for its vengeance, nor single men harvest enough for its strokes: the spirit of revenge would sweep up whole kindreds by the roots; it would root out the name and remembrance of men; it would subvert whole cities, plough up the foundations thereof, and sow them with salt, that they might be no more heard of for ever. Oh, when I think of the true, leak and hearty servants of the adversary,—your Herods, who sacrificed the innocence of sucking children; your Neros, who for sport would set in flames the whole quarter of a metropolitan city; your Attilas, who brushed whole nations with the bosom of destruction;—when I remember the rage of envious hosts, how they massacre man, woman, and child, and strike their shafts, and balls, and weapons of war into the smoking, half-consumed timbers of houses without inhabitants; and remember that the adversary is the father of all, and hath within himself all the cruelty, ferocity, and horrid perfidy which have manifested themselves in this world, and will for ever be manifested in the darkness, and that at this moment he brought the whole of his forces to the attack against the man Christ Yehoshua, this seed of the woman, for whose arrival he had been preparing his artillery for four thousand years,—that not for one instant, in which he made Job a wreck, nor by one insinuating speech, by which he overthrew Eve, and brought wreck and ruin upon a world, but for forty days he came up to the attack, and for forty days was met and foiled;—when I remember all these the circumstances of this trial, it stands before my imagination as the most terrible thing to which the earth or the heavens above have ever been witness.

I venture not to depict it, because no mind can conceive of purely spiritual strife; but I view it as the crisis upon which the history of the world turned—the stern strife which decided who should be victor over the world, Yahweh or the adversary; not the completion of the warfare—for it is not yet nearly complete—but the turning of the tide of battle, the stemming of the victor in his pride, the heat of the conflict by which

the work of victory was set on foot, the assurance of prophetic hope realized, and humanity once more bestirred to cope with its oppressor, and taught how he might be foiled. Hence, by our poet already referred to, this temptation has been considered under the title of "Paradise Regained." In which title he beautifully expressed at once the character of Christ as the second Adam; the end of the strife for what was lost by the fall; the opposite party in the strife, he by whose arts paradise was made shipwreck of; and the success of the exploit, the foiling of the tempter, and the teaching him how in human shape he had still one superior. But in that most instructive and finished poem, the great author bath not regarded the trial of the forty days as distinct from these three several forms of trial which followed after.

If any one regard these views of Christ's previous strife with the master of spirits in his own spiritual domain as fanciful, he doth betray his ignorance of one main part of the history of Christ's ministry, and the effects of His redemption. Christ's ministry was not a warfare against the wicked passions of men alone, but against the slanderers themselves, who had power given them over the bodies of men. To cast out demons was one great end of His ministry; and by the testimony of demons His high character and commission as the Son of Yahweh was proclaimed abroad. They trembled before Him, they cried out at His presence, and prayed Him to begone; they craved His mercy, and besought mild terms from Him as a conquered race. And throughout all Scripture, the adversary is held forth as the great antagonist power to the Savior. And in the Revelation of St John, the adversary and his messengers have a warfare with Christ and His messengers, and are cast into the bottomless pit. So that there is a part of the Christian economy from beginning to ending which hath reference to the invisible world. Into these mysteries we pry not, but we will not allow them to be swept from our revelation by the cold hand of their philosophy which dreamed not of many things that are in heaven and earth. Now, if these spiritual agents had won a portion in the earth, and grown unruly thereupon, and broke their bound of the darkness, to roam far and wide over the wide world, and wield its infernal influences to and fro—if the fall, besides working downfall here below, had wrought, moreover, in the foul pit a courage, a boldness, a larger scope of daring against the creation of Yahweh, which, when they had overrun this world, might league them against some other, and so create elsewhere that distress which here they have created—if all this new animosity, new activity, new region of the demons grew out of the fall, as well as the discord which they have here occasioned, in us a loss of the Divine image, in them a deeper stamping of their satanic image—then, I say, was it not the part of the Redeemer, the great Restorer, the second Adam, not only to bring recovery to the earth, and restoration of the Divine image to man, but to cool that new cheer in the darkness, and to blast their pride of success and hopes of future triumph, to defeat them, to spoil them, to cover them with blank confusion, and restrain their rovings, to bound them within the limits of their infernal pit, and leave them to gnarl in their infernal fury, and to be doubly damned—first, by the loss of heaven, next, by the loss of this verdant earth, which they had fondly hoped was theirs for ever, by right of the subtle triumph of their chief over the mother of mankind? And how was this double damnation, this second restraint of these infernal spirits, to be compassed, but by meeting their chief and encountering all his array, and teaching him that at length the seed of the woman had arrived who should bruise his head? Such I conceive to be the mysterious uses of this great adventure in the history of human redemption. But besides its bearing upon the world's redemption from the thralldom of the adversary, it was a fit beginning to our Redeemer's trying life, which, I pray you, to hear me open up a little. All His life long, Christ endured certain unseen, unknown encounters with the powers of darkness, and the visible part of His endurance is not worthy to be compared with that which no eye hath seen, nor ear heard, nor heart of man conceived. It is not the suffering which appears, the houseless and homeless wanderings, the despisings of His offered mercy, the waylaying of His life on every side, nor His death the bitter consummation of a bitter life, that made up the bitter cup which He had given Him to drink. How much of suffering there was beyond this palpable fact, no man is able to determine; but that the far greater part was beyond it, no man who reads the history of Christ can doubt. Else to what purpose served those frequent retirements from the society of men, the nights He spent alone upon the mount of Olives, the scene of communion and consolation upon the mount of transfiguration, the audible encouragements from the mouth of Heaven,

and the ministration of messengers and the spirits of holy men, the three successive retirements in the garden of Gethsemane, with the agony and the bloody sweat, and the utterance of blank desertion upon the accursed tree? Why these reinforcements of mind? why these sequestered communions with messengers and the spirits of holy men, and with the voice of Yahweh himself? why this misgiving of His spirit when alone, this dreading of sorrow, if it were that He had no trials to bear, but such as were visible to human sympathy? One should think that He would have been fiercest put to it when the press of His enemies was most upon Him. Yet with what unruffled meekness He bears Himself in His hardest trials! He parries the intellectual thrust of His Pharisaical and priestly enemies, as if He had been dealing with witless children. And how He brooks the mistreatment of Pilate and His judges, yea, and the menials, too, of that disorderly court, as if that part of Him which they could torture and try, gave Him no care and cost Him no trouble! Men's mistreatments He seems to have received, and forgiven without an effort: These, then, did not compose the load which lay so heavy upon His breast, and which He taketh every occasion to unburden, showing as if it could not be expressed to men, nor by men be understood, and needed other counselors and other comforters, which were to be found in these ministering spirits, of which whole legions were always at His command.

Put the case, brethren, that any man amongst ourselves who bore him meekly in the commonplaces of life, and when rudely handled by misfortune or mistreatment evinced only the greater self-possession and repose, until it seemed that nothing which man could inflict, or Providence dispense, had any power to chafe the serenity of his mind. Suppose this man retiring whole nights from his family, and passing them in gloomy solitude—suppose him to have been wretched, and found struggling with the severest agonies, and summoning to his aid other power than mortal—would you not pronounce at once that some secret grief was pressing him, which did not derive its origin from the persons or things around him, but from some haunting recollection, or some foreboding fear? So also reckon it with Yehoshua, that the enterprise of our salvation had in it scenes and distresses to which no human spirit was conscious, and of which they could no more have borne even the external accompaniments, than Peter and John could bear the bright light and pure vestures of the transfiguration; and if not the external accompaniments, how much less the intercourse and the contention of spirits, which at those awful seasons was carried on!

That same spirit which hurried Christ into the wilderness, and strengthened Him to overcome these arts of the tempter, will work effectually in each one of His children, to enable them to overcome the smaller temptations with which their life may be assailed. Adam's posterity after the fall did not more surely yield to the various forms of sin, than Christ's spiritual posterity, from the day of this great victory, will triumph over the various forms of sin. Therefore it is said by St John that His children cannot commit sin—that is, the part of us which is born of Yahweh sinneth not. It is the old man which sinneth; the new man sinneth not. Therefore, brethren, if ye would overcome, be born of Yahweh, children of the second Adam, and the second death shall not have any power over you. Except ye be born from above, ye cannot inherit the kingdom of heaven.

This transaction in the wilderness is, therefore, the birth of righteousness, as that in Eden was the birth of sin; and to this we should look with gladness, as we look to the other with sorrow. Here let our hearts be lightened, let us now rejoice in the victory of our great Redeemer. Let us be glad that He hath led captivity captive, and received gifts for men. He is our Captain, He is our King; He will save us—He who encountered the mighty, and turned not back from the battle of the strong, but triumphed alone against the great father of evil. In Him we will set up our banner, and exalt our horn on high. Rejoice, therefore, and be glad, O daughter of Zion, in your Lord; rejoice, and be glad, O ye seed of the righteous; for the arch-enemy of men will be spoiled, he hath been put to flight, and his host is scattered. His throne is overturned in the hearts of men, and the Prince of peace hath begun His reign. Therefore, be of good cheer, my brethren, and contend stoutly against your adversaries for the salvation of your souls. That spirit which came down as a dove upon Yehoshua, and as cloven tongues upon the apostles, is spread abroad upon the

earth, and bestowed upon every one who asks. "What man is there of you, of whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?"

Therefore, ask for the spirit, and it shall be given unto you. Yahweh sends you not in this warfare on your own charges, but is present with every soldier who calls upon His name. Go forth, therefore, and contend with the adversary in your various places, taking strength and courage from the scene of triumph that hath now been discoursed of " Putting on the whole armour of Yahweh, that ye may be able to stand against the wiles of the slanderer. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of Yahweh, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of Yahweh: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

LECTURE 2

The fall of our first parents was not due to the natural working of their own spirits, like the fall of the reprobate messengers. In the beginning, while yet the messengers kept their first estate, there was no outward solicitation to evil in any part of the creation of Yahweh; and the cause of it must, therefore, have been bred within their own breasts—how, we know not; but this, I think, we know, that the leader of that revolt, inasmuch as he is called the father of lies and the prince of evil, had the wicked distinction, and bath the terrible responsibility of giving birth to sin, that most hateful and miserable of things. It did not seem good unto the Almighty to annihilate this new-sprung faction, and the horrid thing to which they had given birth, but to appoint unto both a habitation and a name in the existing universe;—its habitation, the darkness; its name, sin; and the name of those that hatched it, the adversary and his messengers. Why the Almighty should rather remove the turbulent to miserable quarters of their own than annihilate them at once and for ever, and remove the eye-sore and the heart-sore of the darkness from the happy universe—of this, I think, it is not impossible to perceive the reasonableness and the wisdom. For if the adversary, that messenger of light, and son of the morning, and the messengers of light whom he drew along with him into misery and ruin, were not hindered by the laws of their being from revolting against Yahweh, then it is to be concluded that other messengers and archangels, thrones and dominions, are no more hindered in like manner from falling. If in one instance it was possible for the angelic host to forget the goodness and love of their Creator, and rise against His most just and blessed government, then I see not why, in another instance, it might not likewise be possible. If any one ask me how it is possible at all, I answer, that is not the present question. But the question is, Having once taken place, what reason is there that it might not take place again? Out of this event, therefore, which had taken place in the history of messengers, it was wise and good in the Almighty to provide that it might not take place again. The cause of it lay in aspiring to be higher, in hoping something better from disobeying Yahweh than from obeying Him. To prevent this fatal ambition from possessing, and, in like manner, ruining those who still stood in their allegiance, the Almighty allowed the rebels to prove and experience the disappointment of their bad ambition and their fallacious hope. He allowed them to take the consequences, and the consequences they have taken, and continue to partake. Thus, out of this sad event was made to issue stability to those who had not fallen. The fate of the other was their continuance. For as knowledge is taught by contrasts, they now knew what it was to rebel against Yahweh; whereas formerly they did not know, and did but imagine. Had the adversary known, as Michael and Gabriel now know, haply the adversary would not

have ventured; but the adversary, only imagining, did venture for his own imaginations against Yahweh's constitution, and so came into that misery from which we have no tidings that he shall be delivered.

With regard to that previous question, so much agitated in the schools, concerning the origin of evil, and how it should be possible for the creature of a Yahweh in whom no evil is, to conceive evil within himself, and to bring it forth—concerning the possibility of this thing, it is not material for us to speculate, who have the revelation of the fact; and I have always avoided such speculation upon the great possibility of things, as being beyond the scope of my faculties, if they be at all within the scope of the faculties of any man. But if I were called to give an account of this matter, I would say thus, that unchangeableness of nature is a condition only of the Creator; and that if it were impossible for a creature not to change, that creature would have conveyed to it one of the attributes of Yahweh. Creatures indeed there are which cannot change their nature—the lowest creatures of all,—the plants and inorganic matters of the earth, the agents with which the physical and chemical philosophers are conversant; the law of whose nature is their very existence, and without which they are nothing, and by which they become the servants of intelligence, which taketh advantage of this their necessity to work and wind them at its will. But the higher creatures, upon whom intelligence, and judgment, and recollection, and forethought are bestowed, such as men and messengers, are not placed in such low conditions; but there are opened up to them on every side the avenues of enjoyment, which are capable of being known by the right exercise of those higher faculties; and being known, of being obtained; and thus their well-being consists in an active occupation of those their faculties subservient to the will, and in reaping the happy fruits of such activity. Hinder the possibility of evil, and you at once hinder the activity of those powers by which that higher being is distinguished, and you reduce him into the condition of the inferior parts of creation. Besides, our obedience of Yahweh, if it doth not proceed from choice and preference, is naught but the obedience of the sun and moon and stars in their courses; it doth not become of any dignity or worth, save by its being maintained in the possibility of disobedience; so that it seems to me, to be able to sin and fall is the very condition of created existence. With regard to the heinousness of the offence, that depends upon the constitution of the creature, and the condition in which it is placed, and the barriers which it hath to overleap in its willfulness before it can bring itself to offend against a holy Yahweh. And, therefore, in order to understand that much-disputed question of the admeasurement of the punishment to the offence, it were necessary to understand the good and happy conditions in which the creature was placed, and against the sweetness of which he revolted and rebelled and fell into condemnation.

But without insisting further upon that previous question of the origin of evil, we observe, again, that being once introduced, Yahweh turned it in His wisdom to the most account, when, instead of annihilating the rebels and the hateful thing which they had begotten, He cast them headlong into the darkness, and allowed them to know those consequences of revolt, which, not knowing, they had dared, and which having dared, they could not find fault if they should experience. In which He did no injustice to them; He gave demonstration to all heaven of those fates which lay upon the side of disobedience, and secured by another tic continued obedience and continued blessedness. With regard to annihilation, or extinguishing a spirit that bath been once brought into existence by the spirit of Yahweh, which was the only other contingent possibility, I do not know the soundness even of the idea, whether or not it is not inconsistent with itself, and have not time to spend upon a subject so metaphysical; but granting it were possible, although it might have eased the fallen of their pains, it would have removed the standing proof from the unfallen, and instead of keeping before them both sides, would have kept before them only one, which had not been sufficient to preserve their allegiance, otherwise the slanderer and his followers had never fallen.

But being fallen and removed from their place, I pray you to observe, that evil bath thereby gotten a head, a habitation, and a name. No doubt it hath limitations.

With this remark, which we introduce that your faith be not shaken, we now proceed to open up further views of the forty days temptation of the slanderer, which preceded the three attempts (actually there were six) of which the particulars are recorded.

When the man Adam was formed of the dust of the ground, and Yahweh had breathed into him the spirit of lives, and he became a living soul, his Creator prepared for him the blessed paradise of Eden, and took him, and placed him there, that he might undergo a trial of his obedience. And having surrounded him with every precious thing, and subjected to him every living creature, and honored him with His own society—that is, the society of His everlasting Word, through whom Yahweh holds communion with men,—He interdicted from him one thing alone of all that was seen, handled, and enjoyed, and prohibited it by a heavy curse. There was the fullness of enjoyment, with only the possibility of loss. The good was the greatest possible—the evil was the least possible. And in what proportion the taste of the fruit was to the full beatitude of Eden, in that same proportion the temptation to disobey was to the inducement to obey. No one can complain that the trial was severe. In this trial of his fidelity, man, having failed by the cunning and lies of the prince of evil, became an exile from that spiritual beatitude of which the garden of Eden was the emblem, and fell into that spiritual misery and moral barrenness of which the wilderness and the solitary place are the emblem. Into the wilderness, therefore, was the Savior transported to undergo the trial of His strength and fidelity, because the wilderness represented the condition from which He had condescended to remove the sons of men. He had undertaken to make the solitary place become glad, and the desert to rejoice and blossom like the rose. Therefore, upon the ultimate stage of this world's unredeemed wildness He planted Himself, in order to bring back the world's unredeemed wildness. The savage beasts were around Him, which are emblems of men's untamed passions: the tiger, of his fury,—the lion, of his pride,—the fox, of his cunning,—the hungry wolf, of his rapacity,—the serpent, of his groveling lusts,—and the eagle, pouncing from his pride of place upon the lowly creatures, an emblem of that tyrannical power with which man loves to oppress all inferior men. Thus the Savior stood in the hoary wastes, with all these forms and emblems of man's fallen nature around Him, in order to undo the evil which Adam, by eating the forbidden fruit, had done unto his race. And whereas the tempter had been the prime mover and instigator of that huge crime, and ever since had flown abroad in the princely rule of the air, and roamed abroad in his princely mastery of the world, it was needful, nay, it was natural, and impossible that it should be otherwise, that he, who is no coward, though cunning, having braved the Omnipotent in arms, should come up against the second Adam, who stood amidst these miserable conditions to give him battle for his long-possessed reign. The strong man of the house must first be bound by a stronger than he, otherwise it is idle to think of casting him out. If the slanderer yields not, the world cannot be redeemed. If the slanderer is made to yield, then redemption is possible, and may take its course. Therefore, it was necessary that He who was mighty to save should begin His career of conquering and to conquer, as He is here stated to have begun it, by single combat with the prince of darkness.

But, moreover, the Almighty intended by His Son a double blow, not only at sin upon the earth, but at sin in the darkness. Sin He purposed clean to purge out of the earth, and bring the millennial reign about, which is, as it were, Eden in the distant future, into which the great Husbandman is turning the wilderness whereon He waged this strife for the world's salvation. But likewise He purposed to drive into their own throats the bravadoes of the darkness, their boasts, their blasphemies; and to unclasp their iron yoke from the sons of men, into whose souls they made its iron bands to pierce; to send them back howling to their den, and shut them there for evermore; and not only defeat their ravaging of this fair earth, but to punish them for their temporary subjection of it; to root the serpent race out of their new quarters, whence they had conceived a spark of hope, and got a taste of power, the ambition of which hurled them from heaven. Thus, I say, did the Almighty purpose to make the iron, which the Chief Physician extracted from the soul of man, to enter into their own hearts; and visit upon their guiltiness, first, the loss of heaven, and next, the loss of earth; and coop them up for ever within that sulphurous pit which is alone fit scenery for their

hellish nature. For the wretched warring spirits, when they get abroad into any dominion of Yahweh, do work desolation therein, and waste its beauty with fire and sword. They breathe pestilence, they sow discord, they water it with blood, they cause it to be reaped with tears; the lamentations of widows and children are their music, the groans of broken hearts their ecstasies of delight, the pangs of death their shouts of victory, death their triumph, and the corruption of the grave their fruit. Such creators of all discord, heart-sickness, and desolation, the Creator of all good purposed to restrain for ever within their own infernal quarters, and He through whom and for whom all things were created, was to be the performer of the mighty work. All heaven were the spectators. The security of heaven from any second insurrection was the great ultimate good, and the redemption of man was the immediate cause...

Now, mark how Yahweh put things into a condition for revealing this subjection of the nether world by His own dear Son. To those spirits which possess the souls of men, and lead them into error and various idolatry, and torment them with the pains and agonies of sin,—to those very spirits which now work in the children of lust, mammon, Belial, pride, and revenge,—to those spirits within the breast which are commonly silent, and make no manifestation of their presence, in this age and in this country, when His Son appeared, He gave a voice, so that they spoke from the breasts of those whom they possessed. He made them testify to their presence in the bosom of man, also to their mischief-making powers therein. The whole race of demoniacs which existed in this age, I conceive to have been a phenomenon permitted by Yahweh, in order to make this triumph of His Son over the spirit of evil manifest. The messengers of heaven might have known it without any such demonstration to the sense; because spirit can discern spirit, and perceive their distant habitations, and know their condition, whether exalted or humiliated. But not so with man while in the body; he needs to have demonstration of the sense; therefore, the Almighty allowed those evil spirits which are still present in the breast to manifest their presence in those days, in order that Christ, in His goings to and fro, might cast them out; in order that they might manifest their fear of Him, their dread of His very name, their supplication of His mercy, their obedience to His command, and every other mark of a subjugated and deposed race; by which men might be taught no longer to fear the arts of the old serpent who prevailed against Eve, or the arts of his messengers who plant the tares among the good seed of Yahweh's planting; by which they might take heart, and trust in the Captain of their salvation, and His power to cast them forth.

Thus, if I may so speak, there was a double manifestation of the spirit world: first, an manifestation of the Word of Yahweh in the Son of man, and of His spirit in the apostles at the day of Pentecost; and, secondly, an manifesting of the adversary and his messengers in the breasts of demoniac men; in order that in flesh the battle might be fought and won, which formerly in flesh had been lost, and in flesh the triumph over death and the grave might be gained, which formerly had power to lay all flesh prostrate, and consume it like the grass. Therefore, a life which was intended to heat back these forward demons from the soul of man which they had usurped, and to manifest unto all that should believe in Christ that, trusting in His strength, and in the operation of the spirit which wrought in Him effectually, they had nothing whatever to fear from the hellish confederacy which had borne down the spirit of man, and continues, in all who believe not Christ, still to bear it down,—I say, a life which was destined not only to do this very thing, but to give demonstration that it was done, needed to be begun, as Christ is here reputed to have begun. The chief of these legions, attended with all his host, must be defeated. In silence they are defeated. The strife must be at the first with the strongest, who being foiled, all the weaker are likewise foiled, and the work goes on, without interruption, of banishing the wicked powers from the spirits of men.

So Christ came into the power of the adversary, that He might defeat the adversary, as He came into the dominion of death, that He might defeat him that hath the dominion of death, which is the slanderer; He came into the grave, that He might rise from the grave, and deprive it of its victory; He came into the power of malice, that He might triumph over it. He descended into the darkness, that He might preach to

them in prison, and teach them to believe and tremble. He took upon Him the form of a servant, that He might teach His followers obedience; and, in short, came into all possible conditions, that He might show Himself triumphant over all, and put all things under His feet.

But, besides this view of the temptation, as holding, with respect to our redemption and recovery, exactly the same place which the temptation of our first parents held in respect of our fall and captivity,—the one the first of a long career of triumphs over the slanderer, the other the first of a long career of conquests by the slanderer,—there is another view of it, of which I shall treat in the next lecture.

LECTURE 3

The views which we have given in our two former lectures, arising out of the forty days' temptation, were sufficient to show the relation which this great incident in the life of Christ had to the work of the world's redemption, and to the defeating of the adversary and his messengers, and driving of them back discomfited within the limits of their ancient reign. We are now to open up our views of this as it bore upon our Lord himself, and upon the work of His ministry.

We stated in a former discourse, that though Yehoshua of Nazareth was the manifestation of the everlasting Word of Yahweh, He is to be conceived, while He tabernacled amongst men, as being really that which he seemed—a man, and the son of man. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. In that he himself bath suffered, being tempted, he is able to succor them that are tempted." In all the sensations of flesh and blood He partook,—He was liable to hunger and thirst, to heat and cold; His appetite longed with all desires natural to man, and His heart had pleasure in the savors and relishes of the things which are created and made. The comforts and accommodations of life He knew the pleasure of, and lamented the want of, in that pathetic appeal, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He felt both the pain and indignity of a blow, and rebuked the menial who smote Him. In all these bodily attributes, therefore, was lie very man. Again, in respect to what is called the mind of man, and those feelings which the world produces in us, He was also as one of the children. He rejoiced with those that did innocently rejoice, and He wept with those that wept. He was indignant at hypocrisy, and with wickedness He was wroth. He reasoned as a man reasons. His disciples approached Him as a man is approached; and the multitude consulted Him as a wise and holy man is consulted. If He had not been congenial with other men in the affections and operations of His mind, other men would not have been able to hold with Him any conference. Therefore we conclude, that as man is acted upon by man, in the same manner was Christ acted upon. In other words, He had a reasonable soul, without which, the body of a man would no more have made him man, than the dress of a man would make an inferior creature man; for the body is but the dress by which the inward man bath intercourse with the inward man of another, and with the outward world of matter. Further, the outward world affected the Savior as it affects every human being; its fruits nourished Him, its evil afflicted Him, and its good pleased Him. And I doubt not, from the tastefulness of all His images, that its beauty pleased Him, its sublimity affected Him, its twilight shades awakened meditation, and its gloomy shades helped Him to hold commune with His griefs. I understand not that tremulousness of mind with which I say these things, but Isaiah and the psalmist have spoken prophetically of His pains of body and anguish of mind, and the evangelists have recounted them in the most simple narratives, and the apostles constantly refer to them and argue upon them as our example patiently to endure. Now, if Christ had not really and truly undergone those trials with which His followers are tried; if His flesh had been intangible by torture, and His spirit impassive to painful feeling, as the stoics would have persuaded themselves to be; if the world had in all its vanity passed before Him as a phantasmagorical representation, affecting only the sight of the eye, but touching not the sympathies and antipathies of the heart, then what use would His life have served as an example? or how could we

now quote it as the only painful and sinless life upon record? If so be that He did not feel, He had no need of fortitude, firmness, patience, wisdom, skill, and every other means of standing against trial; and what avails His triumph, if so be that He felt not a tendency the other way, which, by these means, He counteracted? Thus to bestow upon Christ the power of being acted upon by temptation, and liability to err in all ways in which we are liable, we do not take from His godlikeness, we do but make good His humanity, which is an attribute of His being no less important than the other. The question of His godlikeness rests upon other grounds, and is to be gathered from the declarations of the prophets, the evangelists, and the apostles, and from His own lips. But whatever way that question be taken, it must not affect His humanity, whereof I now treat.

This human being, then, was to be sent forth upon the most perilous exploit which had ever been appointed to human nature. He had to pass through every suffering and trial which it is possible for man to encounter. He was to meet with the blackest ingratitude, the highest perfidy, the utmost scorn, the basest mistreatment. He was to perform constant services to humanity, and by humanity to be as constantly abused; He was to utter constant wisdom in the ears of men, and in almost all His attempts to find an answer in their hearts He was to be defeated. They were to gather about Him, and raise Him to majestic height with hosannas, and anon disperse like the tide when it hath left the ship which it bore upon its breast, a wreck broken to pieces by its unstable violence. Many good works was He to do, and for these good works they were to take up stones to stone Him. Many attempts He was to make to gather Jerusalem, as a hen gathers her chickens under her wings; and through the obstinacy of the ill-fated people, He was at length to sit down and weep over her, ineffectual tears. Ah me! what He must have suffered, who had within Him such stores of truth to unbosom, and could find no one prepared to hear Him; whose breast travailed with a world's salvation, and could hardly find in all the world one faithful adherent; whose voice could command every element of destruction, and add thereto legions of invisible spirits, and yet had to bear the contumely of every worthless menial, who could sharpen his tongue or lift up his heel against Him!—and this abused man a Being of perfect virtue, a Being of sovereign power, a Messenger of Yahweh, the Only-Begotten Son of Yahweh, the Redeemer of the world! The father of heathen philosophy imagined that if a perfect man should appear upon the earth, the sons of men would arise and crucify him. And therein he shewed almost prophetic insight into the fate which truth might expect. And the prophets who foresaw this event were struck with terror at what passed before their view, and cried out, "Who is this that cometh from Edom, with dyed garments from Bozrah? Wherefore art thou red in thine apparel, and thy garments like him that treads in the wine-fat?" Another thus describes it: "Trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Basilan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me the assembly of the wicked have enclosed me: they pierced my hands and feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Another prophet hath said—" His countenance was marred more than any mail, his form more than the sons of men. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." And another—" Awake, O sword, against my shepherd, against the man that is my fellow, saith Yahweh of hosts: smite the shepherd." And our Lord himself; when reflecting upon His sufferings, was in an agony, and sweat great drops like drops of blood falling down upon the ground.

All this was to be endured without once swerving from the path of blameless rectitude. His spirit, all human though it was, and able to be wounded, and to feel the smart of every wound, was to bear without any retort. When reviled, He was not to revile again; when threatened, He was not to threaten. He was human as to its suffering, and had the severest cast of suffering which path been allotted to any son of man; but He was to have no recourse to the refuges of suffering humanity. No stoical pride to wrap

Himself in, no silent contempt of superior wisdom to support him, no triumph of argument to indulge, nor successful argument to follow up; no lifting of the hand, no inciting of the multitude by an eloquent manifestation of his wrongs, no partisanship nor personality, no temper nor strife was He to bring to his aid. He was to meet all, to bear all, without any of the arms offensive with which men express the passion that is awakened within them—to be the model of that long-suffering endurance, and forgiveness of enemies, of that all-blessing charity which He was the first to hail—to be led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so was He never to open His mouth.

I believe that in the minds of many the edge of this mighty trial is taken off by a certain vague apprehension that He was helped to bear it by the new power which He had received from heaven: but this is a notion against which we protest, as totally unsupported by Scripture, and defeating one chief end of His coming in the flesh, which was to conquer every form of wickedness and trial that could come against Him from the cradle to the grave, and to set us an example that we might follow His steps. If His humanity bore not His human encounter, but needed the aid of his superior faculties, then how serves it as an encouragement or an example to us who are mere men, and have no such godlikeness to bear us up? His humanity sustained Him against all earthly encounters; and whatever His godlikeness served Him, it served not to lighten the load which lay heavy upon His shoulders.

I speak not now of the mere inward struggles which He had to maintain as the surety of mankind, which many sound divines have thought could not be of less amount than all the sufferings which all that believe in Him are saved from through all eternity. Neither do I speak of those unrecorded temptations of the powers of darkness which He had to sustain throughout His life, and of which we have a shrewd intimation in the expression with which this recorded temptation concludes, "The slanderer departed from Him for a season;" nor of the hidings of His Father's countenance, nor of anything save the outward visible sufferings with which men can sympathize. It may be said many of His followers have endured as much; but bath any one endured it without sin? To endure is nothing. The tortured Indian endures many crucifixions. Bed-ridden patients endure whole years of torture, of which single nights have in them the materials of many a tragedy. Nature must endure what the hand of Yahweh lays on, however great it be. But cloth she endure without murmuring, even what she cannot avoid enduring? And what is laid upon her by every wicked son of Belial, doth she endure without the resentment of a man? But here is a man, a very man, by distinction the Son of man, enduring heaps of trouble and affliction from every outward and inward quarter, and carrying Himself under it, not like a man, but like a Yahweh. It is Adam, sent not into paradise, but into the darkness, for the trial of His faithfulness, and enduring all the tortures of the darkness with no defalcation of His faithfulness. This was the trial, not that He should bear, but that He should bear as one who bore not; not that He should endure in a sinful world, but that without sin He should endure; that for all His cruel condition He should be able to challenge the severest inspection of that host of enemies He was surrounded with, and who had risen up against Him; that He should bear the knowledge of Him who searches the heart and tries the reins of the children of men, and receive the testimony that He had done no violence, neither was any deceit in His mouth. Such was the heavy work which Christ undertook, and such the happy issue to which He had to bring it.

Having before Him this yet unattempted work of conquering in flesh and blood all the enemies of flesh and blood, both on earth and in the darkness, of preserving Himself immaculate though a man, perfect and sinless though a sorely tempted man, it was very desirable that He should have at the outset of such a perilous voyage some trial of His strength to endure its hardships. Having a human soul full of anticipation and feeling, as we see through all His life, especially in the garden of Gethsemane, He could not look upon the trial before Him without misgivings. If, after having proved His strength in this wilderness, and through all the scenes of His ministry, such horrors overtook Him on entering the last scene of it, what anxieties and fears must have pressed Him at its outset, when, from being a private man, He undertook so high a task! Think not I take from His dignity thus to behold Him accessible to those troubles of

the spirit. It doth but prove the more the tenderness of His humanity, and encourage that fellow-feeling with Him which is the most genuine mark of His disciples. But take from your idea of His dignity or not, it is the truth that He had such misgivings, and prayed His Father in His agony to let the cup pass from Him. We have been so much agitated with disputes about His godlikeness that we dare hardly trust ourselves to conceive of His humanity, lest we should trespass upon the integrity of the former. But this nervous delicacy must not be indulged either by you or by me; we must look upon His true humanity, and speak of it as the evangelists and the apostles likewise spoke of it. And when need is, we must do the same of His godlikeness. These misgivings of the human soul of Christ, it was the purpose of this temptation to chase away;—to give Him, in the very outset and beginning of His undertaking, a proof that He was equal to its utmost perils; that He might take courage and enter upon it with boldness; that in all His difficult passages memory might have a spot to flee to, whereat He encountered this, and more than this. This temptation I consider to be one of three remarkable passages of the same kind, which are recorded in His life. The other two are the transfiguration and the agony. In the transfiguration, Moses and Elias came to Him, and conversed with Him of the death that He was to accomplish at Jerusalem. In the agony, there appeared an messenger unto Him from heaven strengthening Him. So also, by St Mark, it is recorded of the temptation, that, when the slanderer departed from Him, messengers ministered to Him. So that all these three marvelous incidents agree in this, that spirits from the unseen world came to strengthen and encourage Him, which proves the more what hath been advanced above of the terrible nature of the undertaking, and of the anxieties which lay heavy at His breast.

It is remarkable, and worthy of all observation, that Moses and had each of them an experience similar to this temptation during their pilgrimage upon earth, and that they are the only two who had such an experience. Moses was in the mount with Yahweh forty days and forty nights, during which he declares unto the children of Israel that he did neither eat bread nor drink water. And Elijah, when he fled from the face of Ahab into the wilderness, and out of the greatness of his sufferings laid himself under the juniper tree to die, received from the messenger of Yahweh a meal of meat, in the strength of which he went forty days and forty nights unto Horeb, the mount of Yahweh. These two instances resemble that before us too strongly, to be passed over in silence, especially when we have observed these were the very two that came, in a vision, to commune with Him when He was transfigured on the mount. The former of the two, Moses, had been called by Yahweh to go down to Egypt and rouse the slumbering and oppressed people, but remonstrated with the Most High upon the perils and unreasonableness of the undertaking. Whereupon Yahweh gave him two proofs, making his rod a serpent, and turning his hand leprous, by which he might perceive the strength of Him whose servant he was. When he had delivered the children of Israel from the house of bondage, and had them in a place of safety and quiet, Yahweh called him up to the same mount, and kept him forty days and forty nights with Himself alone. During these days He prepared him for the ministry to which He had called him, instructed him in the laws and statutes by which Israel was to be governed, and made such manifestations to his soul as might strengthen him to follow out his perilous embassy unto the people. Yahweh was sending him a warfare, and He sent him not on his own charges, but furnished him with a sufficiency of faith and confidence for the work. He annealed his soul, if I may so speak, with heavenly temper for the important work he had undertaken; and gave him such a foresight of the glorious issue of his work, and such a foretaste of his reward, as might go with him to his grave, and bear him up through all his trials, and in the very shadow of death. Elijah, again, had been very jealous for Yahweh of hosts. He was the only prophet that durst raise a standard for Yahweh in the sight of Ahab and Jezebel, the king and queen of Israel; he had presented himself in the breach for Yahweh, and singly withstood all the prophets of Baal to their shame and ruin; and, notwithstanding his godly heroism, had to flee once more, and in the desert had stretched him out, and, like Job and Jeremiah, in the weariness of his soul prayed for death. Yahweh had still high commissions for him to perform. By him by whom He had brought vengeance upon the friends of Baal, He was to bring sweeping vengeance upon apostatizing Israel, and the bloody pair which filled the throne. But the heart of the prophet was broken, and his soul was weary of the struggle which it had to sustain. Therefore

Yahweh, to restore his soul, and show him what He could do for him, delivered him for forty days and forty nights from the wants of the body, fed him with supernatural strength, until he came to Horeb; and there, after various sublime visions of His majesty, and various declarations of His providence and grace, He delivered to him His commission: "Go, return on thy way to the wilderness of Damascus: and when thou comes, anoint Hazeel to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room." So Elijah departed thence, and never did his soul halt again or look back until he had fulfilled the commissions of Yahweh. In like manner, St Paul, about the beginning of his Gentile ministry, went down to Tarsus, and was no more heard of for three years; during which I doubt not Yahweh was preparing him for his work, as he had prepared Moses and Elijah in the former dispensation; and, to give him heart to endure its many sufferings, pangs, and death, He caught him up in a trance to the third heavens, where he heard unspeakable words, which it was not lawful for him to utter.

Now, if, for leading the children of Israel through the wilderness, and furnishing them with national laws and religious statutes, soon to come to an end, Yahweh did prepare the man Moses by having him in the mount to Himself for forty days and forty nights, how much more for the greater work of laying the foundation of the everlasting kingdom of Christ, of giving it statutes and commandments, and exemplifying the same in practice—of rooting out, not a few Canaanitish nations, but of rooting out all error and sin which have possessed the world, and of establishing upon the earth a throne of judgment and a sceptre of righteousness;—how much more for those ends was it necessary to have Christ prepared by forty days' proof and trial of His strength and assurance of victory? If, again, to strengthen Elijah against the persecution of the murderous Ahab and his more murderous queen, it was necessary to have him for forty days and forty nights in the sustenance and strengthening of Yahweh; and thereafter to fill his soul with sublime visions of the presence and providence of the holy One of Israel, how much more was it necessary to build up and strengthen the humanity of Christ against the combined attacks of the slanderer, the world, and the flesh, which He had to stand against singly, without any of the people to sustain Him, but all to bear hard against Him? And if Paul, His Gentile apostle, in order to meet his buffetings, was plentifully furnished with visions and revelations of Yahweh, how much more the Divine Master of Paul, whose footsteps he did but follow, and who Himself had to give the example unto all, to be the future hope of the human race in those regions of unsullied purity and unyielding virtue which no man had ventured on before?

Therefore the Almighty, in mercy and loving-kindness to the man Yehoshua of Nazareth, whom He had anointed for this perilous undertaking, led Him to the wilderness, far apart from the haunts of men, and kept Him there in perilous strife with the enemy of souls for forty days and forty nights, during which He ate no food, and conversed with no earthly creature. And these days of trial being ended, He permitted the slanderer to wax wanton against Him, and to put that humanity to proof, which, in the future incidents of our Lord's life, was to be sorely buffeted. This humanity was like the receptacle of His higher powers. It was the vessel which bore them about for the consolation of the sorrowful earth, and from which the earth might partake them, and be blessed. The fullness of Yahweh was embodied, the glory as of the Only-begotten of the Father was contained, in flesh. Now, the human vehicle, the manly body and manly soul by which that celestial freightage was borne about from place to place, needed to be proof against the sinful storms that assailed it. Had it in any place given way, then the whole enterprise had failed, and human salvation had been out at sea again, when in sight of shore, as far from our reach and knowledge as ever, and our souls had been once more in gross darkness, and this earth had been still in the region of the shadow of death.

Thus have we set forth, first plainly, then by analogy of others, and lastly by a figure, the use of this temptation so far as regarded Christ, whereof we had formerly set forth the use as it regarded mankind and the spirits of darkness. It was to put our Lord to the proof, that He might know His strength, and,

knowing His strength, go to the work with courage. I pray you to follow me in a short analysis of the three trials (actually there were six) which the slanderer assailed Him; that you may discover how artfully they were laid by the slanderer against our Lord, and how wisely permitted by His Father, to assure the Son of man of the greatness of His strength. There are three sides upon which mankind are vulnerable by temptation. The first is through the lusts and appetites, and tastes and pleasures of the body, whether they be coarse or refined, vulgar or elegant. The second is through the world, its ambitions, its vanities, its occupations, its influences, its treasures and possessions, its titles, its thrones and dominions and powers. The third is through the deceivableness of the mind itself, whereby it becomes its own dupe, is taken in its own subtlety, becomes first self-deceived, and afterwards the deceiver of others. Besides these three instruments—the body, the outward world, and the soul itself—I know and can conceive no other means by which the slanderer can assail the nature of man. Upon each one of these ways he makes a descent upon Christ; and though only by one experiment, yet that experiment being the severest possible in each kind, the most artfully and craftily devised, and the most difficult to be withstood, must be understood to include all the rest.

For these three (actually there were six) temptations are not to be considered merely as a trial of hunger, of ambition, and of spiritual pride, but as the mode of those three classes of temptation with which the hath power to work against mankind. They are instances, but each is in its kind extreme, and by being extreme, including all the rest. First of all the demands which the body makes upon our attention, that of hunger is the most peremptory and powerful. The relishes of appetite, the delicacies of taste and smell, the beauties and proportions of visible things, all that is seen, tasted, handled, and heard, pass away from their sweet entertainment of the sense when the body craves for the staff of life. These things will not appease that craving. It will not be bribed by them into silence. They must all give way for bread. Everything will be exchanged for bread. For bread the body will bow itself down to toil, sweat and labor long hours, deny itself sleep, clothing—everything for bread. Of which absolute dominion of this appetite, see a notable instance in the seven lean years of famine, from the effects of which Yahweh preserved Egypt by His servant Joseph. They parted first with their money, then with their cattle, then with their land, and finally with their own liberty, so masterful over all ornaments and possessions is this appetite of hunger. This extreme instance, therefore, includes all the rest, and temptation by them includes temptation by all the rest. So that this first assault of the slanderer is to be regarded as including one third part of his empire—his empire over the spirits of men through the medium of their bodily pleasures and sensations. The next thing after sensual pleasures, not so immediate as these, and therefore not so universal, but of a higher kind, and acting upon nobler faculties of the spirit, is the temptation of power. Having failed through the medium of the senses, the slanderer next makes his attempt upon the Savior through worldly possessions; and here also he arrays the greatest possible of all temptations. Concentrating the whole world in his grasp, bringing it by some diabolical phantasm under the eye of the Savior all at once, he offers it for the least of all returns—the return of one single prostration. "If Thou, therefore, wilt worship me, all shall be Thine." Here is all that Alexander sighed for, that Julius Cesar accomplished, and that Napoleon attempted, and for which they fleshed their swords in blood, and stained their souls with dishonor, and made their hearts like flint towards their kind. All this—and under this, all inferior ambitions, sighed after by soldiers, politicians, lawgivers, and philosophers, are included—is offered to Yehoshua without loss of time, without expense of means. Bow Thyself; and all the world is Thine. In this instance, therefore, is contained the second part of the dominion over which the slanderer hath the mastery, and by which he assails the spirits of men. After sensual pleasures and worldly possessions, cometh a third and still higher region of his subtlety and art, by which he works the soul against the soul. This trial, which springs from the deceitfulness of the heart, is of a far more subtle kind than either of the other two, and remains to be encountered after the temptations of sense and of the world have been overcome. It is the wandering of the mind in its own mazes, tending to superstition, delusion, and self-deception of every kind. Hence the infinite systems of philosophy which, age after age, have sprung up only to be demolished. Hence the infinite forms of false religion which have subjected men's minds, overthrowing reason when revelation is

not present, and where it is, covering it with darkness, and disguising it with fable. Some of these have been invented for the purposes of worldly gain, coming under the second order of temptation; but far more are the production of self-deceived men, who have believed themselves right, who have fancied in themselves a higher reason, or a nearer fellowship with Yahweh than others possess, and have brought the power of intellect, the subtleties of logic, the mysteries of superstition, and the gathered stores of knowledge to defend and support their systems; and, so sustained, have sent them abroad to wield a more formidable sway over men than that of arms. And men, instead of adhering to their reason steadily, so far as it would guide them, and in things above reason, instead of examining nicely the evidence and observing the tendency of the doctrine, have been glad to find any food for those parts of the mind which long after the invisible and the eternal,— any religion rather than no religion; and so, contentedly have bowed their necks to some base superstition, altogether unworthy the credit, far less worthy the admiration and obedience, of man. Upon this, the deceivableness of the spirit of itself without any means, the tempter tries our Savior in the last place—quoting the prophecy that went before concerning Him, that if He would cast Himself down from the pinnacle of the temple, the messengers would bear Him up and save Him from any harm. The prophecy was intended for Messiah, and such guardian spirits were around Him; therefore it seemed safe to trust Himself thereto. The smallest particle of spiritual pride or of self-confidence, the smallest obliquity of understanding or presumption towards Yahweh, the smallest portion of that superstition to which religious people are very liable, of making the trial—of consulting Yahweh, as they term it, by opening His Word, or casting the lot, would have sufficed to give the slanderer the victory over the Savior on this side. But that smallest obliquity of the mind was not present to His perfect rectitude; and, therefore, here also he failed. In which three regions of his subtle power being defeated,— in the sensual, by which he generally tempts inexperienced youth; in power, by which he tempts the prime of manhood; in superstition and self-deception, by which he tempts hoary experience and wearied ambition or sated lust,—having failed, and having no fourth region on which to assail the great Champion of righteousness, he departed from Him for a season.

These three forms of trials it shall now be our endeavor to expound upon the principles laid down: first alluding to the individual case of trial as it is put by the tempter; and, secondly, to the way in which the tempted Savior repelled it. Then from the individual case we shall reason to the class which it includes; and out of the short sentence of Scripture with which it is repelled, we shall draw the doctrinal principle by the application of which that whole class of temptations is to be struggled with and overcome; so as to lay before you in full, not only the subtlety of the tempter, and the calm and consummate wisdom of the Savior, as set forth in the narrative which Luke and Matthew have given of this mysterious transaction; but also to open up fully those three regions of the tempter's power, and the, three corresponding regions of Divine wisdom to which it behooves us to flee as unto a city of refuge.

LECTURE 4

In the life of trial and sore temptation for which Yehoshua of Nazareth had been anointed by the spirit of the Most High, He was not to be exempted from the last and lowliest calamities of human life, which attend upon outcast and persecuted men. He was to go from town to town, and from village to village, a dependent upon Yahweh's providence and upon the common charity of the people. His wants were few, and He had good gifts to give in return. For a piece of bread, He could restore a withered limb; for a meal of meat, He could recover a parent from the very article of death; for a night's accommodation, He could cast out a demon and a good reception in any city He could conciliate, by recovering all its sick and disabled people. Yet these gifts of heaven, which, in His all-healing hand, had come down to bless the needy children of men, were not sufficient to procure for Him a regular supply of the necessaries of life; and, as we read in the Gospels, He was sometimes forced to take the hungered's privilege of rubbing a few ears of the standing corn. From which instance, recorded not on purpose, but for illustration of His

doctrine regarding the Sabbath-day, and from the other instances of the precarious meals which He picked up from the hospitality of strangers, I doubt not that lie must often have fared but scantily; and, not knowing where to lay His head, must often have known as little where to satisfy the cravings of nature. Many nights He passed under the canopy of heaven, taking no thought for the body; many days, I doubt not, He passed under the trial of hunger and of thirst. Of which, if any man make any doubt, let him think of the volumes which are spoken by these words: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

And though, when thousands of hungry people were gathered around Him, and there were, in all, only five loaves and a few small fishes amongst them, He had the generosity to put forth for their sakes His faith, and swell the morsel into the materials of an abundant repast, more than sufficient for all by many basketfuls. For He came not to escape by superhuman means the adversities of human life; but to endure, in the strength of flesh and blood, all the infirmities which flesh and blood are heir to, and all the evils which cruelty worse than human could add to these; and, except in two instances when He covered himself with invisibility in order to escape premature death, and to reserve Himself for enduring more protracted mistreatment, and a more painful and ignominious death, we have the evidence of His whole life that He faced the whole cloud of trouble and trial which was brought against Him by the powers of the present and the infernal world, and came through them as the sun cometh out of a stormy cloud,—not abated, but increased in the brightness of his glory.

In the course of His pilgrimage among the evil conditions of humanity, having to travel through that region which is filled with objects of the greatest misery, where man is reduced to the most desperate shifts,—the region of actual want, of craving and raging hunger,—it was merciful in Yahweh to permit Him to be tried here, in the first instance, that He might know His strength, not only to suffer the pain and the exhaustion, but also to overcome the temptations which, in that moment of greatest weakness, the evil one suggested to human nature, and which human nature hath seldom the strength to resist. Accordingly, after the forty days have passed, during which the Lord was delivered from the natural wants of the body, for the supernatural contest which He then carried on, He is let down again into the conditions of humanity, and the body begins to make demands for its proper food. "When they were ended, He afterward hungered." And though we know not to what pitch of painfulness His hunger had arisen, it was a very auspicious moment for the tempter. He was in the wilderness, far from the abodes of men; not upon the skirts of the desert, but in the bowels of it, where the wild beasts prowled around. He was an hungered, after forty days' separation from food, and must endure the cravings of appetite until He reached a place where He could obtain bread. At this moment, when under the sorest call of nature—the call for the staff of life—the tempter, in what guise we know not, appears before Him, and suggests an expedient by which He might deliver Himself,—"If Thou be the Son of God, command this stone that it be made bread."

It is not credible that the tempter, when coming to address Christ through the strongest of His sensations, that of hunger, should by want of skill and management mar his own dexterous exploit: that by appearing abruptly, or undisguisedly, or in any unseasonable way, he should be the means of marring his own plot. When power was given him to tempt Job, by cutting off his all, liberty was left him to do it in the most masterful style. And in the most masterful style he did accomplish it, beginning with the least valuable of his estate, and mounting up to the highest, his sons and daughters, and arranging it so that messenger should arrive upon the heels of messenger, calamity be heaped upon calamity in the ear of the patient man, if possible to drive him to distraction, and to curse Yahweh unto His face. In like manner, when power was for good ends granted in heaven to try the Savior of men by these successive trials, I doubt not that the adversary was allowed the whole compass of his wiles, not only to take Him at the most seasonable times, but to circumvent Him with the most appropriate pretences, and to urge Him to the utmost extremity of his power. Therefore, the evangelists having said nothing as to the manner of his

approach, you are at liberty to suppose it to have been in the most artful guise. Milton—who has rendered the whole scene into poetry, and whose muse was in better keeping than is the reason of the speculators whom we have alluded to above,—so that, though he embodies the scene by imagination, he doth never take liberties with the Word, much less defraud it of all its sense and meaning—bath thus imagined and described their meeting in the first book of his "Paradise Regained:"

*"Till those days ended; hunger'd then, at last,
Among wild beasts: they at His sight grew mild,
Nor sleeping Him, nor waking, hann'd; His walk
The fiery serpent fled, and noxious worm,
The lion and fierce tiger glared aloof.
But now an aged man, in rural weeds,
Following, as seem'd, the quest of some stray ewe,
Or wither'd sticks to gather, which might serve
Against a winter's day, when winds blow keen,
To warm him wet returri'd from field at eve,
He saw approach, who first with curious eye
Perused Him, then with words thus etter'd spake:
Sir, what ill chance bath brought Thee to this place,
So far from path or road of men, who pass
In troop or caravan? for single none
Durst ever, who return'd, and dropp'd not here
His carcass, pined with hunger and with drought.
I ask the rather, and the more admire,
For that to me Thou scem'st the Man, whom late
Our new baptizing prophet, at the ford
Of Jordan, honour'd so, and call'd Thee Son Of Yahweh:
I saw and heard, for we sometimes
Who dwell this wild, constrain'd by want, come forth
To town or village nigh (nighest is far)
Where aught we bear, and curious are to hear,
What happens new; fame also finds us out."*

And then, stealing by simple words upon the confidence of the tempted Savior, the poet at length makes him to put the question thus-

*"But, if Thou be the Son of God, command
That out of these hard stones be made Thee bread:
So shalt Thou save Thyself, and us relieve
With food, whereof we wretched seldom taste."*

By these quotations you will not understand me to adopt for certain these imaginations of the poet, which may fall short of representing the cunning of the scene, but certainly can never surpass it. But, however it was, we may at least suppose that the method was as wary as the moment was opportune; which being granted, we go on to consider the proposal which he made—to turn the stones into bread. In this there was nothing difficult for one who had made five loaves into meat for as many thousands, and had converted water into wine. Yahweh is able, said the Baptist, out of these stones to raise up sons unto Abraham, and therefore able to make them bread to preserve the life of Abraham's promised seed. To have obeyed this suggestion was therefore both within his power, and within the pleasure of His heavenly Father, who was surely loath that His Son should starve of hunger. But, besides being possible in itself, it is suggested with

such an innuendo of reasonableness, "If Thou be the Son of God,"—a suggestion by which very much is suggested. The fact is brought before His own mind that He was the Son of Yahweh, on purpose to inflame any spark of pride, if any was found in His breast, that, being such, He should be in such extremity. Therewith is suggested the doubt whether it were possible that He could be such, and He is solicited to the proof, and the proof such as all nature was craving for; and withal the tempter casts himself in the power of the Savior, to put him to confusion by actually turning the stone to bread, and proving that He was the Son of Yahweh. He taketh Him when all nature is in arms for bread; he puts bread within the reach of a word; he suggests the word; he suggests that He had been deserted of Yahweh, and was no Son of the Highest; he offers to put it to the proof of that word, which would give Him bread. Suppose you were in want of bread, and craving for bread, that is what not one in a thousand could bear; suppose you were the king's son in want of bread, that were more humbling still, and more difficult to endure; suppose you were the king's son hungering for bread in the king's storehouse, with plenty of bread around you, and had only to put forth your hand to partake, and yet were withheld by some Secret cause, so much the more painful; suppose, while nature and pride are thus tantalized in the midst of plenty, suppose some son of Shimei, some scoffing outcast fellow, who had been cast out long ago from your father's court, should come up at this perilous moment, and taunt you with such speeches as the following: "You, the son of the king, and heir of the crown, come to this pass! You boast that all is yours, and you have not wherewith to fill your mouth! Vain boaster and pretender! If you be the king's son, why hesitate? Put forth your hand, take and eat. You now take one of the loaves, and I will reverence thee as the son of the king!" This is only to help you to imagine the truth; it is not intended as a description of the truth, but only to aid the conception. Now, I ask it if were not a sore trial to be thus taunted at such a moment when the irritability of nature was at its height? Nature would say, Dash the tempter to the earth; and I am very sure a hundred arms would be lifted up to do it, if any instance of such abuse were to appear under the eyes of our people. Suppose a lofty man upbraiding a beggar with his poverty, or a man able of limb upbraiding a cripple with his lameness, or one blessed with sight taunting a blind man with his blindness, what a burst of feeling it would raise in the bystanders, and what an emotion of contempt or wrath in the bosom of nature's needful child! Now, if the slanderer had betrayed the Savior into a sin of temper, into an act of revenge, or a feeling of scorn, or a word of reproach, he had won the day, and our Captain, who placed Himself in the breach for our salvation, had been overcome. Or, if the Savior, beguiled by the wily tempter, had listened to nature's call, and, under covert of confounding him by the proof to which He had been dared, created to Himself food, then He had been guilty of being outwitted, His human nature had been caught in the well-laid trap, and had used a subterfuge for His gratification. Or, if He had, without any hoodwinking of the slanderer's subtlety, but simply to satisfy nature's call, commanded the stone to be made bread, even though to defeat the bravado of the tempter, He had fallen into another trap of ruin, doubting the providence of Yahweh which watched over Him, and taking by a surreptitious method that food which He should have looked for in the ordinary course of the Divine procedure. So that the temptation was manifold; the snares set for the Savior were many and deep. And if He had not been guarded by intellect, by temper, by humility, as well as by temperate contentment with the providence of Yahweh, He had been undone, and we undone along with Him.

Now, let us remark how the Lord delivered Himself from the complicated subtlety of this temptation. He did not revenge cruelty with wrath, nor resent indignity with scorn; He did not give way to offended pride, and overwhelm His enemy with the proof; nor did He yield to the gnawings of hunger, and create for Himself a morsel against His present necessity; nor did He suffer His intellect to be any way outwitted by the snares of this question, but coolly, piously, and with entire self-command, replied—"It is written, That man shall not live by bread alone, but by every word of Yahweh."

These words cast a strong light upon the employment of the Savior's mind during the assault of the tempter upon the side of His bodily wants. Seeing for Himself no resource in that hoary waste wherewith He was surrounded, instead of sinking into the depths of despair, His piety rose with His emergency; He

remembered the days of the right hand of the Most High, and the immutable word of His power, upon which He relied in this the hour and power of darkness. He remembered what was spoken by Moses, and the prophets, and the psalms, concerning Him. In that very psalm which the slanderer in the third temptation used against Him, He remembered how it was written, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him." He turned in His distress to the former providences and preservations of Yahweh to those that trust in Him, and remembered, perhaps, how through that very wilderness He had guided His people for forty years; how He had humbled them, and suffered them to hunger, and fed them with manna, which they knew not, neither did their fathers know, that He might make them to know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of Yahweh doth man live." The pious and well-instructed mind of Yehoshua had its refuge in this similar instance of Yahweh's ancient people, and was well assured that, if for forty years He so kept them suspended upon His providence day by day, in order that He might fulfill His promise to Abraham, much more now to the Chosen Seed, to whom He had just vouchsafed His testimony from on high, would He furnish a supply when He had sufficiently tried His faithfulness and trust. Therefore, unmoved by the tempter's art, He quoted that lesson which forty years' sustenance in the wilderness by quails and manna was intended to teach the people of Yahweh, that "man doth not live by bread alone, but by every word of Yahweh." Thus was the tempter foiled by our Lord's trust in the providence of Yahweh; and thus hath He taught all His followers how to foil him when they are in like manner tempted under the wants and cravings of nature.

LECTURE 5

The Savior withstood the severest of all bodily trials, craving and raging hunger, upon the strength of a promise of Scripture, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of Yahweh;" and lie withstood the offer of all the kingdoms of the earth, and the glory of them, in obedience to a command of Scripture, "Thou shalt worship Yahweh thy Elohim, and him only shalt thou serve." From which two instances of His pious disposition. the slanderer, taking a lesson, and perceiving that this was no common man to be goaded into distrust of Providence by want, or bribed out of duty to Yahweh by glorious objects of the earth, at once changed his method of proceeding, and resolved to try whether he might not take Him by a skilful use of his own sanctified weapons, and an artful device of piety. But he did not cast away his wonted arts, but wrought his new attempts with his ancient artifice, and therefore chose a scene every way appropriate to the end he had in view. When he wrought by hunger, he had Him in the wilderness, far from any supply of hospitality or charity, or any power of purchase, and there, isolated with hungry want and desolation, he practiced upon his victim. Afterwards, when lie pushed Him upon the side of glory, he had Airs to the top of a high mountain—some Alp or Apennine of the earth, from whose feet spread far and wide the objects of human ambition—and there, while in His eye was glassed all which men desire and hunt after, he offered to Him the glory thereof if I c would but bow down before him in an act of worship. Next purposing, under the disguise of an messenger of light, to practice upon Him with holy instruments for a holy end, he chooseth, in the first place, a holy scene, the pinnacle of the temple at Jerusalem, and there makes before Him his third and last great proposal. Upon the pinnacle of the temple, beneath which lay the sanctuary and the holy of holies, and Mount Zion, and the city of the living Yahweh,—upon the pinnacle of that house which, in His twelfth year, He had claimed as His Father's, when He said to His anxious mother, who found Him disputing with the doctors, "Wist ye not that I must be about my Father's business?"—here, where Simeon and Anna had welcomed Him in His earliest childhood, and where He was soon to put forth those powers with which He was commissioned, did the artful tempter plant Him, and said unto Him, "If Thou be the Son of God, cast Thyself down from hence; for it is written, He shall give His messengers charge over Thee, to keep Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

Not only was the scene chosen with the utmost skill, to raise in the mind of the Savior such an enthusiasm of divine trust as might have brought Him into the most compliant mood with the artful request, but it likewise found Him in the mood in which He was the most likely to comply. The arch-magician of evil, by his superhuman arts, had brought before the eye of His mind, and perhaps, also, of His body, whatever is noble in the mastership and single sovereignty of the earth. He had wrought upon the natural desire which there is in man for glory and renown, shewed Him nations ready at His call, monarchs waiting upon His nod, wise men bringing the offerings of their wisdom, and great men the offerings of their services to His shrine. He shewed Him how busily the nations were working at his work: how the princes were partitioning the fair earth, pleased with the vastness of their dominion; how the warriors were reaping the fields of their bloody deeds, and politicians gathering in harvests of their political renown; how inventors were inventing arts, and poets inditing glorious imaginations for the honours of apotheosis and a scat among the gods,—all of them serving, as they thought, their own glory, while he, even the prince of this world, was the master for whom they wrought, who kept his secure scat upon the throne of their sinful hearts, working each several desire and inclination to his will, and from his high fortresses in the gay ornaments and strong delusions of the world, exercising an undivided supremacy over the decayed fancies and subject resolutions of men;—all which he proffered in full possession to Christ—not a monarch's lifetime of it, but that spiritual supremacy, that mastery within the veil, which he himself had held since the direful fall. Now, the Savior was not a stock or stone, that these visions and this offer of things should pass before Him without power or impression. He was not an messenger or unearthly being, that, being beheld, they should work in flint no human desires. It was of the very essence of This being to be touched by them, and moved with them, as another human being is. What, then, defended Him against yielding to that, the smallest portion of which daily overcomes the strongest of minds, and seduceth unawares the most pious and devout hearts, whereof they make constant confession to Yahweh, humbly seeking forgiveness? That which shielded and protected Yehoshua from this assault upon the noble parts of human nature, was the activity of other parts still more noble. His relation to Yahweh and to the world to come was present to His mind, and defended Him from falling. He remembered a higher spirit than that powerful spirit before I bin, and a nobler glory than the glory of the nations of the earth. He foresaw, also, a higher destiny, when, through much sorrow and tribulation, He should come to His kingdom. And though the prospect was distant and much overclouded, He descried through the vista of ages the coming of His kingdom, and the attainment, at length, of that very sovereignty which the slanderer now offered Him over the earth, when it should be held, not in allegiance to the slanderer, from whom by dishonourable prostration it had been purchased, but in right of redemption,—held, not for the interests of the slanderer, but for the interests of Yahweh. And I doubt not, that at this perilous moment the man Christ Yehoshua remembered all the grounds to hope and trust in Him which Yahweh had given to Messiah since the world began—all which, by Moses, and the prophets, and the psalms, had been testified of Him—all which was figured of him in the law and history of Abraham's seed all that had signified His coming and His work to the nations --and all that He had received of direct attestation from on high: as the sending of a messenger before His face to prepare His way, His own messenger-announced approach, His arrival amidst heaven's glorious minstrelsy and the heraldry of messengers, the homage of the country round, and the wise men from afar, to the new-born Son of Yahweh, His reception in the temple by the two old and hoary servants of Yahweh, the holy Simeon and Anna the prophetess, His preservation from the sword of Herod, the wonder which wrought within His youthful mind, and the tokens of Yahweh's favour which He had received during His opening manhood, until at length He was proclaimed with Yahweh's own voice, and by Yahweh's own spirit set apart, under the high denomination of Yahweh's own Son, for taking away the sin of the world. His mind being filled with these things, which appertained to Him as Messiah, much of which had been fulfilled, and the rest of which stood over for fulfillment upon His finishing His mighty work, there was no power in the worldly attractions. They were outdone by higher attractions. The love of Yahweh cast out the love of the world, and the veneration of Yahweh cast

out the veneration of the god of this world; piety prevailed against power, as patient trial had formerly prevailed against appetite, and he said, I will worship Yahweh my Elohim, and Him only will I serve.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Ap. 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1. 13. Luke 4. 2); they are described as follows:—

I. (Luke 4. 3, 4.) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*tō lithō toutō*) that it become a loaf (*artos*).' This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations¹.

II. (Luke 4. 5-8.) "And the devil, conducting (*ana-*

¹ This is like other traditional expressions; for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a *napkin*"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the *left* side?

gagōn) Him, shewed to Him all the kingdoms of the habitable world, or land (Gr. *oikoumenē*, Ap. 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorf, Tregelles, Alford, WH, and R. V. omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: "To Thee will I give this authority (*exousia*) and all their glory, for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine".

Nothing is said here about "falling down", as in Matthew. Here, only "authority" is offered; for all the critical Greek texts read "*pasa*" (not "*panta*") fem. to agree with *exousia*.

The Lord did not say, "Get thee hence" (as in Matt. 4. 10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matt. 16. 23).

III. (Luke 4. 9-12.) "And he conducted (*ēgagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9. 27 m.) of the temple, and said to Him, 'If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep Thee (*lou diaphulaxai se*)', &c.

There is nothing said about this "keeping thee" in

APPENDIXES 116 (cont.) AND 117.

Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apestē*) of his own accord in Luke 4. 13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone (Matt. 4. 10).

IV. (Matt. 4. 3, 4.) After the "season" (referred to in Luke 4. 13), and on another occasion therefore, "he who was tempting Him (*ho peirazōn*), having come (*proselthōn*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4. 3. Moreover he is not plainly called "the devil", as in Luke 4. 3, but is spoken of as the one who had already been named as tempting Him (*ho peirazōn*); and as "having come" (*proselthōn*): not as simply speaking as being then present.

V. (Matt. 4. 5-7.) "Then (*tote*)"—in strict succession to the preceding temptation of the "stones" and the "loaves"—"Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple", &c. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4. 10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matt. 4. 8-10.) Here it is plainly stated that the second temptation (Luke 4. 5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, *kosmos* (Ap. 129. 1), not *oikoumenē* (Ap. 129. 3), as in Luke 4. 5, and their glory, and said to Him: "All these things, not "all this authority", as in Luke 4. 6, will I give to Thee if, *falling down*, Thou wilt worship me". Here, in this last temptation, the climax is

reached. It was direct worship. Nothing is said in Luke about *falling down*. Here it is beldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (*hupage*), Get thee hence, Satan . . . Then the devil leaveth (*aphiēsin*) Him, and, behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4. 3-12; for then Satan "departed" of his own accord, returning (in Matt. 4. 3) after "a season" (Luke 4. 13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4. 8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1. 13. Luke 4. 2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, *but not in the same order*.

This accords with all the variations of the words used, explains the different order of events in the two Gospels, and satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

Democrats, who call themselves, Christians

A Democrat is not a follower of Christ, even though they attend Roman Catholic and Protestant Churches. They are the enemies of Christ because they break, at least, 5 of Yahweh's 10 commandments. Many of our family members and friends are professed Democrats, yet they are accepted in our families! Would we accept George Tiller (a famous abortionist) as one of our family members? Yet Democrats vote for the same wickedness that George Tiller performed everyday. These family members and or friends, who we eat with and attend Church with, vote for people who will legalize murder, legalize sodomy and legalize stealing. Yahweh commands us, "Remove ye the wicked man from among, yourselves!"

The Democrat Platform consist of breaking 5 of the 10 Commandments:

- 1.) Abortion; "You shall not murder." (Ex. 20:13)
- 2.) Sodomy (Homosexual); "You shall not commit adultery (fornication)." (vs. 14)
- 3.) Estate Tax, taking 50% of a wealthy persons income upon death; "You shall not steal." (vs. 15)
- 4.) Taxing the Rich; "You shall not covet...anything that is your neighbor's." (vs. 17)
- 5.) Speaking falsely; "You shall not bear false witness against your neighbor." (vs. 16)

If you confess to be a Catholic or Protestant, saying you are a follower of Jesus Christ, you can not be a Democrat. Christ proclaims in Luke 6:46, "And why call ye me, Lord! Lord! and not do the things that I say?" Repent and turn from the above wickedness and you will be forgiven (Jn. 1:9) or otherwise the following warning will apply to you, "For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Jesus Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; For, better, had it been for them—not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath befallen them the thing spoken of in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire" (2 Pe. 2:20-22).

You might tell me to, "Mine your own business," but I am minding Yahweh's business because he has commanded us, in Galations 6:1, "Brethren! if a man should even be overtaken in any fault, ye, the spiritual, be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test." Also in James 5:19-20 we are instructed, "My brethren! If one among you be led to err from the truth, and one turn him back, Be ye taking note—that, he that turneth back a sinner out of the error of his way—will save his soul out of death, and hide a multitude of sins."

You might be tempted to resist Yahweh's commandment, not desiring to sever a relationship, saying, "This is my family, they might reject me," but Yehoshua declared in Matthew 10:37, "He that loveth father or mother above me, is not, worthy, of me,—and, he that loveth son or daughter above me, is not, worthy, of me." We must chose to sever a relationship with Yahweh or with our Democrat friends and family members. We can not serve two Masters. Your Republican Christian parents, brothers and sisters have been given these same commandments. They also need to be obedient to Yahweh. If we are obedient, we have been promised that, "...whosoever left houses, or brethren, or sisters, or father, or mother, or children, or lands, for sake of my name, manifold, shall receive, and life, age-abiding, shall inherit" (Matthew 19:29).

Yahweh gives us exact procedures in how to address this problem:

1.) "But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector" (Mt. 18:15-17).

2.) "I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, God, judgeth? Remove ye the wicked man from among, yourselves" (1 Cor. 5:9-13).

Let us learn from the mistake of Jehoshaphat. "And it came to pass, that, Yahweh, was with Jehoshaphat,—because he walked in the first ways of David his father [following his commandments], and sought not unto the Baalim. (2 Chr. 17:3) And it came to pass, when Jehoshaphat had riches and honour, in abundance, that he contracted, by marriage, affinity with Ahab [sodomy, abortion, stealing, etc.]. (2 Chr. 18:1) After which Ahab asked for Jehoshaphat's help, which Jehoshaphat proclaimed, "...So am I, even as thou, and, like thy people, are my people..." (2 Chro. 18:3). Ahab dies in the war, "And Jehoshaphat the king of Judah returned unto his own house in peace, to Jerusalem. And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless (Ahab (Democrat)), was it right to give help? and, on them who hate Yahweh (Democrats), to bestow thy love? For this cause, therefore, is there wrath against thee, from before Yahweh; (2 Chr. 19:1-2) The consequences of Jehoshaphat's association with

Ahab (Democrat), a Hebrew (Ibri) brother, resulted in the murder of Jehoshaphat's children and grandchildren (2 Chr. 21:4, 22:10).

We have been commanded to sever any relationship, including family members, which are unholy. The Democrat party's platform is wickedness. Any friend or family member who has chosen the Democrat party as their party is wicked. How are we supposed to treat these people? "And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up with him,—that he may be reprov'd; And, not as an enemy, be esteeming him, but be admonishing him, as a brother" (2 Thes. 3:14-15). If they chose to be stiff-neck in their wickedness, we must wipe their dust off of our feet.

Appendix A

DEMOCRAT NATIONAL CONVENTION

Read What the Democrat Platform Says About Guns, Abortion and Immigration

Will Drabold

Jul 25, 2016

The Democrat party released its platform at the Democrat National Convention which began on Monday night in Philadelphia. Over three weeks, 187 members of the party platform committee debate what language the document should include. Party leaders called the platform "aggressive" and a "bold vision" for where America needs to move in the next four years. The platform stands in stark contrast to the Republican platform unveiled last week. The Republican document opposed rights for transgender Americans, same-sex marriage, abortions and increased restrictions on gun ownership. Read what the Democrat platform says about abortion, guns and other hot-button issues below.

"We believe unequivocally, like the majority of Americans, that every woman should have access to quality reproductive health care services, including safe and legal abortion—regardless of where she lives, how much money she makes, or how she is insured. We believe that reproductive health is core to women's, men's, and young people's health and wellbeing. We will continue to stand up to Republican efforts to defund Planned Parenthood health centers, which provide critical health services to millions of people."

"Democrats believe that LGBT rights are human rights and that American foreign policy should advance the ability of all persons to live with dignity, security, and respect, regardless of who they are or who they love. We applaud President Obama's historic Presidential Memorandum on International Initiatives to Advance the Human Rights of Lesbian, Gay, Bisexual, and Transgender Persons, which combats criminalization, protects refugees, and provides foreign assistance. We will continue to stand with LGBT people around the world, including fighting efforts by any nation to infringe on LGBT rights or ignore abuse."⁴²

⁴² <http://time.com/4422862/democratic-platform-guns-abortion-immigration/>

OUR PROMISED SEED

(The edited conclusion from the book, Jesus Christ our Promised Seed by V P Wierwille)

(Hebrew (Ibri) Names: Mary = Miriam (Mir-i-am), Joseph = Yosef (Yo-sef), John = Yohanán (Yo-han-an), Elizabeth = Elisheva (E-lis-she-va), Anna = Hannah)

Yehoshua Christ is the fulcrum of all history. To bring about our redemption, he had to be wholly a man with all the credentials of the Messiah, the second Adam. By conception Yehoshua was the Son of Yahweh and a son of Miriam, therefore, a descendant of Adam, Abraham, and David according to the flesh. By the circumstances he became the step-son of Yosef, gaining full earthly legal standing in the House of David. His credentials through his mother genetically gave him legal ascendancy to inherit the throne of David. Thus Yehoshua came with flawless credentials as the King to and of Israel, the promised Messiah, Yahweh's Anointed.

Yehoshua Christ's conception and birth meshed remarkably with that of Yohanán the Immerser's six months before. The birth of Yohanán came to pass in a context of dramatic events. The messenger Gabriel appeared to Zachariah while he was performing one of the greatest privileges of his life, that of burning incense to Yahweh in the Holy Place of the Temple, as he served in the course of Abia in late May of 4 B.C. The messenger's revelation was beyond Zachariah's belief—that he would be the father of a son borne by Elisheva, even though she had long been barren. The messenger declared to Zachariah that his son was to be named Yohanán and that he would be a great prophet of Yahweh.

Following the messenger's declaration, Zachariah became dumb, unable to speak. However, Elisheva still did conceive by Zachariah in June of 4 B.C. and gratefully nurtured the child promised of Yahweh as it developed within her womb.

While Elisheva was in her sixth month of pregnancy, in December of 4 B.C., an astounding revelation was delivered to a young woman in Nazareth of Galilee. This woman, Miriam, learned from the messenger that by the Most High through the power of holy spirit she would conceive a child, the Messiah, who would inherit David's throne. Miriam, who considered herself the bond servant of Yahweh, literally believed Gabriel's words, conceived, and with haste went to Judea to stay with her older kinswoman, Elisheva. There Miriam remained with Elisheva for about three months.

The miracle wrought by Yahweh in Miriam's womb brought with it a personal dilemma. Being pregnant could not only cost her the loss of a future relationship with Yosef, the man to whom she was betrothed, and make her an outcast of society, but it could even cost her her life. In visiting Elisheva, Miriam found great consolation and encouragement. Surely Yahweh who had wrought such a great work in her would also take care of her relationship with Yosef, and He did.

When Elisheva was in her ninth month of pregnancy, in March of 3 B.C., Miriam returned to Nazareth. Shortly thereafter, Yohanán was born to Zachariah and Elisheva. When he was eight days old, his parents, relatives, and neighbors gathered for the circumcision and naming of the child. To everyone's dismay, Elisheva named him Yohanán, a name that had never been in Zachariah's family. When the people involved, ignoring Elisheva's wishes for the child's name, sought Zachariah's decision, Zachariah firmly asserted that the child's name was to be Yohanán, as the messenger had told him. At that very moment Zachariah's tongue was loosed. And with the loosening of his tongue, Zachariah delivered a powerful prophecy praising Yahweh for His great blessings to Israel.

Shortly after Yohanan's birth, Miriam and Yosef were married in Nazareth. They had already been betrothed as husband and wife, but were not yet living together. By the time they were to first come together in a sexual relationship, Yosef discovered that Miriam was already pregnant. Understandably perplexed, he had to decide what course of action to pursue. Should he make Miriam a public example by having her openly renounced and stoned or should he quietly give her a bill of divorcement and send her away? As a just man, he had only these two courses of action available to him according to Old Covenant law.

Out of concern for Miriam, Yosef decided that he would give Miriam a bill of divorcement and send her away. However, a messenger appeared in a vision to Yosef declaring that the child in Miriam's womb was conceived by Yahweh, and not by a man. Thus, understanding Miriam's pregnancy and following the messenger's encouragement, Yosef took Miriam unto him and consummated their marriage. From that time on they lived together as husband and wife.

In Miriam's ninth month of pregnancy, September of 3 B.C., the time came for Yosef and Miriam to appear for an official registration in Bethlehem of Judea, the hometown of both Yosef's and Miriam's forefathers. When Miriam and Yosef arrived in Bethlehem, they had to stay in a stable or stall because no other place was available. While they were residing there, Miriam gave birth to Yehoshua. The child was salted, wrapped in swaddling clothes for a few moments, and laid in a manger. Such was the simplicity and humbleness of the Messiah's beginning.

That same night a messenger, later joined by a host of messengers, appeared to shepherds watching their flock in the fields near Bethlehem. Heeding the messenger's exhortation, the shepherds sought out the babe, while the newborn was yet in swaddling clothes lying in the manger. With great excitement, the shepherds left the stable rejoicing and spreading the good news throughout the area.

When Yehoshua was eight days old, Yosef and Miriam had him circumcised and named, according to Yahweh's Word. When he was forty-one days old, they took him to the Temple for the presentation of the child to Yahweh and for fulfilling the legal requirements of Miriam's purification. All of these actions demonstrated that Yosef was accepting the responsibility of being the child's earthly guardian. In effect, Yosef took Yehoshua and raised him as his son.

When Yehoshua was being presented in the Temple, an aged prophet named Simeon was inspired to come into the Temple. Upon seeing Yehoshua, Simeon picked him up in his arms with praise to Yahweh for the blessing of seeing the promised Christ. Then Simeon uttered a marvelous prophecy of the blessing Christ would bring to Yahweh's people. Simeon also blessed Miriam and Yosef, and straightforwardly told Miriam of the controversy that would surround her child, a controversy that would tear at the heartstrings of Miriam herself.

After Simeon's prophecy, an aged prophetess named Hannah came in, saw the child, and also praised Yahweh for him; Hannah spoke of this child to the faithful in Yerusalem. After these joyous encounters, Yosef and Miriam returned with Yehoshua to Bethlehem.

While Yosef and Miriam were residing in Bethleham, Eastern Magi arrived in Jerusalem seeking the king of the Judeans. This occurred in December of 2 B.C. In their homeland the Magi had seen a planet rise in the eastern sky, a planet they continued to watch as it majestically heralded the birth of a king in Judea, whom we know as the Messiah. Their arrival and questions caused no small stir in Yerusalem, especially disturbing Herod the Great.

Herod demanded that the Temple leaders tell him where the Christ was supposed to be born. They told him in Bethlehem of Judea. Thus Herod sent the Magi to Bethlehem, instructing them to bring him word when they found the child.

As the Magi traveled to Bethlehem, the king planet Jupiter which they had originally seen in the east was again visible. This time the planet “went before them,” reaching its highest point in the southern sky directly in front of them as they traveled. There the planet stood over Bethlehem, confirming their destination.

In Bethlehem the Magi found the child, who by then was more than a year and three months old. They presented gifts to him, which would help his parents on their future trip to Egypt, and paid him homage. Before they returned to Yerusalem, a messenger appeared to the Magi in a vision, instructing them not to return to Herod to inform him of the whereabouts of the child. So the Magi obediently headed back to their homeland by a different route.

When the Magi did not return to Yerusalem, Herod was exceedingly angry. In order to insure the elimination of this child who was prophesied to be a king, Herod ordered an execution of all male children two years old and under throughout the region of Bethlehem. However, by that time Yehoshua was en route to Egypt with his family, because Yosef had been instructed by an messenger to take Miriam and Yehoshua and go to Egypt to avoid Herod’s destruction.

After Herod died, sometime before the Passover on April 8, 1 B.C., a messenger revealed to Yosef that it was safe to return to Israel from Egypt. Yosef’s initial plan upon returning was to settle again in Bethlehem. However, because of an uprising against Archelaus, Herod’s son who ascended his father’s throne in Yerusalem, Yosef took his family to Galilee and settled in his own hometown of Nazareth. There in Nazareth Yehoshua was reared. He was instructed in the Scriptures, and more and more he came to realize who he was and the mission he was sent to accomplish.

When Yehoshua was twelve years old, his mother and father took him with them to Yerusalem for the Feast of Unleavened Bread. But he did not rejoin the caravan on its return to Nazareth after the feast ended. Unaware of this, Miriam and Yosef began their journey home without him. Upon finding him missing, they hurried back to Yerusalem. Their three-day search ended with their discovery of Yehoshua in the Temple listening to the questioning the learned religious leaders before an awed audience. When Miriam questioned Yehoshua, Yehoshua replied by asking, “How is it that ye sought me? Know ye not that I must be about my Father’s business?” The parents should have realized that Yehoshua would be in the Temple preparing himself for the mission for which Yahweh had sent him.

With no further account of Yehoshua’s youth, Yahweh’s Word simply summarizes the quality of his youth by saying that Yehoshua Christ grew and increased in wisdom and stature and in favor with Yahweh and man. By the age of about thirty he was completely prepared to publicly and officially begin his ministry to Israel.

Yehoshua Christ accepted the challenge Yahweh had set before him of accomplishing man’s redemption. As the long-awaited seed of the woman, as the Messiah foretold throughout the ages by the prophets, Yehoshua Christ prepared himself for the mission given to him. In his brief life and ministry, he would do more for mankind than any other person in all history: he would fulfill the law and bring salvation to all who would believe.

Yehoshua Christ gives to those who believe, the victory of all of Yahweh’s promises. Yet he, as the king of the Judeans, was born in a lowly stable and laid in a manger in Bethlehem. Although in outward

appearances he had a humble beginning, Yehoshua Christ was Yahweh's only begotten Son, Yahweh's anointed King, the world's Redeemer. The coming of our Savior, the Promised Seed, which was surrounded by so many magnificent, miraculous, and significant events, was the fulfillment of Yahweh's promise made long before, as recorded in Genesis 3:15. Yehoshua Christ was the Promised Seed who would crush the very head of the Adversary and once more give mankind ready access to Yahweh Himself.

This Promised Seed was Yahweh's seed, His only begotten Son, the Christ. As Yahweh's Son, Yehoshua Christ was Yahweh's seed bearer and thus His namesake. Because Yehoshua Christ lived without sin and then gave his life as the ultimate sacrifice, it became possible for Yahweh to give His incorruptible, spiritual seed to all who would believe on the name of Yehoshua Christ and be Yahweh's namesake. Thus, all of us who are born of Yahweh carry Yahweh's gift. It is Yahweh, in Christ, in us. Yahweh's gift is life age-abiding and access to the very power of Yahweh, and all of this has come about because, just as He had promised in the stars and in His written Word, Yahweh sent His Son, Yehoshua Christ our Promised Seed.

Jeremiah

The Times of Jeremiah

(From Keil & Delitzsch Commentary on the Old Covenant (1889))

It was in the thirteenth year of the reign of Josiah, , B.C. 629, that Jeremiah was called to be a prophet. At that time the kingdom of Judah enjoyed unbroken peace. Since the miraculous destruction of Sennacherib's host before the gates of Jerusalem in the fourteenth year of Hezekiah's reign, B.C. 714, Judah had no longer had much to fear from the imperial power of Assyria (2 Kings 19:35). The reverse then sustained before Jerusalem, just eight years after the overthrow of the kingdom of Israel, had terribly crushed the might of the great empire. It was but a few years after that disaster till the Medes under Deioces asserted their independence against Assyria; and the Babylonians too, though soon reduced to subjection again, rose in insurrection against Sennacherib. Sennacherib's energetic son and successor Esarhaddon did indeed succeed in re-establishing for a time the tottering throne. While holding Babylon, Elam, Susa, and Persia to their allegiance, he restored the ascendancy of the empire in the western provinces, and brought Lower Syria, the districts of Syria that lay on the sea coast, under the Assyrian yoke. But the rulers who succeeded him, Samuges and the second Sardanapalus, were wholly unable to offer any effective resistance to the growing power of the Medes, or to check the steady decline of the once so mighty empire. Under Esarhaddon an Assyrian marauding army again made an inroad into Judah, and carried King Manasseh captive to Babylon; but, under what circumstances we know not, he soon regained his freedom, and was permitted to return to Jerusalem and remount his throne (2 Chronicles 33:11-13). From this time forward the Assyrians appeared no more in Judah. Nor did it seem as if Judah had any danger to apprehend from Egypt, the great southern empire; for the power of Egypt had been greatly weakened by intestine dissensions and civil wars. It is true that Psammetichus, after the overthrow of the dodecarchy, began to raise Egypt's head amongst the nations once more, and to extend his sway beyond the boundaries of the country; but we learn much as to his success in this direction from the statement of Herodotus, that the capture of the Philistine city of Ashdod was not accomplished until after a twenty-nine years' siege. Even if, with Duncker, we refer the length of time here mentioned to the total duration of the war against the Philistines, we are yet enabled clearly to see that Egypt had not then so far recovered her former might as to be able to menace the kingdom of Judah with destruction, had Judah but faithfully adhered to Yahweh its God, and in Him sought its strength. This, unhappily, Judah utterly failed to do, notwithstanding all the zeal wherewith the godly King Josiah laboured to secure for his kingdom that foremost element of its strength.

In the eighth year of his reign, "while he was yet young," when but a lad of sixteen years of age he began to seek the God of David his father; and in the twelfth year of his reign he began to purge Judah and Jerusalem of the high places and Astartes, and the carved and molten images (2 Chronicles 34:3). He carried on the work of reforming the public worship without intermission, until every public trace of idolatry was removed, and the lawful worship of Yahweh was re-established. In the eighteenth year of his reign, upon occasion of some repairs in the temple, the book of the law of Moses was discovered there, was brought and read before him. Deeply agitated by the curses with which the transgressors of the law were threatened, he then, together with the elders of Judah and the people itself, solemnly renewed the covenant with Yahweh. To set a seal upon the renewal of the covenant, he instituted a passover, to which not only all Judah was invited, but also all remnants of the ten tribes that had been left behind in the land of Israel (2 Kings 22:3—23:21; 2 Chronicles 34:4—35:19). To Josiah there is given in 2 Kings 23:25 the testimony that like unto him there was no king before him, that turned to Yahweh with all his heart, all his soul, and all his might, according to all the law of Moses; yet this most godly of all the kings of Judah was unable to heal the mischiefs which his predecessors Manasseh and Amon had by their wicked government

created, or to crush the germs of spiritual and moral corruption which could not fail to bring about the ruin of the kingdom. And so the account of Josiah's reign and of his efforts towards the revival of the worship of Yahweh, given in 2 Kings 23:26, is concluded; "Howbeit, Yahweh turned not away from the glow of his great anger, wherewith his anger glowed against Judah—because of all the provocations wherewith, Manasseh, had provoked him. So Yahweh said: Even Judah, will I remove from my presence, as I have removed Israel,—and will reject this city, which I had chosen, even Jerusalem, and the house as to which I had said, My Name, shall be, there."

The kingdom of Israel had come to utter ruin in consequence of its apostasy from Yahweh its God, and on account of the calf-worship which had been established by Jeroboam, the founder of the kingdom, and to which, from political motives, all his successors adhered. The history of Judah too is summed up in a perpetual alternation of apostasy from Yahweh and return to Him. As early as the time of heathen-hearted Ahaz idolatry had raised itself to all but unbounded ascendancy; and through the untheocratic policy of this wicked king, Judah had sunk into a dependency of Assyria. It would have shared the fate of the sister kingdom even then, had not the accession of Hezekiah, Ahaz's godly son, brought about a return to the faithful covenant God. The reformation then inaugurated not only turned aside the impending ruin, but converted this very ruin into a glorious deliverance such as Israel had not seen since its exodus from Egypt. The marvellous overthrow of the vast Assyrian host at the very gates of Jerusalem, wrought by the angel of Yahweh in one night by means of a sore pestilence, abundantly testified that Judah, despite its littleness and inconsiderable earthly strength, might have been able to hold its own against all the onsets of the great empire, if it had only kept true to the covenant God and looked for its support. from His almighty hand alone. But the repentant loyalty to the faithful and almighty and of the covenant hardly lasted until Hezekiah's death. The heathen party amongst the people gained again the upper hand under Hezekiah's son Manasseh, who ascended the throne in his twelfth year; and idolatry, which had been only outwardly suppressed, broke out anew and, during the fifty-five years' reign of this most godless of all the kings of Israel, reached a pitch Judah had never yet known. Manasseh not only restored the high places and altars of Baal which his father had destroyed, he built altars to the whole host of heaven in both courts of the temple, and went so far as to erect an image of Asherah in the house of Yahweh; he devoted his son to Moloch, practised witchcraft and soothsaying more than over the Amorites had done, and by his idols seduced Israel to sin. Further, by putting to death such prophets and godly persons as resisted his impious courses, he shed very much innocent blood, until he had filled Jerusalem therewith from end to end (2 Kings 21:1-16; 2 Chronicles 33:1-10). His humbling himself before Yahweh when in captivity in Babylon, and his removal of the images out of the temple upon his return to Jerusalem and to his throne (2 Chronicles 33:11, 15), passed by and left hardly a trace behind; and his godless son Amon did but continue his father's sins and multiply the guilt (2 Kings 21:19-23; 2 Chronicles 33:21-23). Thus Judah's spiritual and moral strength was so broken that a thorough going conversion of the people at large to Yahweh and His law was now no longer to be looked for. Hence the godly Josiah accomplished by his reformation nothing more than the suppression of the grosser forms of idol-worship and the restoration of the formal temple-services; he could neither put an end to the people's estrangement at heart from Yahweh, nor check with any effect that moral corruption which was the result of the heart's forsaking the living God. And so, even after Josiah's reform of public worship, we find Jeremiah complaining: "As many as are thy cities, so many are thy gods, Judah; and as many as are the streets in Jerusalem, so many altars have ye made to shame, to burn incense to Baal" (Jeremiah 2:28, 11:13). And godlessness showed itself in all classes of the people. "Go about in the streets of Jerusalem," Jeremiah exclaims, "and look and search if there is one that doth right and asks after honesty, and I will pardon her (saith Yahweh). I thought, it is but the meaner sort that are foolish, for they know not the way of Yahweh, the judgment of their God. I will then get me to the great, and will speak with them, for they know the way of Yahweh, the right of their God. But they have all broken the yoke, burst the bonds" (Jeremiah 5:1-5). " Small and great are greedy for gain; prophet and priest use deceit" (Jeremiah 6:13). This being the spiritual condition of the people, we cannot wonder that immediately after the death of Josiah, unblushing apostasy appeared

again as well in public idolatry as in injustice and sin of every kind. Jehoiakim did that which was evil in the eyes of Yahweh even as his fathers had done (2 Kings 23:37; 2 Chronicles 36:6). His eyes and his heart were set upon nothing but on gain and on innocent blood, to shed it, and on oppression and on violence, to do it, (Jeremiah 22:17). And his successors on the throne, both his son Jehoiachin and his brother Zedekiah, walked in his footsteps (2 Kings 24:5, 19; 2 Chronicles 36:9, 12), although Zedekiah did not equal his brother Jehoiakim in energy for carrying out evil, but let himself be ruled by those who were about him. For Judah's persistence in rebellion against Yahweh and His law, Yahweh ceased not from His great wrath; but carried out the threatening proclamation to king and people by the prophetess Hulda, when Josiah sent to consult her for himself, and for the people, and for all Judah, concerning the words of the newly found book of the law: " Thus, saith Yahweh, Behold me! about to bring calamity upon this place, and upon the inhabitants thereof,—all the words of the book, which, the king of Judah, hath read: Because they have forsaken me, and burned incense unto other gods, that they might provoke me to anger, with all the workmanship of their hands; and so my wrath shall fire up against this place, and shall not be quenched" (2 Kings 22:16-17).

This evil began to fall on the kingdom in Jehoiakim's days. Josiah was not to see the coming of it. Because, when he heard the curses of the law, he humbled himself before Yahweh, rent his raiment and wept before Him, Yahweh vouchsafed to him the promise that He would gather him to his fathers in peace, that his eyes should not look on the evil Yahweh would bring on Jerusalem (2 Kings 22:19); and this pledge Yahweh fulfilled to him, although they that were to execute Yahweh's righteous justice were already equipped, and though towards the end of his reign the storm clouds of judgment were gathering ominously over Judah.

While Josiah was labouring in the reformation of public worship, there had taken place in Central Asia the events which brought about the fall of the Assyrian empire. The younger son of Esarhaddon, the second Sardanapalus, had been succeeded in the year 626 by his son Saracus. Since the victorious progress of the Medes under Cyaxares, his dominion had been limited to the cradle of the empire, Assyria, to Mesopotamia, Babylonia, and Cilicia. To all appearance in the design of preserving Babylonia to the empire, Saracus appointed Nabopolassar, a Babylonian by birth and sprung from the Chaldean stock, to be governor of that province. This man found opportunity to aggrandize himself during a war between the Medes and the Lydians. An eclipse of the sun took place on the 30th September 610, while a battle was going on. Both armies in terror gave up the contest; and, seconded by Syennesis, who governed Cilicia under the Assyrian supremacy, Nabopolassar made use of the favourable temper which the omen had excited in both camps to negotiate a peace between the contending peoples, and to institute a coalition of Babylonia and Media against Assyria. To confirm this alliance, Amytis, the daughter of Cyaxares, was given in marriage to Nebuchadnezzar, the son of Nabopolassar; and the war against Assyria was opened without delay by the advance against Nineveh in the spring of 609 of the allied armies of Medes and Babylonians. But two years had been spent in the siege of that most impregnable city, and two battles had been lost, before they succeeded by a night attack in utterly routing the Assyrians, pursuing the fugitives to beneath the city walls. The fortification would long have defied their assaults, had not a prodigious spring flood of the Tigris, in the third year of the war, washed down a part of the walls lying next the river, and so made it possible for the besiegers to enter the city, to take it, and reduce it to ashes. The fall of Nineveh in the year 607 overthrew the Assyrian empire; and when the conquerors proceeded to distribute their rich booty, all the land lying on the western bank of the Tigris fell to the share of Nabopolassar of Babylon. But the occupation by the Babylonians of the provinces which lay west of the Euphrates was contested by the Egyptians. Before the campaign of the allied Medes and Babylonians against Nineveh, Pharaoh Necho, the warlike son of Psammetichus, had advanced with his army into Palestine, having landed apparently in the bay of Acco, on his way to war by the Euphrates with Assyria, Egypt's hereditary enemy. To oppose his progress King Josiah marched against the Egyptian; fearing as he did with good reason, that if Syria fell into Necho's power, the end, had come to the independence of

Judah as a kingdom. A battle was fought in the plain near Megiddo; the Jewish army was defeated, and Josiah mortally wounded, so that he died on the way to Jerusalem (2 Kings 23:9; 2 Chronicles 35:20). In his stead the people of the land raised his second son Jehoahaz to the throne; but Pharaoh came to Jerusalem, took Jehoahaz prisoner, and had him carried to Egypt, where he closed his life in captivity, imposed a fine on the country, and set up Eliakim, Josiah's eldest son, to be king as his vassal under the name of Jehoiakim (2 Kings 23:30-35; 2 Chronicles 36:1-4). Thereafter Necho pursued his march through Syria, and subjected to himself the western provinces of the Assyrian empire; and he had penetrated to the fortified town of Carchemish on the Euphrates when Nineveh succumbed to the united Medes and Babylonians.—Immediately upon the dissolution of the Assyrian empire, Nabopolassar, now an old man no longer able to sustain the fatigues of a new campaign, entrusted the command of the army to his vigorous son Nebuchadnezzar, to the end that he might wage war against Pharaoh Necho and wrest from the Egyptians the provinces they had possessed themselves. In the year 607, the third year of Jehoiakim's reign, Nebuchadnezzar put the army entrusted to him in motion, and in the next year, the fourth of Jehoiakim's reign, B.C. 606, he crushed Pharaoh Necho at Carchemish on the Euphrates. Pursuing the fleeing enemy, he pressed irresistibly forwards into Syria and Palestine, took Jerusalem in the same year, made Jehoiakim his dependant, and carried off to Babel a number of the Jewish youths of highest rank, young Daniel amongst them, together with part of the temple furniture (2 Kings 24:2; 2 Chronicles 36:6; Daniel 1:1). He had gone as far on his march as the boundaries of Egypt when he heard of the death of his father Nabopolassar at Babylon. In consequence of this intelligence he hastened to Babylon the shortest way through the desert, with but few attendants, with the view of mounting the throne and seizing the reins of government, while he caused the army to follow slowly with the prisoners and the booty.

This, the first taking of Jerusalem by Nebuchadnezzar, is the commencement of the seventy years of Judah's Chaldean bondage, foretold by Jeremiah in 25:11, shortly before the Chaldeans invaded Judah in the fourth year of Jehoiakim; and with the subjection of Judah to Nebuchadnezzar's supremacy the dissolution of the kingdom began. For three years Jehoiakim remained subject to the king of Babylon; in the fourth year he rebelled against him. Nebuchadnezzar, who with the main body of his army was engaged in the interior of Asia, lost no time in sending into the rebellious country such forces of Chaldeans as were about the frontiers, together with contingents of Syrians, Moabites, and Ammonites; and these troops devastated Judah throughout the remainder of Jehoiakim's reign (2 Kings 24:1, 2). But immediately upon the death of Jehoiakim, just as his son had mounted the throne, Nebuchadnezzar's generals advanced against Jerusalem with a vast army and invested the city in retribution for Jehoiakim's defection. During the siege Nebuchadnezzar joined the army. Jehoiachin, seeing the impossibility of holding out any longer against the besiegers, resolved to go out to the king of Babylon, taking with him the queen-mother, the princes of the kingdom, and the officers of the court, and to make unconditional surrender of himself and the City. Nebuchadnezzar made the king and his train prisoners; and, after plundering the treasures of the royal palace and the temple, carried captive to Babylon the king, the leading men of the country, the soldiers, the smiths and artisans, and, in short, every man in Jerusalem who was capable of bearing arms. He left in the land only the poorest sort of the people, from whom no insurrectionary attempts were to be feared; and having taken an oath of fealty from Mattaniah, the uncle of the captive king, he installed him, under the name of Zedekiah, as vassal king over a land that had been robbed of all that was powerful or noble amongst its inhabitants (2 Kings 24:8-17; 2 Chronicles 36:10). Nor did Zedekiah either keep true to the oath of allegiance he had sworn and pledged to the king of Babylon. In the fourth year of his reign, ambassadors appeared from the neighbouring states of Edom, Ammon, Moab, Tyre, and Sidon, seeking to organize a vast coalition against the Chaldean supremacy. Their mission was indeed unsuccessful; for Jeremiah crushed the people's hope of a speedy return of the exiles in Babylon by repeated and emphatic declaration that the Babylonian bondage must last seventy years (Jeremiah 27 - 29). In the same year Zedekiah visited Babylon, apparently in order to assure his liege lord of his loyalty and to deceive him as to his projects (Jeremiah 51:59). But in Zedekiah's ninth year Hophra, the grandson of Necho, succeeded to the crown of Egypt; and when he was arming for war against Babylon, Zedekiah trusting in the help of

Egypt (Ezekiel 17:15), broke the oath of fealty he had sworn (Ezekiel 17:16), and tried to shake off the Babylonian yoke. But straightway a mighty Chaldean army marched against Jerusalem, and in the tenth month of that same year established a blockade round Jerusalem (2 Kings 25:1). The Egyptian army advanced to relieve the beleaguered city, and for a time compelled the Chaldeans to raise the siege; but it was in the end defeated by the Chaldeans in a pitched battle (Jeremiah 37:5), and the siege was again resumed with all rigour. For long the Jews made stout resistance, and fought with the courage of despair, Zedekiah and his advisers being compelled to admit that this time Nebuchadnezzar would show no mercy. The Hebrew (Ibri) slaves were set free that they might do military service; the stone buildings were one after another torn down that their materials might serve to strengthen the walls; and in this way for about a year and a half all the enemy's efforts to master the strong city were in vain. Famine had reached its extremity when, in the fourth month of the eleventh year of Zedekiah, the Chaldean battering rams made a breach in the northern wall, and through this the besiegers made their way into the lower city. The defenders withdrew to the temple hill and the city of Zion; and, when the Chaldeans began to storm these strongholds during the night, Zedekiah, under cover of darkness, fled with the rest of his soldiers by the door between the two walls by the king's garden. He was, however, overtaken in the steppes of Jericho by the ensuing Chaldeans, made prisoner, and carried to Riblah in Coele-Syria. Here Nebuchadnezzar had his headquarters during the siege of Jerusalem, and here he pronounced judgment on Zedekiah. His sons and the leading men of Judah were put to death before his eyes; he was then deprived of eyesight and carried in chains to Babylon, where he remained a prisoner till his death (2 Kings 25:3-7; Jeremiah 39:2-7, 52:6-11). A month later Nebuzar-adan, the captain of the king of Babylon's guard, came to Jerusalem to destroy the rebellious city. The principal priests and officers of the kingdom and sixty citizens were sent to the king at Riblah, and executed there. Everything of value to be found amongst the utensils of the temple was carried to Babylon, the city with the temple and palace was burnt to the ground, the walls were destroyed, and what able-bodied men were left amongst the people were carried into exile. Nothing was left in the land but a part of the poorer people to serve as vinedressers and husbandmen; and over this miserable remnant, increased a little in numbers by the return of some of those who had fled during the war into the neighbouring countries, Gedaliah the son of Ahikam was appointed governor in the Chaldean interest. Jeremiah chose to stay with him amidst his countrymen. But three months afterwards Gedaliah was murdered, at the instigation of Baalis the king of the Ammonites, by one Ishmael, who was sprung from the royal stock; and thereupon a great part of the remaining population, fearing the vengeance of the Chaldeans, fled, against the prophet's advice, into Egypt (Jeremiah 40 to 43). And so the banishment of the people was now a total one and throughout the whole period of the Chaldean domination the land was a wilderness.

Judah was now, like the ten tribes, cast out amongst the heathen out of the land Yahweh had given them for an inheritance, because they had forsaken Yahweh, their God, and had despised His statutes. Jerusalem, the city of the great King over all the earth, was in ruins, the house which Yahweh had consecrated to His name was burnt with fire, and the people of His covenant had become a scorn and derision to all peoples. But Yahweh had not broken His covenant with Israel. Even in the law, He had promised that even when Israel was an outcast from his land amongst the heathen, He would remember His covenant with Abraham, Isaac, and Jacob, and not utterly reject the exiles; but when they had borne the punishment of their sins, would turn again their captivity, and gather them together out of the nations.

The Person of Jeremiah

Concerning the life and labours of the prophet Jeremiah, we have fuller information than we have as to those of many of the other prophets. The man is very clearly reflected in his prophecies, and his life is closely interwoven with the history of Judah. We consider first the outward circumstances of the prophet's life, and then his character and mental gifts.

His Outward Circumstances: Jeremiah was the son of Hilkiah, one of the priests belonging to the priest-city Anathoth, situated about five miles north of Jerusalem, now a village called Anata. This Hilkiah is not the high priest of that name, mentioned in 2 Kings 22:4 and 2 Chronicles 34:9, as has been supposed by some of the Fathers, Rabbins, and recent commentators. Besides, it is hardly likely that the high priest could have lived with his household out of Jerusalem, as was the case in Jeremiah's family (Jeremiah 32:8, 37:12); and we learn from 1 Kings 2:26 that it was priests of the house of Ithamar that lived in Anathoth, whereas the high priests belonged to the line of Eleazar and the house of Phinehas (1 Chronicles 24:3). Jeremiah, called to be prophet at an early age, laboured in Jerusalem from the thirteenth year of Josiah's reign (B.C. 629) until the fall of the kingdom; and after the destruction of Jerusalem he continued his work for some years longer amidst the ruins of Judah, and in Egypt amongst those of his countrymen who had fled thither. His prophetic ministry falls, consequently, into the period of the internal dissolution of the kingdom of Judah, and its destruction by the Chaldeans. He had himself received a mission from Yahweh to peoples and kingdoms, as well to break down and destroy, as to build and plant. (Jeremiah 1:10). He was to fulfil this mission, in the first place, in the case of Judah, and then to the heathen peoples, in so far forth as they came in contact with the kingdom of Yahweh in Judah. The scene of his labours was Jerusalem. Here he proclaimed the word of Yahweh in the courts of the temple; at the gates of the city; in the king's palace; in the prison; and in other places. Some commentators think that he first began as prophet in his native town of Anathoth, and that he wrought there for some time ere he visited Jerusalem; but this is in contradiction to the statement of Jeremiah 2:2, that he uttered almost his very first discourse "before the ears of Jerusalem." Nor does this assumption find any support from Jeremiah 11:21 and 12:5. All that can be gathered from these passages is, that during his ministry he occasionally visited his native town, which lay so near Jerusalem, and preached the word of Yahweh to his former fellow-citizens.

When he began his work as prophet, King Josiah had already taken in hand the extirpation of idolatry and the restoration of the worship of Yahweh in the temple; and Jeremiah was set apart by Yahweh to be a prophet that he might support the godly king in this work. His task was to bring back the hearts of the people to the God of their fathers by preaching Yahweh's word, and to convert that outward return to time service of Yahweh into a thorough turning of the heart to Him, so as to rescue from destruction all who were willing to convert and be saved. Encouraged by Manasseh's sins, backsliding from Yahweh, godlessness, and unrighteousness had reached in Judah such a pitch, that it was no longer possible to turn aside the judgment of rejection from the face of Yahweh, to save the backsliding race from being delivered into the power of the heathen. Yet the faithful covenant Yahweh, in divine longsuffering, granted to His faithless people still another gracious opportunity for repentance and return to Him; He gave them Josiah's reformation, and sent the prophets, because, though resolved to punish the sinful people for its stiff-necked apostasy, He would not make an utter end of it. This gives us a view point from which to consider Jeremiah's mission, and looking hence, we cannot fail to find sufficient light to enable us to understand the whole course of his labours, and the contents of his discourses.

Immediately after his call, he was made to see, under the emblem of a seething caldron, the evil that was about to break from out of the north upon all the inhabitants of the land: the families of the kingdoms of the north are to come and set their thrones before the gates of Jerusalem and the cities of Judah, and through them Yahweh is to utter judgment upon Judah for its idolatry (Jeremiah 1:13-16). Accordingly, from the beginning of his work in the days of Josiah onwards, the prophet can never be driven from the maintenance of his position, that Judah and Jerusalem will be laid waste by a hostile nation besetting them from the north, that the people of Judah will fall by the enemy's sword, and go forth into captivity. This nation, not particularly specified in the prophecies of the earlier period, is none other than that of the Chaldeans, the king of Babylon and his hosts. It is not the nation of the Scythians, as many commentators suppose; Nevertheless he unremittingly calls upon all ranks of his people to repent, to do away with the abominable and to cease from its wickedness; to plough up a new soil and not sow among thorns, lest the

anger of Yahweh break forth in fire and burn unquenchably (Jeremiah 4:1-4). He is never weary of holding up their sins to the view of the people and its leaders, the corrupt priests, the false prophets, the godless kings and princes; this too, he does amidst much trial both from within and from without, and without seeing any fruit of his labours. After twenty-three years of indefatigable expostulation with the people, the judgment of which he had so long warned them burst upon the incorrigible race. The fourth year of Jehoiakim's reign (B.C. 606) forms a turning point not only in the history of the kingdom, but also in Jeremiah's work as prophet. In the year in which Jerusalem was taken for the first time, and Judah made tributary to the Chaldeans, those devastations began with which Jeremiah had so often threatened his hardened hearers; and together with it came the fulfilment of what Jeremiah had shortly before foretold, the severity years' dominion of Babylon over Judah, and over Egypt and the neighbouring peoples (Jeremiah 25:19). For seventy years these nations are to serve the king of Babylon but when these years are out, the king and land of the Chaldeans shall be visited, Judah shall be set free from its captivity, and shall return into its own land (Jeremiah 25:11).

The progressive fulfilment of Jeremiah's warning prophecies vindicated his character as prophet of Yahweh; yet, notwithstanding, it was now that the sorest days of trial in his calling were to come. At the first taking of Jerusalem, Nebuchadnezzar had contented himself with reducing Jehoiakim under his sway and imposing a tribute on the land, and king and people but waited and plotted for a favourable opportunity to shake off the Babylonian yoke. In this course they were encouraged by the lying prophecies of the false prophets, and the work done by these men prepared for Jeremiah sore controversies and bitter trials. At the very beginning of Jehoiakim's reign, the priests, the prophets, and the people assembled in the temple, laid hands on Jeremiah, because he had declared that Zion should share the fate of Shiloh, and that Jerusalem should be destroyed. He was by them found worthy of death, and he escaped from the power of his enemies only by the mediation of the princes of Judah, who hastened to his rescue, and reminded the people that in Hezekiah's days the prophet Micah had uttered a like prophecy, and yet had suffered nothing at the hand of the king, because he feared Yahweh. At the same time, Uriah, who had foretold the same issue of affairs, and who had fled to Egypt to escape Jehoiakim's vengeance, was forced back thence by an envoy of the king and put to death (Jeremiah 26). Now it was that Jeremiah, by command of Yahweh, caused his assistant Baruch to write all the discourses he had delivered into a scroll, and to read it before the assembled people on the day of the fast, observed in the ninth month of the fifth year of Jehoiakim's reign. When the king had word of it, he caused the scroll to be brought and read to him. But when two or three passages had been read, he cut the scroll in pieces and cast the fragments into a brasier that was burning before him. He ordered Jeremiah and Baruch to be brought; but by the advice of the friendly princes they had concealed themselves, and Yahweh hid them so that they were not found (Jeremiah 36). It does not appear that the prophet suffered any further persecution under Jehoiakim and Jehoiachin. Two years after the fast above mentioned, Jehoiakim rose against Nebuchadnezzar. The result was, that Jerusalem was besieged and taken for the second time in the reign of the next king; Jehoiakim, the leading men, and the flower of the nation were carried into exile to Babylon; and so Jeremiah's prophecy was yet more strikingly affirmed. Jerusalem was saved from destruction this time again, and in Zedekiah, the uncle of the exiled king, who had, of course, to take the oath of fealty, the country had again a king of the old stock. Yet the heavy blow that had now fallen on the nation was not sufficient to bend the stiff neck of the infatuated people and its leaders. Even yet were found false prophets who foretold the speedy overthrow of Chaldean domination, and the return, ere long, of the exiles (Jeremiah 28). In vain did Jeremiah lift up his voice in warning against putting reliance on these prophets, or on the soothsayers and sorcerers who speak like them. When, during the first years of Zedekiah's reign, ambassadors had come from the bordering nations, Jeremiah, in opposition to the false prophets, declares to the king that Yahweh has given all these countries into the hand of the king of Babylon, and that these peoples shall serve him and his son and his grandson. He cries to the king, "Put your necks into the yoke of the king of Babylon, and ye shall live; lie that will not serve him shall perish by sword, famine, and pestilence" (Jeremiah 27:12). This announcement he repeated before the people,

the princes, and the king, during the siege by the Chaldeans, which followed on Zedekiah's treacherous insurrection against his liege lord, and he chose for it the particular time at which the Chaldeans had temporarily raised the siege, in order to meet the Egyptian king in the field, Pharaoh Hophra having advanced to the help of the Jews (Jeremiah 34:20). It was then that, when going out by the city gate, Jeremiah was laid hold of, beaten by the magistrates, and thrown into prison, on the pretext that he wanted to desert to the Chaldeans. After he had spent a long time in prison, the king, had him brought to him, and inquired of him secretly for a word of Yahweh; but Jeremiah had no other word from Yahweh him but, "Thou shalt be given into the hand of the king of Babylon," Favoured by this opportunity, he complained to the king about his imprisonment. Zedekiah gave order that he should not be taken back to the prison, but placed in the court of the prison, and that a loaf of bread should be given him daily until all the bread in Jerusalem was consumed (Jeremiah 37). Shortly thereafter, however, some of the princes demanded of the king the death of the prophet, on the ground that he was paralysing the courage of soldiers and people by such speeches as, " He that remains in this city shall die by sword, famine, and pestilence; but he that goeth out to the Chaldeans shall carry off his life as a prey from them." They alleged he was seeking the hurt and not the weal of the city; and the feeble king yielded to their demands, with the words: "Behold, he is in your hand, for the king can do nothing against you." Upon this he was cast into a deep pit in the court of the prison, in the slime of which he sank deep, and would soon have perished but for the noble-minded Ethiopian Ebed-melech, a royal chamberlain, who made application to the king on his behalf, and procured his removal out of the dungeon of mire. When consulted privately by the king yet again, he had none other than his former answer to give him, and so he remained in the court of the prison until the capture of Jerusalem by the Chaldeans. After this he was restored to freedom by Nehuzar-adan, the captain of Nebuchadnezzar's guard, at the command of the king; and being left free to choose his place of residence, he decided to remain at Mizpah with Gedaliah, appointed governor of the land, amongst his own people (Jeremiah 39). Now it was that he composed the Lamentations upon the fall of Jerusalem and Judah.

After the foul murder of Gedaliah, the people, fleeing through fear of Chaldean vengeance, compelled him to accompany them to Egypt, although he had expressly protested against the flight as a thing displeasing to Yahweh (Jeremiah 41:17 to 43:7). In Egypt he foretold the conquest of the land by Nebuchadnezzar (Jeremiah 43:4-13); and, further on, the judgment of Yahweh on his countrymen, who had attached themselves to the worship of the Queen of Heaven. Beyond this we are told nothing else about him in Yahweh's records. Neither the time, the place, nor the manner of his death is known. We cannot confidently assert from chapter 44 that he was still living in B.C. 570, for this discourse of the prophet does not necessarily presume the death of King Hophra. Only this much is certain, that he lived yet for some years in Egypt, till about 585 or 580; that his labours consequently extended over some fifty years, and so that, presuming, he was called to be prophet when a youth of 20 to 25 years old, he must have attained an age of 70 to 75 years but the greater were the ignominy and suffering endured by Jeremiah in life, the higher was the esteem in which he was held by posterity, chiefly, doubtless, because of the exact fulfilment of his prophecy as to the seventy years' duration of the Babylonian empire.

THE ASSYRIAN EMPIRE 7-8TH CENTURY B.C.

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Anathematized by Man or by Yahweh, Choose Ye!

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Anathema⁴³ is a Greek word that in common usage, is something or someone that is detested or shunned. In its other main usage, it is a formal excommunication. This article will address the anathema that occurs by so-called Christians to a Christian who adheres to the Word of Yahweh and the anathema that occurs by Yahweh to those who disobey Galatians 1:6-8, which states, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed [anathema], let him be"! The importance of Yahweh's prohibitions is alarming because the warning of being anathematized is repeated twice! As a Christian in today's world, one of the above anathemas absolutely will occur to you. You choose who is going to anathematize you, the Christian Church or Yahweh.

The Greek word, 'anathema,' represents the Hebrew (Ibri) word, 'herem,'⁴⁴ which is used in the Old Covenant. When the Old Covenant was converted from Hebrew (Ibri) into the Greek language, which was done by the Septuagint, in many verses, anathema took the place of herem, as can be observed below:

De 7:26 and thou shalt not bring an abomination into thy house, and so become devoted to destruction [herem (anathema)], like it,—thou shalt, abhor, it, and thou shalt, loathe, it, because, a thing devoted to destruction [herem (anathema)], it is.

De 13:17 So shall there not cleave to thy hand aught of the devoted thing [herem (anathema)],—that Yahweh, may turn away, from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he sware unto thy fathers;

Jos 7:12 Therefore cannot the sons of Israel stand before their enemies, their back, do they turn before their enemies, because they have become devoted [herem (anathema)], —I will no more be with you, except ye destroy the devoted thing [herem (anathema)] out of your midst.

Throughout the ages, Yahweh has warned mankind not to profane His Holy Word. The Ark of the Covenant was built to house His Holy Word. People died because they, being not holy, touched the Ark of the Covenant. Adding to this holiest of documents or taking away from it profanes Yahweh's most holy work. The Word of Yahweh is so holy that Yahweh spoke from

⁴³ 331 ἀνάθεμα anathema an-ath'-em-ah 1) a thing set up or laid by in order to be kept 1a) specifically, an offering resulting from a vow, which after being consecrated to a god was hung upon the walls or columns of the temple, or put in some other conspicuous place 2) a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction 2a) a curse 2b) a man accursed, devoted to the direst of woes

⁴⁴ 02764 הרם herem hay'-rem

above the Ark of the Covenant, which houses these words of life, as illustrated in Numbers 7:89, which states, "And, when Moses entered into the tent of meeting, that He might speak with him, then heard he the Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim,—so He spake unto him." In Psalm 138:2, it is proclaimed, "I will bow down towards thy holy temple, and thank thy Name, for thy hesed and for thy faithfulness, For thou hast magnified, above all thy Name, thy Word!" The Words of Yahweh are sacred and must be treated as such but this is the exception rather than the rule. The Hebrew (Ibri) scribes counted every letter on the scroll in order that they would not make a mistake in transcribing the words of Adonai Yahweh but from the Church Fathers to the present, mankind has profaned Yahweh's Word, adding to it and have removed many of His words for the purpose of establishing their man-made doctrines.

From birth, the majority of Christians have been inoculated with these doctrines of men, this is not unusual, even the Hebrews partook of the inoculation by men in the days of our Lord. Yehoshua revealed these lies, resulting in his extreme excommunication from the Hebrew (Ibri) community, which was death upon the cross. The blind man, in John chapter nine, was also excommunicated for disagreeing with the religious authorities. The Apostles were anathematized for not following the creeds of the day. We must always remember that man-made religion is always the enemy of the truths of Yahweh's Word, as revealed in the anathematization of Luther, Tyndale, Servetus etc. etc., today is no different! We are commanded to get in line with the Churches doctrine or be anathematized. We were warned, "If, the world, is hating, you, ye are getting to know that, me, before you, it hath hated" (Jn. 15:18). Our mistake is not recognizing that, in many cases, the Church is the world, as it also was in Yehoshua's time. The established Church were the ones who said, 'Crucify Him,' while Pilate, the unbeliever, asked, 'Why.'

Let us begin our lesson with some illustrations of the teachings presented by the Roman Catholic Church. They are taught to pray to Mary; the Pope is infallible; the assumption of Mary; the existence of purgatory and I could go on and on. Now, would these teachings fall under the category of a different glad-message, meaning, are any of these teachings in the Word of Yahweh? No they are not! The teachers of these teachings, according to the Word of Yahweh, have been anathematized by Yahweh. If you are a Roman Catholic and reject these teachings, then you will be anathematized by the Roman Catholic Church.⁴⁵ The Pope states

⁴⁵ "Anathema remains a major excommunication which is to be promulgated with great solemnity. A formula for this ceremony was drawn up by Pope Zachary (741-52) in the chapter *De benedictione sacerdotum*, Cause xi, quest. iii. The Roman Pontifical reproduces it in the chapter *Ordo excommunicandi et absolvendi*, distinguishing three sorts of excommunication: minor excommunication, formerly incurred by a person holding communication with anyone under the ban of excommunication; major excommunication, pronounced by the Pope in reading a sentence; and anathema, or the penalty incurred by crimes of the gravest order, and solemnly promulgated by the Pope. In passing this sentence, the pontiff is vested in amice, stole, and a violet cope, wearing his mitre, and assisted by twelve priests clad in their surplices and holding lighted candles. He takes his seat in front of the altar or in some other suitable place, amid pronounces the formula of anathema which ends with these words: "Wherefore in the name of God the All-powerful, Father, Son, and Holy Ghost, of the Blessed Peter, Prince of the Apostles, and of all the saints, in virtue of the power which has been given us of binding and loosing in Heaven and on earth, we deprive N-- himself and all his accomplices and all his abettors of the Communion of the Body and Blood of our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him

the following, *"Wherefore in the name of God the All-powerful, Father, Son, and Holy Ghost, of the Blessed Peter, Prince of the Apostles, and of all the saints, in virtue of the power which has been given us of binding and loosing in Heaven and on earth, we deprive (persons name inserted) himself and all his accomplices and all his abettors of the Communion of the Body and Blood of our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment."* Many of the above statements are a different glad-message, having no place in the Word of Yahweh, yet they ignore the anathema in Galatians chapter one, superceding Yahweh's anathema to themselves with their own anathema to others.

Now let us address a few of the foundational beliefs of the Protestant Church. These beliefs are mandatory to be part of the Protestant Church, if rejected, you will be anathematized by the Church. I will begin with the Nicene Creed, of 325 AD, which has been classified as the first ecumenical council, which states:

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten (of his Father, of the substance of the Father) God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.

And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.

Many of the words and teachings, listed above, are not in the Word of Yahweh. Rejecting this creed will result in you being anathematized by the Christian Church but if you accept the creed you will be anathematized by Yahweh because it is a different glad-message.

The third ecumenical council, held in 431, the Council of Ephesus, created a creed, that must be confessed or you were anathematized. This creed states that Miriam (Mary) was the God-

excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment." Whereupon all the assistants respond: "Fiat, fiat, fiat." The pontiff and the twelve priests then cast to the ground the lighted candles they have been carrying, and notice is sent in writing to the priests and neighbouring bishops of the name of the one who has been excommunicated and the cause of his excommunication, in order that they may have no communication with him. Although he is delivered to Satan and his angels, he can still, and is even bound to repent. The Pontifical gives the form for absolving him and reconciling him with the Church. The promulgation of the anathema with such solemnity is well calculated to strike terror to the criminal and bring him to a state of repentance, especially if the Church adds to it the ceremony of the Maranatha." (<http://www.newadvent.org/cathen/01455e.htm>)

bearer (Theotokos), which is still confessed by Roman Catholics but rejected by today's Protestants.

Canon 7 "These things having been read, the holy Synod has determined that no person shall be allowed to bring forward, or to write, or to compose any other Creed besides that which was settled by the holy Fathers who were assembled in the city of Nicsea, with the Holy Ghost. But those who shall dare to compose any other Creed, or to exhibit or produce any such to those who wish to turn to the acknowledgment of the truth, whether from Heathenism, or Judaism, or any heresy whatsoever, if they are Bishops or Clergymen, they shall be deposed, the Bishops from their episcopal office, and the Clergymen from the Clergy; but if they are of the laity, they shall be anathematized."⁴⁶

Today's Protestants, disciples of the Church Fathers, would have been anathematized by these same Fathers in 431 AD. Only a Protestant can say, Jesus is God, while rejecting the fact that this would make Mary, the mother of Jesus (who also was God), the Jesus-bearer but also the God-bearer, because, as the Protestants proclaim, Jesus is God!

Adhering to the Word of Yahweh will not make you popular but adhering to the doctrines of men can make you very popular and very rich, as can be confirmed by many pastors. The Pharisees were prime examples of this coveting when it was said of them in Luke 16:14, "Now the Pharisees, who were, lovers of money, were hearing all these things, and were openly sneering at him [Yehoshua]." Yehoshua stated, "I, have given them thy word, and, the world, hated them, because they are not of the world—even as, I, am not of the world" (Jn. 17:14). We also have been given the Word of Yahweh in all it's fullness. Let us reject the different glad-messages of men, regardless of the personal cost. As for me and my house, We will accept the anathemas from the Christian Church while receiving the blessings and rewards from Yahweh and Yehoshua in this life and in the coming life, which will be upon the New Earth! I pray that you have the courage and the fortitude to do likewise.

⁴⁶ THE DEFINITIONS OF FAITH, AND CANONS OF DISCIPLINE, OF THE SIX ECUMENICAL COUNCILS, WITH THE REMAINING CANONS OF THE CODE OF THE UNIVERSAL CHURCH. TRANSLATED, WITH NOTES. TO WHICH ARE ADDED, THE APOSTOLICAL CANONS. by REV. WILLIAM ANDREW HAMMOND, M.A. OF CHRIST CHURCH, OXFORD. 1843, pg. 69

Reconciling the Righteousness in Romans to the Righteousness throughout the Word (Righteousness as Conduct & Righteousness as a Gift)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

*"The Eyes of Yahweh, are towards the Righteous,
And, His Ears, towards their cry for help:
The Face of Yahweh, is against such as do wickedness,
To cut off, from the earth, their memory
For Righteous is Yahweh,
Righteousness He loveth,
The Upright shall behold His Face."
(Psalm 34:15-16; 11:7)*

Yahweh is Righteous, so then his characteristics then become the ultimate standard of human conduct. Mankind's existence centers around righteousness. His righteousness can result in him receiving an age-abiding life and receiving rewards in this life and in the life to come. Paul unveils a righteousness of Yahweh, through faith in Christ unto all that have faith but what righteous requirement applies to those who died before Christ's sacrifice, or who have never heard of the Word of Yahweh? How does the righteousness of Abel, Job, Noah, Abraham, David, etc. etc. reconcile with the quote from Romans 3:10-12, 15-18, which states, *"Even as it is written—there is none righteous, not even one, There is none that discerneth, There is none that seeketh out Yahweh: All, have turned aside, together, have become useless, There is none that doeth kindness, not so much as one... Swift, are their feet to shed blood; Destruction and misery, are in their ways, And, the way of peace, have they not known: There is no fear of Yahweh before their eyes;"* when we read concerning Noah, *"...Noah, was, a righteous man, blameless, in his generations,—with Elohim, did Noah walk"* (Gen. 6:9); when we read of David, *"Yahweh therefore repaid me, according to my righteousness,—according to my pureness before his eyes"* (2 Sam. 22:25). This article will discuss the gift of the righteousness of Yahweh through faith in Christ (Rm. 3:22), as presented in Romans and Galatians along with the good works of righteousness. The righteous conduct of individuals coupled with them receiving Yehoshua as their Lord will result in them receiving praises and rewards in this corruptible life and praises, rewards and life age-abiding in the coming incorruptible life. Also, this article will address questions that are not fully answered in Yahweh's Word, such as what happens to the righteous people who had no access to the Word of Yahweh; to those who presently do not have access to the Word of Yahweh; to those who had access to the Word of Yahweh but who died before Christ's death and to those children who died before their age of accountability.

For whatever reason, it appears that pastors, etc. perspective are totally centered only on our age, the age beginning in Acts 10. If you ask them, 'How are people saved,' instead of asking you, 'In what age do these people live,' they will quote you Romans 10:9 and Ephesians 2:8, stating it is not by works, totally disregarding the people who came before this age and the people who will come after this age. No reference is made to Revelations 20:12, which states, "And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works." Did Abel make Yehoshua Christ his Lord and believe that Yahweh awoke him from among the dead? Also, there is a total disregard for the people who have never heard of the Bible, those being numbered in the billions. Concerning righteousness, Martin Luther wrote in his Commentary on Galatians, "Now, the true way to Christianity is this, that a man does first acknowledge himself, by the law, to be a sinner, and that it is impossible for him to do any good work. For the law saith, "Thou art an evil tree, and therefore all that thou thinkest, speakest, or dost, is against God." (Matt. vii. 17.) Thou canst not therefore deserve grace by thy works: which if thou go about to do, thou doublest thy offence: for since thou art an evil tree, thou canst not but bring forth evil fruits, that is to say, sins. For whatsoever is not of faith, is sin." (Rom. xiv. 23.) (Commentary on Galatians, pg. 132.) The book of Romans and Galatians have to be understood in the light of the other sixty-four books. Yehoshua, before his death, was teaching people that if you obey the ten commandments (Law of Moses) you will receive life age-abiding; "Teacher! by doing what, shall I inherit, life age-abiding? And, he, said unto him—In the law, what is written? how dost thou read? And, he, answering, said—Thou shalt love Yahweh thy Elohim, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention; and thy neighbour, as thyself? And he said unto him—Rightly, hast thou answered: This, do, and thou shalt live" (Lk. 10:25-28). Can you imagine Yehoshua answering the person who asked him, 'Teacher! by doing what, shall I inherit, life age-abiding,' with, 'Thou art an evil tree, and therefore all that thou thinkest, speakest, or dost, is against God,' as Martin Luther stated? This article will present the righteousness that is throughout the Word of Yahweh, not just in Romans and Galatians.

THE NARRATIVE OF MANKIND

Beginning at the End of this narrative, will give us 20/20 vision of mankind's history. I have divided mankind's ages into 10 periods of time: (For more information, read the article, 'Ages, Periods and Epochs of Mankind in the Word of Yahweh,' Teleios Vol. 1.)

(Age 10) In Revelations 21, Yahweh has become King of the Earth, descending from Heaven to dwell upon the Earth where there is no longer death, evil and an adversary; all is Righteousness, his will being done! He is sharing his throne with his Only-Begotten Son, the man Yehoshua, who is of the Lion of Judah, the Root of David, the Mediator between Yahweh and fallen mankind. Yahweh, was in Christ, reconciling, a world, unto himself, not reckoning, unto them...(2 Cor. 5:19). (*All are Righteous.*)

(Age 9) King Yehoshua had been ruling the Earth for 1,000 years, which ended when death, Sheol, wicked mankind and the adversary were all thrown into the Lake of Fire (the Second Death), after which he subjected himself to his God and Father, Yahweh. (*Yehoshua is Righteous.*)

(Age 8) The precursor to the ninth age was the tribulation age. Yehoshua, King of Kings and Lord of Lords, was the only one worthy to open the scroll and the seven seals of destruction, which were opened upon unrepentent mankind, killing 1/2 of mankind (cleansing the Earth); "In a fiery flame; holding forth vengeance—against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yehoshua, Who, indeed, a penalty, shall pay—age-abiding destruction from the face of Yahweh and from the glory of his might" (2 Thes. 1:8-9). This age occurred after Yehoshua had come for his Body, the Body of Christ, meeting them in the air, ever to remain with them. (*The two witnesses are Righteous.*)

(Age 7) Yahweh, the Head of Yehoshua had made Yehoshua the Head of the assembly of Yahweh, where there is neither Jew nor Nation, where believers received the righteousness of Yahweh, through faith in Christ and received the gift of holy ruah (spirit). This is our present age. (*All believers have the righteousness of Yahweh.*)

(Age 6) Preceding the seventh age, Yehoshua lived a sinless life, fulfilling all of the Father's will and died a sacrificial death that would redeem mankind from death, thereby reconciling mankind back to Yahweh by his shed blood. (*Zachariah was Righteous.*)

(Age 5) Before Yehoshua's ministry, mankind received the Law of Moses to live by, looking for the promised Semach;⁴⁷ "Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud [semach], And he shall reign as, king, and prosper, And shall execute justice and righteousness in the land" (Jer. 23:5). King David was of this age, from whom the Messiah would come. (*Moses was Righteous.*)

(Age 4) Abraham and Sarah, from whom mankind's redeemer would come, preceded the fifth age. They knew nothing of the Mosaic Law or the coming Semach but they lived a righteous life because "...he [Abram] had faith [aman] in Yahweh,—so he [Yahweh] reckoned it to him, as righteousness" (Gen. 15:6). Abraham offered up Isaac, as commanded by Yahweh, when "...the messenger of Yahweh, out of the heavens said, Abraham, Abraham!...for, now, know I that, one who reverest Elohim, thou art, when thou hast not withheld thy son, thine only one, from me" (Gen. 22:11-12). (*Abram was Righteous.*)

⁴⁷ 06780 צמח semach seh' - makh

(Age 3) Preceding Abram was Noah and his family, the only righteous ones among billions of people. They repopulated the flooded Earth. The coming deliverer would come from Noah's son, Shem. (*Noah was Righteous.*)

(Age 2) The age of Cain, preceding the age of Noah, ended in the flood where "...great, was the wickedness of man in the earth, and that, every purpose of the devices of his heart, was only wicked all the day" (Gen. 6:5); "...Cain, was, of the wicked one, and slew his brother! And, for what cause, slew he him? Because, his works, were, wicked, whereas, those of his brother, were, righteous" (1 Jn. 3:12). The only-begotten son of Yahweh would come from his brother, Seth, "...For Elohim hath appointed me Adam & Eve) another seed instead of Abel, because, Cain, slew him" (Gen. 4:25)! (*Abel was Righteous.*)

(Age 1) The beginning age, explains the fall and death of the first of mankind, Adam and Eve, who were created in the image and likeness of Elohim to rule the Earth; who were given the opportunity to eat of the Tree of Life and live age-abidingly. Their action necessitated the requirement of a Redeemer for the children of Adam. The cost of their redemption would be the very sinless life of Yahweh's Only Begotten-Son; the seed of the woman, who would crush the head of the serpent after his own heel was bruised. (*Sin entered mankind.*)

I will present my theory on mankind's creation, which I believe is validated in the Word of Yahweh. I believe that mankind's creation would not occur without the coming birth of the seed of the woman (Yehoshua), he being the only man that could live a sinless life and give his life for all of mankind's redemption; if there was no coming Yehoshua, then Yahweh would not have created mankind because their existence would have always ended in sin and death. (For more information read the article, 'Who is this Man,' Teleios Vol. 2.) Yehoshua is Lord of all mankind, whether or not people actually knew of his existence. This man is mankind's only hope for an age-abiding life. People receiving life age-abiding is only because of his sacrificial death. If they did not know of his existence, they will acknowledge him at their resurrection. They will then be enlightened concerning his life, death and resurrection, bowing at his feet proclaiming his Lordship over their lives; by not doing so they would be rejecting the Creator, resulting in their perishing.

HIERARCHY

Hierarchy means 'sacred ruler,' but has now taken on the meaning of a system or organization in which people or groups are ranked one above the other according to status or authority. Yahweh is the Head of Christ and Christ is our Head; "And, ye, are Christ's,—and, Christ, is, Yahweh's" (1 Cor. 3:23). Yahweh's heavenly system is a hierarchy, as can be viewed in Revelation chapter four and five. This heavenly hierarchy, from what has been written, consists in the following ranking: Yahweh, Yehoshua, twenty-four elders, four living creatures and then messengers. Yahweh's earthly kingdom will also

have a similar ranking, consisting of Yahweh, Yehoshua, Twelve Apostles⁴⁸, then the greatest servants followed by the worst servants.⁴⁹ These positions are based on the individual's works of righteousness, from Yehoshua performing the greatest works, to people like David, Paul etc., down to the person who did the bare minimum. People are not taught these truths because they have been taught that everyone is going to be in Heaven, co-equal, where hierarchies do not exist because, "There's nothing you can do to make God love you less,"⁵⁰ or "God's love for us is Unconditional,"⁵¹ (For more information, read the article, "A Different Gospel (*The Gospel of "God's Unconditional Love"*) in Teleios Vol. 3.) People are not taught truths, such as, 'The Meek shall inherit the Earth.' The New Earth will be a Kingdom, ruled by Yahweh and Christ, with all of it's hierarchy, as our's is today.

GOOD WORKS & WICKED WORKS

"Then, will the king say to those on his right hand: Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world; For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, and ye took me home, Naked, and ye clothed me, sick, and ye visited me, in prison, was I, and ye came unto me. Then, will the righteous answer him, saying: Lord! when, saw we thee—hungry, and fed thee, or thirsty, and gave thee drink...And, answering, the king will say unto them: Verily, I say unto you—Inasmuch as ye did it unto one of these my least brethren, unto me, ye did it" (Mt. 25:34-40). Except for our present age, Good Works have always been the criteria to receive life age-abiding, as will be demonstrated in these scriptures:

(Daniel 12:1-2) "And, at that time, will Michael, the great ruler who standeth for the sons of thy people, make a stand, and there will be a time of trouble, such as never was since there was a nation, up to that time,—and, at that time, shall thy people, be delivered, every one found written in the book; and, many of the sleepers in the dusty ground, shall awake,—these, shall be to age-abiding life, but, those, to reproach, and age-abiding abhorrence."

(John 5:29) "and shall come forth,—they who, the good things, have done, unto a resurrection, of life; but, they who the corrupt things, have practised, unto a resurrection, of judgment.

(Revelation 20:11-12; 21:8) "And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them.

⁴⁸ Lk. 22:29-30 And, I, covenant unto you—as my Father hath covenanted unto me—a kingdom, That ye may eat and drink, at my table, in my kingdom, and sit upon thrones, judging, the twelve tribes of Israel.

⁴⁹ Mt 5:19 Whosoever, therefore, shall relax one of these commandments, the least, and teach men so, shall be called, least, in the kingdom of the heavens; but, whosoever shall do and teach, the same, shall be called, great, in the kingdom of the heavens. Lu 7:28 I say unto you—A greater, among them that are born of women, than John, is there none; but, he that is least in the kingdom of God, is greater than he.

⁵⁰ <https://newspring.cc/devotionals/theres-nothing-you-can-do-to-make-god-love-you-less>

⁵¹ http://www.awmi.net/reading/teaching-articles/gods_love/

And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works...But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death;"

(1 Cor. 6:9-10) "Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh's kingdom."

"Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers; For I hungered, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, A stranger, was I, and ye took me not home, naked, and ye clothed me not, sick, and in prison, and ye visited me not" (Mt. 25:41-43). Righteous works are definitely the criteria for receiving life age-abiding. (This subject will be discussed latter in greater detail.)

BLOOD SHEDDING FOR THE REMISSION OF SIN

Mankind, created in the image and likeness of Elohim, created a little below Elohim, rulers of the Earth, committed adultery⁵² when they gave their love to the serpent rather than to Yahweh. Adultery is a capital offense, of which they were warned, "dying thou dost die." All of mankind must pay the price of death, unless there could be a substitute. Christ became that substitute by his shed blood. The shedding of blood is the loss of life as stated in Levitius 17:11, which states, "For, as for the life of the flesh, in the blood, it is, therefore have, I, given it unto you upon the altar, to put a propitiatory-covering over your lives,—for, the blood, it is, which, by virtue of the life, maketh propitiation [kaphar]."⁵³ Kaphar means 'to cover over sin (adultery)' and thus pacify Yahweh. Hebrew (Ibri) 9:22 states, "And, nearly, all things, with blood, are purified, according to the law, and, apart from blood-shedding, cometh no remission [aphesis 859]."⁵⁴ Yahweh accepted a temporary substitute, it being the blood or life of an innocent animal, for mankind's sins but "... the law, having in a shadow of the destined good things, not the very image of the things, they can never, with the same sacrifices which year by year they offer evermore, make them who approach, perfect [teleioo];"⁵⁵ Else would they not, in that case, have ceased being

⁵² And Yahweh said unto me, in the days of Josiah the king, Hast thou seen what, apostate Israel, did? She used to go upon every high mountain, and beneath every green tree, and commit unchastity there. And I said, after she had been doing all these things, Unto me, shall thou return? and she returned not,—and her treacherous sister Judah saw, it! Though she saw that, for all this, apostate Israel having committed adultery, I had sent her away, and had given a scroll of divorcement unto her, yet her treacherous sister Judah feared not, but, she also, went and committed unchastity. Yea though it had come to pass that, through the levity of her unchastity, she had defiled the land,—and committed adultery with Stone and with Tree, (Jer. 3:6-9)

⁵³ 03722 כפר kaphar kaw-far'

⁵⁴ 1) release from bondage or imprisonment

⁵⁵ 5048 τελειώω teleioo tel-i-o'-o 1) to make perfect, complete

offered, by reason of those rendering the divine service having no further conscience at all of sins, being once for all purified? But, in them, is a recalling to mind of sins, year by year, For it is impossible for blood of bulls and goats to be taking away sins" (Heb. 10:1-4).

Christ became the perfect sacrifice; "...Christ also, once for all, concerning sins, died,—Just in behalf of unjust,—in order that he might introduce us unto Yahweh..." (1 Pe. 3:18); "...When Christ approached, as high-priest of the coming good things, through the greater and more perfect tent, not made by hand, that is, not of this creation,—Nor yet through blood of goats and calves, but through his own blood he entered once for all into the Holy place, age-abiding redemption discovering. For if the blood of goats and bulls, and the ashes of a heifer sprinkling the profaned, halloweth unto the purity of the flesh, How much rather shall the blood of the Christ, who through an age-abiding spirit offered himself unspotted unto Yahweh, purify our conscience from dead works, to the rendering of divine-service, unto a Living Elohim" (Heb. 9:11-14)!

The Greek word, 'aphesis' (af'-es-is), meaning to release from bondage or imprisonment is translated remission in Ephesians 1:7, which states, "In whom we have the redemption through his blood, the remission [aphesis] of our offences, according to the riches of his favour." Aphasis was used in the Septuagint for the Hebrew (Ibri) word, 'derôr',⁵⁶ in Isaiah 61:1 (Lk. 4:18), which states, "The spirit of Adonai Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty [aphesis (Greek), deror (Hebrew)], To them who are bound, the opening of the prison." (Also compare Lev. 25:10, Jer. 34:8, 15, 17.) Sin binds and imprisons all mankind but the blood of Yehoshua paid the price of redemption for those who call upon his name, setting the captives free! The shedding of blood and the remission of sins go hand in hand, as is stated in Matthew 26:28, which states, "For, this, is my [Yehoshua] blood of the covenant, which, for many, is to be poured out, for remission of sins."

LIFE AGE-ABIDING BEFORE CHRIST'S DEATH

Receiving life age-abiding is a two part endeavor. First, one must receive the Redeemer, who is Christ (we can not redeem ourselves) and Second, one must obey the first two commandments, they being, "Thou shalt love Yahweh thy Elohim (or Creator)—with all thy heart, and with all thy soul, and with all thy mind...Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets" (Mt. 22:37-40). We can not receive life age-abiding by performing the latter but rejecting the former. In many cases, people who know nothing of the Word of Yahweh or nothing of Yehoshua will perform the latter before they receive the former. For example, Abram and Sarai knew nothing of Yehoshua but they Loved Yahweh and their neighbor, thereby

⁵⁶ 01865 דרור d'rowr der-ore' 1) a flowing, free run, liberty

performing the latter. They will perform the former by receiving Yehoshua as their Lord (Redeemer) when they are awoken from among the dead by him.

What about the people who have no information concerning the Word of Yahweh? Billions of people having lived without have any knowledge of the Word of Yahweh. William Whiston, a mathematician and close friend of Isaac Newton, estimated that there were 550 billion people before the flood of Noah (a 1656 year period when people lived to the ages of 900 years).⁵⁷ Since Yahweh is righteous and just, these people can not be held accountable in obeying the Mosaic law which they knew nothing of. Paul stated, in Romans chapter two, that people can live a righteous life without the knowledge of the Mosaic law. These people innately knew nine of the ten commandments (they could not be held responsible for keeping the Sabbath day). These people will be judged, by Yehoshua, by their works, which are based on their obedience of the nine commandments. The ones whose conduct were righteous, will be given life age-abiding while the others will perish. Since these people chose to live a righteous life, they will humbly bow to their Redeemer, Yehoshua, when they are awoken from among the dead, in the first resurrection, the Resurrection of the Just. They will then be instructed in the full ways of Yahweh. They will receive Yehoshua as their Lord, Savior, Redeemer and King, as well as Yahweh being the name of their Creator, whom they have bowed down to in the past.

What about the children who died before their age of reason? In my opinion, the purpose of Christ's 1,000 year reign upon the earth is as follows. Why doesn't Yahweh bring the New Jerusalem to the New Earth (Rev. 21) after Yehoshua defeats the adversary in chapter nineteen? The White Throne Judgment should have begun after his victory and death and Sheol should had been thrown into the Lake of Fire, along with the adversary, which ushers in Yahweh as King, where "...death, shall be no more, and grief and outcry and pain shall be no more..." but this is not the case. The adversary is not thrown into the Lake of Fire with the wild beast and the false prophet (Rev. 19:20) but rather is bound for 1,000 years to be let loose again. Why? Mortals will still be living on the earth while Christ is King. How do I know that? These mortals, who will be as the sand of the sea, will be devoured by fire out of the heaven when they battle against Christ. The book of Isaiah describes these mortals (Is. 65:17-25). Why 1,000 years when 20 years would accomplish the time needed to give children, who lived through the tribulation, the necessary time to chose Christ or perish? I believe that extra 980 years will be for mortals who did not reach the age of maturity before they died, such as children. These individuals, I believe, will be given mortal life, such as occurred to Nicodemus, so they can chose life or death under Christ's reign. These individuals also will be required to receive Christ as Redeemer and obey the great two commandments. This is only my speculation but we know Yahweh is righteous and just and he allows everyone to chose him or reject him. Many people declare that these children, upon death, go to Heaven but that would make abortion and death the gateway or portal to Heaven, which is a demonic teaching. No earth born mortal is alive in

⁵⁷ A New Theory of the Earth; Ch. 3 The Antediluvian State of the Earth; 1755

Heaven, except for Christ, the first-born from among the dead. All mankind who have died are asleep, awaiting their awakening (egeiro). All of mankind's existence is based upon the choice of whether to bow to Yahweh or to reject him. We are either Cain or we are Abel. (For more information, read the article, "The Awakening," in Teleios Vol. 2.)

RIGHTEOUS CONDUCT = RECEIVING LIFE AGE-ABIDING

Throughout the Word of Yahweh (except for our present age, the Age of the Sacred Secret) mankind's conduct (Obeying the 10 Commandments) determines whether they receive life age-abiding, enabling them to live on the New Earth or they perish.⁵⁸ (For more information read the article, 'Life or Death, not Heaven or Hell,' which is in Teleios Vol. 3.) This includes the people who will live during the tribulation period.⁵⁹ The righteousness of Yahweh, through faith in Christ, is only available in our present age. This gift was not available to those who lived before Christ's sacrifice, which is a period consisting of approximately 4,000 years and will not be available to those who remain on the earth after Christ's Parousia for his Body, whose commandment will be, "Become thou faithful until death, and I will give thee the crown of life" (Rev. 2:8-11).

All of mankind has an innate knowledge of the Creator and their duty to love him and their neighbor as themselves, otherwise Yahweh could not justly judge anybody on their righteous and wicked conduct (Rm. 1:18-32). The understanding of righteousness begins with embracing the total narrative of mankind's existence; mankind being divided into two segments: those who have no knowledge of the Word of Yahweh and those that do. The people who live and die without any information concerning the Word of Yahweh can not be held accountable under the same standards as we, because they have no revelation. These individuals are fully aware of the Creator, but not as Yahweh, and what is expected of them. They are aware of their future death and they are also aware of a future life that can be age-abiding. These two states are based upon conditions. These conditions are that they love their Creator and love their neighbor as their self. These concepts and commandments are innate⁶⁰ in all mankind who have a mind of reason. These individual's conduct determines whether they perish or receive life age-abiding.

The people who have access to the Word of Yahweh are fully aware that if Adam and Eve would have obeyed Yahweh, then we would all be living an age-abiding life, without sin, in the Garden of Eden, but Eve and Adam did sin, which resulted in mankind being sold into bondage. Our bondage necessitated a need for a redeemer. The price of our redemption was for our redeemer to live a sinless life and then to die in our place, which pays the price for our redemption.

⁵⁸ "And lo! one coming near unto him, said, Teacher! what good thing shall I do, that I may have life age-abiding... Yehoshua, said—These: Thou shalt not commit murder, Thou shalt not commit adultery, Thou shalt not steal,—Thou shalt not bear false witness; Honour thy father and thy mother,—and—Thou shalt love thy neighbour as, thyself" (Mt. 19:16-19). Ez. 3:17-21, Ch. 18, Ch. 33; Psalm 37 etc. etc.

⁵⁹ Rev. 2:7, 11; 3:5; 14:9-12

⁶⁰ Existing in a person (or organism) from birth; belonging to the original or essential constitution (of body or mind); inborn

Ezekiel, chapters three, eighteen and thirty-three, gives Yahweh's requirements to those who existed before Christ's sacrifice; the conduct required to receive life age-abiding. It is also noted that not only was righteous conduct required but a restitution was required for wicked conduct performed. A summary is presented in Ezekiel 33:12-16, which states, "...The righteousness of the righteous man, shall not deliver him in the day of his transgression, And, as for the lawlessness of the lawless man, He shall not stumble thereby, in the day of his return from his lawlessness,—Nor shall, the righteous man, be able to live thereby, in the day of his sin. When I say of the righteous man, He shall, surely live, but, he, hath trusted in his righteousness and committed perversity, None of his righteous deeds, shall be mentioned, But, by his perversity which he hath committed—thereby, shall he die. And, when I say to the lawless man, Thou shalt, surely die, but he shall turn from his sin, and do justice and righteousness: The debt-pledge, the lawless man shall restore, Plunder, shall pay back, In the statutes of life, hath walked, so as not to commit perversity, He shall, surely live, he shall not die:— None of his sins which he hath committed, shall be called to mind against him,—Justice and righteousness, hath he done, He shall, surely live."

Righteousness was accomplished by doing the statutes and commandments of Yahweh; "So then Yahweh commanded us to do all these statutes, to revere Yahweh our Elohim,—for our good, all the days, to preserve us alive, (as at this day); and, righteousness, shall it be to us,—when we take heed to do all this commandment, before Yahweh our Elohim, as he commanded us" (Deu. 6:24-25). The Law "...indeed, is holy, and the commandment, holy, and righteous and good" (Rm. 7:12), but all of mankind still need the perfect sin sacrifice to receive remission of our sins.

ABEL, NOAH, ABRAM, MOSES & AMAN (FAITH)

Before Christ's final sacrifice, performing the Mosaic Law, for those who were aware of it, was necessary to receive life age-abiding. Before Moses, but beginning with Abram, circumcision was necessary to receive life age-abiding, to those who were aware of the requirement. Before Abram, but beginning with Noah, Noah's instructions on righteousness to his children, was necessary to receive life age-abiding. Before Noah, but beginning with Abel, Abel's instructions to his children were necessary for life age-abiding. Aman⁶¹ (faith) has always been part of the equation; "By faith, a fuller sacrifice, did Abel, offer unto Yahweh, than Cain,—through which, he received witness that he was righteous, there being a witnessing upon his gifts, by Yahweh; and, through it, though he died, he yet is speaking;" "By faith, Noah, having received intimation concerning the things not yet seen, filled with reverence, prepared an ark to the saving of his house—through which he condemned the world, and, of the righteousness by way of faith, became heir;" "By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was

⁶¹ 0539 אָמָן 'aman aw-man' At the heart of the meaning of the root is the idea of certainty. Ge 15:6 And he hath believed [aman] in Jehovah, and He reckoneth it to him — righteousness. (Young's Bible)

coming;" "By faith, Moses, when grown up—refused to be called the son of a daughter of a Pharaoh." The heart of righteousness is declared in Hebrews 11:6 , "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh." The faith of Abram is associated with righteousness by faith, as unveiled in Romans chapter four and Galatians chapter three. The foundation of these chapters is, "And he [Abram] hath [perfect state] believed [aman] in Yahweh, and He reckoneth it to him — righteousness [sedaqa]⁶²" (Gen. 15:6).

One additional lesson concerning the faith of Abraham is presented in James 2:14-26, where works will be associated with faith. "What profit, my brethren,—if one should be saying he hath, faith, but hath not, works; can his faith save him? If, a brother or sister, should be naked, and coming short of the daily food, And one from among you should say unto them—Withdraw in peace, be getting warmed and fed, but should not give them the things needful for the body, What the profit? So, also, faith, if it have not works, is dead, by itself. But one will say,—Thou, hast faith, and, I, have works, show me thy faith apart from thy works, and, I, unto thee, will shew, by my works, my faith. Thou believest that Yahweh is, one: thou doest, well—Even the demons believe, and shudder! But art thou willing to learn, O empty man! that, faith, apart from works, is, idle? Abraham our father, was it not, by works, he was declared righteous—when he offered Isaac his son upon the altar? Thou seest that, his faith, had been working together with his works, and by his works did his faith become full-grown [teleios],— And the scripture was fulfilled which saith—And Abraham believed Yahweh, And it was reckoned to him as righteousness, and, Yahweh's friend, was he called: Ye see that—by works, a man is declared righteous, and not by faith alone. And, in like manner also, Rahab the harlot, Was it not, by works, she was declared righteous, when she gave welcome unto the messengers, and, by another way, urged them forth? Just as, the body, apart from ruah (breath), is dead, so, our faith also, apart from works, is dead."

THE RIGHTEOUSNESS OF YAHWEH AS A GIFT

Today, our identity is in Christ's accomplished feat. He was our substitute, who fully obeyed the Mosaic Law. He accomplished the righteousness of Yahweh by always obeying his Father. He was holy enough (sanctified) to receive holy ruah. He is seated in the Heavenlies. He lives to die no more. He has the authority and power over heaven and earth. We are his Body, he being our Head. His accomplishments become our gifts when we receive him as our Master. Receiving the righteousness of Yahweh, as accomplished by Christ, as a gift, is an event in time; "Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy ruah (spirit)" (Titus 3:5, Eph. 2:1-10). Righteous, in this context, is the remission of sins; it is not the good things that you have

⁶² 06666 סֵדָאָה sedaqa sed-aw-kaw'

done but rather it is the remission of the wicked things that you have done; it erases one's negatives (sins), making one positive (righteous).

Romans 4:1-8 defines righteousness as the forgiveness of sins; "What then shall we say—as touching Abraham our forefather? For, if Abraham by works was declared righteous, he hath whereof to boast; nevertheless, not towards Yahweh,— For what doth the Scripture say? And Abraham believed in Yahweh, and it was reckoned unto him as righteousness. Now, unto him that worketh, the reward is not reckoned by way of favour but by way of obligation, Whereas, unto him that worketh not but believeth on him that declareth righteous the ungodly, his faith is reckoned as righteousness. Just as David also affirmeth the happiness of the man unto whom Yahweh reckoneth righteousness apart from works:

*Happy, they whose lawlessness's have been forgiven and whose sins have been covered,
Happy, the man whose sin Yahweh will in nowise reckon" (Ps. 32:1⁶³; Rm. 4:1-8).*

In the above verses, Paul defines righteousness by faith as the remission of sins rather than living standards set out in the Word of Yahweh. I will now substitute the phrase, 'remission of sins,' for 'righteousness.' "Knowing, however, that a man [*sins have not been remitted*] is not declared righteous by works of law, nor at all save through faith in Christ Yehoshua; even we, on Christ Yehoshua, believed, that we might [*have our sins remitted*] be declared righteous—by faith in Christ, and not by works of law; because, by works of law, shall no flesh [*sins be cleansed*] be declared righteous. Now, if in seeking to be declared [*sinless*] righteous in Christ we, ourselves also, were found sinners,—is Christ, therefore, a minister, of sin? Far be it! For, if, the things that I pulled down, these, again, I build, a transgressor, I prove, myself, to be. For, I, through means of law, unto law, died, that, unto Yahweh, I might live:— With Christ, have I been crucified; and, living no longer, am, I, but, living in me, is, Christ,—while, so far as I now do live in flesh, by faith, I live—The faith in the Son of Yahweh, who loved me, and gave himself up in my behalf. I do not set aside the favour of Yahweh; for, if, through law, is righteousness [*remission of sins*], then, Christ, without cause, died" (Gal. 2:16-21). Yehoshua was the perfect sacrifice for the remission of our sins, which the animal sacrifices under the Mosaic Law could not accomplish; "For the law, having in a shadow of the destined good things, not the very image of the things, they can never, with the same sacrifices which year by year they offer evermore, make them who approach, perfect; Else would they not, in that case, have ceased being offered, by reason of those rendering the divine service having no further conscience at all of sins, being once for all purified? But, in them, is a recalling to mind of sins, year by year, For it is impossible for blood of bulls and goats to be taking away sins" (Heb. 10:1-4).

⁶³ How happy is he whose transgression is forgiven! whose sin is pardoned! How happy the son of earth, to whom Yahweh will not reckon iniquity! and in whose spirit is no guile!

For I delivered unto you, among the first things, what also I received:—how that Christ died for our sins [righteousness], according to the Scriptures, (1Co 15:3)

Because, Christ also, once for all, concerning sins [our righteousness], died,—Just in behalf of unjust,—in order that he might introduce us unto Yahweh... (1Pe 3:18)

And, if Christ hath not been raised, to no purpose, is your faith, yet, are ye in your sins [unrighteous]! (1Co 15:17)

And Peter said unto them—Repent ye, and let each one of you be immersed, in the name of Yehoshua Christ, into the remission of your sins [into the righteousness of Yahweh],—and ye shall receive the free-gift of the holy ruah (spirit); (Ac 2:38)

Being freed from sin equals righteousness even though no righteous conduct has occurred.

Him who knew not sin, in our behalf, he made to be, sin, that we might become Yahweh's righteousness in him. 2Co 5:21

Who, our sins, himself, bare up, in his body, unto the tree, in order that we, from our sins getting away, in righteousness, might live,—by whose stripes, ye have been healed; 1Pe 2:24

And, being freed from sin, ye were made servants unto righteousness; Ro 6:18

For, when ye were servants of sin, ye were free as to righteousness; Ro 6:20

Our performing the works of the law, although is righteous and pleasing to Yahweh, could never undo or free us from the unrighteous deeds we committed. Animal sacrifices, even the Day of Propitiation, could not remove mankind's unrighteous deeds. These deeds made mankind unrighteous, regardless of the righteous deeds they performed. Only the perfect sacrifice, Christ, could cleanse us from this wickedness, making us the righteousness of Yahweh.

In our present age, the instant we made Yehoshua our Master, in word and deed (Ja. 2:14-26), then Christ became our identity, resulting in us receiving holy ruah (spirit), being made the righteousness of Yahweh, being justified, being sanctified, enabling us to receive life age-abiding because we became sinless. This is an event, a moment in time. We are as pure and innocent as a new born baby, without sin, totally equipped by it's parents to achieve success, but we know that the conduct of the baby will determine it's future rewards and not it's birth. It will always remain a child of it's parents, but it's future conduct will determine whether it is pleasing to it's parents; whether it has communion and fellowship with it's parents; whether it's future position in the family business will be high

up or very low; whether the parents will proclaim, "This is our beloved child in whom we are well pleased."

RIGHTEOUS CONDUCT PRODUCES REWARDS

Many people today, including pastors and seminaries, have confused the event of receiving the righteousness of Yahweh by faith in Christ with our daily conduct of obeying the Word of Yahweh, which is walking in righteousness. (Read Appendix A) We have been commanded to be imitators of our Head, who is Christ, we being his Body.⁶⁴ Living a righteous life is expected and demanded; "And, every one to whom was given much, much, shall be sought from him... (Lk. 12:48);" "For ye have been bought with a price! Therefore glorify Yahweh in your body" (1 Cor. 6:20); For, the love of the Christ, constraineth us; — Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again" (2 Cor. 5:14-15). A few additional verses are listed below:

1 Cor. 15:34 Wake up to sobriety, in righteousness, and be not committing sin; for some have, an ignorance of Yahweh: for shame, unto you, am I speaking!

Eph 4:22 That ye were to strip off—as regardeth the former behaviour—the old man, who corrupteth himself according to his deceitful covetings,

Eph 4:24 And were to put on the man of new mould, who, after Yahweh, hath been created in his truthful righteousness and hesed.

Col 3:9 Be not guilty of falsehood one to another: having stript off the old man, together with his practices,

Rom 12:2 And be not configuring yourselves unto this age, but be transforming yourselves by the renewing of your mind, to the end ye may be proving what is the thing willed by Yahweh—the good and acceptable and perfect.

1Ti 6:11 But, thou, O man of Elohim! from these things, flee! and pursue righteousness, godliness, faith, love, endurance, meekness;

1Jo 3:7 Dear children! Let, no one, lead you astray! He that is doing righteousness, is, righteous, just as, He, is righteous:

1Jo 3:10 Herein, are, manifest, the children of Yahweh, and the children of the adversary: Whoever is not doing righteousness, is not of Yahweh, nor yet he that is not loving his brother.

We were cleansed of our sins, being made righteous by Christ's sacrifice, when we made him our Lord but our sins from our daily walk are not cleansed by Christ's sacrifice unless we confess them to Yahweh (1 Jn. 1:9). We are commanded to strip off the Old Man with

⁶⁴ 1Co 4:16 I beseech you, therefore,—become imitators of me. 1Co 11:1 Become imitators of me,—even as, I also, am of Christ. Eph 5:1 Become ye, therefore, imitators of Yahweh, as children beloved, Php 3:17 Imitators together of me, become ye, brethren, and keep an eye on them who, thus, are walking,—even as ye have, us, for, an ensample.

it's works of the flesh and put on the New Man, which is created in Righteousness, which is works!

RIGHTEOUS INDIVIDUALS WHO YAHWEH REWARDED

Andrew Wommack stated, concerning righteousness, "A layman's definition of righteousness is simply, "right standing with God." Righteousness is the condition of being in right relationship with the Lord. This can only happen through TOTAL faith and dependence upon Christ. There is no other way, and there is nothing we can add to our faith to obtain right relationship with the Lord...That is to say, we are not made righteous by what we do." (See Appendix A) This appears to be a very common understanding in the Protestant Church, beginning with Martin Luther. The following is a list of people who were rewarded by Yahweh for their faith and their righteous conduct:

Eze 14:14 Then, should these three men be in the midst thereof, Noah, Daniel, and Job, They, by their righteousness, should deliver their own lives—Declareth My Lord, Yahweh.

Lk. 4:25-27 And, of a truth, I say unto you—Many widows, were in the days of Elijah, in Israel, when the heaven was shut up three years and six months, when there came a great famine upon all the land; And, unto none of them, was Elijah sent, save unto Sarepta of Sidonia, unto a woman that was a widow. And, many lepers, were in Israel, in the time of Elisha the prophet, and, not one of them, was cleansed, save Naaman the Syrian.

Lk. 1:5-7 It came to pass, in the days of Herod, king of Judaea, that there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and, her name, was Elizabeth. Now they were both righteous before Yahweh, walking in all the commandments and righteous appointments of the Lord, blameless; and they had no child, inasmuch as Elizabeth was barren, and, both, had become, advanced in their days.

Mt 1:19 Moreover, Joseph her (Mary's) husband, being, righteous...

Lu 23:50 And lo! a man, by name Joseph [of Arimathaea], being, a councillor,—a good and righteous man

Lk. 2:25 And lo! there was, a man, in Jerusalem, whose name, was Symeon; and, this man, was righteous and devout, awaiting the consolation of Israel, and holy ruah (spirit) was upon him;

Lk. 2:36-37 And there was one Hanna, a prophetess, daughter of Phanuel, of the tribe of Asher; -the same, advanced in many days; having lived with a husband seven years

from her virginity, and, she, had been a widow for as long as eighty-four years,—who left not the temple, with fastings and supplications, rendering divine service night and day;

Acts 10:1-2 But, a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian,— Devout, and fearing Yahweh with all his house, doing many alms unto the people, and supplicating Yahweh continually,

Mt 13:17 For, verily, I say unto you—Many prophets and righteous men, have coveted to see what ye see, and have not seen, and to hear what ye hear, and have not heard.

Mt 23:35 That there may come upon you—all righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye murdered between the Temple and the altar.

2Pe 2:7 And, righteous Lot, when getting worn out by the behaviour of them who were impious in wantonness, he rescued

Yahweh has always rewarded those who have faith and walk in righteousness. Today is no different. Giving and receiving, sowing and reaping, are foundational truths that are manifested throughout Yahweh's creation. To believe that all those who have received the righteousness of Yahweh, receive the same blessings from Yahweh regardless of whether their conduct is righteousness or wicked is deception. What is popularly said today is, "There is nothing you can do to make God love you less," is basically the same deception. As action verbs, love and giving, go hand in hand. To say, 'There is nothing you can do to make God give you less,' is deception. Would Yahweh give his blessings to a child of his that is an murderer, adulterer, robber etc.?

REWARDS

People today, it appears, believe in a socialist Heaven, where all will have the same position, standing and wealth before Christ. There will be no favorites with Christ, because "It's not by works of righteousness but by his grace alone." To these people, sowing does not equal reaping, it's all grace. This mental attitude is contrary to the ways of Yahweh and sabotages the will of Yahweh. Yahweh has always encouraged and rewarded the righteous, in this life by promising them rewards in the coming New Earth. Just read Hebrews chapter eleven. Abraham and Sarah, on the New Earth, will receive, in full, Yahweh's promise that he will inherit the land.⁶⁵ Yehoshua "...in consideration of the joy lying before him, endured a cross, shame, despising! And, on the right hand of the throne of Yahweh,

⁶⁵ Ex 32:13 Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them saying, I will multiply your seed, as the stars of the heavens,—and, all this land of which I have spoken, will I give to your seed, and they shall inherit it to times age-abiding.

hath taken his seat" (Heb. 12:2). "Yehoshua said—Verily, I say unto you—There is, no one, who hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for the sake of me, and the glad-message, who shall not receive a hundredfold, now, in this season, houses, and brethren, and sisters, and mothers, and children, and lands,—with persecutions, and, in the age that is coming, life age-abiding. But, many, shall be—first-last, and Last-first" (Mk. 10:29-31). A list of verses on this topic are below:

...And, he that formeth thy soul, himself, know? and bring back to a son of earth according to his deed? (Prov. 24:12)

Great in counsel, and mighty in deed,—Whose eyes are open on all the ways of the sons of men, to give unto every one, According to his ways, and, According to the fruit of his doings: (Jer. 32:9)

And can ye then say, The way of The Lord will not be equal? Every man—according to his own ways, so will I judge you, O house of Israel? (Ez. 33:20)

And, thine, O My Lord, is hesed,—For, thou, wilt pay back unto every man—according to his deed. (Ps. 62:12)

Who will render unto each one according to his works: (Rm. 2:6)

... For, all of us, shall present ourselves unto the judgment seat of Yahweh; (Rm. 14:10)

Each one's work, shall be made, manifest; for, the day, will make it plain, because, by fire, is it to be revealed,—and, each one's work, of what sort it is, the fire itself will prove:— If, anyone's work, shall abide, which he built, a reward, shall he receive (1 Cor. 3:13-14)

Be not deceiving yourselves! Yahweh, is not to be mocked; for, whatsoever a man soweth, the same, shall he also reap, (Gal. 6:7)

Knowing that, each one, whatsoever he may do that is good, the same, shall he receive back from the Lord, whether bond or free. (Eph. 6:8)

For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons; (Col. 3:25)

Yahweh is a rewarder to them who seek him out.⁶⁶ We, as saints, who have received the righteousness of Yahweh will be rewarded according to our daily righteous conduct, in this life and in our incorruptible life on the coming New Earth.

CONCLUSION

Righteousness is the fulfillment of Yahweh's will in an action which is pleasing to Him! Faith is a requirement to be well pleasing unto Yahweh.⁶⁷ In the end, all who will receive life age-abiding, will bow to Yehoshua, our Mediator, making him their Lord because he is the only way to the Father. His sacrifice made available the remission of sins of those who will make him their Lord, which is equivalent to being made Righteous. What can I say but, "Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud, And he shall reign as, king, and prosper, And shall execute justice and righteousness in the land. In his days, Shall Judah, be saved, And, Israel, abide securely,—And, this, is his name whereby he shall be called, Yahweh, our Righteousness" (Jer. 23:5-6). Today, those who have access to the Word of Yahweh, must make Yehoshua their Lord, which is equivalent to loving Yahweh⁶⁸ (which is performing his commandments),⁶⁹ by which they receive the righteousness of Yahweh by faith in Christ. They, by receiving this free gift of righteousness, are going to receive life age-abiding upon the New Earth. What position and rewards they receive on this Earth and on the New Earth will be determined by their faith and righteous conduct after they received the righteousness of Yahweh. Those who have never had access to the words of Yahweh will receive life age-abiding by performing righteous conduct, according to Yahweh's will, through faith. Upon their resurrection they will make Yehoshua their Lord, Savior and King, enabling them to live on the New Earth under his reign. Those who had access to the words of Yahweh, before our age, will be responsible to perform the righteous conduct that had been given to them. These also, will make Yehoshua their Lord upon their resurrection.

Yahweh's love for us, issued forth into his Only-Begotten Son, who accepted his Father's will to be the Redeemer of mankind. As to an hierarchy and New Earth, "...Yahweh, hath said unto me, My Son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of The Earth..." (Ps. 2:7-9). Our conduct is to "...love our enemies, and do good and lend, hoping for, nothing, back; and our Reward shall be, great, and we shall be Sons of the Most High" (Lk. 6:35).

⁶⁶ "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh" (Heb. 11:6).

⁶⁷ "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh" (Heb. 11:6); "... But, he that is righteous, by faith, shall live" (Rm. 1:17).

⁶⁸ Joh 14:21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him.

⁶⁹ 1Jo 5:2 Hereby, perceive we, that we love the children of God, as soon as, God, we love, and, his commandments, we are doing.

Appendix A

Whose Righteousness?

(By Andrew Wommack)

(http://www.awmi.net/reading/teaching-articles/whose_righteousness/)

The word “righteousness” has become a religious cliché that has lost its meaning to many people. Even Christians are confused about what righteousness is and how to receive it. This has left our society without a clear understanding of what it takes to have a relationship with God. This is reflected in our nation’s moral collapse. It’s imperative that we get back to the basics of righteousness.

“Righteousness” and its counterpart, “righteous,” appear 540 times in 520 verses of the Bible. In contrast, “faith,” “faithfulness,” and “faithful” are only used 348 times in 328 verses. This means that there are 1.5 times as many scriptures about righteousness as there are about faith. Righteousness is important.

A layman’s definition of righteousness is simply, “right standing with God.” Righteousness is the condition of being in right relationship with the Lord. This can only happen through TOTAL faith and dependence upon Christ. **There is no other way, and there is nothing we can add to our faith to obtain right relationship with the Lord** (Rom. 11:6).

One of the things that blinds people to a true understanding of righteousness is confusion about how we become right in the sight of God. It is commonly thought that our actions are the determining factor in God’s judgment of our righteousness. That’s not true. There is a relationship between our actions and our right standing with God, but right relationship with God produces actions, not the other way around. **That is to say, we are not made righteous by what we do.**

Righteousness is a gift that comes from the Lord to those who accept what Jesus has done for them by faith (Rom. 5:17-18). The gift of salvation produces a changed heart that, in turn, changes our actions. **Actions cannot change our hearts.** It’s the heart of man that God looks upon (1 Sam. 16:7), and we must be righteous in our hearts to truly worship God (John 4:24).

The mistake of thinking that doing right makes us right is the same error the Pharisees made. Religion has always preached that if we clean up our actions, our hearts will become clean too. Jesus taught just the opposite (Matt. 23:25-26). It’s through a changed heart that our actions change. The heart is the issue. Actions are only an indication of what is in our hearts. Actions are the fruit the heart produces.

Modern-day Christianity often puts the emphasis on actions instead of issues of the heart. This is reflected in Christians’ excessive efforts to legislate change in people’s actions instead of changing their hearts by the preaching of the Gospel. It’s the Gospel that contains the power of God, not political action groups (Rom. 1:16). Laws only affect actions. The Gospel changes hearts. Once hearts are changed, actions change.

Contrary to popular belief, Christianity does not promote receiving justice from the Lord. Praise God for that! The Lord has a much better plan. We get what we believe.

I once developed pictures in a photography studio for a living. People would come into the studio to look at their proofs and say things like, “This picture doesn’t do me justice.” I never had the nerve to say this, but I often thought, Lady, you don’t need justice, you need mercy.

That's the way it is with God. We sometimes call for justice but that's not what we need. As the Scriptures say, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Is. 53:6). Again, in Romans 3:23 the Scriptures say, "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one" (Rom. 3:10). The wonderful plan of salvation is that those who put their faith in Jesus and what He did for us get what He deserves. On the other hand, those who do not put their total faith in Christ will ultimately get what they deserve. Believe me, that is not what they want. Religion has subtly instructed people to trust in their own goodness instead of God's. This will never work. "For all have sinned and come short of the glory of God" (Rom. 3:23).

The Biblical story of the handwriting on the wall illustrates this point (Dan. 5:1-31). Belshazzar was the king of Babylon. His father, Nebuchadnezzar, had conquered the nation of Israel and brought all the wealth of the temple, along with most of the inhabitants of Jerusalem, back to Babylon. During an extravagant feast, with 1,000 of his lords in attendance, Belshazzar chose to toast his gods using the golden vessels from the temple in Jerusalem, which was in open defiance of the God of Israel.

The Lord moved swiftly and dramatically by creating an image of a man's hand, with fingers that wrote on the wall in front of Belshazzar and all his guests. Belshazzar called on all his magicians and wise men to decipher the writing, but none could. Then the queen reminded Belshazzar about Daniel who had interpreted the dreams and visions of Nebuchadnezzar when no one else could. Daniel was summoned and the writing explained.

The message from God revealed that Belshazzar had been weighed in the balances and was found wanting. Therefore, his kingdom was divided and given to the Medes and Persians. This came to pass that very night. Belshazzar was overthrown, and Darius, the Mede (Persian), took control.

If we were weighed in the balances against God's righteousness as Belshazzar was, we too would come up short. God's righteousness is always more in quantity and quality than ours will ever be. Our righteousness is as filthy rags compared to God's righteousness (Is. 64:6).

Someone might say, "That's not fair. No one can compete with God's righteousness." That's exactly right! However, God's righteousness is the standard by which everyone must be measured. So then, how can anyone be saved? The answer is that no one can be saved, if they are trusting in their own righteousness. We all must have a righteousness that exceeds anything we could ever produce through our own effort. That's where Jesus enters.

Jesus was in right relationship with God as no one else can be. He is the Son of God. He is God manifest in the flesh (1 Tim. 3:16). He is holy and pure and without sin, yet He became sin for us (2 Cor. 5:21), through no wrongdoing on His part. He took our sin in His own body on the cross (1 Pet. 2:24). "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Is. 53:4-5).

In return for Jesus taking our sin, those who put their faith in Him get His righteousness instead of their own. It's not our actions that make us acceptable to the Father. It's our trust in Jesus that imparts the righteousness of Jesus into our born-again spirits that makes us in right standing with God.

Those who don't understand this righteousness, which comes from God as a gift, become frustrated trying to establish their own righteousness through good works (Rom. 10:3). It won't work. It's an all or nothing

situation (Rom. 11:6). We must trust completely in what Jesus did for us to obtain right relationship with God. Any trust in our own goodness will void the atonement Christ made for us (Gal. 5:4).

This is precisely the condition of millions of people in the body of Christ today. They receive salvation by putting total faith in Christ for the forgiveness of their sins, but then they return to believing that the Lord still relates to them on the basis of their works, even after their salvation. That's not true.

Colossians 2:6 says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." That means if you were saved by putting faith in God's grace alone, then you maintain that relationship in the same way. Some people sing "Just As I Am Without One Plea" when they are born again. They need to sing this song all the way through their Christian lives.

Failure to understand this truth is at the root of all guilt and condemnation. Satan's only inroad into our lives is sin. If we understand our right standing with God on the basis of what Jesus did for us, and not by our own actions, then Satan's power to condemn is gone. Those who live with a feeling of unworthiness are not trusting in God's righteousness but are looking to their own actions to obtain right standing with God. That will never work.

Tishri, Yahweh's Month!

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The month of Tishri, being the Hebrews New Year, has three holy celebrations; Tishri 1 (Day of Shouting); Tishri the 10th being the Day of Propitiation and Tishri the 15th, being the Festival of Booths. Tishri one is the day Yahweh created Light in Genesis 1:3; the New Year of Earth, the beginning of our clock. The research of The Way International discovered that this day was also the day the Light of the World came into existence; who being Yehoshua, the Only-Begotten Son of Yahweh (Jn. 8:12). They documented their research in the book, 'Jesus Christ Our Promised Seed,' by Victor Paul Wierwille, which can be purchased by used bookstores, such as Abebook.com. Their actual calculation is that he was born between 6:18 - 7:39 pm, Palestine time, on Tishri 1, 3 BC.⁷⁰ E W Bullinger, who wrote seventy years earlier, believed Christ was born on September 29, 4 BC.⁷¹ In my opinion, the researchers who produced, 'Jesus Christ Our Promised Seed,' had more accurate historical and astronomical information than E W Bullinger had at his disposal, making it more reliable. Both are excellent works of research. An individual needs to purchase the book for the full documentation or download the PDF version. This article will start with the supposition that the above date is correct. Yehoshua was born on Tishri 1, 3 BC. (This date coincides with our September 11, which would have been a Wednesday. September 11th was the day the United States was attacked by Islam.)

Tishri as the 7th Month

Tishri is the 7th month of the Hebrew's religious calendar but the 1st month of their civil calendar. (The USA calendar year begins on January 1st but the USA government's fiscal calendar begins on October 1st.) I will first address Tishri as the 7th month. Seven is the number of spiritual perfection.⁷² As can be seen above, Tishri had great religious activity, which can also be testified to by Leviticus 23:

And Yahweh speaketh unto Moses, saying,

1.) Speak unto the sons of Israel, saying, In the seventh month [Tishri], on the first of the month, ye have a sabbath, a memorial of shouting [terû'â]⁷³, a holy convocation; ye do no servile work, and ye have brought near a fire-offering ['ishsheh]⁷⁴ to Yahweh. (Young's)

⁷⁰ Jesus Christ our Promised Seed; pg. 74.

⁷¹ Appendix 179 Companion Bible.

⁷² Appendix 10 Companion Bible by E W Bullinger.

⁷³ 08643 תרועה ruw'ah ter-oo-aw' 1) alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy

⁷⁴ 'ishsheh. Fire offering, offering made by fire. The etymology of this word (from 'esh or something else) is debated (Driver). It can be applied to any offering which was wholly or partially consumed by fire. Thus it is applied to the burnt offering; {#Le 1:9,13} the cereal/grain offering; {#Le 2:3} peace offering; {#Le 3:3} the guilt offering; {#Le 7:5} the consecration offering. {#Le 8:28} It is used over sixty times in the OT.

2.) *And Yahweh spake unto Moses, saying, Surely, on the tenth of this seventh month [Tishri], is, the Day of Propitiation, a holy convocation, shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. And, no work, shall ye do, on this selfsame day,—for, a day of propitiation, it is, to put a propitiatory-covering over you before Yahweh your Elohim. For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people. No work, shall ye do,—an age-abiding statute, to your generations, in all your dwellings. A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath.*

3.) *And Yahweh spake unto Moses, saying: Speak unto the sons of Israel, saying:—On the fifteenth day of this seventh month [Tishri], shall be the festival of booths, for seven days, unto Yahweh. On the first day, shall be a holy convocation,—no laborious work, shall ye do. Seven days, shall ye bring near an altar-flame unto Yahweh: on the eighth day—a holy convocation, shall there be unto you, so shall ye bring near an altar-flame unto Yahweh—the closing of the feast, it is, no laborious work, shall ye do. These, are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations,—for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, a sacrifice and a drink-offering, each day's appointment on its own day:—besides the sabbaths of Yahweh, and besides your presents, and besides all your vows, and besides all your freewill offerings which ye shall give unto Yahweh. Surely, on the fifteenth day of the seventh month, when ye have gathered in the yield of the land, shall ye celebrate the festival of Yahweh, seven days,—on the first day, a sacred rest, and, on the eighth day, a sacred rest. So then ye shall take you, on the first day, boughs of goodly trees, branches of palm-trees, and boughs of thick trees, and poplars of the ravine,—and shall rejoice before Yahweh your Elohim, seven days. So shall ye celebrate it as a festival unto Yahweh, seven days in the year,—a statute age-abiding, to your generations. In the seventh month, shall ye celebrate it; In booths, shall ye dwell seven days; -All the home-born in Israel, shall dwell in booths: To the end that your generations may know, that, in booths, made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—I—Yahweh, am your Elohim. So then Moses declared, the appointed seasons of Yahweh, unto the sons of Israel" (Lev. 23:23-44).*

By reading this section of scripture, we discover that Tishri is a very special month for Yahweh. The activity in this month makes it a perfect time for taking a government census, as was done with Miriam (Mary) and Yowceph (Joseph); the harvest is over, the weather is mild, all males have to attend the feast of booths (tabernacles) anyway, making

Tishri a perfect month for enrolling the people, disrupting their business in the smallest manner.⁷⁵

The Moon, Yahweh's Calendar

*"Blow, at the New Moon, the Horn,
At the Full Moon, for the day of our Sacred Festival" (Ps.81:3.)*

"The Hebrew (Ibri) calendar is based on three astronomical phenomena: the rotation of the Earth about its axis (a day); the revolution of the moon about the Earth (a month); and the revolution of the Earth about the sun (a year). These three phenomena are independent of each other, so there is no direct correlation between them. On average, the moon revolves around the Earth in about 29½ days. The Earth revolves around the sun in about 365¼ days, that is, about 12.4 lunar months.

The Jewish calendar coordinates all three of these astronomical phenomena. Months are either 29 or 30 days, corresponding to the 29½-day lunar cycle. Years are either 12 or 13 months, corresponding to the 12.4 month solar cycle.

The lunar month on the Jewish calendar begins when the first sliver of moon (New Moon) becomes visible after the dark of the moon. In ancient times, the new months used to be determined by observation. When people observed the new moon, they would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a certain date, they would declare the first of the month and send out messengers to tell people when the month began."

The full moon is on the 15th day of the lunar cycle. The feast of Unleaven Bread and the feast of Booths are celebrated on the 15th day, which is a full moon.⁷⁶ The seventh new moon is Tishri one, which is to be celebrated with shouting, while the 10th and 15th of Tishri are to be celebrated with the horn.⁷⁷

Tishri 1

Tishri 1 is a very unusual holy day. It is only mentioned two times in the Word of Yahweh (Lev. 23:24-25 & Num. 29:1-6). Yahweh does not tell us the purpose of this holy day, as

⁷⁵ Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: this enrollment, first was made while Cyrenius was governor of Syria: and all were journeying to be enrolled, each one unto his own city. (Lk. 2:1-3)

⁷⁶ Le 23:6 and, on the fifteenth day of this month, is the festival of unleavened cakes unto Yahweh,—seven days—unleavened cakes, shall ye eat.

Le 23:34 Speak unto the sons of Israel, saying:—On the fifteenth day of this seventh month, shall be the festival of booths, for seven days, unto Yahweh.

⁷⁷ Le 25:9 Then shalt thou cause a signal-horn to pass through, in the seventh month, on the tenth of the month: on the Day of Propitiation, shall ye cause a horn to pass throughout all your land.

he does with other holy days. We have been instructed that Tishri the tenth is the Day of Propitiation and that Tishri the fifteenth (Festival of Booths) begins a seven day festival. Many people label Tishri 1 as 'The Feast of Trumpets,' but Yahweh does not tell us that it is a feast nor does he tell us that trumpets are to be used. The Hebrew (Ibri) word, in both cases, is *terû'â* (ter-oo-aw'), which is defined as an, "alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy." This word was used in the conquering of Jericho. Joshua 6:5 declares, "And it shall come to pass, when the ram's horn soundeth, when ye hear the sound of the horn, that all the people shall shout [*rûa'*]⁷⁸ with a great shout [*terû'â*],⁷⁹—and then shall the wall of the city fall down under it, and the people shall go up, every man straight before him." Most Bible translations insert the word, 'trumpet,' (sho-far') in Lev. 23:24 and Num. 29:1 but this word is not in the text. The five usages of *terû'â* in the Psalms will help us understand what Yahweh maybe requesting.

Young's Bible

Ps 27:6 *And now, lifted up is my head, Above my enemies — my surrounders, And I sacrifice in His tent sacrifices of shouting [*terû'â*], I sing, yea, I sing praise to Yahweh.*

Ps 33:3 *Sing ye to Him a new song, Play skilfully with shouting [*terû'â*].*

Ps 47:5 ¶ *Elohim hath gone up with a shout [*terû'â*], Yahweh with the sound of a trumpet.*

Ps 89:15 ¶ *O the happiness of the people knowing the shout [*terû'â*], O Yahweh, in the light of Thy face they walk habitually.*

Ps 150:5 *Praise Him with cymbals of sounding, Praise Him with cymbals of shouting [*terû'â*].*

The only major Bible translation that does not place trumpet in Lev. 23:24 is Young's Bible, which states, "Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a holy convocation." Numbers 29:1 in Young's Bible states, "And in the seventh month, in the first of the month, a holy convocation ye have, ye do no servile work; a day of shouting it is to you." Young's Bible uses the word shout or shouting in all thirty-six usages of *terû'â*. It appears that the Israelites were never instructed why they were supposed to shout on Tishri 1. Could Tishri 1 be a day of shouting for the future birth of the King of Kings, Yehoshua; a day of holy convocation; a day of commemoration; a day of bring near an altar-flame unto Yahweh.⁸⁰ Luke 2:13-14 records, "And, suddenly, there came to be, with the messenger, the throng of the heavenly host, praising Yahweh, and saying— Glory, in the highest, unto Yahweh! And, on earth, peace, among men of goodwill." Was this a day of shouting? My conjecture is that, unbeknownst to the Israelites, Tishri 1 was going to be the birthday of Yahweh's Only-Begotten Son, their Messiah. The Israelites did not understand the day neither did our adversary. This disabled the adversary concerning the birth of the Messiah.

⁷⁸ 07321 רוּעַר ruwa' roo-ah'

⁷⁹ 07321 רוּעַר (rûa') shout, raise a sound, cry out. Derivatives (08643) הַעֲרָרָה (terû'â) alarm, signal, sound of tempest.

⁸⁰ Nu 23:21 He hath not beheld iniquity in Jacob, Nor hath He seen perverseness in Israel; Yahweh his Elohim is with him, And a shout [*terû'â*] of a king is in him.

This would not be unusual. Yahweh used figures of speech concerning the birth of his Son, such as, "Out of Egypt, called I my son;" "A Nazarene, shall he be called," etc.

Tishri as the 1st Month (Rosh HaShanah)

Rosh HaShannah means, Head of the Year. The Hebrew (Ibri) civil calendar has Tishri as their first month. Yahweh changed the first month of the year from Tishri to Abib⁸¹ (Nisan) when the children of Israel departed from Egypt. Hebrew (Ibri) rabbis taught that Adam was created on Tishri the first,⁸² which they call Rosh Hashanah. This is significant because Adam (Adam & Eve), the first Adam, and Yehoshua, the Last Adam, would both take their first breath on Tishri 1.⁸³ The first man and the last man having the same birthday.⁸⁴ (Their belief would mean that Tishri 1 began on the sixth day, when Adam and Eve were made in the image and likeness of Elohim. If Tishri 1 began on the first day, even then, Adam and Eve came into being in the same month as Yehoshua but on Tishri 6, when also the land beasts came into being. I believe Adam and Eve were not created on Tishri 1, as Yehoshua was, because they chose disobedience, classifying them with the beast of the fields.)

Yahweh commanded that a trumpet be sounded on the first day of each month.⁸⁵ I believe that the Festival of Trumpets (Tishri 1) came from celebrating the New Year with trumpets, above and beyond their normal usage, this being the beginning of their New Year. In the USA, we also celebrate the New Year with instruments.

In addition, Genesis 8:13 indicates that Noah entered his six-hundred-first year of life on Tishri 1.⁸⁶ Unless Noah had been born on Tishri 1, we can conclude that age reckoning was done from New Year's day to New Year's Day, Tishri 1 to Tishri 1. If Tishri was the first month on Noah's calendar, Nisan must have been the seventh month. Genesis 8:4 says, the ark came to a rest on the seventh day of the seventh month, Nisan 17. This is the exact date centuries later of Yehoshua Christ's resurrection.⁸⁷

⁸¹ "Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt., saying—This month [Nisan], is, to you, a beginning of months,—the first, it is, to you, of the months of the year" (Ex. 12:1-2). Ex 13:4 Today, are, ye, coming forth,—in the month Abib. De 16:1 ¶ Observe the month of Abib, when thou shalt keep a passover unto Yahweh thy God,—for, in the month of Abib, did Yahweh thy God bring thee forth out of Egypt, by night:

⁸² Sanhedrin 38b

⁸³ Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. (1 Cor. 15:45)

⁸⁴ The first man, is of the ground, earthy, the second man, is, of heaven: (1 Cor. 15:47). "This, is the record of the generations of Adam,—In the day when Elohim created man, In the likeness of Elohim, made he, him" (Gen. 5:1); "Who [Yehoshua], is an image of the unseen Elohim, Firstborn of all creation" (Col. 1:15).

⁸⁵ And, in your day of rejoicing and in your appointed seasons, and in the beginnings of your months, then shall ye blow with the trumpets, over your ascending-sacrifices, and over your peace-offerings,—so shall they be unto you for a memorial before your God. I—Yahweh, am your Elohim. (Num. 10:10)

⁸⁶ So it came to pass, in the six hundred and first year, at the beginning, on the first of the month, that the waters had dried up from off the earth,—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. And, in the second month, on the twenty-seventh day of the month, was the earth dry. (Gen. 8:13-14)

⁸⁷ Jesus Christ our Passover by V P Wierwille, pp. 311-348.

Yahweh definitively gave us signs, which allow us to track the birth of his Son, our Lord and Savior; just ask the Magi. He could have given us a date, such as he did on all the feast dates but he did not, making us work for this buried treasure. Some of the signs that he gave us were:

1.) Astronomical signs: *"...Where is he that hath been born king of the Jews? for we saw his star in the east, and have come to bow down to him.. Now, they, hearing the king, went, and lo! the star which they had seen in the east, was going before them, until it went and stood over where the child was; and, seeing the star, they rejoiced with exceeding great joy;. (Mt. 2:2, 9-10) "And, a great sign, appeared in heaven: a woman arrayed with the sun, and, the moon, beneath her feet, and, upon her head, a crown of twelve stars; and she was with child, and crieth out, being in pangs and in anguish to bring forth" (Rev. 12:1-2)?*

2.) Historical signs: *"Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: this enrollment, first was made while Cyrenius was governor of Syria: and all were journeying to be enrolled, each one unto his own city" (Lk. 2:1-3).*

3.) Hebrew (Ibri) signs: *"It came to pass, in the days of Herod, king of Judaea, that there was a certain priest, by name Zachariah, of the daily course of Abia..." (Lk. 1:5).*

Intersecting these three signs will lead us to the buried treasure. This article will not pursue the details (one must read the book) but rather pursue information pertinent to Tishri 1 (September 11).

The Jewish Months and their Special Dates

Jewish Month	Approximate Secular Date	This Month's Special Dates
1. Nissan	March–April	Passover
2. Iyar	April–May	Lag B'Omer
3. Sivan	May–June	Shavuot
4. Tammuz	June–July	
5. Menachem Av	July–August	Tisha B'Av
6. Elul	August–September	
7. Tishri	September–October	The High Holidays (Rosh Hashanah and Yom Kippur), Sukkot,
8. Marcheshvan	October–November	
9. Kislev	November–December	Chanukah
10. Tevet	December–January	Conclusion of Chanukah
11. Shevat	January–February	Tu B'Shvat
12. Adar	February–March	Purim

Points to Ponder

I will address other events that should have some significance with Tishri 1 being the birth of Yehoshua. These events are presented for our contemplation; how they might be part of Yahweh's Grand Plan. Two other events occurred on Tishri 1, which were recorded in Ezra and Nehemiah; "But, when the seventh month was come, and the sons of Israel were in cities, then did the people gather themselves together as one man, unto Jerusalem...From the first day of the seventh month, began they to offer up ascending-sacrifices unto Yahweh,—but, the temple of Yahweh, had not had its foundation laid" (Ezra 3:1-6). "So then Ezra the priest brought the law, before the convocation of both men and women, and all that had understanding to hearken,—on the first day of the seventh month...So they read in the book of the law of Elohim, distinctly,—and, giving the sense, caused them to understand the reading" (Neh. 8:2-8).

Tishri 8 (Circumcision)

Yehoshua was circumcised on Tishri 8; "And, when eight days were fulfilled for circumcising him, then was his name called, Yehoshua,—which it was called by the messenger, before he was conceived in the womb. And, when the days of their purification, according to the law of Moses, were fulfilled, they took him up into Jerusalem, to present him unto Yahweh" (Lk. 2:21-22).

Tishri 10 (Day of Propitiation (Yom Kippur))

Ten is also a perfect number, which E W Bullinger named as, 'Ordinal Perfection;' ten commandments, ten plagues etc. The Day of Propitiation (Yom Kippur) actually began on Tishri 9. "A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath" (Lev. 23:32). The purpose of the Day of Propitiation was to "...put a propitiatory-covering over you before Yahweh your Elohim" (Lev. 23:28). Yahweh enacted severe penalties for people who did not humble themselves or who worked on this day.⁸⁸ Christ became our Propitiation by his substitutionary death for us.

Tishri 15 (Festival of Booths)

Tishri 15 began a seven day festival to Yahweh. The purpose of this festival was to celebrate, by rejoicing, the harvest Yahweh has given them. They were to dwell in booths, "To the end that your generations may know, that, in booths, made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—I—Yahweh, am your Elohim" (Lev. 23:43).

⁸⁸ For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people.(Lev. 23:28-29)

Conclusion

Tishri is the first month and the seventh month. The number one denotes unity and commencement, while the number seven denotes spiritual perfection. Tishri six, I believe, is the birthday of Adam and Eve, the first son and daughter of Elohim, while Tishri one is the birth of the Second Man, the Last Adam, the Only-Begotten Son of Elohim. I believe the month of Tishri is Yahweh's Holiest month because of his instructions concerning Tishri 1, 10 and 15; Yahweh's Only-Begotten Son's birth (Tishri 1, a day of Shouting); his sacrificial death (Tishri 10, a day of Propitiation); and his resurrection and ascension (Tishri 15, a day of Rejoicing, the Festival of Booths); *"The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt **rejoice**, in thy festival,—thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates. Seven days, shalt thou keep festival unto Yahweh thy Elohim, in the place which Yahweh shall choose,—for Yahweh thy Elohim, will bless thee, in all thine increase, and in all the work of thy hands,—**therefore shalt thou do nothing but rejoice**" (Deu. 16:13-15).*

A DEFENCE OF THE USE OF THE BIBLE AS A SCHOOL BOOK

ADDRESSED TO THE REV. JEREMY BELKNAP, OF BOSTON.
Philadelphia, March 10, 1791.

Dr. Benjamin Rush, a signer of the Declaration of Independence, was considered by John Adams to be one of America's three most notable Founding Fathers, ranking alongside George Washington and Benjamin Franklin. But his contributions to America were not purely political, even though those were very significant.

For example, he is also known as the "Father of American Medicine." He was a founding member of America's first Bible Society and is credited with helping begin the American Sunday School movement. He helped organize America's first Anti-Slavery society and was a leader in the national abolition movement. He held multiple university professorships, and is properly titled "The Father of Public Schools Under the Constitution," being an advocate for free public schools for all youth.

As families across the nation prepare to send their fifty-five million children back to school in the next few weeks, it is a good time to review the intent behind America's original educational system: for students to receive a sound academic education based on God's Word. In fact, in 1791, Dr. Rush wrote a lengthy piece providing a dozen or so reasons why America would continue teaching the Bible in our public schools.

DEAR SIR,

IT is now several months, since I promised to give you my reasons for preferring the Bible as a school book, to all other compositions. I shall not trouble you with an apology for my delaying so long to comply with my promise, but shall proceed immediately to the subject of my letter.

Before I state my arguments in favor of teaching children to read by means of the Bible, I shall assume the five following propositions.

I. That Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles, and obey its precepts, they will be wise, and happy.

II. That a better knowledge of this religion is to be acquired by reading the Bible, than in any other way.

III That the Bible contains more knowledge necessary to man in his present state, than any other book in the world.

IV. That knowledge is most durable, and religious instruction most useful, when imparted in early life,

V. That the Bible, when not read in schools, is seldom read in any subsequent period of life.

My arguments in favor of the use of the Bible as a school book are founded, I. In the constitution of the human mind.

1. The memory is the first faculty which opens in the minds of children. Of how much consequence, then, must it be, to impress it with the great truths of Christianity, before it is pre-occupied with less interesting subjects! As all the liquors, which are poured into a cup, generally taste of that which first filled it, so all the knowledge, which is added to that which is treasured up in the memory from the Bible, generally receives an agreeable and useful tincture from it.

2. There is a peculiar aptitude in the minds of children for religious knowledge. I have constantly found them in the first six or seven years of their lives, more inquisitive upon religious subjects, than upon any others: and an ingenious instructor of youth has informed me, that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion, than upon the most simple branches of human knowledge. It would be strange if it were otherwise; for God creates all his means to suit all his ends. There must of course be a fitness between the human mind, and the truths which are essential to its happiness.

3. The influence of prejudice is derived from the impressions, which are made upon the mind in early life; prejudices are of two kinds, true and false. In a world where false prejudices do so much mischief, it would discover great weakness not to oppose them, by such as are true.

I grant that many men have rejected the prejudices derived from the Bible: but I believe no man ever did so, without having been made wiser or better, by the early operation of these prejudices upon his mind. Every just principle that is to be found in the writings of Voltaire, is borrowed from the Bible: and the morality of the Deists, which has been so much admired and praised, is, I believe, in most cases, the effect of habits, produced by early instruction in the principles of Christianity.

4. We are subject, by a general law in our natures, to what is called habit. Now if the study of the scriptures be necessary to our happiness at any time of our lives, the sooner we begin to read them, the more we shall be attached to them; for it is peculiar to all the acts of habit, to become easy, strong and agreeable by repetition.

5. It is a law in our natures, that we remember longest the knowledge we acquire by the greatest number of our senses. Now a knowledge of the contents of the Bible, is acquired in school by the aid of the eyes and the ears; for children after getting their lessons, always say them to their masters in an audible voice; of course there is a presumption, that this knowledge will be retained much longer than if it had been acquired in any other way.

6. The interesting events and characters, recorded and described in the Old and New Covenants, are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, and the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind.

7. There is a native love of truth in the human mind. Lord Shaftesbury says, that truth is so congenial to our minds, that we love ever the shadow of it: and Horace, in his rules for composing an epic poem, establishes the same law in our natures, by advising the "fictions in poetry to resemble truth." Now the Bible contains more truths than any other book in the world: so true is the testimony that it bears of God in his works of creation, providence, and redemption, that it is called truth itself, by way of preeminence above things that are only simply true. How forcibly are we struck with the evidences of truth, in the history of the Jews, above what we discover in the history of other nations? Where do we find a hero, or an historian record his own faults or vices except in the Old Covenant? Indeed, my friend, from some accounts which I have read of the American revolution, I begin to grow skeptical to all history except to

that which is contained in the Bible. Now if this book be known to contain nothing but what is materially true, the mind will naturally acquire a love for it from this circumstance: and from this affection for the truths of the Bible, it will acquire a discernment of truth in other books, and a preference of it in all the transactions of life.

VIII. There is a wonderful property in the memory, which enables it in old age, to recover the knowledge it had acquired in early life, after it had been apparently forgotten for forty or fifty years. Of how much consequence, then, must it be, to fill the mind with that species of knowledge, in childhood and youth, which, when recalled in the decline of life, will support the soul under the infirmities of age, and smooth the avenues of approaching death? The Bible is the only book which is capable of affording this support to old age; and it is for this reason that we find it resorted to with so much diligence and pleasure by such old people as have read it in early life. I can recollect many instances of this kind in persons who discovered no attachment to the Bible, in the meridian of their lives, who have notwithstanding, spent the evening of them, in reading no other book. The late Sir John Pringle, Physician to the Queen of Great Britain, after passing a long life in camps and at court, closed it by studying the scriptures. So anxious was he to increase his knowledge in them, that he wrote to Dr. Michaelis, a learned professor of divinity in Germany, for an explanation of a difficult text of scripture, a short time before his death.

IX. My second argument in favor of the use of the Bible in schools, is founded upon an implied command of God, and upon the practice of several of the wisest nations of the world.—In the 6th chapter of Deuteronomy, we find the following words, which are directly to my purpose, And thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

It appears, moreover, from the history of the Jews, that they flourished as a nation, in proportion as they honored and read the books of Moses, which contained, a written revelation of the will of God, to the children of men. The law was not only neglected, but lost during the general profligacy of manners which accompanied the long and wicked reign of Manassah. But the discovery of it, in the rubbish of the temple, by Josiah, and its subsequent general use, were followed by a return of national virtue and prosperity. We read further, of the wonderful effects which the reading of the law by Ezra, after his return from his captivity in Babylon, had upon the Jews. They hung upon his lips with tears, and showed the sincerity of their repentance, by their general reformation.

The learning of the Jews, for many years consisted in nothing but a knowledge of the scriptures. These were the text books of all the instruction that was given in the schools of their prophets. It was by $\langle \diamond \rangle$ of this general knowledge of their law, that those Jews that wandered from Judea into our countries, carried with them and propagated certain ideas of the true God among all the civilized nations upon the face of the earth. And it was from the attachment they retained to the old Covenant, that they procured a translation of it into the Greek language, after they lost the Hebrew (Ibri) tongue, by their long absence from their native country. The utility of this translation, commonly called the Septuagint, in facilitating the progress of the gospel, is well known to all who are acquainted with the history of the first age of the Christian church.

But the benefits of an early and general acquaintance with the Bible, were not confined only to the Jewish nations. They have appeared in many countries in Europe, since the reformation. The industry, and habits of order, which distinguish many of the German nations, are derived from their early instruction in the principles of Christianity, by means of the Bible. The moral and enlightened character of the inhabitants

of Scotland, and of the New England States, appears to be derived from the same cause. If we descend from nations to sects, we shall find them wise and prosperous in proportion as they become early acquainted with the scriptures. The Bible is still used as a school book among the Quakers. The morality of this sect of Christians is universally acknowledged. Nor is this all, —their prudence in the management of their private affairs, is as much a mark of their society, as their sober manners.

I wish to be excused for repeating here, that if the Bible did not convey a single direction for the attainment of future happiness, it should be read in our schools in preference to all other books, from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.

We err not only in human affairs, but in religion likewise, only because "we do not know the scriptures." The opposite systems of the sects of Christians arise chiefly from their being more instructed in catechisms, creeds, and confessions of faith, than in the scriptures. Immense truths, I believe, are concealed in them. The time, I have no doubt, will come, when posterity will view and pity our ignorance of these truths, as much as we do the ignorance of the disciples of our Saviour, who knew nothing of the meaning of those plain passages in the old Covenant which were daily fulfilling before their eyes. Whenever that time shall arrive, those truths which have escaped our notice, or, if discovered, have been thought to be opposed to each other, or to be inconsistent with themselves, will then like the stones of Solomon's temple, be found so exactly to accord with each other, that they shall be cemented without noise or force, into one simple and sublime system of religion.

But further, we err, not only in religion but in philosophy likewise, because we do not know or believe the scriptures. The sciences have been compared to a circle of which religion composes a part. To understand any one of them perfectly it is necessary to have some knowledge of them all. Bacon, Boyle, and Newton included the scriptures in the inquiries to which their universal geniuses disposed them, and their philosophy was aided by their knowledge in them. A striking agreement has been lately discovered between the history of certain events recorded in the Bible and some of the operations and productions of nature, particularly those which are related in Whitehurst's observations on the deluge—in Smith's account of the origin of the variety of color in the human species, and in Bruce's travels. It remains yet to be shown how many other events, related in the Bible, accord with some late important discoveries in the principles of medicine. The events, and the principles alluded to, mutually establish the truth of each other. From the discoveries of the Christian philosophers, whose names have been last mentioned, I have been led to question whether most harm has been done to revelation, by those divines who have unduly multiplied the objects of faith, or by those deists who have unduly multiplied the objects of reason, in explaining the scriptures.

I shall now proceed to answer some of the objections which have been made to the use of the Bible as a school book.

I. We are told, that the familiar use of the Bible in our schools, has a tendency to lessen a due reverence for it. This objection, by proving too much, proves nothing at all. If familiarity lessens respect for divine things, then all those precepts of our religion, which enjoin the daily or weekly worship of the Deity, are improper. The Bible was not intended to represent a Jewish ark; and it is an antichristian idea, to suppose that it can be profaned, by being carried into a school house, or by being handled by children. But where will the Bible be read by young people with more reverence than in a school? Not in most private families; for I believe there are few parents, who preserve so much order in their houses, as is kept up in our common English schools.

II. We are told, that there are many passages in the old Covenant, that are improper to be read by children, and that the greatest part of it is no way interesting to mankind under the present dispensation of the gospel. There are I grant, several chapters, and many verses in the old Covenant, which in their present unfortunate translation, should be passed over by children. But I deny that any of the books of the old Covenant are not interesting to mankind, under the gospel dispensation. Most of the characters, events, and ceremonies, mentioned in them, are personal, providential, or instituted types of the Messiah: All of which have been, or remain yet to be, fulfilled by him. It is from an ignorance or neglect of these types, that we have so many deists in Christendom; for so irrefragably do they prove the truth of Christianity, that I am sure a young man who had been regularly instructed in their meaning, could never doubt afterwards of the truth of any of its principles. If any obscurity appears in these principles, it is only (to use the words of the poet) because they are dark, with excessive bright.

I know there is an objection among many People to teach children doctrines of any kind, because they are liable to be controverted. But where will this objection lead us?— The being of a God, and the obligations of morality, have both been controverted; and yet who has objected to our teaching these doctrines to our children?

The curiosity and capacities of young people for the mysteries of religion, awaken much sooner than is generally supposed. Of this we have two remarkable proofs in the old Covenant. The first is mentioned in the twelfth chapter of Exodus.

And it shall come when your children shall say unto you, "What mean you by this service?" that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron.

A second proof of the desire of children to be instructed in the mysteries of religion, is to be found in the sixth chapter of Deuteronomy.

And when thy son asketh thee in the time to come saying, What mean the testimonies—and the statutes—and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord our God brought us out of Egypt with a mighty hand.

These enquiries from the mouths of children are perfectly natural; for where is the parent who has not had similar questions proposed to him by his children upon their being first conducted to a place of worship, or upon their beholding, for the first time, either of the sacraments of our religion?

Let us not be wiser than our Maker. If moral precepts alone could have reformed mankind, the mission of the Son of God into our world, would have been unnecessary. He came to promulgate a system of doctrines, as well as a system of morals. The perfect morality of the gospel rests upon a doctrine, which, though often controverted, has never been refuted, I mean the vicarious life and death of the Son of God. This sublime and ineffable doctrine delivers us from the absurd hypotheses of modern philosophers, concerning the foundation of moral obligation, and fixes it upon the eternal and self moving principle of LOVE. It concentrates a whole system of ethics in a single text of scripture. "A new commandment I give unto you, that ye love one another, even as I have loved you." By withholding the knowledge of this doctrine from children, we deprive ourselves of the best means of awakening moral sensibility in their minds. We do more, we furnish an argument, for withholding from them a knowledge of the morality of the gospel likewise; for this, in many instances, is as supernatural, and therefore as liable to be controverted, as any of the doctrines or miracles which are mentioned in the new Covenant. The miraculous conception of the Saviour of the world by a virgin, is not more opposed to the ordinary course

of natural events, nor is the doctrine of the atonement more above human reason, than those moral precepts, which command us to love our enemies, or to die for our friends.

III. It has been said, that the division of the Bible into chapters and verses, renders it more difficult to be read, by children than many other books.

By a little care in a master, this difficulty may be obviated, and even an advantage derived from it. It may serve to transfer the attention of the scholar to the sense of a subject; and no person will ever read well, who is guided by any thing else, in his stops, emphasis, or accents. The division of the Bible into chapters and verses, is not a greater obstacle to its being read with ease, than the bad punctuation of most other books. I deliver this stricture upon other books, from the authority of Mr. Rice, the celebrated author of the art of speaking, whom I heard declare in a large company in London, that he had never seen a book properly pointed in the English Language. He exemplified, notwithstanding, by reading to the same company a passage from Milton, his perfect knowledge of the art of reading.

Some people, I know, have proposed to introduce extracts from the Bible, into our schools, instead of the Bible itself. Many excellent works of this kind, are in print, but if we admit any one of them, we shall have the same inundation of them that we have had of grammars, spelling books, and lessons for children, many of which are published for the benefit of the authors only, and all of them have tended greatly to increase the expense of education. Besides, these extracts or abridgements of the Bible, often contain the tenets of particular sects or persons, and therefore, may be improper for schools composed of the children of different sects of Christians. The Bible is a cheap book, and is to be had in every bookstore. It is, moreover, esteemed and preferred by all sects; because each finds its peculiar doctrines in it. It should therefore be used in preference to any abridgements of it, or histories extracted from it.

I have heard it proposed that a portion of the Bible should be read every day by the master, as a means of instructing children in it: But this is a poor substitute for obliging children to read it as a school book; for by this means we insensibly engrave, as it were, its contents upon their minds: and it has been remarked that children, instructed in this way in the scriptures, seldom forget any part of them. They have the same advantage over those persons, who have only heard the scriptures read by a master, that a man who has worked with the tools of a mechanical employment for several years, has over the man who has only stood a few hours in a work shop and seen the same business carried on by other people.

In this defense of the use of the Bible as a school book, I beg you would not think that I suppose the Bible to contain the only revelation which God has made to man. I believe in an internal revelation, or a moral principle, which God has implanted in the heart of every man, as the precursor of his final dominion over the whole human race. How much this internal revelation accords with the external, remains yet to be explored by philosophers. I am disposed to believe, that most of the doctrines of Christianity revealed in the Bible might be discovered by a close examination of all the principles of action in man: But who is equal to such an enquiry? It certainly does not suit the natural indolence, or laborious employments of a great majority of mankind. The internal revelation of the gospel may be compared to the straight line which is made through a wilderness by the assistance of a compass, to a distant country, which few are able to discover, while the Bible resembles a public road to the same country, which is wide, plain, and easily found. "And a highway shall be there, and it shall be called the way of holiness. The way faring men, though fools, shall not err therein."

Neither let me in this place exclude the Revelation which God has made of himself to man in the works of creation. I am far from wishing to lessen the influence of this species of Revelation upon mankind. But the knowledge of God obtained from this source, is obscure and feeble in its operation, compared with that which is derived from the Bible. The visible creation speaks of the Deity in hieroglyphics, while the

Bible describes all his attributes and perfections in such plain, and familiar language that he who runs may read.

How kindly has our maker dealt with his creatures, in providing three different cords to draw them to himself! But how weakly do some men act, who suspend their faith, and hopes upon only one of them! By laying hold of them all, they would approach more speedily and certainly to the centre of all happiness.

To the arguments I have mentioned in favor of the use of the Bible as a school book, I shall add a few reflections.

The present fashionable practice of rejecting the Bible from our schools, I suspect has originated with the deists. They discover great ingenuity in this new mode of attacking Christianity. If they proceed in it, they will do more in half a century, in extirpating our religion, than Bolingbroke or Voltaire could have effected in a thousand years. I am not writing to this class of people. I despair of changing the opinions of any of them. I wish only to alter the opinions and conduct of those lukewarm, or superstitious Christians, who have been misled by the deists upon this subject. On the ground of the good old custom, of using the Bible as a school book, it becomes us to entrench our religion. It is the last bulwark the deists have left it; for they have rendered instruction in the principles of Christianity by the pulpit and the press, so unfashionable, that little good for many years seems to have been done by either of them.

The effects of the disuse of the Bible, as a school book have appeared of late in the neglect and even contempt with which scripture names are treated by many people. It is because parents have not been early taught to know or respect the characters and exploits of the old and new Covenant worthies, that their names are exchanged for those of the modern kings of Europe, or of the principal characters in novels and romances. I conceive there may be some advantage in bearing scripture names. It may lead the persons who bear them, to study that part of the scriptures, in which their names are mentioned, with uncommon attention, and perhaps it may excite a desire in them to possess the talents or virtues of their ancient namesakes. This remark first occurred to me, upon hearing a pious woman whose name was Mary, say, that the first passages of the Bible, which made a serious impression on her mind, were those interesting chapters and verses in which the name of Miriam (Mary) is mentioned in the New Covenant.

It is a singular fact, that while the names of the kings and emperors of Rome, are now given chiefly to horses and dogs scripture names have hitherto been confined only to the human species. Let the enemies and condemners of those names take care, lest the names of more modern kings be given hereafter only to the same animals, and lest the names of the modern heroines of romances be given to animals of an inferior species.

It is with great pleasure, that I have observed the Bible to be the only book read in the Sunday schools in England. We have adopted the same practice in the Sunday schools, lately established in this city. This will give our religion (humanly speaking) the chance of a longer life in our country. We hear much of the persons educated in free schools in England, turning out well in the various walks of life. I have enquired into the cause of it, and have satisfied myself, that it is wholly to be ascribed to the general use of the Bible in those schools, for it seems the children of poor people are of too little consequence to be guarded from the supposed evils of reading the scriptures in early life, or in an unconsecrated school house.

However great the benefits of reading the scriptures in schools have been, I cannot help remarking, that these benefits might be much greater, did schoolmasters take more pains to explain them to their scholars. Did they demonstrate the divine original of the Bible from the purity, consistency, and benevolence of its doctrines and precepts—did they explain the meaning of the levitical institutions, and show their application to the numerous and successive gospel dispensations—did they inform their pupils that the

gross and abominable vices of the Jews were recorded only as proofs of the depravity of human nature, and of the insufficiency of the law, to produce moral virtue and thereby to establish the necessity and perfection of the gospel system—and above all, did they often enforce the discourses of our Saviour, as the best rule of life, and the surest guide to happiness, how great would be the influence of our schools upon the order and prosperity of our country! Such a mode of instructing children in the Christian religion, would convey knowledge into their understandings, and would therefore be preferable to teaching them creeds, and catechisms, which too often convey, not knowledge, but words only, into their memories. I think I am not too sanguine in believing, that education, conducted in this manner, would, in the course of two generations, eradicate infidelity from among us, and render civil government scarcely necessary in our country.

In contemplating the political institutions of the United States, I lament, that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government, that is, the universal education of our youth in the principles of Christianity, by means of the Bible; for this divine book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues, which constitute the soul of republicanism.

I have now only to apologize for having addressed this letter to you, after having been assured by you, that your opinion, respecting the use of the Bible as a school book, coincided with mine. My excuse for what I have done is, that I knew you were qualified by your knowledge, and disposed by your zeal in the cause of truth, to correct all the errors you would discover in my letter. Perhaps a further apology may be necessary for my having presumed to write upon a subject so much above my ordinary studies. My excuse for it is, that I thought a single mite from a member of a profession, which has been frequently charged with skepticism in religion, might attract the notice of persons who had often overlooked the more ample contributions upon this subject, of gentlemen of other professions. With great respect, I am, dear sir, your sincere friend.

BENJAMIN RUSH.

Philadelphia, March 10, 1791.

Reflections on Myself

by C. C. Sturm

(Written in 1776 for September 15th, translated from German)

I LIVE; my blood circulates, without my knowing how, through arteries and veins, which are formed for that purpose with wonderful art. I can enjoy the sweets of sleep; and in that insensible state, when my body appears motionless and lifeless, my soul still exists. I awake; my senses resume their functions, and my soul receives clearer and more lively impressions. I eat, I drink, and, on all sides surrounded with the beauties and treasures of nature, I experience a thousand pleasing sensations. Am I the cause of these effects? Did I give to the first principles; the first lineaments of my body, this wonderful motion, when I was plunged in nothingness, and knew not what motion was? Did I form the many different parts of my body? I who do not even now comprehend their arrangement and combination? Was I wiser before I existed, or did my existence precede that of my thinking principle? How is it that I cannot determine the point which separates sleep from waking? What is the mechanism of my stomach, which digests food without my directing, or in any way contributing towards it; and how is this digestion contrived? Why are all creatures of my species formed as I am; and why did I not form myself differently? Did I create all the beauties of nature, or did they also produce themselves? What makes me susceptible of pleasure and pain? Who is it that makes the bread to grow in the ground, and the water to spring up, that my body may not wither away, nor my limbs lose their motion? Who causes the rays of light to fall upon my eyes, that I may not be enveloped in perpetual darkness? Whence proceed the blessings I experience, and whence the pain and grief of which I am so sensible? Why do I not enjoy continual health? And why was I so cruel as to form myself with so many imperfections? Does every thing proceed from me? Have I power and activity enough for this? And are all my fellow-creatures endowed with the same faculties?

These extravagant and contradictory thoughts only serve to discover the perverseness of those who indulge them. My soul, limited and imperfect as it is, declares the greatness of that Being who formed it,—a Being necessarily self-existent, and infinitely perfect, on whom I am entirely dependent. This body which I bear, and of whose structure I am comparatively ignorant, proves that there must be a wise Workman, whose greatness my feeble intellect cannot fathom, and who has made and arranged these muscles, nerves, and veins, and all the parts of my body, in so wonderful a manner.

How could man, that weak and limited being, contrive and execute the original of a machine so complete and so artfully constructed; he who is not able even to copy or make an exact representation of it? There is not the smallest particle of our bodies for which there is not a sufficient reason; and which is not either absolutely necessary, or at least made such by its connexion with the other parts. Experience, as well as reason, proves this beyond a doubt; and certainly the Creator must be infinitely great, since I am not the only

being who may glory in having been formed with so much wisdom and with such wonderful art. Millions of my fellow-creatures, innumerable multitudes of animate and inanimate beings seem to cry out with one voice, "Behold the invisible God, acknowledge him in his works; behold his greatness and perfection displayed in all of us! Reflect on the most insignificant of beings: it lives as thou dost; it has received its existence and life as thou hast. Blessings on him who has so wonderfully formed us."

To thee, O Lord! thou adorable Author of my existence, do I owe eternal praise. It is through thee that I live, move, and have my being. It is through thy goodness that my soul continues to reflect and think in a sound body. It is by thy will that all nature gladdens my heart. It is thou whose power, wisdom, and goodness, I and all intelligent beings adore. It is thy providence I bless. Thou knowest all hearts; thou regardest all our actions. Thou dost not desire that we should pass our days in darkness and sorrow; or that we should consider our existence as an evil. Thou permittest us to enjoy with gratitude the innocent pleasures of life. When the feathered chorister, cleaving the yielding air, astonishes me with the rapidity of its flight, the elegance of its form, and the sweetness of its notes, is it not proper that I should consider it as thy work, and listen to its songs as so many hymns to its Creator. Thou providest for it as well as for me. It feeds on the seas which thou causest to grow, and the corn which seems to rot in the ground, by thy command becomes the support of my life. Thou sendest sun and rain to make the earth abound in delicious fruit, whilst I with the utmost effort could not produce a single blade of grass. It is not merely the necessaries of life that thou grandest us, but also what the world calls riches, pleasures, fortune, and happiness. Thou directest events in such a manner, that even those which appear the most unfortunate, often contribute towards our felicity. In a word, after having formed us most admirably, thou still preservest us by a continual train of wonders.

O, that the short hours of my earthly pilgrimage, those hours which can never return, may be employed in such a manner as may best answer the design of my existence; that when I leave this world, I may enter into a state of greater blessedness, and be better able to comprehend the mysteries of nature and grace. May the contemplation of thy wonders, under the influences of thy Holy Spirit, excite me to praise and adore thee to eternity!

(His entire book, Reflections on the Works of God, which is under Books of Interest, can be downloaded.)

Was Miriam (Mary) Christ's Mother or His Host?

The teaching of the Trinity states that Christ is God, who has always existed, who came down from Heaven, entering into Mary's womb, making Miriam (Mary) the, 'Theotokos,' the, 'God Bearer.'⁸⁹ If Christ existed before he entered into the womb of Mary, this would make Miriam (Mary) a Host and not a Mother. In biology, a host is an organism that harbors a parasitic,⁹⁰ a mutualistic⁹¹ or a commensalist,⁹² typically providing nourishment and shelter. Concerning the Church's teaching on the relationship of Miriam (Mary) and Christ, we can rule out the thought of parasitic, making the Church's teaching on the incarnation of Christ into Mary's womb to be a teaching on a mutualistic relationship. In ecology, mutualism is the way two organisms of different species (Mary being human and Christ being a God-Man) exist in a relationship in which each individual benefits from the activity of the other. This concept would pertain to the Church's teaching concerning Miriam (Mary) and Christ.

St. Athanasius taught that which most of the Christian Church believes, that “God became man to redeem us” and that “within the Virgin he built himself a temple, that is, a body; he made it his own instrument in which to dwell and to reveal himself.”⁹³ John Cassian⁹⁴ wrote, “Now, you heretic, you say (whoever you are who deny that God was born of the Virgin), that Mary, the Mother of our Lord Jesus Christ, cannot be called the Mother of God, but the Mother only of Christ and not of God—for no one, you say, gives birth to one older than herself. And concerning this utterly stupid argument . . . let us prove by divine testimonies both that Christ is God and that Miriam (Mary) is the Mother of God.”⁹⁵

The teaching of the Church that Christ is God also nullifies him being, "...the lion that is of the tribe of Judah, the root of David...", because God is not of Adam, Abraham, Isaac, Jacob, Judah and David. Our lesson is, Christ is not Yahweh, neither did he exist, accept in the mind of Yahweh, until Yahweh made a sperm, attaching it to Mary's egg, resulting in the beginning of our Lord, Savior and Redeemer. "Of these things, be putting them in remembrance, adjuring them before Yahweh not to be waging word-battles,—useful, for nothing, occasioning a subversion of them that hearken. Give diligence, thyself, approved,

⁸⁹ Third Ecumenical Council; Theo (God) tokos (bearer) "God-bearer"

⁹⁰ Parasitism is a symbiotic relationship in which one species (the parasite) benefits while the other species (the host) is harmed.

⁹¹ Mutualism is when both organisms benefit from each other.

⁹² Commensalism, in ecology, is a relation between individuals of two species in which one species obtains food or other benefits from the other without either harming or benefiting the latter.

⁹³ This excerpt from St. Athanasius' famous work *On the Incarnation* (8-9, PG 25, 110-111)

⁹⁴ SEVEN BOOKS ON THE INCARNATION OF THE LORD, AGAINST NESTORIUS

⁹⁵ (On the Incarnation of Christ Against Nestorius 2:2 [A.D. 429]).

to present unto Yahweh,—a workman not to be put to shame, skillfully handling the word of truth. But, the profane pratings, shun; for, unto more ungodliness, will they force themselves on; And, their discourse, as a gangrene, will eat its way..." (2 Tim. 2:14-17).

Particular Providence of Yahweh

(C. C. Sturm on the Reflections of God, written in 1776 for October 24th.)

It would be a great misfortune for the world if there were any foundation for the opinion of unbelievers, that Yahweh's providence is only concerned for the generality of beings, for the preservation of the whole species, but not on behalf of individuals. Would a being deserve the name of a God who either could not, or would not, interest himself in the parts of which the whole is composed? For our comfort, we are taught, both by reason and religion, to believe in a God whose providence extends to every creature in particular, and to every part of which that creature is composed.

Let none imagine that it is beneath the dignity of Yahweh to attend to individuals. The whole universe, as well as the smallest particle of dust, is nothing in comparison of the Supreme Being. What then can we call little or contemptible? Is there not less difference between one man and whole nations, than there is between them and those immense globes which appear so little in the eyes of the common people? The least reflection may convince us, that in the sight of Yahweh, to whom a thousand years are as a day, and the whole universe like a drop of water in the ocean, there is nothing either great or small in itself, or any event, however inconsiderable, that is unworthy his attention. If we take the meanest plant, or the least insect that can be dissected, we shall discover in the minutest parts of it the same wisdom which shines in the construction of the whole.—The smallest fibre contributes as much to the perfection of the whole plant, as the plant itself contributes to the perfection of the whole species, or the species to the perfection of the universe. But if Yahweh has vouchsafed to form these creatures which appear so despicable, why should it be beneath him to preserve them? And how could the whole be perfect, if the parts were not so; or how could a whole species be preserved, if the individuals were not regarded? Reason alone may teach us this, but revelation confirms it. We learn from thence, that the hairs of our head are numbered. Even our hairs, of which we lose millions in the course of our lives, without missing them, are all numbered. And thence our Saviour draws this conclusion, that with much more reason Yahweh interests himself in us, and vouchsafes to honour us with his notice. Let us then adore his providence with the Most lively faith and gratitude.

What Hebrew (Ibri) Word are You Referring To?

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

When ever we enter into a discussion on what Yahweh has written, we must begin with the above statement. Yahweh's Word was not written by English prophets, neither was it written by Greek prophets but rather it was written by Hebrew (Ibri) prophets. Many doctrines of the Christian Church can not be validated by any Hebrew (Ibri) words. For example, when someone is discussing Purgatory or Hell, we must ask the question, "What Hebrew (Ibri) word are you referring to?" Asking this question will end the discussion because there is no Hebrew (Ibri) word for Purgatory or Hell, these are man-made doctrines. Another question that can be asked, "What gender is the Hebrew (Ibri) word and what state is it in?" For example, in Genesis 1:2, the Hebrew (Ibri) gender of ruah (the word they translate spirit) is feminine and it is in the construct state and not the absolute state. Many people teach this verse as unveiling, the third God of the Trinity, 'God the Spirit,' which it can not be. Many of the man-made Foundational Doctrines of the Christian Church can not withstand these simple procedures. It is sad to say, that these major doctrines crumble as a House of Cards, when held to the standard of the Hebrew (Ibri) language. Our foundation must be on the Hebrew (Ibri) Words of Yahweh and not on our English, so-called, Bible translations.

There are, reportedly, from 10,000 to 44,000 Christian denominations in the world. These different groups, supposedly, have as their founding document, the same Bible; the same Word of Yahweh. We must ask ourselves, 'How can this be?' Yahweh gave us one of the reasons when he spoke to Isaiah saying, "...Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Is. 6:9-10). Our Lord Yehoshua quoted this same verse to the children of Israel as well as did Paul.⁹⁶ We have been instructed that one of the reasons is that it is an issue of the heart, which we cannot fix. Another reason, which I will address, is that there are people who have hearts which have not been hardened but they have a communication problem, which can be fixed. These are the misguided people who do seek to please Yahweh and not men, such as was Saul of Tarsus. He said he was innocent, "...because, without knowledge, I acted, in unbelief" (1 Ti. 1:13). Many Church doctrines are not based upon Hebrew (Ibri) words and their correct usage, which is the very foundation of the Word of Yahweh. The majority of every discussion concerning the Word of Yahweh should be founded upon Hebrew (Ibri) words and their correct usages in the Old Covenant. By doing so, the majority of all Christian disputes would be eliminated.

⁹⁶ Mt. 13:14-15; Acts 28:26-27

Greek words in the New Covenant can be linked back to their correct Hebrew (Ibri) usage. For example, the Greek word, hades, is a Greek god and a Greek place but this word, in the New Covenant, is used to represent, sheol, which is the Hebrew (Ibri) place;⁹⁷ kurios (lord) is used to represent Yahweh etc. etc.⁹⁸

If Yahweh does not, primarily, say it in Hebrew (Ibri) and, secondarily, in Greek, why are we discussing it; why are we arguing over it? Why are we using terms that do not exist in the Word of Yahweh? Why are we divided over a doctrine that never issued forth from the mouth of Yahweh? Anchoring all English words and terms to Hebrew (Ibri) words and terms will set us free from the many, many doctrines of men that have come down through the centuries.

When a person says the word, 'Hell,' they are referring to a place where everlasting torture is inflicted upon a person, who will never die. If you ask them what Hebrew (Ibri) word are you referring to, when you say, Hell, they can only say, Sheol, which is used 65 times in the Old Covenant. Sheol's first usage is Genesis 37:34-35, which states, "And Jacob rent his garments, and put sackcloth upon his loins,—and mourned over his son many days. And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol..." This is the first usage of the Hebrew (Ibri) word, 'Sheol.' The first usage of a word is very significant when it comes to defining its meaning. By studying Sheol's 65 usages, you will determine that Yahweh's usage of Sheol does not agree with the English word, Hell.

Another example would be the word, 'soul,' about which we have been taught of it's immortality. We should ask the person, 'What Hebrew (Ibri) words are you referring to when you say, soul? The only Hebrew (Ibri) word that can be used for soul would be nephesh. Nephesh first usage is in Genesis 1:20, which states, "And Elohim said—Let the waters swarm with an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens." By studying the 753 usages of nephesh, you will determine that Yahweh's meaning of nephesh does not agree with the Churches teachings. Nephesh is not immortal and people do not have one but rather people are called living nepheshes, as also are animals.⁹⁹ There are also dead souls (nephesh), but not translated as such in English Bible translations because this would contradict what the Church teaches.¹⁰⁰

⁹⁷ Ac 2:27 Because thou wilt not abandon my soul unto hades, neither wilt thou give thy man of lovingkindness to see corruption;

Ps 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

⁹⁸ which, yourselves, do see and hear.

Acts 2:34 For, David, hath not ascended into the heavens; but he saith, himself,—Said the kurios (Lord) unto my kurios (Lord), Sit thou at my right hand,

Ps. 110:1 The declaration of Yahweh to my adon (Lord)—Sit thou at my right hand, Until I make thy foes thy footstool.

⁹⁹ Gen 1:20, 21, 24, 30; 2:7

¹⁰⁰ Lev. 21:11; Nu. 6:6, 19:11, 13

Gender

Now let us examine the English word, 'spirit.' We must ask the person, 'What Hebrew (Ibri) word are you referring to when you say, 'spirit.' The only Hebrew (Ibri) word they can be used is ruah. By studying ruah, you will learn that it is, in the majority of all cases, feminine (she) in gender, as it is in Genesis 1:2, and that it is not a proper noun (name) but rather a common noun. We are familiar with its first usage, which is in Genesis 1:2, but we are not aware of its second usage, which is in Genesis 3:8, which states, "Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah of the day..." We are also not familiar with its usage in Genesis 8:1, which states, "Then Elohim remembered Noah, and every living thing, and all the animals that were with him in the ark. And Elohim made a ruah to pass over the earth, and the waters subsided." By studying the word, ruah, in its 378 usages, you will determine that Yahweh's meaning of ruah does agree with the English word, breath,¹⁰¹ but not with the Churches meaning of 'God the Spirit,' or of man being a spirit. Yahweh's attributes can be feminine, such as love ('ahabah),¹⁰² hand (yad)¹⁰³ and ear (ozen)¹⁰⁴ but Yahweh and the nouns associated with him, such as Elohim, El, Eloah, Father and Rock are always masculine.

Construct and Absolute State

"Hebrew (Ibri) has no word for the English word, 'of,' instead Hebrew (Ibri) uses a grammatical construction. That construction is the construct chain. All Hebrew (Ibri) nouns are in one of two states: absolute, in which the noun is not bound to another form, and construct, in which the noun is bound to another following form. Nouns are called absolute because they can stand alone; they are not bound to a following noun, which is similar to an English noun."¹⁰⁵ For example, in Genesis 1:2, the two nouns we will discuss are ruah (spirit) and Elohim (God). Ruah (spirit) is in the construct state, while Elohim (God) is in the absolute state. Elohim can stand alone but ruah can not! Ruah would be in the absolute state, if Genesis 1:2 read, "...but the ruah was brooding on the face of the waters but this is not what is written. The breath (ruah) of God (Job 4:9) or the hand of God (1 Sam. 5:11) or the face of God (Gen. 33:10) can be read as, God's breath, God's hand and God's face.; breath, hand and face are all in the construct state, while God is in the absolute state. God can stand alone but breath, hand and face can not stand alone. If Genesis 1:1 read, In the beginning, Hand created the heavens and the earth, we would ask, 'Whose hand.'

Plural

¹⁰¹ spirit from the Latin word, spirare, to breathe; expire (breathe out); aspire (to breathe); inspire (to breathe in)

¹⁰² 0160 אהבה 'ahabah a-hab-aw f of 0158; n f;

¹⁰³ 03027 יד yad yawd a primitive word; n f;

¹⁰⁴ 0241 זין 'ozen o'- zen n f;

¹⁰⁵ Hebrew (Ibri) for the Rest of Us; pg. 103 and 119.

Many pastors, to validate their argument concerning the existence of the Trinity, will state that Elohim, one of the Hebrew (Ibri) words that is translated, God, is plural, meaning the word actually means, gods, confirming that Elohim is God the Father, God the Son and God the Holy Spirit. Elohim is plural but also is the Hebrew (Ibri) word, panim, which translators translate as face. Panim is used over 2,000 times in the Old Covenant and is always plural but is never translated as being plural (faces).¹⁰⁶ Translators do not translate Elohim as gods because the verb in Genesis 1:1 (created) is singular and not plural. An example of a plural pronoun with a singular verb would be, 'Men (plural) is (singular) coming to your house,' which would necessitate changing the pronoun from plural, men, to singular, man; 'A man is coming to your house.' Joseph Rotherham, a Hebrew (Ibri) scholar, writes, "It should be carefully observed that, although, Elohim, is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the "plural of quality" or "excellence" abounds in Hebrew (Ibri) in cases where the reference is undeniably to something which must be understood in the singular number."¹⁰⁷ Genesis 1:1 states, "In the beginning, Elohim [God] bara [created] the heavens and the earth." Elohim is plural but bara is singular. An example where Elohim can be translated as gods (plural) is in Genesis 35:2 because the verb is also plural: "And Jacob said unto his house, and unto all who were with him,—Put away [sur (plural)] the gods [Elohim (plural)] of the alien which are in your midst, and purify yourselves, and change your garments."

Doctrines of Men

Theologians call certain Greek converts the, 'Church Fathers.' The majority of these men were converted polytheists who could not read the Hebrew (Ibri) scriptures. The, 'Church Fathers,' according to Yahweh, are not these self-appointed Greeks but rather Yahweh's appointed prophets and Apostles, who were all Hebrews. The Greek Church Fathers have come up with words, terms and concepts which have no Hebrew (Ibri) equivalent, meaning Moses and all of the Hebrew (Ibri) prophets knew nothing of these doctrines; doctrines such as the doctrine of the Trinity, Incarnation, God-man, etc. etc. Yahweh, the Creator of language, according to the Greek Church Fathers, did not express himself fully in His text, so they added to Yahweh's Word certain words, terms and concepts, thereby, in their minds, completing Yahweh's Word? In our discussions of the things of Yahweh, we should always ask, 'What Hebrew (Ibri) word are you referring to when you say Trinity, Incarnation and God-man? Their answer will always be, 'There are no such words;' then we can reply, 'Exactly!' If these words are not in Yahweh's vocabulary, then neither should they be in ours! Yahweh has given us leaders and tools to learn his truths. Novices, such as his twelve Apostles, were his instruments who dissected the false doctrines of the Pharisees, Scribes and Lawyers.

¹⁰⁶ 06440 פנים panim paw-neem' plural (but always as sing.) of an unused noun פנה paneh paw-neh' (Gen. 1:2)

¹⁰⁷ Emphasized Bible by Joseph Rotherham; footnote on Genesis 1:1.

Tools for Study

Rotherham's Emphasized Bible is absolutely necessary when reading the scriptures. Online Bible (onlinebible.net) offers the Rotherham Bible along with the NKJV with the Strong's Concordance and Online Bible Hebrew (Ibri) and Greek lexicon. By clicking on spirit in Genesis 1:2, in this program, the following information will appear; 07307 רוּחַ ruwach roo'-akh from 07306; n f; {See TWOT on 2131 @@ "2131a" }; n equals noun and f equals feminine, while TWOT represents the Theoloical Word Study of the Old Covenant, which is very helpful. This program will not give a word by word study, as does Bible Works 10 Software for Biblical Exegesis & Research. This program is expensive but will give you the state, the gender and whether it is singlar or plural for each word. Hebrew (Ibri) for the Rest of Us by Lee M. Fields, is an inexpensive book for novices that will also guide you into Hebrew (Ibri) study.

The Hebrew (Ibri) Scriptures are the Fountain-Head of Revelation

As written in

"THE MORNING WATCH, JUNE 1829, ON THE TEXT AND VERSIONS OF THE HOLY SCRIPTURES," pg. 133-148.

IN the prosecution of our periodical work occasions will continually arise for referring to the different versions of Holy Scripture, especially the early ones. As frequent will be our necessity for appealing to the fathers of the church, as witnesses to facts, as authorities in questions of doctrine, and as guides in matters of criticism. We therefore deem it good to give a general view of the principles which regulate our study of the Scriptures; first, by some remarks on the Hebrew (Ibri) and Greek originals; secondly, by a short history of those translations to which we shall most often refer, with our own estimate of their several merits; thirdly, by a hasty survey of the state of learning in the successive ages of the church. We shall thus see the integrity of the original texts; the sufficient means we possess for interpreting them; and ascertain what portion of learning the different fathers retained, and, consequently, know how far they are severally competent to decide in questions of criticism. Veracity constitutes a good witness to facts; judgment must be added to veracity, for deciding in doctrine; and, where both these are found in a man, if learning be deficient, he is entitled to no attention whatever in critical inquiries. We have often felt the necessity of these distinctions, when the authority of good men has been brought forward in support of disputable doctrine or of mistaken interpretation; and while we give its full value to piety in its own sphere, we deny that in criticism it has any claim to be listened to, beyond what it derives from the learning which accompanies it.

The Hebrew (Ibri) Scriptures are the fountain-head of revelation; like the waters of the rock Horeb, which came forth abundantly and followed the wandering of Israel (Exod. xvii. 6; 1 Cor. x.4), retaining their freshness and purity to the end. A student of ancient literature, knowing the innumerable losses and corruptions which have befallen other writings, is struck with the remarkable contrast which the Hebrew (Ibri) Scriptures present; these having been kept so entire and pure from the earliest antiquity. We at first piously and properly resolve their preservation into the providence of God; and this, to many minds, is a sufficient account of the phenomenon. But there are others who find both pleasure and profit in tracing out those secondary means which have been made subservient to a great purpose of God; and such discussions ought never to be undervalued, as they are intelligible to the natural man, and leave the unbeliever and the sceptic "without excuse." The Hebrew (Ibri) language, like the Jewish people, is a standing miracle, witnessing to the truth of God. The four Gentile monarchies have successively swept over the land of Judea, appearing to carry destruction in their course. Assyria, Persia, Greece, and Rome, where are they? Their national distinctions are gone, their languages are dead; their memorial remains only in the pages of history. But the Jews, on whom all their rage was directed, whom they scattered to the winds of heaven, not only still subsist, but retain their identity unbroken—nationality, language, ordinances unaltered—waiting only the restoration to their own land to become in all respects the same people as when Zion stood in palmy state. Two thousand years of oppression, under their last and most cruel persecutors, have not broken them down as a people, nor amalgamated their language with other tongues. This unbending character of the Jews was directed to the preservation of the Scriptures, by men raised up and qualified by God for that purpose,—the earlier Prophets, before the Babylonish captivity; Ezekiel and Daniel during its continuance; Ezra, Haggai, Zechariah, and Malachi, afterwards. Till the coming of our Lord we are certain they had suffered no loss. "The Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, observe and do " (Matt. xxiii. 2). "One jot or tittle shall in no wise pass from the law" (Matt. v.18). The Hebrew (Ibri) Scriptures thus continuing pure till the New-Covenant Scriptures were completed, and being by them authenticated, we shall point out some of the means which the providence of God has appointed for guarding them against human error since the Apostolic times, and which justify us in concluding that no material corruption could take place. The extensive collations of Kennicott and De Rossi confirm this conclusion, and shew that no errors have

crept in affecting faith or doctrine, and that the mistakes of transcribers affect not the general integrity of the text.

Among the secondary means by which the Hebrew (Ibri) text has been preserved from corruption, we give the first place to the size and distinctness of its characters. We maintain that the Old Covenant was from the beginning written in the square Hebrew (Ibri) character of the present day; a character incomparably the most noble of any in use, and worthy of being thought that which was inscribed on the tables of stone by the finger of God. But here a question arises: for though all are agreed that the present square character is as old as the time of Ezra, yet many men of name have argued that he first employed it in writing the Scriptures, and that before his time they were written in the Samaritan character. This opinion they derive from the assertion of Jerome, in his preface to Kings, " that Ezra found other letters, which we still use; whereas till his time the Samaritan and Hebrew (Ibri) characters, were the same; " and the statement of Eusebius in his Chronicon, " that Esdras collected the holy Scriptures, and, that they might not be mingled with the Samaritans, changed the Jewish letters." These statements they think are confirmed to demonstration by coins, said to be of high antiquity, bearing inscriptions in Samaritan characters. Before we shew the fallacy of these arguments, we must state the facts of the case: First, we have the whole Scripture in the square Hebrew, while the Pentateuch only is extant in the Samaritan; Secondly, in this fragment of God's word there are innumerable errors of transcription, from interchanging 1 and l, 2 and D, b and D; changes easily accounted for on the supposition that the original was Hebrew, where the letters have much resemblance, but utterly inexplicable on the supposition of a Samaritan original, where these interchanged characters have no such similarity; Thirdly, the coins are all of doubtful antiquity, and on the best of them the characters are so very barbarous that it is not easy to say whether they meant to imitate the Hebrew (Ibri) or the Samaritan character. But compare the two characters together, and we ask, whether it be probable that the barbarous Samaritan could have been the source whence the grand Hebrew (Ibri) character was derived. That the Hebrew (Ibri) might degenerate into the Samaritan, is a perfectly natural supposition; but that the distorted Samaritan could be the source of the simple and regular Hebrew, appears to us a preposterous idea. Moreover, let us see from Scripture what the character of these Samaritans was. "At the beginning of their dwelling there, they feared not the Lord" (2 Kings xvii. 25): "Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord: howbeit, every nation made gods of their own" (ver. 28). "So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so do they unto this day" (ver. 41). Is this the kind of people among whom we may expect to find the original Scriptures? The truth we believe to have been this, that the Israelites, like all the other early nations, had a sacred character which was only employed in religion, and a less exact character for the ordinary business of life. The square Hebrew (Ibri) we believe to have been their sacred character, and that one like the Samaritan they used in civil affairs. We may grant that during the Babylonish captivity the people had forgotten, or much corrupted, their language; while we maintain that among the priests and prophets the Hebrew (Ibri) was preserved in its purity. Jeremiah, putting words into the mouth of the Jews for addressing the Chaldeans, has one verse in Chaldee (x. 11), but he sent them letters to Babylon in pure Hebrew (Ibri) (Jer. li. 60.) Ezekiel was contemporary both with Jeremiah and Daniel. Daniel knew by books that the captivity predicted by Jeremiah was accomplished. (Dan. ix. 2.) And Ezra was a scribe of the law of the God of heaven. (Ezra vii. 12.) All those parts of Daniel which were meant for the Jewish people, are pure Hebrew; and those parts only in the Chaldee dialect which relate to the affairs of Chaldea. The sacred books, we maintain, had not been changed; for it was their remaining pure, while the language of the people had grown corrupt, which made it necessary to give "the sense, and cause them to understand the reading." (Neh. viii. 8.) If Ezra read from a book whose language they had well-nigh forgotten, interpretation was a necessary work; but if he had already translated the book into a language with which they were familiar, simply reading it would suffice, and the interpretation might have been spared, as superfluous. Nor is it at all likely that Ezra would have so accommodated it to the people, his object being to bring them back to the Lord; and he would seek to

direct their thoughts wholly to the law of Moses and the language of their fathers, not to wean them from it. From the time of Ezra, the Syriac seems to have been the common character in Palestine; and to almost as early a period we can trace back the Rabbinical character: both of these are regularly derived from the Hebrew: and if we suppose Jerome to have meant some character similar to these, which Ezra invented for civil affairs, all difficulty vanishes, and we can reconcile those passages in his writings which on the ordinary hypothesis appear contradictory; for he uniformly quotes from the Hebrew (Ibri) as the original, and speaks slightly of the Samaritan.

The argument derived from coins may be more briefly dispatched. If these coins are genuine, and there was a sacred and common character in use at the same time, those stamped with the sacred character might be shekels of the sanctuary; the others, ordinary shekels; and Kircher says (*Gymnasio Hieroglyph.* p. 97), that some have both kinds of diameter on the same coin. But we exceedingly doubt the validity of any argument drawn from Hebrew (Ibri) coins, as we have not been able to obtain a sight of one which did not at once appear manifestly spurious; and an intelligent London collector, in conversation with us, said that he had never seen a genuine one; and thought, moreover, that a coin called Shekel never existed, but that it was a denomination of weight only, like the ounce. Spanheim at first thought them all counterfeit; but in the edition 1706 he says he had since seen some which appeared genuine; yet he denies that any of those, which have the least pretensions to authenticity, are of higher antiquity than the time of the Maccabees, and says, the character they bear is that used in civil affairs at that time. The letters are so little like any known character, that it is difficult to fix on their prototype; it may have been the Hebrew (Ibri) distorted; or they may be barbarous imitations of the barbarous Samaritan. Most of them are gross counterfeits: many give Moses the ram's horn, and some have the Vulgate blunder, "cornuta esset facies!!!" Yet this very argument from coins has been that most confidently relied on for inferring the superior antiquity of the Samaritan character! (Capellus, p. 38.)—We have only hastily gone over a small portion of this very extensive branch of the inquiry; and should not have touched upon it at all, but that we are quite convinced of the fallacy of the common opinions on this subject; and it is satisfactory to be assured that the Scriptures we now possess are identical in form, as well as in substance, with those books dictated by the Holy Spirit. But, though very satisfactory to know this, it is not a question of vital importance; for we know most assuredly that the Hebrew (Ibri) Scriptures were written in their present form in the time of our Lord; and, being stamped with His sanction, they have to us, who are Christians, all the weight of Divine authority.

Next to the perfection of the character itself, we are disposed to place the Masoretic punctuation, as presenting an effectual barrier against the corruption of the Hebrew (Ibri) text. We believe the points and accents to be as old as the time of Ezra, if not an integral part of the language from the beginning. But we are content to wave this discussion, and only to assume, what no sane man can deny, and what Capellus and Brian Walton fully conceded, namely, that the points do every where define and fix the true sense of Scripture, and that without them we should probably have lost the knowledge of Hebrew (Ibri) in the miseries and ignorance of the dark ages.

The Hebrew (Ibri) points and accents mutually depend on each other, and cannot be separated. The connection of the sentence and the regimen of the words fix the accents, and the position of these determines the vowel points of each word; for the same word is pointed differently when governed by different accents. Thus the sense of the whole passage operates as a check upon each letter in the sentence, and becomes a great safeguard against corruption or loss. We know of noting elsewhere at all comparable with the perfection of this system of punctuation. The accents in Greek, and many modern languages, affect only those syllables to which they are attached: the stops in common use only shew the pauses and divisions of sentences: but the Hebrew (Ibri) accents not only regulate the euphony, and divide the members of a paragraph; they have also a power of which no adequate idea can be formed from any European language. The order in which words are placed seldom indicates with certainty the exact

relation of the ideas to be conveyed: this can be done by tone of voice in speaking, and is done by the Hebrew (Ibri) accents. These sustain and carry on the sense from a leading accent to one which is governed by it, so as to represent to the eye the whole train of ideas; forming a system for the transmission of thought absolutely perfect, in our estimation; the surpassing beauty of which has often led us to wonder that this part of the Hebrew (Ibri) language has been so little studied by the moderns. The manuscripts now used publicly in the synagogues are without points, but they have always a pointed one at hand to refer to. Those manuscripts intended to be pointed, are first written without, and the points are generally added by another hand. This probably arose from the necessity of using, in large manuscripts, a kind of pen and ink for the letters different from those necessary for the points. The letters were written with a broad-pointed pen, made of cane or reed, and having a slanting nib; the ink also was of a very thick consistency: but the points require a fine pen with an equal nib, and probably of quill: they need, too, thinner ink. From these circumstances the points have changed colour sometimes, more or less than the letters; and these appearances have led to the inference that the points have been added in a later age;—an inference, by the bye, which gives nothing whatever to the anti-punctists, since no one can have the folly to maintain that any of these manuscripts reach in antiquity to the very latest period ever given to the Masoretes.

The perfection of the Hebrew (Ibri) character was well sustained by the exceeding great care taken in appointing well-qualified scribes, and in subjecting all the materials employed, and afterwards the finished work, to the most strict examination. The skins, pens, and ink, must all be prepared by an Israelite, for that express purpose; and if any of these precautions were neglected, the manuscript was vitiated, and must be destroyed. The finished copy must be examined within thirty days; and if three errors were discovered in any skin, it was rejected. Thus every expedient was adopted to check and exclude the errors of transcription.—But a question arises, Whether the Jews, in their aversion to Christianity, have perverted the text? Such a charge has been brought against them by the Papists, and by the ultra-Hutchinsonians. We not only acquit them of the imputation, but maintain, that, supposing them to have had such a design, it is impossible they could have effected it. Before Christ, they had no such temptation; and we know that they did not, for St. Paul names, as the great privilege of his people, "chiefly that unto them were committed the oracles of God" (Rom. iu. 2). After the time of our Lord they could not, for the Apostles, and most of the first Christians, knew the Hebrew (Ibri) Scriptures. And among the Jews themselves, scattered as they then were in all parts of the earth, (if it should be thought credible that they could combine to falsify all their manuscripts at the same time, and in the same respects,) their own Masora Paraphrases and Cabala opposed insuperable obstacles. But Origen, Jerome, and Eusebius, all acquit the Jews of this charge; and Jerome's own version and comments clearly prove that all the strong-holds of Christianity remain the same in our present Hebrew (Ibri) text as in that which Jerome used.

Before the invention of parchment, they wrote on prepared skins, like the "ram's skins" (Exod. xxxvi. 19) with which the tabernacle was covered. These were either brown, and written with ink, like the African manuscripts of the present time; or purple, and written in letters of gold, like that from which, according to Josephus, the version of the LXX. was made. The skins generally contained three pages; each page from twelve to eighteen inches long, and from four to six inches broad. They were sewed together, making one long strip; which being fixed to two rollers, one at each end, they unrolled it from the one and rolled it on to the other, according to the part of the volume which they had occasion to read. Such manuscripts were less liable to injury from damp or change of temperature than those written on parchment, or any other material; and they were written with so full a body of ink, that the character retains its distinctness for centuries, and would bear repeated washings. These noble volumes have a grandeur and dignity in their appearance worthy of the sacred books.

Some of them are fifty yards long, and written in characters so large and distinct, that he must be a very careless reader who should mistake or confound them. But, notwithstanding this distinctness, together with the great care of the Jews in transcribing the Scriptures, it is certain that mistakes do occur in the very best of the manuscripts; and these corruptions, or losses, it is the main business of Biblical criticism to rectify and restore. These maculae do not at all invalidate the Divine authority of the Scriptures, which fully testify of Jesus, and contain the words of everlasting life. But when the Word, to whom they testify, "became flesh and dwelt among us," the book was thenceforward left in the keeping of man; and so, with all possible care on his part, could not but suffer that loss incident to every thing which has frail man for its guardian. Had the Scriptures, retained in every minute particular their original perfection, such a phenomenon must have been regarded as miraculous, and the soundest mind could scarcely escape feeling a superstitious reverence, bordering on idolatry; while to the bulk of mankind they would really have become an idol of the grossest kind; for they would regard the book as Divine, while every letter proved its human origin. Now it is as a treasure in earthen vessels, that the excellency of the power may be of God, not of men.

Before the light of Prophecy was extinguished in the church, and before the Jews could be even suspected of perverting the text of Scripture, the providence of God appointed means by which we are now able to assure ourselves that the Hebrew (Ibri) text is not corrupted: First, in the Greek translation of the LXX., confirmed as it is by its agreement with those passages quoted from the Old Covenant by our Lord and the Apostles: secondly, by still confiding the care of the Hebrew (Ibri) Scriptures to Jews, opponents of the Gospel; while the Christian church with the same jealous and rival fidelity preserved the Greek Scriptures. After the time of the Apostles, for nearly a thousand years, the Hebrew (Ibri) language was almost unknown to the church. Only two of the fathers, Origen and Jerome, made use of it for interpreting Scripture; and they had not taken up the study till late in life, and are not to be considered as masters of the language. The knowledge of Hebrew (Ibri) was then retained only by the Jews, and even among them mainly by their Talmudical and Cabalistic propensities. These mysterious and often puerile discussions were overruled, in the providence of God, to the safe keeping of his revelation: an end which was more completely attained by the talismanic power they attached to particular positions and combinations of letters, checked as it was by the laborious enumerations of the Masoretes, and the calculations founded thereon, than it could have been by any more rational devices, in those ignorant ages. Moreover, these men were so intent on the supposed mystery which every letter of the Bible involved, that the idea of corrupting the text they would start from as a sacrilege which might provoke instant judgment; and even if they had attempted such a crime, the cross ligatures of these intricate combinations, which fixed every letter to its own place, rendered the crime impracticable. It is clear, from Philo-Jutheus and parts of Josephus (to say nothing of Sohar, Bahir, or Jetzirah), that the Cabalistic dogmas are of very early date; the Talmudists and Paraphrasts begin as early: and if any one should suspect the Jews of desiring to corrupt the text of the Hebrew (Ibri) Scriptures, let him consider this argument, derived from their own Talmuds and Cabala, and he will immediately perceive the utter hopelessness of such an attempt. The pursuits of these men remind us of the alchemists, who, vainly pursuing an imaginary good, conferred unintentionally far more important benefits upon mankind. The Cabalistic writings, too, have much that is analogous with the philosophy of Plato; with a dim shadowing forth of incomprehensible mysteries, which, stripped of their puerilities, shew profundity and sublimity beyond any other speculations. It was this which struck on the ardent mind of Picus of Mirandula, and through him became the principal cause of the revival of Hebrew (Ibri) learning in Christendom. From him, Peter Gelatine and Reuchlin caught their ardour; but they also gave their chief study to Cabalistic lore. Reuchlin, however, published his Hebrew (Ibri) Grammar and Lexicon; and, the way being then opened, Pagninus, Munster, Brixianus, the Buxtorfs, Castell, and a thousand more, succeeded; who left no region of Oriental literature unexplored, and largely contributed to the brilliancy of that blaze of light which the church enjoyed in that Augustan age of theology, during which she accumulated a treasure of learning which her sons of the succeeding ages have been too indolently contented to draw upon, without sufficiently exerting themselves to add

fresh stores to the common stock. But a more generous and independent spirit seems now to animate them, and may God bless and increase it!

The Greek text of the New Covenant would at first sight appear to have been less carefully guarded from corruption than the Hebrew (Ibri) text of the Old. For in the Christian church there existed no prohibition against transcribing the Scriptures, nor was there any prescribed rule or imperative necessity for examining the finished manuscript. Clearness of writing was more regarded than competency of knowledge; and some of the earliest manuscripts remaining—the Alexandrine, for instance—were written by women indifferently acquainted with the language, and owe their preservation to the little use which was made of them. But the copies of the New Covenant were so very numerous, the comments of the Fathers so copious and minute, the versions began so early, and the great doctrines were so interlaced into whole chapters and epistles, by the many controversies with heretics and the many councils assembled on their account, that we are able, by these multiplied checks on error, and these numerous avenues to truth, as certainly to fix the true meaning of the New-Covenant Scriptures as that of the Old. The best editions of the Hebrew (Ibri) Bible, are — 1. Athias and Leusden, 1667; from which the Jews generally now write their rolls for the synagogue. 2. Jablonski, 1699; the most beautiful, and, as we think, the most accurate of all the editions. 3. Vanderhooght, 1705; which is most generally esteemed, and is a very fine edition. 4. David Nunes Torres, 1700, 4 vols. 12mo, an edition much esteemed by the Jews. But to the theological student, that of Michaelis, 1720, is by far the most useful Hebrew (Ibri) Bible: its text is among the most correct, and its marginal references and notes are incomparably valuable. Correct editions of the Greek Covenant abound every where, and are too numerous to specify. All the editions of Stephens are carefully printed. Mill, in the edition of 1707, rendered important service to the church, in his extensive collection of various readings Bengel, Wetstein, Griesbach, and many more, have followed in the same course; and, though it is still going on, we think little more remains to be done, all the principal stores of information having been now thoroughly examined.

In discussing the merits of the several translations from the Hebrew (Ibri) Scriptures, we give the first place, for importance as well as for age, to the venerable Septuagint. In disputed passages of the sacred text, this version affords more light than all the others put together; and if we now possessed it in the original state, we should probably need no other help in interpretation: but not having been confided to guardians so vigilant as the Jews, it became sadly corrupted before the time of Origen, as his notes prove. It is not to our present purpose to enter upon the history of this version, nor to inquire whether ours is that of the age of Ptolotuy: we know it to be the same which Origen thought the LXX., excepting the book of Daniel, which is Theodotion's. In the time of Origen, this was the version commonly used by the church; but in transcription it had grown corrupt; and he corrected it from the best manuscripts, and it formed one of the columns in his Tetrapla. He inserted it also in his Hexapla, which consisted of—I. the Hebrew (Ibri) text; 2. the Hebrew (Ibri) words written in Greek characters; 3. the version of the LXX.; 4. the version of Aquila; 5. the version of Theodotion; 6. the version of Synuachus—arranged in six parallel columns. Of all these, excepting the LXX., fragments only remain; which were collected first by Drusius, afterwards more diligently by Montfaucon. Aquila's version was ploddingly literal, and regarded rather as a mere lexicon of word for word, than a transfusion of the meaning of the original. Theodotion and Symmachus, on the other hand, were too paraphrastic, and both of them Ebionites. Jerome speaks of two classes of the LXX.; one, the common sort, and very incorrect; the other, from Origen's Hexapla, which he followed. But the Greek versions at that time were very numerous; and of the Latin, he says, there were almost as many versions as there were copies. Jerome, therefore, undertook to reform the Latin version; and the ultimate result of his labours was the Vulgate, which has ever since been the authorized version of the Roman Church. Jerome, considering the time, was well fitted for the work he had undertaken; and he omitted no pains which might increase his qualifications: four several times does he record his having recourse to Jews, to perfect himself in the Hebrew: and he seems to have pursued his object indefatigably, and with the ardour of one who loved his work; and though we hold in true Protestant abhorrence the

several Popish inferences which have been drawn from Jerome's blunders, we still dare to be just, and pronounce the Vulgate version to have been a noble work. His blunders were those of honest ignorance, not of systematic perversion; and, being honest, they are generally palpable, and often self-contradictory. Take it all in all, and as the work of one man, it does him much honour; nor is there any version even now which in the prophetic parts comes nearer to the sense of the original than the Vulgate does.

Jerome Origen had fixed the Greek version by his Hexapla, so e fixed the Latin version by the Vulgate, and for a thousands years it continued the standard of the Western churches. the first important innovation in this long-established prescription was made in the literal version of Santes Pagninus, 1527.

Pagnine was a good Hebrew (Ibri) scholar, and he spent thirty years on his translation; but he does not seem to have had an acute mind; and when his verbal knowledge of Hebrew (Ibri) failed him, he either gives the Vulgate rendering, or words alone, without meaning. But, still, his version assisted much iu opening the Hebrew (Ibri) Scriptures; and his Lexicon, especially when improved by Mercer, still more. Arius Montanus rather increased the dry literality of Pagninus, and had not so much learning to support or excuse it.

Munster was the next, who in 1539 published a new translation from the Hebrew: it was dry, literal, and abounded in barbarisms.

The next translation of importance, was that begun by Leo Juda, completed by Bibliander and his coadjutors, and published in 1543. This, though in some places becoming a paraphrase rather than translation, is an excellent version, and was reprinted by Stephens, with notes by Vatablus, 1545.

Castalio's translation was published 1551. He, wishing to avoid the barbarous style of Munster, fell into the opposite extreme; and, by moulding the phraseology of his version after classical models, rather offended pious minds, while he failed in pleasing those of refined taste. But his work is very valuable. He generally perfectly understands the original text, and his notes are full of piety and simplicity; and where he is unable to interpret, he has the honesty to stop, and confess his ignorance. The last of the versions which we have occasion to notice, is that of Tremellius and Junius, published 1579. This translation, though now much neglected, is to the Hebrew (Ibri) student very important. Tremellius was a converted Jew, and well understood Hebrew, the sense of which he generally gives exactly. He thought not of style in his version, and in most cases adhered to the Hebrew (Ibri) idiom. He has also the sole merit of marking the distinction between the different names and appellations of God, which no other version does uniformly. For these and many other excellencies, we think it deserving of much higher estimation than it now receives.

These versions, either singly or combined, have formed the basis of nearly all the modern translations; and it might be very instructive, were this the place, to trace the doctrines of the different national churches, according to the version from which their vernacular translation of the Scriptures was chiefly deduced: for each of those Latin versions proceeded from a disciple of some particular school of theology, the peculiarities of which it could not but retain, and would transmit to those which were copied from it. With this caution impressed upon the mind should they be consulted; for a reference to them can hardly, we think, be dispensed with by any one who would satisfy himself that he understands the full verbal meaning of the original. We say verbal, and refer to the understanding only, as being but one avenue or means of approach to the spiritual meaning; which last is a much higher attainment, and one which sometimes appears the result of an instinctive tact of spiritual discernment given from above, and independent of any common means.

The state of learning in the Christian church has been to a considerable extent anticipated in our account of the several versions. The principal truths of the Old Covenant having been embodied in the New, and the Greek version being in very general use, Hebrew (Ibri) learning very soon languished in the church; and though it was from time to time partially revived by the accession of a Jewish convert, yet it had ceased to be cultivated with any profit to the church before the time of Cotten. The encomiasts of Origen boast of the short time in which he mastered Hebrew. This only leads to the suspicion that he had by no means mastered it; and nothing in his remaining works chews any deep or critical acquaintance with the language. Of Jerome, this is not merely a suspicion, but a certainty; for his comments prove, that, with all the pains he had taken, in procuring four different Jews for instructors, his knowledge of Hebrew (Ibri) scarcely exceeded that of a well-taught schoolboy. But we think this has been to us rather an advantage than otherwise: for as the chief use of Jerome's works and Origen's fragments is to verify the sacred text, this is better done by the servile adherence to the letter of Scripture, which their conscious weakness imposed upon them, than by any critical acumen. On the contrary, we have rather occasion to rejoice that they were not gifted with the learning, if it had been accompanied with the recklessness of either Houbigant or Bentley, as they might then have endeavoured to model the text according to those notions of amendment which would best suit their translations; and not, as they have done, given us every where the letter, whether they could make their own sense of it or not. Jerome died A. D. 420; and for nine hundred years we find no traces of Hebrew (Ibri) learning in the writings of the Western church. With the generation that succeeded Jerome, or soon after, Greek literature also declined, and the subtleties of the schoolmen took the place of theology in the church, and their barbarous Latin became its only learning: and many a precious manuscript was erased, to furnish parchment for Thomas Aquinas or P. Lombard. Had we space, it might be instructive to trace out the heresies and superstitions which have from time to time arisen, in their connection with the learning or the credulity whence they severally sprang. Heresy is dangerous and infectious only in proportion to the learning which accompanies it—if, indeed, perverted learning be not its only soil. In the Western church we find but little of heresy, after the time of Athanasius, till the revival of learning in the fifteenth century; but in the East, where a certain portion of learning subsisted, heresies springing from a perversion of learning abounded: and, monstrous as the superstitious accumulation embodied in the Papacy appears, it is less hateful than the wild, hopeless, irremediable heresies of the East. These heretical perversions have no fixity or substance with which to grapple, and rest on no principle on which you can take your stand; but superstition has generally a basis of truth, and you have only to clear away the rubbish to discover the goodly foundation on which it rests. The first symptoms of a revival of learning in the church appeared in Nic. de Lyra, 1320. He may be considered as the forerunner of the Reformation, by his knowledge of Hebrew (Ibri) loosening the spell of ignorance in which the church had been so long imprisoned, and by the freedom of his comments preparing the way for that perfect liberty of private interpretation which the Reformers established. Luther says of him, "Ego Lyram ideo amo, et inter optimos polio, quod ubique diligenter retinet et persecutur historiam:" and he is commonly said to have held Luther's stirrup. The miseries which now overwhelmed the East, and the persecutions in Spain, drove multitudes of learned men into Italy, bringing with them their books, their only solace. The ardent Italians immediately caught the flame, and learning at once blazed forth in all its several quarters. The principal instrument in reviving Hebrew, was Picus of Mirandula, who in 1484 astonished the world by the variety and precocity of his talents, and whose early death left his contemporaries under the full impression of the emulation he had excited, and took away the jealousies and other attendant evils. His whole career was brilliant and extraordinary, and he had taken up that branch of Hebrew (Ibri) learning which was most calculated to excite astonishment, and produced by it an effect on that age which probably has not its parallel. Galatine and Reuchlin were first led to Hebrew (Ibri) by the meteoric glare which Picus left in his track; but Reuchlin, in his zeal for the preservation of some Rabbinical books, was brought into contest with the monks: in this contest he was supported by the principal Reformers, and its circumstances contributed greatly to give notoriety and eclat to Hebrew (Ibri) literature. The Reformers had also now found the necessity of continually appealing to the original Scriptures, and most of them became in consequence good scholars. Bibles, grammars, and lexicons were

abundantly circulated; and many a man, who never emerged from privacy, was enabled by these means to become well acquainted with the Scriptures, and in his own sphere of acquaintance to diffuse the truths of the Reformation, though his name was unknown beyond the private circle. At the beginning of the Reformation the greatest portion of learning was on the side of the Reformers: the Papists felt their disadvantage, and did their utmost to supply it, but for the first century continued decidedly inferior to the Protestants. But the cause of learning among the Protestants received a great injury in Grotius, from which it has never wholly recovered. The learning of Grotius none can deny, but he turned it to so ill an account, that, without thinking himself infidel, or being so esteemed by others, he has served the cause of infidelity perhaps more effectually than a professed infidel, and brought a discredit even on learning itself. The principles of interpretation which he first introduced still have their patrons, and keep alive in the minds of many pious simple persons an undefined and jealous dread of learning, lest it should pervert the simplicity of the Gospel. He, if not the first to begin, did by his learning give the most powerful sanction, and carried to a most pernicious extent, the reprehensible principle of accommodation in interpreting the word of God; assuming that the Scriptures do not mean what they seem to say, but that they are to be limited or exaggerated according to the interpreter's notions of propriety. Another kindred error of the same school, is the supposition that God's ordinances were framed in condescension to the follies and superstitions into which the heathen had fallen;—an error which Spencer adopted from Grotius, and carried into all the institutions of the Law. And thus, by supposed figures, and orientalisms, and accommodations, they explain away all the definite sense of the Prophecies, and rob the Law of the better part of its Divine sanction. These errors, which now prevail on the Continent to the extent of rendering their theology nearly infidel, are to be traced to a want of the just equipoise of faith and learning. If faith be deficient, heresy, passing through all its degrees up to infidelity, is the consequence; or cast away learning, and the tendency is towards superstition: but let faith and learning be duly combined, and they then constitute the panoply of a complete theologian. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation; and the sword of the Spirit, which is the word of God."

Scotland 1820-1832

Speaking in Tongues, Prophesying (*Persecution by the Church*)

Many people have been told that people began, again, to be speaking in tongues (not prophesying or interpreting), in Topeka Kansas in 1900, at Charles Parham's Bethel Bible School. The Azusa Street Revival, with William Seymour, is another place where people began to speak in tongues in 1906 but few people are aware that seventy years prior, beginning in 1820. the believers of Scotland were praying for the out-pouring of the Holy Spirit. In 1930, Mary Campbell of Scotland, who was dying, acted upon the promise in the Word of Yahweh, which stated that we were all to be speaking in tongues and prophesying (1 Cor. 14); others followed suit, especially in the Church of Edward Irving. In 1820, Mr. J H Stewart, of Scotland, encouraged Churches to begin praying for the Outpouring of the Holy Spirit, which they did. He wrote a book titled, 'Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit.' Edward Irving, a minister from Scotland, wrote of people speaking in tongues and prophesying in Scotland and his Church. Persecution arose, from the Protestant Church, against Edward Irving, demanding that these manifestations of the spirit should be stopped in his Church or he would lose his Church. His courage and fidelity in serving Yahweh and Christ, rather than men, has been recorded.

Today the vast majority of Christian Churches, including Pentecostals, do not allow prophesy, as commanded by Yahweh in 1 Corinthians 14, to occur in their Church services but rather they quench (extinguish) the spirit and despise prophesy, in direct disobedience to 1 Thessioans 5:19-20, in-order that they may please men, avoiding their persecution. Could this be the manifestation of a spiritual enemy (satan), who hates Yahweh, orchestrating Church leaders to implement his will, in-order that the Body of the Christ is not built up? Below is this saga played out in history, occurring in Scotland, between 1820 to 1832 and every day throughout the world.

Excerpts from two Articles Concerning the Outpouring of the Holy Spirit

1820's

*Mr. J H Stewart praying for the Outpouring of the Holy Spirit:*¹⁰⁸

On the 11th November, 1820, after preaching eight discourses on the Offices of the Holy Ghost, and circulating a Prayer for the Outpouring of the Holy Spirit, he wrote again: " I would, previous to the Sabbath, earnestly pray . . . for direction how to proceed with the plan for Prayer for the Holy Spirit." And on November 27th, after a private meeting with some clerical brethren, to consider the best means for making general the supplication for the Spirit's influence, he brought forward the subject at the Eclectic Society.

" It appeared," he recorded in his Diary, November 29th, " to excite general interest. Nothing, however, was done except agreeing that the President should make it the subject of his prayers at each Meeting, and that the Church Missionary Society should enlarge their meeting for prayer. I was requested to publish what I had written upon the subject."

¹⁰⁸ Memoir of the Life of the Rev. James Haldane Stewart, M.A. by His Son; London 1857; pg. 90-124

Meanwhile he had repeatedly endeavoured, in private intercourse with others, to awaken their sympathy for the promotion of the great object on which he had set his heart...

J. H. Stewart sent the below article to the Christian Observer, which was published in 1821:

Christian Observer, No. 230, February, 1821

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

In the present day—a day which may indeed be called "a day of trouble, of rebuke, and of blasphemy," and yet a day which, from the progress of true religion, shines with many a ray of bright hope and earnest expectation—one great question ought to occupy the mind; how to overcome the evil, and to extend the good: how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts which are now being made for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute, to provide an asylum for the penitent, to educate the young, to circulate the holy Scriptures, to evangelize the heathen, and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not with a view to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this: TO UNITE THE HEARTS OF ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL EFFUSION OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen—namely, That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. "Paul may plant and Apollos water, but God only giveth the increase." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts:" "That the Holy Spirit, as the Lord Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible, for all hearts are open to Him, and all creatures subject to His will:—That, exclusively of His almighty power as God, in the economy of our salvation He has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He assists in prayer; He acts as our teacher and remembrancer; He guides into all truth; He glorifies the Lord Jesus, and sheds abroad the love of God in our hearts. He has also a boundless treasury of every requisite to accomplish his purposes: for He takes of the things that are Christ's, and shows them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to pour out from this inexhaustible treasury, and what man by all his unassisted efforts can never attain will be immediately accomplished. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He "makes bare his arm," "the mountains will flow down at his presence," "a nation shall be born in a day," and the kingdoms of this world become the kingdoms of our God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this Divine aid whenever general prayer is made for its attainment. The prophecies clearly show that days of great blessedness are before us, and that those days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms those predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy spirit will yet exercise this office in a very remarkable manner; so powerfully, that those who are now as a multitude of dry bones shall stand up as a great army of true believers? The Divine Oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the lifegiving Spirit came. In another prophecy also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the appointed connexion between this Divine gift and prayer for its bestowment.—So much is this the order in which God is pleased to grant his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to implore this blessing, for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before thy call I will answer, and whilst they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of those glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, a wide and copious effusion of his sacred influences will be afforded. The earnest supplications, therefore, of every sincere Christian for that promised blessing; and his unwearied efforts, in humble dependence upon God, to excite a similar earnestness in others, are objects greatly to be desired. For the readier attainment of these objects, the following hints are respectfully offered.

That all the ministers of Christ should seek a deeper, and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit—both for their own growth in grace, and for success in all parts of their ministerial labours—in order that, under this conviction, they may be led to more earnest secret prayer, for this blessing:

That, like Daniel and his companions, they should unite with their brethren, as opportunity may offer, in prayer for a more general effusion of the Holy Spirit:

That they should preach upon the various offices of the Holy Spirit; in order that their congregations may be more practically acquainted with his important office in the work of salvation:—and that, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his Divine aid, and ascribing their success to his gracious influences:

That all Christians should be invited to devote individually a set portion of time (say, from seven till eight o'clock on the morning of the Lord's day,) for private prayer and meditation on this subject. Their prayer for this blessing may include themselves, their family, their friends, their ministers, their neighbours and fellow-worshippers, their country, the heathen, the Jews—all the ministers of Jesus Christ, and all societies formed for doing good.

That all heads of families should on a fixed occasion, (say, Monday evening,) entreat the same blessing in their family devotions:

That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject; and that they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible:

That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church; and aim, in their conduct, to walk in love with all their fellow-Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

I am happy to state, that several ministers, and many private Christians, have already begun to act conformably to these hints; and it is hoped that, by the Divine blessing, such a devout union of heart in prayer, will eventually, and I trust will ere long, become very general. Such an union cannot be contemplated without feelings of exalted pleasure and bright expectation. It is an union in which no party-spirit is raised, no principles are sacrificed, no private feeling is hurt, no doubtful question agitated, no funds are required. It is an union of piety and love! We are not called upon to violate the dictates of our conscience, or to infringe upon the discipline of the religious society to which we belong. Each Christian may associate in prayer with those of his own more immediate communion; yet at the same time may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the Throne of Mercy, and where practicable at the same hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE. Let it be our desire to be thus united! Let us trust in God simply, pray to him fervently, expect largely, watch soberly, and wait patiently.

"SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS."

1830-1831

Ten years later, this next article addresses the quest of Mr. J. H. Stewart from the Morning Watch Magazine:

THE OUT-POURING OF THE HOLY SPIRIT¹⁰⁹

IT is a remarkable phenomenon in the human mind, to pray fervently, and for a long course of time, for certain things which when granted are either despised or hated. The fables of Aesop have rendered this characteristic familiar to us from our earliest years, and show the same general law to belong to our species as much under one mode of moral culture as under another. The pamphlet of Mr. J. H. Stewart¹¹⁰ must be well known to most of our readers, in which he urges the Christian church to pray in especial meetings for the out-pouring of the Holy Ghost, founding his exhortation upon the promise in Joel. Mr. Way replied to this pamphlet, and pointed out from the context that that passage referred to the Jewish people, although an earnest of it in a measure had been given to the Gentiles at Pentecost. In this we think that Mr. Way was more correct: but Mr. Stewart would have taken up an invulnerable position if he had founded his argument upon the fact of the Christian dispensation being at all times one and the same; and

¹⁰⁹ The Morning Watch or Quarterly Journal on Prophecy and Theological Review. Vol. II 1830; Published by James Nisbet

¹¹⁰ Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit by Rev. James H. Stewart, M.A.

that, consequently, the church had a right, nay, it was her duty, to use those gifts with which God had endowed her at one period, as well as at another: and if she ever found herself without them, she ought to have continued instant in prayer until they were restored. Mr. Stewart was so strongly impressed with the importance of his view, that he circulated many papers upon the same subject; dropping, however, the reference to Joel, and urging the duty on general principles. A very considerable number of churches and individuals followed his counsel; several Dissenting magazines took up the subject also, although on different grounds, and with different objects so that it is not to be doubted that the voices and hearts of many thousands ascended to the Throne of Grace, that the presence of the Holy Ghost might be made more manifest in the church of Christ at present in these lands. Although this measure was considered culpable and visionary by many—so much so that Mr. Stewart found great difficulty in obtaining license for a renewal of his chapel—there is no ground for denying that the promises and gifts which were given to the first Christians are our inheritance also; and, believing that this subject is ill understood amongst Christians at the present day, we deem it serviceable to the church to bring the question under its consideration...

Edward Irving wrote on November 22nd, 1831.¹¹¹

"MY DEAR FRIENDS, I [Edward Irving] think it to be my duty to inform you exactly concerning the order which I have established in the public worship of the church for taking in the ordinance of prophesying, which it hath pleased the Lord, in answer to our prayers, to bestow upon us. The Apostle Paul, in the 14th chapter of the first Epistle to the Corinthians, hath ordered, in the name and by the commandment (verse 37) of the Lord Jesus, that the prophets shall speak when the whole Church is gathered together into one place, 'two or three' (verse 23), and hath permitted that all the prophets may prophesy one by one, that all may learn and all may be comforted (verses 29-31); and he hath given instructions concerning the comely manner in which women shall prophesy in chapter eleven of the same Epistle. Walking by this rule, I have appointed, for the present, that, immediately after the reading and exposition of the Scriptures by the minister, there shall be a pause for the witness of the Holy Ghost by the mouth of those to whom He hath been given (Acts v. 32), and the same have I appointed to be done after the sermon. And this I intend shall have place at all the public congregations of the church, because I believe it to be according to the commandment of the blessed Lord by the mouth of the Apostle, and according to the practice of the Church, so long as she had prophets speaking by the Holy Ghost in the midst of her.

"The Church of Scotland, at the time of the Reformation, turned her attention reverently to this standing order of the Church of Christ, and appointed a weekly exercise for prophesying or interpreting of the Scriptures (First Book of Discipline, chapter xii.), expressly founded on and ordered by the 14th chapter of the first Epistle to the Corinthians, 'to the end that the Kirk may judge whether they be able to serve to God's glory and to the profit of the Kirk in the vocation of the ministry or not.' At that time they had adopted the prevalent but erroneous notion that the office of the apostle, of the evangelist, and of the prophet, are not perpetual; and now have ceased in the Kirk of God, except when it pleased God extraordinarily for a time to stir some of them up again,' (Second Book of Discipline, chapter ii.). God hath now proved that He both can and will raise up these offices again, having anointed many, both amongst us and elsewhere, with the gift of prophesying after the manner foretold in Isaiah xxviii. 11, fulfilled on the day of Pentecost, and particularly ordered in 1 Cor. xi. and xiv. These persons having been fully proved at our daily morning exercise, and found to speak by the Spirit of God, I have, in obedience to the Apostle, and in the spirit of the Church of Scotland, permitted to exercise their gift in the congregation, according to the order laid down above.

¹¹¹ The Life of Edward Irving by Mrs. Oliphant; Vol. II, pg. 218

"Now, my dear brethren, it is well known to you that by the Word of God, and by the rules of all well-ordered churches, and by the trust-deed of our church in particular, it lies with the angel or minister of the church to order in all things connected with the public worship and service of God. For this duty I am responsible to the Great Head of the Church, and have felt the burden of it upon my conscience for many weeks past; but consulting for the feelings of others, I have held back from doing that which I felt to be my duty, and most profitable for the great edification of the Church of Christ, over which the Lord hath set me. I desire to humble myself in His sight for having too long lingered to walk in the way of His express commandment; and having at last obeyed Him to whom we must all answer at the great day, I beseech you, dearly beloved, to strengthen my hands and uphold them, as in times past ye have always been forward to do; but if ye cannot see your way clearly to do this, I entreat you not to let or withstand, lest haply ye be found fighting against God. And the more, as it is expressly written in the only place, where the method of prophesying in another tongue is mentioned, that it should be for a rest and refreshment to some, for a snare and stumbling unto many (Isaiah xxviii. 12, 13). For the rest, dear brethren, I need only add that, if you should see it your duty to take any step toward the prohibition of this (as I have heard that some are minded to do, which may God, for their own sake, prevent, and for the sake of all concerned), I pray that nothing may be done till after a friendly conference between the trustees on the one hand, and myself, your minister, with some friends to assist me, on the other; for as we have hitherto had good Christian fellowship together, we will do our part by all means to preserve it to the end, without compromising our truth and duty. I have done myself the satisfaction of sending to each one of you, dear brethren, a copy of the first part of a treatise on the subject of the Baptism with the Holy Ghost for your further information on this subject, which I beg you will accept as a small token of the esteem and gratitude of your faithful and affectionate friend and minister,

" EDWD. IRVING."

"Finally, may the Lord guide you in upright judgment, and preserve you blameless unto the day of His appearing, and then receive you into His glory ! Amen, and Amen !"

1832

Edward Irving wrote the following record concerning prophesying and speaking in tongues to Fraser's Magazine:

**FACTS CONNECTED WITH RECENT MANIFESTATIONS
OF
SPIRITUAL GIFTS
BY THE REV. EDWARD IRVING¹¹²**

We do not think that there is any apology requisite for the publication of a paper from the pen of Mr. Irving. We are sure it must excite great interest. Our own opinions we reserve until the close of the following series, which will, we believe, extend to two or three numbers.

MY DEAR FRIEND, National Scotch Church, Dec. 24, 1831.

¹¹² Fraser's Magazine for Town and Country No. XXIV. January, 1832. Vol. IV.

YOUR urgent request that I would permit you to publish, through your Magazine, some authentic account from my own pen of the work of the Spirit in my church and elsewhere, in order to stay, if possible, the torrent of blasphemy which is sweeping through the land, and give reasonable and religious people the means of making up a judgment upon so important a matter, has at length prevailed with me; and I sit down faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources. For, while it is a great point of duty not to cast pearls before swine, nor to give that which is holy unto the dogs, it is so also to sow beside all waters, and especially to make known the work of the Lord among other classes, now that the religious world are violently rejecting it. These two duties I shall endeavour to unite in this narrative, by presenting the subject in an historical form, with only so much of doctrine intermingled as is necessary for the right exposition of the matter. Referring you and your readers, for the mysteries of the subject, to my public ministrations, to the papers in the Morning Watch, and to my Treatise on the Day of Pentecost, or the Baptism with the Holy Ghost, I shall merely set down in order the particulars of this work, as they are most certainly known by me to have taken place.

Your faithful Friend and Pastor,

To Mr. James Fraser.

Four years ago [1827], about the time of the opening of the National Scotch Church, when teaching to my people the orthodox and Catholic doctrine of the holy sacraments, I shewed from the constitution of Christian baptism (Acts, ii. 38, 39), that the baptised Church is still held by God to be responsible for the full and perfect gift of the Holy Ghost, as the same had been received by our blessed Lord upon his ascension unto-glory, and by Him shed down upon his church on the day of Pentecost, and by them exercised in all the ways recorded in the book of Acts and the epistles of the holy apostles. The doctrine, as I then taught it, may be found briefly set forth in the second of the Homilies on Baptism, which I published shortly after, and more fully in a Treatise on the Baptism with the Holy Ghost, whereof the first part was published a few weeks ago. From that time to this (and indeed since ever I read the Word of God for the building up of my own faith), I have never ceased to believe that the spiritual gifts and the spiritual office-bearers, as they are enumerated in Scripture (1 Cor. xii. 4-11; Eph. iv. 7-17; Rom. xii. 6-9; 1 Pet. iv. 10, 11, &c.), together with the various supernatural methods of operation recorded in the Gospels and the Acts of the Apostles, are not accidental and temporary occurrences of a miraculous kind, for certain special ends and occasions, but substantial and permanent forms of operation proper to the Holy Ghost, and in no wise to be separated from Him or from the Church, which is his chosen residence and temple, the "body of Christ," and "the fulness of Him who filled' all in all." With this faith firmly rooted in my heart, I did not doubt that the only reason for the disappearance of those endowments from the visible Church, or rather from the face of her history, was the evil heart of unbelief, and the hiding of "the light of the world" under "the bushel" of human systems and ordinances, and the "burying of our talent in the earth" of the natural man; —a condition of things which ought not to be wondered at, seeing our Lord had expressly forewarned his Church against it; nor did I hesitate to preach this as a great head of Christian faith, needful to be believed for the honour of the risen Lord, for the completeness of the Spirit's work, and for the consolation and establishment of the Church; and I was never loath, on any fitting occasion, to maintain the argument with any of my clerical brethren, whether of my own Church or the Church of England, as some to whose eye this may come will bear me witness. The consequence of this distinct and explicit witness-bearing was, to prepare a people for receiving the manifestations when they did appear, and also to prepare my own mind for taking the decisive steps which I have taken after I was persuaded that they were come into the midst of us.

But while I was convinced so long ago of the undoubted right which the Church hath in all the manifestations of the Holy Ghost made by Christ and his apostles, and that her unfaithfulness was the only cause for their disappearance, it was not so clear to me that they would be restored again anterior to

the time of his second advent, when all things shall be reconstituted (Acts, ii. 21), and the complete inheritance shall be brought to us, whereof this seal of the Spirit is only the earnest and the first-fruits (Eph. i. 14). For though I saw clearly and beyond question that this, like all "the gifts and callings of God, is without repentance" (Rom. xi. 29) on his part, it was then doubtful to my mind whether or not the Church of Christ, like the Jewish nation, might not have been ejected from her rightful possessions, and left to famine and misery of spiritual good until the times of refreshing shall come from the presence of the Lord, and he shall send forth Jesus Christ, "which before was preached unto us" (Acts, iii. 19, 20). If I had applied myself steadily to the resolution of this doubt, it would speedily have cleared away before the express promises of the Holy Ghost the Comforter (John, xi v. xv. xvi.) made, not to the Church as a whole, but to every one who believeth, for the performance of all "the works which Christ did, and for greater works than these, because he went unto the Father" (John, xiv. 12); for preaching and for prophesying (John, vii. 37); and in particular for "casting out devils, speaking with new tongues, taking up serpents, and drinking of deadly things without being hurt, and laying hands on the sick that they might recover" (Mark, xvi. 17, 18). But the way had to be prepared by the full preaching of Christ's coming in our flesh, and his coming again in glory—the two great divisions of Christian doctrine which had gone down into the earth, out of sight and out of mind, and which must be revived by preaching before the Holy Spirit could have any thing to witness unto; for he doth not witness to any system of man, Calvinistic or Arminian, or to any ordinance of man, Episcopalian or Presbyterian; but to Jesus, who suffered for us in the flesh, who shareth with us his life and power, and cometh with us in glory. Being occupied with the ministry of these two great truths — Christ's union with us by the one flesh, and our present union with him by the one Spirit — I had not made sure to my own mind, nor taught my people to look or to pray for the restoration of the spiritual gifts, but confined myself to the confession of our sins and the sins of our fathers, for which they had ceased, and to the bewailing of our low and abject state before the Lord. Thus we stood, when the tidings of the restoration of the gift of tongues in the west of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact.

If some fond parents, having parted from their children for a time, should hear of their being all cast away and lost at sea, while on their return to their paternal home and inheritance, how their hearts would grieve under the sore bereavement; and, after long years of sorrow, they should hear of a family of children with their attendants having been discovered upon some island of those seas, answering in feature and in form, in age and in number, to their dear offspring whose loss they had so long lamented — what joyful hope, what trembling anxiety, what earnest and careful search would fill their hearts and occupy all their minds! I cannot say that my feelings were altogether such, but they belonged to this class. I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the Church had been found again. It was as health to my navel, as marrow and fatness to my bones. And I felt it to be a matter of too great concern to yield up my faith to any thing but the clearest evidence, and at the same time of so great importance as not to leave a stone unturned come at the truth; for if it should turn out to be true, I perceived at once that it would revolutionise the Church, and make such an upturning as the world had not seen. I had the amplest means of obtaining information, first from eye and ear witnesses, men of reputation, elders of the church, then from many of the most spiritual members of my flock, who went down to see and hear, and finally from the gifted persons themselves. And the particulars of the work in Scotland are as follow.

In the west of Scotland the thick and dark veil which men have cast over the truth had been taken away, chiefly by the preaching of that faithful man of God, John Campbell, late minister of Row, who was deposed by the last General Assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all that land, and took firm and fast bold of many to the saving of their souls. But he had received no insight, nor held any discourse with the people on this subject; only he had prepared them for every thing by teaching them the boundless love of God, and the full and free gift

of Jesus with all the riches of glory which he contained. To another preacher of the Gospel, now also deposed by the same Assembly for postponing the Confession of Faith to the Holy Scriptures, presiding at present over the Scotch congregation at Woolwich, it was reserved to sow the seed which hath borne this precious fruit. He was at that time my fellow-labourer in the National Scotch Church, being our missionary to preach to the poor of this city; and as we went in and out together, he used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the Church; that we are at liberty, and indeed bound to pray for them, as being baptised into the assurance of the "gift of the Holy Ghost," as well as of "repentance and remission of sins" (Acts, ii. 38). When I used, on these occasions, to propose to him my difficulty, as stated above, lest for our fathers' transgressions we should have been adjudged to the loss of our inheritance until our Redeemer should come, he never failed to make answer, that though we were baptised into one body, the Church, we were called to act thereon upon our several responsibility as persons; that the promise is to every believer personally, who, receiving of the same, do by their several gifts constitute the body and membership of the Church. Though I could make no answer to this, and it is altogether unanswerable, I continued still very little moved to seek myself or to stir up my people to seek these spiritual treasures. Yet I went forward to contend and to instruct whenever the subject came before me, in my public ministrations of reading and preaching the word, that the Holy Ghost ought to be manifested amongst us all, the same as ever he was in any one of the primitive churches.

Towards the end of the year 1829, our excellent missionary—whose mind God was more and more confirming on this head, and enabling to disentangle the subject of the baptism with the Holy Ghost from the work of regeneration, with which it is commonly confounded, whereof the latter cometh from the incarnation, and the former from the glorification of the Son of God—being called down to Scotland upon some occasion, and residing for a while at his father's house, which is in the heart of that district of Scotland upon which the light of Mr. Campbell's ministry had arisen, he was led to open his mind to some of the godly people in those parts, and, among others, to a young woman who was at that time lying ill of a consumption, from which afterwards, when brought to the very door of death, she was raised up instantaneously by the mighty hand of God. Being a woman of a very fixed and constant spirit, she was not able, with all his power of statement and argument, which is unequalled by that of any man I have ever met with, to convince her of the distinction between regeneration and baptism with the Holy Ghost; and when he could not prevail, he left her with a solemn charge to read over the Acts of the Apostles with that distinction in her mind, and to beware how she rashly rejected what he believed to be the truth of God. By this young woman it was that God, not many months after, did restore the gift of speaking with tongues and prophesying to the Church; and that man might have no hand in such a work, He took from our missionary the honour of convincing her, and from her the honour of having readily opened her ear to instruction; reserving to Himself both the work of teaching her and inclining her heart to be taught. Her disease went on rapidly increasing, and to all appearance hurrying her into eternity; and her communion with God grew apace as her hope of being removed to his vest drew nigh. But, though there was not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God's Spirit, both in the way of discernment and utterance, and also apparent glory. They were able to know the condition of God's people at a distance, and to pray for the very things which they needed; they were able to search the hearts of persons in their presence they were above measure strengthened to hold out both in prayer and exhortation. In one instance, the countenance shone with a glorious brightness, as if it had been the face of an angel; they spake much of a bright dawn about to arise in the Church; and one of them, just before death, signified that he had received the knowledge of the thing that was about to be manifested, but he was too far gone to give it utterance. It came like a halo over the soul of the departing saint, to cheer him on his way; but it was not intended for communication. I knew this man; I had conversed with him a few months before, when I went into that neighbourhood preaching the coming and kingdom of the Lord. He was a saint of the first degree. The particulars of these death-beds, more especially that of James Grubb, were regularly communicated to me by one of the deacons of my Church, a native of that district, who

with all his father's house fear the Lord, and was wont to receive by letter from his kindred very full details of these matters. My friend and fellow-labourer also, upon his return, confirmed all which I had previously heard, and was stronger than ever in his conviction that the gifts of the Holy Ghost would be restored, and that speedily.

In the month of December of the same year, 1829, the handmaid of the Lord, to whom reference hath been made above, was led by the Spirit of God to read with a new light that blessed portion of his Word which is written in the 14th, 15th, and 16th chapters of the Gospel according to John, and to find therein that seed of faith and hope which afterwards bore manifestation of the Holy Ghost. She saw there the truth of our Lord's human nature, which in itself was no other than our own, and derived the virtues of immaculate holiness and superhuman power from no passive quality, but from an active operation thereon of the Son of God by the Holy Ghost. She came to see what for six or seven years I had been preaching in London, that all the works of Christ were done by the man anointed with the Holy Ghost, and not by the God mixing himself up with the man. The person is the Son of God; the bounds which he hath consented to speak and act in are the bounds of mortal manhood; the power by which, when within these narrow bounds, he doth such mighty things, against and above the course of nature, death, and hell, is the power of the Holy Ghost; and the end of the whole mystery of his incarnation is to shew unto mortal men what every one of them, through faith in his name, shall be able to perform; as it is written in the first of these chapters, " Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John, xiv. 12). The effect of this discovery upon her mind, I have heard her tell, was such as to fill her soul by night and by day for some time, to the exclusion almost of her natural rest. And these words of Peter's sermon to Cornelius were constantly in her mind:—" How God anointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts, x. 38.) She straightway argued, if Jesus as a man in my nature thus spake and thus performed mighty works by the holy Ghost, which he even promiseth to me, then ought I in the same nature, by the same Spirit, to do likewise " the works which he did, and greater works than these." I have now before me the original letter which she wrote to a friend soon after this, bearing date the 16th of January, 1830, which, however, I will not transcribe, lest I should swell the narrative too much, and introduce into it spiritual things too sacred for the common eye. It contains the first overflowings of a soul filled with the glorious truth, that every baptised man should, through the indwelling of the Spirit of Christ and the presence of the Conformer: shew forth the same signs and wonders as Christ did," that the Father might be glorified in the Son;" as it is written (Mark, xvi. 17), "And THESE SIGNS shall follow them THAT BELIEVE: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This letter is remarkable as containing the true view of bodily suffering as a manifestation of Satan's power in this sinful flesh of ours, which Christ took in order to cast him and keep him out of it. With these emphatic, and, in her own case, prophetic words, the letter concludes:—" You cannot conceive the effect which this view of suffering has upon me. I am indeed most painfully exercised in mind when I think of it, and am sometimes forced to exclaim, Why should I, seeing I am a daughter of Abraham, be so long bound by the devil? Pray for me, my dear friend, in reference to this thing."

I am writing a record of the workings of God for the eye of a most unbelieving generation, who would fain persuade themselves that God hath forsaken the earth, and left it to be managed by infidel statesmen, false-hearted churchmen, and lying prophets; but they are all my brethren, and some of them may, by God's grace, be delivered from the snare of Antichrist by what I write; therefore I will write every thing as if I were speaking it from my own pulpit, with the single love of truth in my heart, and fear of God before my eyes. There was no manifestation of the Holy Ghost until the end of March, that is, about two months from the date of this letter; but how surely the sound doctrines stated above had struck their roots into the heart of this young woman is made manifest from another letter, bearing date the 23d of March, of which

the original is still preserved, and lies now before me. Along with some others, she had conceived the purpose of a mission to the heathen, and so was brought into the very condition in which the apostles were anterior to the day of Pentecost, when they had received their commission to go forth into all nations and preach the Gospel, but were commanded to tarry in Jerusalem until they should receive power from on high. The former is an extract from a letter communicating this missionary design: —" The former rain was first poured out on unlearned and ignorant men,' that the excellency of the POWER might appear to be of God, that no flesh might glory in his presence. And I am taught of the Holy Ghost to believe the latter rain' will first descend on those of God's children who are esteemed the weakest and the basest. It is needful God should select such instruments to advance his glory, that even Christians may behold what mighty victories simple unlimited confidence in God will effect." The sentiment expressed in this quotation I can no longer doubt, after what I behold proceeding in the churches and seats of learning and high places of power within the Church, which are but one great confederacy against the truth as it is in Jesus, and to smite with the fist of wickedness every faithful man, and cast them forth with indignity from their apostate and apostating synagogues. When I see the Presbyteries of the North, and the Bishops of the South, and the heads of the populace among the dissenting bodies, uniting to silence every watchman who hath in him any discernment or faithfulness, what can I conclude, but that God will rather stain their glory than suffer his Son's glory to be by them overthrown. Saul, the son of Kish, than whom there was no goodlier person in Israel, has wearied the Lord, and he is proceeding once more to thing David from feeding the ewes with young to feed his people Israel. I believe that the day of carpenters and fishermen is come again, and the day of masters in arts and doctors in divinity is gone by. " Not by might nor by strength, but by my Spirit, saith the Lord."

The letter from which the above extract is made is very long, and almost entirely taken up with the subject of missions, and, indeed, was written to persuade a faithful brother in the Lord to undertake that service for Christ and his Church. This purpose hath not yet obtained its fulfilment; but I have no doubt will in its own time. So, also, the setting apart of the Apostles to go to the heathen, though anterior to the day of Pentecost, obtained not its accomplishment till several years after the baptism of power, for witness-bearing was accomplished upon them on the day of Pentecost. They had a previous work to do within the bounds of the Church; the work of reviving the decayed life of the true members, and separating the false members thereof. For to this double end, of cherishing the humble, and utterly disgusting the proud, prophesying with the sign of another tongue doth serve, as saith the prophet Isaiah, " Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips, and another tongue, will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken."— (Isa. xxviii. 9-13). No doubt the baptism with the Holy Ghost, whereof the sign is speaking with another tongue, doth qualify for bearing witness for Christ to all lands, as our Lord in divers places expressly declareth (Luke, xxiv. 49; Acts, i. 8); but it hath also a special application to the Church, being God's simple and childish food to restore the constitution of his people, debilitated with the strong drink of man's opinions, and his snare to take captive and utterly make away with all those proud hypocrites, who prefer the traditions and arguments of men to his own precious and simple truth. And of these two offices, served by the ordinances of prophesying with the stammering lip and the sign of another tongue, the latter is that which God will first set himself about; because he loveth not to cast off nor to separate from his people until he hath made all efforts to retain them in their love and obedience. And accordingly, both in the days of the apostles and in these our days, he hath begun his work, first at home, and is labouring in it with all speed; and when he hath prevailed to separate the living from the dead, and to nourish up the living into some stature and strength fit for foreign travel, he will send them forth into all lands to preach the everlasting Gospel unto every nation and kindred and

tongue. saving, " Fear God, and give glory to him; for the hour of his judgment is come." The army must first be enlisted and disciplined at home, before it is sent abroad to the field of warfare. The Lord first gave to his disciples the promise of the baptism of the Comforter, in the 14th, 15th, and 16th chapters of John; so brought he the minds of those in our days, whom he was preparing to baptise into the understanding of that divine discourse; he then, during the forty days between his resurrection and his ascension, gave them their commission to go to the heathen; and the like spiritual desire and self-devotion did he awaken in this case. Finally, after he had ascended to his glory, he poured down his Spirit on the day of Pentecost upon his disciples, who straightway spake with tongues and magnified God; so also, as we now proceed to tell, did he revive this wondrous gift, so long dormant in his Church.

Sometime between the 23d of March 1830, the date of the letter from which the last extract is made, and the end of that month, on the evening of the Lord's day, the gift of speaking with tongues was restored to the Church. " Then he restored that which he took not away." (Isa. lxix.) The handmaiden of the Lord of whom he made choice on that night to manifest forth in her his glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave; whither her sister had been hurried by the same malady some months before. Yet, while all around were anticipating her dissolution, she was, in the strength of faith, meditating missionary labours among the heathen; and this night she was to receive the preparation of the Spirit,—the preparation of the body she received not till some days after. It was on the Lord's day; and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness and constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God; " for he that speaketh in a tongue edifieth himself." She has told me that this first seizure of the Spirit was the strongest she ever had; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. For once " the spirit of the prophets was [not] subject to the prophets." It was so also the first time that silence was broke in my church. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to that volume of majestic sound which passed through two closed doors, and filled the whole church. And so, according to the example of the Scriptures, it ought to be; seeing that when it came upon the Church on the day of Pentecost, they did not, and could not, refrain themselves, but all spoke with tongues as the Spirit gave them utterance, though there was no audience to hear or profit by them. So also in the cases of Cornelius and his company (Acts, x.), and of the Ephesian brethren (Acts, xix.)

And having thus brought my narrative down to the great event of the Holy Spirit's again making his voice to be heard, I shall stay here a little; and, before proceeding further, make one or two observations, which could not be so well introduced into the thread of the narrative. The first is concerning the manner of its bestowal, without any outward sign or demonstration, as on the day of Pentecost, and without the laying on of the hands of an apostle; but in the exercise of faith and prayer. That the Holy Ghost was commonly bestowed in the exercise of faith and prayer, without any visible sign, is not only manifest from the express promise of the Lord (Luke, xi. 6-14); but also from the example of the Samaritan church (Acts, viii. 15). And because faith and prayer come by preaching, the Holy Ghost descended upon the Gentiles at the conclusion of Peter's sermon (Acts x, 45); and in the case of the Ephesian church it attended upon baptism. In two of these cases the laying on of the hands of the apostles did intervene, but in the other it intervened not, which proveth that it is not necessary. When any one will shew me a passage of Scripture expressly declaring that the laying on of the hands of the apostles is necessary to the receiving of spiritual

gifts, I will give heed to him; but till then I will believe the Lord, who declares that nothing is necessary but to ask and to seek, and importunately to knock (Luke, xi.); I will believe Peter, who declares that nothing is necessary but to be baptised into the name of Jesus Christ (Acts, ii. 38, 39); I will believe Paul, who makes the ministration of the Spirit dependent only upon the hearing of faith (Gal. iii. 2, 5, 14; Eph. i. 13). And believing these declarations accordant with all the Scriptures, I will preach, in the expectation of my people receiving the Spirit in the act of hearing; and I will lead them to pray, in the sure faith of receiving the Holy Ghost in answer to their importunate prayers. At the same time, I see the place in the divine economy given to the apostles, to the end that their dignity and authority, as having the true doctrine, might be authenticated against all pretenders and usurpers; and also that the gift might be known, not only to come immediately from Christ, but immediately through the faithful members of his truth. That it might be seen immediately to proceed from himself, the two capital instances, of the day of Pentecost for the Jews, and of Cornelius for the Gentiles, came down without any intervention; but that, if apostles were again raised up—as I believe they will be—they may again have this effectual laying on of hands for the seal of their office. I take not upon me to dispute, but that we are to tarry for it. But when they shall come they will not assuredly supersede Christ, but stand humbly under him, as prepared channels through which his virtue may pass...

Edward Irving being pressured, by the trustees of the Church, to stop having people prophesy in their Church, writes them a letter to reconsider what they are demanding:

Letter to Trustees 1832

(From Edward Irving)

Before, however, these final proceedings were commenced, Irving addressed yet another letter to his opponents. It is without date, but was evidently intended to reach them on the occasion of a conclusive meeting, of which he had been informed; and, while less familiar and more solemn than his former letters, still overflows with personal affection.

"MEN and BRETHREN, As a man and the head of a family, bound to provide for himself and those of his own house, I am enabled of God to be perfectly indifferent to the issue of your deliberations this night, though it should go to deprive me of all my income, and cast me— after ten years of hard service, upon the wide world, with my wife and my children —forth from a house which was built almost entirely upon the credit of my name, and primarily for my life enjoyment, where also the ashes of my children repose.

As a minister of the Lord Jesus Christ, who hath been honoured of Him to bring forth from obscurity a whole system of precious truth, and especially to proclaim to this land the glad and glorious tidings of His speedy coming, and strengthened of Him to stand for the great bulwarks of the faith, oftentimes almost single and alone, I am still indifferent to the issue of this night's deliberations, which can bring little addition to the burdens of one groaning under the reproach of ten thousand tongues, in ten thousand ways put forth against his good and honourable name. For I am well assured that my God whom I serve, and for whom I suffer reproach, will support and richly reward me, even though ye also should turn against me, whom the Lord set to be a defence and protection round about me. As the pastor of a flock, consisting of several hundreds of precious souls, and the minister of the word unto thousands weekly, nay, daily, congregating into our beautiful house, though it hath cost me many a pang, I am also entirely resigned to His will, and can cast them all upon His rich and bountiful providence, who is the good Shepherd of the sheep, and doth carry the lambs in His bosom, and gently lead those that are great with young. On no account, therefore, be ye assured, personal to myself as a man, as a minister of Christ, or as a pastor of His people, do I intrude myself upon your meeting this night with this communication; but for your sakes I

wait, even for yours, who are, every one of you, dear to my heart. Bear with me, then, the more patiently, seeing it is for your sakes I take up my pen to write.

I do you solemnly to wit, men and brethren, before Almighty God, the heart-searcher, that whosoever lifteth a finger against the work which is proceeding in the Church of Christ under my pastoral care, is rising up against the Holy Ghost; and I warn him, even with tears, to beware and stand back, for he will assuredly bring upon himself the wrath and indignation of the God of heaven and earth, if he dare to go forward. Many months of most painstaking and searching observation, the most varied proofs of every kind, taken with all the skill and circumspection which the Lord hath bestowed upon me; the substance of the doctrine, the character of the Spirit, and the form and circumstances of the utterances tried by the Holy Scriptures, and whatever remains most venerable in the traditions of the Church; the present power and penetration of the Word spoken, over the souls of the most holy persons, with the abiding effects of edification upon hundreds who have come under my own personal knowledge; the nature of the opposition which, from a hundred quarters, most of them entirely indifferent, infidel, and atheistical, hath arisen against it, together with the effects which the opposition hath had upon the minds of honest and good persons who have stumbled at it; their haste and headiness; their unrest and trouble of mind; the attempt of Satan, by mimicry of the work, and thrusting in upon it of seduction and devil-possessed persons to mar it, and the jealous holiness with which God hath detected all these attempts, and watched over His own work to keep it from intermixture and pollution; and above all, the testimony of the Holy Ghost in my own conscience, as a man serving God with my house; the discernment of the same Holy Ghost in me as a minister over His truth and watchman over His people; —all these, and many other things, which I am not careful to set out in order, or at large, seeing the time for argument is gone by, and the time for delivering a man's soul is come, do leave not a shadow of doubt on my mind, that the work which hath begun under the roof of our sanctuary, and which many of you are taking steps to prevent from proceeding there, is the WORK of God—is verily the MIGHTY WORK of God, the most sacred work of the Holy Ghost; which to blaspheme, is to blaspheme the Holy Ghost; which to act against, is to act against the Holy Ghost. This is the guilt of the action you are proceeding in; whether there be sufficient cause for bringing down such a load upon your heads, dearly-beloved brethren, judge ye. For my part, I would rather, were I a trustee, lose all my property ten times told than move a finger in hinderance of this great work of God, which God calleth on you to further by all means in your power, and to abide the consequences of a prosecution, yea, all consequences between life and death, rather than hinder. Oh, ' what is a man profited if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?

You have determined to lodge a complaint against me to the London Presbytery, for no immorality of conduct, for no neglect of duty, for no breach of good faith, for no change of ordinance proper to the Church of Scotland, for no departure from the constitution of the Church of Scotland, for no cause, in point of fact, which was or could have been contemplated in the formation of the trust-deed, but simply and solely because God, in His great love and mercy, bath restored the gifts of Providence to the church under my care, and I, the responsible minister under Christ, being convinced thereof, have taken it upon me to order it according to the mind and will of Christ, the only Head and Potentate of His Church, as the same is expressed in the Holy Scriptures. I ask ye before God, and as ye shall answer at the great day, if the trust-deed could have been intended to prevent the spiritual gifts from ever being exercised within the building, or from being ordered according to the word of God? May I go further, and ask whether the constitution of the Church of Scotland, or of any church, could be intended to keep the voice of Jesus from being heard, as heretofore it was wont to be, within the assemblies of His people? Oh, beloved brethren, how can you find it in your hearts to complain against one who hath been so faithful amongst you to declare the whole counsel of God, and to do everything by night and by day for the good of the flock and of all men, merely because he hath been faithful to his Lord, as well as to the people of the Lord, and would not by a mountain of opposition be daunted from acknowledging the work and walking

by the counsel of his God? I beseech you to search your hearts, and examine how much of this complaint ariseth from a desire to do your duty as trustees, how much from dislike and opposition to the work, from the influence of the popular stream, and the fear of the popular odium, from your own pride of heart and unwillingness to examine anything new, from the love of being at ease in Zion, and from other evil causes over which I have a constant jealousy in myself, and in my flock, whom I should love better than myself. I do not judge any one in this matter; but I would be blind indeed if I did not discern the working of these and the like motives of the flesh in many of you, and I would be unfaithful if I did not mention them. I fear lest I may have been unfaithful in time past; if so, God forgive me, and do you forgive me, and take this as the last and complete expression of my love to all of you. Oh, my brethren, take time and think what tenant may be expected to come and take up his abode in that house from which the Holy Ghost hath been cast forth. It will never prosper or come to any good until it hath been cleansed from this abomination by sore and sorrowful repentance. How can you make a fashion of calling it a house of praise or prayer any longer, after having banished forth of it the voice of Jesus lifted up in the midst of the church of His saints, which is the temple of the Holy Ghost? Surely disappointment and defeat will rest upon it for ever. God will not bless it; the servants of God will flee away from it; it will stand a monument of folly and infatuation. Nay, so much hath the Lord made me to perceive the iniquity of this thing, that I believe it will bring down judgment upon all who take part in it, upon their houses, upon the city itself in which the National Scotch Church hath been a lamp, yea, and a light unto the whole land, and to the distant parts of the earth. Oh, my brethren, retrace your steps, leave this work in the hands of the Lord. Come forward and confess your sin in having thought or spoken evil against it. Come to the help of God against the mighty. I beseech you to hear my words. They have been written with prayer and fasting; and when I read them over about an hour ago in the hearing of one gifted with the Spirit, that the Lord, if He saw good, might express His mind, the consequences which he denounced upon the doing of this act were frightful to hear. I had little thought of mentioning this to any one, but it seemeth to be not right to hide it in my own breast. If you desire, dear brethren, any personal communication with me upon this awful subject, I beseech you to send for me, and I will be at your call; for I could stand to be tortured from head to foot, rather than any one of you should go forward in such an undertaking, as to prevent the voice of God from being heard in any house over which you have any jurisdiction.

May the Lord preserve you from all evil, and lead you in the way of His own blessed will I Amen, and Amen!

Your faithful and loving pastor and friend,
EDWD. IRVING."

Edward Irving has now been forced, by the trustees, to be on trial by the Presbytery for having prophesied in his Church:

Speeches of Irving before the Presbytery of London¹¹³

March, 1832.

ON Wednesday morning, at the meeting of the court, pursuant to adjournment, Mr. Irving commenced his defence as follows:—

" The four evangelists, Matthew, Mark, Luke, and John, have one after another recorded it for our learning, that the forerunner and messenger whom God chose and sealed from his mother's womb, yea,

¹¹³ The Life of Edward Irving, Vol. II, by Mrs. Oliphant, London: Hurst and Blackett, Publishers; Appendix C, pg. 421-503.

and gave to his parents for that very end, John the Baptist, who came forth from the wilderness of Judea to proclaim and herald the coming of the Son of God, did it in these words.

" There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose: I, indeed, have baptized you with water, but he shall baptize you with the Holy Ghost.' Of such consequence did the eternal God, in whose presence we stand, deem it, that the Son of God should be known by the name of Baptizer with the Holy Ghost, that He did send forth His messenger before His face, greater than any of the prophets, with no other message but to announce him by this name, ' He it is who baptizeth with the Holy Ghost.' And when our Lord Jesus Christ, our Redeemer, had arisen from the dead, and had appeared among His disciples, and had spoken to them of the things concerning the kingdom of God, He opened their understandings, that they should understand the Scriptures; but told them to wait in Jerusalem, and expect the promise of the Father, for that not many days hence they should be baptized by the Holy Ghost. He also considered His office of Baptizer with the Holy Ghost to be so essential a part of His dignity and of His name, that He forbade His disciples who had travelled with Him, who had been instructed by Him, whose weakness He had borne with, and whose hearts He had purified by His words, to proceed forth from Jerusalem without that baptism: and it is for the name of Christ, as the Baptizer with the Holy Ghost, that I am this day called in question. It is for that name, which God deemed so sacred and important, as to give it to the Baptist to proclaim, and which the Son of God deemed so important that He would not suffer His disciples to go forth and preach till they had received the substance of that baptism; it is for that name, even for the name of Jesus, the Baptizer with the Holy Ghost, that I now stand here before you, sir, and before this court, and before all this people, and am called in question this day. It hath pleased Him, of His great grace, in answer to the prayers of His people, acting faith on the name of Jesus, crying mightily to Him day and night, that He would fulfil His faithfulness to that name; it hath pleased Him to give to some of us, in my church, this baptism, with its sign of speaking in unknown tongues, and with its substance of prophesying; and I, as His dutiful minister, standing in this room, responsible (as ye all are) to Him, have not dared to believe that, when we prayed to God for bread, He would give us a stone; that when we asked for a fish, He would send us a serpent; but believing that He is faithful who has promised, and trying the thing given by test of the Holy Scriptures, and the testimony of God in my own conscience, and in that of His people, and having thus been satisfied of the truth of the manifestations, I have not dared to put it to silence, as being the thing witnessed in the Holy Scriptures; and have ordered it, as I can show, in nothing contrary to the standards of the Church. Yet, because I would not put my hand on it to suppress the voice of the Spirit against the conscience, both of myself and also of most of my people, against my sense of duty, against the Word of God, against the name of the Lord Jesus Christ,— because I would not suppress this at once with an high hand,—for these reasons am I called in question before you.

" This is a matter of high import; this is a matter of great concernment. May the Lord give me grace to open it in order; may the Lord also give me strength to sustain the burden of so great a cause; and may the Lord give me wisdom in my words, that I may utter nothing which may be a stumbling-block to the least of these little ones; that I may give no offence—no needless offence—to any of His enemies; but that I may order my discourse in the same manner as my Lord would have done, standing in my room. Yea, do thou, Lord Jesus, speak through thy servant, and enable him to set forth the very truth of God.

" That I may lay this case rightly before this court, and in order, this method presents itself to my mind:—

" First,—As I am to justify the thing which I have done, it is needful to show the grounds on which I did it; and to show the grounds on which I did it, it is needful to show the thing in the Word of God, which I believe God has given us. This is the first thing I must do; for even the heathen could say, that the song and the discourse should begin from God.' Next, It is needful that I show you that the thing which we have received is the very thing contained in the Word of God, and held out to the hope and expectation of

the Church of God, —yea, of every baptized man. Thirdly, That I show you how I have ordered it, as the minister of the Church; and show also, that the way in which I have ordered it is according to the Word of God, and in nothing contradictory to the standards of the Church of Scotland. Fourthly, To speak a little concerning the use of the gifts. And finally, To show how we stand as parties, and how the case stands before this court; and then I shall leave it to the judgment of you, and of all here present.

"I read it in the Gospels—and it is in all the four Gospels— that John the Baptist spoke the following words: I, indeed, baptize you with water, unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire.' Now, in the beginning of the Acts of the Apostles, I find it thus written:—'And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.' We have here this message from God by the mouth of the Baptist, that Jesus was He who should baptize with the Holy Ghost; that that was the end of His coming: and we have here also the declaration from the mouth of Jesus Himself; after His resurrection, that He had not done that in the days of His flesh, neither between His resurrection and ascension, but that He was to do it not many days hence, when He was ascended into glory. The baptism of the Holy Ghost, therefore, is a thing which was not by Jesus in His ministry while on earth accomplished; nor by His teaching while on earth accomplished; but it was accomplished when He had ascended up on high, not many days thereafter. On the day of Pentecost, as we see in the second of Acts, was it accomplished; and here is the description of it And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' Here is the baptism with the Holy Ghost which Jesus promised to them when He should go to the Father; and the way in which it was manifested, was the speaking with other tongues, as the Spirit gave them utterance.

" Now Peter, when preaching on that occasion to the people, said to them these words: ' Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost;' that is what he directed their attention to, when he said: Wait for the promise of the Father, and ye shall be baptized with the Holy Ghost;' being, he says, ' by the right hand of God exalted, and having received this promise, He hath shed forth this that ye now see' in these men ' and hear' in these men, speaking with other tongues, and magnifying God.

"The effect of this discourse on the people is thus described: Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? ' Peter having said to them that Jesus, who had just ascended to the Father, had now shed down the gift of the Holy Ghost on His Church, which ye now see and hear, says to all people: Repent and be baptized, and ye shall receive the gift of the Holy Ghost;' the same thing He had been discoursing of, and to which their attention had been drawn by the outpouring of the Spirit, and speaking in the midst of them. And if ye were in like manner exercised, when ye hear in the Church, speaking with tongues and magnifying God —and ye never hear them do anything else in my Church than speaking with tongues and magnifying God—ye would hear the word of truth saying to yourselves: Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gifts of the Holy Ghost.' We have all been baptized, and it is our privilege to be baptized with the Holy Ghost, and with fire; otherwise Peter held out a false message, and preached a false Gospel, and connected a false benefit with baptism; for he promised it distinctly to all. If Christian baptism be that which Peter on the day of Pentecost set forth, preached, and ministered, every baptized person is privileged to expect, and ought to possess, and, through faith, shall receive, the gift of the Holy Ghost; ' for the promise is to you, and to your children, and to all;' not to this generation

only, but to another, and another, and another; for, it is added, 'to them that are afar off,' Gentiles as well as Jews; Jews at hand, Gentiles afar off; yea, 'even to as many,' without exception, 'as the Lord our God shall call.' Ye are called; ye are called by the ministry of the Gospel. We are all called; we are all baptized with the baptism which Peter preached; for there is no other. Jesus had commanded Peter and the Apostles to go forth into all nations, and preach the Gospel to every creature, baptizing them in the name of the Father, the Son, and the Holy Ghost. Peter obeyed that commandment, and, in obeying it, said Ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' But Peter's words are only a quotation, a part of the text of his discourse. The text is taken from Joel; and in the conclusion of his discourse, he embodies the text to his people, referring them to their own prophets; for he was speaking to them that believed the prophets. Peter knew himself to be a man of no reputation, and despised among them. He could say nothing of his own authority. He, therefore, directed their attention to their own prophets, and he referred them to the prophecy of Joel, as containing the promise of the outpouring of the Spirit, and assured them, in the words of Joel, that it should be fulfilled in those days. Now, what is the promise of Joel? And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaidens in those days' (twice over you have here repeated daughters and handmaidens) 'will I pour out my Spirit.' He taketh the first words of that text, 'Your sons and your daughters shall prophesy,' and tells them, the promise is to you and to your children;' and he taketh the last words of it, 'As many as the Lord our God shall call;' and so, knitting them both in one, he projects it on baptism, and binds the prophecy of Joel to baptism. And I say that every baptized person is privileged to possess this gift, and is responsible for it, and will possess it through faith in God; and only does not possess it, because he hath rejected the promise of God, and turneth away from it. I say it is knit unto baptism,—it is the rubric of baptism. And no minister baptizeth in the manner Peter baptized, who cloth not hold out to the baptized person, not only the remission of sins, but also the gift of the Holy Ghost, as set forth in that promise of Joel, which is to 'as many as the Lord your God shall call.' Brethren, this is for the conscience; it is not for the members of the body, for the feet, nor for the hands, but for the conscience of men.

"Now, sir, it is about four or five years ago, very soon after we entered the National Scotch Church,—I think immediately before the first sacrament therein,—for the last thing we did in the Caledonian Church was to administer the Lord's Supper; and immediately before the next ordinance in November, that I was called, I felt called upon to open to the people the subject of the sacraments, in order to prepare them with due knowledge for sitting down at the Lord's table; and so far back as that time I opened to them what I now open in your hearing, and in the hearing of this court; and I gave it as my judgment before them all, that every one of us is responsible for the baptism of the Holy Ghost, in all the fulness in which it was administered by Jesus on the day of Pentecost, and in all the fulness contained in that name of Baptizer with the Holy Ghost.

"What would ye say if any one were to stand up and reason thus; Yea, John the Baptist said of Jesus, Behold the Lamb of God, which taketh away the sins of the world. No doubt Jesus was the Lamb of God that taketh away the sins of the world. He was so for one or two generations, but he is so no longer.' And what do ye say now to those who reason in this manner, and who affirm, after John the Baptist announced the same Jesus as He who baptizeth with the Holy Ghost, and after Jesus Himself had turned the attention of His disciples to the thing that was to be fulfilled not many days hence, as the baptism with the Holy Ghost (and when that baptism took place, it was with speaking with tongues and prophesying on the day of Pentecost; and Peter, thereupon, baptizing with water, gave the promise of it to the whole Church): what say ye to those who say, Oh, yes, he was the baptizer with the Holy Ghost, in that kind, for one century or two; but he is no longer so now?' What do I say to them, but that they are deniers of the name

of Jesus! And if they repent not, now that Jesus is manifesting Himself by this name, His judgments will alight on their heads.

"This was several years before any manifestations appeared; and as the Lord ordered, that book containing the Homilies on Baptism was printed, and was before the Church several years before any manifestations appeared; clearly showing you that it was a conviction of my own soul, gathered from the Word of God, and preached publicly in the whole congregation, and the whole congregation entreated faithfully to give heed to it. Now I need not go into other scriptures in order to confirm what I have now said; because, a thing coming forth from the mouth of the Baptist, and promised by the mouth of Jesus, and sealed up in an ordinance by Peter, needeth not to be confirmed. You might as well take the passage in the sixth chapter of John, where our Lord, speaking of the eating of His flesh in order to everlasting life, and which He knit up in the ordinance of the Lord's Supper, saying, Take, eat, this is my body; ' you might as well require that that discourse in the sixth chapter of John, sealed up in the ordinance of the Lord's Supper, needeth more scriptures to confirm it, as that the proclamation of Christ's name by the Baptist as Baptizer with the Holy Ghost, the substantiation of it by Christ Himself on the day of Pentecost, and the knitting of it up in the ordinance of baptism, needeth confirmation. But if confirmation be wanting, I have the book before me; and from end to end there is not one passage in which the gifts of the Holy Ghost are mentioned, where they are not mentioned as the property of the whole Church, as the blessing of the whole Church, as needful to the growth of the whole Church, and as designed to continue until that which is perfect is come,—to continue until we shall see eye to eye, and face to face. And again, in the fourth chapter of Ephesians, it is said, these gifts were to continue ' until we all arrive at the measure of the stature of the fulness of Christ.' Christ ascending up on high gave 'to some apostles, to some prophets, to some evangelists, to some pastors and teachers,' giving them all alike, without alteration or reservation, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'

" How any man dareth to take out of this passage apostles, evangelists, prophets, and to say that they were only intended for a season, but that the pastor and the teacher were intended always to continue, I never have been able to find a reason. But I hold it to be a daring infraction of the integrity of the Word of God; and permit me to say, it was erroneously alleged of the Church of Scotland that she denieth this doctrine. On referring to the Second Book of Discipline, which I hold in my hand (whereof you ought not to be ignorant, seeing that I have referred to it in the documents), it is distinctly said that though these gifts do not now exist in the Church, they might be revived when occasion served; and that now they have ceased in the Church, except it shall please God to stir some of them up again. Who can say that it hath not now pleased God to stir them up again? But now at this part of the case, if ye intend to act as attestors of the standards of the Church of Scotland merely, and not as attestors and ministers of the Word of God, I ask of you to say, whether the time in which we live, when Antichrist and infidelity are coming forth in all their strength, when wickedness rages on all hands, when the name of Jesus is cast out by the kings and potentates of the earth, and when monarchs are set up to rule in their own names instead of ruling in His name,—I ask if these are not those extraordinary times in which it may please the Lord to raise them up again. But passing that by, it is said they were bestowed for the perfecting of the saints,—for the work of the ministry,—for the edifying of the body of Christ. Do not the saints need to be perfected? The work of the ministry needeth to be wrought. The body needeth to be edified, and we are not yet come to the measure of the stature of Christ; and I believe the Lord will seal apostles; I believe that the Lord hath sealed prophets; and I believe that the Lord will seal evangelists, and pastors, and teachers, in the power of the Spirit, if only the Church, laying hold of the Word of God, and forsaking the traditions of men; if only the saints of God, believing and establishing themselves on the rock, which is the word of Jesus, and pleading the name of Jesus, and believing on Him as Baptizer with the Holy Ghost, as well as the Lamb of God that taketh away the sins of the world; if one half, if one tenth, if one hundredth part of those

before me will with confidence look unto Him, and call upon Him, they will find Him faithful, —they will find His name to be a strong tower, to which the righteous runneth and is safe. And it will not be long, whether you consider it or not, whether you will hear, or whether you will forbear,—it will not be long until the Lord, who hath sealed prophets, will also seal apostles, and evangelists, and every other gift in His Church. This is the thing, air, which we expected,—which we prayed for in the National Scotch Church, privately before this time last year; and publicly, about this time last year, we met together about two weeks before the meeting of the General Assembly, to pray that the General Assembly might be guided in judgment by the Lord, the Head of the Church; and we added thereto prayers for the present low estate of the Church; and we cried unto the Lord for apostles, prophets, evangelists, pastors, and teachers, anointed with the Holy Ghost, the gift of Jesus: because we saw it written in God's Word that these are the appointed ordinances for edifying the body of Jesus. We continued in prayer, we met morning after morning, at half-past six every morning, and the Lord was not long in hearing and answering our prayers. He sealed first one, then another, then another; and gave them, first, enlargement of spirit in their own devotions when their souls were lifted up to God, and they were closed with him in great nearness; He then gave them to pray in a tongue, which Paul said he was wont to do more than they all: I bless God, speaking with tongues, more than you all.' And Paul, speaking of praying in an unknown tongue, says: ' If I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful; ' just as, in the evidence of yesterday, the witness declared that, in praying in a tongue, he enjoyed closer communion with God than in praying with the understanding. Paul said, when he came into the congregation, it was for edification of the body of Christ; and he would not then pray in a tongue, because it was out of place: for they understood not the tongue, therefore he prayed both in spirit and in the understanding. But in his private devotion, blessing God in his eucharistical services, he gave thanks, speaking in tongues, more than they all; but in the Church, as contradistinguished from his private devotions, he would rather speak five words with the understanding than ten thousand in an unknown tongue; because then it was not for edification, for he would in the latter case be to them a barbarian; for no one would understand him unless an interpreter were also present. Just as it was with Paul, so with these persons, for the first time in their private devotions; when they were wrapt up nearest to God, the Spirit took them, and made them to speak sometimes song, sometimes words, in a tongue; and by degrees, according as they sought more and more unto God, the gift became perfected, until they were moved to speak in tongues, even in the presence of others. In this stage I suffered them not to speak in the Church, according to the canon of the Apostle; even in private, in my own presence, I permitted it not; but I heard that it had been done. I would not have rebuked it; I would have sympathised tenderly with the person who was carried in the Spirit and lifted up; but in the Church I would not have permitted it. In process of time, about fourteen days after, the gift perfected itself; so that they were made to speak in tongues, and prophesy the Word in English, for exhortation, edification, and comfort, which is the proper deflation of prophecy, as testified by one of the witnesses.

"Now, when we had received this into the Church, in answer to our prayers, it became me, as the minister of the Church, to try that which we had received. I repeat it: it became me, as minister of the Church, and not another; and my authority for this you will find in the second chapter of Revelations, where the Lord Jesus, writing to the Angel of the Church of Ephesus, speaks thus to him: I know thy works, and thy labour, and thy patience; and how thou cant not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hath found them liars.' Here the Lord Jesus, the Head of the Church, commended the Angel of the Church of Ephesus, the head of that Church, in whose place I stand in my Church, and in whose place no other standeth (the elders and deacons have their place, but this belongeth to the angel or minister of the Church), and the Lord commendeth him for trying them which say they are apostles, and are not. Therefore, to me, as minister of the Church, watching over the souls of the people, it belongeth to try every one who says he is commissioned of Jesus, be he prophet, apostle or evangelist, pastor or teacher. I, as responsible for those souls, must search into the matter, and it was on my responsibility if I allowed a wolf to come into the fold; and if I keep out one who is a prophet, apostle,

or evangelist, and prevent him from exercising the gift given him for the edifying, not of one part of the Church, but of the whole Church of God, I do it at my peril. I dare not do otherwise; because the Lord Jesus, the only Head of the Church, in writing these seven epistles to the angels of the seven churches in Asia, in order to guide them, commendeth the Angel of the Church of Ephesus for having taken upon him this duty; and I, as the minister of the Lord Jesus, dare not disobey him, though the loss of my head, of my life, of an hundred lives, were the consequence. I dared not willingly disobey him, and set to all my people, and to all authorities, an example of disobedience. I was necessitated to obey him, though my life were taken. Therefore, when the Lord sent us what professed to be prophets, what we had prayed for, what the Lord had given in answer to prayer,— when there appeared the sign of the prophet speaking with tongues and prophesying and magnifying God, and what appeared to be true, —I dared not shrink from my plan of trying them, and putting them to the proof; and, if found not so, preventing them, and if they were so, permitting them; yea, and giving thanks to Jesus for having answered our prayers, and sent us the ordinance of prophesying, which is expressly said to be for the edification of the Church; for it is said, He that prophesieth edifieth the church.' Moreover, I learned that this duty doth devolve upon me, the angel and pastor of the Church, from the same second chapter of Revelations; where, writing to the Angel of the Church in Thyatira, he says Notwithstanding, I have a few things against thee, because thou suffered that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants.' Here we have the proof that there were true prophetesses in the Church. The same thing is referred to in Joel, ii. 28. And again, in the second chapter of Acts, where we are told that Philip the Evangelist had four daughters, virgins, which did prophesy. And in the second chapter of 1st Corinthians, there are instructions for women to pray and prophesy in a comely manner in the Church. In the Church at Thyatira, this woman, Jezebel, calling herself a prophetess, was permitted to teach. A prophetess may not teach: to teach belongeth to a man; it is an office of authority. A prophetess may prophesy, speaking by the Holy Ghost; and none of those persons prophesying in my Church have ever spoken by any power except by the power of the Holy Ghost, as I believe. But Jezebel was suffered to teach in the Church, and also to seduce the servants of the Lord, contrary to the canons of Paul, given in 1 Cor. ii. and 1 Timothy, ii. I produce this second commandment of the Lord Jesus Christ, your Head, the Head of the Church, my Head, and the Head of every man; whom no man, as he values his own salvation, dares, on any account, willingly to disobey. This commandment of Jesus reproveth the angel of that Church for refusing to do that which was his duty, and permitting this woman, calling herself a prophetess, to teach. So that here have I one commended for fulfilling this duty, and one reprov'd for not fulfilling it; and I want no more evidence to show that it was my duty, as the servant of Jesus, to fulfil His commandment; and I want no other authority than His command, whom I must not, whom I dare not, whom I will not disobey, to make trial of the persons who have these gifts; and I proceeded to that trial.

"The first thing towards the trial was to hear them prophesy before myself, and so I did it. The Lord, in His providence, gave me ample opportunity in private prayer meetings, of which many were in the congregation established, of hearing them speaking with tongues, and prophesying; and it was so ordered by Providence, that every person whom I heard was known to myself: so that I had this double test,— first, of their private walk and conversation, and second, of hearing the thing prophesied. The private walk and conversation were, as far as I knew, according to godliness; they waited on the ordinances daily; they were all duly baptized; they were all members of Christ, and therefore fully privileged to expect baptism of the Holy Ghost; they were all in full communion, though not all in my Church; but my Church is only a part of the Church of Christ, which condemneth none and separateth from none. It was not the custom of the Primitive Church, in the Apostolic times, that, when one or two brethren came from another church, they were not permitted to speak or to exhort the brethren until they had sat down with them at the Lord's table; for our Lord Jesus Himself, wherever He went, spake in the synagogues; and in the Acts of the Apostles, Paul and Barnabas, though they were only known as brethren, went into the synagogues and exhorted. And I hold it to be contrary to the constitution of the Protestant Church, that any member or minister of one church, being in full communion with it, should not be admissible into full communion

with another. A member, for instance, of the Church of England is in full communion with the Scotch Church, both in respect to Baptism and the Lord's Supper. It is so by the Acts of the Assembly. I cannot tell you the express date of the Act, but it comes between the time of the Revolution, 1692, and the date of 1720. I cannot charge my memory with the exact date; but it is a short Act, setting forth that the member of another communion, coming into the bosom of the Church of Scotland, is admissible to all the ordinances, if his walk is according to godliness; for, as it is generally said, we ought rather to use diligence to draw them over to us, than we to go to them. These persons were members of the Church of Christ, walking in His commandments and ordinances blameless; nay, distinguished for acts and labours of love in their own churches; in fact, there was only one such; and another, though not admitted to membership, was under examination previous to communion. First, they were of blameless walk and conversation, and in full communion with the Church of Christ. Second, in private prayer meetings, where they were accustomed to exercise the gift of utterance, I could discern nothing contrary to sound doctrine, but everything for edification, exhortation, and comfort. There was the sign of the unknown tongue, and prophesying for edification, exhortation, and comfort; and, beside these, there is no other outward and visible test to which they might be brought. Having these before me, I was still very much afraid of introducing it into the Church, and was exceedingly burdened in conscience for some weeks. Look at the condition in which I was placed. I had sat at the head of the Church, praying that these gifts might be poured out on the Church; believing in the Lord's faithfulness, and that I was praying the prayer of faith, and that He had poured out the gifts in the Church in answer to our prayers. Was I to disbelieve what in faith I had been praying for, and which we had all been praying for? When it came, I had every opportunity of proving it. I had put it to the proof according to the Word of God, and I found, so far as I was able to discern, that it is the thing written in the Scriptures, and into the faith of which we had been baptized. Having found this, I was in a great strait between two opinions, and much burdened. God knoweth for certain days, nay, even weeks, my burden I could disclose to no one. A great burden it was, for I felt it was my duty to act; and I feared, if I were to go seeking counsel of others, and any were to say, 'Do not introduce it into the Church,' then I should be putting myself into a strait between my obedience to the Lord and my inclination to follow the counsel of wise men. In this state I remained some time; and I need not tell the leadings of Providence, which led me, at length, to determine; but it was very much the testimony of my own heart. In the morning meeting the Spirit burst out in the mouth of that witness whom you examined yesterday; and, several times in one day, the voice of the Spirit was, that it was quenched and restrained in the Church. I felt this very burthensome to me, and this conviction came at once to my heart: It belongs to you to open the door; you have the power of the keys; it is you that are restraining and hindering it. I reflected on it all that day, and next morning I came to the Church. After prayers I rose up, and said in the midst of them all: 'I cannot any longer be a party to hinder that which I consider to be the voice of the Holy Ghost from being heard in the Church. I feel, I have too long deferred, and I pray you to give heed while I read out these passages, as my authority and the commandment of the Lord concerning the prophets;' and I read, therefore, these passages, 1 Cor. xiv. 28: 'If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?'

The Apostle was here writing of speaking with tongues, in contradistinction to prophesying; that is to say, speaking nothing but the unknown tongue; for what should it profit unless there be an interpreter! He is not speaking of what we have, that which we have is one-fifth or one-tenth in tongue; and the rest in prophesying. He is taking the distinction between speaking with tongues and prophesying. No one in our Church could say the person speaking is mad, because he doth not utter, perhaps, more than two minutes or one minute in tongue, and then he begins to prophesy in English for the edification, exhortation, and comfort of all: the one is the sign of inspiration that it is the power of the Spirit; the other is the thing which the Spirit would give forth for the edification of the Church.

"Sometimes it comes forth without the sign, but, generally, it is otherwise; for I think I have observed in the church, when many are present who disbelieve, or doubt, or mock, the sign is given in great power; but it is otherwise ordered in a company of persons believing the calling of the prophet, when the sign is not given, but the word of prophesy comes out simply. But I have observed, if the word of prophesy is hard to be received, the sign is given, even in the company of those strong in the faith: yea, I have seen it occur more than once that the sign has been given, and then the word in English follows; and then the sign is again repeated. I have noticed that in this case something is added hard to be received, or, perhaps, a rebuke to some one present, or something hard for the will of the party to receive; for the Spirit speaketh to the conscience. Well, I read out this passage: ' But, if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest: and so, falling down on his face, he will worship God, and report that God is among you of a truth.' Then it is said, ' When the whole Church cometh together into one place,' they may all prophesy, one by one;' and, it is added, ' Let the prophets speak, two or three, and let the others judge,' and discern the things which they prophesy, and try the Spirit that it is done by; whether the prophet, through carelessness or want of holiness, be overtaken of any temptation, even as the witness examined yesterday did declare before you all, without being questioned, in the honest purity and simplicity of his heart, that he once was made to rebuke me in a manner which he believed was not by the Spirit of God; and this be learned by another prophet's discerning; and after waiting on the Lord, at the end of two days, it was made manifest, agreeably to this, Let the prophets speak two or three, and let the others discern;' and, further, If anything be revealed to another sitting by, let the first hold his peace.' Now I beg your attention to this passage, as it bears much on the case attempted to be made out against me, and yet, not against me, but against the voice of the Spirit in the Church.

"And here let me say, they are not interruptions, though they are called interruptions, of the service of the Church; for, we are told, If anything be revealed to another sitting by, let the first hold his peace.' And if, by the Spirit, anything be revealed to any one sitting by, though I be engaged in praying,—though I be engaged in preaching,— I am required to hold my peace, because I might be preaching falsehood, which the Spirit of the Lord might wish to defend the congregation from. Jesus is the Head of the congregation, not I; I am only His deputy, and the prophets are His voice. You are very ignorant of the Old Covenant, if you know not that the prophet is the voice of God to kings and to princes; he is the voice of Jesus to His Church; and if I be speaking anything contrary to the mind of Jesus, shall not He, the Head of the Church, have liberty by His prophets to tell the congregation so, and guard them from error? If I be praying in error, or in a wicked spirit— for a man may be erroneous in his prayers; a man may curse and blaspheme in his prayer; and, if I do so, shall not the Lord Jesus have power in His own Church, then and there, to make manifest the error, that the congregation be not poisoned thereby! If a father saw improper food put upon the plate of his child, which the child should not eat, would he not step in and take the morsel out of his mouth? And shall the Lord Jesus, the master of the house, not be permitted to step in, at any time, and prevent such food from being partaken of by the children whom He hath purchased with His own blood? He shall in my church. He shall in my church, so long as He honours me by permitting me to be the minister of it. Call it not interruption; ye speak it in ignorance,— ye understand it not, and you examine not into it,—and the Lord forgiveth it. Take heed lest your ignorance be not wilful. The complainants have mostly withdrawn their ears from it, and would not hear it; they would not put themselves to the pains of examining it, but would beat, with the high band of a trust-deed, the minister of Jesus from his place, and the Lord Jesus from his place also."

Moderator.—" Order! I will not allow any one to say that we beat the Lord Jesus from his place. We hear Mr. Irving from a matter of tenderness and courtesy, and he must not use this language towards us."

Mr. Irving.—" The thing stated was a truth."

His Solicitor protested against the interruption.

Mr. Irving.—" I have spoken the truth, and nothing but the truth, and God knows it; and whether the truth should not be spoken, He knoweth also; but be it, be it so. Well, then, I read this passage, and also the passage which concerneth the comely way in which women should prophesy and pray in the Church, which is thus written in 1 Cor. xi. 4-10: Every man praying or prophesying having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. . . . For this cause ought the woman to have power on her head, because of the angels.' The woman having power on her head is a sign of authority, because of the angels of the Church, in reference to their office. I know there has been a difference of opinion in this matter, and that the passage has been confronted with that passage in 1 Cor. xiv. 34, 35: Let your women keep silence in the churches: for it is not permitted unto them to speak,' &c.; and, another passage, in 1 Tim. ii. 11, 12, to the same effect. Now, it has been said, we have gainsayed these passages, and that we have interpreted them in a way that would never have been thought of but for this which has occurred. Now, to say nothing of the old commentators, I give you, among the modern; the opinion of Locke, that master of exact interpretation, though not of sound doctrine; yet he was the master of logic, which is the science of sound words. I also refer you to Scott, whom the whole evangelical body in England consider the pattern of commentators. I refer, also, to Brown, who is looked upon in Scotland, as Scott is in England. These three commentators have all judged of these passages as I have judged of them; namely, that the two latter refer to women speaking by their own power and strength, the former to women speaking by the power of the Holy Ghost; the one not to be permitted, the other not to be prevented. I have these three, than whom none stand higher in their respective schools. Locke in the Arminian school, Scott in the Evangelical school, and Brown, universally consulted in the Scottish churches; and all these interpret them as I have done. No one can say that we have strained the Scriptures to suit our purposes. Grotius, also, concurs in the same view, than whom no one, at the period of the Reformation, stood in such reputation among the remonstrants. And almost all the interpreters in the primitive Church held the same views, and the practice was almost invariably continued in the first ages of the Church, and may be traced till the time of Cyprian, when women, and even children, were accustomed to prophesy in the Church by the Holy Ghost; as it is written in the Psalms, Out of the mouth of babes and sucklings Thou hast perfected praise.' And Cyprian, who was Bishop of Carthage, thought it not beneath him to send the things spoken by children in the church, by the power of the Spirit, to the presbyteries of his diocese for their instruction. Now, having read these passages, therefore, I said to the people, I stand here before you, after my conscience has been burdened with it for weeks, and I can no longer forbid it, but do, in the name of the Lord Jesus Christ, permit that every one, who has received the gift of the Holy Ghost, and is moved by the Holy Ghost, shall have liberty to speak.'

" It pleased the Lord at that meeting to sanction this by His own approval; while I was reading, the Spirit of the Lord spoke in Mr. Taplin, who appeared yesterday as a witness, and said, Let them prophesy; but let it be under authority.' And at the same meeting, both Mrs. Cardale and Miss E. Cardale spoke in the Spirit, with tongues and prophesying, rejoicing at what had been done. Now, observe, according to the commandment of Jesus, I took to myself the privilege and responsibility of trying the prophets in private first, before permitting them to speak in the Church. I then gave to the Church the opportunity of fulfilling its duty; for it belongs not to the pastor merely, but to every man, to try the spirits; as it is written in Matthew, that our Lord, when speaking to His disciples in the mount, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits.' And I say, therefore, it is the duty of every one, when the minister puts forth any person before the congregation whom, having tried, he believeth to speak by the Spirit of God, to be on their guard, and

beware of false prophets, and to try them. Moreover, Paul, in his Epistle to Timothy, declares of some who in the last days should give heed to seducing spirits; and he warneth the Church against being ensnared by them. In like manner, John also, in his first catholic epistle, gives instruction to try spirits, whether they be of God; and gives the rule whereby they might be tried: Every spirit that confesseth not that Jesus is come in the flesh, is not of God; and whosoever denieth this is Antichrist.'

"It was my duty, therefore, in obedience to the Lord Jesus Christ, who ever ruleth all churches, and without whom any church is nothing but a synagogue of Satan, after trying the spirits, to put them forth to the people, that they might be tried by them. I put the prophets forth, at the morning exercises of the church; and I made it known to the people at prayer, in preaching, and in all ways; and invited the people to come and witness for themselves, and so the thing continued. I had not yet introduced it into the great congregation, permitting, I should suppose, four or five weeks for probation by the Church, and was still reluctant—for I erred on the side of reluctance; and seeing the spirit of many of the congregation, that they viewed with dislike and suspicion the whole subject. I waited, and it was not until silence was broken, in spite of me, that I spoke in the full congregation concerning the duty of its being then heard; and that day, after the speaking by which the congregation was thrown into a good deal of distress, I left my ordinary subject; for although it was attempted to be instructed in evidence yesterday that I set myself to discourse on one subject exclusively, and fed my people on that, my custom is to go regularly on, reading, preaching, and lecturing; but when the Church was tried in this way, I felt it my duty to take up the subject as it occurs in 1 Corinthians xiv., to prevent their souls being snared by Satan, and exhorted them to try the spirits according to the rules there laid down. I am ashamed and grieved to say that, from that time forward, several of the trustees entered not the church any more, notwithstanding all I could say, to hear and make trial whether it were the work of God or not, but set it down at once as a thing that ought not to be, and then left it. At the same time I appear here, not to complain against any one, but merely to state the truth to the court; that the Presbytery may be rightly informed, I am willing to substantiate these things, if the Presbytery desire it, from the evidence of the persons sworn.

"After the speaking was thus forced on the congregation, I felt I could no longer resist it; but in the evening I rose in my place, and said: If the worship of God should be again added to by those speaking with tongues and prophesying—for that is the right word, for it is the addition of an ordinance of prophesying—that they should understand it to be, not the word of man, but what I believed it to be, the Word of the Spirit of God,' and it was added to. From that time I felt it my duty, in obedience to the great Head of the Church, to take order that it should not be prevented, but encouraged; I claim the word encouraged; and I took all lawful means in the midst of the congregation to encourage it, and did so in obedience to the Lord Jesus Christ, who had given this precious gift; not for nought, but for the edifying of the Church, which is His body; and I would think myself a most unworthy pastor, if, after receiving a gift, I did not lay it out to use, and encourage it to be used for the good of the people. I did it in obedience to Jesus, for the good of the flock; and if you want testimony, I shall pledge myself that I will produce five hundred men and women who shall come forward voluntarily, and testify in this court that there have been prophets raised up in our Church, whose words have been most edifying, yea, like a marrow and fatness to their souls. These five hundred persons, walking in the commandments and ordinance of the Lord, will freely come forward on any day you will appoint, and declare that it hath been the most blessed thing to their souls, next to the ministry of the word and ordinance. And thus these were the steps I took for proving it—for all this comes under the head of probation—first, by myself, privately; then, not in public, but at the morning service, where all might have attended if they would; and then before all the congregation, and still it is continued, for the probation is not yet done. Many in the Church have not yet received full probation of it; and them I teach to wait on the Lord, and they shall receive full satisfaction; for I believe that the Lord tenderly regards the doubts of every one of his children: 'for the bruised reed will He not break, nor the smoking flax will He not quench;' and I believe there is not a weak member of Christ's Church waiting humbly and sincerely on Him, to whom He will not give conviction. I have never

made it a test in my church, although, as a man preaching to his congregation, I have seen it my duty to declare the truth concerning it; for the Lord Jesus is very tender and very loving; and if a man will but turn aside, and see what this great thing is, he will be taught and fed of God. If there be any of my flock here present, let them take assurance, as a consolation to their souls. On the other hand, I believe, that if men turn away from, and harden themselves against it, it will prove to them that which Isaiah said it was sent for. It is only mentioned once in the Old Covenant (speaking with tongues); and notice what the prophet Isaiah, in the 28th chapter, says it was sent for: Whom shall He teach knowledge? and whom shall He make to understand doctrine?' The high-minded?—No. Men who are proud in their own conceit?—No. Men who have enough, and want no more, saying, Having the ordinances and institutions of the Gospel, we have enough?—No. Let the prophet answer: Them that are weaned from the milk and drawn: from the breasts; babes; those that feel they need much; those that are weak, like a weaned child: for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' As you speak to a child, so should it be; and so it is in prophesying, it is precept upon precept, line upon line, discourse not regularly built up. That is the reason why the learned of the world, those that are not babes, despise it; because it is not built up on argument or reasoning; not set forth in eloquent language, but in simple, pure, unadulterated milk; not cooked in the kitchen, but cooked in the body of the parent, fresh from the body of Jesus, by the Spirit of Jesus, coming down direct from Him, as milk of the children, which, indeed, the pastor may prepare, and serve out to the Church; and which, in dependence on my Master, I have endeavoured to prepare and serve out, according to the taste of the people,—that is, as they can bear it. 'For with stammering lips; ' — ah, who can bear that? ' and with men of other tongues will I speak to this people.' And He hath thus spoken in the midst of us. Paul quotes this of the gift of tongues given to the Gentile Church; on the day of Pentecost it was sealed to the Gentile Church. Oh, and he says, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear.' Though it be rest and refreshing which is preached by it continually, yet they would not hear, and wherefore? 'that they may go and fall backward, and be broken, and snared, and taken.' There is another end of it, and it is for a rest to the weary, but for those who are not children, and think they are learned enough, and do not feel their lowly estate, to them it is given ' that they may go and fall backward, and be broken, and snared, and taken.' And it will prove so to this generation.

" Now ye have heard the method I took to prove that it was the thing contained in the Scriptures that we had received; first, the walk and conversation of the persons; second, by trying it from the words of Scripture, which says that the sign is the speaking with tongues, and the prophesy is for edification, exhortation, and comfort; third, by the consciousness of the Spirit within myself, bringing the conviction to my own heart; fourth, by submitting it to all the people. And I believe the effect of such probation is this,—that the snares of Satan have been detected, and that that which, if left alone, and not taken into the Church, Satan would have prevailed against, hath prevailed against Satan; for we ought to remember the prophets are not infallible: for they are directed to speak by two or three, that the rest may discern; and by bringing it before the Church the spirit in the prophets has discerned when the false prophets spoke, and when the flesh spoke; aye, and the very members of the Church, also, endued with the Holy Ghost, have been able to discern it. I believe it will always be so. Jesus hath not given up His place to the prophet any more than to the minister; and He hath let them know that prophecy is a fallible ordinance, as well as the ordinance of the ministry; and it is only by the congregation, and the prophets, and the minister abiding in Jesus in all obedience, in the light of Jesus as he is in the light, in the love of one another, and in the love of God: it is only thus that the minister can be preserved from erring, or the prophets, or the people; for the minister is not lord over the heritage, nor is the prophet the word of God to the heritage; but the lord of the heritage is Jesus, and the word of God to the heritage is this book; neither are the people rulers over the minister, to say, 'You shall not do this,' which the Lord required of him, nor the people rulers over the prophets, to say the prophet shall not utter what the Lord giveth him to utter; but these, like the members of the body—the head, the lips, the hands, the feet—are all bound together in mutual respect to one another, and by their mutual respect and service to one another, they are all preserved in health and

comfort, provided the life be in them all, — which is Jesus. Therefore I say, this method of proceeding God has shown to be good; for He hath shown my judgment not to be enough for the prophets; and even the congregation, on whom the Spirit of the Lord is, have detected what I could not detect; and it is not that any one office should be prevented from exercising their functions, or prophecy, or tongues, because they are not infallible, but that one and all, according to the orders of their Great Captain, in this book laid down, and in their various posts, united together in brotherly love and amity, might fulfil their kindly and dutiful offices one toward another. Thus the Church of God is built up and flourishes. If the people rise up against the minister, or the minister lord it over the people; or if either rises up against the prophets, and puts them down, then the golden cord of love is broken, and the Church must suffer. In every case, where love is preserved, it will be found that all are necessary, that all going on together will be preserved in unity, and make increase of the Church. So much for the second head.

"I make no apology for the length of time I have occupied, for eight hours have been allowed to the accusers, and I am the party most deeply interested in the case, and I trust you will bear with me in patience. The third thing to which I referred is the manner of ordering it in the Church; this I have in a great manner anticipated; but still, as the point of the complaint standeth here, I think it good to attend to it carefully. It is complained by the trustees of the National Scotch Church, in discharge of the duty imposed on them by the trust deed, and which is the foundation of their complaint; First, that I have allowed the worship of the church to be interrupted by persons speaking, who are neither ordained ministers nor licentiates of the Church of Scotland. Now, with respect to the ordering of it, which is here complained against as a violation of the trust deed, and a violation of the constitutions of the Church of Scotland, I can say with the Apostle Paul, when he went to Rome to his countrymen, ' That unto this day not only have I done nothing contrary to the word of God; but, men and brethren, I have done nothing against the people or customs of our fathers.'

" I lay it down as a solemn principle, that, as a minister of Christ, I am responsible to Him at every instant, in every act of my ministerial character and conduct, and owe to Him alone an undivided allegiance; and I say more, that every man is responsible to Jesus at every instant of his life, and for every act of his life, and not to another, in an undivided allegiance. He is the head of every man, and upon this it is that the authority of conscience resteth; on this it is that toleration resteth; on this it is that all the privileges of man rest; that Jesus is the head of every man; and this is His inalienable prerogative. Nothing can come between it and a man; and every man must die for his duty to Jesus, rather than his duty to the king; he must die loyally, not rebelliously; but still he must rather die than disobey Jesus: and I say more, every man must gainsay his minister if he believe him to be in error; must gainsay his prophet, yea, every creature on the earth, if in error; must do it reverently, not rebelliously, but still do it, because Jesus is the head of every man; and every elder, and every minister and deacon of a church must do the same. And if any person or court, or the Pope of Rome, or any court in Christendom, come between a man, or a minister, and his master, and say, Before obeying Jesus, you must consult us,' be they called by what name they please, they are Antichrist. I say no Protestant Church hath ever done so. I deny the doctrine that was held forth yesterday, that it is needful for a minister to go to the General Assembly before he does his duty; I deny the doctrine that he can be required to go up to the General Assembly for authority to enable him to do that which he discerneth to be his duty."

Moderator.—" Let these words be taken down."

Mr. Irving.--" Aye, take them down, take them down. I repeat the words: I deny it to be the doctrine of the Church of Scotland, that any minister is required to go up to the General Assembly for authority to do that which he discerneth to be his duty. Ye are pledged to serve Jesus in your ordination vows. Ye are the ministers of Jesus and not ministers of an assembly. Ye are ministers of the word of God, and not ministers of the standards of the Church. I abhor the doctrine; it is of Antichrist; it is the essence of Anti-

christ, — it is Popery in all its horrors; it hath never been endured in this land; and I trust there is still sufficient reverence for the name of Jesus not to endure it. And if any man seeth anything to propose to the Church, in which they err or come short, in duty to the Church, and not in fear of the Church—for there is no authority in the Church above the authority of the minister—it is his duty to set this matter in order, and lay it before his brethren, saying, I have discovered we are in fault in this matter, and have set it in order, and do you likewise.' It is an easy way of appeasing a man's conscience to say, I must go to the General Assembly for authority to do this or that. It is Satan's trap to keep all things as they are to prevent all things from returning to what they have been; and to prevent them from coming forward to further perfection. But I lay it down, as a doctrine, that if I, as a minister of the Church, for instance, see evidence of the speedy coming of Christ to this world, to execute the judgments written in the Scriptures, and destroy Antichrist and establish His kingdom, and reign with His saints upon the earth, I am not to be prevented preaching it, because it is not in the standards. When were the standards made the measure of the liberty of preaching and of prophesying, which is the basis of all liberty? When was the liberty of preaching bound up within the limits of Twenty-six or Thirty-nine Articles? Never since the world began: never was it so, and never shall it be endured. What! is it meant to be asserted, that the decision of a council sitting in Westminster, in troublous times, was for ever to bind up the tongue of the preacher, to preach nothing but the things contained therein. I never subscribed these articles with that view; and if any other man hath so signed them, it is with a false view; and if with that view it is said, I did subscribe them, I say it is not so; and if any one say I must use them, I solemnly say I will not do so.

" As for the trust deed, was it ever heard that those who merely hold a trust over the walls of a building, should step in and take from the minister the right and privilege he hath, as a minister of Jesus, and the obedience be oweth unto Jesus? But this trust deed distinctly provideth for the contrary; namely, that all matters relating to the public worship of God, in the said church or chapel, and the administration of such religious rites and services as should be performed or observed therein, shall be left to the discretion of the minister for the time being, during such time as there shall be a minister.'

" Seeing that the ordinances and services performed or observed in that chapel are left to the discretion of the minister for the time being, the complainants must instruct the Presbytery that I have set up an ordinance contrary to the Church of Scotland; that the Church of Scotland has forbidden the ordinance of prophesying to be in the Church, by those who are moved by the Spirit of God, for the evidence which is on your table, is evidence to the effect that they speak by the Spirit of God. Ye are judges of the fact: it is a complaint on a point of fact; and the fact instructed is this, that they speak by the Spirit of God. But it is the fact you must bring to the constitution of the Church of Scotland; not your opinion of the fact. I charge the Presbytery before Him who is the judge of all, that they put aside their own opinion, whether these persons speak by the Spirit of God; for they have not heard or examined it, neither have they proved them by the text of Scripture. You are not, in such circumstances, competent to question it; and for your souls, your precious souls sake, ye must take the fact as judges, and show by the canons of the Church, that men are forbidden to speak in tongues, and prophesy by the constitution of the Church of Scotland; and ye shall search long before ye shall find it. I have not therefore suffered the public service, as charged against me, of the Church to be interrupted by persons not being ministers or licentiates of the Church of Scotland; I have not. I have permitted it to be interrupted by the Holy Ghost; and that according to the canons of Scripture, where we read, that If anything be revealed to another that sitteth by, let the first keep silence.'

" 2ndly. It is charged, that I have allowed the public worship of said National Scotch Church to be interrupted by persons speaking, who were neither members nor seat-holders. I have not. Your evidence shows I have not suffered the worship of God to be interrupted by persons not members or seat-holders, but by the person of the Holy Ghost speaking in the members of Jesus. And respecting the particular assignation, not being seat-holders,' they are members of the Church of Christ; and I know them to be so;

and I never yet heard of seat-holders in Scripture, or in the constitution of the Church of Scotland. Nor did I ever hear of holding a seat in the Church of Scotland giving any right or privilege by its constitutions; but quite the contrary. For in the generality of the churches, the seats, or at least the greater part of them, are not held by the persons who sit in them; the church being divided amongst the heritors and tenants. It is the custom for the servants and tenants to sit in their landlord's seat indiscriminately; and I wish there was no such thing as seat holding and seat-renting in churches; it is one of the most dishonourable things in the Protestant Church, which has never been known in the Church of Rome, and is not at this day. Yea, more, it is contrary to the law of the realm of Scotland, that seats should be private property; and in the case of Haddington church, it was ruled by the Lord Ordinary, that the lock of a pew should be taken off; and that, if not, any person might break it off, after the worship had begun.

" 3rdly. I am charged with allowing females to speak in the Church. I have not allowed females to speak in the Church; but, believing that it was the Holy Ghost speaking in them, I have permitted it; but I never allowed any one, male or female, to speak of themselves, as the evidence bears; but, on the other hand, when others spoke, I caused them to be silenced, and even sent for aid to the police office, when I found by milder means they would not be restrained.

" 4thly. It is charged, that other individuals, members of the congregation, were suffered by me to interrupt the public service on Sabbath and other days. I have not done so, as the evidence on the table will show; and that evidence adduced by the complainants themselves.

" 5thly. It is charged, that I appointed set times for the suspension of the worship, in order to encourage and allow these interruptions. This needs a little explanation.

" When I saw it was my duty to take this ordinance into the Church, I then considered with myself what was the way to do it with the greatest tenderness to my flock, so as to cause the least anxiety and disturbance; for complaints immediately came to me from several persons, that they were unable to taste the good and profit of the other services, for fear of these interruptions. My anxiety, therefore, was to deal faithfully by the shepherd, and tenderly with the flock. I observed, therefore, what was the manner of the spirit in the morning meetings; and I found generally it was the manner of the spirit, when I, the pastor, had exhorted the people to add something to the exhortation, either to enforce it, if it were according to the mind of God, or to add to it; or graciously and gently to correct it, if it were incorrect. I also observed it was the way of the spirit not to do this generally, but in honour of the pastor; and that the spirits in the prophets acknowledged the office of the angel of the Church as standing for Jesus; and accordingly, I said, wishing to deal tenderly with the flock, let it begin with this order, that, after I have opened the chapter, and after I have preached, I will pause a little, so that then the prophets may have an opportunity of prophesying if the spirit should come upon them; but I never said that the prophets should not prophesy at any other time. I did this in tenderness to the people; and, feeling my way in a case where I had no guidance, I did it according to the best records of ecclesiastical antiquity; and I was at great pains to consult the best records; and I found Mosheim, in his most learned dissertation on Church history, declare to this effect: That in the first three ages of the Church, it was the custom, after the pastor had exhorted the people, for the congregation to rest, and the prophets prophesied by two or three; so that I walked in the ordinances of the Church of Christ. It is true, there are no directions to this effect in the standards of the Church of Scotland; but I never yet understood that the Book of Discipline, or the Confession of Faith in 1560, was intended to begin a new church, nor that it was intended to be said, we must get at the Scriptures only through these standards; and I know, and am very sure, that if the reformers had expected any such doctrine to be broached by us, their descendants, they would have suffered their hands, aye, and their heads too, to be cut off, rather than have compiled and put forth these articles. There are, in fact, no instructions at all in the canons of the Church on the subject; but in the First Book of Discipline, there is an endeavour made to reconstitute the order of prophets, as laid down in 1 Cor. xiv., and this with the

materials they then had. I state it for the information of the Presbytery, and also of the complainers, that so far was the Church of Scotland from preventing at the time any person from speaking in the Church but ordained ministers or licentiates, that there are express provisions laid down requiring every person who hath a gift to come forward at the request of the minister, on pain of proceedings before a civil magistrate; nay, more, men in whom is supposed to be any gift which might edify the Church must be charged by the ministers and elders to join in the session, and ' company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk, in the vocation of ministers or not; and if they be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted, as best pleaseth him, to live within the Kirk of God; for every man must be constrained by fraternal admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others.' Now, this is in the First Book of Discipline, drawn up by our reformers, and which received the assent of Parliament, in the reign of James VI., and never has been abrogated to this day. The Westminster Articles of Confession were intended as a supplement to the others, but not to supersede them; and they were adopted chiefly for the sake of conformity with the Presbyterian churches in England, and nothing whatever therein contained is to prejudice what is found in these standards.

" So far, then, from being the rule of the Established Church, it is expressly provided that any member, even with an ordinary gift of teaching, if charged by the minister to join with the session to come forward, must obey, in order to see whether he may labour in the vocation of the ministry or not. The prophets, therefore, are one part of the ministry; and in permitting them to speak, I, in fact, did exactly obey this canon. I tried the gifts, and then planted them in the Church; and instead of acting contrary to the standards in so doing, I say I acted in the spirit of them. For it is thus written in the ninth head of the First Book of Discipline, entitled, For Prophesying or Interpreting the Scriptures.'

" To the end that the Kirk of God may have a trial of men's knowledge, judgments, graces and utterances, as also such that have somewhat profited in God's word, may from time to time grow, in more full perfection, to serve the Kirk, as necessity shall require, it is most expedient that in every town where schools and repair of learned men are, there be one certain day in every week appointed to that exercise, which St. Paul calls prophesying, the order whereof is expressed by him in these words: " Let two or three prophets speak, and let the rest judge; but if any be revealed to him that sits by, let the former keep silence; ye may one by one prophesy, that all may learn, and all may receive consolation. And the spirit," that is the judgment, "of the prophets, is subject to the prophets." By which words of the Apostle it is evident that, in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgment, to the instruction and consolation of the auditors; after whom did another either confirm what the former had said, or added what he had omitted, or did gently correct, or explain more properly, where the whole verity was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speak his judgment to the edification of the Kirk: above which number of three (as appears) they passed not for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgment and knowledge of the graces, gifts and utterances of every man within their body. The simple, and such as have somewhat profited, shall be encouraged daily to study and to proceed in knowledge—the Kirk shall be edified. For this exercise must be patent to such as list to hear and learn; and every man shall have liberty to utter and declare his mind and knowledge to the comfort and consolation of the Kirk. But lest of this profitable exercise there arise debate and strife; curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plain contradiction with any other manifest place of Scripture, is to be rejected. The interpreter in this exercise may not take to himself the liberty of a public preacher (yea, although he be a minister appointed), but he must bind himself to his text, that he

enter not in digression; or,' in explaining common places, he may use no invective in that exercise, unless it be of sobriety, in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the mind of the Holy Ghost in that place, following the sequel and dependence of the text, and observing such notes as may instruct and edify the auditory for avoiding of contention; neither may the interpreter, or any in the assembly, move any question in open audience whereto himself is not able to give resolution without reasoning with one another; but every man ought to speak his own judgment to the edification of the Kirk.

" If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the moderator,. ministers, and elders, immediately after the interpretation is ended.

"The whole ministers, a number of them that are of the assembly, ought to convene together; where examination should be had, how the persons that did interpret, did handle, and convey the matter (they themselves being removed) to each, must be given his censure; after the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

" In that assembly are all questions and doubts, if any arise, resolved without any contention; the ministers of the parish kirks in landward adjacent to every chief town, and the readers, if they have any gift of interpretation, within six miles, must concur and assist those that prophesy within the towns, to the end that they themselves may either learn, or others may either learn by them. And, moreover, men in whom is supposed to be any gift which might edify the Church, if they were well employed, must be charged by the ministers and elders to join themselves with the session and company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk in the vocation of ministers or not; and if any be found disobedient and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided that the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted, as best pleaseth him, to live within the Kirk of God; but every man must be constrained by fraternal admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgment of every particular kirk, we mean, to the wisdom of the ministers and elders.'

" If our Church has ruled that in a matter of ordinary gifts there should be liberty given to speak, can any one believe that if the gifts of the Holy Ghost had been in the Church they would not have ruled it for these extraordinary gifts also? Is it possible to believe the Reformed Church would have justified the complainers in this motion, or justify the Presbytery in coming to the decision, that I should be ejected from the National Scotch Church because I admitted persons, after they had been fully proved to have the gifts of the Holy Ghost, to exercise those gifts in the congregation. Can any one say that it is contrary to the ordinance of the Reformed Churches of Scotland so to do? But if there were ordinances to this effect (which there are not), I would disobey them; if there were ordinances of the king to this effect, I would disobey them. Yea, I would disobey all ordinances, whether of the ecclesiastical or civil power, which commanded me not to do a thing which I believed the Lord Jesus commanded me to do; and the man who doth not so act in this matter is guilty of treason against the King of Heaven: and I would disobey any earthly king in this matter, but I would do it loyally, not rebelliously. I would say, Whether it be right I should obey man rather than God, judge ye;' and whether it be right in the sight of God to obey the great Head of the Church or His servants; the Head of the Church speaking in His word, or His servants speaking through any confession or canon of their drawing up, judge ye. And if any man thinks I have set my hand to anything contrary to that, I deny it. I tell that man I have not done it knowingly; and if unknowingly I have done it, I do here, before the Church of God, confess I have done wrong; for it never was given to a man to sign away his liberty of serving Jesus. It cannot be required of a man; no power on

earth can require it. And if by any act of my life I have given away my power of serving Jesus, I confess I have done wrong, and when it is brought to my conscience I will renounce it; because I solemnly deny that there is any power on earth which can take away a man's power of serving Jesus, who bought him with His blood, who is King over all; who sitteth in the congregation of His saints as head, and raiseth the beggar from the dunghill to set him among princes, and who casts down princes from their thrones. But I have not done it; the Church of Scotland hath not required it; and if the Church of Scotland had, in an evil hour, in her fallibility (which none is so ready to confess as she is; for, in the preface to the first confession of the Reformed Church of Scotland, words nearly to the following effect are contained. I cannot, perhaps, quote the precise words, but I will answer for the substance: If any man do discover in these Articles anything which repudiates God's word or right reason, we crave him of his honour or of his kindness to inform us; and we promise that we will give him satisfaction out of the word of God and sound reason, or admit that we are wrong ');—if, therefore, the Church of Scotland, in the exercise of that fallibility, which none were so ready to acknowledge as our reformers, standing up as they did against the infallibility of the Church of Rome, had framed any canon to prevent me as a minister of Christ from doing the thing which I have done in obedience to Christ, I would have felt it my duty to disobey that canon, and have borne the consequences. I would not have waited for months or years the result of a slow process before the Church courts for authority so to do; for where in the mean time were my conscience; where were my Lord; where were the spiritual edification of my flock; where were the ordinance of prophesying? But the Church expecteth it of her ministers, that they should walk according to the ordinances of Christ, and fulfil their duty to Him; and in doing so I should have advised my brethren to do it, and would have taken counsel with them in the matter. Nay, I did take counsel with the brethren in the ministry in this matter, at least with two, than whom none stand higher in their respective churches. The Rev. D. Dow, minister of Irongray, in Scotland, than whom no man in that church stood in higher reputation, till he had received the gift of the Holy Ghost; but of whom I must now say, that he hath become a fool for Christ's sake. I wrote to him on the subject, and also communed with another, who stood in the very highest place in the English Church, before the evangelical body; and I asked them what they thought of this matter, and the deliverances I received from them answered exactly to the previous judgment of my own mind. At the same time I wrote to a clergyman of the Church of England, than whom none stood higher in his Church, but who is now also become a fool for Christ's sake, and received his judgment to the same effect; so that in one week I had three judgments concurring with my own opinion to the very letter. These I laid before the elders and deacons, in order to show them that I was not acting precipitately, but with the counsel of my brethren. And I do not say but that, if I had been a member of this Presbytery, which at that time I was not, I would have felt it my duty to lay it before them. Ah, surely I would; I would never have hid anything in my bosom which came from the Lord, and I knew it to be so; for while I was connected with this Presbytery, everything that was brought to me I brought into the Presbytery: but then I had been rejected by this Presbytery as a heretic; I had been publicly repudiated by them as a heretic, and branded with this stigma over the whole land, and I had none to consult with. I would have observed brotherly love, but I was under no authority to them, or to any Church court; for the General Assembly at their last meeting clearly laid it down that they could not exercise any rule beyond the kingdom of Scotland. It was ruled so by men on both sides the house; so that if I had been inclined to act the churchman, instead of the Christian minister; if I had been inclined to act the part of a minister of the Church of Scotland, and not the part of a minister of Christ; if I had been inclined to put myself forth as a trustee of the standards of the Church of Scotland, and not as a minister of the living Word; even then I could not have done the thing required of me, namely, to apply to them to allow the speaking with tongues and prophesying in the congregation; but I would not, so there is an end of that kind of argument. I would not, because, when I felt the authority of my Lord in my conscience, it would have been an insult to Him to ask for more. There is no authority that can come between the angels of the Church and Him the Head. See ye, if it is ever written in the seven epistles of Christ to his Church, in the Revelations, or in the Word of God anywhere, that a minister is required to go to the Presbytery or synod before obeying the commands of Jesus. See ye if there be any instance in which it is not charged to

the angel of the Church, if anything disorderly occurs in the Church; and I say, after long and painful study of the constitution of the Church of Scotland, and after long love, and ardent, to her constitution and discipline, and much active service for her sake, and after much delightful communion with her members, I will say to my younger brethren in the ministry here present, that it is not sound doctrine which teacheth that the Presbytery or the General Assembly, or any court, or any man, or bishop, or any pope, interveneth and interposeth their authority between a minister and the Lord Jesus Christ, who speaks to the minister directly, and the minister directly obeys Christ. The counsels of the Church are for settling the differences that arise, but are not intended to take away the free standing of a minister of Christ in the Church. I say it is the only sound doctrine that the ministers of Christ, and pastors of His people, stand, directly responsible to Christ; all Presbyteries, synods, councils, creeds, canons, and confessions, notwithstanding. These, doubtless, have their use and place, but this is not within the present question.

"Now I have brought this third head to a close, namely, concerning the ruling of it. I deny every charge brought against me seriatim; and say it is not persons but the Holy Ghost that speaketh in the church. I do not say what the judgment of this Presbytery might be if they could say that these persons do not speak by the Holy Ghost. But this they cannot do. This is what I rest my case upon. This is the root of the matter. This is what I press on the conscience of the Presbytery; and it is laid before them out of the mouths of all the witnesses. The evidence is entirely to this effect; not one witness has witnessed to the contrary.

" I do not think it necessary to go into the institution of the Church of Scotland, to show my faithfulness to the Church since I came into this city; how many of the ordinances I found fallen down, and nay labours in building them up again; the office of deacon, the duty of the elders in visiting the sick of the flock, public baptism in the Church, the services before and after the holy communion, &c.; but I am not here to testify of myself, for if I did, my witness were not true. I am here to testify of another, even of the Lord Jesus Christ, whose name as Baptizer with the Holy Ghost, whose standing name of Godhead—for it is that which distinguisheth His name as God, implying that He hath a person of the Godhead to distribute—is denied by this complaint. And though the complainers shut their ears upon it, yet it is the truth, it is the burden of it; and it is, let me say, the guilt of it, and a heinous guilt it is. I believe this standing name of Godhead which Jesus hath, as Baptizer with the Holy Ghost, it is the purpose of this complaint to suppress in the Church, to prevent from being exercised in the Church. It is the purpose of this complaint to prevent the Lord Jesus from fulfilling His covenant of baptism to every member of the Church; it is the purpose of this complaint to prevent the Lord Jesus from speaking with His own voice in the Church.

"*Moderator*: Order I will not allow this assertion. As long as Mr. Irving speaks to facts we will bear him; but when he imputes intentions to the complainers, I submit it is clearly disorderly.

" *Mr. Irving*: You do not understand what I mean. I mean that it is the animus of this document. Is it not the very intention of the whole complaint? I appeal to the court.

"*Moderator*: You have made severe personal charges, and I role it is not competent so to go on.

"*Mr. Irving*: I ask the judgment of the court on this point, whether it is not the very intention of this deed, and whether I was arguing as to the persons, or as to the deed of complaint; and I wax saying it is the very spirit of the complaint to prevent the voice of the Holy Ghost from being heard in the Church, which is the temple of the Holy Ghost; it is the spirit of the complaint to put it down, because it has the sign of the Holy Ghost upon it, which is speaking with tongues.

"*Mr. Mann* here interrupted the defender, and disavowed the intentions imputed to the trustees.

" *Mr. Irving*: I speak to this paper (the copy of the complaint), and I am perfectly in order. I have a good right to judge of this paper, and no man shall prevent me. Surely this Presbytery, to whom I appeal, will allow me to speak to my indictment.

"*Dr. Crombie*: I must say, Moderator, that I conceive Mr. Irving perfectly in order, although the words might have been qualified as to the effect of the complaint. Mr. Irving has explained that he does not impute improper motives to the complainers; he means not the spirit of the complainers, but the spirit of the complaint.

"*Mr. Irving*: The tendency and effect of the complaint then, that is quite regular.

" *Moderator*: That is what I suggested.

" *Mr. Irving*: Well, I say, the tendency and effect of the complaint is to resist and hinder the voice of the Holy Ghost speaking in the church; and let me enumerate the points in the complaint again, and glad am I to have another opportunity of enumerating them. Well, then, the inevitable tendency of the complaint is to destroy the name of Jesus, as Baptizer, with the Holy Ghost, and by a verdict of a court, and with a canon of a church (and it makes no matter what court it is, for the highest of human authorities is but as the lowest, when compared with the dignity of Jesus), to take away from Him this name as Baptizer with the Holy Ghost; and to say that name, in its full property, and grace, and blessedness, and effects, belongeth not to Him. The tendency of the complaint is, to take away from every child of God, in the bosom of the National Scotch Church, the hope and the desire of having the baptism of the Holy Ghost given to them for the edification of the Church, according to the covenant of baptism. The tendency of the complaint is, to take away the liberty from that Church of having and exercising the gift of tongues and of prophecy; the grand ordinance which the apostle expressly says is for edification, exhortation, and comfort. The tendency and effect of the complaint is, to take away the speaking with tongues and prophesying, which is for the edification of the Church. The tendency of the complaint is, to take away the ordinance of the prophet from the Christian Church, which ordinance Jesus hath appointed to be in the Church always, and which would always have been in the Church, had men looked always to the ordinances of Jesus, instead of looking to human wisdom and traditions, and human system and human authority. The tendency of the complaint is to take away from the Holy Ghost the liberty of speaking in the Church, His own temple, the temple of truth; and that because the thing spoken is accompanied with His own sign of speaking with tongues. It is the spirit and tendency of this complaint to take from a minister of Christ the dignity and responsibility which pertaineth to him as an officer of the Church of Christ, to rule and order his church in spiritual things, and to be the responsible deputy of Christ in all things pertaining to words and ordinances. It is the tendency and effect of this complaint to take from a minister of the Church of Scotland the liberty and privilege which belongs to him as a minister of Christ; which, though not given him by the Church of Scotland, yet are guaranteed to him both by the canons of the land and the canons of the Church; which are given to him by Jesus, and are guaranteed to him by the powers, as well civil as ecclesiastical, so that no man shall let or hinder him therein. It is the tendency and effect of this complaint to put trustees (who have nothing to do but with the care of the building, that it be not diverted from its proper ends, which in this case has not been done; and I defy them, and all men, to show that I have contravened any ordinances of the Church of Scotland or of the Church of Christ) to exalt trustees over the minister, and to make him their bondman. And I warn you ministers, that if you do sanction such an interference with a man acting in the spirit in which I have acted; if you do wink at these proceedings, and not look them in the face, but give these men power to cast me and my flock—a flock of hundreds, and a congregation of thousands—out of that church which has been built, I will say, very much on the credit of my name; if you aid them in casting me out into the wide streets, you will do a thing for which the Lord will chastise you, not in higher matters only, but in this kind also in which you offend, namely, in those who have the secular care of the houses where you worship. I have but one word to add

as to the position in which I submit this matter to the Presbytery, because in this matter both parties have a right of judgment. With all reverence, therefore, and you must hear it with patience, for what I am going to say is not pleasing to flesh and blood, but I must exonerate my conscience; with all reverence, therefore, I say, I do not submit this case to the Presbytery, as a Presbytery of the Church of Scotland, having any jurisdiction over me; and ye will not ask it of me, because I have no right of appeal from this Presbytery to the Church of Scotland. I do not, therefore, submit it to this Presbytery as a Presbytery having any right of superintendence over me, for though I was once a member of your Presbytery, I went out from you of my own free will; and when I had so gone forth from you, because I saw you not acting as I judged according to the commandments of the Lord, ye did judge me, in my absence, a heretic on great points of faith; and then, at the sessions of our church, the church did by solemn act of the ruling elders withdraw itself from the Presbytery; and therefore we are in no respect under your jurisdiction. And although many questions have been put by you to the witnesses as to my doctrine, and ye, I believe, would not have done so if you had not supposed erroneously that you had jurisdiction over me, I, although I could have arrested it, yet being desirous that the truth should be fully known, and knowing the examination would throw some light on the question in hand, I suffered it to go on; although I felt that in it the Presbytery did trespass very far on my rights, as a party in this case; and I will say also, did very much forget the calmness and disinterestedness of judges; for never did I hear, or any one else, in any court, witnesses so questioned and cross-questioned—no, not even where evidence of the most suspicious kind is wont to be brought forward—as they were here cross-questioned by the Presbytery; and that, too, even in the most solemn matters. And the witnesses being voluntary, and under no compulsion, were subjected to a most unusual process of vexations scrutiny.

"*Mr. Maclean*: Order! I say, Moderator, the questions were not put in an improper manner. They were questions quite in order, and for sifting the truth in respect to this matter; although the manner may have been that of firmness and decision, there was no improper feeling.

"*The Moderator* rose to defend the Presbytery, and thought they had not departed from gravity in cross-examining the witnesses. There was no parallel between them and civil judges, for the Presbytery were both prosecutors and judges; and therefore, in duty to the Church, they were bound to put all questions needful to elucidate the truth.

Mr. Irving: It stands in evidence that the witnesses were examined as to my doctrine, and as to matters far away from the matter in hand. I can only say I never authorised the Presbytery to inquire into my doctrine. Nay, I say more; I never could submit my doctrines to you as a court of Christ; for by refusing all reference to the Holy Scriptures, ye have put yourselves beyond this privilege. What would any one say of a civil court in Britain which would refuse an appeal to the laws of the realm? Would not such a court., sitting in name of the king, who would so despise the laws, be guilty of rebellion against the king, whose office it is to administer the laws impartially to all his subjects? So say I, if a court, calling itself the court of Christ, says it will not allow appeal to lie open to the Scriptures, which are the statutes of our king, as was ruled by this Presbytery in deliberate judgment yesterday, and that judgment protested against, then that court ceaseth to be a court of Christ; and I cannot retract or qualify my assertion that, by such proceeding, this Presbytery hath become only a court of Antichrist.

"*Mr. Maclean* rose to order, and said, It is quite competent to the reverend gentleman to protest against our decision on that point, but not to impugn the court; but to say that we are not a court of Christ, but a court of Antichrist, I will never, never submit to it. I hold my judgment on the matter to be as good as that of the Rev. E. Irving, and maintain that he is not competent to do anything but to enter a protest against us.

"*Mr. Irving*: I have said the word, and do not retract it, because it is the truth. I said it, I assure you, Sir, in sorrow; I grieve over it, I lament over it in faithfulness. I am bound to say the Presbytery have most grievously erred in this matter; and, until repentance be shown by them for this sin, the Lord is angry with them. I cannot, therefore, submit this matter to the Presbytery, as a Presbytery, but merely as referees. I do not deny that the Presbytery when it meets is, or at least ought to be, constituted in Christ, the Head of the Church, and ought to be conducted by entire regard to the teaching of the Holy Ghost. But this Presbytery have virtually denied this, and have cut themselves off from the fountain of justice; they have cast themselves from all judgment on the basis of Scripture, which is the only standard of faith and practice, as declared by the very standards of our Church; and they cannot give righteous judgment in this cause until they repent of that which was done yesterday, in cutting themselves off from all appeal to this Book, and expunge their decision on this point from the records; and not only not prevent, but gladly permit, in all causes that come before them, reference to be made to the Holy Scriptures. For how would I be a good magistrate of the king, if, when parties came before me with any case to be adjudged, and those parties were referring to the statutes of the land, I should say, you ought not to refer to the statutes of the king, but to some antique customs, or some of the new-come notions,—some of the notions lately come up in this part of the country—which we have ruled among ourselves? At our Quarter Sessions if a man should come up before a magistrate, and should be accused of any matter, and it should be found out and showed that the statutes of the realm applied to the very point, but that they had been long neglected, and were lying in desuetude, surely you would judge him by the statute so adduced. If that court were to say, No, we cannot permit any such appeal, would you say they were fulfilling their office justly? So I say you ought to encourage appeals to the Word of God, because it is the only rule of faith and of practice. It is the thing which is imposed on every baptized person, and as such it is obligatory on you. Is it not the custom with you, and with every other minister of our Church, to impose it on every baptized person in these very words? Do you not oblige every person who comes to be baptized to declare that these Scriptures are the only rule of faith and practice, whereof an excellent summary is contained in the Confession of Faith, and in the shorter and longer catechisms? Yes, these are the words which are imposed on every baptized person. I have imposed them on every person I have baptized, except occasionally I may have forgotten it; and it is the constant custom to impose them on every baptized person. The Scriptures are laid on every parent as the only rule of faith and practice. You are bound by this obligation, whether as fathers or as ministers: and yet, now when I come into your court, and submit to you a cause, a most solemn cause, a most momentous cause, a most ponderous cause, the like of which has not been agitated in Christendom for many centuries, a cause affecting the honour of the Holy Ghost, and His work in the Church, which is His temple; a cause touching the Holy of Holies, and not the skirts of the tabernacle; ye, when I come before you with this cause, refuse all proof of such work from the Scriptures, and say, We will not rule our practice by the Word of God.

"*Mr. Irving*, on being called to order, said in explanation, I was only saying that, in the practice of this court, there was never such a solemn subject before it. Is it not the naked fact that you did prevent me from appealing to the Scriptures? Am I to be held in disorder for speaking the plain and naked truth?

"*The Moderator* denied the analogy drawn between civil courts and ecclesiastical courts, and disclaimed the inference drawn by *Mr. Irving* from their conduct, that they had interdicted him from appealing to the Scriptures. What are the laws of a kingdom, but the will of the king constructed by the nation? The standards of our Church, in like manner, were held to be the will of the King of Zion, as declared by our Church; and therefore we are in order when we insist that the rev. defender shall plead to the will of the king, as declared in the standards of our Church. The rev. defender must show that he is acting according to his ordination vows in this matter. He has taken a larger range, however, and gone into irrelevant matters. We have borne with him by courtesy and in tenderness; but I will not compromise the dignity of the court, and permit him to use epithets which I think are abusive.

Mr. Irving: I speak at this bar as a minister of the Lord Jesus Christ, as a minister of His word which the Lord has given me to keep and to minister; and as a maintainer of the paramount authority of His word; and I say again, that dishonour of the most flagrant nature has been done to the Word of God in these proceedings, by preventing an appeal to it; and if I were not to lift up my voice against it, the very stones out of the wall, and the beams out of the timber, would cry out. What if I am not to appeal to the facts which have actually taken place in this court, which have been ruled in this court by the Presbytery in this matter, I will sit down and speak no more. For I will not, I cannot, be prevented by the court. There is a right above every court, and there is one Head over every court. It has been endeavoured to prevent me from alluding to the things which were ruled in this court, to take away from me the only line of defence which, as a minister of the Word of God, I could have taken. Sir, I cannot but appeal from the course that has been adopted towards me, since I was prohibited by a solemn decision of the court from appealing to the only authority on the subject, which is the Word of God; for there is not a line nor a word in the standards of the Church which directly takes up the subject of the gift of the Holy Ghost. There is not a word concerning speaking with tongues and prophesying in the standards of the Church of Scotland. There is not a word within the whole compass of the Church canons to carry an appeal to; and I say it is a mere hoodwinking of a man, after you have shut my mouth on this important part of my case, to say that my judgment was not taken away by your decision. Find me in the standards of the Church anything to appeal to; ye cannot.

Mr. Mann here rose, with a call of Order.

Mr. Irving: If I am to be interrupted thus, I will sit down. I wish to act reverently towards my brethren, but I must be more reverent to the Lord Jesus Christ; God knows I am acting as a minister of His word. Well, I say, I submit the matter to this Presbytery as to a number of men endowed with conscience—with the conscience and discernment of truth; and who are beholden to exercise their conscientious discernment for the Lord Jesus Christ, who is the Head of this court, and the head of every man, and who are beholden to judge all things according to the law of Jesus Christ, which is the law of this court, the law of every man; and I say that this Presbytery are called upon before the Lord Jesus Christ to see and ascertain whether that thing I have declared to them upon the veracity of a minister, which is substantiated by the testimony on their table, given by witnesses yesterday, all of their own selection, and which I will pledge myself to authenticate farther by the testimony of not less than five hundred persons, of unblemished life and sound faith, that it is the work of the Holy Ghost, speaking with tongues and prophesying. And as all the witnesses have borne a uniform testimony to it as the work of the Holy Ghost, the Presbytery cannot, they may not, before God, before the Lord Jesus Christ, and before all these witnesses, shut their eyes wilfully against such testimony in this matter; or if they do, they will have to stand at a bar where they cannot evade the force of conscience and the deep responsibility they now take on themselves, where there is no shutting of eyes, but where everything shall be disclosed. It is instructed before you (surely the Presbytery will not shut its eyes to the evidence on the table) that it is by the Holy Ghost that these persons speak. There is no civil court whatever that would refuse to receive the evidence lying on your table; and you may not as members of a Christian Church, you may not as ministers and elders, you may not as honest men, turn aside from the matter of fact that has been certified to you, and say, We will leave that matter in the background; we will not consider it at all; we will go simply by the canons of the Church of Scotland, and see what they say on the subject. They say nothing on it, seeing they could say nothing, seeing there was no such thing in being. There is nothing of the kind mentioned in the Confession of Faith; and I ask you with what conscience you can turn from the plain evidence that it is the Holy Ghost speaking in the Church, and rest yourselves on nothing but points of formality. I say, go to nothing to make up your judgment, for even from the Holy Scripture ye may not do it; you may not do it, you cannot do it if you fear the living God; you cannot do it if you respect men; you cannot do it if you respect your children; you cannot do it if you respect truth and justice; you cannot do it if you respect the Head of the Church, if you acknowledge the authority of the Lord Jesus; you cannot do it if you have any

reverence for the Holy Ghost. And if you resolve so to do, which may the Lord forbid, I shall appear at the bar of the Great Judge as a witness against you, that I did here this day for four or five hours contend, no irrelevant matter, but contend the very matter in question,—that we have received the gift of the Holy Ghost; that we have ordered it according to the Word of God, and that it ought not to be cast out of the Church. I shall appear at that bar where all secrets shall be revealed, and evidence that you have shut your eyes against this thing, notwithstanding all the evidence that could be adduced; yea, though I have offered to substantiate it by five hundred persons of unblemished reputation, who would willingly come forward and testify to this work being of the Holy Ghost, before this court, or any diet you may appoint. Ah, if ye will turn aside from that, and say, No, there are no customs or authority in the canons of the Church for it, and we will not consider whether the thing is in Scripture or not; if ye will not consider it in the only true light—the light of the Scripture—I tell you, ye shall be withered in your churches; I tell you ye will be visited with heavy retribution; I tell you the waters in your cisterns shall be dried up; I tell you ye shall have no pastures in which to feed your flocks; I tell you your flocks shall pine away for hunger and shall die. Moreover, I stand here rejoicing, not on your account truly, but oh, I rejoice that I am counted worthy to suffer shame and reproach for this testimony! If ye will, as members of a Christian court, give your decision against me, while I deplore it on your account and that of the complainers, I rejoice, yea, I rejoice exceedingly, for my own sake, and for the sake of my flock; yea, I will call on them to rejoice, and to be exceeding glad, that I am counted worthy to suffer for the Lord's sake. And I will say of this Presbytery, that it took away my judgment; that it thrust away my judgment, that it would not examine into the merits of the case; that it set aside the testimony of honest men,—of an elder, and a deacon, and a prophet, and a minister of Christ; and, judging against all the evidence, ye have thrust aside their testimony, and have merely said, Is there any authority for this in the Church of Scotland? Oh, it is a small matter to be cast out of a house; it is a small matter this, seeing we have 'a house not made with hands, eternal in the heavens;' and are here but as pilgrims and sojourners on the earth, as all our fathers were. The Lord, we do not doubt, will provide us another; and if not, we are no worse of than He who was accustomed to preach the glad tidings of the kingdom by the sea of Galilee; who taught His flock in the fields and desert places of Judea, and on the Mount of Olives. We can take ourselves to the fields and open places around this great city, and there I can feed my flock; we cannot be worse off than He who, to seek retirement, went up into a desert mountain to pray, and who had not where to lay His head: and when they all went to their several homes, He went to the Mount of Olives during the night to sleep there. We are not worse off than He. Oh, it is a small matter to be turned out of our church He will soon recompense us with a city which hath foundations, whose builder and maker is God.' The day is near at hand when the heavens shall be opened, and He, the Son of Man, shall appear in the clouds, with power and great glory, and when His saints shall be taken to Him, to dwell before His throne. It is near at hand, we know; that day is near at hand, and we know this voice of the Holy Ghost has been sent to His Church to be the witness to prepare all men for His speedy coming, by a voice that could not be doubted, which the Lord has been graciously pleased to send amongst us in answer to our prayer. When ye had set aside the voice of testimony, which I have lifted up for the last five or six years, to the coming of Jesus, and counted it as a fable, then the Lord, in order that ye might not perish, sent His own voice, as in the old time, to prepare you for His coming; and poured out His Spirit to lead you to Jesus, in order that ye might receive the baptism of the Holy Ghost; to call on you to receive the baptism of the Holy Ghost, through which alone you can be saved in that day when the Lord's judgments shall be revealed from heaven in flaming fire; when there shall be signs in the sun and in the moon, and in the earth distress and perplexity of nations as is now begun. And when Antichrist, that man of sin, shall be revealed, and shall be destroyed with judgment; and when only those shall be preserved from the persecutions of Antichrist who have an anointing from the Holy One. When we know these things, it is a small matter to be cast out of the Church, because we know that house, that throne of glory, that temple in which God dwells, shall be prepared—shall soon be prepared—for us; when we know that in our time—yea, even in our time—He will come with all His saints to execute vengeance upon all them who fear not God, and obey not the Gospel of Christ. But it is a most momentous thing for you, who have been thus betrayed into the snare of Satan, to bring up a complaint

against the Holy Ghost, and from which awful responsibility I pray God your souls may be delivered. A blessed thing will it be for you if you give heed, and turn; but if ye will not turn, and yet not having examined the thing for yourselves, ye will give judgment against it, it will be a burdensome thing to you. It will be a burdensome thing to this Presbytery if it shall give judgment against that which hath been instructed before them to be the work of the Holy Ghost; and which none of them can say, on their own conscience or discernment, not to be the Holy Ghost, since they have not come to witness it, they have not attempted to prove it. Ah, it will be a burdensome thing, not to this Presbytery alone, but to this city also, if ye shut the only church in it, yea, the only church in this kingdom, in which the voice of the Holy Ghost is heard! Think you, O men, if it should be the Holy Ghost, what ye are doing! Consider the possibility of it, and be not rash; consider the possibility of the evidence being true, of our averments being right, and see what ye are doing. Ah, I tell you, it will be an onerous day for this city and this kingdom, in the which ye do with a stout heart and high hand, and without examination or consideration, upon any grounds, upon any authority, even though you had the commandment of the king himself; shut up that house in which the voice of the Holy Ghost is heard, that house in which alone it is heard. Pause—pause—pause, and reflect. Ye are going to set yourselves to the most terrible work to which a Presbytery ever set its hand. I must say, in honesty, I do not see everywhere that spirit prevailing (it may prevail in some of you, I judge no man), but I do not see that spirit prevailing of looking at the act ye are about to do in that solemn magnitude in which it truly standeth before the Judge of all. I beseech you to pause, pause for the sake of the complainers, if not for your own sakes; pause for the sake of this city; pause for the sake of this land. Be wise men; come and hear for yourselves. The church is open every morning; the Lord is gracious almost every morning to speak to us by His Spirit. The church is open many times in the week, and the Lord is gracious to us, and speaks through His servants very often. Ah, be not hard-hearted, be not proud of mind; remember ye are but men. Remember, this work of the Spirit, this speaking with tongues, is, indeed, for rest and refreshing to the weary; but it is also for the stumbling, and offering, and taking of the proud and high-minded. Remember that it is to teach wisdom to those only who are weaned from the breasts, and have the spirit of little children. If ye be like those who are weaned from the breasts, and have in you the spirit of little children, ye will beware, and learn; but if ye have the spirit of strong men, and think your own wisdom sufficient, believing that in the Church there is enough, or in the traditions of the Church there is enough, ye will plunge headlong into the wrath of God. I have no doubt in saying it, and I would be an unfaithful man, pleading not my cause, but the cause of God, the cause of Christ, the cause of the Holy Ghost, in this Presbytery (for it is not the cause of a man; no, man has no charge against me—I stand unimpeached, unblemished before them), did I not say it. It is only this interruption, this new thing (for it is not an interruption), that hath occurred, which is instructed by the evidence to be the voice of the Holy Ghost, the speaking with tongues and prophesying, which I have declared to be the same, which hath given offence. And I sit down, solemnly declaring before you all, before God and the Lord Jesus Christ, on the faith of a minister of Christ, that I believe it to be the work of the Holy Ghost, for the edifying of the Church, for the warning of the world, and for preventing men from running headlong into the arms of Antichrist, and for pointing out that condition of Babylonish confusion into which the churches are come; for we all lament with one accord, and must acknowledge that we have surely departed from what we were originally as a Church, and how could the Lord show what the Church should be, but by restoring those gifts which she had at the beginning. What can reconstitute the Church of God, but that which constituted it at the first? What can deliver the captive from the bondage of the flesh, but that God who called Abraham from his native land! That God is now come in the person of the Holy Ghost, to deliver His Church from the bondage of Egypt, from the bondage of the flesh, in which she is.

One word more, and I conclude. I do solemnly declare (it is the faith of a Christian, and I mean no offence), but I do solemnly declare my belief that the Protestant Churches are in the state of Babylon as truly as is the Roman Church. And I do separate myself, and my flock standing in me, from that Babylonia confederacy, and stand in the Holy Ghost, and under the great Head of the Church, waiting for

His appearing, who shall come out of Zion a Deliverer, constituting no schism; but, as a minister believing his Lord is soon to appear, desiring and praying that his Church may, by the baptism with the Holy Ghost, and with fire, be made meet for His appearing. And with this hope and prospect, I still have great love for each of you, and desire you to know the same, and entreat you to come out from the Babylonish mixture, to come out of all carnal ordinances, from all human authority repressing you, and putting you in bondage to man's devices, and preventing you from entering the promised land of the Spirit. I entreat you to set up the Holy Scriptures as the only basis of faith and practice, to look as ministers, and to look as people, to them alone; and I know this, that if you throw the Bible aside, you will not look to much else that is good. You may talk about standards as you please, but I know there will be little reading of the standards or other good books, if there be not much reading of the Scriptures. Therefore I entreat you to put the standards on their own basis, and every moment to walk before the Lord in His commandments. Cry to the Lord, and repent of worldliness; turn to the Lord, and call on Him to lead you into the true faith, and to baptize you with the Holy Ghost, and the Lord will soon teach you and bless you. What I say to the Presbytery, I say also to you all; and I would further urge you, in doing so, not to fear but that in the day of His appearing the Lord will spread His mantle over you, and hide you in the secret of His pavilion, and give you for ever reverently to inquire for, and to know Him in His holy place. Amen and Amen."

This defence was followed by a speech from Mr. Mann, the representative of the trustees, after which the Presbytery adjourned for a week.

"On Wednesday the Presbytery met; and after the court had been opened in the usual form, the reverend Moderator rose, and said, that, as there was no appeal from the decision of the court, the Presbytery had come to the determination that they would permit Mr. Irving to make any observations he might think fit to make in reply to Mr. Mann's remarks, provided he would keep himself entirely to the matter to which Mr. Mann had adverted.'

"Mr. Irving then rose, and after a short pause, which he devoted to prayer, said: In order that I may aid my memory, and walk strictly by the rule which the court has laid down, I hold in my hand the report of the speech made on Friday, on behalf of the trustees (of which I did not take notes), as it is reported in the Record newspaper; and I will endeavour, by the help of my memory, and of this report, however imperfect, to keep within the proper limits; and if in any thing I may travel out of them, I desire to be called by you or the opposite party to order. Nevertheless, you will allow me the privilege of replying in such a manner as that I may set forth a full and fair answer, according to the convictions of my own mind, to the things which were alleged in the speech of the gentleman who appeared on the other side. The first thing of importance which he stated was, that He did not consider himself called upon to make any reply to the unseemly and untimely denunciations with which I attempted to stem the course of justice.' To this I reply, I did not attempt to stem the course of justice by anything which I spoke, but I sought to open the channels for the stream of justice to flow freely; and because I believe that the present question before the Presbytery amounteth to this: Whether the outbreakings of the latter-day glory shall be quenched or permitted to proceed in the churches of Scotland and of England, I was at pains to lay before you the awful consequences involved in this issue; being truly desirous to save my brethren and my country from the wrath of God, which will come upon all who stand in the way of His gracious purposes. For I do certainly foresee that if you, as a Presbytery having power given to you in this matter, should decide on any ground earthly, that this, which is by the evidence on your table sworn, and which I solemnly declare to be the voice of God speaking again in His Church, shall now be hindered and put to silence, the end of it shall be great, and heavy judgments of the Lord on all those who have a hand in opposing His work; yea, and upon the Church itself, if the Church shall take part in these proceedings, if she do not enter her solemn protest against them, and deliver her soul from them altogether. It was not surely to stem the course of justice, but to lay open before your eyes what I believe to be involved in your decision, that I

did not hesitate to put these things forth, not in the way of denunciation (for who am I that I should judge or denounce any man?), but as the convictions of my faith: I believed, and therefore have I spoken,' as the Holy Ghost saith, in reference to the Lord (Psalm cxv.), which the Apostle also taketh to himself (2 Cor. iv. 13). I therefore beseech the Presbytery not to be carried away by this misrepresentation, as if I had taken upon me God's seat of judgment, and spoken from that seat, in order to stem the course of justice on earth. I hope the word was spoken unadvisedly, and not with evil design; yet if it had weight with any of the judges, let them be careful to put it away. The fearful things which I spake were not intended to stem the course of justice, but to let the judges know what depended on the issue of the question before them. And most solemnly do I again, before this court, declare my faith to be, that like as the Man of Sorrows, because of His humiliation, and desertion of all the people, was rejected and crucified by the Jews, whereby they brought down upon their nation all those consuming judgments under which they still lie oppressed, and from which they shall not be recovered till they look on Him whom they pierced, and mourn over their sin; so is this Presbytery now brought into the peril of rejecting the small and slender beginnings of the Holy Ghost's work, because of the humble form in which it hath appeared, as a few droppings before the abundant latter rain; into which snare if you fall, then, while I believe that the Lord's work will not be hindered by you or by all men, I further believe that, because you will not further it, but fight against it, you will bring down upon your heads, not the judgment of the Jewish Church, which can be forgiven, because they sinned against the Son of Man, but the judgment of the Gentile Church, which cannot be forgiven, neither in this world, nor in that which is to come, because it is done against the Holy Ghost, the Spirit of the Father, which is now revealed in its first fruits, and standeth before you, the ministers of Jesus, to be discerned and encouraged, not to be overlooked and quenched, so far as your influence extends.

" The next thing spoken in reply was, That the subject matter before the Presbytery was not of doctrine, but of discipline. But, brethren, I aver, and you should know well, that discipline without doctrine is nothing but legal constraint and absolute tyranny, —a thing unknown in the Christian Church. Discipline is not a thing which can be considered apart; being in truth nothing else than the labour of the vine-dresser, when the vine is putting forth exuberant leaves and branches, which hinder the fruit from being perfected; a labour, surely, which presupposeth life in the vine, which life cometh in the Church from sound and fruitful doctrine? Discipline, apart from doctrine, hath no grace or love to rest upon, and turneth to severity. For herein a court of the Church differeth from a court of law, in that it ruleth everything not according to the letter of the statute, but according to the spirit of charity; and if she findeth her children in error in any matter, the Church treateth with the conscience, not to destroy, but to save; to pluck out the root of bitterness, and set the heart right with God, with our neighbour, with the Church; to indoctrinate him in the mind of Jesus; to deal lovingly and gently with him, for whom Christ died; to open upon him the flood-gates of the gospel, and hold forth to his view the holiness, the love, and the salvation against which sin doth blind the eye and harden the heart. So that, supposing we were even to grant the allegation that it were a mere question of discipline, this Presbytery cannot treat it rightly, unless it inquire into the doctrine which the discipline cloth order and regulate; and if we be found of you to have erred in anything, teach us the true doctrine, and we will promise to walk therein, according to the wholesome discipline of love. But I deny the averment, that it is a question of discipline, and not of doctrine; for if these be the manifestations of the Holy Ghost, what court under heaven would dare to interpose and say, they must not be suffered to proceed? Tell me if that body does exist on the face of the earth which would dare to rule it so, if they believe the work to be of the Holy Ghost. Surely not in the Christian Church doth such a body exist; therefore the decision must entirely depend on this: —whether it be of the Holy Ghost, or whether it be not of the Holy Ghost. For if it be, who dare gainsay it? Will any one say, if it be of the Holy Ghost, that any rule of discipline or statute of the Church, supposing the statutes were sevenfold strong, instead of being none at all— for on this subject the statutes of the Church of Scotland are entirely silent, — will any one dare to say, that, if it be the voice of the Holy Ghost, all laws and statutes in which, during the days of her ignorance, the Church might have sought to defend herself against the entering in

of the voice of the Spirit of God, should be allowed to keep Him out? And is it possible that this Presbytery should shuffle off the burden of the issue, and act upon the assertion made, that it is not the matter of doctrine which is to be entered into, the more when the evidence upon the table is unanimous to this point, that it is the voice of the Holy Ghost? And with such evidence upon your table, and none other, will they say that you should not go into the question, but decide on the matter according to an arbitrary rule, when, in point of fact, there is no such rule in existence! Verily, if the Presbytery should do so, it would make void all the laws of evidence, and convert witness-bearing into an idle formality, if it presumes to judge away from the evidence before it. But I hope better things of this body of ministers and elders, than that they will fall into the trap laid for them, of hiding the matter of fact in evidence before them from their eyes, of shunning the question of doctrine, and converting this weightiest of all questions into a mere matter of form. I know that you consider yourselves constituted under the Holy Ghost; and when you pray to be directed under Christ by the Holy Ghost, you are not putting up prayers in hypocrisy, but in sincerity; and being so, when it is on the table in evidence, brought by the accusing party, that it is the work of the Holy Ghost, this Presbytery, constituted under the Holy Ghost, will surely never set such evidence to a side, and refuse to expiscate the truth of the matter, either to justify before the world the Holy Ghost's work, or else to expose the fallacious pretence thereto; and so protect the dignity and sanctity of that name in which you believe that you sit constituted.

" But to return to the course holden by the other party; taking it up as a question of discipline, the gentleman who was the mouth of the trustees set forth to you, that ' the subject matter before the Presbytery was not the question of the doctrine, it was a question of discipline; that being the case, would he not be right in referring to the discipline of the Church of Scotland, as set out in her own standards? Because he did not go to the word of God, to find out what was not in the word of God, was he to be told that he refused to appeal to the word of God? Certainly not.' In reply to this, I say that any man who will go into the standards of the Church as if they stood upon a basis of their own, and had an authority in themselves, he doth thrust the word of God to the ground, and trample it under his feet. Standards, in their own place, I respect as a testimony against error, lifted up by one generation, not to prevent another generation from standing up in the same liberty of testifying for what our fathers testified, to add to, or take away from, their testimony according as the Spirit in the Church may make the truth more manifest, or array it in better forms against the enemy. I maintain that if any man will go into the standards of any Church, be they Canons of the Council of Trent, the Articles of Pope Pius the Fourth, the Articles of the Church of England and her Canons of different reigns; or be they the Articles of the Church of Scotland, her Books of Discipline, or the conclusions of the Westminster Assembly: be they what they please, and presume to put them forth as having the weight of a feather in themselves, until they be confirmed by the Holy Scriptures, he doth in so doing plant his hand upon the throne of God; and as Amalek was smitten by Jehovah for that sin, so God will have war with him for ever. For what is the throne of God? Is it not His word, his indefeasible, immutable word, his ever-to-be-revered word; every jot and tittle of which is most holy, most awfully holy, and heaven and earth shall pass away, but it shall not pass away?

" But let us come to the facts, and wrestle with them on their own ground. And the fact is this: that there is not one word in the standards against the thing which I have done; I know very well where the minds of those who think differently take refuge; in the clause pointed out in the forms of Church government approved by the synod of divines in Westminster, where it is said that the office of Apostles, &c., hath ceased. But I appeal from that to the Second Book of Discipline, which is of higher authority in the Church, and where it is said that they may be revived if the Lord see it good. Now we say positively, it hath been revived; and in proof of our asseveration, I appeal to the evidence, the whole evidence, upon your table; which, if you refuse to admit, you not only set the oaths of honest men at nought, but refuse to reverence that proviso and reverend supposition of your fathers, that the extraordinary gifts which were ceased might be revived again. Now, saving these two places, I declare before you all, that, up to this moment, I am unconscious of a word concerning the gift of the spirit, and the revival of the offices of

apostles and prophets, being spoken of in any of the articles of the Church. I do not say that it is not so, but I am unconscious of its being so: I have never been curious to examine; but having engaged myself in republishing the ancient books of the Church, I know for certain that in the Confession of Faith, and in the Book of Discipline of the Church of Scotland, there is not a word spoken further on the subject.

" But, even supposing that there were breach of discipline, I ask you to bear on your hearts of what degree and kind the breach of discipline ought to be, which would depose a man from being a minister of the Church of Scotland? The question is not, whether I have in anything infringed on the letter of the standards; but, whether I have been guilty of a crime sufficient to depose me from my church? Am I charged with heresy, neglect of public worship, leaving the flock for five or six Sundays without due notice to the Presbytery, notorious swearing, theft, adultery, fornication? Are these the things which the trustees have come hither to complain of? for, verily, to guard against such opprobrious scandals was the meaning of the clause, under the protestation of which they drag me up hither. In the name of common sense, can you think that the trustees were constituted for the end of keeping a look-out on the discipline of the Church of Scotland, or its doctrines either? To come into every ordinance of the Church and office of the minister, and see whether they can rake up anything in our doings whereon they can fasten a complaint before the Presbytery. Surely this was never meant, but that they should take cognizance of such things as would depose a man in the Church of Scotland. Have I done anything worthy of deposition? Who is the man who can stand up before the Presbytery, and challenge me in any point of doctrine; in my walk and conversation; in my ministerial faithfulness; in anything which would invoke the question of deposition? Oh, if justice is not departed from the breasts of men; if the sacred duty of protecting a brother against oppression is not departed from the breasts of clergymen; if reverence for a pastor and minister who hath laboured and spent himself for ten years in their service, do dwell in the breasts of elders and people, think what you are doing this day, in sustaining a question of deposition against a man who, in the eye of the whole Church, is blameless as to its ordinances; who has been at pains to rebuild the ordinances of the Church, fallen into decay and desuetude; who has reconstituted its discipline in this city, restoring the office of the deaconship, the fast-days, with the other regular services both before and after the communion, the regular meetings of session, domestic visitation of the flock, the custom of lecturing and preaching, and public baptism, yea, and every other form of worship and discipline; bringing it into consistency with the standards of the Church and the word of God! What a thing it is for you to take sides, as you have manifestly done, against a brother brought up before you on a question of deposition, for no immorality, for no heresy, for no neglect of duty, no schism, nothing subversive of the Church; but, upon their own showing, for a mere irregularity or informality, if such it be! Is justice, is charity, is honour gone from your breasts, that you can bear such an insolence? If these be left with you, I can still, notwithstanding your manifested partiality, safely trust this question to the arbitration of the Presbytery.

" It hath been further said by the complainer, that they never merged on the matter of doctrine till they were compelled by the witnesses refusing to answer the questions on the point of doctrine in the way they thought it ought to be put.' Here he appealeth to a fact, in order to show the way in which he was brought into the matter of doctrine; and I, standing here, appeal to the remembrance of the court and people, whether it be not true that, of their own free will, without any constraint of any kind, they went into the doctrine. Was it ever heard that a witness compelled a party or a court to change their purpose? It is too absurd to be mentioned. The witness compels no one to go out of his course; many times the questioner compelled the witness, but never the witness the questioner. A witness is a silent man: nothing can be laid on his shoulders except the simple fact, how he answereth the questions put to him. It is too much for honest men to bear it, if one will say that the questions broached around the table were not put of their own free will, inquiring and on set purpose framed, in order to take to task, yea, and tease the witnesses, in order to find out my doctrine. It is too much for honest men who heard to take it in, that you were compelled by the witnesses to go into the doctrine; and when my solicitor objected to the relevancy of your

doing so, I said, ' No, I allow you all liberty to go all length into any inquiry connected with the manifestations of the Spirit, and the doctrines which I preach.' But after you did so fully indulge your inquisitive curiosity, and put the witnesses on the rack of the most refined ingenuity, and almost laid for them the traps of cunning sophistry, it is too much for you to turn round and say, when it suits your arguments to do so, It is all a matter of discipline; and if we did go into doctrine, it was not our wish to do so, but we were forced out of our course by the witness; who is altogether passive in your hands, and hath no activity or force at all. If, therefore, you have gone into the question of doctrine— as from the evidence appeareth, nine tenths of which has to do with points of doctrine only—an evidence, let me say it, led, as if on purpose, to find out, if you could, some connexion between the manifestation of the Spirit and the doctrine which I teach,—yea, some collusion between the prophets and myself, which you may say was not intended, but was so evident as to strike one of the witnesses with such horror as forced him to exclaim, ' Do you think we stand here as knaves? ' I say, then, if you, of your own accord, have thoroughly expiscated the question of doctrine in the evidence, and turn round upon us, and say, as the gentleman who was the mouth of the trustees declared, It is a question of mere discipline, and not one of doctrine at all'—you do commit tergiversation with a witness.

" *The Moderator* here interposed: The court does not commit itself to the allegation of Mr. Mann; we consider it as a mixed question of doctrine and discipline.

"*Mr. Irvine*: I am very glad to hear that, Sir; I am sure the contrary could not be entertained.

" The next thing which was asserted by the other party in his speech was to this effect: That I called upon them to take my assumption, and the assumption of the witnesses, that it was the voice of the Holy Ghost. I assume nothing; but refer you to the testimony. And when was it ever heard that a witness assumeth anything? who only beareth testimony; and his testimony ye are bound to take, for he is upon oath.

"Ye yourselves chose them, led forth the evidence, and requested that they should be put upon their oath: and ye are bound to receive their testimony, if it contradict not itself, or otherwise be invalidated. As you defer to the sacred obligation of an oath, ye are bound to give sentence according to the evidence. Is a man to take an oath in vain, that, after commanding them to be sworn, ye should now declare that to be the mere assumption of the witnesses which is their testimony upon oath? And an oath for confirmation is an end of all strife.' God could not go further than an oath, and man cannot go further: and when a man has given his testimony upon oath, are ye to call that mere assumption? When a witness is upon oath, are ye to say that in his heart he denies the responsibility on oath, and giveth forth assumptions? It is to insult man; it is to insult God, in whose name, and in whose presence he stands arraigned thus to speak; and honest men will not abide it. Have you anything upon your table in counter testimony? Not a word. Here, then, you have the testimony of witnesses selected by my opponents, that this is not a work of enthusiasm or fanaticism, but a work of the Holy Ghost (not their assumption, but their testimony). And surely out of thousands, they have selected men worthy of credit in the matter, the testimony of men whom you required to be sworn to give evidence as in the sight of God: and I say that it is an insult to the Sovereign Lord of heaven and earth to make thus light of their testimony, unless an opposite testimony may be given. The Presbytery will look to it that the evidence be not without cause traduced; otherwise they will be 'answerable to God, whose name they. have caused to be taken in vain, and to these witnesses, whose solemn testimony, confirmed by an oath, they disregard. All law and equity do regard an oath as the most holy of all things. Many men have been hanged on the testimony of a single man: and here are three men, chosen to make good the complaint, whose testimony beareth that it is all the work of the Holy Ghost. Be ye ware, then, of the rash unadvised statements of one who talketh of the testimony of the witness as mere assumption. And as to the other less important part of the charge, that I assume anything, I offered to prove it by the testimony of five hundred men; and I strictly charged my adversaries, in the hearing of the court, that if they judged me speaking anything at random, or away from the truth, they should challenge

the same, and I would justify it on the spot, out of the mouths of their own witnesses, summoned and sworn by themselves. After these false charges against me and the witnesses, it was said, that to call it a work of the Holy Ghost was an outrage on common sense and decency. The good Lord forgive this word; forgive the lips, O God, by which it was uttered! O God, forgive it, and let it not be reckoned against a brother. [Here the reverend gentleman was much affected.]

" The next thing asserted in his reply was, That the doctrine I laid down concerning this matter in my place of minister in this church, was the doctrine of Popery; which he, as an Englishman and a Protestant, could not receive. I founded the doctrine on the authority of two passages of Holy Writ, namely, the two passages from the 2nd chapter of Revelations, concerning the duty of the angel of the church towards apostles and prophets. Now, if I the minister am not the angel of the church, it hath no angel; and the seven epistles cannot be profitable to us, for they are addressed to the angel of the church. The Great Head of the Church approved the angel of the church of Ephesus, for trying the men who came into the church, saying that they were apostles; and for putting them away, because he found them liars. Did the angel herein act wrong? why then doth the Lord approve him? What the Lord Jesus approves, this man may call Popery and tyranny. It mattereth not to me; I will continue to act so unto the end, and will require both Englishmen and Protestants to submit to it. Another passage in the same chapter rebuketh the angel of the church of Thyatira for allowing that woman Jezebel, who calleth herself a prophetess, to teach, and to seduce the servants of the Lord. These were the grounds, and no other, of the doctrine which I held, as I can appeal to every one of my flock, even the trustees themselves. Yet, I did not teach that it was the duty of the minister in any congregation alone to bear the burden of this responsibility; but it is his province to make trial whether they be true prophets, and being satisfied thereof to set them before the congregation; whereupon he and the congregation, acting together by the Spirit of Jesus, will, in due time, ascertain the point. Nor would I consider my office made void, nor yet that I did not discharge my office of a faithful minister, if it should turn out that every one whom I had set before the congregation as a prophet were not a true prophet. My duty standeth still the same though I may sometimes fail therein, and I am bound to fulfil it to the best of my ability. Because I am not a perfect man, because I have not the infallibility of God, I am not to shrink from yielding obedience to the commandment of the Lord Jesus, and to put forth whatever judgment, whatever discernment He hath given me. There is nothing Papal in my doctrine. I do not presume to be infallible, nor even to take the whole determination of the matter upon myself; for this were to offend the generation of his children, and to trample on the rights of the people and their duties also, which are to ' try the spirits whether they be of God.' If I were to say that I would not license any one to speak before the congregation until I was infallibly certain he was a prophet, then God would soon bring me to shame for standing between His people and their duty. The angel's it is to license, the people's to approve or not; and it is his to withdraw the licence when it hath been abused.

" This is the doctrine which I had and have acted upon; I set before the people, according to the best of my ability, those who had the signs of the prophets, and said to the whole church, Now try ye them, they are before you.' And for the purpose of gathering the common voice, I sat in the vestry every day for many weeks, that the people might come to me, and give in to me any doubts or distresses which pressed on their consciences. I ask, was this a Papal act? I deem it was my pastoral duty; it became me as a dutiful minister of the gospel. I think the gentleman should have been at more pains to choose the words which he used before the reverend Presbytery, especially when speaking of the actings of his minister. And, when speaking so much of right, and justice, and good feeling, he should have borne in mind that these are not the monopoly of any single individual; but the constitution of man as the creature of God. Did I charge anything against any man, that I should be so abused with evil words? When at one time you challenged the word I spoke, I appealed the matter to the court, and it was decided that I had not spoken unadvisedly. Yet was I contented to change the word, that no one might be offended; because, as I have said, right, and equity, and good feeling, are not the monopoly of any man, but the gifts of God to His responsible creatures, which He must not suffer to be trampled on if He can prevent it. Let words be well

weighed in speaking before a court constituted under the Head of the Church, especially when they affect the standing of a minister of Christ, than which no standing on the earth is more dignified and sacred. The opposite party next took occasion to animadvert upon an answer of one of the witnesses, in that he had said that on one occasion, when he thought he was speaking by the power of the Spirit, he came afterwards to see that he was speaking by a spirit of error. From which it was argued, that if they knew not the spirit by which they spake, there was nothing to rest upon but my *ipse dixit*.¹¹⁴ Before proceeding to reply to this grave matter, I beg to recall your attention to the way in which the witness gave that part of his testimony; for now I feel that we are indeed come to the substance of the question, which entirely turneth upon the evidence before the court. And I do heartily wish that instead of so many irrelevant strictures upon my defence, the gentleman had alluded more to the matter in evidence. Observe, then, that this answer was a free-will offering on the, part of the witness, and not in answer to any interrogations.

Also, it was not from his own conviction, for he declared that he had not yet come to the full conviction of not having spoken by the Holy Ghost, but had some reason to suspect it from some misgivings of his own mind, which had been mainly brought to light by the rebuke of another member of the church in whom the Spirit speaketh. And forasmuch as, in giving testimony, we are called upon only to declare that which we know and have fully ascertained to be the truth, there was no call to put this forth, even if there had been a question leading to it, which there was not; but like a man whose conscience was rendered very delicate by the teaching of the Holy Ghost, and as a man standing before a court which should be constituted under Jesus, and have the spirit of holy discernment, he would not allow a doubt on his mind to remain untold, nor leave a chance of your being misinformed. It was a beautiful instance of perfect purity of conscience, however little it was appreciated both by the other party and the court, concerning which it is not my intention to express what I feel. But with respect to the conclusion attempted to be drawn from it, I must say that it betrays great ignorance of this book of God to draw such a conclusion, as we shall show immediately. But further, with respect to the testimony in answer to the question, how he discerned whether it was the Spirit of God or the spirit of error by which he spake; his answer was, by the fruits: love, joy, peace, and other fruits of the Spirit, which, at the time he had rebuked his pastor, he felt to be absent, and not present with his soul. He was then asked whether it lay merely with his own feelings whether the spirit that came to him was of God or not; and he immediately replied, Can I believe these fruits of the Holy Ghost are from the spirit of error?' And so sayeth the Apostle John: He that is begotten of God keepeth himself, and that evil one toucheth him not.' And now with respect to the conclusion which all, especially the court, sought, by cross-questioning, to extort from this answer, I refer them, for their better information, to the prophet Jeremiah, who thus speaketh to the Lord: O Lord, Thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in Thy long- suffering: know that for Thy sake I have suffered rebuke. Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name, O Lord God of Hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou halt filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed wilt thou be altogether unto me as a liar, and as waters that fail?' Here we have the instance of a prophet than whom no one had perhaps a greater charge laid upon him, and one most like to that now laid upon the prophets to be His witnesses against a falling church; and he was so carried beyond his understanding as to say to the Lord, Wilt Thou be altogether to me as a liar, and as waters that fail?' And in the 20th chapter, verse 7, he uses stronger language Oh Lord, Thou halt deceived me, and I was deceived.' If Jeremiah had not known God's word by some other test than his own understanding of it, or than the expected time and way of the fulfilment, his case would have been desperate, for he looks upon himself as a deceived man. Such words from such a mouth may well make us to pause a little, and study the law of the prophet's calling, and the temptations to which he is exposed. Do not, I beseech you, be rash; let us not, coming straight from the deep and dark ignorance which exists on such a subject, seeing there have

¹¹⁴ a dogmatic and unproved statement.

been of a long time no prophets in the Church, begin to draw conclusions, and pronounce judgments, and do the part of legislators, before we have inquired into the standing of the prophet, or known anything of his conditions. Surely the Lord hath not lied to Jeremiah, and deceived him; and yet the prophet supposeth, yea, and saith it, leaning to his own understanding, and so stood in peril of being snared: 'The word of the Lord was made a reproach to him and a derision daily.' The calling of the prophet is a fearful one; Jeremiah flinched from it, because it brought him into trouble, and the word which he spoke from the Lord was not accomplished how and where he had expected. Jonah, who stood to Israel (2 Kings xiv. 25) much as Jeremiah stood to Jerusalem, was so well aware of God's relentings, and of the prophet's apparent dishonour thereby, that he fled away from the presence of the Lord, and refused to be His prophet unto Nineveh on no other account whatever, as he himself averreth (Jonah iv. 1). Let it not be for a moment imagined that God ever gave forth, by the mouth of a prophet, anything but the truth; yet so little were the prophets able to construe their own messages, that they seemed ever to themselves to be deceived in them. The prophet cannot understand his own utterances; if he could, they would not be manifestly from another mind, but might be from his own. And I verily believe that any prophet who will undertake to interpret, either to himself or to others what he utters, will be snared. Sufficient for one man is the honour of transmitting the word pure from the fountain. It belongeth to those who hear it to find out its meaning. It is from faith to faith that God ever speaketh. A dear friend of my own, who lately spoke by the Spirit of God in my church, as all the spiritual of the church fully acknowledge, and almost all acknowledge still—I mean Mr. Baxter, who is now in everybody's mouth—hash, I believe, been taken in this very snare of endeavouring to interpret, by means of a mind remarkably formal in its natural structure, the spiritual utterances which he was made to give forth; and perceiving a want of concurrence between the word and the fulfilment, he hastily said, It is a lying spirit by which I have spoken.' No lie is of the truth; no prophet is a liar; and if the thing come not to pass, he hath spoken presumptuously. But while this is true, it is equally true that no prophet since the world began has been able to interpret the time, place, manner, and circumstance of the fulfilment of his own utterances. And to Jeremiah, thus unwarrantably employing himself; God seemed to be a deceiver and a liar, as the Holy Ghost hath seemed to be to my honoured and beloved friend, whom may the Lord speedily restore again.

" But to return to the case of the prophet Jeremiah—The notion current about the prophet is, that he is a man sealed and set apart for infallible utterances. And I perceived when the prophet who was examined as a witness before you confessed of his own accord to an utterance of which he now doubteth, you shrunk from having any more faith in his prophetic calling, or if I might say it, you triumphed as if you had gotten a victory. But be it known to you that the prophet is, after all, still fallible; and that God is the only infallible being, and the only infallible man is the Lord Jesus Christ; and as for the infallibility in another, the pope is the oldest claimant of it; nobody else having dared to usurp it from the Godhead and manhood of Jesus Christ. The prophet, indeed, and not only he, but every Christian, while he abideth in Jesus, speaketh only the truth; but as he leaves the light of life, so is he liable to snares, as was the case with my brother, or I may say my child, in the Gospel. All the prophecies and writings in the Scriptures were delivered by persons so abiding in the communion of Jesus, and so moved by his Spirit to utter only the truth; but these very persons were liable to fall into snares, and might at other times have spoken presumptuously. We have several examples of the fact in the case of Peter, one of the holy penmen, who at times both spoke and taught erroneously. God will not set up an outward infallibility, but repositeth it in the teaching of the Spirit through the faith of the word; Ye have an unction from the Holy One, and ye know all things.' What saith the Lord to Jeremiah? 'Therefore, thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not unto them' (Jer. xv. 19). So say I to the prophet who is now stumbled and fallen, and to him who did once stumble, as he confessed in your hearing.

"*Mr. Maclean* asked whether, in referring to a certain person he meant Mr. Taplin.

" *Mr. Irving*: Sir, I was referring to Mr. Taplin indirectly, and to Mr. Baxter directly; but, both to the one and the other, only as illustrative of the prophet's standing so entirely misunderstood and misrepresented in the speech of the other party.

" An Elder here interposed, anti defended Mr. Irving from the interruption, when he thus proceeded:-

" I was reading and commenting upon the word of the Lord at the time the reverend gentleman interrupted me, and not putting forth any notion of my own; and the word I read was this, I will bring thee again,' that is, from thy doubting and silence, ` and make thee as a brazen wall.' These things I submit to your consideration, not surely to lower any man's idea of the prophet of God, still less to serve any particular ends of my own, if I had any in this case, which is not mine, but that of the Catholic Church: but in order to put you on your guard against the statements of men who come straight from the counting-house or the shop, and the other engagements of secular life, and rashly decide on such holy and grave matters. Your only safety is to look to the law and the testimony, to the experience of those holy men who stood in the same office heretofore. To this bringing back your attention I refer again to the prophet Jeremiah, ' O Lord, Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His name: but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' (Jer. xx. 7-9.) Whatever was the cause, whether he thought God had not kept His word made to him when He called him to the prophet's office (Jer. i. 17-19), or whether some of his utterances had seemed to himself and the people to fail; or whether the Lord had relented, as Jonah knew to be his manner; this is clear from these verses, that a prophet may be shaken from his position like another man, and may be left to take the resolution of speaking no more in the Lord's name, as hath been the case with my dear brother referred to above, who now restraineth himself from uttering in that power which he and we believed to be of the Holy Ghost, because he thinks it hath deceived him. A prophet may be a very unstable man, and be brought into great doubtings, and yet be a true prophet withal; may grieve and dishonour God very much, and yet be retained in His service, and exalted to very great honour. What then is the guide of the prophet in judging of the power that comes to him in vision, in revelation, in utterance? It is a clean conscience, at peace with God, rejoicing in holiness, and averse from all evil, to which God coming maketh sweet harmony of truth and love therein, and useth the tongue to give it forth in words worthy of God. But that the prophets did not understand the things they prophesied, Peter, in his first epistle, expressly declareth, Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter i. 10-12). The law of the prophets is, as I have said, that they should not understand the thing they did utter, to show that they were speaking not by the understanding of man, but by inspiration and the utterance of God. If the prophets spake by their own understanding, what were the prophets more than a meaner man and I may observe in passing, that the mystery of the unknown tongue introducing the utterance, is to teach us that the thing about to be uttered, as it cometh from a higher source, addresseth itself to another ear than that of the natural understanding, even to the discernment of the Spirit of Christ with us, and that the meaning is hid from the prophet himself; that as neither prophet nor people understand the tongue, so neither prophet nor people are to receive or render out by the understanding the thing uttered. It is not by the understanding, though of a Bacon,¹¹⁵ that a

¹¹⁵ Francis Bacon

word of God can be apprehended; for ' the natural man perceiveth not the things of the Spirit of God, for they are spiritually discerned.'

" The universal law of all divine truth is exemplified, and as it were embodied, in the act of speaking in an unknown tongue, when the spirit of the speaker is edified, though his understanding be unfruitful; having entire communion with God in spirit, though entirely darkened in the understanding; which, after all, is no more than the most orthodox truth, that without the Spirit of God the word of God availeth not unto any fruit of life, but only unto death: ' the letter killeth, but the Spirit maketh alive.' The prophet's own understanding is as incompetent as the bearer's to interpret this own utterances; and he, as much as we are, is driven upon the indwelling mind of Christ, in order to have fellowship with the word of the Spirit in his own lips. The spiritual man discerneth all things, and every one having the anointing of the life of Christ abiding in him hath the means of discerning and testing the things spoken by the prophet; for Christ and the Spirit are one in the substance of the Godhead, and the Holy Ghost doth only take of the things of Christ, and show them to our souls.— Some of the questions put by the opposite party, but still more put by you, the judges, went to reveal a base suspicion, as if I were lording it over, or acting in collusion with the gifted persons. Oh, perish the thought! I pretend not, save as a pastor, to direct the order of the church, and as a minister to show the mark and stamp of the Spirit of God in the matter and form of the utterances; leaving things future, and things which I discern not, to be opened by the Lord in His own time.

" Jeremiah basted, and fell into the sin of charging God falsely, and stood in peril of falling entirely, if he had not returned and separated the precious from the vile. But it may be said—This is not in point; it is not so exactly in point as that case to which I now refer you, the prophecy of Ezekiel, xiv. 8-11—' And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.' Let those who think a prophet, whose lips are sealed up for infallibility, and if he utter anything amiss that it countervaileth and subverteth all which he hash ever spoken, peruse this passage, which is only one of many, wherein the prophets are constantly reproached for their unfaithfulness, as well as the priests and the princes. Our adversaries argue, that because a prophet, speaking by the Spirit of God, hath been once deceived, this doth invalidate his speaking by the Spirit of God at other times, and therefore he is no prophet, and speaketh not of God. But what saith God? If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.' Now the meaning of this will be best explained by referring to the instance recorded in 1 Kings xxii. 15-16, where Micaiah came to the king, who said to him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.' We may, I think, hardly doubt that this word came from Jehovah, in what way he hardened Pharaoh's heart, and doth lead the wicked into temptation. God permitted Micaiah to utter it, as a word to try the temper of the king, and reprove his levity and his tampering with the prophets of the Lord. But when the king became serious, and adjured him saying, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord; ' God seeing the king's mind turned to earnestness, and hearing him speak to His prophet as His prophet should be spoken to, giveth to His prophet another word which might prevent him from the evil he meditated, and not lead him into temptation to commit it. Most true it is, as saith St. James, that God tempteth not any man; ' but when a man will suffer his own lusts to tempt him to evil, the Lord, wearied out with correcting him, and having no profit of His rebukes, doth oftentimes lead him on that He may punish him for his iniquity on this side the grave, and haply save his soul in the day of the Lord. Therefore

spake Jesus in parables, that' seeing they might not see, and hearing they might not hear, lest they should be converted, and I should heal them.' Ye may say, this is strange doctrine. Strange, indeed, it is to a man who cannot think of vengeance in his God, whereas vengeance belongeth unto Him; but how should it be strange to any father or mother who are practised in the education of their children? How oft doth a father, having sought in vain by counsel and correction to heal the perversity of his child, permit him in a little of his own will, yea, lay the very temptation in his way, that he may prove the evil of it, and so avoid it in the time to come. And shall not God be intrusted with the same liberty in disciplining a prophet or a people? Shall He not also lead His children, and give them to taste of the fruit of their own ways Nay, He will and ever doth with the wicked as He did with Pharaoh; and it is a chief part of His discipline with strong-headed and high-banded sinners. Wherefore also we pray continually, Lead us not into temptation.' And this did He that day by Ahab, by making Micaiah the instrument without misleading him. Micaiah was not deceived; but a word through him would have deceived the king, unless he had changed his mood, and adjured him solemnly in the name of the Lord, who straightway answered, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace' (1 Kings axii. 17). This case proveth that a prophet, without fault of his, may be used to deceive a king or a pastor, a people or a flock. But still this is not the case in point; for it was through fault of the prophets that the evil before us fell out. In such a case, I believe, it ariseth from opening the door unto Satan, through some unholy state of his heart. It certainly was so in the present instance. The prophet had conceived suspicions of me as not dealing uprightly but partially; and as not comforting him in his trials, but helping on the affliction. This was entirely a misjudgment; and being against a pastor, it added the sin of insubordination to that of uncharitableness. Through this door Satan entered in, and the Lord permitted him to occupy for once the gift which the prophet had not kept by the Holy Ghost, as Paul commandeth Timothy to do (2 Tim. i.). These are deep things, and I would not be understood to give out anything dogmatically concerning it. But it shows that a prophet may be deceived, and be a prophet still; and it teacheth how rash and foolish are they who question and reason, as if that one thing subverted the whole question. The direction given by the Lord is this, And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him' (Dent. xviii. 21, 22). Such a prophet loseth his credit and standing with the people, and maketh shipwreck of his calling towards God. And every prophet standeth in jeopardy of this, and there is no other safety for him than for others. ' My grace is sufficient for thee, and my strength is perfected in weakness.' Our brother did it in that instance presumptuously: as a prophet, he did it in the power of a prophet, and he hath suffered loss for it in his own soul; but now that he hath openly and of free will confessed it in the hearing of all, I believe that he hath delivered his own soul, how many soever he may stumble thereby; myself he stumbleth not, because I have somewhat studied and understood the law of the prophet. And should a prophet, therefore, deem his standing to be unsteady or unsafe? Surely not. He standeth by faith, as every one else doth stand in Christ. Nor is there any other safety in the world but abiding in Christ. Jesus, who lived by faith upon the Father, did always speak the truth; and the prophet who liveth by faith on Christ will with the same certainty speak nothing but the truth; and not he alone, but every Christian. For the anointing which we have received is true, and no lie. If I, as a minister, abide in Christ, my utterances will always be true. And how are the people to be defended? In the same way, by abiding in Christ, and hearing the prophets, without suspicion, as the voice of the Holy Ghost. If they look upon it as lies, they disgrace and trample on the ordinance, and will be punished for the same. Yet, if they rest in reverencing the ordinance, without seeking the answer of the Spirit of Jesus in their hearts, they do neglect the Ordinance-Head; which is still worse, and they shall speedily be shut up in superstition, and given over to the idolatry of men and of gifts, to the destruction of that love which is the life of Jesus, and of God within the soul. And yet a church, and their minister, and their prophets, all standing together faithfully in Jesus, may, nay will, certainly be tried with temptations from Satan, as an angel of light, who will endeavour to introduce heresies and schisms, or to bring in hypocrites, false brethren, unawares; or will

entrap some weak, foolish ones, and through them seek to prophesy his lies, and to minister his delusions. But in such a case the Lord will, in due time, detect him, through the faithfulness of the brethren; and the poor lamb will be delivered out of the lions mouth, and the lion will be driven away from the fold.

" A prophet is not sent for a single person, nor for a family, but for the Church; and if the Church abide in truth and love they will not be misled though all the spirits of hell came forth against them. Moreover, if a church, having prophets sent to them, as my church hath, will not abide in Jesus, but look to the prophet as if he were something, the Lord will chasten that church by the mouth of that prophet, who is ever more jealous of Christ than he is of himself. But if the prophet shrink from rebuking the church, pastor and all, then will the Lord take the other way of rebuking both him and the people, smiting him their idol, and making him to stumble and fall. And if they are inclined to set him above the pastor, and the pastor be faithful, the Lord will justify the pastor; all to teach that the prophet is nothing apart from Christ, even as it is written, Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase' (1 Cor. iii. 5, 6). If the prophets have done me any good, it is in teaching me to do nothing without Christ, and to dare to do everything in and by Christ. They have made me bold for my Master, for myself a very coward. And the same effect I covet for my people. All these things have I spoken, that ye might understand the law and the prophets, whereof we are all woefully ignorant. So may the Lord guard you from rash and ignorant judgment.

" The notion now subsisting in the church concerning the prophet is that he gave signs supernatural, on the credit of which he was to be believed without further question: and concerning inspiration, that it was an enforcement of the organs of speech, whereby they could not utter anything but the truth. The former notion subverts all moral responsibility in the hearers; the latter doth the same by the prophets; and both together do make God first to extinguish responsibility, in order to bring in that word whereto all are to be responsible. We have shown the utter falsehood of the notion as respecteth the prophet, who was no more an infallible person than is the pope; being liable, like every other man, to be drawn aside, as was Jonah, by his distrust of God; and he standeth only by his faith. This only had he above other men, that the conviction of truth within him is wont to be sealed to him by a supernatural revelation of light and power in utterance; which, however, he possesseth not for his own private use, nor for the use of any private family or society of men, but for the whole Church of God; yea, and for the whole world. Of the other part of this bare and baseless hypothesis, which now holdeth the Church concerning the traduction of infallible truth from God to man — namely that the prophet hath but to give a miraculous sign, and let him say what he pleaseth, must be believed; and if any one doubt, he hath but to thrust forth another wonder into the midst of the beholders, and carry on his revelations,—I will just quote against it one of the great standing rules of God, as given in all parts of His Word. In the Law of Moses it is written thus: If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou halt not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him. And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee' (Dent. xiii. 1-5). Was the sign or the wonder to authenticate and verify the word uttered by the prophet? No; but the law and the testimony were to verify the sign. And, if they did not attest it, the prophet was to be put to death, all signs and wonders notwithstanding. So, now have I dealt by the prophets whom the Lord hath sent into my church, trying everything by the written word of God; and at no rate permitting any deviation therefrom, or inconsistency therewith, to have any authority,

though uttered with all the tongues of men or of angels. And among many hundreds of instances spoken in the midst of us, the greatest doubter, the greatest opposer, hath been able to discover nothing repugning from the Holy Scriptures. Yea, even in one ease which there hath been strong reason to suspect not to be from God, so carefully hath God overruled the enemy, that out of his mouth nothing hath been permitted to issue but glory unto our God and His Christ. Yet do the majority both of ministers and of people stand aloof from the work on no other ground but this, that there are no signs and wonders; thereby confessing that they are willing to judge God's Word by the light of the eye, and by the hearing of the ear, but on no account by the discernment of the Spirit of Jesus within them. From which folly let them be delivered by reading the 2nd chapter of Paul's First Epistle to the Corinthians. The signs and wonders are demonstrations of supernatural power; but whether from the region of spiritual good, or of spiritual evil descending, the fact of their being above nature determineth not. This is to be known by their character, of grace, and goodness, and blessing, or of violence, and malice, and destructiveness. The diabolical possessions were witnessed in the torture which they brought, and the Divine power in delivering from the same, and bringing back to peace of conscience, soundness of mind, and health of body. And so shall it continue to be evidenced unto the end; an evil spiritual world contending with the good in all supernatural acts, in order, if possible, to seduce the faith and obedience of men. The speakers for the one are false prophets, for the other are good prophets; and nothing can discriminate between them but the honest and good heart, which discerneth between good and evil; and the life of Jesus in the believer, which, being of one substance with the Holy Ghost, doth well know His voice, and the voice of a stranger will not follow. I marvel greatly at the doting, dreaming Church which for the last century, in all universities and colleges, and in all books of evidence, hath been teaching men to look only or chiefly to the external evidence to the things in time or place, the tradition of miracles, and so preparing a snare for the taking of the whole Church, in which all the book-learned and book-readers are at present holden almost to a man, and bound fast. And the common people have escaped only because they are not readers of Paley, Lardner, Macknight, and the host of their followers.

" What test our Lord gives to distinguish true prophets from false, you have written in these words: ' Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that with unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven' (Matt. vii. 15 —21). Do they produce the fruits of righteousness in those who give ear unto them, and obey their words. For themselves, their disguise may be complete in sheep's clothing,' though inwardly they are ravenous wolves;' and their words may to the ear be sound and true, but inwardly they are ravening wolves,' and will infuse the same spirit into those who follow after them. This spirit will express itself first in a spirit of zealous proselytism; for until they can get the sheep from under their proper shepherds, they cannot so well get their wicked use out of them. Then, when they have got them incorporated into a sect, they work them to their ends, seducing them to commit all manner of iniquity with greediness. Thus was it exhibited in the heresies of the primitive Church, which came in through false prophets, possessed, I make no doubt, in the instances of the Gnostics and the Manicheans, with seducing spirits, propagating doctrines of devils, and ending in abominations hitherto unpractised, and even unheard of in the world. But the true prophets are for edification, exhortation, and comfort of the Church of God, for bringing them up into the stature of the fulness of Christ. Now if you can observe any features of error, or fruits of wickedness about us, or about those who adhere to us, then bear testimony against us; for we desire nothing more than to have our errors exposed, that we may correct them. But if the fruits upon the minister have been greater light, love, faith, and watchfulness; upon those who follow his faith, greater holiness, communion, and obedience, as even our enemies are forced to confess, then do you greatly offend the Lord in not applying His test, but judging those to be false prophets who by their

fruits do prove themselves to be true ones. The evil fruits which are produced in the people upon whom false prophets practise, I have had occasion to know and to observe in the followers of Joanna Southcote, who are a people full of evil possessions; and also in many persons acting as prophets among the ignorant of this city, and actually possessed of familiar spirits capable of divination. And I can lay this down as an invariable rule that the conscience of truth is deadened in them all, having their conscience seared as with a red hot iron,' and the natural strength of the will altogether gone. Irresolute and without determination, they are the slaves of the spirit which overruleth them; and, when speaking in their own understanding, the great, almost the whole bent of their discourse is to justify and magnify the spirit, by recounting the wonderful prognostications which He hath given to them. But it is a certain characteristic of the Holy Ghost, the Spirit of the Father, that He doth not testify of Himself, but of the Lord Jesus Christ, for the witness of whom He is given. When a false spirit getteth bold of an ingenious and cultivated mind, I do observe that it leadeth him into all manner of wanderings, as it did the Gnostics of old, and destroyeth all mark of truth in subtle niceties, striking analogies, and mazes of doctrine of which I had read in the first ages of the Church, but never dreamed of seeing them equalled, yea, and surpassed, in our days. Furthermore it hath befallen me, within these twelve months past, to have had personal knowledge of members of Christ's body, upon whom the subtle enemy hath made diverse attempts to seduce them from their integrity, by taking the form of an angel of light, and in most cases it hath been attended with the fruits of disgrace in their own souls; and when permitted to proceed through ignorance or mistakes as to its true character, hath ended in the entire subversion of confidence towards God and the brethren, to suspicion of, yea, and insurrection against the ordinance of the pastor and of the church itself; or it hath ended in dazzling the mind, and deceiving the conscience with such shows of light and love, as to make it utterly impervious to the counsel of the brethren, to the authority of rulers, yea, and to the voice of the Holy Ghost Himself. The various experience which I have had during the last twelve months of the work of the Holy Ghost, and the work of Satan, hath convinced me that, until the discernment of spirits shall be given as a distinct gift in the Church, there is no rule so certain as that which our Lord hath given of trying them by the fruits. And taking this rule, I must solemnly declare that, if the fruits of the Spirit be love, peace, joy, long-suffering, gentleness, meekness, patience, temperance,' these fruits have been produced by the Spirit speaking in our church, whether you respect the persons in whom He speaketh, or those who have grace given to recognise and confess it as the Holy Ghost.

" Besides this universal test of our Lord, there be others of a more special kind given by the Apostles, which I have found available in some cases for the detection and exposure of evil spirits. The confession that Jesus Christ is Lord,' and that Christ is come in the flesh,' hath, in my own experience, sufficed to detect an evil spirit; and in other cases, when an evil power was present, there hath been such ample confession on these heads as would deceive the most wary and sagacious inquirer. There is a mystery in this which I do not thoroughly understand; but it seems to me that besides evil possessions, when another spirit is actually present in the person of a man, there is a power which Satan putteth forth through the flesh, to imitate and counterfeit the utterances of the Holy Ghost through the spirit. For the former case I believe it is that the test of the Apostles is given; but the latter case yieldeth only to the rule of our Lord, Try the prophets by their fruits,' or to the discernment which is given to one prophet of another, in order to keep his order pure, and to preserve a brother from the attempts of Satan through the flesh. But it is not convenient in this place to go into the details of an experience which would fill a volume. Only these things I have said for the end of clearing a little the matter of true and false prophets, and to show how utterly erroneous is the notion universally current, that a prophet is to be tried by the miracles which he can do; as if there were no evil region in the spiritual or supernatural world, as well as in the visible and natural. Let the Presbytery be upon their guard against the sweeping and loose conclusions of the opposite party, who would have you to believe that nothing will prove a man to be a prophet but unchangeable infallibility. I cannot go into all the trials with which this work of God hath been tried of the enemy. But I will say this, in general, that as well as that which hath been referred to, as every other, have been permitted of God, in order to show the work to be His, who ever cometh forth to suppress and defeat them

all. As, in the days of our Lord, Satan's kingdom was 'manifested in demoniacal possessions that Jesus might be proved not to have a devil, but the Holy Ghost in casting them out; so amongst us hath Satan's power in utterance been permitted, in order that the work of the Holy Ghost might be proved in detecting and exposing them, and putting them to silence. When they charged Jesus with casting out devils by Beelzebub, the prince of the devils, he answered, ' A kingdom is not divided against itself.' So can I, the minister of the church in which the Holy Ghost hath manifested Himself, say to those who allege that it is a work of Satan, Satan would not cast Satan out — Satan would not silence Satan. In every form have I seen Satan seek to insinuate himself into this work and mar it; and as often have I seen him withstood by the supernatural power which speaketh among us in tongues and prophesying, whereby I know that it is the power of God —of Jesus the vanquisher of Satan—of the Holy Ghost, in that very form in which He was manifested in the day of Pentecost.

" The next allegation is, That I have, with no very great kindness, charged on the trustees and complainers that they have absented themselves from the church, and at once denounced the doctrine, without investigation or inquiry. It is not necessary for me to refute this further than to state what I said. What I said was, that instead of coming to the church to hear the utterances, and try the spirits, a great portion of the trustees refused to come near us any more, and would not even hear the spirits, much less try them; and so they come up to the Presbytery, *causda incognita*. I did not say that all had done so, but that a great portion of the trustees had so; and if it is not true, let them now gainsay it. But you perceive they do not.

" The next charge is, That I suffered unauthorised persons to speak in the church. My answer is, They were not unauthorised persons. I authorised them: in the right, in the plenary right, which I possess as an angel of the Church of Christ; —I authorised them; and the man liveth not who can come between the Lord Jesus and me His minister, so as to set that authority aside. I do not say that my authorising of them is credentials enough, but that my Master only can control me in the exercise of that authority. The allegation therefore is not true. They were fully authorised. I say it in the presence of ministers of the Gospel, of the angels and elders of the churches; and in defence of this right, which I must not surrender to any man, or to any body of men, I appeal again to the express command of the Lord himself, in two of the epistles to the Churches, and no one can say that this is not good and sufficient ground of any right.

" Then I was taxed with dishonesty; and I was told, if I was an honest man, I ought to have gone forth of the church. Let me repress the feeling that riseth in my bosom, while I repel the insinuation; for I must not speak out of the resentment of nature, but out of the charity of grace. Dishonesty I if it be such a moot point and simple case of honesty and dishonesty, why trouble they the Presbytery to consider it? Ye trouble the Presbytery, do ye, to adjust a question of common honesty and dishonesty! It is a great and grave question, affecting the right of the ministers and prophets of the Christian Church; a question of the most deep and sacred importance; a question, not of discipline only, but of doctrine; and is a question of 'doctrine, and of discipline, and of ordinance, and of personal right, to be called a question of common honesty, as if I were a knave Ye, being the judges, ought not to have permitted the complainers thus to speak of a reverend brother, and twit me as I was twitted. Ye were quick-scented after their honour, but mine they might trample under foot. My well-known character among you ought to have protected me from this allegation. It was not right in you to permit it; nay, but they themselves know me too well not to know that I am honest, at least, according to the measure of a fallible man, for I do ever aim to be honest. These insinuations are not honourable to you, nor to me; ye should not have permitted them to be uttered of a brother. It is to me a question of great and momentous duty, which hath cost me long, laborious, and painful thought. Was it a small matter for me when planted the Minister of the church of Christ, and secured in the possession of that house during my life, unless I should be guilty of some crime disqualifying me for the ministry, to surrender the post in which God, and the Church, and the covenants of man, had planted me, to the discontent of a few men, to the opinions of any number of men, whom I believed in my heart to be grieving both God and His Church, by their rash and indiscriminate, their

hasty, heady, and unfounded judgments? Seeing they rest so much upon the trust- deed, I also am a party to that document, representing the Church of God, the flock of believers, and a numerous congregation; whose petition to be heard at your bar upon the issue, you have rejected. If these men be parties representing the house of stone, and brick, and lime, and timber, I am a party representing the flock of believers, gathered unto Christ under my ministry, through whose generous contributions, chiefly, the house hath been both builded and upheld; and being placed as their representative in the trust-deed, I ask if it was a small matter that should move me to consent to go forth from the habitation and home of our souls, and wander, we know not whither, over this wide and wicked city, where we have no Church that will call us sister, or welcome us to an hour's shelter under their roof. These men seem to have little knowledge of the thoughts for my flock, which have exercised and wearied, and, but for our God's presence, would have overwhelmed my heart; else they would not have spoken of it as they have done, as if it were a question of private feeling, and not of great and grave responsibility before God and man. My personal right in that church never once came into my mind. The condition of my wife and young children, cast out upon the wide world, never once was spoken of amongst all the strivings which we have had together, upon this question, in the kirk- session and congregation. Every one felt that the question was altogether one of a higher region, and it cloth indeed amaze me to hear it now, for the first time in this presence, spoken of as a personal question merely, and the simplest of all personal questions; namely, whether I was to act the part of an honest man by removing, or of a knave, by abiding in the church. Even in cases where a minister hath done something in direct violation of his ministerial standing, preaching heresy, or practising schism, or breaking the moral law, he may not be called upon to leave the Church out of hand, but must be proceeded against by libel; and even in civil matters a man may not be degraded from his office, or deprived of his liberty, upon any confession of his own, but upon the judgment of his peers, because we are guardians one of another, members of a community: how much more in a question like this, where there are neither written statutes, nor precedents, nor common practice, whereon to convict me,— except, indeed, the statutes and precedents of the word of God, which are altogether on my side. But to cut this matter short, is it not upon your table in evidence that this is a work of the Holy Ghost? and can there be any statute forbidding the Holy Ghost to speak in His own temple! And if He do speak, must I, as an honest man, call upon my flock to go forth with me from the house in which He has spoken, as if it were defiled, and for ever 'disqualified from being the house of our worship and our peace?

"This is a temptation which has come over my brethren, arising from their loose and unholy way of thinking and speaking upon this subject, as if it were a common bargain between the trustees upon the one hand, and myself on the other. I would it had been such: neither you nor they would have been troubled with it this day, for the world is wide, and the English tongue is widely diffused over it, and I am used to live by faith, and love my calling of a preacher of the gospel, as well as I do my calling of a pastor. I also have been tempted with the like temptation of making this a question of personal feeling. One whole day, I remember, before meeting the elders and deacons of my church, before the first breaking out of this matter, I abode in the mind of giving way to my own feelings, and saying to them, Brethren, we have abidden now for so many years in love and unity, never, or hardly once, dividing on any question; that rather than cause divisions, which I see cannot be avoided, I will take my leave of you, and betake myself to other quarters, and other labours in the Church; and do you seek out for some one to come and stand in my room, to go in and out before this great people, and rule over them, for I can be no longer faithful to God, and preserve the body in peace and unity. I cannot find in my heart to grieve you; let me alone, and entreat me not; I will go and preach the gospel in other parts, whither God may call me.' In this mood, which these men would call honest and honourable, which I call selfish and treacherous to my Lord and Master, I did abide for the greater part of the most important day of my life, whereof the evening was to determine this great question; but the Lord showed me before the hour came. He showed me, with whom alone I took counsel in the secret place of my own heart, that I was not a private man to do what liked me best, but the pastor of a Church, to consider their well-being, and the minister of Christ, to whom I must

render an account of my stewardship. I put away the temptation, and went up, in the strength of the Lord, to contend with the men whom I loved as my own bowels; and to tell them, face to face, that I would displease every one of them, yea, and hate every one of them, if need should be, rather than flinch one iota from my firm and rooted purpose, to live and die for Jesus. God only knows the great searchings of heart which there have been within me for the divisions of the kirk-session and flock of the National Scotch Church. But they have rooted and grounded me in my standing as a pastor, which I had understood, but never practised before, and in the subordinate standing of an elder, which is very little understood in the Church of Scotland, whereof I am minister. And they have knit me to my flock in a bond which cannot be broken until God do break it. I preferred my duty as a pastor to my feelings as a man, and abode in my place. And what hath the faithfulness and bounty of my God yet done? Within six months thereafter, by the preaching of the word, and the witness of the Spirit, there were added two hundred members to the church; not a few of whom were converted from the very depths of immorality and vice, to become holy and God-fearing men; and as I sat yesterday in my vestry for nearly five hours examining applicants for the liberty of sitting down with my condemned and rejected church, I thought within myself, 'Ah! it was good thou stoodest here in the place where the Lord had planted thee, and wentest not forth from hence at the bidding of thine own troubled heart. Behold, what a harvest God hath given thee in this time of shaking! Wait on thy Lord, and be of good courage; commit thy way unto Him; trust in Him, and He will bring it to pass.' These were my thoughts, I do assure you, no further gone than yesterday, when I sat wearied out with the number and weight of the cases which were brought before me in my pastoral vocation. And for your encouragement, O ye ministers of Christ I who sit here in judgment, that ye may labour with good hope in this city, through good report, and through bad report, that ye may not put your hands rashly upon the man of God, and the work of God, I do give you to wit, that by my labours in this city, not hundreds, but thousands, at least upwards of a thousand, have been converted by my ministry; and I feel an assurance that, let men do their utmost to prevent it, thousands more will yet, by the same feeble and worthless instrument, be brought into the fold of the Father, out of which no power shall be able to pluck them. I have no bargain with these trustees. I am not their pensioner, nor bound to them by any obligation, nor indebted to them in any matter, that they should charge me with dishonesty. I am another man's servant, another man's debtor. Their debtor, indeed, I am, to preach to them the gospel, and to guide them, as their pastor, into the way of righteousness. If this deed, to which they have obliged themselves, compel them to raise an action against me before this Presbytery, then let them do it, and leave the issue to the competent judges; but do not let them dare to accuse their minister as a dishonest man, because he sees it his duty to his Maker, to abide where his Maker hath placed him, and where he had) offended neither against the ordinances of God nor the covenants of man; and, on the other hand, if any trustee should see that in raising such an action, he doth offend against the laws of God, then let him not do it, and abide the consequences. For it is better to lose the right hand and the right eye both, than knowingly to offend against God. No action of a man in times past can bind him up in the time to come, that he should not always be at liberty to serve God. But this is not the place for handling these questions; and I conclude this topic of my adversary's speech, by solemnly charging the Presbytery that they be not beguiled into such short and summary views of the question before them. It is a question of deposition, the deposition of a minister, from those rights which, as a minister, belong to him. Now, ye know well what an onerous thing it is accounted by Christ and his Church, that a minister should be deposed by his Presbytery. Remember, I am a man of unblemished character; there is no charge against me of any kind; but the very contrary, the testimony of the other party to my blameless and faultless conversation amongst them unto this day. When this Presbytery rashly charged a book of mine with heresy, these very men, many of them, did come forward of their own accord to repel the charge, and vindicate me against a thousand malicious reports, as a true, and faithful, and orthodox minister of Christ. And bear ye in mind that ye are not at liberty to take up any matter but that which is exhibited in the charge of the trustees. Ye have me legally before you, not in your character of a Presbytery, but of referees under this deed; in that character, and that only, have you any power against me. The question is, simply, whether I, a pastor, shall be deposed from the Church, and deprived of my rights as a minister of Christ, because I have

permitted that to take place in my church, which all the evidence upon your table concurrereth to testify is the speaking of the Comforter, whom Christ promised as being to abide with his Church for ever, to lead her into all truth, and to show her things to come. Is this enough to incur deposition! Give heed to the question which is before you: as pastors having the hearts of pastors, as elders having the hearts of elders, can you conclude this day that a brother elder and pastor shall be deposed because he hath suffered the voice of the Comforter to be heard in the Church! This is the question which these men, by indictment and by testimony, have laid upon your table; it is before you, a Presbytery of the Church of Christ; and remember ye that it is not in a corner, but in this, the chiefest city of the world; before all Christendom, yea, before all nations; before the great Head of the Church, yea, and before the throne of the Majesty of God on high, that these matters are to be adjudicated, and this issue to be tried and determined: namely, whether a blameless and unblemished man shall have the last censure of the Church pronounced upon him, and be deposed from his ministerial office, because he has allowed the voice of the Holy Ghost to be heard in his church; for I maintain that it is in evidence, on the table of the court, that it is the voice of the Holy Ghost that speaketh in the Church. Ah! there never was such an issue before any court — abstract justice being alone considered — as is now before this Court; where a body of trustees, stepping out of their proper place, have impugned their minister, placed over them by the great Head of this church, of a criminal act, in permitting God to speak in His own house; and you, a body of ministers and elders, acting under Christ for God, are called to give sentence.

" And here I must set aside a poor and pitiful evasion with which they would seek to beguile you from seeing the greatness of the issue which is this day joined between the parties. With great appearance of helpless meekness, they come forward and say that they cannot help themselves, they cannot avoid the responsibility imposed upon them by the trust-deed; and they come up, seeking from the Presbytery to be delivered from the dilemma in which they stand, being alike content, whichever way it be determined, so that they have exonerated themselves of their duty to their trust. To this I answer, with all plainness of speech, that they have altogether forgotten their place, through the deceitfulness of their own heart; and being supported by the force of public opinion, have gone aside from their trust, which hath nothing to do either with discipline or with doctrine, or with ordinances of any kind, but simply with this matter of fact, whether the minister be of the Church of Scotland, and the worship be according to the constitution of that Church. Leaving which, they have dared to bring me before the Presbytery, for changing no ordinance, for breaking down no constitution, for denying no point of orthodox doctrine, for abolishing no rule of discipline; and what business have they to interfere at all? I pronounce them daring intermeddlers with my sacred functions, which I will not yield up to any man; and if you have any honour of your office, or resentment of impertinent intrusion, you will send these men back again from your reverend bar, with an injunction to distinguish better hereafter between the office of a trustee over a building, and the oversight of the great Head of the Church over the angels of the Churches, whom He holdeth in His right hand. If I have not been guilty of a gross, yea, of a capital offence against my ministerial standing, these men have no case; they have no business here; they grieve me and they grieve you alike, by their impertinent forsaking of their trust, to meddle in things which are too high for them. It is yours to teach trustees what their place is; and if you do not give them this lesson with all faithfulness, you shall, in the just visitation of God, be trodden and trampled upon by the men who attend to the secularities of your several chapels. I charge you, by the duty you owe to these men, as well as to me, and to yourselves; I charge you, by the sacred immunities of the ministerial office, by the sacredness of covenants, by the bands of justice, by the appointments of Jesus Christ, the Head of the Church, and by the ordinances of Almighty God, that ye be, not deceived by such wily words, but that ye bear upon your heart, and in your mind, what an awful issue it is that ye are called upon this day to decide. Ye shall not, surely, escape the consequences of this day's judgment, if ye should entertain these men's complaint against their minister, and remove me from the church where I abide in all faithfulness in the Lord. They will cleave to you while you live; they will cleave also to your flocks; and chiefly will they cleave to this ecclesiastical court. You will be borne awhile upon the gale of public opinion; you will please yourselves with the idea of having put down a

delusion of Satan, and honours may fall upon you from your superiors in the Church; but when you shall see the spark which you have sought to smother, burst out into a flame, mighty to consume you, and all opposers of the Spirit of God; when ye find that cloud, about the bigness of a man's hand, which ye scoffed and mocked at, overspread the heavens, and pour down the torrents of the latter rain to fertilise the earth; when you see these despised fanatics grow into the mighty witnesses of God, who have power to shut heaven, that it rain not in the days of their prophecy; and to turn waters into blood, and to smite the earth with plagues as often as they will; in what light will ye appear to the men whom ye have misled from the beginning of the glorious work, which ye thought too mean to give heed to, though it hath been pressed upon you by every consideration by which men can be moved? Oh I, I am not careful for myself; but truly I am very careful for you, that you may not err in this great question which you are called upon to decide.

"The next charge made against me (for instead of answering my speech, the gentleman hath raised against me a series of the most momentous charges) is expressed in these words: He begged to call the attention of the reverend defender to the solemn Confession of Faith which he had signed, he believed, without any mental reservation; though he had told them that, if he had believed the signing of it would have prevented him preaching anything which he thought was right, he would not have signed it. Having been ordained a minister of the Church of Scotland, he had declared the Confession of Faith, ratified by law in the year 1690, to be the confession of his faith, and that he owned the doctrine therein contained to be the true doctrine, which he would constantly adhere unto.' And if these words mean anything, their meaning is, that, in virtue of having subscribed to the Westminster Confession of Faith, my hands are bound up from permitting the voice of the Comforter from being heard in the church whereof I am pastor. It were sufficient to ask in what place of that Confession is that interdict laid upon me and so to wait for a reply; for none was quoted in proof of so grave a charge. I am sure that no such injunction is to be found in the standards of the Westminster, or any other, divines since the world began. At most, all that could be produced out of these books is the declaration of the fact that the extraordinary gifts had ceased in the Church, and with them the extraordinary offices, in opposition to the Romanists, who maintained that they were still present. But waiving this question of fact, which had nothing to do with the matter, and upon which I am very much at one with them, where is the declaration that Almighty God neither would nor could ever again raise up these offices by again communicating these gifts to the Church? If there be any such declaration in the Westminster Confession, let them produce it; but till they produce it, I hold their insinuation to be no better than a gratuitous and empty assertion of their own, dishonouring me in your eyes, and tending to turn justice from its course. And, supposing that there were such a declaration in that Confession, I would immediately countervail it with the declaration in the Second Book of Discipline, that these extraordinary offices of evangelist, prophet, and apostle, God, for extraordinary purposes, might again raise up. And I would add, that the Westminster books were to be taken as in nothing prejudicial to the form of sound words and the canons of discipline, originally agreed upon by the Scottish Church, when she was ordering the house of God in that realm according to His word, and under no misleading views of uniformity with the English Presbyterians. I then would my the office of the prophet hath been revived of God, to meet the extraordinary emergencies of these times, wherein the whole of Christendom is receiving a last warning from the God of mercy, before meeting him as the God of judgment and revenge. The same is in testimony upon your table, out of the mouths of my accusers; and I call upon this Presbytery of ministers and elders of the Scotch Church, to examine whether it be so or not Such is the firm basis of ecclesiastical as well as of Scriptural doctrine on which I have to rest this cause.

" But while I do thus argue for the truth's sake, and for the honour of our standards, which, be they what they may, have been most unjustly forced to do service in this cause against the Holy Ghost, I am far from assenting to the doctrine which was stated in your hearing, and hath been vented by some of yourselves concerning the obligation involved in subscribing of articles; and, in a few words, I desire to expose the

fallacy and evil tendency of the views on this subject, which I find to prevail almost universally in the minds of honest men. They seem to regard the Confession of Faith as the pillar and ground of the Church; whereas the Church itself is the pillar and ground not of the confession only, but of the truth itself. The Church hath no basis but the living and glorified Jesus, who is the fulness of the Godhead and the Head of His body the Church; from whom nothing can divide our allegiance in the least; no, not for a moment. Every book which the Church hath at any time stamped with its authority, the same Church doth stand above and not beneath, to take away its authority if it please, to let it fall into disuse, or entirely to abolish it. The book doth not stand over the persons, but the persons over the book. But most of the members of my session, and I perceive also of this Presbytery, and even of the General Assembly of the Church of Scotland, think the Church resteth wholly upon the basis of the Westminster Confession, and is cemented with that band; which is to sell both Christ and His people into the hands of a body of men who lived and acted some two hundred years ago. A confession of faith issued by any minister or body of ministers is good as their testimony for the truth against error, and may be adopted by the Church as a landmark in the midst of the wilderness of man's opinions; but the Church may not impose it upon men as an obligation Godward, seeing everything of that kind God hath Himself written and preserved in the Holy Scriptures. When I subscribe to it, I add my name to those that have gone before me, declaring that I believe the things which are written therein, and, as an honest man, will do and say nothing to the prejudice of what I believe. But my liberty as Christ's free man, my prerogative as Christ's minister and guardian of truth, remains unimpaired and unimpeached; for there existeth no power upon the earth which dareth to meddle with these, whereof the Church is the guardian, but in nowise the maker, or the mender, or the abolisher. And after subscribing that confession, I am just as much at liberty to compare and examine all its doctrines as before; and, finding fault in any of them, I am beholden unto Christ and to the Church to point out the same, and have it set to rights. And this I ought to do in all places, but especially in that corner of the vineyard committed to my care, among the people over whose souls I watch, in the meetings of the elders, of the ministers, in the synods and assemblies of the Church. For, as hath been said, the person is above the book, and not the book above the person. It is not so with the Word of God, just because it is God's Word; it is so with every word of man, because it is man's word; for that man is not under man, but under God. The ecclesiastical courts in Scotland have, during the last three years, held more false doctrine and judged more wicked judgments on this matter, and more grieved God and Christ, and the generation of His children, than did the Council of Trent; and I would sooner be exiled from my native land, and excommunicated from my mother church, ay, and mewed up all my life in the dungeons of the Inquisition, than seal to such doctrines, or take part in such judgments, against which I have ever lifted up, and now again do lift up, my solemn protestation, as outrageous Popery, sanctified with the name of common honesty. The reason why such treasonable doctrine findeth currency among the ignorant, as nothing else than common honesty, is because they think that a confession of faith is like the charter of a corporation, and the signing of it by a minister is as an apprentice signing his indenture; they think it is like a deed of co-partnery, to violate which is a distinct infraction of honesty rectified by positive covenants. And the clergy, instead of teaching them better, know in general no better themselves, and head the hue-and-cry against every enlightened and sound churchman who declareth the true doctrine as laid down above. And so it is that, after all manner of arguments and expostulations, I am content for Christ's sake to lose my character and sit down under the foul charge of being a dishonest man. But while I am content to lose it, I will do all I can to keep it; and therefore I make no hesitation in declaring before you that I subscribed the Confession without any mental reservation or partial interpretation, having carefully read it, and pondered it, and consulted the minister of the parish when I stood in doubt. In subscribing it, I honestly declared it to be the confession of my faith, and never at any time did say or meditate anything to its hurt. But, being a Christian and a Protestant, I subscribed it as itself directeth, not as being absolute truth, self-vouching, but truth under the correction of the Holy Scriptures, whereto it desireth to be brought for examination, and by which I will ever try it. Indeed, I have, since I subscribed it, thought little about the matter, being intent altogether upon the right knowledge and declaration of God's mind, as contained in the Holy Scriptures. Only I have made it a rule to read it, in the hearing of the

Church, once or twice in a year; which I am resolved to do no more, because it is the word of fallible man, and not of the living God. Yet do I not feel burdened by having subscribed it; but walk in great liberty with respect to it, keeping it far, far in the background of my mind, neither troubling myself nor my people concerning it. Only when I have had to handle a matter controverted, I have taken it as evidence of what the Church thought upon the subject in that day. I grieve over the bondage and dishonesty of my brethren in these times; their bondage in declaring that a man's preaching should be guided by the Confession, as if he were a preacher of man's word, and not of God's word; as if the Westminster Confession were to say to the Holy Ghost in the preacher, ' Hitherto shalt thou come, and no farther; ' their hypocrisy, in that, saying thus, not one of them hath ever acted on, or ever doth act upon it; forasmuch, I believe, that no book in the English language hath been more out of the mind of preachers in the pulpit or in the closet than the Westminster Confession of Faith, whereof, till it became a convenient weapon for dashing out the brains of faithful ministers, far more than half of the clergy were ignorant despisers or hearty haters. Oh, the hypocrisy, the seven-fold hypocrisy, of this generation of churchmen I abhor the hypocrisy with which they perpetrate their wickedness far more than the wickedness itself. They lovers of the Westminster Confession of Faith, forsooth! A great part of them know nothing about it, and a still greater part heartily dislike it. Oh, I know Scotland too well, and have looked into the bosom of the priesthood too narrowly, to be taken with that cant about the Confession But what, it may be said, hath this to do with the matter in hand? It is the spontaneous boiling up of my indignation against the mummery which they have set up in order to catch the honest-minded people of this land into their snares, and carry their verdict along with them in the persecution of the most worthy men which the Church of Scotland hath for long ages produced; yea, men in some of whom the primitive gifts of the prophet and the evangelist have been revived. My heart boileth, and fury cometh into my face, when I think of the way in which the people have been hounded on to the slaughter of the most famous men in the congregation. But a higher end than the expression of my indignation moveth me in what I have said concerning the treasonable doctrine advanced to you respecting confessions of faith. It is my firm and rooted conviction that by these acts of setting up the book of men in judgment over Christ's ministers, as they have done, and by insisting that no evidence should be grounded upon the Scriptures, as ye have done, both ye and they have sealed yourselves Babylon, and have set up the abomination which maketh desolate in the holy place. For what is your Confession, taken at the best, but the skilful device of man's wit With all its doctrines and its canons, with all its distinctions and divisions, what is it but the device of man? And when ye set it in the pulpit, and in the place of judgment, in the house of God, and in the meetings of elders, what is it but your idol, the image of jealousy, your drag and net to which you sacrifice your sons and daughters, yea, the rulers and chief men of the Lord's congregation I believe, by the way in which you have set up that book of about two hundred years' standing, in the place of and above God's word, ye have done an act which, if not repented of, will seal you up in darkness and in deadness, in apostasy, and the worship of Antichrist. And being myself the head of a congregation, and a standard-bearer in the Church, I do solemnly denounce you as in arms against the King, and lead forth my squadron from the midst of you, to do battle no longer by your side, but against you, until you do change your ensign, and fight under the banner of the Word of God.

"Do I therefore secede or separate myself and my church from the Church of Scotland? Verily no: but from a degenerate race of her rulers, who are unworthy of the name, and have sold themselves to do iniquity with greediness, and to draw sin as with a cart rope. The Church of Christ, within the realms of Scotland, is now of at least 1600 years standing, and subsisted in great glory before the stream of the Reformation, in times when her children went forth and planted the Gospel in the dark regions of the world, amidst the fierce and unconquered nations who overwhelmed the Roman empire; when her ministers went forth into the court of Christian Emperors, and warned them against the Bishop of Rome, and watched and exposed him, and denounced him the enemy of Christ in all the nations of Christendom. I am a minister of that Church which received into its bosom the persecuted Britons, fleeing from the murderous decrees of Diocletian, which received the Culdees from Ireland, and maintained her inde-

pendence of Rome for centuries after the other Churches had sold themselves into bondage. Nor do I disparage the work of Knox and the Reformers, when I set it down as but the brazen age of the Church, now degenerated into the age of iron. And this age of iron was, I think, introduced by that same Westminster Confession, which received royal authority at the revolution. Knox, and the men of his time, raised up a noble protestation against the Papacy, and ordered the Church according to righteousness in her discipline, and in her doctrine coming behind none of the reformed Churches. But the Reformers were too intent upon the mere negation of Popery, and upon the emancipation of the civil estate of Kings and peoples, upon leagues and covenants constructed for the preservation of what they had made good. They lacked discernment in the truth of God; they digged not deep enough in the Holy Scriptures; they saw not the glorious privileges of the Church, her spiritual gifts and supernatural endowments, the coming and kingdom of the Lord, and the blessed offices of the ever-present Comforter. I am in no wise fettered by their shortcomings, I have no homage to offer at their shrines, but in my liberty of Christ's free-man, in my prerogative of Christ's minister, I am intent upon the knowledge and faith of all the truth written in His holy word, and do perceive a work arising into view which will far surpass the work of Reformation, and bring back the best days of the Church. I make no doubt that the Lord is hearing the prayers and rewarding the labours of his servants, and bringing to pass all the promises of the glory of the latter day. Ye are this day either to exert yourselves for or against this blessed work; either to stand with it and prosper, or to stand against it and be overwhelmed. Small are its beginnings, but faith apprehendeth its great and glorious ending. The cloud, like a man's hand, hath appeared; and the heavens shall soon be black with clouds, the earth moistened with rain, and all her fields clothed with plenty.

" Having thus followed the reply of the complainers, topic by topic, I trust you will permit me to add one word in conclusion, in order to express what I feel towards them, the prosecutors, and towards you, the judges in this cause. Though they know it not, and are far from thinking it, I know, and feel, and declare that they are enemies of the cross of Christ in that which they have done; and if they persist in it, they must draw down upon themselves the wrath and indignation of Almighty God. My counsel to them, therefore, is instantly to withdraw their suit out of court, as they wish to prosper in this world, and that which is to come. And this request I make of them the more earnestly, because I do not feel that I am personally much concerned in it. They have impeached me of nothing, but have spoken both courteously and honourably of me, in the hearing of this court, and on all other occasions. It is the work of the Holy Ghost which they have set themselves against, whereof I am but a poor instrument to justify and defend it; and against the rights and dignity of the Christian ministry, in my person represented, they have conspired together, under the pretended sanction of a trust-deed. Enemies they are in this act of the Lord Jesus and of the Holy Ghost; whose enemies I may not take for my friends, but as enemies must henceforth regard them. For I hold it to be the sacrifice of God's honour upon the altar of worldly prudence, or personal courtesy, for any servant of the Lord to call one who is actively setting himself against God, by any other name than his enemy, and as such to entreat him. I cannot any more give to these men the right hand of fellowship, or go forward in company with them to any work. Until they repent of their tin, and turn themselves unto the Lord, with confession and contrition, I must hold them for my enemies, because they are risen up against my King. And thus also must I carry myself to all those ministers and elders of the Church, who have risen up against God's truth in my native land, and smitten from the altar where they ministered, the chosen ones of God's priesthood. It is a vain thing, and a wicked, to make distinctions between my personal friends and God's; neither will I do it any more, being mindful of the example of Christ, and of the words spoken of him by the Holy Ghost, in the Book of Psalms: 'Do not I hate them, O Lord, that hate thee; and am I not grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies' (Psalm cxxxix. 21, 22). I would that the trustees, my brethren, heretofore my friends, and most of them of my flock, might not be offended in this, because I love them not the less; for my enemies I have learned to love, and for them I desire at all times to be willing to die. But whatever offence it may cause them, it is better to offend man than to offend God. I bear them no malice, but contrariwise love; and the first act in which that love doth show itself, is an act of honest

testimony that they are the enemies of the cross of Christ, and are entered on a course of withstanding the Holy Ghost, which will bring them to perdition, if they return not from it to serve the living and true God, whose voice in His Church they are this day combined to suppress. I could fall down before them, and beseech them; yea, I could weep before them, and wash their feet with my tears, for the love I gear their souls, and their wives, and their little ones, if only I might thereby prevail to turn them back from their pernicious ways. If, by anything which I have spoken, I have caused them grief and sorrow, I rejoice if their grief be for the sin they have done in moving for authority to cast out the Spirit and minister of the Lord Jesus Christ; but if, which I rather fear, it be only the natural shame of having their evil deeds exposed, which grieveth them, I pray them to look away from the eye of man, to the eye of God, which is this day bended upon them with looks of mingled anger and mercy. In no way could they have so grieved and offended Him as in this which they have taken; but still there is mercy, if they will repent of their sins, and lie low in the dust before Him. I am much troubled in spirit for you, oh, my brethren! who have now become my enemies, though you all joyfully and plentifully partook of the spiritual bread which I have long broken in the midst of you. Oh, ye have grievously offended me, ye have grievously offended your God! Seek repentance, and withdraw this evil suit from the court of the Presbytery. I will not cease to pray that God will grant you repentance unto the acknowledgment of the truth; otherwise, ye will surely perish in your sins. I say it again, ye know it not, but surely ye are the enemies of the Lord your God in this matter.

"And now, to you, O ministers and elders of the Presbytery, before whom God hath condescended to take witness, and to plead in this cause, bringing before you four of the orders of His Church, a minister, a prophet, an elder, and a deacon, and through their lips testifying in your ears that He hath returned in grace and mercy to His Church, and is speaking in the midst thereof by the mouth of the Holy Ghost I reckon ye that He hath put upon you an honour, and shown you a love, whereof ye are altogether unworthy; because He is gracious, and His mercy endureth for ever. You have wearied him in times past with your iniquities, whereof I stand here a witness, rejected from amongst you for holding, and publishing abroad, the most glorious truths of His incarnation in this our fallen flesh; and ye have this day added a still greater provocation, in that ye have refused, with one voice, to permit a question of the most awful importance from being judged according to His most Holy Word. Fain would I that you might revoke with shame and sorrow that unprecedented act of contempt towards the Word of your God, which He doth magnify above all His name, in order that you might enter with pure hands and a clean heart into the judgment of this mighty issue. Do not gloze it over to the eye of your conscience by saying, as your Moderator did, that it was for the honour of the standards, and not against the Word of God, ye stood up. There was no mention of the standards in my lips, nor thought of them in my mind; no one was calling them into question. I did but ask whether the thing manifested in our Church answered to the thing written of in the Scriptures, when, lion-like, ye rushed with one mouth upon me, as if I had appealed to Satan's oracles. It was a fearful deed, and being gravely deliberate, for you submitted it as a question to the court, and heard their opinions seriatim, it is the most black record of wickedness which this day the eye of Heaven doth look upon -- a gratuitous insult to the Word of our God, and a planting in the stead thereof the abomination that maketh desolate. For the most excellent work of men, yea, and of God himself, when planted in the place and stead of His Word — in the holy place of judgment and ecclesiastical government —becometh straightway the abomination which maketh desolate. I cannot suffer you to pass on to judgment without beseeching you to revoke that gratuitous insult to your God. How else can you expect the Holy Ghost to sit in council with you, without whom you are no Presbytery of the Church of Christ? And how can we expect, in the thing which is questioned, ye will give impartial justice, if ye, in the thing that is unquestioned, do offer deliberate insult unto your God! There may be a question, even with pious but uninformed minds, whether these be the very manifestations of the Holy Ghost; but no question is there, or can there be, that this book is the Word of God. And if ye refuse reverence and weight of any sort in this cause to these undoubted oracles of God, how can ye give any weight to the testimony of men, however clear — to the pleading of a man, however strong? Nor doth it matter to me though I should get

your verdict on my side, if at the same sitting, my God should get a verdict against Him. I cannot, I will not rejoice; I must sit down by the rivers of Babylon, and weep over the miserable fall and ruin of those with whom I went in company to the house of God, and took sweet counsel together. Why will ye thus, for no cause grieve the Spirit of your God? Why will ye trample His laws and His statutes, which make the simple wise, under your feet? Who will thank you for that? The Scottish Reformers will repudiate you from their company with horror; and all Christian men of this day will do likewise; and your flocks will pine and perish; and all honest men will wonder and be amazed when they hear that out of a court of judgment the Word of God was cast wilfully and deliberately; that the court where it was done was a court of Christ's Church; and the occasion, when they were sitting in judgment, the work of the Holy Ghost, by whom that Book was given, for the guide and measure of His operations. I am indeed amazed and astonished at you: I am ashamed and terribly afraid: I could almost arise and run for my life from beneath the roof which overcanopied the perpetrators of such a wickedness. It is not to be reckoned up. The sum of it is only surpassed by the mercy and forgiveness of our God, where I do cast you with prayers and supplications and strong cryings, that it might not be reckoned against you. Oh! it is such a blind as will entirely cover up justice whichever way the Presbytery may decide. But, oh I! cannot think of your deciding against me; I cannot entertain the thought of it. It goes to my heart to put the supposition. Not because it is against me, but because it is against the truth. It is not I that am decided against, but it is you, the pastors and elders of churches, that are decided against. You stand as the representatives of the congregation; and if you err, the judgment falleth on the congregation and the Church; for Christ holdeth the angel as the representative of the Church. Far be such evil from my brethren: from my enemies far be it. By dismissing the complaint the trustees entertain no loss—they have exonerated their conscience as they plead—and there is no evil done to any one. But, oh I! set no store by these considerations I, I would not mention consequences in such an issue. I have not done the part of a pleader, nor will do it, save to plead for the Word and Spirit of God. I do merely point to the opposite consequences of entertaining or rejecting the complaint; but, lest any one may think that I am doing the part of a special pleader, I put that away. Show me what I have done contrary to the Word of God, contrary to the office of a minister of Christ, contrary even to the standards of the Church; then show that the offence is of such a magnitude as cannot otherwise be healed than by deposition, and, without troubling you, I will contentedly go forth. There is no complaint here of elders or deacons, or flock or congregation, concerning their souls or my ministry; but simply of the trustees over a building. And what have they instructed in evidence, but that I have permitted the Holy Ghost's voice to be heard in the Church, without prejudice to any person, or to any ordinance! That you should entertain such a complaint, that you should justify it, that you should ratify it, I cannot endure to think, and cannot speak under that supposition. Wherefore I do just leave it in the hands of God, and in the hands of the Lord Jesus Christ, the Head of the Church, to do with me and my flock and congregation what He pleaseth; but never, never, oh God and oh, thou Head of the Church! never suffer this court of ministers and elders, for their own souls' sake, for any advantage, even though it were to gain the whole earth, to decide that the voice of Thy Spirit shall not be heard in Thy Church!

Amen."

The Holy of Holies (Deb-ir)

(YAHWEH SPEAKS)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Yahweh names his Holy of Holies, 'Deb-ir,' (deb-er'). Neither the Greek nor the English language have an equivalent place or word, although debir has been translated, 'Oracle,' 'Inner Sanctuary,' and 'Shine.' Debir means, speak, but Yahweh has made it a proper noun, making it also a specific place. Yahweh spoke to Eve and Adam from the Garden. He spoke to Noah and Abram from the Heavens. Yahweh spoke to Moses from the Mountain. He spoke to Yehoshua through holy ruah, abiding within Yehoshua. Yahweh is still speaking from his Debir, his Holy of Holies, through holy ruah to those who believe.

Debir,¹¹⁶ comes from, dabar;¹¹⁷ dabar's first usage, as a verb, being Genesis 8:15, which states, "So then, Elohim dabar [spake] to Noah, saying..." Dabar,¹¹⁸ as a noun, is used in the singular construct chain,¹¹⁹ in Genesis 15:1 as, dabarYahweh (two nouns combined), which translations convert into English as, 'word of Yahweh;' this combination occurs 242 times. Our root (dabar) basically has to do with the vocal conveyance of a whole message (unlike the verb (amar), which means to say or talk), or refers to 'matters' or 'things to be discussed'. Young's Holy Bible, AV and ASV translated, debir, 'oracle,' the sixteen times it was used, one of which can be viewed in 1Kings 6:19, which states in Young's,

"And the oracle [debir] in the midst of the house within he hath prepared, to put there the ark of the covenant of Jehovah."

The NKJV translates this verse as,

"And he prepared the inner sanctuary [debir] inside the temple, to set the ark of the covenant of the LORD there."

Oracle could be a correct translation, oracle, coming from the Latin word, orare (speak) but past usages of oracle can carry with it pagan meanings, as is shown in this definition, which states,, "In Greek and Roman Antiquity The instrumentality, agency, or medium, by which a god was supposed to speak or make known his will; the mouthpiece of the deity;

¹¹⁶ 01687 דבִּיר dēbiyr deb-er' or (shortened) דִּבְרִי dēbir deb-er' from 01696 (apparently in the sense of oracle); noun masculine; [BDB-184a] {See TWOT on 399 @@ "399g" }

¹¹⁷ 01696 דָּבַר dabar daw-bar' a primitive root; verb; [BDB-180a] {See TWOT on 399 }

¹¹⁸ 01697 דָּבָר dabar daw-baw' from 01696; noun masculine; [BDB-182a] {See TWOT on 399 @@ "399a" }

¹¹⁹ Hebrew (Ibri) expresses the "of" (possessive) relationship between two nouns by what is called the construct chain. This grammatical relationship is created by placing two or more nouns side by side. The first of the two nouns in the construct chain is called the construct noun and is said to be in the construct state. דָּבַר יְהוָה (Gen. 15:1) דָּבָר noun common singular

construct masculine יהוה noun proper no gender no number no state

the place or seat of such instrumentality, at which divine utterances were believed to be given."¹²⁰ The correct way to express what Yahweh is communicating in his usages of debir is to translate it, Debir, capitalizing it because it is a specific place, explaining its meaning, as we have done with Sabbath, satan, Sheol etc., which are Hebrew (Ibri) words that have also been transliterated.

Yahweh Speaks from the Debir

Yahweh directed Moses to build the tent of meetings, which had two compartments; the Holy, which is occupied by the bread, incense and oil lamp and the Holy of Holies, which contains the Ark of the Covenant. In the Debir (Holy of Holies), where lies the Ark of the Covenant, containing the 10 Words (dabar),¹²¹ Yahweh states, "And I will meet with thee there, and will speak with thee from off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,—whatsoever I may give thee in charge, for the sons of Israel" (Ex. 25:22). Another example of Yahweh speaking from the Debir is in Leviticus 1:1, which states, "Then called he [Yahweh] unto Moses,—and Yahweh spoke unto him, out of the tent of meeting, saying." (See also Numbers 1:1.) Debir (Oracle) is where Yahweh spoke from the Ark of the Covenant, which contained the Ten Words. It is also 's where Yahweh, who was abiding between the two cherubs, spoke words of life to mankind, in addition to the Ten Commandments.

Young's translation of 1 Kings 6:2-31, uses the word, oracle, to translated, debir, which reads as follows:

"As to the house that king Solomon hath built for Jehovah...And he buildeth against the wall of the house a couch round about, even the walls of the house round about, of the temple and of the *oracle*, and maketh sides round about...And he buildeth the twenty cubits on the sides of the house with ribs of cedar, from the floor unto the walls; and he buildeth for it within, for the *oracle*, for the holy of holies...And the *oracle* in the midst of the house within he hath prepared, to put there the ark of the covenant of Jehovah. And before the *oracle* is twenty cubits in length, and twenty cubits in breadth, and twenty cubits is its height; and he overlayeth it with gold refined, and overlayeth the altar with cedar. And Solomon overlayeth the house within with gold refined, and causeth it to pass over in chains of gold before the *oracle*, and overlayeth it with gold. And the whole of the house he hath overlaid with gold, till the completion of all the house; and the whole of the altar that the *oracle* hath, he hath overlaid with gold. And he maketh within the *oracle* two cherubs, of the oil-tree, ten cubits is their height...as to the opening of the *oracle*, he made doors of the oil-tree; the lintel, side-posts, a fifth" (1 Kg. 6:5, 16, 19, 20, 21, 22, 23, 31). (The KJV and the ASV also translates debir as oracle in this section of scripture.)

¹²⁰ OED

¹²¹ De 10:4 And he wrote upon the tables, according to the first writing—the ten words, which Yahweh had spoken unto you in the mountain, out of the midst of the fire, in the day of the convocation,—and Yahweh delivered them unto me.

The Greek New Covenant uses the Greek word, naos,¹²² to refer to the Debir but naos is not the Debir because naos has nothing to do with, speech; it is not the Holy of Holies and naos is also used for pagan shrines, such as is done in Acts 17:24, which states, "The Elohim that made the world and all things that are therein, the same, being, Lord, of heaven and earth, not in hand-made shrines [naos], doth dwell." Naos is a pagan term as is the Greek word, Hades. In the greek New Covenant, we must replace naos with Debir, when Yahweh is referring to his Holy of Holies.

Yehoshua, upon receiving the holy ruah, became the Debir, the place where Yahweh dwells and speaks. In John 2:19-21, Yehoshua said, "...Take down this Debir [naos], and, in three days, will I raise it...But, he, was speaking concerning the Debir [naos] of his body. John 14:10 declares that the words that came out of Yehoshua, were not his words but were the Father's words; the Father dwelling in the Debir, which was Yehoshua's body; "Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works." Yehoshua, also known as the Word of Yahweh,¹²³ was the Debir, the Holy of Holies.

Now it is our turn to be the Debir (Oracle), where Yahweh, abiding in Christ abides in us through holy ruah (spirit):

1Co 3:16 ¶ *Know ye not that ye are a Debir [naos] of Yahweh, and that the ruah (spirit) of Yahyweh within you doth dwell?*

1Co 6:19 *Or know ye not that, your body, is, a Debir [naos] of the holy ruah (spirit) that is within you, which ye have from Yahweh? And ye are not your own;*

2Co 6:16 *And what agreement hath a Debir [naos] of Yahweh with idols? For, we, are the Debir [naos] of a Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people.*

Eph 2:21 *In whom, an entire building, in process of being fitly joined together, is growing into a holy Debir [naos] in the Lord;*

The gift of holy ruah, is the instrument whereby we are able to prophesy. Yahweh spoke through the prophets; then he spoke through his Son and now he is able to speak through us, as we believe to prophesy, according to 1 Corinthians 14. These words, coming from the Debir, are words of "...edification, and exhortation, and comfort" (vs. 3). We are the Debir (Oracle), from where Yahweh continues to speak. 1 Corinthians 14:24-25 proclaims and promises that when one prophesys to another, "...he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you."

¹²² 3485 ναός naos nah-os' from a primary naio (to dwell); noun masculine; TDNT-4:880,625; {See TDNT 514 }

¹²³ Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh.

Yahweh's Debir in Heaven

The book of Revelation unveils Yahweh's Holy of Holies, the Debir from where he speaks:

Re 7:15 *For this cause, are they before the throne of Yahweh, and are rendering divine service unto him, day and night, in his Debir [naos]; and he that sitteth upon the throne shall spread his tent over them;*

Re 11:19 *And the Debir [naos] of Yahweh which is in heaven, was opened, and the ark of his covenant in his Debir [naos], appeared, and there came to be lightnings, and voices, and thunderings, and an earthquake, and great hail.*

Re 14:15 *And, another messenger, came forth out of the Debir [naos], crying out with a loud voice, unto him that was sitting upon the cloud—Thrust in thy sickle, and reap; because the hour to reap is come, because the harvest of the earth is ripe.*

Re 14:17 *And, another messenger, came forth out of the Debir [naos] that is in heaven,—he also, having a sharp sickle.*

Re 15:5 ¶ *And, after these things, I saw, and the Debir [naos] of The Tent of Witness in heaven, was opened;*

Re 15:6 *And the seven messengers who had the seven plagues, came forth, out of the Debir [naos] clothed with a precious stone, pure, bright, and girt about the breasts with girdles of gold.*

Re 15:8 *And the Debir [naos] was filled with smoke by reason of the glory of Yahweh, and by reason of his power; and, no one, was able to enter into the Debir [naos], until the seven plagues of the seven messengers should be ended.*

Re 16:1 ¶ *And I heard aloud voice, out of the Debir [naos], saying unto the seven messengers—Go, and be pouring out the seven bowls of the wrath of Yahweh unto the earth.*

Re 16:17 ¶ *And, the seventh, poured out his bowl upon the air.—And there came forth a loud voice out of the Debir [naos], from the throne, saying—Accomplished!*

There is coming a day, when Yahweh will no longer speak from the Debir because He is the Debir thereof, and the Lamb. Revelation 21:22 states, "And, Debir [naos], saw I none therein; for, Yahweh, Elohim of Host, is the Debir [naos] thereof, and the Lamb." As Yahweh freely spoke to Eve and Adam in the Garden of Eden, so one day, he will freely speak to us. He has promised us, as stated in Isaiah 65:17,24, " For, behold me! Creating new heavens, and a new earth...And it shall come to pass, That, before they call, I, will answer, And, while yet they, are speaking, I, will hear." Until then, let us daily prophesy, manifesting the gift of holy ruah (spirit) that has been poured-out upon us because of Christ's sacrifice, in-order that Yahweh's children can hear his voice!

The Face of Yahweh

And Yahweh spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, Thus, shall ye bless the sons of Israel,—saying unto them:

Yahweh bless thee, and keep thee:

Yahweh cause his Face to shine upon thee, and be gracious unto thee:

Yahweh lift up his Face unto thee, and appoint unto thee, peace.

Numbers 6:24-26 is a proclamation from Yahweh to his children. The phrase, "The Face of Yahweh," is used throughout scripture to refer to his communion with his children or his separation from his children. Yahweh's Hebrew (Ibri) word, panim (paw-neem),¹²⁴ personifies Yahweh, giving our invisible Creator a personal face (eyes, mouth and ears); one who can smile on our behavior or one that can turn against our wickedness. Our story begins with Adam and Eve hiding from Yahweh's Face but the Good News for the Righteous is that there will be a day when "...they shall see his Face, and, his Name, shall be upon their Foreheads" (Rev. 22:4).

*Come, ye children! hearken unto me,
The reverence of Yahweh, will I teach you.*

*Who is the man that desireth Life,
Loving days, that he may see Good?*

*Keep thy tongue from Wickedness,
And thy lips from speaking Deceit:
Depart from Wickedness and do Good,
Aim at well-being, and pursue it.*

The Eyes of Yahweh, are towards the Righteous,

And, his Ears, towards their cry for help:

*The Face of Yahweh, is against such as do Wickedness,
To cut off, from the earth, their memory.*

(Psalm 34:10-16)

"Panîm (Face). This particular word always occurs in the plural, perhaps indicative of the fact that the face is a combination of a number of features. As we shall see below, the face identifies the person and reflects the attitude and sentiments of the person. As such, panîm can be a substitute for the self or the feelings of the self. In the Bible the 'face' (along with the other parts of the body) is described not merely as an exterior instrument in one's physiology, but rather as being engaged in some form of behavioral pattern, and is thus

¹²⁴ 06440 פנים panim paw-neem' plural. (but always as sing.) of an unused noun פנה paneh paw-neh' from 06437; noun masculine; [BDB-815b] {See TWOT on 1782 @@ "1782a" }

characterized by some personal quality. It is only natural that the face was considered to be extraordinarily revealing regarding a man's emotions, moods, and dispositions."¹²⁵

The first family is a good starting point on understanding the Face of Yahweh. Genesis 3:8 describes the environment after Adam and Eve committed treason¹²⁶ against Yahweh, which states, "Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the breeze of the day,—so he hid himself—the man with his wife, from the Face of Yahweh Elohim, amid the trees of the garden." Adam and Eve did not hide from the Creator, Elohim but rather from the Face of Yahweh Elohim, because they had broken their sacred covenant they made with him. Cain, their firstborn, also rebelled against Yahweh and received the consequence, as recorded in the following verses: "Yahweh approved of Abel, and of his present; but, of Cain and his present, he approved not,—and it angered Cain greatly, and his face [panim] fell...So then Yahweh said unto Cain,—Wherefore hath it angered thee, and wherefore hath thy face [panim] fallen...Lo! thou has driven me out, this day, from off the face [panim] of the ground, And, from thy face [panim], shall I be hid,—So shall I become a wanderer and a fugitive in the earth, And it shall come to pass, whosoever findeth me, will slay me...So Cain went forth from the face [panim] of Yahweh,—and dwelt in the land of Nod, eastward of Eden" (Gen. 4:5, 6, 14, 16). Cain, rather than begging for forgiveness for his sin, chose to exist away from the Face of Yahweh.

Abram spoke to Yahweh (Yahweh appearing as a man in Genesis 18) Face to Face, although this phrase is not used.¹²⁷ Jacob also experience a similar encounter at Peniel. Genesis 32:30 states, "So Jacob called the name of the place Peniel; For I saw Elohim, Face to Face; and my soul was delivered." The icon of the phrase, Face to Face, belongs to Moses. Exodus 33:11 declares the fullness of Moses' encounter with Yahweh, when it states, "Thus Yahweh used to speak unto Moses, Face to Face, as a man speaketh unto his friend... This statement is repeated again in Deuteronomy 34:10, which states, "And there arose not a prophet any more in Israel, like unto Moses,—whom Yahweh acknowledged, Face to Face."

Let us all seek Yahweh's Face each moment of each day by doing his commandments, remembering that the Eyes of Yahweh, are towards the righteous, and, his Ears, towards their cry for help: the Face of Yahweh, is against such as do wickedness, to cut off, from the earth, their memory, who, indeed, a penalty, shall pay—age-abiding destruction from the Face of Yahweh and from the glory of his might!

¹²⁵ TWOT (1782a) פָּנִים (panîm) face.

¹²⁶ the offense of attempting to overthrow the government of one's country or of assisting its enemies in war:

¹²⁷ And Yahweh appeared unto him, among the oaks of Mamre,—as, he, was sitting at the opening of the tent, in the heat of the day. (Gen. 18:1)

Appendix A

Face of Yahweh

Ge 3:8 Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the breeze of the day,—so he hid himself—the man with his wife, from the face of Yahweh Elohim, amid the trees of the garden.

Ge 19:13 For we are about to destroy this place,—for, great, is the outcry of them unto the face of Yahweh, so that Yahweh hath sent us to destroy it.

De 16:16 Three times in the year, shall each one of thy males see the face of Yahweh thy Elohim...

2Sa 21:1 And there came to be a famine, in the days of David, for three years, year after year, so then David sought the face of Yahweh...

2Ki 13:4 And Jehoahaz appeased the face of Yahweh...

Da 9:13 Even as written in the law of Moses, hath, all this calamity, come in upon us,—yet entreated we not the face of Yahweh our Elohim...

Zec 8:21 And the inhabitants of one city, shall go, unto them of another, saying, Let us be going on to pacify the face of Yahweh, and to seek Yahweh of hosts,—I also, will go!

Zec 8:22 So shall enter many peoples, and strong nations, to seek Yahweh of hosts in Jerusalem,—and to pacify the face of Yahweh.

Ac 3:19 Repent ye, therefore, and turn,—unto the blotting out of your sins; to the end that in that case, there may come seasons of refreshing from the face of Yahweh,

2Th 1:9 Who, indeed, a penalty, shall pay—age-abiding destruction from the face of Yahweh and from the glory of his might—

1Pe 3:12 Because, the eyes of Yahweh, are towards the righteous, and his ears, unto their supplication,—Whereas, the face of Yahweh, is against them that are doing mischievous things.

Atheism and Unbridled Licentiousness those Inseparable Companions

(By Sir Richard Blackmore, from the preface of, 'Creation: A Philosophical Poem,' written in 1712.)

...I would fain too in this place make some apology for the great numbers of loose and vicious men, who laugh at religion, and seem in their conversation to disclaim the belief of a deity. I do not mean an apology for their practice, but their opinion. I hope these unhappy persons, at least the greatest part, who have given up the reins to their passions and exorbitant appetites, are, rather than atheists, a careless and stupid sort of creatures, who either out of a supine temper, or for fear of being disturbed by remorse in their unwarrantable enjoyments, never soberly consider with themselves, or exercise their reason on things of the highest importance. These persons never examine the arguments that enforce the belief of a deity, and the obligations of religion: but take the word of their ingenious friends, or some atheistical pretender to philosophy, who assures them there is no God, and therefore no religion. And notwithstanding an atheists have leave given them by their principles to become libertines, yet it is not true that all libertines are atheists. Some plainly assert their belief of a God; and others, who deny his existence, yet do not deny it upon any principles, any scheme of philosophy which they have framed, and by which they account for the existence and duration of the world, in the beautiful order in which we see it, without the aid of a divine eternal mind.

But there are two sorts of men, who, without injustice, have been called atheists; those who frankly and in plain terms have denied the being of a God; and those who, though they asserted his being, denied those attributes and perfections, which the idea of a God includes; and so, while they acknowledged the name, subverted the thing. These are as real atheists as the former, but less sincere. If any man should declare he believes a deity, but affirms that this deity is of human shape, and not eternal; that he derives his being from the fortuitous concourse and complication of atoms; or, though he allowed him to be eternal, should maintain, that he showed no wisdom, design, or prudence, in the formation, and no care or providence in the government of the world; that he never reflects on any thing exterior to his own being, nor interests himself in human affairs: does not know, or does not attend to, any of our actions: such a person is, indeed, and in effect, as much an atheist as the former. For though he owns the appellation, yet his description is destructive of the idea of a God. I do not affirm, that the idea of a God implies the relation of a creator: but, since in the demonstration of the existence of a God, we argue from the effect to the cause, and proceed from the contemplation of the creature to the knowledge of the creator, it is evident we cannot know there is a God, but we must know him to be the maker, and, if the maker, then the governor and the benefactor of the world. Could there be a God, who is entirely regardless of things without him, who is perfectly unconcerned with the direction and government of the World, is altogether indifferent whether we worship or affront him, and is neither pleased nor displeased with any of our actions; he would certainly to us be the same as no God. The log in the fable would be altogether as venerable a deity; for if he has no concern with us, it is plain we have none with him: if we are not subject to any laws he has made for us, we can never be obedient or disobedient, nor can we need forgiveness, or expect reward. If we are not the subjects of his care and protection, we can owe him no love or gratitude; if he either does not hear, or disregards our prayers, how impertinent is it to build temples, and to worship at his altars? in my opinion, such notions of a deity, which lay the axe to the root of all religion, and make all the expressions of it idle and ridiculous, which destroy the distinction of good and bad, all morality of our actions, and remove all the grounds and reasons of fear of punishment, and hope of reward, will justly denominate a man an atheist, though he ever so much disclaims that ignominious title. Thales, the founder

of the Ionic school, and the philosophers who succeeded him, Anaximander, Anaximenes, Diogenes, Apollimatea, Anaxagoras and Archelaus, are censured by Aristotle as disbelievers of a deity; the reason he gives is, that these philosophers, in treating of the principles of the world, never introduce the deity, as the efficient cause. But if it be considered, that natural science was then in its infancy, and that those primitive philosophers only undertook to account for the material principle, out of which the world was made, which one asserted to be water, one fire, another air; though this may prove that they formed but a lame and unfinished scheme of philosophy, yet it does not evince that they denied the being of a God, or that they did not believe him to be the efficient cause of all things. It is indeed a convincing evidence that their philosophy was imperfect, as at first it might well be but from their silence or omission of him in their systems, when they designed to treat only of the material causes of things, it is unreasonable to affirm, that they denied his being: and it is certain Anaxagoras taught, that besides matter, it was absolutely necessary to assert a divine mind, the contriver and maker of the world; and for this religious principle, as was said before, he was at Athens an illustrious confessor.

After the death of Socrates, the Ionic school was soon divided into various sects and philosophical parties: of the Cyrenaic school, Theodorus and Dion Boristhenites, were reputed atheists, condemners of the gods, and deriders of religion. Yet since it does not appear, that they had formed any impious scheme of philosophy, or maintained their irreligion by any pretended principles of reason, it is not improbable that these men were rather abandoned libertines,¹²⁸ without consideration and refection; than speculative and philosophical atheists.

The Italic school, to its great dishonor, was more fertile in impiety, and produced a greater number of these irreligious philosophers. The masters, who succeeded their famous founder Pythagoras, soon degenerated from his noble and pious principles, and not only corrupted the purity of his doctrine, but became downright apostates, renouncing the belief of a God, and subverting the foundation of religion. Leucippus, Democritus, Diagorus, and Protagoras, were justly reckoned in this rank who asserted, that the world was made by the casual combination of atoms, without any assistance or direction of a divine mind. They taught their followers this doctrine, supported it with arguments, and so were atheists on the pretended principles of reason. But among all the ancient obdurate atheists, and inveterate enemies of religion, no one seems more sincere, or more implacable than Epicurus.¹²⁹

And though this person was perhaps of as dull an understanding, of as unrefined thought, and as little sagacity and penetration, as any man who was ever complimented with the name of a philosopher yet several great wits, and men of distinguished learning in this last age, have been pleased to give the world high encomiums of his capacity and superior attainments.

After a long night of ignorance had overspread the face of Europe, many wise men, from a generous love of truth, resolved to exercise their reason, and free themselves from prejudice, and a servile veneration of great names, and prevailing authority; and growing impatient of tyrannical atheism; for while he affirms that the World, as to its formation, as well as its progression and duration, is independent on the gods, and owes nothing to their power, wisdom, or providence, he utterly subverts all pretence to religion and divine worship; and comes at last into the dregs of the Epicurean scheme: this, I believe, I have plainly proved in the following poem.

¹²⁸ a person, especially a man, who behaves without moral principles or a sense of responsibility, especially in sexual matters.

¹²⁹ Epicureanism is a system of philosophy based on the teachings of Epicurus, founded around 307 B.C. It teaches that the greatest good is to seek modest pleasures in order to attain a state of tranquillity, freedom from fear ("ataraxia") and absence from bodily pain ("aponia"). This combination of states is held to constitute happiness in its highest form, and so Epicureanism can be considered a form of Hedonism, although it differs in its conception of happiness as the absence of pain, and in its advocacy of a simple life.

As to the modern atheists, Vaninusi, Hobbes and Spinoza, I have spoken of them in their turn, and shall not anticipate what is said hereafter.

I have been determined to employ some of my leisure hours in writing on this subject, by the melancholy reflection I have often made on the growth of profaneness, and the prevailing power of loose and irreligious principles in this nation,

It is a mortifying consideration to all who love mankind, and wish well to their country, that this opinion has of late years, above the example of past ages, spread its contagious influence so far and wide, that now, emboldened by the power and number of its asserters it becomes insolent and formidable. Those impious maxims, which a small party in the last age, when inflamed with wine, vented in private, are now the entertainment of the coffee-house, publicly professed, and in many companies spoken of in cool blood, as the ordinary subjects of conversation.

All ages have brought forth some monsters, some professors, and patrons of irreligion; monsters in respect of their scarceness, as well as deformity; but the amazing abundance of these odious productions is, I believe, peculiar to this fertile age. I am apt to think, that most who were reckoned atheists in former reign were rather unbridled libertines, than irreligious in principle; but now we are so far advanced, that the infection has seized the mind, the atheist in practice is become one in speculation, and looseness of manners improved to intellectual impiety.

Many, which is without example, express an ardent zeal for profaneness, are grown bigots in atheism, and with great industry and application propagate their principles, form parties, and concert measures to carry on with vigor the cause of irreligion. They caress and are very fond of those who boldly declare for impiety, and mock all religion, as cheat and imposture. These are wits, men of sense, of large and free thoughts, and cannot fail of being men in fashion. And as the renegades and deserters of heaven, who renounce their God for the favor of men, and chose to grow popular at the dearest rate, are by many protected and applauded so there are places where a man that has the assurance to own the belief of a Deity, and a future state would be exposed and laughed out of countenance. Hence many are tempted to conceal their notions of religion for fear of blasting their reputation, and of being neglected and despised by those, from whose Favour they expect profit or promotion.

Immediately after the restoration, the people, intoxicated with the pleasures of peace, and influenced by the example of a loose court, as well as from their great aversion to the former fanatical strictness, and severity of conversation, which they detested as hypocrisy, indulged themselves in sensual liberties, and by degrees sunk deep into luxury and vice. Then it was that some irreligious men, taking advantage of this growing dissolution of manners, began to propagate their detestable notions, and sow the seeds of profaneness and impiety, which sprung up apace, and flourished in proportion to the growth of immorality. Thus vice and irreligion, mutually assisting each other, extended their power by daily encroachments; and the solid temper and firmness of mind which the people once possessed, being slackened and dissolved by the power of riot and forbidden pleasure, their judgment soon became vitiated; which corruption of taste has ever since gradually increased, as the confederate powers of vice and profaneness have spread their infection, and gained upon religion.

While loose principles and impious opinions pervert the judgment, a petulant humor, that inclines men to give an air of levity and ridicule to all their discourses, and turn every thing to mirth and raillery, does in proportion get ground; this being esteemed the most successful method to weaken the power and authority of religion in the minds of men.

I would not here be understood as if I condemned the qualifications of wit and pleasantry, but only the misapplication of them. I shall always retain a great value for ingenious men, provided they do not abuse and prostitute their talents to the worst purposes, I mean the deriding all sobriety of manners, and turning into jest the principles which constitute our duty here, and assure our happiness hereafter. But can any man who reveres a God, and loves his country, stand by unconcerned, while loose and profane wits show so much zeal and diligence in propagating maxims, which tend so directly to the dishonor of the one, and the ruin of the other?

Should atheism and corruption of manners, those inseparable companions, which as causes and effects mutually introduce and support each other, prevail much farther; should impious notions in any age hereafter generally infect the highest, as well as the inferior ranks of men, what confusion of affairs must ensue? It would be impossible to find men of principle to fill the places of trust and honor, or patrons to promote them: merit would incapacitate and disqualify for the Favour of great men, and a religious character would be an invincible obstruction to advancement; there would be no persons of rank to encourage men of worth, and bring neglected virtue into fashion. On the contrary, the contemners of heaven and deriders of piety would be caressed, applauded, and promoted. The disposers of preferment would confer all on those who embrace their opinions, and what a terrible temptation would this be to our youth to accommodate their notions to those of the men in power, when they shall see that their favor is not otherwise to be procured?

Is it not highly probable, that in such an age, clubs and cabals would be formed of scoffers and buffoons, to laugh religion out of countenance, and make, the professors of it the object of public scorn and contempt?

Besides, it is natural to believe, that magistrates in a commonwealth, generally composed of atheists, would likewise proceed to violence, and persecute those whom they could not persuade to embrace their notions, as much as any sect of religion has ever done. For it is not religion, but corrupted human nature, that pushes men on to compulsive methods of obliging their adversaries to renounce their own, and assert the opinions of men in power. It is from the factious temper of a party, not the spirit of piety, it is from pride and impatience of contradiction, or from lust of dominion, or a violent desire of engrossing the places of honor and profit, that men endeavor by cruel and coercive methods to silence their opponents, and suppress their competitors. And if it will be allowed that human passions will always exert themselves with uniformity, and therefore still produce the like effects; if we may foretell what atheists when in power are like to do, from what they have done, as far as they had ability, we may be assured, when they do not want power, they will never want a will to employ violence to extinguish the notions of piety, and the hateful heresy of religion. It would not be strange if atheistical tests in such a state of affairs should be formed and imposed, to keep men of dangerous principles out of all posts of power and profit, and all that believed the being of a God, and the rewards and punishments of another life, should be looked on as disaffected to the Government, and the disturbers of the public peace.

And if such notions of impiety, and such a degenerate constitution of manners should ever prevail in this unhappy nation, any man without the gift of prophecy, and indeed with a very moderate penetration, may foresee, that the public will then be exposed to inevitable ruin.

But before the interests of virtue and religion are reduced to so deplorable a state, it is to be hoped this once wise and sober nation will awaken from its lethargy. That notwithstanding the present popularity of vice, levity and impiety, it may one day recover its relish of solid knowledge and real merit. That buffoons themselves may one day be exposed, the laughers in their turn become ridiculous, and an atheistical scoffer be as much out of credit, as a sober and religious man is at present: virtue, seriousness, and a due reverence of sacred and divine things may revive among us; and it is the duty and interest of

every man that loves his country, and wishes well to mankind, to make his utmost efforts to bring about such a happy revolution. This would the sooner be effected, if the virtuous part of ingenious men, (for virtue has still a party) would not supinely stand by, and see the honor and interests of religion exposed and insulted; but instead of an abject, unactive despondence, would unite their endeavors, with vigor and resolution, against the common enemies of God and their country. It is great pity that in so noble a cause any should show such poorness of spirit, as to be ashamed of asserting their religion, and stemming the tide of impiety, for fear of becoming the entertainment of scoffing libertines.

I know the gentlemen of atheistical notions pretend to refined parts, and pass themselves upon the world for wits of the first rank: yet in debate they decline argument, and rather trust to the decision of raillery. But if it were possible for these gentlemen to apply themselves in good earnest to the reasons alledged in proof of a divine being, in a manner that becomes an enquiry of such consequence, I should believe their conviction were not to be despaired of.

But there is little appearance that they will be ever prevailed on to consider this matter, with deliberate and unprejudiced thought; and therefore I am not so sanguine to think that any arguments I can bring, though ever so clear and demonstrative, are likely to make any impression upon veteran atheist. I have nevertheless thought it a seasonable service to endeavor to stop the contagion, and as far as I am able, to preserve those who are not yet infected.

I would entreat these to distinguish between raillery and argument, and not believe, that mirth ought to determine in so weighty a case. That they would not admit of principles of the utmost concern without examination, and take impiety upon content. That they would appeal from tire buffoon and the mocker, to the impartial decision of right reason, and debate this matter with the gravity that becomes the importance of the subject.

But since the gentlemen who own no obligations of religion for the rule of behavior, set up in its stead a spurious principle, which they call honor, and a greatness of mind, that will not descend to mean or base action; let them reflect, whether that term, as they use it, is not an empty sound without any determined meaning. If honor lays a man under any obligation to perform or forbear any action, then it is evident, honor is a law or rule, and the transgression of it makes us guilty and obnoxious to punishment: and if it be a law it must be the declaration of some legislator's will, for this is the definition of a law that regulates the manners of a moral agent. Now I ask a man of honor, who denies religion, what or whose law he breaks, if he deviates from what he imagines a point of honor? It is plain there can be no transgression, where there is no law; no irregularity, where theft is no rule; nor can a man do a base or dishonorable thing, if he lies under no obligation to the contrary. Honor, therefore, abstracted from the notion of religion which enjoins it, is an idle chimera, which can have little power over any man, that does not believe a divine legislator whose authority must enforce it.

It is the same with friendship and gratitude, which are principles that the atheist will often commend. But how is any man bound to be grateful, or to be a friend? should he act a contrary part, and be treacherous and ungrateful, what guilt has he contracted? Has he offended against any law? Or can he become guilty, without the breach of any? If you say he has broken any law, tell us the law, and by whom it was made. If the laws of the supreme being are set aside, we can lie under no regulation, but have an unbounded liberty over all our actions. We may without the least fault or dishonor, break our oaths, subvert the government, betray our friends, assassinate our parents, in short, commit all kinds of the most detestable crimes without remorse. For not being controlled by any obligation, we may do whatever our passions or our interests prompt us to, without being accountable to any tribunal, for the least transgression.

If it be said, we are obliged by the laws of our country; I answer, that as to the actions we are speaking of, such as a man of honor, a great and generous person is supposed to think himself obliged to, these are such as are not regulated by municipal laws, and therefore men are at liberty, whether they will act by what they call a principle of honor or not, and can justly incur no censure or reproach, should they have no regard to that pompous and sounding word. For if their actions are not morally determined, either by human or divine laws, they may very justly, and honorably too, act with unlimited freedom in these matters. Besides, whoever believes himself free from the obligations of divine precepts, cannot look on himself as bound by any human laws. He may indeed from the apprehension of punishment forbear an action, thus forbidden, and it is his interest so to do: but if he thinks no divine authority makes it his duty to submit to the magistrate and obey the laws of his country, he is at liberty, as to any guilt, whether he will obey or no. If he ventures the punishment, he escapes the sin. If any atheist swears fidelity to his prince, what controlling power is he under, which affects the mind, not to betray him, if he thinks it fit and safe to do it? If he lets his parents, or his patron, or his friend perish, what iniquity is he accountable for?

The existence of a God has been already cleared, and abundantly demonstrated by many pious and learned authors, whence this attempt may be censured, as impertinent and unnecessary. But all those excellent performances being writ in prose, and the greatest part in the learned languages, or at least in a scholastic manner, are ill accommodated to great numbers not of a learned education; and many who have more knowledge and greater genius will not undergo the trouble of reading and considering the arguments expressed in a manner to them obscure, dry and disagreeable. I have therefore formed a poem on this great and important subject, that I might give it the advantages peculiar to poetry, and adapt it more to the general apprehension and capacity of mankind. The harmony of numbers engages many to read and retain what they would neglect, if written in prose; and I persuade myself the Epicurean philosophy had not lived so long, nor been so much esteemed, had it not been kept alive and propagated by the famous poem of Lucretius.

I have chosen to demonstrate the existence of a God from the marks of wisdom, design, contrivance, and the choice of ends and means, which appear in the universe. Out of the various arguments, that evince the truth of this proposition. There is a God, I have selected this as the most evident and intelligible...

The design of this poem is to demonstrate the self-existence of an eternal mind from the created and dependent existence of the universe, and to confute the hypothesis of the Epicureans and the fatalists, under whom all the patrons of impiety, ancient or modern, of whatsoever denomination, may be ranged. The first of whom affirm the world was in time caused by chance, and the other that it existed from eternity without a cause. It is true, as before-mentioned, both these acknowledged the existence of gods, but by their absurd and ridiculous description of them, it is plain they had nothing else in view, but to avoid the obnoxious character of atheistical philosophers.

This likewise has been often objected to the deists of the present times, that at least a great part of them only conceal their notions under that name, while they are really to be numbered among the atheists. I have before expressed my reasons, why I cannot embrace this opinion. It is true indeed, that most of the deists maintain a particular friendship with the atheists, are pleased with their loose and impious conversation, and appear very tender of their credit and esteem. They are charitable in crying up their shining qualities, and in concealing, excusing, or lessening their immoral actions. While at the same time they show an affectation in exposing the faults and follies of the Christians, especially those who are the most strict and regular in their manners, and appear to be most in earnest. It is likewise remarkable that these gentlemen express no zeal for the extirpation of irreligious principles: they have never, as far as I know, written any thing against them; nor are they pleased in company to declare their detestation of such impious maxims, or to produce arguments to confute them. While at the same time they take great pains,

and show a warm zeal to weaken the belief of the Christian religion, and to expose the pretended errors of its different professors; which seems indeed strange, since he that owns a God and his providence, should in reason look upon those, who believe neither, to be infinitely more opposite to him, than those who agree with him in the belief of a God, and differ only in the point of revealed religion.

Besides, it is observable that the present deists have not drawn and published any scheme of religion, or catalogue of the duties they are obliged to perform, or whence such obligations arise. They do not tell us, that they look on man as an unaccountable creature, nor if they do, for what, and to whom, or when that account is to be made, and what rewards and punishments will attend it. I do not affirm they have no such scheme in their thoughts, but since they will not let us know their creed, and in the mean time deride and triumph over that of the Christians, I cannot defend them from those, who say they are justly to be suspected.

And that the deist may clear himself from the suspicion of being an atheist, or at least a friend and favourer of their principles; I could wish he would in public assert and demonstrate the being of a God and his providence, and declare his abhorrence of the principles of those who disbelieve them.

It would likewise give great satisfaction, and remove the objections of those that charge them with direct irreligion, if they would please to give some account of their belief: whether they look upon God as one who governs mankind by laws to be discovered by the light of reason, which restrain our inclinations and determine our duty; that they would tell what those laws are, and what sanctions do enforce them; and till this be done, they cannot well discharge themselves from the suspicion before mentioned.

And here I would address myself to the irreligious gentlemen of the age, and I desire them not to take up prejudices against the existence of a God, and run away with impious maxims, until they have exercised their consideration, and made an impartial enquiry into the grounds and reasons, that support the belief of a divine eternal being. In order to such a reasonable examination, it is but just and decent they should be in earnest, and hear the arguments we offer with temper and patience. That they should inure¹³⁰ themselves to think, and weigh the force of those arguments, as becomes sincere enquirers after truth. The being of a God, and the duties that result from that principle, are subjects of the greatest excellence and dignity in themselves, and of the greatest concern and importance to mankind; and therefore should never be treated in mirth and ridicule. Generals of armies and counselors of state, senators and judges, in the great and weighty affairs that come before them, do not put on the air of jesters and buffoons, and instead of grave and solemn debates aim at nothing but sallies of wit, and treat their subjects and one another only with raillery and derision: yet the business proposed to the consideration of the persons I speak to is, in every respect, infinitely superior to any of theirs before mentioned.

Are they sure there is no God, and therefore no religion? If they are not, what a terrible risk do they run! If their reasons amount only to a probability, the contrary opinion may be true, and that may be is enough to give them the most frightful apprehensions, and disturb them amidst all the pleasures they enjoy. But if they say they are assured, and past doubt, there is no God; let them consider, confidence in an opinion is not always the effect of certainty and demonstration. Their predecessors, the atheists of former ages, Were as certain, that is, as confident, they reasoned right, as they can be. They cannot pretend to clearer light, and greater assurance of the truth of their maxims, than Epicurus and Lucretius did; or insult their adversaries with greater contempt than those have done: yet these men themselves, at least many of them, allow those philosophers were grossly mistaken, and will by no means trust to the Epicurean scheme, as the foundation of their opinions. If these great masters, notwithstanding their unexampled confidence, have been mistaken, why may not their successors, be so?

¹³⁰ accustom (someone) to something, especially something unpleasant

If they set up Aristotle's scheme, and think they secure their principles by making the world to be eternal, and all effects and events the result of such a fatal necessity, and an indissoluble concatenation of causes, as render it impossible, that things that are should not be, or that they should be otherwise than they are; let them consider, that the greatest assertors of impiety, I mean Democritus, Leucippus, Epicurus, and Lucretius, opposed this as an idle and incoherent system; and indeed it is so, shall be after demonstrated and should not this shake their confidence, that all their friends in the European schools, who were sufficiently delivered from the prejudices of education and superstitious impressions, could not see the least probability in the scheme of the fatalists, on which these gentlemen are pleased to rely in a matter of the highest importance?

Will they confide in Mr. Hobbes? has that philosopher said any thing new? does he bring any stronger forces into the field than the Epicureans did before him? will they derive their certainty from Spinoza? can such an obscure, perplexed, unintelligible author create such certainty, as leaves no doubt or distrust? If he is indeed to be understood, what does he alledge more than the ancient fatalists have done, that should amount to demonstration?

Besides, if, as they pretend, they are established beyond possibility of deception in the truth of their maxims, why are they so very fond of those authors, that set up any new doctrine? and why do they embrace with so much pleasure their new schemes of irreligion? They are very glad to hear of any great genius, that can invent any fresh arguments to strengthen their opinions; and does not this betray a secret diffidence, that demands further light and confirmation?

But further; since these gentlemen show so much industry in propagating their opinions, and are so fond of making proselytes to atheism; since they affect a zeal in countenancing, applauding, and preserving, those whom they have delivered from religious prejudices, and reformed and refined with their free, large, and generous principles: how comes it to pass, that they neglect to inform and improve their nearest relations? Are they careful to instruct their wives and daughter that they need not revere the imaginary phantom of a God; that religion is the creature of a timorous and superstitious mind, or of crafty priests, and cunning politicians; that, therefore, they are free from all restraints of virtue and conscience, and may prostitute their persons in the most licentious manner, without any remorse, or uneasy reflection; that it is idle to fear any divine punishment hereafter; and as to the shame and dishonor that may attend the liberties they take, in case they become public, that scandal proceeds from the gross mistakes of people perverted with religion, and misguided by a belief of a divine being, and of rewards and punishments in an imaginary life after this.

Do they take pains to inform their eldest sons that they owe them no gratitude or obedience; that they may use an uncontrolled freedom in indulging all their appetites, passions, and inclinations; that, if they are willing to possess their father's honor and estate, they may by poison or the poignard, take away his life and, if they are careful to avoid the punishment of the magistrate, by their secret conduct, they may be fully satisfied of the innocence of the action; and as they have done themselves much good, so they have done their father no injury, and therefore may enjoy in perfect tranquility the fruits of their parricide? Whatever they may affirm among their loose friends, I cannot conceive they can be guilty of so much folly, as to propagate these opinions in their own families, and instruct their wives children in the boundless liberties, which, by the principles of atheism, are their undoubted right; for in all actions, where religion does not interpose and restrain us, we are perfectly, as has been said, free to act as we think best for our profit and pleasure.

Besides, to what a deplorable condition would mankind be reduced, should these opinions be universally embraced? If so many kings and potentates, who yet profess their belief of a God, and of rewards and punishments in a life to come, do notwithstanding, from boundless ambition, and a cruel temper, oppress

their subjects at home, and ravage and destroy their neighbors abroad, should think themselves free from all divine obligations, and therefore too from the restraints of oaths and solemn contracts; these fences and securities removed, what a deluge of calamities would break in upon the world! what oppression, what violence, what rapine, what devastation would finish the ruin of human nature! For if mighty princes are satisfied that it is impossible for them to do any wrong, what bounds are left to insatiable avarice and exorbitant thirst of power if monarchs may without the least guilt violate their treaties, break their vows, betray their friends, and sacrifice their truth and honor at pleasure to their passions, or their interest, what trust, what confidence could be supported between neighbor potentates? and without this what confusion and distraction must of necessity ensue!

On the other hand, if subjects were universally atheists, and looked on themselves as under no divine obligation to pay any duty or obedience to the supreme magistrate: if they believed that when they took their oaths of allegiance they swore by nothing, and invoked a power not in being; that therefore those oaths oblige them no longer than they think it safe, and for their own interest to break them: should such principles obtain, would not the thrones of princes be most precarious? Would not ambition, revenge, resentment, or interest, continually excite some or other to betray or assault the lives of their sovereigns? and why should they be blamed by the atheist for doing it? why are traitors, assassins, haters of their princes, and enemies to their country, branded with the odious names of ruffians and villains, if they lie under no obligations to act otherwise than they do?

Should conspirators, who assassinate their lawful sovereign, have the good fortune to escape, I ask the atheist, if he has in the least an ill opinion of them for being engaged in such an execrable undertaking? if he says he has not, then the point is gained, and an atheist is what I have represented. If he says he has, I next ask him, why? Let him tell me in what their guilt consists? Is it in the breach of any divine law? that cannot be, for he owns none. Is it the transgression of any human law? Tell me what obligation he is under to obey any human law, if no divine law enforces such obedience? Does their guilt consist in the breach of their duty to their prince and their oaths of allegiance? Still the same question recurs, what duty can a subject owe to a prince which divine laws not constitute and determine? And how can an oath of allegiance bind, but by virtue of some divine command, that obliges us not to violate our vows?

By this it appears that an atheist must be the worst of subjects. That his principles subvert the thrones of princes, and undermine the foundations of government and society, on which the happiness of mankind so much depends; and therefore it is not possible to conceive how there can be a greater disturber of the public peace, or a greater enemy to his prince and country, than a professed atheist, who propagates with zeal his destructive opinions. I have proved, in the following poem, that no hypothesis hitherto invented in favor of impiety, has the least strength or solidity, no not the least appearance of truth to recommend it. A man must be deserted of heaven, and inflexibly hardened, that cannot or rather will not see the unreasonableness of irreligious principles. I demand only a candid temper in the reader, and a mind pleased with truth, and delivered from the prejudices of atheistical conversation.

Hope

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

"The mind is endued with certain powers that can anticipate what is to come. These are the passions of hope and fear. In hope we reach forward into futurity, and bring up to our present thoughts, objects that lie hid in the remotest depths of time. We enjoy happiness before it is in being.

Our actual enjoyments are so few and transient, that man would be a very miserable being were he not endued with hope, which gives him a taste of those good things that may possibly come into his possession. Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good humour. It is a kind of vital heat in the soul that cheers and gladdens her. It makes pain easy, and labour pleasant.

I shall make but two reflections upon what I have hitherto said. First, that no kind of life is so happy as that which is full of hope, especially when the hope is well grounded, and when the object of it is of an exalted kind, and in its nature proper to make, the person happy who enjoys it. This proposition must be very evident to those who consider how few are the present enjoyments of the most happy man, and how insufficient to give him an entire satisfaction and acquiescence in them.

My next observation is this, that a Christian life is that which most abounds in a well-grounded hope, and such a one as is fixed on objects that are capable of making us entirely happy. This Hope in a Christian, is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason, but by the Word of Yahweh. It has at the same time its eye perpetually fixed on that state, which implies, in the very notion of it, the most full and the most complete happiness. I have before shewn how the influence of hope, in general, sweetens life, and makes our present condition supportable, if not pleasing; but a Christian hope has still greater advantages. It does not only bear up the mind under her sufferings, but makes her rejoice in them, as they may be the instruments of procuring her the great and ultimate end of all her hope. Christian hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and sleeps with an expectation of being resurrected with a incorruptible body, living on Yahweh's New Earth, where there is neither, tears, sickness, pain, grief nor death, but rather there is a life that is

age-abiding; a life spent with family members, messengers, our Lord Yehoshua and our Father, Yahweh."¹³¹

Yahweh unveils Hope as one of the mighty three assets to acquire.¹³² Hope for the world means, Expectation of something desired; a desire combined with expectation. This hope can be deceptive and uncertain. Hope, in the Hebrew (Ibri) language, means, Confident expectation; Expectation of something Good that has been promised by him who cannot lie;¹³³ a certainty of an excellent future. We do not hope, in the world's meaning of the word, for the sun to rise, even though it is a future event and it is desired but, in the Hebrew (Ibri) meaning of the word, with certainty, we wait for it to occur. The main Hebrew (Ibri) words used for hope are qawa,¹³⁴ which is a verb and the noun that is derived from qawa, tiqwa.¹³⁵

Qawa, in the perfect state, used for a future event expresses certainty of the event to occur. "The Hebrew (Ibri) language does not have tenses, such as past, present and future, as does the English language, but rather Hebrew (Ibri) verbs are in a state, called Perfect or Imperfect. English Bible translations, Young's being the exception, changes these verbs from being perfect or imperfect to our usage of past, present and future. For example, when David was speaking to Goliath, the Hebrew (Ibri) text reads (Young's Bible), "This day doth Jehovah shut thee up into my hand — and I have smitten¹ thee, and turned aside¹ thy head from off thee, and given¹ the carcass of the camp of the Philistines this day to the fowl of the heavens..." but English Bible translations, such as the NIV, change these verbs to, "This day the LORD *will* hand you over to me, and I *will* strike you down and [*will*] cut off your head. Today I *will* give the carcasses of the Philistine army to the birds of the air..." (1 Sam. 17:46). The usage of the Hebrew (Ibri) perfect or imperfect, which are underlined, can only be seen in Young's Bible. The above underlined verbs are in the perfect state, as Yahweh has set them, and not in the future tense, as English translations have stated." The entire article can be read in Teleios Book, Vol. 3, page 371.

A few usages of qawa [kaw-vaw] are:

Ps 27:14 Wait [qawa] thou for Yahweh,—Be strong, and let thy heart be bold, Wait, then, for Yahweh!

Ps 37:9 For, evil doers, shall be cut off, but, as for them who wait [qawa] for Yahweh, they, shall inherit the earth. (*The word shall, in this verse, is in the future tense but the word is actually in the perfect state in Hebrew. Young's Bible translates it in the perfect state as, "For evil doers are cut off, As to those waiting on Jehovah, they possess the land." They possess the land establishes certainty.*)

¹³¹ Joseph Addison, "Evidence of the Christian Religion."

¹³² But, now abide—faith, hope, love,—these three; (1 Cor. 13:13)

¹³³ Tit 1:2 In hope of life age-abiding; which Yahweh, who cannot lie, promised before age-during times,

¹³⁴ 06960 קוה qawa kaw-vaw' a primitive root; v; [BDB-875b, BDB-876a] {See TWOT on 1994 } {See TWOT on 1995 }

¹³⁵ 08615 תקוה tiqwa tik-vaw' from 06960; n f; [BDB-876a] {See TWOT on 1994 @@ "1994d" } {See TWOT on 1994 @@ "1994e" }

Ps 37:34 ¶ Wait [qawa] for Yahweh, and observe thou his path, that he may exalt thee, to inherit the earth, On the cutting off of the lawless, shalt thou look. (*Young's Bible also translates this verse in the perfect state; Look unto Jehovah, and keep His way, And He doth exalt thee to possess the land, In the wicked being cut off — thou seest!*)

Isa 40:31 But, they who wait [qawa] for Yahweh, shall renew their strength, They shall mount on strong pinion, like eagles,—They shall run, and not grow weary, They shall walk, and not faint. (*Young's Bible also translates this verse in the perfect state; "But those expecting Jehovah pass to power, They raise up the pinion as eagles, They run and are not fatigued, They go on and do not faint!"*)

A few usages of tiqwa [tik-vaw]are:

Ps 71:5 For, thou, art my hope [tiqwa], My Lord, Yahweh, My confidence from my youthful days:

Ps 62:5 Surely, towards God, be thou silent, my soul, For, from him, is mine expectation [tiqwa]:

Jer 29:11 For, I, know the plans which I, am planning for you, Declareth Yahweh,—Plans of welfare, and not of calamity, To give you a future and a hope [tiqwa].

The Greek words for hope is elpos,¹³⁶ as the noun and elpizo,¹³⁷ as the verb. These Greek words do not have certainty associated with them as do the Hebrew (Ibri) words because the Greeks did not know Yahweh. The future for them was always a question mark as it is today to all unbelievers. They are without God and without Hope, living lives of uncertainty (Eph. 2:12, 1 Thes. 4:13). The above words can mean an expectation of good or evil but when used in connection with Yahweh, they take on the Hebrew (Ibri) meanings of certainty as used in tiqwa and qawa. For example Hebrew (Ibri) 11:1 states, "But faith is, of things hoped [elpizo] for, a confidence, of facts, a conviction, when they are not seen."

Romans 4:17-21 expose the faith and hope Abram and Sara manifested; "Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live, and calleth the things that are not as things that are:— Who, past hope, upon hope believed, so that he became father of many nations,—according to what had been said—So shall be thy seed; — And, without becoming weak in his faith, he attentively considered his own body, already deadened—he being a hundred years old, the deadening also of Sarah's womb; In respect, however, of the promise of Yahweh, he was not led to hesitate by unbelief, but received power by his faith, giving glory unto Yahweh, And being fully persuaded that, what he hath promised, able is he also to perform."

¹³⁶ 1680 ἐλπίς elpis el-pece' from a primary elpo (to anticipate, usually with pleasure); n f; TDNT- 2:517,229; {See TDNT 237 }

¹³⁷ 1679 ἐπιζῶ elpizo el-pid'-zo from 1680; v; TDNT-2:517,229; {See TDNT 237 }

The believer's hope is also associated with suffering and endurance in this world. Romans 8:16-25 explains hope, as the certainty of the future, as we wait for its fulfillment. It also reveals that a Christian's life will have suffering, from the darkness in the world, in which we are to endure; "The ruah (spirit) itself, beareth witness together with our ruah (spirit) that we are children of Yahweh; And, if children, heirs also—heirs, indeed, of Yahweh, but co-heirs with Christ,—if, at least, we are suffering together, in order that we may also be glorified together. For I reckon that unworthy are the sufferings of the present season to be compared with the glory about to be revealed towards us; For, the eager outlook of creation, ardently awaiteth the revealing of the sons of Yahweh,—For, unto vanity, hath creation been made subject—not by choice, but by reason of him that made it subject, in hope that, creation itself also, shall be freed—from the bondage of the decay into the freedom of the glory of the sons of Yahweh; For we know that, all creation, is sighing together, and travailing-in-birth-throes together until the present,— And, not only so, but, we ourselves, also, who have the firstfruit of the ruah (spirit)—even ourselves, within our own selves do sigh,—sonship ardently awaiting—the redeeming of our body; — For, by our hope, have we been saved¹³⁸ [made whole, healed],—but, hope beheld, is not hope, for, what one beholdeth, why doth he hope for? If, however, what we do not behold we hope for, with endurance, are we ardently awaiting it." What is our hope, meaning our certain future we are awaiting? It is our inheritance, our glorification, our freedom, our sonship, the redemption of our bodies!

Our future is an age-abiding life, as Titus 1:2 proclaimed, "In hope [certainty] of life age-abiding; which Yahweh, who cannot lie, promised before age-during times." "O merciful Yahweh! I sincerely thank thee for those sources of joy and consolation which thou hast appointed to soften the evils of life. With what goodness dost thou veil future evils from our eyes, while our spirits are cheered by a glimpse of the blessings and comforts designed for us! Without hope, the world would, indeed, be a vale of misery, and life itself a continued series of pain and sorrow. But thou hast given us hope, as an agreeable companion, through our pilgrimage. When all around us is gloomy, this opens a cheerful prospect of futurity, which revives our lethargic souls, and enables us to walk with content through the thorny paths of life. How often, O heavenly Father! hast thou thus raised my dejected heart, and strengthened my courage when ready to fail me! I adore thee for every ray of hope which has animated my soul; for every blessing I have received, and for all those which are still reserved for me. What words, indeed, can express the sublime and magnificent hopes, which, as a Christian, I am authorized to indulge! Blessed be thy mercy, thou divine Redeemer, which has entitled me to expect a felicity, permanent and complete, beyond the grave! Adored be thy name for the blessed hope of a glorious immortality! What would life be, without this inestimable blessing? What would be the

¹³⁸ 4982 σωζω sozo sode'-zo Mt 9:22 And, Jesus, turning and seeing her, said,—Take courage! daughter, Thy faith, hath made thee well. And the woman was made well [sozo], from that hour. Mr 5:23 and beseecheth him much, saying—My little daughter is at her last!—that, coming, thou wouldest lay thy hands upon her, that she may be made well [sozo], and live;

happiness of the present world, had we no hope of eternal and unfading joys hereafter? And if we possess this comfortable hope, ought we not to account our present calamities as nothing? Though the winter of life should prove long and rigorous, hope will point to the beauties of the coming spring, and enable us patiently to await the renewal and perfection of our existence in a future and a better world."¹³⁹

¹³⁹ C. C. Sturm, "Reflections on the Works of God in Nature," *The Hope of Spring*, March 9th.

The Silence of Pastors On Abortion & Sodomy is similar to Their Silence, in the 1800's, On Slavery

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Abortion, in the USA, was legalized in 1973, by the Supreme Court members who were Democrats, and not by Congress (the people). Sodomy was legalized in the USA in 2003 by the same means. Homosexual marriage was legalized in the USA in 2015 by the same means. The Democrat Party has included in its platform all three sins. (Appendix A) 50% of Roman Catholics and Protestants are members of the Democrat Party, excluding Mormons, who are 70% Republicans. These so-called Christians who are Democrats, who condone and vote for the above sins, are members in good standing in their Churches. What kind of Pastors allow this wickedness to reside in their Churches, which is in absolute rebellion to the commandments given to us in 1 Corinthians 5? History is repeating itself because the same downward slide, the same degeneration, the same malignant cancer in the Body of the Christ occurred in the 1800's, concerning the sins of the Democrat Party, which was Slavery. (Appendix B) Pastors, also became silent on this evil, as can be witnessed in the following testimony, which was written in 1853 by Harriet Beecher Stowe, who was the author of 'Uncle Tom's Cabin.'

The Influence of the American Church on Slavery

(Taken from, "A Key to Uncle Tom's Cabin," 1853, by Harriet Beecher Stowe, pg. 474-478,)

If we look over the history of all denominations, we shall see that at first they used very stringent language with relation to slavery. This is particularly the case with the Methodist and Presbyterian bodies, and for that reason we select these two as examples. The Methodist Society especially, as organized by John Wesley, was an anti-slavery society, and the Book of Discipline contained the most positive statutes against slave-holding. The history of the successive resolutions of the conference of this church is very striking. In 1780, before the church was regularly organized in the United States, they resolved as follows:

The conference acknowledges that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and true religion; and doing what we would not others should do unto us.

In 1784, when the church was fully organized, rules were adopted prescribing the times at which members who were already slave-holders should emancipate their slaves. These rules were succeeded by the following:

Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our Society within the twelve months following the notice being given him, as aforesaid; otherwise the assistants shall exclude him from the Society.

No person holding slaves shall in future be admitted into the Society, or to the Lord's Supper, till he previously comply with these rules concerning slavery.

Those who buy, sell, or give [slaves] away, unless on purpose to free them, shall be expelled immediately.

In 1801:

We declare that we are more than ever convinced of the great evil of African slavery, which still exists in these United States.

Every member of the society who sells a slave shall immediately, after full proof, be excluded from the society, &c.

The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the Legislature. Proper committees shall be appointed by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business; and the presiding elders, deacons, and traveling preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power, in every respect, to aid the committees, and to further the blessed undertaking. Let this be continued from year to year till the desired end be accomplished.

In 1836, let us notice the change. The General Conference held its annual session in Cincinnati, and resolved as follows :

Resolved, by the delegates of the Annual Conferences in General Conference assembled, that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slave-holding States of this Union.

These resolutions were passed by a very large majority. An address was received from the Wesleyan Methodist Conference in England, affectionately remonstrating on the subject of slavery. The Conference refused to publish it. In the pastoral address to the churches are these passages:

*It cannot be unknown to you that the question of slavery in the United States, by the constitutional compact which binds us together as a nation, is left to be regulated by the several State Legislatures themselves; and thereby is put beyond the control of the general government, as well as that of all ecclesiastical bodies, it being manifest that in the slave- holding States themselves the entire responsibility of its existence, or non-existence, rests with those State Legislatures. * * * * These facts, which are only mentioned here as a reason for the friendly admonition which we wish to give you, constrain us, as your pastors, who are called to watch over your souls, as they must give account, to exhort you to abstain from all abolition movements and associations, and to refrain from patronizing any of their publications...*

The subordinate conferences showed the same spirit.

In 1836, the New York Annual Conference resolved that no one should be elected a deacon or elder in the church unless he would give a pledge to the church that he would refrain from discussing this subject.

In 1838 the Conference resolved:

As the sense of this Conference, that any of its members, or probationers, who shall patronize Zion's Watchman, either by writing in commendation of its character, by circulating it, recommending it to our people, or procuring subscribers, or by collecting or remitting moneys, shall be deemed guilty of indiscretion, and dealt with accordingly.

It will be recollected that Zion's Watchman was edited by Le Roy Sunderland, for whose abduction the State of Alabama had offered fifty thousand dollars.

In 1840, the General Conference at Baltimore passed the resolution that we have already quoted, forbidding preachers to allow colored persons to give testimony in their churches. It has been computed that about eighty thousand people were deprived of the right of testimony by this Act. This Methodist Church subsequently broke into a Northern and Southern Conference. The Southern Conference is avowedly all pro-slavery, and the Northern Conference has still in its communion slave-holding conferences and members.

Of the Northern Conferences, one of the, largest, the Baltimore, passed the following:

Resolved, that this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well-known and long-established position, by keeping the traveling preachers composing its own body free from slavery, it is also determined not to hold connexion with any ecclesiastical body that shall make nonslaveholding a condition of membership in the church, but to stand by and maintain the discipline as it is.

The following extract is made from an address of the Philadelphia Annual Conference to the societies under its care, dated Wilmington, Del., April 7, 1847:

*If the plan of separation gives us the pastoral care of you, it remains to inquire whether we have done anything, as a conference, or as men, to forfeit your confidence and affection. We are not advised that even in the great excitement which has distressed you for some months past, any one has impeached our moral conduct, or charged us with unsoundness in doctrine, or corruption or tyranny in the administration of discipline. But we learn that the simple cause of the unhappy excitement amongst you is, that some suspect us, or affect to suspect us, of being abolitionists. Yet no particular act of the Conference, or any particular member thereof, is adduced as the ground of the erroneous and injurious suspicion. We would ask you, brethren, whether the conduct of our ministry among you for sixty years past ought not to be sufficient to protect us from this charge? Whether the question we have been accustomed, for a few years past, to put to candidates for admission among us, namely, Are you an Abolitionist and, without each one answered in the negative, he was not received, ought not to protect us from the charge. Whether the action of the last Conference on this particular matter ought not to satisfy any fair and candid mind that we are not, and do not desire to be, abolitionists? * * * We cannot see how we can be regarded as abolitionists, without the ministers of the Methodist Episcopal Church South being considered in the same light. * * * * **

*Wishing you all heavenly benedictions, we are, dear brethren, yours, in Christ Jesus,
J. P. DURBIN,
J. KENNADAY,
IGNATIUS T. COOPER, Committee.*

Harriet Beecher Stowe stated, "The slave [Democrat] power has been a united, consistent, steady, uncompromising principle. The resisting element has been for many years,

wavering, self-contradictory, compromising...The perfect inflexibility of the slave-system [today's, abortion & sodomy], and its absolute refusal to allow any discussion of the subject, has reduced all those who wish to have religious action in common with slave-holding [Democrat] churches to the alternative of either giving up the support of the South [Democrats] for that object, or giving up their protest against slavery [today's, abortion & sodomy, silent pastors]...The decision has always gone in this way: The slave power [Democrats] will not concede, we must. The South [Democrats] says, "We will take no religious book that has anti-slavery [today's, anti-abortion/sodomy] principles in it." The South [Democrats] will not give up, so we must."¹⁴⁰

Today, if Slavery was legal, kept in place by the Democrat Party, our Pastors would still allow Democrat members of their Church to remain its members, avoiding the subject for the Church's self-interest. Democrat State and Federal Congressional members, who give money to abortionists and support homosexuality go to their Protestant and Roman Catholic Churches, being welcomed each Sunday by their Pastors. Yahweh has commanded us, in 1 Corinthians 5:9-13, to "...not to be mixing yourselves up with fornicators;—Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves." John Wesley obeyed this commandment, when he said,

"Every person concerned, who will not comply with these rules [no slavery], shall have liberty quietly to withdraw from our Society within the twelve months following the notice being given him, as aforesaid; otherwise the assistants shall exclude him from the Society. No person holding slaves shall in future be admitted into the Society, or to the Lord's Supper, till he previously comply with these rules concerning slavery. Those who buy, sell, or give [slaves] away, unless on purpose to free them, shall be expelled immediately."

Where are our John Wesley's today? Billy & Franklin Graham are silent when it comes to the wickedness of the Democrat Party. Let us demand our Pastors to live up to the Standard of Yahweh's Word when it comes to abolishing abortion and sodomy; sins which are promoted by the members of the Democrat Party. These wicked members should be told to repent of their ways by leaving the Democrat party or leave our Churches!

¹⁴⁰ Key to Uncle Tom's Cabin, pg. 495-496.

Appendix A

Securing Reproductive Health, Rights, and Justice

Democrats are committed to protecting and advancing reproductive health, rights, and justice. We believe unequivocally, like the majority of Americans, that every woman should have access to quality reproductive health care services, including safe and legal abortion—regardless of where she lives, how much money she makes, or how she is insured. We believe that reproductive health is core to women’s, men’s, and young people’s health and wellbeing. We will continue to stand up to Republican efforts to defund Planned Parenthood health centers, which provide critical health services to millions of people. We will continue to oppose—and seek to overturn—federal and state laws and policies that impede a woman’s access to abortion, including by repealing the Hyde Amendment. We condemn and will combat any acts of violence, harassment, and intimidation of reproductive health providers, patients, and staff. We will defend the ACA, which extends affordable preventive health care to women, including no-cost contraception, and prohibits discrimination in health care based on gender.

Lesbian, Gay, Bisexual, and Transgender People

Democrats believe that LGBT rights are human rights and that American foreign policy should advance the ability of all persons to live with dignity, security, and respect, regardless of who they are or who they love. We applaud President Obama’s historic Presidential Memorandum on International Initiatives to Advance the Human Rights of Lesbian, Gay, Bisexual, and Transgender Persons, which combats criminalization, protects refugees, and provides foreign assistance. We will continue to stand with LGBT people around the world, including fighting efforts by any nation to infringe on LGBT rights or ignore abuse. (http://s3.amazonaws.com/uploads.democrats.org/Downloads/2016_DNC_Platform.pdf)

Appendix B

1. That Congress has no power under the Constitution, to interfere with or control the domestic institutions of the several States, and that such States are the sole and proper judges of everything appertaining to their own affairs, not prohibited by the Constitution; that all efforts of the abolitionists, or others, made to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions. 1856 Democrat Party Platform (<http://www.presidency.ucsb.edu/ws/index.php?pid=29576>)

GENERAL REMARKS ON THE POETICAL BOOKS AND ON HEBREW (IBRI) POETRY

(The Annotated Paragraph Bible of 1867, pg. 521; by the Religious Tract Society)

THIS division of the Holy Scriptures comprises Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Some portions of these are earlier in date, and others later, than many parts of the historical books; but they are classed together as being almost wholly in Hebrew (Ibri) verse. They are not, however, the only poetical books of Scripture; for the writings of the Prophets are also, for the most part, in this form.

The chief excellence of the Hebrew (Ibri) poetry is undoubtedly to be found in the sublime sentiments and the great moral and spiritual truths by which it is pervaded. It possesses also the elevation of style, the emphatic collocation of words, the animation and richness of thought, and the force and delicacy of feeling, which distinguish the best poetry of all languages; and, like Eastern poetry in general, it surpasses that of the Western world in the boldness of its figures and metaphors.

Hebrew (Ibri) poetry, being of comparatively limited extent, does not present so many varieties as are to be found in other literature; but three species are clearly distinguishable:-
1. *Lyrical*. Its earliest productions, like those of other nations, seem to have been of this class, the expressions of excited feeling, which were intended to be sung with musical accompaniment (see Exod. xv. 1-18; Judge v.) Of this kind are the greater part of the Psalms, the Lamentations of Jeremiah, and the Song of Solomon. 2. *Didactic* poetry; of which species are the books of Job, the Proverbs, Ecclesiastes, and some of the Psalms. And, 3. *Prophetic* poetry; comprising the writings of the sixteen Prophets.

As to the *external form* of Hebrew (Ibri) poetry, and the laws which governed its construction, various opinions have been held at different periods. It was at one time supposed to consist of *syllabic metres* similar to those of the Greek and Roman poets; but this theory was based upon a partial examination, and has been proved to be altogether inapplicable to the poetry of the Hebrew (Ibri) Scriptures in general. It is equally certain that *rhyme* did not usually enter into its composition, though some of the poets evidently delighted in the occasional occurrence of similar sounds: and it is now generally agreed that its chief external characteristic is PARALLELISM or *verse-rhythm*, which consists in such an arrangement of the words composing the sentence, or verse, that when complete it resolves itself into two or more symmetrical members, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, either as to thought or language, or both. The juxtaposition in which the several propositions, or sets of ideas, are thus placed, is capable of being beautifully modified by poetical art. In the simplest construction of the parallelism, the first member, forming the *rise* of the verse, is succeeded by its counterpart which forms the *fall*; as in Psa. xxiii. 1:

The Lord is my shepherd;
I shall not want.

Sometimes the second member is an echo or an expansion of the first, expressing the same sentiments in a varied form. In other cases, the proposition being too long for one member is extended through two or more, the first breaking off abruptly at an important part of the sentence (as in Psa. cx. 5); or an accessory sentence is subjoined in a second member (as in Psa. cxli. 10); or, to deepen the impression, the main idea is expressed in contrast or in comparison with some other. It is worthy of notice, that this peculiar characteristic of Hebrew (Ibri) poetry is one which is not lost in translation, and is therefore specially valuable in a book designed to be published in all the languages of the earth.

Different classifications of this poetical parallelism have been proposed. The following, which is substantially that of bishop Lowth, is given not as the best, but as the one most generally adopted.

1. The first kind is that in which the responsive, or second clause, repeats the first with some diversity of words or thought. This is denominated by Lowth *synonymous*, because the two lines frequently correspond one to another by expressing the same sense in different but equivalent terms. It is called by others *cognate*, as expressing the close relationship, without absolute identity, between the two members of the sentence; and by others, again, *gradational*, as describing the progression of thought or expression which is often observable in the second clause. This species of parallelism is the most frequent of all. It prevails chiefly in the Psalms, and shorter poems. The following are examples. Psa. xix. 1:

The heavens declare the glory of God:
And the firmament showeth his handywork.

Psa. cxii. 1:

Blessed is the man that feareth Jehovah,
That delighteth greatly in his commandments.

In other cases, the proposition, being too long for one member, is extended through two or more, the first breaking off abruptly at an important part of the sentence; as in Psa. cx. 5:

The Lord at thy right hand
Shall strike through kings in the day of his wrath.

Or an accessory sentence is subjoined in a second number; as in Psa. cxli. 10:

Let the wicked fall into their own nets,
Whilst that I withal escape.

Or, to deepen the impression, the main idea is expressed in contrast or in comparison with some other; as in Psa. i. 6:

For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish.

2. A second form of parallelism is the *antithetic*; in which the idea contained in the second clause is contrasted with that in the first, either in expression or in sense. This is found mostly in the book of Proverbs.

3. A third form is the *synthetic*, or *constructive*; in which a new thought is added in the second member of the verse, which yet is so expressed that it corresponds in form with the first; the parallelism in this case being merely *rythmical*, and not one of meaning. As examples, see Job iii. 3-9; Psa. cxlviii. 7-13; Isa. i. 5-9; lviii. 5-8. This kind of parallelism occurs very frequently in the Scriptures, especially in the Prophets.

There are numerous parallel *triplets*, both of the synonymous and the synthetic class: as Psa. i. 1; lxvii. 18, 19; xciii. 3, 4. There are also many *double parallelisms* of all the three classes: as Psa. xxxvii. 1, 2; ciii. 11, 12; Prov. xi. 21; Isa. i. 3, 19, 20; ix. 10; Hab. iii. 17, 18. In stanzas of four lines, sometimes the members have an *alternate* correspondence, the first line answering to the third, and the second to the fourth: as in Psa. xxxiii. 13, 14; xl. 7; xlv. 3; Isa. i. 15; ix. 10; xxx. 16.

"Each kind of parallelism admits many subordinate varieties; and, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought."—*Jebb*.

The parallelism affords important aid in interpretation by exhibiting the salient points of the passage in their true relation. It is especially useful where the construction is complicated or elliptical, or where uncommon words occur, as one member of a sentence which is clear contributes much towards determining the sense of another which is ambiguous.

Another artificial form which sometimes appears in Hebrew (Ibri) poetry is an *alphabetical* arrangement, the initial letters of the successive lines or stanzas following the order of the letters of the alphabet. This is found in Psa, xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; in Lam. i.—iv; and in Prov. xxxi. 10-31. This device was perhaps intended to assist the memory: it is found chiefly in poems consisting of detached sentiments.

And |stand in awe of him| all ye seed of Israel.
 24 For he hath not despised nor abhorred the
 humbling of the patient one.^a
 Neither hath he hid his face from him,
 But <when he cried for help unto him> he
 heard.
 25 <Of thee> is my praise' in the great convoca-
 tion,
 <My vows> will I pay, before them who
 revere him.
 26 The patient wronged-ones^a shall eat and be
 satisfied,
 |They' shall praise Yahweh| who are seekers of
 him,
 Let your heart live for aye.
 27 All the ends of the earth' |will remember and
 turn to Yahweh|,
 Yea all the families of the nations' |will bow
 themselves down before thee|,
 28 For <to Yahweh> belongeth the kingdom,
 And One to Rule over the nations.
 29 All the great ones of the earth |shall eat and
 bow down|,^b
 <Before him shall kneel> all that go down to
 the dust,
 Even he who had not kept alive ||his own soul||!
 30 ||My seed||^c shall serve him,
 It shall be recounted, of the Lord, to a genera-
 tion that shall come:^d
 31 That his righteousness may be declared to a
 people to be born,
 That he wrought with effect!^e

PSALM 23.

A Melody of David.

1 |Yahweh| is my shepherd—I shall not want:
 2 <In pastures of tender grass> he maketh me
 lie down,
 <Unto restful' waters> he leadeth me;^f
 3 <My life> he restoreth,
 He guideth me in right paths,^g for the sake of
 his Name.
 4 Yea, <though I walk through a valley death-
 shadowed>
 I will fear no harm, for ||thou|| art with me,
 |Thy rod and thy staff| ||they|| comfort me.
 5 Thou spreadest before me a table, in face of
 mine adversaries,
 Thou hast anointed, with oil, my head,
 My cup|| hath run over.
 6 |Surely| ||goodness and lovingkindness| will
 pursue me, [all the days of my life],
 And I shall dwell in the house of Yahweh,
 evermore.^h

^a Cp. T.G. 643.
^b *Gr.*: "Surely to him shall bow down all the vigorous ones of the earth"—G.n. Cp. O.G. 206b.
^c So it shd be (w. Sep. and Vul.)—G.n.
^d So it shd be (w. Sep. and Vul.), Cp. Ps. xlviii. 13; ciii. 18—G.n.
^e Cp. O.G. 794, 4.
^f "And causeth me to rest there"—O.G. 625.
^g *ML.*: "puts," "tracks."
^h *Lit.*: "to length of days." Cp. Job xii. 12; Ps. xxi. 4.

PSALM 24.

David's. A Melody.

1 <To Yahweh> belongeth
 The earth and the fulness thereof,
 The world, and they who dwell therein;
 2 For ||he!| <upon the seas> hath founded it,
 And <upon the currents> doth make it firm.
 3 Who shall ascend the mountain of Yahweh?
 And who shall stand in his holy' place?
 4 ||The clean of hands,
 And pure of heart,—
 Who hath not uplifted, to falsehood, his soul.^a
 Nor sworn deceitfully||
 5 Shall bear away a blessing from Yahweh,
 And righteousness from his delivering God.
 6 ||This||^b is the generation^c of them who inquire
 of him,
 Who seek thy face, O God of^d Jacob.
 [Selah.
 7 Lift up, O ye gates, your heads,
 And lift yourselves up, ye age-abiding' doors,
 That the king of glory may come in.
 8 Who' is the king of glory?
 Yahweh, strong and mighty,
 Yahweh, mighty in war.
 9 Lift up, O ye gates, your heads,
 Yea lift [them] up,^e ye age-abiding' doors,
 That the king of glory may come in.
 10 Who' then is' the king of glory?^f
 |Yahweh of hosts|,
 ||He|| is the king of glory. [Selah.]

PSALM 25.

David's. [An Alphabetical Psalm.]^g

1 <Unto thee> O Yahweh, <my soul> would I lift:
 2 O my God, <in thee>^h have I put my trust,
 Let me not be put to shame,
 Let not my foe exult over me:
 3 Yea let none who wait for thee' be put to shame,
 Let them' be put to shame who act covertly
 without cause!
 4 <Thy ways> O Yahweh, let me know,
 <Thy paths> teach thou me:
 5 Guide me into thy truth and teach me,
 For ||thou|| art my delivering' God,

^a *Written*: "his soul"; *read*: "my soul." In some cod. (w. Aram.; Sep., Syr., Vul.): "his," both *written* and *read*; in others (w. 4 car. pr. eds.): "my," both *written* and *read*—G.n.
^b Or: "such"—O.G. 261, 3.
^c Or: "circle." Cp. Ps. xiv. 5; "race"—Carter.
^d So it shd be (w. Sep. and Syr.)—G.n.
^e Some cod. (w. Aram., Sep., Syr., Vul.): "And lift yourselves up." Cp. ver. 7—G.n.
^f Or: "who is he, then—the king of glory?" Cp. O.G. 216, 4b.
^g Each succeeding verse in Heb. beginning with the succeeding letter of the alphabet. See *ante*, p. 29.
^h *Gr.*: "In thee, O my God"—G.n. [Restoring *both* to its place.]

Christian Evil-Doers shall be Punished!

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Contrary to popular Church (man-made) teachings, Yahweh delights in Justice and Righteousness and will afflict evil-doers (Jer. 9:24). Psalm 62:12 is a foundational theme throughout the Word of Yahweh, which proclaims, "...For, thou, wilt pay back unto every man—according to his deed." All Christians are aware that unbelievers will be punished for their evil deeds but very little thought has been given to the truth that Church going Christians, who practice evil deeds, which may be legal, will be punished by Yahweh, who is the Judge. The recipients of these evil-doers must receive justice (retribution, vindication (shepet)¹⁴¹), an example of which, was Paul, who stated in 2 Timothy 4:14, "Alexander the coppersmith, of much baseness towards me, hath given proof,—the Lord will render unto him according to his works." This article is to reassure those who have or are suffering evils from their Christian brothers and sisters that Yahweh has promised them that they will be avenged, "...for it is written—Mine, is avenging, I, will recompense; saith Yahweh" (Rm. 12:19, Heb. 10:30). If you are one of the Christian evil-doers, then this article is a warning to you to repent and restore the innocence person or face the Anger of Yahweh.

(This article only addresses those who are members of Christ's Body, he being their Head. When I say punish, I am meaning, "he that acteth unrighteously, shall get back what he had unrighteously done," or "each one may get back the things done by means of the body, according to the things which he practiced, whether good or corrupt.")

The following narrative, which is pertinent to our topic, was not addressed to the Body of the Christ but rather to those who will be living when the Son of Adam comes in his glory, as well as to those who were living during this time period. This lesson displays only two groups of people, who chose two different paths, resulting in two different outcomes. It displays the difference between the circumcision of the heart¹⁴² and the circumcision of the flesh. "But, whensoever the Son of Man shall come in his glory, and all the messengers

¹⁴¹ 08201 שֶׁפֶט shepet sheh'- fet: Judgment, always plural shepatîm. Like shepot, this noun seems to take its meaning from shapat BDB, p. 1047, judgment in the penal sense, i.e. punishment. In several cases the punishments are divine punishments. The plagues of Egypt are divine shepotîm. {#Ex 6:6 Ex 7:4 Ex 12:12 } God punished Jerusalem with sword, famine, evil beasts and pestilences, all called God's 'four ... shepotîm. {#Eze 14:21 } shepotîm inflicted by men may be divine punishments (#Eze 16:41; cf. v. 38). Civil magistrates' punishments of breakers of human laws are also called shepotîm. {#Pr 19:29 } There is a definite theology of punishment as retribution, vindicative of justice, both divine and human, expressed in shepet and shepot. shepôt 08196. A judgment. This word in the two cases of its appearance takes the sense of punishment (penal judgment), parallel to meaning 3c of BDB (p. 1047) 'condemning and punishing.' The harlot's judgment is to be slain with the sword. {#Eze 23:10 } shepôt is parallel to sword, famine, and pestilence, divine punishments. {#2Ch 20:9 }

Ex 6:6 Therefore say thou to the sons of Israel—I, am Yahweh, Therefore will I bring you forth from under the burdens of Egypt, And will deliver you out of their service,—And will redeem you with a stretched-out arm, and with great judgments [shepet];

¹⁴² Ro 2:29 But, he who is one in secret, is a Jew,—and, that is, circumcision, which is of the heart, in spirit, not in letter,—whose, praise, is not of men, but of Yahweh.

with him, then will he sit on his throne of glory; And there will be gathered before him, all the nations, and he will separate them one from another, just as, the shepherd! separateth the sheep from the goats,— And he will set, the sheep, indeed, on his right hand, but, the goats, on the left. Then, will the king say to those on his right hand: Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world; For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, and ye took me home, Naked, and ye clothed me, sick, and ye visited me, in prison, was I, and ye came unto me. Then, will the righteous answer him, saying: Lord! when, saw we thee—hungry, and fed thee, or thirsty, and gave thee drink? And, when, saw we thee—a stranger, and took thee home, or naked, and clothed thee? And, when, saw we thee—sick, or in prison, and came unto thee? And, answering, the king will say unto them: Verily, I say unto you—Inasmuch as ye did it unto one of these my least brethren, unto me, ye did it" (Mt. 25:31-40).

"Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers; For I hungered, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, A stranger, was I, and ye took me not home, naked, and ye clothed me not, sick, and in prison, and ye visited me not. Then, will, they also, answer, saying: Lord! when saw we thee—hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto thee? Then, will he answer them, saying: Verily, I say unto you—Inasmuch as ye did it not, unto one of these least, neither unto me, did ye it. And, these, shall go away, into, age-abiding, correction, but, the righteous, into, age-abiding, life" (Mt. 25:41-46).

The rules for those who bow to Yahweh, to those who seek an age-abiding life on the New Earth is very simple; "Thou shalt love Yahweh thy Elohim—with all thy heart, and with all thy soul, and with all thy might and Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets (Mt. 22:36-40, Deu. 6:4-9). When we harm innocent people, at a minium, we should pay for their damages and bring an offering to Yahweh, which is his Son, our propitiatory offering, thereby being reconciled back to Yahweh; fellowship being restored (Rm. 3:25, 1 Jn. 1:9). by doing so, our punishment has been accepted, implemented and paid; no other reprecussions will be awaiting us; life goes on. We impose these same rules on our children. 1 John 5:3 declares that life can be simple, "For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome (heavy in weight)."

Rebellion, on the other-hand, is defiance; a renouncing an allegiance; a challenge to combat. Fidelity to Yahweh, which is the first commandment is paramount. A believer who repeatedly murders, commits adultery, steals, fornicates etc. etc. is a problem child, as was Cain. This child of Yahweh will very possibly be punished by Yahweh in this life, as

was Cain¹⁴³ and if the full punishment was not achieved while the person lived, then, to be just, the punishment should be completed in the life to come. How the punishment is to be given in the resurrected life on the New Earth, if necessary, is known by Yahweh, who is Just and Righteous. Perhaps, a Christian who unjustly enslaved an individual for 50 years, as was done in the Southern U.S.A., may have to be the slave to him who was enslaved by him, for 50 years, on the New Earth. I believe this would be fair for the Christian evil-doer and it would be just for the Christian innocent person to be somewhat restored for his trials.

What about Grace?

The 'New Age' believers of today, who are the 'Unconditional Love People,' will say, 'That teaching was in the Old Covenant but is not for us today because we live in the Age of Grace, where all is Love and Peace; an Age where sin is not punished, only forgiven; forgiven whether you repented of your sin or continued in your sin.' (See Appendix A) Paul wrote in his epistles:

2 Corinthians 5:10, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practiced, whether good or corrupt."

Colossians 3:24-25, "Knowing that, from the Lord, ye shall duly receive the recompense of the inheritance,—unto the Lord Christ, are ye in service; For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons;"

2 Thessalonians 1:5-6, "A proof of the righteous judgment of Yahweh, to the end ye may be counted worthy of the rule [basileia]¹⁴⁴ of Yahweh, in behalf of which ye are also suffering:— If, at least, it is a, righteous thing with Yahweh, to recompense, affliction, unto them that afflict you."

But people will say, 'What about the woman caught in adultery, when Jesus said, "He who is without sin among you, let him throw a stone at her first," or when Jesus was on the cross and said, 'Father, forgive them, for they do not know what they do?'" Neither of these events are in the ancient text, meaning they did not occur.¹⁴⁵

The false teaching, the 'Unconditional Love of God,' has empowered people to sin without remorse because, 'We are in the Age of Grace, Right!' If this is so, then why would the following proclamations be in the Church Epistles?

¹⁴³ Gen. 4: 11-13 "Now, therefore, accursed, art thou,—from the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand. Though thou till the ground, it shall not go on to give its vigour to thee,—A wanderer and a fugitive, shalt thou be in the earth. And Cain said unto Yahweh—Greater is my punishment than I can bear.

¹⁴⁴ 932 βασιλεία basileia bas-il-i'-ah 1) royal power, kingship, dominion, rule 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom

¹⁴⁵ A Textual Commentary on the Greek New Covenant by Bruce M. Metzger

1 Cor. 6:9-11, "Or know ye not that, wrong-doers, shall not inherit, Yahweh's rule [basileia]? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh's rule [basileia]."

Gal. 5:19-21, "Manifest, however, are the works of the flesh, which, indeed, are—fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings; -and such things as these: as to which I forewarn you, even as I have forewarned you,—that, they who such things as these do practise, shall not inherit, Yahweh's rule [basileia]."

Eph. 5:5-15, "For, this, ye know, if ye take note—that no fornicator, or impure or greedy person, who is an idolater, hath any inheritance in the rule [basileia] of the Christ and Yahweh. Let no one be deceiving you with empty words; for, because of these things, is coming the anger of Yahweh upon the sons of obstinacy: Do not, then, become co-partners with them; For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking, For, the fruit of the light, is in all goodness, and righteousness, and truth,— Putting to the test what is well-pleasing unto the Lord; And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof; For, of the secret things which are brought to pass by them, it is, shameful, even to speak! All things, however, when reprov'd by the light, become manifest, for, all that of itself maketh manifest, is, light."

2 Tim. 2:11-12 "...If we have died together, we shall also live together, If we endure, we shall also reign together; If we shall deny, he also, will deny us."

In our present age, we received the remission of all our past sins when we made Yehoshua our Lord. We can receive forgiveness of sin, after our conversion if we confess our sins, as promised in 1 John 1:9 but if we continue in our sins, day after day, without any attempt to stop, then there is no repentance because the individual did not attempt to turn from their ways, resulting in the anger of Yahweh coming upon the sons of obstinacy (Mt. 18:15-17). Many Christians have been given a licence to commit sin, rejecting the above verses and only accepting the following verses:

"...saved, through means of faith, and this hath come to pass—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast" (Eph. 2:8-9);

"a righteousness of Yahweh, through faith in Christ, unto all that have faith" (Rm. 3:22);
"

"For, the-law of the spirit of life in Christ Yehoshua, hath set thee free from the law of sin and of death" (Rm. 8:2).

"And, if, by spirit, ye are being led, ye are not under law" (Gal. 5:18).

They are told, 'Yahweh would not punish his child,' because paid for all of our sins, past, present and future. The scripture, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practiced, whether good or corrupt" can not be true. In this Age, we have a Savior, who saved us, by his works, our works determine whether we receive rewards or punishment in this life and in the coming resurrected life. The scriptures concerning grace must be reconciled with the scriptures concerning judgment to tell the full narrative.

Legal Sins

In the 1700 and 1800's, slavery was legal in many States of the U.S.A. Christian Church members and even pastors owned slaves or they voted to maintain slavery, if they were Democrats. They had their Bible verses and the approval of the Church that what they were doing was accepted by Yahweh. The question we should ask ourselves, 'Would any of these Christians trade places with their slaves?' If not, then they were doing unto others what they would not want done to them, which is breaking the Second and First Great Commandment.¹⁴⁶ What would be the just punishment for an enslaver who enslaved a person for 50 years, who was treated with cruelty, having their wife and or children taken from him? Would not justice, at a minimum, require the same treatment?

A major legal sin committed today is done by Christian women. Many Church going Christian women are committing sins that are legal, as was slavery. For example, one-half of Christian marriages end in divorce, meaning that many women are receiving court appointed child support from their ex-spouses. They also have court appointed custody of the children. Would these Christian women, who go to Church each Sunday, trade places with their ex-spouses? In other words, would these women voluntarily pay child support and allow their ex-spouses to have major custody of the children? If they say yes, then do it unless the ex-spouse declined! They are loving their neighbor as themselves. If they say no, then they are committing sin by not loving their neighbors as themselves; they are doing to others what they would not want to be done to them! These afflicted ex-spouses will receive justice from Yahweh for the evil-doings of their ex-wives. These women will be punished for their deeds, as promised by Yahweh. These women, in front of Yahweh, can not defend their actions by saying their actions were legal, neither can a prostitute say, to Yahweh, that their profession was legal, as it is in Nevada, nor could a slave owner make the same case.

¹⁴⁶ Teacher! which commandment, is greatest in the law? And, he, said unto him—Thou shalt love the Lord thy Elohim—with all thy heart, and with all thy soul, and with all thy mind: This, is the great and first commandment. The second, like it, is, this: Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets. (Mt. 22:36-40)

The other abounding legal sin is being a member of the Democrat Party. One-half of Christian men and women that vote are Democrats. In the U.S.A, abortion, sodomy, and stealing (from the rich by Estate Tax, etc.) are legal because of the Democrat Party. If a Christian is a member of the Democrat Party, then they, by their voting, have enabled their legislators to pass evil laws, which empower the abortionist, sodomist and thief to carry out their wickedness; without their voting, these activities could not exist. These Democrat Christian voters will be punished by Yahweh for being accessories¹⁴⁷ to murder, sodomy and stealing, all of which are prohibitions in the Ten Commandments.

Yahweh's Justice

King David, in Psalm 28:4-5 proclaims, "Give them, according to their deed, and, according to the wrong of their practices,—According to the work of their own hands, give thou unto them, Bring back their own dealing to themselves. Because they heed not The Deeds of Yahweh, or the Work of his hands, he will pull them down, and not build them." Yahweh's justice is not just restoring what has been taken but adds additional penalties, as can be seen in Exodus 22:1-9:

- 1 When a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good—for the ox, or with four of the flock, for the sheep.
- 2 If, in the place of breaking in, the thief be found and he is smitten so that he dieth, there is due for him no shedding of blood:
- 3 should the sun have arisen upon him, there would be shedding of blood due for him,—he is, surely to make restitution, if he hath nothing, then is he to be sold, for his theft.
- 4 If the thing stolen is, found in his hand—whether ox, or ass, or sheep, alive, with two, shall he make restitution.
- 5 When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution, out of his own field, according to the yield thereof; or, if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution.
- 6 When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field, he that kindled the fire, shall surely make restitution.
- 7 When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man:
- 8 if the thief be found, he shall give in restitution, double: if the thief be not found, then shall the owner of the house be brought near unto God to swear that he hath not laid his hand on the property of his neighbour.
- 9 For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto God, shall come the affair of them both,—he whom God shall condemn, shall make restitution of double, to his neighbour.

¹⁴⁷ someone who gives assistance to the perpetrator of a crime, without directly committing it, sometimes without being present.

An example of justice, as recorded in Yahweh's Word, was fulfilled by the Israelities on Adoni-bezek, as recorded in Judges 1:6-7, which states, "But Adoni-bezek fled, and they pursued him,—and took him, and cut off his thumbs, and his great toes. Then said Adoni-bezek—Seventy kings, with their thumbs and great toes cut off, have been picking up crumbs under my table, as I have done, so, hath God requited me. And they brought him into Jerusalem, and he died there." Adoni-bezek was fully aware that justice was carried out upon him.

Yahweh's justice for the Great Babylon, is recorded in Revelation 18:5-7, which cries out, "For her sins have reached to heaven, and Yahweh has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'"

People may believe that the death of the Christian evil-doer is justice enough but this leaves the inflicted ones without justice. Restitution is always desired but how do you restore the stolen years of one's life by slavery; the death of a loved one, etc.? If death was the remedy, without restitution or punishment, then the Christian evil-doers appear to have gotten away with their wickedness. Justice will be served by Yahweh because every human being who dies will be brought back to life at Christ's return or in the Resurrection of the Just and Unjust. Death is not the final judgment! Yahweh knows all the details of the evils placed upon the innocent. Christ, our Judge, will deal the exact, just penalty upon the unrepentant Christian evil-doers, which brings justice and resolution to the innocent parties. The innocent parties will also be rewarded and restored, by Christ, for the injustices bestowed upon them because Yahweh is an Elohim of Justice.

Conclusion

"Let the heavens rejoice, and the earth exult, Let the sea roar, and the fulness thereof...Before Yahweh, for he is coming, For he is coming to judge the earth,—He will judge the world, in righteousness, And the peoples, in his faithfulness" (Ps. 96:11-13). Those Christians who have or are enduring wickedness take comfort in the truths that Yahweh will avenge you, as promised. Yahweh is Just and the Judge of all the Earth, who as with the Egyptians, sees your outcry to him. Injustice can be borne by the innocence if they realize that Yahweh will serve Justice on the Christian evil-doers, as he has promised in his Word. "For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—Yahweh will judge his people. A fearful thing it is to fall into the hands of a Living Elohim" (Heb. 10:30-31)! Christian evil-doers should pay heed to this truth by repenting and restoring the wronged ones. Christian divorced women who are taking court appointed child support, who are not sharing the children 50/50 with their fathers must repent or face the Anger of Yahweh. Christians who are Democrats must leave the Democrat Party and vote as Yahweh, in his Word, directs.

Appendix A

Redemption

by Andrew Wommack

I'm going to begin this by dropping a bomb: **Sin is no longer an issue with God; we are redeemed!** With that statement, you are either rejoicing, shocked, or confused. That is one radical statement, but one I believe I can back up by the Word of God.

The message most people hear says that sin breaks your relationship or fellowship with God. The strictest message says that you lose your salvation ("backslide") every time you sin, until it's confessed. Others believe your eternal salvation is still secure, but you lose fellowship, can't get your prayers answered, or can't be used of God if you sin. That's not good news, since all of us sin (Rom. 3:23 and 1 John 1:8).

Christians usually cope by trying to keep every sin confessed. Let me just put this bluntly: That's impossible! The Bible says that whatever is not of faith is sin (Rom. 14:23). Do we always walk in faith? James 4:17 reveals that sin isn't only doing things that are wrong, but it's not doing what we know is right. Would any claim they are loving God and others as they know they should?

By these definitions, we all sin through the weakness of our flesh. It's impossible to keep every sin confessed. Even if it were possible, that puts the burden of salvation on our backs. There wouldn't be any peace or rest in our relationship with the Lord if that's the way it worked (Rom. 5:1).

Most people, including Christians, see the forgiveness of sins as something that God can do, and continues to do, but not as something He has completed. From that comes the false concept that we must constantly confess our sins, which makes and keeps us sin conscious.

The New Covenant presents the forgiveness of sins as something that is already accomplished and that the effect of this redemption is that we are not even to be conscious of sin (Heb. 10:1-2).

Ask yourself, what produced the forgiveness of sins and when did that happen? Jesus was the Lamb of God that took away the sins of the world (John 1:29). It was through the shedding of Jesus' blood that you received redemption, which is the forgiveness of your sins (Eph. 1:7 and Col. 1:14).`

When did Jesus die and shed His blood for our sins? About 2,000 years ago. He will never die again (Rom. 6:9-10). He dealt with the sins of the whole human race once, for all time (Heb. 9:25-28 and 10:10-14). **Jesus' sacrifice for our sins is already an accomplished work.**

We don't have to ask Jesus to forgive our sins; He's already done it. Paul didn't tell the Philippian jailor to ask Jesus to forgive him; Paul told him to believe on what Jesus had already done and he would be saved (Acts 16:31). We confess the Lord Jesus, not our sins, to receive this gift of salvation (Rom. 10:9).

Does that mean everyone in the whole world is saved? Certainly not. We have to receive forgiveness by faith (Acts 26:18). The Lord has already forgiven everyone's sins (1 John 2:2). That's grace. But we have to put faith in what God has already accomplished by grace to be saved (Eph. 2:8).

Therefore, it's not a person's many sins that sends them to hell; sin has already been paid for and forgiven. It's the singular sin of not believing on Jesus that sends a person to hell. It's their failure to accept what Jesus did for them that puts them into that place of eternal torment.

John 16:8-9 says,

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me.”

The singular sin the Holy Spirit reproves us of is the sin of not believing on Jesus. That's it. That's not to say that the Holy Spirit will not show us that things we do are wrong. But He uses them to illustrate that we don't believe on Jesus. The Holy Spirit isn't nailing us every time we sin; He loves us back into faith and trust in Jesus. That's the whole issue with God.

What difference does it make in our lives if we accept forgiveness as something that has already been accomplished or not? There is a huge difference! It gives us security and peace, knowing that God isn't mad at us and won't be mad at us. Our sins are already forgiven—and not just the past sins we committed before we were born again. All of our sins—past, present, and even future ones—are already forgiven.

Someone will say, “How can God forgive our sins before we commit them?” Well, you better pray that He can do that, because Jesus only died for our sins once; 2,000 years ago; before you committed any sin. If He can't forgive sins before you commit them, then you can't be saved.

It says in Hebrews 10:10-12 and 14,

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified” (emphasis mine).

We have received eternal, not momentary, redemption (Heb. 9:12). One sacrifice was made for all sin forever, and we have been perfected forever. How can we read these scriptures and come to any other conclusion than that every sin—past, present, and future—was forgiven and our redemption is eternal?

If you have accepted the sacrifice of Jesus for your sins by faith, then your spirit is perfect (Heb. 12:23)! Your spirit has been born again. A million years from now, your spirit will be identical to what it is right now, and it is identical to Jesus (1 Cor. 6:17 and 1 John 4:17). One-third of your redemption is complete.

So, am I making light of sin or saying sin doesn't matter? No! Sin is a terrible thing, and it's an inroad for Satan into your life (Rom. 6:16). I hate sin! I live a holier life than most of you reading this. I just value the blood and the atonement of Jesus above sin. **His sacrifice was infinitely greater than all the past, present, and future transgressions of the entire human race. Jesus overpaid the debt we owed.**

You might say, “What about 1 John 1:9?”

I'm glad you brought that up.

First John 1:9 says,

“If we confess our sins, [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (brackets mine).

We don't have to confess sin in order to be saved, to retain, or to maintain our salvation. If I believed that was so, I would kill every person who came forward for salvation. I might go to hell, but that's the only way they would ever get to heaven. We need to confess it, not for the purpose of becoming born again, but because our flesh gets defiled. That gives Satan a legal right to function in our flesh (Rom. 6:16).

Confessing we have sinned means we are coming back into agreement with God and out of agreement with the devil. That stops Satan from dominating us through that sin and draws the forgiveness and purity, which is already in our born-again spirits, out into our flesh.

Our born-again spirits are already eternally redeemed (Heb. 9:12). The other two-thirds, your soul and body, have also been purchased by His blood, but their redemption has not yet taken place. However, God has made provision for this as well.

Romans 8:23 reads,

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Ephesians 1:14 says,

“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

When redemption is complete in spirit, soul, and body, we will know Him as we are known (1 Cor. 13:12). But until then, we can experience a renewed mind through His Word. And although we are waiting for the redemption of our bodies, we can receive healing while we live in our mortal bodies. **God has made provision for both the soul and the body even though their redemption has not yet been made manifest.**

Unfortunately, most Christians are not taking advantage of these provisions. They have not renewed their minds, and they still don't understand that we are also redeemed from the curse of the Law (Gal. 3:13). The average New Covenant believer is still trying to get God to respond to them based on their performance. Why? Because they don't know that the performance covenant of the Old Covenant Law is over. We are now under the New Covenant ministry of grace and faith (2 Cor. 3:7-8).

The Law was given to convict people of their self-righteousness so they could see their need for a savior. Praise God, we are now no longer under the Law. First Timothy 1:9 says that the Law is not made for a righteous man. And who is righteous? Any person who is born again (2 Cor. 5:21).

Hebrews 7:12 and 18 says,

“For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.”
What a radical statement! A disannulling! The word disannulling literally means cancellation, to make null and void. The Old Covenant Law has been nullified, canceled, done away with. The Law was weak and unprofitable. It was only a stop-gap measure until Jesus (Gal. 3:23-25).

Ephesians 1:3-5 says,

“[He] hath blessed us with all spiritual blessings...hath chosen us...Having predestined us unto the adoption of children” (brackets and emphasis mine).

In the Greek, “hath” is an aortas tense, which means it is a done deal—it’s an accomplished fact. So how blessed is all spiritual blessings? Verse 6 says that we have been accepted in the beloved. Really, that is a super understatement. The Greek word that is used for “accepted” is only used twice in the New Covenant. The other place is in Luke 1 where the the Angel Gabriel appeared unto Mary.

Gabriel said, “Hail thou that are highly favoured, the Lord is with thee” (verse 28).

The Greek word for “highly favoured” is the only other time that this word was used. When it says that we are accepted in the beloved, it is saying He has made us highly favored. Miriam (Mary) hasn’t got anything on a born-again believer. Every one of us is accepted, chosen, and highly favored. It’s all part of redemption.

Understanding redemption, the complete forgiveness of your sins, is foundational to understanding the New Covenant and how God deals with you today. If you’re born again and still asking questions like these: “Can I lose my salvation?” “If I die with unconfessed sin, will I go to heaven?” or “Does God answer the prayers of someone who still sins?” then you do not understand redemption.

Redemption is very practical, and **your understanding of it will determine what you are able to receive from God, not just in eternity, but here and now.**

<http://www.awmi.net/reading/teaching-articles/redemption/>
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THE EFFICACY OF THE DEATH OF CHRIST CONSISTENT WITH THE NECESSITY OF A GOOD LIFE. THE ONE BEING THE CAUSE, THE OTHER THE CONDITION OF SALVATION.

(The Works of William Paley, D. D.; (1743-1805) Sermons on Several Subjects)

(Efficacy (ef-fi-ca-cy) the power or capacity to produce effects. The ability to produce a desired result.)

What shall we say then? shall we continue in sin, that grace may abound? God forbid.—Romans 6:1

THE same Scriptures which represent the death of Christ as having that which belongs to the death of no other person, namely, an efficacy in procuring the salvation of man, are also constant and uniform in representing the necessity of our own endeavours, of our own good works for the same purpose. They go further. They foresaw that in stating, and still more when they went about to extol and magnify the death of Christ, as instrumental to salvation, they were laying a foundation for the opinion, that men's own works, their own virtue, their personal endeavours, were superseded and dispensed with. In proportion as the sacrifice of the death of Christ was effectual, in the same proportion were these less necessary: if the death of Christ was sufficient, if redemption was complete, then were these not necessary at all. They foresaw that some would draw this consequence from their doctrine, and they provided against it.

It is observable, that the same consequence might be deduced from the goodness of God in any way of representing it: not only in the particular and peculiar way in which it is represented in the redemption of the world by Jesus Christ, but in any other way. St. Paul, for one, was sensible of this, and therefore, when he speaks of the goodness of God, even in general terms, he takes care to point out the only true turn which ought to be given to it in our thoughts—"Despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?" as if he had said,—With thee, I perceive, that the consideration of the goodness of God, leads to the allowing of thyself in sin: this is not to know what that consideration ought in truth to lead to: it ought to lead thee to repentance, and to no other conclusion.

Again: When the apostle had been speaking of the righteousness of God displayed by the wickedness of man; he was not unaware of the misconstruction to which this representation was liable, and which it had, in fact, experienced: which misconstruction he states thus,—"We be slanderously reported, and some affirm, that we say, let us do evil that good may come." This insinuation, however, he regards as nothing less than an unfair and wilful perversion of his words, and of the words of other Christian teachers: therefore he says concerning those who did thus pervert them, "their condemnation is just:" they will be justly condemned for thus abusing the doctrine which we teach. The passage, however, clearly shows, that the application of their expressions to the encouragement of

licentiousness of life, was an application contrary to their intention; and, in fact, a perversion of their words.

In like manner in the same chapter, our apostle had no sooner laid down the doctrine, that "a man is justified by faith without the deeds of the law," than he checks himself, as it were, by subjoining this proviso: "Do we then make void the law through faith God forbid: yea, we establish the law." Whatever he meant by his assertion concerning faith, he takes care to let them know he did not mean this, "to make void the law," or to dispense with obedience.

But the clearest text to our purpose is that, undoubtedly, which I have prefixed to this discourse Saint Paul, after expatiating largely upon the "grace," that is, the favour, kindness, and mercy of God, the extent, the greatness, the comprehensiveness of that mercy, as manifested in the Christian dispensation, puts this question to his reader "What shall we say then? shall we continue in sin, that grace may abound!" which he answers by a strong negative—"God forbid." What the apostle designed in this passage is sufficiently evident. He knew in what manner some might be apt to construe his expressions; and he anticipates their mistake. He is beforehand with them, by protesting against any such use being made of his doctrine; which, yet he was aware, might by possibility be made.

By way of showing scripturally the obligation and the necessity of personal endeavours after virtue, all the numerous texts which exhort to virtue, and admonish us against vice, might be quoted; for they are all directly to the purpose: that is we might quote every page of the New Covenant. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "If ye know these things, happy are ye if ye do them."—In both these texts the reward attends the doing: the promise is annexed to works. Again: "To them, who by patient continuance in well-doing seek for glory and immortality, eternal life: but unto them that are contentious, and obey not the truth, but obey unrighteousness, tribulation, and anguish upon every soul of man that doeth evil." Again: "Of the which," namely, certain enumerated vices, "I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God." These are a few amongst many texts of the same effect, and they are such as can never be got over. Stronger terms cannot be devised than what are here used. Were the purpose, therefore, simply to prove from Scripture the necessity of virtue, and the danger of vice, so far as salvation is concerned, these texts are decisive. But when an answer is to be given to those, who so interpret certain passages of the apostolic writings, especially the passages which speak of the efficacy of the death of Christ, or draw such inferences from these passages, as amount to a dispensing with the obligations of virtue; then the best method of proving, that theirs cannot be a right interpretation, nor theirs just inferences, is by showing, which fortunately, we are able to do, that it is the very interpretation, and these the very inferences, which the apostles were themselves aware of; which they provided against, and which they protested against. The four texts, quoted from

the apostolic writings in this discourse, were quoted with this view: and they may be considered, I think, as showing the minds of the authors upon the point in question more determinately than any general exhortation to good works, or any general denunciation against sin could do. I assume, therefore, as a proved point, that whatever was said by the apostles concerning the efficacy of the death of Christ, was said by them under an apprehension that they did not thereby in any manner relax the motives, the obligation, or the necessity of good works. But still there is another important question behind; namely, whether, notwithstanding what the apostles have said, or may have meant to say, there be not, in the nature of things, an invincible inconsistency between the efficacy of the death of Christ, and the necessity of a good life; whether those two propositions can, in fair reasoning, stand together; or whether it does not necessarily follow, that if the death of Christ be efficacious, then good works are no longer necessary; and, on the other hand, that if good works be still necessary, then is the death of Christ not efficacious.

Now, to give an account of this question, and of the difficulty which it seems to present, we must bear in mind, that in the business of salvation there are naturally and properly two things, viz. the cause and the condition; and that these two things are different. We should see better the propriety of this distinction, if we would allow ourselves to consider well what salvation is: what the being saved means. It is nothing less than, after this life is ended, being placed in a state of happiness exceedingly great, both in degree and duration; a state, concerning which the following things are said: "the sufferings of this present world are not worthy to be compared with the glory that shall be revealed." "God hath in store for us such things as pass man's understanding." So that, you see, it is not simply escaping punishment, simply being excused or forgiven, simply being compensated or repaid for the little good we do, but it is infinitely more. Heaven is infinitely greater than mere compensation, which natural religion itself might lead us to expect. What do the Scriptures call it? "Glory, honour, immortality, eternal life." "To them that seek for glory and honour and immortality, eternal life." Will any one then contend, that salvation in this sense, and to this extent; that heaven, eternal life, glory, honour, immortality; that a happiness such as that there is no way of describing it, but by saying that it surpasses human comprehension, that it casts the sufferings of this life at such a distance, as not to bear any comparison with it: will any one contend, that this is no more than what virtue deserves, what, in its own proper nature, and by its own merit, it is entitled to look forward to, and to receive? The greatest virtue that man ever attained has no such pretensions. The best good action that man ever performed has no claim to this extent, or any thing like it. It is out of all calculation, and comparison, and proportion above, and more than any human works can possibly deserve.

To what then are we to ascribe it, that endeavours after virtue should procure, and that they will, in fact, procure, to those who sincerely exert them, such immense blessings? To what, but to the voluntary bounty of Almighty God, who, in his inexpressible good pleasure, hath appointed it so to be! The benignity of God towards man hath made him this

inconceivably advantageous offer. But a most kind offer may still be a conditional offer. And this, though an infinitely gracious and beneficial offer, is still a conditional offer, and the performance of the conditions is as necessary as if it had been an offer of mere retribution. The kindness, the bounty, the generosity of the offer, do not make it less necessary to perform the conditions, but more so. A conditional offer may be infinitely kind on the part of the benefactor who makes it, may be infinitely beneficial to those to whom it is made. If it be from a prince or governbr, may be infinitely gracious and merciful on his part; and yet, being conditional, the condition is as necessary, as if the offer had been no more than that of scanty wages by a hard taskmaster.

In considering this matter in general, the whole of it appears to be very plain; yet, when we apply the consideration to religion, there arc two mistakes into which we are very liable to fall. The first is, that when we hear so much of the exceedingly great kindness of the offer, we are apt to infer, that the conditions upon which it was made, will not he exacted. Does that at all follow? Because the offer, even with these conditions, is represented to be the fruit of love, and mercy, and kindness, and is in truth so, and is most justly so to be accounted, does it follow that the conditions of the offer are not necessary to be performed? This is one error into which we slide, against which we ought to guard ourselves most diligently; for it is not simply false in its principle, but most pernicious in its application; its application always being to countenance us in some sin which we will not relinquish. The second mistake is, that when we have performed the conditions, or think that we have performed the conditions, or when we endeavour to perform the conditions, upon which the reward is offered, we forthwith attribute our obtaining the reward to this our performance or endeavour, and not to that which is the beginning and foundation, and cause of the whole, the true and proper cause, namely, the kindness and bounty of the original offer. This turn of thought likewise, as well as the former, it is necessary to warn you against. For it has these consequences; it damps our gratitude to God, it takes off our attention from Him.

Some, who allow the necessity of good works to salvation, are not willing that they should be called conditions of salvation. But this, I think, is a distinction too refined for common Christian apprehension. If they be necessary to salvation, they are conditions of salvation, so far as I can see. It is a question, however, not now before us.

But to return to the immediate subject of our discourse, Our observations have carried us thus far; that in the business of human salvation there are two most momentous considerations, the cause and the conditions, and that these considerations are distinct. I now proceed to say, that there is no inconsistency between the efficacy of the death of Christ and the necessity of a holy life, (by which I mean sincere endeavours after holiness;) because the first, the death of Christ, relates to the cause of salvation; the second, namely, good works, respects the conditions of salvation; and that the cause of salvation is one thing, the conditions another.

The cause of salvation is the free will, the free gift, the love and mercy of God. That alone is the source, and fountain, and cause of salvation; the origin from which it springs, from which all our hopes of attaining to it are derived. This cause is not in ourselves, nor in any thing we do, or can do, but in God, in his good will and pleasure. It is, as we have before shown, in the graciousness of the original offer. Therefore, whatever shall have moved and excited, and conciliated that good will and pleasure, so as to have procured that offer to be made, or shall have formed any part or portion of the motive from which it was made, may most truly and properly be said to be efficacious in human salvation.

This efficacy is in Scripture attributed to the death of Christ. It is attributed in a variety of ways of expression, but this is the substance of them all. He is "a sacrifice, an offering to God; a propitiation; the precious sacrifice foreordained; the lamb slain from the foundation of the world; the lamb which taketh away the sin of the world. We are washed in his blood; we are justified by his blood; we are saved from wrath through him; he hath once suffered for sins, the just for the unjust, that he might bring us to God." All these terms, and many more that are used, assert in substance the same thing, namely, the efficacy of the death of Christ in the procuring of human salvation. To give to these expressions their proper moment and import, it is necessary to reflect, over and over again, and by reflection to impress our minds with a just idea, what and how great a thing salvation is; for it is by means of that idea alone, that we can ever come to be sensible, how unspeakably important, how inestimable in value, any efficacy which operates upon that event must be to us all. The highest terms in which the Scriptures speak of that efficacy are not too great cannot be too great; because it respects an interest and an event so vast, so momentous, as to make all other interests, and all other events, in comparison contemptible.

The sum of our argument is briefly this. There may appear, and to many there has appeared, to be an inconsistency or incompatibility between the efficacy of the death of Christ, and the necessity of sincere endeavours after obedience. When the subject is properly examined, there turns out to be no such incompatibility. The graciousness of an offer does not diminish the necessity of the condition. Suppose a prince to promise to one of his subjects, upon compliance with certain terms, and the performance of certain duties, a reward, in magnitude and value, out of all competition beyond the merit of the compliance, the desert of the performance; to what shall such a subject ascribe the happiness held out to him? He is an ungrateful man, if he attribute it to any cause whatever, but to the bounty and goodness of his prince in making him the offer; or if he suffer any consideration, be it what it will, to interfere with, or diminish his sense of that bounty and goodness. Still it is true, that he will not obtain what is offered, unless he comply with the terms. So far his compliance is a condition of his happiness. But the grand thing is the offer being made at all. That is the ground and origin of the whole. That is the cause; and is ascribable to favour, grace, and goodness, on the part of the prince, and to nothing else. It would, therefore, be the last degree of ingratitude in such a subject, to forget his prince while he thought of himself; to forget the cause, whilst he thought of the

condition; to regard every thing promised as merited. The generosity, the kindness, the voluntariness, the bounty of the original offer, come by this means to be neglected in his mind entirely. This, in my opinion, describes our situation with respect to God. The love, goodness, and grace of God, in making us a tender of salvation, and the effects of the death of Christ, do not diminish the necessity or the obligation of the condition of the tender, which is sincere endeavours after holiness; nor are in any wise inconsistent with such obligation.

DOCTRINE ON EVIL SPIRITS

(Life in Christ by Edward White, 1878; pg. 139-144.)

But now, to digest these testimonies into definite forms, what are the conclusions to which they seem to compel assent ? We submit to the reader the following:

I. We learn, if the Bible is true, that the moral life of mankind is closely interwoven with the life of spiritual beings inhabiting the earth's atmosphere. It may be that all planetary and animal life is subject to the government of higher intelligences. But the case of the earth is peculiar. From whatever cause, of which the history is concealed, the world-rulers of this globe have revolted from God, and have succeeded in propagating their revolt to its human inhabitants, with the result of bringing them decisively under the law of death which has reigned during all past ages. We are taught that there is one sovereign Archangel of stupendous power, capable of embracing in his thoughts the government of the world, and of prosecuting through all ages a fixed purpose in that government; who, together with his allies, is carrying forward on earth a war of resistance against God and of extermination against man. For the conflict in its essential end respects the immortality of man. Man, at first hovering in his constitution between death and life eternal, was brought under definitive sentence of destruction for the sin into which he was tempted by these envious foes. The letter, or law, killeth.' But redeeming mercy came to our relief .in that love which seeks to save our lives with a great deliveance. The Incarnation of the Divine Life secures the immortality of all who are united with Him by regeneration of the Holy Spirit, but the finally unregenerate will perish; and thus, to achieve the destruction of the greatest possible number is represented as the object of Satanic action from age to age. Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour.' His passion for soul-killing is represented as extending this system of prey over all the earth. He is the controller of the conduct of natural men. His access to the minds of wicked men is described as direct. Satan put it into the heart of Judas ' to betray his Master. He filled the heart of Ananias to lie to the Holy Ghost' But his power is limited by the soul's compliance. Christians can resist the devil, and he will flee from them.' The spark is impotent where the powder is absent The resolved will leaning upon the power of God ensures absolute safety against the machinations of evil. The will of man acting through the medium of the power of God suffices to overcome all that is in the world.' But the invisibility of the force to be resisted supplies one main element in the trial of the human soul, and brings into probation all the spiritual energies of our nature. When there is no resistance to evil attempted by men, they are said to be led captive of the devil at his will; ' the soul is then carried along by the mighty stream of universal depravity, like a corpse floating upon the Ganges, and is swallowed up by the destroyer.

2. A review of the above-cited passages shows it to be the doctrine of Scripture that those Powers of Darkness, in the prosecution of their design, or general purpose of man-killing, direct their special endeavours to raising up and consolidating systems of government

which shall effectually promote the deception and degradation of mankind. In the temptation of the Son of God, Satan is represented as asserting his political dominion in plain words. He showed Him all the kingdoms of the world, and said, All this power will I give thee, for to me it is delivered, and to whomsoever I will I give it ' (Luke iv. 6). The same idea is conveyed in S. Paul's description of the evil spirits as principalities and powers; and it is repeated in symbolic language in the Apocalypse, where S. John, speaking of the sovereignty of that ten-horned wild beast which is usually supposed to represent the Roman Empire, says, The dragon gave him his power and seat and great authority. And the present general abandonment of the political providence to the Devil is implied in the contrasted statement that hereafter God will take unto Himself His great power and reign.' This fearful description of the origin of most of the world's sovereignties and priesthods (to be qualified of course by much exceptional victory of good), at all events agrees well with their recorded history. If evil spirits had openly assumed the government of the nations, they could not have surpassed the ordinary reigning houses and hierarchies of the earth in the neglect of the true ends of administration, or in the active promotion of every influence which can delude or deprave mankind. The history of government, civil and sacred, is the history of a wickedness which, if not infernal, at least strongly resembles it.

Under this view the union of the civil and religious authorities under one head—perhaps the chief agency in the spiritual ruin of the world—is revealed in its true character, as the policy of 6 the power of the air.' No lesson of the Apocalypse flashes forth more clearly than the evil origin of the craft which places the woman (the Harlot-Church) on the back of the wild beast. She has made the nations drunk with the cup of her fornication,' and has shed the blood of saints and martyrs ' till heaven itself cries, Lord, how long !' The marvellous stability, through long ages, of governments devoted to the maintenance of superstition, receives its most intelligible explanation in this doctrine of the Prophets—that the Rulers of the earth are not men, but the hosts of darkness, and that Kings and Priests are but their tools. '

3. The next fact that comes out in the Biblical testimony is that the diabolical rule over mankind is maintained less by open war with the religious sentiment than by its perversion; less by inciting men to atheism and vice than by deceiving them into God-dishonouring and soul-destroying superstition. S. Paul, the most effective adversary with whom evil ever contended, lays the utmost stress on the wiles,' the devices,' the stratagems' of the powers of darkness. The warfare is carried on everywhere from an ambush. There is little advocacy of evil as evil; the effort is directed to presenting evil as good. There is no coming forth with an open proclamation, We are devils, in revolt against God and His Christ; join us in the insurrection ! '—but the mischief is wrought by deception and personation, and by combinations of good and evil, which indicate the vast reach of the subtlety which creates them. The politically useful is united with the theologically false. The corrupting idea is adorned with the most attractive beauty. Art in all its magical

fascination is set to face the garment of rebellion with some fine colour.' The solemnities and subtilities of devotion are associated with the foulest misrepresentations of the character of God, as when the New Covenant idea of the love which reconciled the world unto itself ' is exchanged for the detestable paganism of the Roman doctrine of mediation and satisfaction. The humility and self-denial of the celibate priesthood are set forth to facilitate the enslavement of the world by their means. All that can attract the senses—incense, music, painting, sculpture, architecture, poetry, magnificent ceremonial—all that can enchant the imagination—is lavished to recommend creeds which contradict in their essential instructions the revelations of God.

The same end is attained by the most diverse devices.' The object, as we see, is reached at one time by idealism, at another by materialism; at one time by laxity and a cry of freedom, at another by an extravagant and cruel orthodoxy; at one time by despotism, at another by revolution; at one time by excessive puritanic strictness, at another by all the genialities of an enlightened self-indulgence.' The power of darkness becomes at will Papist and Protestant, Christian and Heathen. Any religious forms, any philosophical speculations, any policy, any art, any literature, any civilisation, any barbarism, you please, if Christ may be but set aside, or His truth caricatured, or Apostolic Scripture kept out of view, or the Gospel discredited, or its faithful teachers deprived of their moral power. Nay, in an age of positive philosophy, when Christianity is worn out through its own contentions,' you shall have a brand-new revelation of Christian spiritualism ' from heaven itself, or at least from the air,' with miracles, and wonders, and signs,' and holy ghosts ' that can solve every mystery, and demonstrate the salvation of all men, against the express and ever-recurring declarations of the apostles and prophets that the unrighteous shall perish; ' a revelation which shall finally put an end to that black old legend of the devil and his angels,' by making known, through table-rapping, their non-existence! 'Evil men and sorcerers, wax worse and worse, deceiving and being deceived.'

4. This brings us to the last characteristic of the Scripture doctrine of Satanic agency. We are warned by the apostles and prophets of Christ to expect a series of pretended revelations adapted to successive ages, with a view of obscuring the revelation of God. In the last days some shall depart from the faith, giving heed to seducing spirits and teachings of demons speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats.' Then shall that lawless one be revealed, whose coming is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish.' For this cause God shall send them strong delusion that they should believe the false, that they all might be damned who believed not the truth, but had pleasure in unrighteousness ' (I Tim. iv. 1, 2; 2 Thess. ii. 8-12).

Protestants of all ages have commonly thought that these predictions have received at least one signal accomplishment in the history of post-Nicene and mediaeval Christianity. I see no reason to question the application, especially since the Apocalypse assigns a local

centre to the spiritual apostasy of Christendom on 'g seven hills' (Rev. xvii.), on which stood, in S. John's time, the great City which reigned over the kings of the earth.' But be that as it may, the lesson is obvious: the Devil in Scripture is described as an eminent inspirer of false revelations, which come with the force of demonic delusion, of new truth,' and timely aid,' from Heaven to men who have grown weary Of the words of God.' In such revelations to Christendom he will doubtless maintain his character for generalship, as well as for piety. Evil is not all black; for it is one of the devices of evil to lead men to think falsely that Satan is nowhere without the odour of brimstone. As a matter of fact, evil wears a coat of many colours, and dresses in the philosopher's cloak, as well as in the richest ecclesiastical costume. Bad tendencies are not pushed to open excess. Much shining goodness is tolerated, and even encouraged, so long as it is used to support what is distinctly anti-Christian. Thus we see the world covered with the ruins of religions and philosophies, which have each in their day been an improvement on worn-out superstitions. Laoutzeism, Confucianism, Buddhism, Brahminism, Mohammedanism, Romanism, political Protestantism, Positivism, Germanic Idealism, Mormonism, the modern spiritualistic Sorcery, (with its signally inconsistent denial of the Scripture doctrine on infernal spirits),—have not these all alike been works of art adapted to I deceive the nations' into rejecting true Christianity ? Evil could not pass into currency except it were gilded. Falsehood must glitter; chastity must be sublimed into asceticism; music almost divine must enchant the ear; a fair show in the flesh' must be made, even if the interior be dead men's bones and all uncleanness.'

Let Christ, the King of Israel, come down from the cross, and we will believe in Him ! ' That is the cry of superstition and of free-thought,' now as of old. If you will but abandon the doctrine of the Cross, 4 the power of God unto salvation,' you are welcome to the crucifix, and even to self-crucifixion. If you will but give up praying in the Spirit,' you may have beads, Paternosters, and Ayes innumerable. If you will but set aside the truth on man's justification exclusively in Christ, you are welcome to a distorted doctrine of sanctification by the Sacraments. If you will but nullify by criticism and free-handling the truth on Atonement, you may retain all the rest of Christianity, and pass for liberal Christians, without hindrance from the chief enemy of Christ. And thus it has come to pass that the veil is spread,' the darkness thickens, and the unwary are beguiled on every side. So long as God is kept out of men's hearts, they are welcome to become civilized, devout, liberal, broad, enlightened,—what you please; only let the Prince of this world blind the minds of them that believe not,'—for then, since their religion ' must needs be only a form, and not godliness, their destruction is sure.

If these things be so, we can comprehend the urgency of S. Paul's exhortation that, in resisting this crafty and malignant Power, we should take the panoply of God,' and specially wield the sword of the Spirit, which is the Divine Word.' It is, as in Christ's temptation, this which alone avails against all craft and force, while we pray, Deliver us from the Evil One!"

“THE HOPE OF RESURRECTION”

(Things to Come No. 97. July, 1902 Vol. IX. No. 1, by E. W. Bullinger.)

There is no article of the Christian Faith that has been more affected and injured by tradition than the hope of Resurrection. Notwithstanding the fact that there is no truth more important or more fundamental to the Gospel, there is none more neglected. It is difficult to find a hymn in any book which we can sing concerning this blessed hope. We can find hymns about Christ’s resurrection, plenty about “Easter,” but how few concerning the blessed fact that His people, who died with Him, have risen also in Him: how few about “the resurrection of the body,” in which all profess to believe!

In nothing do we see the truth of Isa. LV:8 more exemplified:

“My thoughts are not your thoughts, neither are your ways My ways, saith the Lord”

Thus does the Scripture emphasise the difference between “my” and “your”: between God’s thoughts and ways, and those of man. God, in His Word, makes everything of resurrection: man makes nothing of it.

God makes resurrection our blessed hope: man makes death our hope, and most of his hymns testify to the truth of our indictment. If we do get a good hymn, it is generally spoiled by the last verse; for most hymns, like man who makes them, end with death.

God speaks of death as an enemy—“the last enemy.” Man speaks of death as though it were a friend. God speaks of death as an end. Man speaks of it as a new beginning. God speaks of it as a terminus. Man speaks of it as a “door” or a “gate.”

Christianity ends in the Resurrection and Rapture of the Church of God at His coming. Religion ends in dreams, imaginations, and speculations as to the intermediate state. The Word of God tells of glorious realities, and bodies like Christ’s own risen body. “Incorruption,” “glory,” and “power” characterise our risen bodies (1 Cor. xv. 42-43). Man has nothing better to talk about than “ghosts,” “spirits,” and “spooks.”

The Holy Spirit says “the wages of sin is death, but the gift of God is eternal life” (Rom. vi. 23). “Deceiving spirits and teachings of demons” say “there is no death,” and talk of having “passed on,” and about the “home, going” and “the great beyond,” and “beyond the Veil,” &c., &c.

And the sad fact is that the majority believe man rather than God; and “lying spirits” rather than “the Holy Spirit.”

All resurrection depends on the resurrection of Christ (1 Cor. xv. 13-17). But the teachings of Tradition are all apart from Christ. They shut out Christ. They ignore, Christ's finished work, and they are silent as to Christ's coming again.

As one of the most glorious of the "things to come" it shall ever be our aim and delight to dwell upon the blessed theme—the glorious hope of resurrection; and leave others to fit it in as best they may with their traditions.

Others may be governed by men and their traditions; by evil spirits and their "teachings;" but "our seat-of-government is in heaven, from whence also we look (and are waiting) for the Saviour, the Lord Jesus Christ, who shall change (i.e., change the essential form, chap. ii. 7) the body of our humiliation, that it may be like (in outward appearance) the body of his glory (i.e., His own glorious body) according to the working whereby he is able even to subdue all things to himself" (Phil. iii. 20, 21).

This is how our glorious hope is presented to us. We are to look out for it; we are to wait for the wondrous transformation of these poor human bodies. The great promise is given, and held out to us, that one day—at His coming—our bodies will be made like Christ's own glorious body. Infinite power is going to be put forth to accomplish this.

What a blessed hope! It surely becomes us to enquire What is Christ's glorious body like? Because, if we can find out anything about that, we shall, so far, know what our own bodies are to be like. "Like Him" is the promise in 1 John iii. 2;; and "Like unto His glorious body" is repeated in Phil. iii. 21.

His body when raised from the dead could eat and drink (See Luke xxiv. 43; Acts x. 41; and compare Matt. xxvi. 27; Mark xiv.25; Luke xxii. 16, 18). It was His own body, not another's. He showed them His hands and His side. The print of the nails and the mark of the spear could be seen. The Lord Jesus did literally rise from the dead; and, in the body in which His people saw Him we may see our own; for, "we shall be like Him."

That body was adapted for heaven as well as for earth: and for earth as well as for heaven. It was independent of all "natural laws." It was above them, and not constrained by them. It was super-natural, or above nature.

These bodies of ours daily suffer from the working of "natural laws"; but then we shall be above them and beyond their constraining power. We shall be in no danger from storm or lightning, drought or flood, heat or cold. We shall be able to walk the earth and talk with men; and yet be able to ascend into the skies. This is what is called "the glorious liberty of the children of God" (Rom. viii. 21). Men cry and strive for liberty in this corruptible

flesh; but they know not what real liberty is; and never will till “this corruptible shall have put on incorruption, and this mortal shall have put on immortality” (1 Cor. xv. 53, 54).

Yes, we shall be “like Him”: seeing as He sees; hearing as He hears; going as He goes; doing as He does.

Now, our bodies and our bodily senses are limited in every direction.

SOUND is caused by vibrations of the air. But our ears and hearing are limited, and cannot detect a sound below 16 vibrations of air in a second, or above 40,000. Yet it can be demonstrated that there are sounds above these, though we cannot hear them

LIGHT is caused by vibrations of the ether which is in the air; but these are billions and trillions in a second, compared with the tens and hundreds, of air, which produce sound. The fact is, our eyes are limited, not only as to distance, but as to power. They cannot see the colours of the prism below the red rays (which are about 400 billions of vibrations of ether in a second); or above the violet rays (which are about 750 billions). Yet there are vibrations of ether below the red rays which, though they are invisible, can be felt. These are the heat rays (about 100 billions of vibrations of the ether in a second). And there are vibrations of the ether above the violet rays. These, for want of a name, are designated by the letter “ X,” and called “ X rays.” They can neither be seen nor felt; but they can be discerned only by their actinic or chemical effects (as in photography).

But, we shall be beyond all limitations then. “We shall see Him as He is,” and be “like Him.” Even now, God has only to “open our eyes,” and things are seen that were before invisible. Elisha said of his servant, “ Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings vi. 17).

And our eyes need only one touch from the Almighty Creator to remove all the present limitations of these vile bodies; and enable us to see new orders of things, the conception of which has never entered the human mind.

Yes, our resurrection bodies will have knowledge beyond all the mere dreamings of earthly wisdom, and will be able to pierce the present mysteries of Creation. They will find out something of what it means as they read of the fulness of joy at His right hand, and pleasures for evermore (Ps. xvi. 11).

Our hope is set upon Him (1 John iii. 3, R.V.). And having been made one with Him in Crucifixion, we shall, be one with Him in Resurrection, Ascension, and coming glory...

Oh, how different is the revelation of God from all the speculations and traditions of man. Man guesses, and dreams, and imagines, and thinks; but he does not know, and can not know, anything of this great subject apart from what God has revealed.

Here, we have, in Scripture, facts and realities; supernatural, but, nevertheless, real; facts which set our feet on the rock of everlasting truth, unmoved by all the vapourings of man's traditions.

In 1 Cor. xv. we learn all that can be known about the fact of Resurrection. The grain of wheat is used by the Holy Spirit to illustrate it. There is a mysterious connection between the old, which passes away; and the new, which springs out of the old.

The new grain of wheat has the form, colour, taste, properties, and likeness of wheat. It is not barley or oats. It is "its own body." So it will be with the mortal body of the child of God. The living identity will be reproduced in a new immortal body. We cannot understand the mystery; but we believe it. Once know "the Scriptures and the power of God" (Matt. xxii. 29), and all is easy to faith. "God giveth it a body as it hath pleased him." This answers all our questions, solves all difficulties, and resolves all our doubts.

It is entirely a matter of Revelation. But that is the very thing that man will not have. The Lord combatted this opposition in the Pharisees and Sadducees. Paul met with it in the Epicureans and Platonists and Stoics. We meet with it to-day in Infidelity and Spiritism; yes, and in the Traditionalism of the churches, which is more akin to Spiritism than to Revelation.

Thousands of Christians know nothing of this blessed hope of Resurrection. They have no place for it in their creed. They forestall it by another hope which they have substituted for it. They put on their tombstones— "Death is swallowed up in Victory"; notwithstanding it is clearly stated, "THEN (i.e., in Resurrection) shall be brought to pass this saying that is written." And, "He is not here"; notwithstanding the fact that these words were spoken of the risen Christ, who had left the Tomb.

So perverse is Tradition, and so diverse from God's written Word.

Oh! to rest on the realities of Divine revelation; to be content with them; yea, to be satisfied with them. To hope for that on which His word has "caused us to hope"; and to wait for that which He has promised.

As we write these words, it all seems so beautiful and glorious, that we wonder how we can ever settle down to contemplate any other subject. And we marvel that Christians can listen to, or entertain for a moment, the vain imaginations of Tradition, when God has set before us the grand realities of Resurrection in "the world to come."

This it is that glorifies Christ; for it shuts us up to Him. If He be not raised, then there is no resurrection at all. And if we are to rise, it is only when He shall descend into the air and accomplish the mighty work. "SO," and only "So shall we ever be with the Lord" (1 Thess. iv. 17).

This word "so" defines for us the basis of all true "comfort"; hence, it is added, "wherefore comfort one another with these words." But these are not the words with which most Christians, to-day, "comfort one another." The majority find no comfort in them.

True comfort, and that which makes present affliction light and its duration seem but for a moment," is only "WHILE we look not at the things which are seen, but at the things that are not seen: for the things that are seen are temporal; but the things which are not seen are eternal."

And what are the "eternal" things which have this wonderful transmuting power of making heavy afflictions "light," and long years "a moment"?

The one that is immediately mentioned is Resurrection; and the blessed hope is set forth in the verses that follow (2 Cor. v. 1-8). We give them in full in the translation of Conybeare and Howson, with their notes, as they so beautifully exhibit the precious truth set forth in this scripture. Moreover, their words will furnish an independent support of our teaching.

"Yea, I know that if the tent which is my earthly house be destroyed, I have a mansion built by God, a house not made with hands, eternal, in the heavens. And herein I groan with earnest longings, desiring to cover my earthly raiment with the robes of my heavenly mansion (if indeed I shall be found still clad in my fleshly garment). For we who are dwelling in the tent groan and are burdened; not desiring to put off our [earthly] clothing, but to put over it [our heavenly] raiment, that this our dying nature might be swallowed up by life. And He who has prepared me for this very end is God, who has given me the Spirit as the earnest of my hope. Therefore I am ever of good courage, knowing that while my home is in the body I am in banishment from the Lord (for I walk by faith, not by sight). Yea, my heart fails me not, but I would gladly suffer banishment from the body, and have my home with Christ. Therefore I strive earnestly that whether in banishment or at home, I may be pleasing in His sight."

But tradition alters all this. It changes the whole scope of the passage by picking out four of the words from the A.V.; joining them with four other words, and then using them in the very opposite sense, as though the subject treated of were Death instead of Resurrection. It quotes them thus: "Absent from the body, present with the Lord." But this is not what is written. Resurrection is the theme; and this precious truth concerning it is put in two ways:—

(1) What we know; and (2) What we desire.

(1) We know that while we are in the earthly house of this tabernacle, we are not clothed upon with our house (or body) which is from heaven” (vv. 6 and 1), and are thus "absent from the Lord.”

(2) We desire to be absent from the earthly house of this tabernacle, and to be clothed upon with our heavenly house or body, because then we shall be present with the Lord.”

To pick out and divide asunder those eight words from their context is, to say the least, garbling the words of God, and comes perilously near what is censured in the immediate context (2 Cor. iv. 2).

We might with equal justice quote the words "hang all the law and the prophets," and leave out "on these two commandments" (Matt. xxii. 0); or say "there is no God," and leave out "The fool hath said in his heart" (Ps. liii. 1);; or say, "Ye shall not drink wine,"! and leave out "Ye have planted pleasant vineyards, but [ye shall not drink wine] of them" (Amos v. 11); or talk about "the restitution of all things," and leave out "which God hath spoken by the mouth of all his holy prophets" (Acts iv. 2 1).

All these partial quotations are correct so far as the Text is concerned, but what about the Context?

The context is, "We are confident, I say, and **willing rather to be** absent from the body, **and to be** present with the Lord ” (v. 8).

By omitting the words which we have printed in thicker type, the sense is entirely changed. "The body" in both verses is explained, in verse 1 to be "our earthly house of this tabernacle;" and being "present (or at home with) the Lord" is explained in verse 2 as being "clothed upon with our house which is from heaven." The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed "); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). The popular quotation of these words is worthy of the tradition which it is used to support, when it seeks to make them prove the very opposite of what the whole context teaches.

We bring this solemn impeachment of misquotation against all who thus handle the Word of God. We exhort our readers to believe God instead of Spiritists; that so they may be "earnestly desiring to be clothed upon" with that glorious heavenly, spiritual body, "our house which is from heaven." It is to be ours when we shall be caught up to meet the Lord in the air, SO to be ever "present with the Lord."

Raham

(A Royal Gem in Yahweh's Temple)

"Yahweh, Yahweh, An El of Raham..."(Ex. 34:6)

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Yahweh has magnified his Word above his name.¹⁴⁸ His words were in the Ark of the Covenant, thereby making it Holy. His words are Hebrew (Ibri) words, which, in many cases, have no Greek or English equivalent. These words, when studied, are the Royal Gems hidden from most of the world. They are for those who will do the work, unveiling beautiful Hebrew (Ibri) words from the mouth of our Creator and Father, who is Adonai Yahweh Elohim of Host. We have examined Yahweh's word, 'Hesed' (*he-sed*, 02617),¹⁴⁹ which has no Greek or English equivalent and now we will unveil his word, 'Raham' (*raw-ham*'), which also has no Greek or English equivalent.

Complete communication occurs when words are fully understood, which is why the language of physicians and lawyers, must be exact and unchanging. Our Father's Hebrew (Ibri) words, handed down for over 3,000 years, fall into this same category. When a Hebrew (Ibri) word has no English equivalent, we must transliterate the word and explain it's meaning, which may be comprised of hundreds of words to explain this one word. Hawaiians had no word in their language for snow, because it did not exist. They could not translate snow into their language because they have no equivalent word. Europeans would have to explain, in so many words, what snow is, then the Hawaiians would have to transliterate this word into their language, explaining to others, what this word represents.

English Bible translations will very rarely transliterate a Hebrew (Ibri) word because the public would not purchase the Bibles that transliterate Hebrew (Ibri) and Greek words. Jehovah was used to represent the Hebrew (Ibri) name of Yahweh in the ASV Bible (1901) and Young's Bible (1886) but the public refused these versions forcing future translators to use the man-made term, the LORD, as the KJV has done for years. Joseph Rotherham took the next step, in 1902, by pushing the boundaries, transliterating the Creator's actual name, using the words, Yahweh and Yah over 6,800 times, but you will not find this Bible in any bookstore. Rotherham never uses the word, mercy, in his Old Testament. The word, 'raham,' he did not transliterate but he translated it and it's family of words (07355 (verb), 07356 (noun), 07349 (adjective)), 'compassion,' 105 times, enabling the reader to recognize that the Hebrew (Ibri) word is, raham, as a noun, verb or adjective. He did this also with the word, 'hesed' (02617), by translating it, lovingkindness, 260 times.

¹⁴⁸ Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

¹⁴⁹ Hesed (*Yahweh's Covenantal Relationship Towards His Servants*), which can be found in Teleios Books, Volume 4

When studying our Father's Word, we must also differentiate between the true meaning of a English word, which is derived from it's root, from the vulgar (common) usage, which changes with the seasons. For example, if you ask five people to define the meaning of the words, mercy, pity and compassion, you will very likely receive opposing, unrelated responses. These words are used in our English Bibles to represent one Hebrew (Ibri) word, which is, raham, but none of these words represent raham. Mercy is from the Latin word, merces, meaning, Reward. Pity is from the Latin word, pietas, meaning Piety. Compassion (com-passion) is from the latin word, com-pati, meaning, Suffer (pati) with (com). (Passion's true meaning is, suffer, for instance we have the, 'Passion of the Christ;' it's vulgar meaning today is, "a strong and barely controllable emotion.") These definitions, which will be foreign to the majority of us, never-the-less, they are the true meanings, according to their etymology (origin of words). (You can discover the true meaning of words from an etymological dictionary¹⁵⁰ or by using Google. Begin your search on Google, by stating the word and adding to it, the word, etymology. For example, go to Google and type or speak, 'passion etymology.' You will receive a response, such as, Origin, Latin - pati - suffer.)

The vulgar meanings of words can be viewed in dictionaries and on Google. (Dictionaries, except the original OED, define a word by it's vulgar usage, rather than by it's true meaning.) Google defines mercy¹⁵¹ as, "compassion¹⁵² or forgiveness shown toward someone whom it is within one's power to punish or harm; the synonyms are leniency, clemency, compassion, grace, pity, charity, forgiveness, forbearance, quarter, humanity." The OED (Oxford English Dictionary) defines mercy as, "Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and compassionate treatment in a case where severity is merited or expected." OED defines compassion as, "Suffering together with another, participation in suffering; fellow-feeling, sympathy" and they define, pity, as, "the disposition to mercy or compassion; clemency, mercy, mildness, tenderness." What are we to understand when we read the word mercy or compassion in our Father's Word; the true meanings of the words, rewards or suffer with or their vulgar meanings? In our study it will be neither. We must examine the meaning, not of mercy or compassion but rather, the meaning of the Hebrew (Ibri) word, raham, which has been translated, in the KJV, mercy, compassion and piety.

Why is the verb, raham, important? It's first usage, as a verb, is in Exodus 33:19, where Moses says to Yahweh,

"...Show me, I pray thee, thy glory. And he [Yahweh] said,—I, will cause all my goodness, to pass before thee, And will proclaim myself by the name YAHWEH, before

¹⁵⁰ Origins, A Short Etymological Dictionary of Modern English by Eric Partridge

¹⁵¹ Which actually means, reward

¹⁵² Which actually means, suffer with

thee,—And will show favour [hanan]¹⁵³, unto whom I may show favour [hanan], And will have compassion [raham] on whom I may have compassion [raham]."

The TWOT gives a definition of, raham, as, 'the deep inner feeling based on some natural bond.'¹⁵⁴ A noun that is derived from, raham, is rehem,¹⁵⁵ which means, the womb, which gives credence to this definition of, 'natural bond;' (nature, coming from the Latin word, natura, meaning, birth.) Rehem's first usage is in Genesis 20:18, which states, "For Yahweh, had restrained from bearing [rehem], every female of the house of Abimelech,—because of Sarah, wife of Abraham." Jeremiah 20:17 reaffirms rehem's meaning, by stating, "Because I was not slain from the womb [rehem],—Nor did, my mother, become, my grave, Nor was her womb [rehem] great for ever!" (As can be seen, the English words, mercy and compassion have nothing to do with the womb.) The noun raham (07356) was translated, womb, four times in the KJV:

Ge 49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb <raham 07356>:

Pr 30:16 The grave; and the barren womb <raham 07356>; the earth that is not filled with water; and the fire that saith not, It is enough.

Isa 46:3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb <raham 07356>:

Eze 20:26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb <raham 07356>, that I might make them desolate, to the end that they might know that I am the LORD.

¹⁵³ 02603 הָנַן hanan (haw-nan'); The verb hanan depicts a heartfelt response by someone who has something to give to one who has a need. According to Flack the verb describes 'an action from a superior to an inferior who has no real claim for gracious treatment.'

¹⁵⁴ 07355 רָחַם raham (raw-ham'); raham is used infrequently (twelve of forty- seven times) of men. It is used only once in the Qal when the Psalmist confesses his love for Jehovah (#Ps 18:1 [H 2]). The depth of this love is shown by the connection of this word with rehem/ raham. Compare, Isaiah {#Isa 49:15 } who uses it of a mother's love toward her nursing baby. It can also refer to a father's love. {#Ps 103:13 } Apparently, this verb connotes the feeling of mercy which men have for each other by virtue of the fact that they are human beings {#Jer 50:42 } and which is most easily prompted by small babies {#Isa 13:18 } or other helpless people. It is this natural mercy for the helpless that Israel's and Babylon's enemies will lack in their cruelty, {#Isa 13:18 Jer 6:23 } although God may give Israel's enemies such feeling (compassion). {#1Ki 8:50 Jer 42:12 } Indeed, the prophets {#Isa 13:18 } conjoin hûs (the feeling which flows from one to another), hamal (the strength of feeling which leads one to action in behalf of another, i.e. to spare them some difficulty), and raham (the deep inner feeling based on some 'natural' bond) when describing what Babylon {#Jer 21:7 } and God {#Jer 13:14 } will lack toward Israel.

This root is frequently used of God. It incorporates two concepts: first, the strong tie God has with those whom he has called as his children. {#Ps 103:13 } God looks upon his own as a father looks upon his children; he has pity on them. {cf. #Mic 7:17 } The second concept is that of God's unconditioned choice (hanan, grace). God tells Moses that he is gracious and merciful to whomever he chooses. {#Ex 33:19 }

Usages: (verb) Exod. 33:19 Deut. 13:17 Deut. 30:3 1 Ki. 8:50 2 Ki. 13:23 Ps. 18:1 Ps. 102:13 Ps. 103:13 Ps. 116:5 Prov. 28:13 Isa. 9:17 Isa. 13:18 Isa. 14:1 Isa. 27:11 Isa. 30:18 Isa. 49:10, 13, 15 Isa. 54:8, 10 Isa. 55:7 Isa. 60:10 Jer. 6:23 Jer. 12:15 Jer. 13:14 Jer. 21:7 Jer. 30:18 Jer. 31:20 Jer. 33:26 Jer. 42:12 Jer. 50:42 Lam. 3:32 Ezek. 39:25 Hos. 1:6f Hos. 2:1, 4, 23 Hos. 14:3 Mic. 7:19 Hab. 3:2 Zech. 1:12 Zech. 10:6

¹⁵⁵ 07358 רֵחֵם rehem (rekh'- em); womb

I believe the definition, from the TWOT, for raham, which states, "the deep inner feeling based on some natural bond," (as a noun) could be expanded to, "*the deep inner familial bond resulting in an beneficial action (verb) that helps the family¹⁵⁶ member that is in need.*" Family's true meaning is household servants. A deep inner feeling does not help anyone and is of no benefit unless this feeling results into some beneficial action that would help the beneficiary. This can be seen in it's first usage as a noun, in Genesis 43:14. The context of this verse is that Joseph, as Pharaoh's second in command, demands that Benjamin be brought to Egypt; "Then Israel their father said unto them—If so, then, do, this,—Take of the song of the land in your vessels, and carry down to the man [Joseph], a present,—A little balsam, and a little honey, tragacanth gum and cistus gum, pistachio nuts, and almonds. And, double silver, take in your hand,—also, the silver that was put back in the mouth of your sacks, carry ye back in your hand, peradventure it was, an error, Your brother also, take ye,—and arise, go again unto the man. And, El Shaddai, give you raham before the man [Joseph], so shall he send with you, your other brother, and Benjamin. But, as for me, when I am bereaved, I am bereaved" (Gen. 43:11-14)! The second usage of raham, as a noun, is in Genesis 43:30, where Joseph is overwhelmed with raham towards his brethren; the verse states, "And Joseph made haste, for his raham towards his brother, were pent up, and he sought to weep,—so he went into the inner chamber, and wept there." The beneficial motherly/fatherly actions, because of raham for the beneficiaries, are observed in the above verses.

Deuteronomy 13:17 demonstrates Yahweh's raham and it's benefit to his obedient servants. It uses raham as a noun (07356)¹⁵⁷ and a verb (07355). The context of this verse is in connection with Israel falling away from Yahweh by bowing down to other gods. The verse ends by stating, "So shall there not cleave to thy hand aught of the devoted thing,—that Yahweh, may turn away, from the glow of his anger, and grant thee raham [noun], and have raham [action verb] upon thee and multiply thee [the result of raham], as he swore unto thy fathers." The other two verses where raham is used as a noun and a verb are below:

1Ki 8:50 and grant forgiveness to thy people, who have sinned against thee, even as to all their transgressions wherein they have transgressed against thee,—and grant them raham [noun] before their captors, so that they may have raham [verb] upon them;
Jer 42:12 that I may grant you raham [noun], and he may have raham [verb] upon you,—and suffer you to return unto your own soil.

¹⁵⁶ Family's true meaning is household servants. Latin, famulus is servant, while familia us household servants. We should be using the Hebrew (Ibri) word, mishpahâ #4940, which means clan.

¹⁵⁷ Raham 07356 (noun); usages: Gen. 43:14, 30 Gen. 49:25 Deut. 13:17 Jdg. 5:30 2 Sam. 24:14 1 Ki. 3:26 1 Ki. 8:50 1 Chr. 21:13 2 Chr. 30:9 Neh. 1:11 Neh. 9:19, 27f, 31 Ps. 25:6 Ps. 40:11 Ps. 51:1 Ps. 69:16 Ps. 77:9 Ps. 79:8 Ps. 103:4 Ps. 106:46 Ps. 119:77, 156 Ps. 145:9 Prov. 12:10 Prov. 30:16 Isa. 46:3 Isa. 47:6 Isa. 54:7 Isa. 63:7, 15 Jer. 16:5 Jer. 42:12 Lam. 3:22 Ezek. 20:26 Dan. 1:9 Dan. 9:9, 18 Hos. 2:19 Amos 1:11 Zech. 1:16 Zech. 7:9

Raham & Hesed

Hesed (02617), meaning "loyalty," "mutual aid," "reciprocal love," "obligation," which was explained in the article, *Hesed (Yahweh's Covenantal Relationship Towards His Servants)*, which can be found in *Teleios Books, Volume 4*, and is translated as, lovingkindness, in the Rotherham Bible. Both hesed and raham have no equivalent English or Greek words, which necessitates them both being transliterated. Below are the verses that contain raham and hesed, as nouns, in the same verse:

Ps 25:6 Remember thy rahams, O Yahweh, and thy hesed, For, from age-past times, have they been.

Ps 40:11 ¶ Thou, O Yahweh, wilt not restrain thy rahams from me, Thy hesed and thy truthfulness, shall continually watch over me.

Ps 51:1 ¶ Be favorable unto me, O Elohim, according to thy hesed, And, in the multitude of thy rahams, blot out my transgressions;

Ps 69:16 Answer me, O Yahweh, for good is thy hesed, According to the abounding of thy rahams, turn thou towards me:

Ps 103:4 Who redeemeth, from destruction, thy life, Who crowneth thee, with hesed and raham:

Isa 63:7 ¶ The hesed of Yahweh, will I recall, the praises of Yahweh, According to all that Yahweh, hath bestowed upon us,—Even the abundance of goodness to the house of Israel, Which he bestowed upon them—According to his rahams, and, According to the abundance of his hesed.

Jer 16:5 For, Thus, saith Yahweh—Do not thou enter into the house of crying, Neither do thou go to lament, nor do thou bemoan for them,—For I have withdrawn my blessing from this people, Declareth Yahweh, Both hesed and raham. (*Blessing results from hesed and raham.*)

La 3:22 The hesed of Yahweh, verily they are not exhausted, Verily! not at an end, are his rahams:

Da 1:9 But, although Elohim had brought Daniel into hesed and tender raham, before the ruler of the eunuchs, (*a brother or child affection, resulting into blessings*)

Ho 2:19 And I will take thee unto myself, unto times age-abiding,—yea I will take thee unto myself, in righteousness and in justice, and in hesed, and in abounding raham:

Zec 7:9 Thus, spake Yahweh of hosts, saying,—With true justice, give ye judgment, and, hesed and rahams, observe ye, one with another;

Psalm 103:6-18 paints Yahweh as a Father with his children, using raham and hesed multiple times; "Yahweh is one, who executeth righteousness, Yea vindication for all the oppressed. Who made known his ways unto Moses, unto the sons of Israel, his doings. *Rahamîm*¹⁵⁸ (07349) and gracious, is Yahweh,—Slow to anger and abundant in *hesed*. Not

¹⁵⁸ 07349 רַחֲמִים rahamin (rakh-oom') adj. from 7355; usages: Exod. 34:6 Deut. 4:31 2 Chr. 30:9 Neh. 9:17, 31 Ps. 78:38 Ps. 86:15 Ps. 103:8 Ps. 111:4 Ps. 112:4 Ps. 145:8 Joel 2:13 Jon. 4:2

perpetually, will he contend, Nor age-abidingly, retain anger; Not according to our sins, hath he dealt with us, Nor according to our iniquities, hath he treated us. For, as the heavens are exalted over the earth, His *hesed* hath prevailed over them who revere him; As far as East from West, Hath he put far from us, our transgressions; Like the *raham* of a father for his children, Is, the *raham* of Yahweh, for them who revere him; For, he, knoweth how we are formed, He is mindful that, dust, we are. As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a *ruah*, hath passed over it, and it is gone, And its own place is acquainted with it no more. But, the *hesed* of Yahweh, is from one age even to another, Upon them who revere him, And his righteousness, to children's children: To such as keep his covenant, And remember his precepts, to do them."

Raham, as a Verb, being used with Hesed

Isa 54:8 In an overflow of vexation, I hid my face, for a moment, from thee, But, with *hesed* age-abiding, have I had *raham*,—saith thy Redeemer, Yahweh.

Isa 54:10 For, the mountains, may move away, And, the hills, may be shaken,—But, my *hesed*, from thee, shall not move away, And, my covenant of peace, shall not be shaken, Saith he who hath *raham* upon thee—Yahweh.

La 3:32 Surely, though he cause grief, yet will he have *raham*, according to the multitude of his *hesed*;

Raham the Verb 07355 & the Noun 07356:

Raham in Visible Manifestation, Action

De 13:17 So shall there not cleave to thy hand aught of the devoted thing,—that Yahweh, may turn away, from the glow of his anger, and grant thee *raham* [noun], and have *raham* [verb] upon thee and multiply thee, as he sware unto thy fathers;

- 1.) *Raham* can be withheld when Yahweh is angry; it can be granted.
- 2.) Receiving *raham* results in being multiplied [blessed].

2Ki 13:23 Then was Yahweh gracious unto them, and had *raham* upon them, and turned unto them, for the sake of his covenant with Abraham, Isaac, and Jacob,—and was not willing to destroy them, nor to cast them off from his presence, as yet.

- 1.) Receiving *raham* because of Yahweh's covenant with Abram.
- 2.) *Raham* was received, resulting in not being destroyed.

Ne 1:11 I beseech thee O My Lord, let—I pray thee—thine ear be attentive unto the prayer of thy servant, and unto the prayer of thy servants who delight to revere thy Name, and oh prosper, I pray thee, thy servant today, and grant him *raham* before this man. Now, I, was cup-bearer unto the king.

- 1.) *Raham* is success, prosperity.

(The manifestation of Exodus 34:6, which declares, "Yahweh, Yahweh, An El of raham... in Neh. 9.)

Ne 9:19 yet, thou, in thine abounding rahams, didst not forsake them in the desert,—the pillar of cloud, departed not from over them by day, to lead them in the way, nor the pillar of fire by night, to light up for them the way wherein they should go.

1.) The results of Yahweh's abounding rahams were manifested in that they were not forsaken; they were protected, lead and provided for.

Ne 9:27 Therefore didst thou deliver them into the hand of their adversaries, who distressed them,—and, in the time of their distress, they made outcry unto thee, and, thou, out of the heavens, didst hear, and, according to thine abounding rahams, gavest them saviors, that they might save them out of the hand of their adversaries.

1.) Yahweh's abounding rahams resulted in him giving them saviors from their enemies.

Ne 9:28 But, as soon as they had rest, they again wrought wickedness before thee,—and thou didst leave them in the hand of their enemies, who bare rule over them, yet, when they again made outcry unto thee, thou, from the heavens, didst hear and didst deliver them according to thy rahams, many times;

1.) Yahweh's raham is loss by wickedness but will be released upon repentance of sin.

Ne 9:31 Yet, in thine abounding rahams, thou didst not make of them an end, neither didst thou forsake them,—for, an EL gracious and full of raham, thou art.

1.) Yahweh's abounding raham saved them again.

Ps 103:13 Like the raham of a father for his children, Is, the raham of Yahweh, for them who revere him;

1.) The conditions to receive raham: revere Yahweh, keep his covenant, do his precepts (vs.18)

2.) Raham is what a father has and will do for his children.

3.) Context of Psalm 103 is Yahweh executes righteousness, vindicates the oppressed (vs. 6).

Ps 106:43-46 Many times, did he rescue them,—But, they, rebelled by their counsel, and sank low in their iniquity. Then looked he on the distress which befell them,—when he heard their loud cry; Then remembered he, for them, his covenant, and was moved to pity, according to the abounding of his hesed; And granted them raham before all their captors.

1.) Yahweh's raham, in connection with his covenant, is released upon repentance, resulting in salvation. (*The exception is Jer 16:5 For, Thus, saith Yahweh—Do not thou enter into the house of crying, Neither do thou go to lament, nor do thou bemoan for them,—For I have withdrawn my blessing from this people, Declareth Yahweh, Both hesed and raham.*)

Isa 14:1 ¶ For Yahweh, will have raham, on Jacob, And will yet, choose Israel, And will give them rest upon their own soil,—And the sojourner, shall join himself, unto them, And they shall attach themselves unto the house of Jacob;

1.) Raham is a choice for Yahweh, to give to Jacob [his son] resulting in giving rest to Israel.

Isa 30:18 ¶ And, therefore, will Yahweh wait, That he may grant you favour, And, therefore, will he lift himself up, That he may show you raham,—For, A God of justice, is, Yahweh, How happy all they who are waiting for him.

1.) Raham may be shown, seen by the world.

2.) Raham is associated with justice

3.) Favor comes before raham is received?

Isa 49:10 They shall neither hunger, nor thirst, Nor shall smite, them the glowing sand, or the glaring sun,—For, he that hath raham upon them, will lead them, And, unto springs of water, will he conduct them.

1.) They shall not suffer need because Yahweh has raham upon them because he will lead and conduct them.

2.) Context: Thus, saith Yahweh—In a time of acceptance, have I answered thee, In a day of salvation, have I helped thee,—That I may preserve thee, And give thee as the covenant of a people, To establish the land, To bring into possession the desolate heritages; (vs 8)

Isa 49:15 Can, a woman, forget, her sucking child, Past taking raham on the son of her womb? Even these, may forget, Yet will, I, not forget, thee:

- 1.) a mother's raham for her nursing child.
- 2.) Raham [womb] and womb [beten, 0990] connected.

Jer 31:20 Was Ephraim, a very precious son to me? Was he a most delightful, child? For, as often as I have spoken against him, I have, remembered, him, again! For this cause, have my affections been deeply moved for him, I must have, raham, upon him, Declareth Yahweh.

- 1.) Raham tied to the womb (child).
- 2.) Raham resulting from affections being deeply moved.

Jer 42:11-12 Do not fear the face of the king of Babylon, of whose face ye, are afraid,—do not fear him, Urgeth Yahweh, for, with you, am I, to save you, and to deliver you out of his hand: that I may grant you rahams, and he may have raham upon you,—and suffer you to return unto your own soil.

- 1.) Raham can be granted, resulting in one being saved and delivered.
- 2.) Yahweh can influence a person to have raham upon his people.

Da 1:9 But, although God had brought Daniel into hesed and tender raham, before the ruler of the eunuchs,

- 1.) Yahweh injected raham into the eunuchs for Daniel's sake.

Ho 1:6-7 Then conceived she again and bare a daughter, and he said to him, Call her name Not-Raham, - for, not again any more, will I have raham upon the house of Israel, that I should, forgive, them; but, on the house of Judah, will I have raham, and I will save them, as Yahweh their God,—but will not save them by bow, or by sword, or by battle, by horses, or by horsemen.

- 1.) Yahweh's raham can be removed from or placed upon individuals according to their works.
- 2.) Receiving Yahweh's raham equals being saved.

Mic 7:18-19 Who is a El like unto thee, taking away the iniquity—and passing over the transgression—of the remnant of his inheritance? He hath not held fast, perpetually, his anger, for, one who delighteth in hesed, is he! He will again have raham upon us, he will subdue our iniquities,—Thou wilt cast—into the depths of the sea—all their sins.

- 1.) Yahweh's raham is conditioned upon transgressions, iniquities and sins

Zec 1:16 Wherefore, Thus, saith Yahweh, I have returned to Jerusalem, with rahams,, My house, shall be built therein, declareth Yahweh of hosts, and, a line, shall be stretched forth over Jerusalem.

- 1.) Yahweh's rahams result in his house being built.

Zec 7:9-10 Thus, spake Yahweh of hosts, saying,—With true justice, give ye judgment, and, hesed and rahams, observe ye, one with another; And, the widow and the fatherless, the sojourner and the humbled, do not ye oppress,—and, wickedness between one man and another, do not ye devise in your hearts.

- 1.) Rahams are manifested by doing justice with the widows, fatherless and the humbled.

Zec 10:6 So will I make mighty ones of the house of Judah, and, the house of Joseph, will I save, and will cause them to continue, because I have had raham upon them, So shall they be as though I had not rejected them,—for, I, Yahweh, will be their God, and will answer them;

1.) Yahweh's raham results in salvation and requests being answered.

The Nouns Rehem 07358 (womb)/Raham 07356 (womb)

"That rehem / raham designates the womb is clear from passages like #Jer 20:17 where the prophet bemoans his birth. He wishes that he had been slain in the womb and thus his mother's womb would always have been great. Job {#Job 10:18 } says that had he not been brought forth from the womb, no eye would have seen him. Even clearer is Yahweh's analogy depicting his sovereign cutting of the flood waters of Noah's day which broke forth 'as if it had issued out of the womb'. {#Job 38:8 }

It is clear that birth and conception are controlled by Yahweh who opens {#Ge 29:31 } or closes {#Ge 20:18 } the womb at will. {cf. #Nu 8:16 where 'firstborn' is the one who opens the womb } Consequently, birth is not merely a product of natural law, but a blessing from Yahweh. {#Ge 49:25 } The rebellious sinner, however, bears no children ('the womb shall forget him,' #Job 24:20) or is to be cursed with a miscarrying womb. {#Ho 9:14 } Israel is to confess that having and keeping children is Yahweh's doing. They do this by setting apart all the firstborn (human or beast) to Yahweh. Yahweh is a covenant Elohim who requires a 'covering' or 'atonement' (see kipper), a blood sacrifice. Because of the blood, Yahweh passed over the firstborn of 'believers' in Egypt. Hence all firstborn of those under the covenant belong to Yahweh and are to be sacrificed to him. He does direct, however, that children (and unclean animals) are to be redeemed. {#Nu 18:15 } He claims the Levites in their place. {#Nu 3:12 } Israel's idolaters recognized Yahweh's claim on their firstborn children but wrongly sacrificed them to him. {#Eze 20:26 }

All men (righteous and wicked) owe their birth to Yahweh and are responsible to serve him. {#Job 31:15 } Yahweh's people Israel were recipients of his special care (election) from conception to death. He sustained them in all of life. {#Isa 46:3 } Yahweh encourages them by reminding them of this during the affliction of the exile. Yahweh applies this principle to an individual when he tells Jeremiah {#Jer 1:5 } that before he was formed in the womb, he had designated and appointed him a prophet to the nations. David, a type of the Messiah, find solace in this thought when he freely confessed his dependence on Yahweh since his birth (cast forth from the womb, #Ps 22:10 [H 11]). This is also true of the Servant, the messianic King, whose every step reflected his dependence on the Father. {cf. #Isa 49:1 } The elect are sustained by Yahweh from birth. It is their responsibility to confess and submit to that calling. {#Jer 1:5 } Yahweh so works in life to bring them to that confession and submission. {#Isa 46:3, cf. 'anâ, III, 'affliction' } Contrariwise, from birth the wicked are estranged from Yahweh and go astray (#Ps 48:3 [H 4])." (TWOT)

Rechem (07358) womb and Beten (0990) belly, womb, body

Job 3:11 ¶ Wherefore, in the rechem, did I not die? From the beten¹⁵⁹, come forth and cease to breathe? (Job 3:11 "Why did I not die at birth <07358>? Why did I not perish when I came from the womb <0990>?")

¹⁵⁹ The basic meaning of this word according to the Semitic cognates is 'interior'; in Hebrew (Ibri) it denotes the 'lower abdomen' and has the same meaning in the Amarna tablets. As such it can refer to a woman's womb, or to the stomach, or be used in a figurative sense to express man's physical nature. It has a considerably broader range of meaning than rehem 'womb,' with which it occasionally occurs in parallel. The reference to Ehad's plunging the sword into the beten of Eglon, king of Moab, suggests a touch of poetic justice, because this well-sated ruler, this 'very fat man' lived off the spoils of his victims. The references to God in connection with beten indicate that he is the one who shapes and forms the fetus (#Job 3:3-11 Job 31:18 Ps 139:13 Jer 1:5; cf. #Ps 51:15 [H 7]), who brings the child forth from the womb (#Ps 22:9 [H 10]; #Isa 46:3) and

Job 31:15 Did not he who, in the beten, made me, make him? And is not he who formed us in the rechem one? (*Job 31:15 Did not He who made me in the womb <0990> make them? Did not the same One fashion us in the womb <07358>?*)

Ps 22:10 Upon thee, was I cast from the time I was rechem, From the beten of my mother, my GOD, hast thou been. (*Ps 22:10 I was cast upon You from birth <07358>. From My mother's womb <0990> You have been My God.*)

Ps 58:3 Lawless men have been estranged from rechem, They have gone astray from their beten, speaking falsehood; (*Ps 58:3 The wicked are estranged from the womb <07358>; They go astray as soon as they are born <0990>, speaking lies.*)

Jer 1:5 Before I formed thee in the beten, I took knowledge of thee, And, before thy rechem, I hallowed thee,—A prophet to the nations, I appointed thee. (*Jer 1:5 "Before I formed you in the womb <0990> I knew you; Before you were born <07358> I sanctified you; I ordained you a prophet to the nations."*)

The Conditions to Receive Raham

De 13:17 So shall there not cleave to thy hand aught of the devoted thing,—that Yahweh, may turn away, from the glow of his anger, and grant thee raham, and have raham upon thee and multiply thee, as he sware unto thy fathers;

1.) Yahweh withholds raham because of wickedness

2Ch 30:9 For, by your returning unto Yahweh, your brethren and your children, shall find raham before their captors, so as to return unto this land. For, gracious and raham, is Yahweh your God, and will not turn away his face from you, if ye will return unto him.

1.) Return to Yahweh

Ps 77:9 Hath GOD, forgotten to show favour? Or hath he shut up, in anger, his rahams?

1.) Raham stops with Yahweh's anger

Ps 103:13 Like the raham of a father for his children, Is, the raham of Yahweh, for them who revere him;

1.) Revere Yahweh

Pr 28:13 ¶ He that covereth his transgressions, shall not prosper, but, he that confesseth and forsaketh, shall find raham.

1.) Confessing and forsaking transgressions

Isa 9:17 For this cause, over their choice young men, will My Lord not rejoice, And, on their fatherless and their widows, will he not have raham, For, every one of them, is profane and an evildoer, And, every mouth, is speaking baseness,—For all this, hath his anger, not turned back, But, still, is his hand outstretched.

1.) Profane and evildoers, speaking baseness

Isa 55:7 Let the lawless forsake, his way, And the man of iniquity, his thoughts,—And let him return unto Yahweh, That he may have raham upon him, And unto our God, For he will abundantly pardon.

1.) Forsake lawlessness and iniquity

superintends its life from the earliest moments. {#Ps 71:6 Isa 49:1 } The fruit of the womb is his reward (#Ps 127:3; cf. De 7:13 De 28:4,11 De 30:9). The wicked, however, go astray 'from the womb merahem and speak lies' from birth mibbeten (#Ps 58:3 [H 4]). And God curses the womb of the adulteress. {#Nu 5:21 } (TWOT)

Jer 16:5 For, Thus, saith Yahweh—Do not thou enter into the house of crying, Neither do thou go to lament, nor do thou bemoan for them,—For I have withdrawn my blessing from this people, Declareth Yahweh, Both hesed and raham.

1.) Raham & hesed are blessings from Yahweh, which can and will be withheld because of wickedness

Zec 1:12 Then the messenger of Yahweh responded, and said, O Yahweh of hosts! How long wilt, thou, not have raham upon Jerusalem, and the cities of Judah,—against which thou hast had indignation these seventy years?

1.) Raham being withheld because of wickedness

Anger (Ap (af) 0639) Raham (raw-ham' 7349) & Hesed (heh'-sed 2617)

Ex 34:6 So Yahweh passed before him, and proclaimed,—Yahweh, Yahweh, A El of raham, and favour,—Slow to anger [ap], and abundant in hesed and faithfulness:

De 13:17 So shall there not cleave to thy hand aught of the devoted thing,—that Yahweh, may turn away, from the glow of his anger, and grant thee raham, and have raham upon thee and multiply thee, as he sware unto thy fathers;

Ne 9:17 but refused to hearken, neither kept in mind thy wonders which thou hadst done with them, but they hardened their neck, and appointed a head that they might return to their servitude, in their perverseness. But, thou, art a God of forgivenesses, gracious and full of raham, slow to anger and abounding in hesed, and didst not forsake them.

Ps 77:9 Hath El, forgotten to show favour? Or hath he shut up, in anger, his rahams?

Ps 78:38 Yet, he, full of raham, would put a propitiatory-covering over iniquity, and not destroy,—Yea, many a time, turned he back his anger, And would not stir up all his wrath.

Ps 86:15 But, thou, O My Lord, art, A God of raham and favour, Slow to anger, and abundant in hesed and faithfulness.

Ps 103:8 Raham and gracious, is Yahweh,—Slow to anger and abundant in hesed.

Ps 145:8 Gracious and raham, is Yahweh,—slow to anger, and of great hesed.

Isa 9:17 For this cause, over their choice young men, will My Lord not rejoice, And, on their fatherless and their widows, will he not have raham, For, every one of them, is profane and an evildoer, And, every mouth, is speaking baseness,—For all this, hath his anger, not turned back, But, still, is his hand outstretched.

Joe 2:13 And rend your heart, and not your garments, turn therefore, unto Yahweh your God,—for, gracious and full of raham, is he, slow to anger, and abundant in hesed, and will grieve over calamity.

Jon 4:2 So he prayed unto Yahweh, and said—Ah now! Yahweh! Was not, this, my word, while I was yet upon mine own soil? For this cause, did I hasten to flee unto Tarshish,—because I knew that, thou, art a El of favour and raham, slow to anger, and abundant in hesed, and art grieved over calamity.

Conclusion

Yahweh's Hebrew (Ibri) Words are divinely chosen, rich treasures, words and thoughts that are not our words or our thoughts but of those of the Creator of language. For those who seek these treasures, they are there to be found, being received with rejoicing and thanksgiving; treasures, when a man, finding, hid,—and, by reason of his joy, withdraweth and selleth whatsoever he hath, and buyeth that field. Raham does not mean mercy (reward), compassion (suffer with) or pity (piety) but rather, *the deep inner familial bond resulting in an beneficial action (verb) that helps the family member that is in need*. Hesed does not mean, according the KJV, mercy, kindness, lovingkindness, goodness etc. etc. but rather, *the hesed of Yahweh is very closely related to His rahamim but distinguished from it by its more positive character. Yahweh's hesed corresponds to the demands of loyalty, justice and righteousness and already contains these concepts*. Raham and hesed must be transliterated, which is something the public will not accept. Joseph Rotherham was forced into the same public demand, so he translated, consistently, raham, as compassion and hesed, as lovingkindness, which enables us to view raham and hesed in his Bible. The majority of all other Bible translations do not adhere to transliterations, thereby resulting in Yahweh's thoughts being miscommunicated.

Can you get saved when your Bible does not translate correctly? Yes! Do the majority of Christians know Yahweh, as his Hebrew (Ibri) words reveals him? No! I am saddened to say, most Christians, pastors included, are ashamed of his name, which is why they refer to him as the Lord (Kurios) or God (Theos) and never Yahweh, even though Moses in Exodus 33-34 asked,

"Show me, I pray thee, thy glory. And he said, I, will cause all my goodness, to pass before thee, And will proclaim myself by the name YAHWEH, before thee,—And will show favour, unto whom I may show favour, And will have raham on whom I may have raham...So Yahweh passed before him, and proclaimed,—YAHWEH, YAHWEH, A EL of raham, and favour,—Slow to anger, and abundant in hesed and faithfulness..."

Treasure seekers realize that, "The words of Yahweh, are words, that are pure, silver refined in a crucible of earth, purified seven times" (Ps. 12:6)!

LOT IN SODOM-INTERCESSION

THE strangers whom Abraham entertained, became known to him before they went on their way. He whom the patriarch had instinctively recognized as their chief, soon disclosed himself as the Lord himself, and is, indeed, distinctly named in the sequel as JEHOVAH, and the others are in the event seen to be angels. This disclosure was made by the manner in which the Lord began to speak to Abraham about his promised son; and it is now first that he learns with certainty, that this child of promise is not to be Ishmael, but the son, of Sarah; and further, that this child should be born very soon. Sarah, who overheard this declaration as she stood within the tent, laughed in her heart, as at a thing impossible to credit. But the Lord heard that silent doubt, and taxed her with it; ending with the unanswerable question—"Is anything too hard for the Lord?" Abraham, on a like occasion, had himself laughed, and was not rebuked. But the difference of feeling in this matter between him and his wife, is shown by the circumstance, that he forthwith prostrated himself before the Lord; whereas Sarah, when charged with her laughter, denies that she had laughed at all. The circumstance affords the reason for the name of Isaac, which was given to the son; for the meaning of that name is laughter.

The custom of the East required Abraham to escort his guests a little on their way; and as he proceeds, the Lord makes known to him, that a dreadful visitation impends over Sodom and the other cities of the plain, for their awful iniquities. Abraham avails himself of this previous intimation to plead for these cities. If there had been but the very few righteous persons that he supposed might he found in Sodom, the place would have been spared, at his desire, for their sake; and it had been well for them that they had such an intercessor—how well, then, for us who have always an intercessor at God's right hand on our behalf! We have heard much about the efficacy of prayer, and many pious minds have been exercised as to the degree in which they may venture to pray in respect of temporal things. But there can be no question with respect to intercession. If any one doubts on that subject, we know no better solution than is to be found in this intercession of Abraham. In the tenderness of his heart, and in his firm conviction that God does not willingly stretch forth his right arm in wrath over a guilty world, he ventures to come with boldness before the throne of grace. Let us take the intended lesson from his example; and come, as we are invited, with boldness before God in prayer, that we may obtain mercy for ourselves and others, and find grace to help in time of need.

Abraham at first thought it probable there might be sixty righteous men in Sodom, and he prayed that the place might be spared for their sake. This the Lord freely granted. The patriarch then had a misgiving, that there might not be so many, and he ventured, with great humility, to make successive intercessions for the reduction of the number, until at last he thought he had ensured the safety of the place, when the Lord had graciously promised to spare the town, if but ten righteous men were to be found therein. How little do the men of this world know the extent of even their worldly obligations to the

righteous? How often has not the Lord spared great cities from plagues, pestilences, famines—from earthquake, fire, and sword, for the sake of the little sanctuary he has therein, among those to whom his Name is dear? They may be passed unregarded by, in the market and in the street; but they are the salt, they are the leaven, that keeps the mass from corruption. They are His own now, and they shall shine forth more eminently His, in the day when he maketh up his jewels; and it is for them that a blessing rests upon the place where iniquity abounds; and it is for their sake that the curse and the ruin are averted from it. In the belief that the duty and privilege of intercession is too much neglected among Christians, we do earnestly recommend this case of Abraham's intercession for Sodom to the consideration of the reader. It shows that the Lord is very pitiful and of great mercy; and it demonstrates that intercession has power with him, and can prevail.

Abraham could not have been unmindful of Lot, who was in Sodom. The more the reader thinks of Lot, the more difficult his case seems to us. From all that appears in the history, there was nothing very lovely in his character; for even his being eventually saved, was more for Abraham's sake than for his own. He appears, from his history, to present to our view a very weak and selfish character. On the return from Egypt, he seems to have taken part with his herdsmen in their quarrels with those of Abraham; and when at length the latter proposes a separation, for the sake of peace, and leaves him the choice of situation, he has not the grace to decline the generous offer of his elder and uncle; but takes it eagerly, and adopts for his home the fat pastures of Sodom, although he well knows that the men in that quarter were the most wicked in the land. At first he did not intend, however, to mix with the citizens, but to live in his tent. But it is dangerous to palter with duty, or to venture too near the strongholds of sin. Even as the moth careers merrily and thoughtlessly around the flame, and at last is overcome by the fascination, and plunges therein to his ruin—so Lot, ere long, has left his tent, and has got a house in Sodom. There he forms family ties; there his daughters marry, and he gradually gets more and more entangled. So strong is that entanglement, that even his capture, and rescue by Abraham, do not suffice to break the chains which the world has cast around him. He goes back to Sodom, and tarries there; and it would appear, that this was under circumstances which inflicted much pain upon Abraham, and probably offended him greatly. It is else difficult to see how, in looking to the possibility of dying childless, he refused to regard Lot as his heir.

One of Lot's measures, or suggestions, when the angels who went to destroy Sodom were with him, seems to show that although still a good man, his moral sense had been somewhat weakened by daily intercourse with the ungodly people with whom he had fixed his home; and his reluctance to leave Sodom, and the enormities into which his too easy nature was led, after his escape to the mountains, are facts of the same purport—and speak with trumpet-tongue of the danger of this intercourse with sinners. No good can ever come from such intercourse—in his day or in ours; and let none of us, as he perhaps did, rely too much on his own strength, for who can daily touch pitch without being defiled? If Lot had

been altogether right-minded, not the finest pastures of the world, not all the conveniences and apparent advantages for the settlement of his daughters, which a residence in the town presented, would have induced him to go or to stay there. Rather would he have fled the place--- rather would he have plunged at once into the desert. There was nothing to prevent him; for he was not, like his uncle, under any command to remain in the land of Canaan.

For all that appears in the history, we might have strong fears for this man's state. But St. Peter calls him a just man, and says, that while in Sodom " he vexed his righteous soul, from day to day, with the filthy conversation of the wicked." This relieves us, by showing that his character was still substantially true. But it does not altogether clear him from these imputations. It shows that he had good feelings and perceptions; but was a feeble-spirited man, lacking the strength to act on his own convictions. He was content to mourn over the guilt, he saw; and would rather passively sit down amid the certainties of danger, and the probabilities of judgment, than rouse himself to one great and energetic effort to be free, and, at whatever sacrifice, depart from the abominable and tainted place. Let us profit from the example, which is less different than it may seem from the experience of many of us. Still there are Sodoms—and still there are Lots who think that, with a religious profession, they may live in the world, and pursue its profits and its pleasures without danger. Let them beware. They are in great peril. If we be indeed God's people, let us come out of the world, and touch not the unclean thing—remembering that the church of God is not mixed up in the world, and to be left undistinguishable from it; but is indeed-

*" A people walled around,
Chosen, and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness?"*

Sabbaths & Yahweh's Number, 'Seven'

(TAKEN FROM, SACRIFICIAL WORSHIP OF THE OLD COVENANT BY J. H. KURTZ, PG. 341, CHAPTER II ADAPTATION OF THE SACRIFICIAL WORSHIP TO SPECIAL PERIODS AND FEASTS. (MOSAIC IDEA OF A FEAST).)

The peculiar character of the Mosaic festivals was expressed formally in their being regulated as much as possible by the number seven, as the stamp of the covenant of God with Israel (seven being compounded of 3, the divine number, and 4, the world number), and materially by their being separated from the labours, toils, and cares of everyday life for the sanctification and consecration of the whole man to purposes of religion and the worship of God. The common starting point for the entire legislation with regard to the feasts, was the seventh day, or closing day of the week, which was called for that reason the Sabbath,¹⁶⁰ as such infolded prototypically within itself the fundamental idea of every festal celebration...the strongest obligation to maintain a strict and absolute rest. The positive and special intention of the Sabbath was the holy assembly (holy convocation, Lev. xxiii. 2), of which no precise account is to be found in the law, but which cannot be regarded in any other light than as a meeting of those members of the community who were near the sanctuary, for the sake of edification by means of sacrifice and prayer (compare the patriarchal expression, " to call upon the name of Jehovah "). No doubt this included the blessing of the people by the priest in the words prescribed in Num. vi. 24-26. The further development of the idea of a feast, which sprang from the Sabbath-day, was carried out in three ways. The first was by the transference of rest from every

¹⁶⁰ 07676 שבת shabbath shab-bawth' noun is from the verb, 07673 שבת shabath shaw-bath' 1) to cease, desist, rest

Perhaps the best procedure will be to observe the motives for observance attached to the Sabbath, a command which may be stated positively: 'Six days you shall work but on the seventh you shall rest', {#Ex 23:12 Ex 31:15 } or negatively: 'You shall not work on the Sabbath'. {#Ex 20:10 }

In the first place #Ex 20:8ff. connects observance of the Sabbath with the fact that God himself rested on the seventh day after six days of work. {#Ge 2:2-3 } Everything God made, as recorded in Genesis, he called good. Only the Sabbath, however, he sanctified, indicating perhaps that the climax of creation was not the creation of man, as is often stated, but the day of rest, the seventh day. The Sabbath is thus an invitation to rejoice in God's creation, and recognize God's sovereignty over our time.

Secondly, we observe in #De 5:15 that a different reason is given for observing the Sabbath. 'You shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out with a mighty hand ...; therefore, Yahweh your God commanded you to keep the Sabbath day.' Exodus then connects the Sabbath with creation described in Genesis and Deuteronomy connects the Sabbath with deliverance from Egypt described in Exodus. Thus every Sabbath, Israel is to remember that God is an emancipator, a liberator. The early Christians were on target, it seems, when they connected the day of rest with the remembrance of Christ's resurrection. He is the one who gives freedom. Actually there is no real conflict between Deuteronomy and Exodus at this point. Whereas Deuteronomy has in view the people of the Covenant, the Exodus verses place the emphasis on the God of the covenant (AI, p. 481).

Thirdly, the Sabbath is a social or humanitarian ordinance which affords dependent laborers a day of rest: #Ex 20:10, de 5:14-15 and #Ex 23:12, 'That your ox and your ass may have rest, and the son of your bondmaid, and the alien may be refreshed.' Here then this commandment takes a step in the direction of making all men equal before God. As the Sabbath recalls the liberation connect this with the fact that in #1Co 16:2 it is recorded that on the first day of the week there is a collection of money for the poor in Jerusalem?

Fourthly, the Sabbath is a sign of the covenant and in this way the Sabbath reaches into the future. The Sabbath now joins the signs of the rainbow and circumcision. The pertinent texts are #Ex 31:13,17 and #Eze 20:12,20. This accounts for the reason that the penalty for profaning the Sabbath is death. {#Ex 31:14 Nu 15:32-36 Jer 17:19-27 } As long as Israel observes the Sabbath she affirms her loyalty to Yahweh and guarantees his saving presence. For the Christian believer these promises are fulfilled in a person, Christ. Through him we enter into God's own rest. {#Heb 4:1-11 } (TWOT)

seventh day to every seventh year, or the so-called *sabbatical year*, and from that still further to the *jubilee year*, which occurred every *seven times seven years*. The fundamental idea of the Sabbath, as that which was to be observed, remained the same; the only change was in the subject for which it was a Sabbath:

- 1.) In the *Sabbath of Days* it was man and beast that were to rest after six periods of labour, and keep sabbath during the seventh.
- 2.) In the *Sabbath of Years* it was the field that rested; for what a period of day and night is to man and beast, that a whole year with its summer and winter is to the field.
- 3.) In the *Sabbath of Weeks of Years* it was the altered condition of property, that had been occasioned by the commercial activity of the past jubilee period, which once more returned from a state of fluctuation to one of rest, *i.e.*, from the strange holder to its original possessor.

But between the changes of days and years there was an intermediate period, viz., the *Changes of the Moon*. This was not suitable, however, for a uniform organic incorporation in the system of sabbatic periods,—both because no special and peculiar subject for rest could be assigned it, and also because the number of months in the year was twelve and not seven. At the same time, so far as it was possible, the change of the moon was brought within the range of the sabbatical idea, viz., by a special festal prominence given to the seventh new moon of every year (month of Tishri Lev. 23:23-36), and by the transference of festal ideas derived from other sources to the sphere of this particular month.

The idea of the Sabbath originated in the history of the creation. As God created the world, and all that it contained, in six days, so man and his beasts of burden were to rest after six days of work, and his field was to rest the seventh year after six years of labour. The observance of the Sabbath, therefore, was a confession of the God who by His almighty word created the heaven and the earth in six days out of nothing (Ex. xx. 8-11). And the acknowledgment of that God was the distinguishing characteristic of the religion of Israel; for all other religions either identify God and the world, or place eternal matter by the side of the eternal God. Whoever kept the Sabbath, therefore, declared by so doing that the God of Israel was the only true God, and acknowledged Him in word and deed as his own God. Whoever did not keep the Sabbath holy, despised and denied the God of Israel. Hence the Sabbath was a covenant-sign for Israel (Ex. xxxi. 12-17) on the side of nature, as circumcision was on the side of salvation. And whoever broke the Sabbath, though a member of the covenant, cut himself off from the covenant of God, and was liable to be put to death as a traitor to the theocracy.

These two aspects exhaust the meaning and validity of the Sabbath and the sabbatical periods, as expressly described in the law. A further allusion has been found in Deut. v. 15, viz., to the exodus from Egypt. But this can neither be established as a fact, nor gathered

from the words of the passage referred to; for what they enforce by a reference to the bondage of the Israelites in Egypt, is not the obligation to keep the Sabbath holy, but the right of man-servant and maid-servant to share in the Sabbath rest. Again, the allusion to the fall, which Keil follows Hengstenberg in adducing, is nowhere expressly stated. A latent existence no doubt it had, in the relief afforded from all the labour and toil of everyday life, which had their origin in the fall (Gen. iii. 17-19). And from this point of view, the earthly Sabbath reflected the Sabbath of God after the creation was finished,—a Sabbath in which man, beast, and field participated, in the fulness of their native glory and blessedness before the fall. And as every repristination of the lost blessings of creation, however transient, is at the same time a typical anticipation of their future restoration, the blessedness of the Sabbath rest, enjoyed by man, beast, and field, was a typical pledge and prophecy of the rest of the last time (Heb. iv. 9).

But whilst in the observance of the Sabbath and the sabbatical times the acknowledgment of Jehovah on that side, on which He had revealed Himself as Creator of the heavens and the earth, with all that they contained, found an expression in accordance with the covenant; on the other hand, the acknowledgment of Jehovah as that God who had revealed and still continued to reveal himself in the choice, guidance, protection, and preservation of Israel, also needed an embodiment, and found it in the three yearly feasts, feast of Unleavened Bread, Pentecost, and the feast of Tabernacles, in which the two ideas were united, on the one hand, of the redemption of Israel out of Egypt, and on the other hand, of the provision made for it in the Holy Land of everything required for its subsistence. They were memorial days of the historical facts by which the deliverance of Israel was effected, and also, in their connection with the time of harvest, thanksgiving festivals for the harvest blessings of the Holy Land. These three feasts were all, from their nature, festivals of rejoicing, and were called so (*samach*)¹⁶¹. But though moving in a different sphere from the sabbatical feasts, they were closely related to them both in form and substance. Preservation is only a continuance of creation. Hence they also bear on every side the stamp of the number seven. The two most important of these feasts—Unleavened Bread and the feast of Tabernacles—commenced on the 15th of the first and seventh months respectively, that is to say, 2 x 7 days from the commencement of the month. And Pentecost was kept on the fiftieth day from the commencement of the Unleavened Bread feast, *i.e.*, at the end of seven times seven days. But as the Hebrews had only lunar months, the 15th day of the month was the time of *Full Moon*. And this represented the culminating height and fulness of time. As the full moon with its soft light clothes the earth in a bright and joyous festal garment, so the feast in commemoration of the ways of God in nature and history spread a festal splendour over the earthly life, and made the feast-time, a bright and cheerful time of joy. It is true, this allusion is not mentioned in connection with the feast of Pentecost; but only because there were purely outward reasons why it could not be

¹⁶¹ 08055 שמח *samach saw-makh'* 1) to rejoice, be glad

exhibited. And whereas we find the feast of Pentecost limited to one day, whilst the feast of Unleavened Bread and the feast of Tabernacles occupied seven; this is to be explained on the simple ground, that in the case of those last named the historical and harvest feasts coincided, and that the feast of Pentecost was purely a harvest feast, and therefore was obliged to be satisfied with one day, which bore however a sabbatical character. But at the feasts of Unleavened Bread and Tabernacles, all the seven days did not possess a sabbatical character with abstinence from work and holy meetings, but only the first, and (in the case of the feast of Unleavened Bread) the seventh.

The common characteristic in the celebration of these three festivals was the obligation mentioned in Ex. xxiii. 17, xxxiv. 23, etc., to appear personally at the sanctuary before Jehovah, which was binding upon every adult male Israelite. The intention of these festal gatherings three times a year was not primarily a politico-national one (though even this is not to be excluded, on account of the theocratical character of the Israelitish commonwealth), but first and chiefly a religious one. Israel was to be brought thereby three times a year to the renewed consciousness that it belonged to the sanctuary, to be reminded of its covenant and feudal obligations towards Jehovah, the God and King of the land, to appear before him and do homage to Him, and present its tribute as vassal in the first-fruits and tenths of its harvest-produce.

In the third place, the *atonement* and *sanctifying* power, exerted by the grace of God on behalf of His people, also needed a concrete expression in some one special feast-time; and this took place on the *Great Day of Atonement*, which was observed on the 10th day of the seventh month. It is true, the sacrificial atonement formed the foundation of all the feasts—in fact, of all the worship, even that which was performed daily at the tabernacle, viz., in the sprinkling of the blood of the burnt-offering which was to be offered every morning and evening, and was doubled every Sabbath; and at all the New Moons, as well as the three festal gatherings of the year, it was intensified in a still greater measure by the multiplication of the burnt-offerings, and the addition of a sin-offering for the whole congregation. But for all that, just because expiation was the basis of all worship, the fundamental condition of all fellowship with God, it also required a distinct, culminating manifestation, or a festal day set apart exclusively for that purpose; and this was precisely the object and meaning of the yearly day of atonement, which had also a sabbatical character on account of this its great importance.

Again, the number of the yearly festivals in which work was suspended and a holy convocation took place, was seven; for in addition to those already named (two at the feast of Unleavened Bread, one at Pentecost, one at the feast of Tabernacles, and one at the feast of Atonement) there were two others, one on the day of the New Moon of the seventh month, and one on the 22d day of the seventh month, immediately after the expiration of

the seven days of the feast of the Tabernacles, concluding feast of the whole festal period of the entire year.

DISCOVERIES OF THE TELESCOPE AND MICROSCOPE COMPARED

(The Perfections of God in the Phenomena of the Year by Henry Duncan; Winter; 4th week, Saturday.)

THE inconceivable space, and innumerable quantities, with which we become conversant in contemplating the phenomena of the heavens, while they stretch the human mind, till it is lost in infinity, are calculated to produce a peculiar effect on our religious views and feelings.

They elevate our conceptions of the Creator, and fill us with the utmost astonishment and awe. But there is something so incomprehensible in the attributes of that Self-existent Being, by whose power these wonders were created, and by whose wisdom they are governed, as to overpower and confound the mind. In the presence of such a God, we appear to become as nothing; and, were we only to dwell on the immensities of nature, it seems as if we should scarcely be in a fit state for receiving the truths of Revealed Religion, or for cherishing those pious and filial affections, which the doctrines of the Gospel are so admirably adapted to excite. After wandering through the boundless realms of space, and observing worlds on worlds, and systems on systems, and even groups of systems on groups, in interminable succession, all glorious with the perfections of the Eternal, it is not easy to conceive, that the dreadful and stupendous Power, who created and sustains this infinite universe, should condescend to care for such worms of earth as we are,—much less that he should extend to us the tender affections of a Father. To think of such a Being as providing food for the ravens, and sustaining the sparrow in its flight, or even looking regardfully on man, and numbering the hairs of the hoary head, or counting the beatings of the infant's heart, seems, to the mind thus exclusively prepossessed, as little better than a fond and idle dream. A general Providence, such a mind will readily admit; but that the Creator and Sustainer of the universe should occupy Himself with the little affairs of such an insignificant and worthless creature as man, is a doctrine, to say the least, by no means so congenial to the habits of thinking which astronomy induces.

It is not, however, only in the large and magnificent scale of operation, to which the view of the starry heavens introduces us, that the perfections of the Creator are visible. We have seen, that the hand of the Almighty may be equally perceived to be at work in little things as in great. "The cattle on a thousand hills are His." He not only created them, and endowed them with most wonderful instincts for self-preservation, and faculties for enjoyment; but adapts these instincts and faculties to the revolution of the seasons, and the revolution of the seasons to them. The deeper we examine this subject, the more powerfully are we struck with proofs of the minute and tender care of a Parent in making provision for the wants of His offspring. Descending from the larger to the smaller animals, we find no point in the scale where this parental character stops, or is even diminished. The same wise and most wonderful provision is made for the worm and the

mite, as for the lion and the elephant,— their bodies are equally formed with consummate art, and equally contrived with amazing care, for the circumstances in which they are placed, and the means of subsistence and happiness within their reach.

Nor is this all: Science applies its skill to aid nature in investigating the little as well as the great. If, by means of the telescope, the astronomer has been enabled to lay open a thousand wonders of the starry heavens, hid from our unaided sight, and taught us to believe, that, after all, we are only on the threshold of discovery in this department; that we still see, " Darkly as through a glass and that it is but a faint and feeble glimpse of creation which our most improved instruments can exhibit;—the microscope has directed our attention to wonders no less worthy of admiration on our own earth, and within our own limited locality, and has informed us that there is a species of infinitude in the minuteness of organized existences, as well as in the magnitude of those which are unorganized; that, in the former, as well as in the latter—in the myriads of inhabitants in a drop of water, or in the leaf of a plant, or in a grain of sand—the perfections of the Creator are no less certainly to be seen, than in those mighty suns which, at his command, shed light, and life, and joy over their attendant worlds, and fill boundless space with His glory.

It is here that the Christian finds an antidote against those doubts which a contemplation of infinite magnitude might otherwise excite in his mind. If it be natural for him to ask, with some feeling of unbelief, "Can the Creator of innumerable worlds look down with pity on the sinful race of Adam? can he be conceived to deal with this race in the way which Scripture unfolds? is it possible that He, the Eternal God, should, in very truth, give His only-begotten Son to this little planet, to dwell with men, —taking upon Himself their nature; subjecting Himself to their infirmities; nay, for their sakes, suffering sorrow, torture, and death?"—If, I say, it be natural for the mind, expanded by the philosophy of the heavens, to put these sceptical questions, it can scarcely fail to be brought back to a sounder state, when it takes in a more comprehensive view of the Divine character, and humbly contemplates the very same Hand which moves the universe, preserving the existence, and presiding over the enjoyment, of the microscopic world.

This view is most beautifully and convincingly unfolded by Dr Chalmers, in what have been called his "Astronomical Sermons."¹⁶² By a comparison, in his own characteristic manner, of the discoveries of the microscope with those of the telescope, he shows that we have as much reason, from the works of creation, to conceive of the Creator, as infinitely minute in His providential care, as we have to conceive of Him as infinitely great and powerful; and, having established this important truth, he leads us irresistibly to the conclusion, that the exhibition made of the Divine Being in His Revealed Word, is in perfect harmony with the character of Himself, which He has impressed on nature. "They, therefore," says this admirable writer, "who think that God will not put forth such a power, and such a goodness, and such a condescension, in behalf of this world, as are ascribed to Him in His Word, because He has so many other worlds to attend to. They confine their

¹⁶² Discourses on the Christian Revelation Viewed in Connection with the Modern Astronomy, Thomas Chalmers, 1818

view to the informations of the telescope, and forget altogether the informations of the other instrument. They only find room, in their minds, for His one attribute, of a large and general superintendence, and keep out of their remembrance the equally impressive proofs we have for His other attribute, of a minute and multiplied attention to all the diversity of operations, where it is He that worketh all in all. And when I think, that, as one of the instruments of philosophy has heightened our every impression of the first of these attributes, so another instrument has no less heightened our impression of the second of them,— then I can no longer resist the conclusion, that it would be a transgression of sound argument, as well as a daring impiety, to draw a limit around the doings of this unsearchable God; and, should a professed revelation from Heaven, tell me of an act of condescension, in behalf of some separate world, so wonderful that angels desired to look into it, all I ask is the evidence of such a revelation; for, let it tell me as much as it may of God letting himself down for the benefit of one single province of his dominions, this is no more than I see lying scattered in numberless examples before me; and running through the whole line of my recollections; and meeting me in every walk of observation to which I can betake myself; and now that the microscope has unveiled the wonders of another region, I see strewed around me, with a profusion which baffles my every attempt to comprehend it, the evidence that there is no one portion of the universe of God too minute for his notice, nor too humble for the visitation of his care.

I cannot resist the inclination I feel to protract this paper beyond the usual length, that I may conclude it with the following well-known and highly impassioned passage :—"I do not enter at all into the positive evidence for the truth of the Christian Revelation, my single aim, at present, being to dispose of one of the objections which is conceived to stand in the way of it. Let me suppose, then, that this is done to the satisfaction of a philosophical inquirer; and that the evidence is sustained; and that the same mind that is familiarized to all sublimities of natural science, and has been in the habit of contemplating God in association with all the magnificence which is around him, shall be brought to submit its thoughts to the captivity of His doctrine. Oh! with what veneration, and gratitude, and wonder, should he look on the descent of Him into this lower world, who made all things, and without whom was not any thing made that was made. What a grandeur does it throw over every step, in the redemption of in fallen world, to think of its being done by Christ who unrobed Himself of the glories of so wide a monarchy; and came to this humblest of its provinces, in the form of a servant; and took upon him the form of our degraded species; and let himself down to sorrows, and to sufferings, and to death, for us. In this love of a dying Saviour to those for whom in agony he poured out his soul, there is a height, and a depth, and a length, and a breadth, more than I comprehend; and let me never, never, from this moment, neglect so great a salvation, or lose my hold of an atonement made sure by Him who cried, that it was finished, and brought in an everlasting righteousness."

Yahweh's Justice

'The Oppressed Shall be Vindicated!'

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

"Yahweh is one, who Executeth Righteousness, Yea Vindication [mispat]¹⁶³ for all the Oppressed" (Ps. 103:6). This article is written to give comfort to those who have endured without vindication, malicious injustice from nonchristians and Christians; the comfort being, 'Your oppressors will be judged by Yahweh and they will pay for the injustice done to you.' This hope can give you comfort, when it appears that they will not have to pay for their injustices; "for it is written—Mine, is avenging, I, will recompense; saith Yahweh (Rm. 12:19)! Yahweh's justice is one of the themes throughout Yahweh's Word, including the Age of Grace. The man-made doctrines of Hell and Purgatory attempted to address man's injustice but are not founded in the Word of Yahweh.¹⁶⁴ Yahweh, as Judge, proclaims to mankind that the law breakers will be penalized and in addition, the innocent party shall receive restitution (shalam), from the oppressor, where the injured party is, as much as possible, mentally, physically and financially restored, leaving them whole (in peace, shalom), knowing that the oppressor has paid the price for their wickedness.

(This article will not focus on the sinner's sin and forgiveness but rather on the vindication of the victims, which will come from Christ very possibly, during his 1,000 year reign on the New Earth. (For more information on Forgiveness, read the article, 'Re-examining our Understanding of Forgiveness in the Light of Justice,' in Vol. 1 of the Teleios Books.) Also, I will not address those who are not written in the Book of Life; those who will partake of Yahweh's just vengeance for their wickedness, after which they will perish by being thrown into the Lake of Fire, which is also called, the Second Death.)

Justice in this Life is Expected and Demanded!

Why not in the Next Life?

In our present life, we expect and demand justice from our legal system; why would our next life be any different. If a Christian steals \$100,000 from me, but then says he is sorry, does his response negate him paying me back the money? None of us would accept this outcome but rather we would take him to court, seeking justice, whether he was a Christian or unbeliever. Yahweh agrees! Ezekiel 33:14-16 declares, "And, when I say to the lawless man, Thou shalt, surely die, but he shall turn from his sin, and do justice [mispat] and righteousness: The debt-pledge, the lawless man shall restore, Plunder, shall pay back [shalam], In the statutes of life, hath walked, so as not to commit perversity, He

¹⁶³ 04941 מִשְׁפָּט mishpat mish-pawt' 1) judgment, justice, ordinance

¹⁶⁴ There is no Hebrew (Ibri) word for Hell or Purgatory. Read the article in Vol. 2, 'Does Hell Exist in the Word of Yahweh?'

shall, surely live, he shall not die; None of his sins which he hath committed, shall be called to mind against him,—Justice [mispat] and righteousness, hath he done, He shall, surely live." Why would we expect anything different on the New Earth, where Christ, our Righteous Judge, is reigning. If the above incident happened and justice was never received from the oppressor, where this loss of money resulted in me losing my business, placing me into poverty, resulting in my child dying because I could not now afford a surgery that would have saved my child's life, would we not demand justice be served to the oppressor and myself on the New Earth?

Some Yahweh followers, Christians included, maliciously harm other followers and unbelievers by stealing from them and even murdering them. Three of Yahweh anointed kings will be our examples. King Saul, a righteous man, a follower of Yahweh, chosen and anointed by Yahweh to lead the Israelites, which he did for many years. But this same man had a change of heart and had Yahweh's priests, women and children murdered (1 Sam. 22:16-19). King David had Uriah murdered. King Solomon, who Yahweh appeared to twice, rebelled against Yahweh, doing wickedness in the eyes of Yahweh (1 Kgs. 11).

Let us not talk about Saul's, David's and Solomon's sins but rather let us address the harm done to their victims. What does Saul owe to the families he had murdered? What does David owe to Uriah, his parents, brothers and sisters, who were all deprived, when Uriah was murdered? What does Solomon, as a leader, owe to the children who followed his abominable example, by worshipping the foreign gods he had erected in Israel? If they were all alive today, would a court of law require Saul, David and Solomon give restitution to their victims? We would expect nothing less! How much more would Christ, the Righteous Judge, vindicate these innocent parties. Does Yahweh care for the oppressed? Psalm 72 answers this question, by proclaiming to the oppressed, "May he [Yahweh] judge, Thy people with righteousness; And thine oppressed ones with justice; May he, Vindicate the oppressed of the people, Bring deliverance to the children of the needy, and, Crush the oppressor" (Ps. 72:2, 4).

Sin

Before I begin, I will place sin (missing the mark)¹⁶⁵ into four categories: A.) the sin of disobeying Yahweh but an innocent party is not affected, such as unclean thoughts; B.) the sin that was not malicious but did affect an innocent party, such as getting drunk, which resulted in an auto accident; C.) the malicious sin such as robbery, bearing false witness, stealing etc. etc.; D.) the malicious sin which requires death, such as murder, rape etc. etc. Sin A requires asking for forgiveness and attempting to change your ways. Sin B demands the same requirements as A but also requires restitution to the injured party. Sin C demands the same requirements as A and B but also requires recompensing (paying a penalty) the injured party. Sin D requires death.

¹⁶⁵ 02401 הַטָּא hata'a (khat-aw-aw')

Sin B involves restoring an innocent party. Lack of judgment and accidents do happen but never-the-less they require restitution. In the extreme case, such as killing someone in a car accident is an irreversible sin. The life cannot be restored to the family members but it was not done with malice. Sin C, being malicious, requires restitution and recompensation but where recompensation can not occur, such as a person becoming disabled, such as losing their eye sight, the law breaker should be required to serve that person for the rest of their life. Sin D requires restitution and their death. All these cases are examples of Yahweh's Justice to the innocent party, as will be illustrated below in Exodus 22.

We must also realize that the four categories of sin can be legal by men but not by Yahweh, meaning Christians legally can be stealing, with malice, such as occurs when divorced women receive child support from their ex-husbands. A just decision is where both parties could exchange positions and be content. Would these women ever trade places with their ex-husbands by giving them custody of the children and giving their ex-husband child-support? Christians can legally murder, steal and commit adultery by voting for a Democrat, who promote abortion, sodomy and stealing from the rich. Christians can legally sue for more than the damages they incurred, because the person is rich. Christians can legally steal by not working, thereby petitioning the government for money, they did not pay in taxes, but was taken from tax payers, such as is done in getting food stamps, free health care and welfare. These legal sins fall into the categories of B through D.

Yahweh delights in Justice (Jer. 9:23-24). What is Justice? Justice is performed by a judge, who penalize's the law breaker and has the law breaker restore and recompense the innocent party, if there is one. The exception is in the cases where the law breaker's penalty is death, as in Exodus 21:12. Restitution can be translated from the Hebrew (Ibri) word, 'shalam,'¹⁶⁶ when in the Piel Hebrew (Ibri) stem, mean's, "to make whole or good, restore, make compensation." "The general meaning behind the root sh-l-m is of completion and fulfilment — of entering into a state of wholeness and unity, a restored relationship" (TWOT). Shalam brings the family to Shalom (wholeness, peace). The heart of Yahweh for justice, requires the law breaker to restore and recompense the innocent party, as is unveiled in Exodus 22:1-17, where, shalam, is used twelve times; (You can also determine whether the below sins fall into the category of A, B, C or D.)

Ex. 22:1 When a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good [shalam]—for the ox, or with four of the flock, for the sheep.
2-3 If, in the place of breaking in, the thief be found and he is smitten so that he dieth, there is due for him no shedding of blood: should the sun have arisen upon him, there would be shedding of blood due for him,—he is, surely to make restitution [shalam], if he hath nothing, then is he to be sold, for his theft.

¹⁶⁶ 07999 שלם shalam shaw-lam'

4 If the thing stolen is, found in his hand—whether ox, or ass, or sheep, alive, with two, shall he make restitution [shalam] .

5 When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution [shalam], out of his own field, according to the yield thereof; or, if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution [shalam].

6 When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field, he that kindled the fire, shall surely make restitution [shalam].

7-8 When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man: if the thief be found, he shall give in restitution [shalam], double: if the thief be not found, then shall the owner of the house be brought near unto Elohim to swear that he hath not laid his hand on the property of his neighbour.

9 For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution [shalam] of double, to his neighbour.

10-13 When a man delivereth unto his neighbour, an ass, or an ox, or a sheep, or any beast, to keep,—and it dieth, or is fractured, or is driven away, no one beholding, the oath of Yahweh, shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution [shalam]. But, if it be, verily stolen, from him, he shall make restitution [shalam] to the owner thereof. If it be, verily torn in pieces, he shall bring it in as a witness—for that which was torn, he shall not make restitution [shalam].

14-15 And, when a man asketh aught of his neighbour, and it is fractured or dieth, its owner, not being with it, he shall, surely make restitution [shalam]. If, its owner, was with it, he shall not make restitution [shalam],—if it is, hired, it cometh into its hire.

As can be seen above, Yahweh is the Judge, penalizing the law breaker, restoring and recompensing the injured party into wholeness. The New-Age doctrine of today is, 'God Loves you Unconditionally,' implying, 'There are no future negative Judgments for Christians;' saying, 'You are sorry,' makes everything alright; Forgive and Forget because God has! Yahweh's Word disagrees. Yahweh's Word spells out present justice and future justice. But you may say, 'I live in the New Covenant, where grace abounds; Christ has paid for my sins. I have received the remission and forgiveness of sins.' Let me say, for example, that you are not a Christian and have stolen \$100,000 from your employer. You go to a Billy Graham Crusade and accept Yehoshua as your Lord, confessing your sins, receiving the free gift of salvation. Are you Saved if you do not return the \$100,000, since you are saved by grace and not by works? Are you Saved if you have spent the \$100,000 and have nothing to give to your employer, thereby keeping silent? Does Yahweh want justice for the employer? What if on the Day of Pentecost, you went to be baptized by

Peter, confessing your sins and you told Peter that you did not intend to give the money back. Would he baptize you, saying, you are forgiven, receive the free gift of holy spirit?

If you believe, as a Christian oppressor, that you will not be required to restore and recompense an injured party, then you are not taking into account Yahweh's future justice. 2 Corinthians 5:10 reveals, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good [rewards] or corrupt [kakos]."¹⁶⁷ Colossians 3:23-25 declare, "Whatsoever ye may be doing, from the soul, be working at it, as unto the Lord, and not unto men,— Knowing that, from the Lord, ye shall duly receive the recompense of the inheritance,—unto the Lord Christ, are ye in service; For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons." Galatians 6:7-8 states, "Be not deceiving yourselves! Yahweh, is not to be mocked; for, whatsoever a man soweth, the same, shall he also reap,— Because, he that soweth into his own flesh, out of the flesh, shall reap corruption, whereas, he that soweth into the ruah (spirit), out of the ruah (spirit), shall reap age-abiding life."

Understanding Grace in the Light of Justice

We have been taught, "Redemption is substitutionary, for it means that Christ paid that price that we could not pay, paid it in our stead and we go free. Justification interprets our salvation judicially, and as the New Covenant sees it, Christ took our legal liability, took it in our stead" (John MacArthur, Billy Graham).¹⁶⁸ In what light is this to be understood? Can a Christian woman engage in prostitution, which is legal in Nevada, as her profession, enticing young men to be her customers, without any penalty from Yahweh? Did Christ die, in order that her sins are being daily paid for by his substitution? Can a Christian physician daily give abortions, which is legal, because Christ took his legal liability? Can a Christian own a tavern, where he daily serves alcoholics, who use their paycheck on alcohol rather than on their families? Is his daily sin paid for by Christ? The above examples address the sinners but not their victims. Are the above Christians responsible for corrupting the lives of their customers, families and society or has Christ paid their price, setting them free from any consequences or liability? Paul addressed these people in 1 Corinthians 5, where he stated, "But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves."

¹⁶⁷ 2556 κακός kakos kak-os' This word, expressing a lack, has the meanings a. "unserviceable," "incapable," b. "morally evil," "bad," c. "weak," and d. "ruinous." The presence of what is kakos raises the difficult question of the origin and purpose of evil in relation to God and human and cosmic destiny, i.e., the question of theodicy (TDNT).

3Jo 1:11 Beloved! be not thou imitating what is bad [kakos], but what is good. He that doeth good, is, of Yahweh: he that doeth that is bad [kakopoieo, 2554], hath not seen Yahweh.

¹⁶⁸ <https://billygraham.org/decision-magazine/february-2010/saved-from-the-penalty-of-sin/>

The New Age Christian movement makes Grace equal to licentiousness,¹⁶⁹ which is not the case, according to Yahweh's Word. Christian pastors are not condoning sin but they are proclaiming, "Neither past, present, nor future sins can separate you from God;" "Sin isn't a problem with God anymore" (Andrew Wommack). Rick Warren, a Mega-Church pastor, stated, "I have many, many gay friends, and have worked around the world with them in gay organizations to try to stop AIDS," he said. "We're doing 'World AIDS Day' this weekend at Saddleback Church. My wife and I have given millions of dollars to help people with HIV/AIDS and have worked with gay organizations on that." "What about the love part, though? I hear about the AIDS part," asked Hill. "It's not illegal to love somebody," Warren replied. "But you think it's a sin," Hill asserted. "No, it's not a sin to love somebody," Warren said. "It might be a sin to have sex with them," he added. "It might be." (See Appendix A)

In the Greek New Covenant, the Greek words for vindication is *ekdikēo*¹⁷⁰ (*ek-dik-eh'-o* verb) and *ekdikēsis*¹⁷¹ (*ek-dik'-ay-sis* noun), which represent the Hebrew (Ibri) word, *naqam* (*naw-kawm'*);¹⁷² *ekdikēo* and *ekdikēsis* are both used in Romans 12:19, which was a quote from Deuteronomy 32:35,41, which uses the Hebrew (Ibri) word, *naqam*. (Hebrew (Ibri) 10:30 also quotes Deu. 32:35.) Yehoshua promises, in Luke 18:1-8, that Yahweh will vindicate the oppressed ones; "And he was speaking a parable unto them, as to its being needful for them always to pray, and not be faint-hearted; saying—A certain judge, there was in a certain city,—having, for Yahweh, no reverence, and, for man, no respect.

¹⁶⁹ Licentiousness, coming from the Latin word, *licentia*, meaning freedom, liberty.

¹⁷⁰ 1556 ἐκδικέω *ekdikēo ek-dik-eh'-o*

¹⁷¹ 1557 ἐκδίκησις *ekdikēsis ek-dik'-ay-sis*

¹⁷² 05359 נָקַם *naqam naw-kawm'* take vengeance, revenge, avenge oneself, be avenged, be punished (cf. *go'el* as the 'avenger of blood'). Although this root, including its derivatives, is only used about seventy times in the OT, it expresses a truth that is theologically important, but greatly misunderstood. Vengeance and revenge are ideas that would appear to have no good ethical validity whether coming from God or man. But such is not the case when the use of this root is properly understood in its OT setting and NT application.

The concept of divine vengeance must be understood in the light of OT teaching about the holiness and justice of God and its effect on man as a sinner. In terms of the presuppositions of some modern 'Christian' theologies, such a God of vengeance will be labeled unchristian and unethical. Understood in the full orb of biblical revelation, balanced as it is by the mercy of God, divine vengeance is seen to be a necessary aspect of the history of redemption.

Study of the use of this root reveals that there are comparatively few cases where man is considered a proper source of vengeance. Often man is a secondary cause while God is the source. {#Eze 25:14 } This is normally the case where the Israelites avenge themselves on their enemies. {#Jos 10:13 } In #Nu 31:2-3, the Israelites' wreaking vengeance on the Midianites (v. 2) is equivalent to the Lord's doing so (v. 3). In some instances God instructs his people when such vengeance is called for in his behalf. {e.g. #Nu 31 } Other passages warn men not to take vengeance in their own hands. {#Le 19:18 De 32:35 } Even though *naqam* is not used in #Ge 9:6, capital punishment is required for murder because man is made in the image of God, and to take his life without divine permission is considered to be an offense against God as well as man.

Most of the uses of *naqam* involve God as the source of vengeance. The classical passage is #De 32:35,41, 'Vengeance is mine ... I will recompense them who hate me.' God cannot be true to his character of holiness and justice if he allows sin and rebellion to go unpunished. The prophets stressed 'the day of the Lord's vengeance' {#Isa 38:8 Isa 61:2 Isa 63:4 } as times in history when the Lord sets the record straight. This was Jeremiah's view of the fall of Jerusalem. Since in the course of history the record can never be totally straight the prophetic eschaton or final day of the Lord's vengeance is called for, Such a day is in mind in #Isa 63:1-6. Here God treads out the winepress alone and tramples his enemies in his wrath. {#Re 19:15 } Likewise in the NT retribution, a notion essential to its message, belongs essentially to the future world rather than the present. (TWOT)

And, a widow, there was, in that city; and she kept coming unto him, saying—Vindicate [ekdikeo] me from mine adversary! And he was unwilling for a time; but, after these things, he said within himself—Although, neither Yahweh, I reverence, nor man, I respect, Yet, if only because this widow annoyeth me, I will vindicate [ekdikeo] her,—lest, persistently coming, she wholly wear me out. And the Lord said—Hear ye what, the unrighteous judge saith; — And shall, Yahweh, in any wise not execute the vindication [ekdikesis] of his chosen ones, who are crying out to him day and night, although he beareth long with regard to them? I tell you—He will execute their vindication [ekdikesis], quickly..." The Apostle Paul promised the same vindication by saying, in Romans 12:19, "Not avenging [ekdikeo], yourselves, beloved, but give place unto their anger; for it is written—Mine, is avenging [ekdikeo] , I, will recompense [antapodidomi]¹⁷³; saith Yahweh;" also in 2 Thessalonians 1:6-8), Paul writes, "If, at least, it is a, righteous thing with Yahweh, to recompense [antapodidomi], affliction, unto them that afflict you, And, unto you that are afflicted, release, with us,—by the revealing of the Lord Yehoshua from heaven, with his messengers of power, In a fiery flame; holding forth vengeance [ekdikesis]—against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yehoshua..." Justice is promised to the oppressed through out the Word of Yahweh, including the Age of Grace. Grace, in the Church Epistles, did not annul Justice. Yahweh's Grace must be understood in the light of Yahweh's Justice.

Reconciliation

There appear to be contradictory terms and concepts that must be reconciled in Yahweh's Word. These apparent contradictions are in our understanding, which must be enlightened by Yahweh's thoughts. For example:

Luke 14:26, which state's, " If anyone cometh unto me [Yehoshua], and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple," must be reconciled to 1 John 2:11, which state's, "Whereas, he that hateth his brother, in the darkness, dwelleth, and in the darkness, walketh; and knoweth not whither he is drifting, because the, darkness, hath blinded his eyes;"

Ephesians 2:8-9, which state's, " For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of God, the free-gift! Not from works, lest anyone should boast," must be reconciled to James 2:17-18, which state's, " So, also, faith, if it have not works, is dead, by itself. But one will say,—Thou, hast faith, and, I, have works, show me thy faith apart from thy works, and, I, unto thee, will shew, by my works, my faith."

¹⁷³ 467 ἀνταποδίδωμι antapodidomi an-tap-od-ee'-do-mee 1) in a good sense, to repay, requite 2) in a bad sense, penalty and vengeance

Romans 3:10-11, which state's, " Even as it is written—there is none righteous, not even one, There is none that discerneth, There is none that seeketh out Yahweh," must be reconciled to Luke 1:5-6, which state's, "...there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and, her name, was Elizabeth. Now they were both righteous before Yahweh, walking in all the commandments and righteous appointments of Yahweh, blameless."

In our present age, the age where Christ paid for our sins, we must reconcile scriptures used in the seven Church Epistles, that appear to be contradictory, to fully understand Grace in the light of Justice. These scriptures are:

Eph 2:8-9, which states, "For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast."

Ro 3:20 Inasmuch as, by works of law, shall no flesh be declared righteous before him,—through law, in fact, is discovery of sin.

Ro 3:28 For we reckon that a man is to be declared righteous by faith, apart from works of law.

Ga 2:16 Knowing, however, that a man is not declared righteous by works of law, nor at all save through faith in Christ Jesus; even we, on Christ Jesus, believed, that we might be declared righteous—by faith in Christ, and not by works of law; because, by works of law, shall no flesh be declared righteous.

1 John 1:9 If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness.

Reading these scriptures alone, can lead us into a false understanding that our sinful works have no bearing on our present and future state. These next verses state otherwise.

Rm. 2:5-6 But, according to thy hardness, and thine impenitent heart, art treasuring up for thyself anger, in a day of anger and revelation of the righteous judgment of Yahweh,—Who will render unto each one according to his works:—

Rm. 10 But, thou, why dost thou judge thy brother? Aye! and thou, why dost thou despise thy brother? For, all of us, shall present ourselves unto the judgment seat of Yahweh;

2 Cor. 5:10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good [rewards] or corrupt [kakos].

Col. 3: 23-25 ...For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons.

Vindication & Restitution

What distinguishes our present age from ages before Christ died? People who, at one time, make Yehoshua their Master and believed that he was awakened (egeiro) from among (ek)

the dead, have received life age-abiding, enabling them to live on Yahweh's New Earth. The free-gift of salvation does not allow Christians the ability to harm people without penalty. Christ's substitutional death, for those who will receive it, gained them justification, sanctification and righteousness,¹⁷⁴ enabling them to receive holy ruah (spirit) because every one of them became as pure as Christ. This sanctification for all believers, being made the Body of the Christ has only been made available in our present age. It was not available to Noah, Abram, Moses etc. etc. because Christ had not paid the price. The majority of righteousness people, before our age, did not have holy ruah; prophets and some kings were the exception. Abel, Noah, Abram and Moses have received life age-abiding, because they chose to serve Yahweh, enabling them to live on the future New Earth. Our age, I believe, only differs from theirs in that we were sanctified by the one time sacrifice of Christ, enabling us to receive holy ruah (spirit) and being released from the Levitical law but not the moral law, being to love Yahweh and your neighbor.

A Christian who has loved Yahweh and his neighbor as himself, asking for forgiveness when he has sinned, restoring the wronged persons, will arrive on the New Earth only to receive their rewards; they owe no restitution to anyone. They lived a just and righteous life, such as did the prophet Samuel, who stated, "Behold me! testify against me, before Yahweh, and before his Anointed—Whose, ox, have I taken? or whose, ass, have I taken? or whom have I oppressed? Whom have I crushed? or at whose, hands, have I taken a bribe, to cover up mine eyes therewith? and I will restore it unto you. And they said, Thou hast not oppressed us, neither hast thou crushed us,—neither hast thou taken, at the hand of any man, any thing. And he said unto them—Witness, is Yahweh against you, and, witness, is his Anointed, this day, that ye have not found in my hand, any thing! And they said: Witness" (1 Sam. 12:3-5).

The Christian who has sinned in harming an innocent party, who did not restore and ask for forgiveness, will be brought to justice, if not in this life, it will be in the next life, which is Right. For example, there is a history of Christian pastors who owned slaves, although it was legal at the time, Jonathan Edwards¹⁷⁵ being one of them. If Jonathan Edwards did not free his slaves and bring them restitution, in his life time, then, for the slaves sake, he can give them restitution in their next life; vindicating them for his evil ways. This would be just and right. As a follower of Christ, he should be more than willing to correct his sinful injustices, as all of us should be willing to do. The Christian, John Calvin, founder of the Presbyterian Church, had the Christian, Michael Servetus burned

¹⁷⁴ Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor tortioners—shall inherit, Yahweh's kingdom. And, these things, were some of you; but ye bathed them away,—but ye were sanctified, but ye were justified, in the name of Lord Yehoshua Christ, and in the ruah of our Elohim. (1 Cor. 6:9-11) A righteousness of Yahweh, through faith in Christ, unto all that have faith; for there is no distinction. (Rom. 3:22)

¹⁷⁵ Sweeney, Douglas A. (March 23, 2010). [*Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought*](#). [*InterVarsity Press*](#). pp. 66–68. [ISBN 9780830879410](#). they owned several slaves. Beginning in June 1731, Edwards joined the slave trade, buying 'a Negro Girl named Venus ages Fourteen years or thereabout' in Newport, at an auction, for 'the Sum of Eighty pounds.'

alive at the stake, in 1553. What does John Calvin owe Michael Servetus, who had family members and a life cut short in excruciating pain? We must also take into consideration the people who are addressed in 2 Peter 2:1-22, who appear to be, at one time, believers in Christ, but have, as a dog returned to its vomit.

The Day of Yahweh

The Day of Yahweh are years of Judgment! Yahweh, who delights in Justice and Righteousness, has left examples of past judgments in 2 Peter 2:4-9; "For—if, Yahweh, spared not, messengers, when they sinned, but, to pits of gloom, consigning them, in the lowest hades, delivered them up to be kept, unto judgment,— And, an ancient world, spared not, but, with seven others, preserved, Noah, a proclaimer, of righteousness, a flood, upon a world of ungodly persons, letting loose,—And, the cities of Sodom and Gomorrah, reducing to ashes, he condemned, an example of such as should be ungodly...Then Yahweh knoweth how to rescue, the godly out of trial; but to keep, the unrighteous unto a day of judgment to be punished." The righteous in Revelation 6:10 cry out, "...How long, O Sovereign, the Holy and True, dost thou not vindicate and avenge [ekdikeo] our blood from them that dwell upon the earth?" When will the oppressed receive their vindication if it was not received during their life time?

Christ's 1,000 Reign on the New Earth

Yahweh has developed the believers life into three steps; our present Earth, Christ's 1,000 year Earth (Rev. 20), then after death has been destroyed, the New Earth that descends from Heaven (Rev. 21-22). I will begin with a theory on Christ's 1,000 reign on the New Earth. (For more information on the New Earth, read, 'Paradise, Home Sweet Home.')

This New Earth will have Christ as its King, believers, who are immortal beings and mortal men, women and children. We must ask ourselves, 'Why is there 1,000 years before Yahweh descends to the New Earth, as unveiled in Revelation 21? It is because, all things have not been accomplished (1 Cor. 15:23-28). I believe, so far, that the children that died before their age of accountability will be resurrected and given the chance to grow to the age of accountability where they can then make Christ their Lord or reject him. Would not this also be a time where immortal believers can bring unresolved restitution and recompense to their victims, making both parties whole. Would not King David desire to serve Uriah and his family, making right his wrong? Would not this be the place where the unrepentant immortal believers could be chastised by Christ, requiring them to bring restitution to their victims? Yahweh has promised Christ that, "Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:9). What a perfect place where Justice is presented to the oppressed by their oppressors, making them whole. Would not all immortal believers desire to correct their injustices by restoring wholeness to the innocent they had harmed? For example, John Calvin could serve Michael Servetus and his family, bringing restitution to those he harmed. Immortal believers, who have life-age abiding, would have 1,000 years to correct their injustices, which they should be pleased to do. The oppressed would then be vindicated by their

oppressors, bringing Justice to both parties. This 1,000 year period is also a testing period for the mortals and we know, many of them will be flunking their test, according to Revelation 20:7-9, which states, "And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them."

Conclusion

We have been promised, "...that Yahweh will execute, the right of the oppressed one, the vindication of the needy" (140:12). Yahweh is a just Judge and will judge all of mankind, through Christ, which is Righteousness; "for it is written—Mine, is avenging, I, will recompense; saith Yahweh" (Rm. 12:19)! I do not believe that 2 Corinthians 5:10 and Colossians 3:25 can be understood in any other light than that Yahweh, throughout his Word, delights in Justice and Righteousness. The billions of unjustly injured believers, will, one day, I believe, on Christ's 1,000 year New Earth, have satisfaction that their cry to Yahweh for justice has been heard. Followers of Yahweh will have the opportunity to Shalam (restore) those they have injured, thereby making Shalom (peace) between the oppressor and the oppressed.

(For those Christians who believe that they have been given a licence to sin, beware that not only will you have to restore your injured parties but you also will recompense them according to your malice.)

Appendix A

Sin isn't a Problem with God Anymore (Andrew Wommack)

Some of you may not like this, but it's true. Sin isn't a problem with God anymore. It's the church that has made it a major deal. Neither past, present, nor future sins can separate you from God. The only people who will go to hell are those who have spurned and rejected the greatest sacrifice that has ever been made. In heaven, you won't answer for your sin; Jesus already has. You will answer for your acceptance or rejection of Jesus.

You might now be thinking, You're just giving people a license to sin. Well, it seems to me that people are doing a pretty good job of that without a license. What I'm saying will not free you to sin; it will free you from the condemnation and the guilt that comes when you do sin.

To continue in sin is just stupid. You'll be opening the door for Satan to have an inroad into your life (Rom. 6:16). If you do, then you will suffer the natural consequences of sin, but it will not be because of the judgment of God. If you commit adultery, you will probably lose your family, but it was you who caused it, not God.

Natural disasters are just that—natural disasters. We live in a corrupted world where bad things happen, but God isn't the cause of them. If He were, why would He stop at New Orleans and the Gulf Coast of America? Surely all of us deserve the judgment of God. But, praise God, we don't get what we deserve.

Before I learned that the war was over, I used to say, "If God doesn't judge America, He will have to apologize to Sodom and Gomorrah." Now I say, "If God judges America, He will have to apologize to Jesus." Thank God for Jesus! (Andrew Wommack, 'War is Over;' https://www.awmi.net/reading/teaching-articles/war_over/)

Rick Warren Uncertain if Homosexual Behavior is Sinful, Says 'Gays' Go to Heaven

November 29, 2012 By Heather Clark, [Christian News Network](#)

Controversy is stirring over recent comments made by **Rick Warren**, author of the best-selling book *The Purpose-Driven Life* and megachurch leader of **Saddleback Church** in California, who stated that homosexual behavior "might be" sinful, and that he believes homosexuals go to Heaven.

During an interview this week with the *Huffington Post*, Warren was asked by **Marc Lamont Hill** if having romantic feelings for a member of the same sex is a sin. Leading up to the question, Warren was explaining that he does not hate homosexuals, and that people should disagree politely on the subject of homosexuality.

"I have many, many gay friends, and have worked around the world with them in gay organizations to try to stop AIDS," he said. "We're doing 'World AIDS Day' this weekend at Saddleback Church. My wife and I have given millions of dollars to help people with HIV/AIDS and have worked with gay organizations on that."

“What about the love part, though? I hear about the AIDS part,” asked Hill. “It’s not illegal to love somebody,” Warren replied.

“But you think it’s a sin,” Hill asserted. “No, it’s not a sin to love somebody,” Warren said.

“It might be a sin to have sex with them,” he added. “It might be.”

However, just moments prior, Hill aired a clip from an interview that Warren participated in on [CNN anchor] **Piers Morgan** this week, where Warren presented a slightly different answer. He began by responding to the question of whether or not a person can be born homosexual.

“I think the jury is still out on that,” he said. “It wouldn’t bother me if there was a ‘gay gene’ found, because here’s what we know about life: I have all kinds of natural feelings in my life, and it doesn’t necessarily mean that I should act on every feeling. ... I do not believe that attraction is a sin, but I do believe that some actions are sin.”

Warren stated during his interview with Hill that he believes sex outside of marriage is always sinful, however, and that he obtains his views from the Bible.

“I make no bones about it. I’m an evangelical pastor, so my source of authority is, what does the Bible say about it?” he said. “However, people will have other sources of authority.”

“Or, different readings of the Bible,” Hill injected.

“Or different readings — that’s very true,” Warren agreed.

Later during the interview, when Hill asked Warren if he believes homosexuals will go to Hell, he replied that they will not.

“No, not because they’re gay,” he said. “We go to Hell because we choose to reject the grace of God.”

When Hill asked what happens to a homosexual that accepts Jesus, Warren responded enthusiastically.

“He’s going to Heaven!” he declared. “Without a doubt.”

Warren is not the first evangelical to make the assertion, however. Earlier this year, megachurch author and speaker Joel Osteen similarly told popular talk show host Oprah that he also believes homosexuals are saved.

“Will a gay person be accepted into heaven, as you see it?,” Oprah asked Osteen. “I believe they will,” he replied.

Craig Gross of “XXXChurch” also made statements in July that he doesn’t think God would send homosexuals to Hell.

“Why do they (religious people) believe that the gay guy goes to Hell, but the fat preacher who builds some of the largest churches in the world makes it to Heaven?” Gross wrote in an online blog.

However, many Christians view statements such as these as compromise against the word of God.

“The concept of a ‘gay Christian’ is an oxymoron in light of numerous Scriptural instances wherein homosexual behavior is forbidden,” **Alex Mason**, policy analyst for the **Family Policy Network**, told Christian News Network. “One cannot live in a continual state of unrepentant sexual sin while calling themselves a Christian.”

“That’s not to say Christians can’t struggle with sin, including sexual sin,” he continued. “The Christian life as a constant struggle against sin, and just as some Christians struggle to defeat heterosexual lust, others may struggle to defeat homosexual lusts.”
”<https://christiannews.net/2012/11/29/rick-warren-uncertain-if-homosexual-behavior-is-sinful-says-gays-go-to-heaven/>

OF JUDGMENT TO COME

(Taken from: The Oracles of God for Judgment to Come, by Rev. Edward Irving, Part 1, 1825.)

THE PLAN OF THE ARGUMENT WITH AN INQUIRY INTO RESPONSIBILITY IN GENERAL, AND GOD'S RIGHT TO PLACE THE WORLD UNDER RESPONSIBILITY.

An Argument, or Apology, (for either of these words will denote that undertaking to which I now address myself in devout dependence upon Almighty God;) ought, as is the manner of ordinary judicial questions, First, to choose the tribunal before which the question is to be tried; Secondly, To define the exact point which is brought into issue; and, Thirdly, To open up the line of argument or defence that is to be pursued. These preliminaries we shall now settle with our readers, before whose unbiassed judgments we are about to propound the merits of the most momentous question that ever came before them for a verdict...

That all fairness may be allowed to that human nature, which is the honoured tribunal we plead before, we shall search a little into her ways, and see whether she doth better to be in a state of responsibility, or to be discharged into her own unbounded freedom. Then we shall examine the grounds upon which the Almighty places himself forward as her lawgiver, and the general tendency of that responsibility with which he hath overlaid her goings out and her comings in, which will occupy the remainder of this first division of our discourse.

In addressing ourselves to the first of these inquiries, Whether human nature does well to sit under a condition of responsibility? we judge it the most pleasant and satisfactory method of proceeding, to look into the real form which she puts on in families, and in political bodies, and private friendships, and the other institutions which distinguish the nature of men from the nature of the lower animals—then to examine whether there is any analogy between what seems congenial to her in these institutions and that responsibility under which God hath placed her by his judgment.

From the earliest dawn of comprehension, our parents lay down to us things to be done and things to be avoided; praising or blaming, rewarding or punishing, according to our performances. In this they are prompted by a regard to our future happiness, so far as they can discern the way to it; otherwise they would never impose painful restraints upon those whom they love. Accordingly, so soon as we are able to weigh the consequences of things, they point out the good they would secure, and the evil they would avoid by this early discipline, thereby bringing our own will to go along with theirs, and so securing us by two principles, that of parental authority, and that of advantage foreseen. Here from the very first, are all the elements of government—a good end to be secured for the little state—isms drawn out and made known for securing it—one who persuades obedience to them, and sees them obeyed, and if disobeyed, visits the offence with such treatment as may recall the offender, and be a warning to the rest. The parent who is at the head of this little administration is so far from being divested of the sense of responsibility, that he is the one perhaps who feels it most. He makes no regulation according to blind willfulness, but consults for the future welfare of his offspring—he studies their nature, and so soon as it is ripe, he addresses their understanding—he executes justice amongst them, and preserves consistency in his judgment, and mingles a reasonable allowance of liberty with the painfulness of restraint; so that he is responsible to his own wisdom, to their future welfare, to exact justice, besides being responsible to higher powers, which, for the sake of our argument, we must at present keep out of the question. Now, before we pass on to another topic, I pray you to observe, that no family estate would prosper, however well joined by affection and interest, or well ordered by wise regulations, were there not added a judgment, or calling to account when it is necessary; all the rest would go for nought, were there not in the

rear of it, the certainty of judgment to pass upon offences. For consider that the reason which moves you to lay down rules to your children, is not that you love to govern, or to see them restrained of their liberty, or that they have a natural pleasure in obeying; but that you take pity upon their ignorance of the world, and are acquainted with the tendency of their nature to go astray, and would be wanting in affection, and in carefulness, did you not lay down to them the course which you judged best. Now if you do but make them acquainted, taking no cognizance of their observance, and calling no account of it, then you only half attain your object, or rather you do not attain it at all. They know your opinion only, but at first they know not how to value your opinion, they should also know your smiles, your favour, your reward upon the good, your frowns, your discountenance, your chastisement upon the evil. Your commands will be forgotten, if not frequently recommended by all the tokens of affection, and the contrary discommended by all the tokens of displeasure. Therefore in every family there goes on not only a silent operation of law-giving, but also a secret operation of law-enforcing, a system of rewards and punishments;—judgment as well as affection being a standing order of the house.

Now if from the family we pass upwards to the state, we shall find the same principle of responsibility regulating and ruling its affairs, with this difference, that here ever), thing is open and visible; whereas in the other, it was silent and invisible, yet not on that account the less certain or strong. The first thing in the state is to obtain a lawgiver, no one being so naturally the guardian of the rest as the father is of the family, who are his offspring and his dependants. Superior wisdom in the infancy of states was wont to confer this distinction of lawgiver which nature had not decided. But as soon as this difficulty is got over, and a code of laws hath been adopted and spread abroad, there begins a general bending of the common will to its obedience, and whosoever does not choose to obey, is fain to take his leave of the society. The judge is no part of the law, but only the mouth which utters it. The magistrate also is no part of the law, being the hand to enforce it. The law, the naked law, is sovereign over all. And when a necessity arises for amending the law, then the best method is taken of collecting the common sentiment of the community. But no one voice can alter the law, or set the law at naught—no, not the highest personage of the realm, who has his powers defined no less strictly than the meanest. Thus men, in order to bring themselves to any condition of prosperity or enjoyment, find it necessary to submit themselves to a law, to disarm themselves of their natural strength and natural freedom, and go into a state of bondage and responsibility to the common sense or recorded conscience of those amongst whom they dwell. Now here again we remark, that were there not judgment days, no wisdom nor wise administration could protect the law from being trampled under foot of men. You might preach obedience at every corner, and show how it promotes the good of each, by securing the welfare and peace-of the whole; but it were vain, had you not a regular roll made up of the offenders, and a regular as size holden of their offences, and proper sentences adjudged to their transgression. Some would always be found ignorant enough not to comprehend their own well-being secured in the common weal—others willful enough to provide for themselves at the expense of the common weal, and therefore measures must be taken that the well-informed and well-disposed suffer not at the hands of the ignorant and the wicked.—Judgment and discrimination must take place, or the whole plat. form of a well-ordered state will be speedily undermined.

What hath been said of our living under constant responsibility to law and judgment in the family and in the state, is no less true of the many other relationships which preserve and comfort life. Those of servant to master, and wife to husband, we do not speak of, because they are in some measure under cognizance of the law; yet who does not know that our happiness in them is secured far more by unseen and unknown acts of mutual obligation between the parties, and that an interior state of responsibility becomes generated of its own accord. A master hath enjoyment in his household according as he fulfils to them kindly and faithfully his duties of encouragement, and his duties of discouragement, from which when he withdraws his care, he ceases to be respected; confusion introduces itself into the establishment, and disputes arise which call for the adjudication of law. In friendships, there are distinct obligations

contracted of love and fidelity and mutual assistance, which not being discharged by either party, he is adjudged unworthy and cut off from our intimacy. In private circles of acquaintance, there is imposed another set of obligations, those of hospitality, good breeding, and general good offices; which being violated, the offender is marked, and perhaps excommunicated from the privileges of the society. In the general acknowledgments of politeness, such as street salutation, which is the loosest, largest kind of society, there are imposed manifold obligations of good behaviour, good temper, and even appearance suitable to our condition, of which a loose account and an occasional reckoning is kept.

These instances may serve to show how familiar the mind of man is to the feeling of responsibility, and how full his life is of its exercise; how he regulates himself after a law expressed or understood, and submits the issues of his character and his condition to judgment and arbitration, and is himself the judge and arbitrator of the character and condition of others. They also serve to show how necessary to the well-being of every society is a judgment of the member, and a punishment of the offenders. Nothing will do in its room—in the family state, where are our strongest affections, judgment is needed; in the political state, where are vested our strongest interests, judgment is needed; in our household state, where are vested our dearest enjoyments, judgment is needed; in our friendly state, where are vested our chief confidences, judgment is needed; in our social state, whence flow all mutual attentions, judgment is needed.

And while I thus argue the necessity of judgment, I am willing to allow that in each of these states, it is the last thing which should be resorted to, and should rather stand at the gate to guard the sanctuaries of society from evil intrusion, than enter it to regulate the service. Family duties should be fed with affection, political duties with the promotion of interest, friendly duties with unbosomed confidence, and duties of acquaintanceship with good and kindly offices. The terrors of judgment should stand to a side, and not interfere till the others have failed to preserve harmony and peace. Severity should be the last act of man towards his brother men, as suspicion should be the last sentiment he admits into his bosom. Yet just as it doth not hinder us from keeping our eyes open to investigate the truth, that we know such investigations do often lead to suspicion, it ought not to hinder our hearts from discharging copiously their streams of affection; that we know it doth in the end often lead to judge and condemn the niggard and unfair return of others. The conclusion is, that from no existing state wherein man stands related to man, can judgment and execution of judgment be spared, though they ought never to be introduced till all other measures have failed. Bearing this conclusion in mind, let us go forward to examine the responsibility whereto God hath subjected us.

He hath given a law for the regulation of the heart and life of man, and hath been at pains to make it manifest as being from himself, by visitation of angels and of his own awful presence, by inspiration of holy men whom he clothed with heavenly powers—and, finally, by the hands of his own son, whom he raised from the dead and took up into heaven until the restitution of all things. With these tokens of its being his will, it is offered to the world, to take it or not as they please. Some have never had the offer of it, with whose case we have not to deal. We have had the offer of it, and in our next discourse we are to examine whether it will do us good to accept it, or whether there be in it any thing to disconcert the nature of man. In the mean time, we go into the previous question upon what God builds his claim to prescribe to us in any form, and by what feelings the sense of responsibility in this new instance is bound upon our minds.

Now, in turning over the sacred books to examine into this previous question, we find them full of various information concerning the interest which God hath taken in man from the very first, and the schemes which he hath on foot to ameliorate our state, the desire he hath to contribute to our present happiness, and the views he hath for our future glory. He presents himself as our father, who first breathed into our nostrils the breath of life, and ever since hath nourished and brought us up as children.—He declares himself to have prepared the earth for our habitation; and for our sakes to have made its womb teem with

various food, with beauty and with life.—For our sakes no less he garnished the heavens and created the whole host of them with the breath of his mouth, bringing the sun forth from his chamber every morning with the joy of a bridegroom and a giant's strength, to shed his cheerful light over the face of creation, and draw blooming life from the bosom of the earth.—From him also was derived the wonderful workmanship of our frames—the eye, in whose orb of beauty is penciled the whole orbs of heaven and of earth, for the mind to peruse and know and possess and rejoice over, even as if the whole universe were her own—the ear, in whose vocal chambers are entertained harmonious numbers, the melody of rejoicing nature, the welcomes and salutations of friends, the whisperings of love, the voices of parents and of children, with all the sweetness and the power that dwell upon the tongue of man.—His also is the gift of the beating heart, flooding all the hidden recesses of the human frame with the tide of life,—his the cunning of the hand, whose workmanship turns rude and raw materials to such pleasant forms and wholesome uses,—his the whole vital frame of man, which is a world of wonders within itself, a world of bounty, and, if rightly used, a world of finest enjoyments.— His also are the mysteries of the soul within—the judgment, which weighs in a balance all contending thoughts, extracting wisdom out of folly, and extricating order from confusion; the memory, recorder of the soul, in whose books are chronicled the accidents of the changing world, and the fluctuating moods of the mind itself; fancy, the eye of the soul, which scales the heavens and circles round the verge and circuits of all possible existence; hope, the purveyor of happiness, which peoples the hidden future with brighter forms and happier accidents than ever possessed the present, offering to the soul the foretaste of every joy; affection, the nurse of joy, whose full bosom can cherish a thousand objects without being impoverished, but rather replenished, a storehouse inexhaustible towards the brotherhood and sisterhood of this earth, as the storehouse of God is inexhaustible to the universal world; and conscience, the arbitrator of the soul, and the touchstone of the evil and the good, whose voice within our breast is the echo of the voice of God.—These, all these, whose varied action and movement constitutes the maze of thought, the mystery of life, the continuous chain of being—God hath given us to know that we hold of his hand, and during his pleasure, and out of the fulness of his care.

It is upon these tokens of his affectionate bounty, not upon bare authority, command, and fear, that God desires to form a union and intimacy between' himself and the human soul. As we love our parents because we derived our being from them, sustenance and protection while we stood in need of them, and afterwards proof of unchanging and undying love, so God would have us love him in whom we live and move and breathe and have our being, and from whom proceedeth every good and every perfect gift. And, as out of this strong affection we not only obey, but honour the commandments of our father and mother, so willeth he that we should honour and obey the commandments of our father in heaven. As we look up to a master in whose house we dwell, and at whose plentiful board we feed—with whose smiles we are recreated, and whose service is gentle and sweet —so God wisheth us to look up to him, in whose replenished house of nature he hath given us a habitation, and from whose bountiful table of providence we have a plentiful living, and whose service is full of virtue, health, and joy.— As we love a friend who took us by the hand in youth, and helped us step by step up the hill of life, and found for our feet a room to rest in, and for our hands an occupation to work at; so God wisheth to be loved for having taken us up from the womb, and compassed us from our childhood, and found us favour in the sight of men.—As we revere a master of wisdom, who nursed our opening mind, and fed it with knowledge and with prudence, until the way of truth and peacefulness lay disclosed before us; so God wisheth us to be revered for giving to our souls all the faculties of knowledge; and to nature all the hidden truths which these faculties reveal. In truth, there is not an excellent attachment by which the sons of men are bound together, which should not bind us more strongly to God, and lay the foundation of all generous and noble sentiments towards him within the mind—of all loving, dutiful, reverential conduct towards him in our outward walk and conversation.

Therefore we greatly err when we imagine his revelation to be nothing, save a code of laws and statutes enforced by awful authority and awful judgment to come. Doubtless it contains a code of laws, but these

laws set in the bosom of a thousand noble sentiments and warm affections and generous promises towards us—such as are wont to catch and captivate and ravish the spirit when uttered by a mortal— .why they should not when uttered by the great immortal, eternal, and invincible, I know not, except that we are so lost in bustle and agitation as seldom to be in sufficient repose to hear and meditate his voice. No one calls filial obedience, friendly offices, grateful returns, honourings of the wise, tribute to the good—no one calleth these bondage; they are the effusions of generous hearts, the aspirations of noble desires, and the sure promise of future excellence; and he who can afford them not and calls them bondage, . himself a bondsman to his niggard selfishness and his wretched temper. No more shall any one call veneration of God the common father—gratitude to God the common giver—obedience of God the great fountain of wisdom—devotion to God the length of our days and the strength of our life,—call these most exalted most refined sentiments of the soul, bondage,' slavery, and blind subserviency; or I hold him heartless, thoughtless, and unholy—a man divested of his crown of glory, blind to the excellencies of the earth, deaf to the harmonies of nature, dead and insensible to the ebbs and flows, the wants and the possessions of human life.

Let no one accuse God of tyranny or self willedness, or wrest him from his fatherly seat of affection and bounty among his children, to instate him in a throne of stern and unreasonable sovereignty, from being a most generous parent and patron, convert him into a frowning judge, because he hath seen it necessary, when presenting his scheme of government unto men, to introduce into it the judgment of all and the punishment of the rebellious—two conditions which we found were never wanting in any kind of society or association. If a son complains not against his father for entering among his affections both command, inquiry and judgment—if a subject complain not against the law for entering amongst its wise and wholesome provisions interdicts, greats and penalties—if a friend is content to recognise the obligations and to bow contented to the dissolution of friendship, as well as to taste its enjoyments. And so of love, of marriage, of intimacy, of acquaintance, and every other form of union, fast or loose, why, in the name of consistency, will any one revolt that God, when he presented every tie of affection, duty and interest, and sought to come about the heart by every fond enticement, did also add the other element of all relationship, that if we failed, were obstinate and rebellious, there should be an account and a punishment.

Had there not been such an account and punishment, God might have spared his pains in promulgating any laws for the guidance of man. For it has been well shown by the greatest philosopher, and perhaps the best man¹⁷⁶ that England hath produced, that a law is nothing unless it be supported by rewards and punishments. And certainly there never was a law upon the earth that was not so supported. But if these laws of God were mere expressions of his will, not consultations for our welfare, having more of rigour in them than was necessary, harassing life out of its natural joy and contentment, and reducing us all into an unmanly servitude—then there might be reason to complain of inquisitorial judgment and undue severity. But waving the right of the Creator to have his will out of his creature, which is an argument God never uses, except when the creature sets himself into a most daring attitude, I know only once in scripture it is used, in the sixth of the Romans, against a most inveterate and incorrigible faultfinder and objector, whom there was no other way or bringing under)—waving God's right, which he seldom rests his commandments upon, it is most apparent from the whole tenor of Scripture, that the happiness of the creature, not his own will, is his aim. He had thrones, and dominions, and principalities, and powers now to rule over, if it was power he wanted. He could have created another world in room of this, if he had found his empire incomplete. He could have rid the universe of us if we had been an eyesore to him—or put us out of the way as he did the angels that kept not their first estate. It was an interest in us, a deep and pathetic interest, which moved him to interfere so often, and draw us out of sin under his own good government—to commission counsellor after counsellor, and to part at length with his own well-beloved Son. It is manifest from the whole tendency and language of the revelation, that it is intended for our

¹⁷⁶ John Locke in the Essay on Human Understanding.

happiness. Its name is the Gospel, that is, good news—it sets forth redemption, that is, deliverance out of slavery—salvation, that is, keeping from the power of evil, forgiveness, comfort, and consolation. It summoneth to glory and renown, to victory and triumph, and an immortal crown. It commandeth not to penance or monastic severity, but to honest, comely deeds; forbideth dishonesty, dishonour, and untruth; encourageth love and kindness; hateth hardness of heart and harshness of behaviour; breathes gentleness, peace, and charity; renounces strife, war, and bloodshed; knowledge it encourages, purity and love still more: all these virtuous and worthy qualities of heart and life it sustains and crowns with the promise of life and blessedness everlasting. The spirit of the law therefore, is to rejoice the heart, to convert the soul, to enlighten the eyes, and give understanding to the simple. And, if we had leisure to trace its effects upon the world, we should find that it hath tended in every instance to promote its happiness and prosperity.

Here then is an argument which the law hath within itself, in addition to these many obligations mentioned above, which the author hath upon us for all his bountiful gifts. It is not only the voice of God our parent, preserver, patron, and friend—but it is the devise of wisdom for securing the welfare of the world. It is bound upon us not only by early and affectionate ties of nature, but by ties of interest not only a bond upon the heart, but a preservative of peace between man and man, and the insurance of the common safety. Thus it hath in it all that gives to political government reverence and authority. It is a constitution of social intercourse for the wide world, leaguering men together in community—owning no locality of jurisdiction or separation of interests, but embracing human nature, every where, extending from pole to pole, and round the five zones of the earth. Now, among the many causes, well or ill-grounded, against any political institution, I never heard any one murmur against tribunals of justice and execution of judgment. No one ever imagined that a state could stand without a judge and a punishment. The mode may be objected against—the facility or severity—but the necessity of the thing was never questioned. On the same ground, it is necessary to the stability and extension of this universal law for the hearts and lives of men.

While I thus argue from all kind of analogies the reasonableness and pleasure of responsibility to God, with the necessity of judgment in the divine as in the human procedure, I am willing to admit that here also punishment should be the last direful resource, only to be called in when every thing else has failed. Man should be tried by every means before you have recourse to the cruelty of punishment. Address every nobler part before you make your appeal to fear—work upon him by every argument to change his course, before you pass a sentence upon him which cuts him off from repentance, and makes an end of his prospects for ever. Now I fearlessly appeal to the knowledge and experience of every one, if God is not slow to judgment, and patient to pursue every method of grace and love—willing to take repentance at any season, to wipe all past misdemeanors away, so that we will turn and behave towards him with affection. In this respect, the divine government surpasses all other governments whatever. A father will take his prodigal son back to his bosom, and forget in the transports of his affection, all the follies of a child who was lost and now is found. But a father will not do this many times; once and again, and peradventure thrice. But if he find promises vain, confidence betrayed, and affection unanswered, he is compelled for the credit of his house and the sustenance of parental authority, to bid the perverse youth begone, and to cut him off from his inheritance. So also in every other association, whether of nature or of compact. Political administrations are less patient, because it is not private affection but common interest they steer upon, yet even there a first offence hath mitigation of punishment, perhaps forgiveness—a second sometimes commutation of punishment—but an old offender, one in habit and repute an offender, gets the heavier doom. Private friendship will hardly cement again when its duties have been once violated. In business, one who hath been dishonest to his engagements is not easily trusted the second time. There is need for a sharp outlook in all the affairs of life; and though Mercy hath, we trust, often a glorious preeminence in men's hearts as in God's, still she cannot bear to be trampled on or abused; otherwise she steps to a side, and lets Justice with her scales and sword come in to weigh and determine. But, in God mercy rejoiceth over judgment. All a man's lifetime is the reign of grace. Till he closes his

eyes mercy weeps over him, to melt his stony heart. God's own Son, whose daughter Mercy is, weeps over him to melt his stony heart—He shows to him his wounds, and his cross, telling him he hath died once, and could die again to save him. There is no argument he does not use—calling upon us by our ancient noble stock from God derived, not to degenerate—calling upon us by all heavenly affections lurking still within us, love of excellence, gratitude for favours, desire of self-satisfaction and inward peace, to attach ourselves to God—calling upon us by the assurance of a glorious regeneration, and reinstatement in the divine image through the powerful operation of the Spirit, to cleave unto the Lord; finally, calling upon us by an unspeakable weight of glory to be revealed in heaven, to persevere in the service of God. There is nothing noble, nothing tender, nothing spirit-stirring, which the Son of man doth not address unto his brethren. His words drop over them like the tears of a mother over her darling child. He watches and waits for their late return—he comes to their sick-bed suing, and to their deathbed he comes praying. He stands at the door of every heart, and knocks. Our enemies he fought unto the death, and he hath conquered them in death. He hath singly beat our tyrants, and put into every man's hand a patent of liis liberty. And now he goeth about and about amongst us, rousing us with songs and sweet melody to rise from slavery and be ourselves again. He asks nothing of us for what he hath done—he lays on no new mastery—but shows the ways of heaven and of sinless happy creatures, and craves us by the memory of his death, and by our own eternal life—ill our life long craves as to be ourselves again, to be the noble sons of God as our father was.

Is this a reign of terror? a reign of judgment? a reign of punishment? What then is a reign of mercy, persuasion, and forgiveness?—He takes no hostages of you, lays on no fines for the past, no penalties for the future—free forgiveness even unto the end, unto sincere repentance. Surely God is slower to judgment than man is—Surely unto the last be putteth off—Surely there is not any thing he would not do, sooner than bring it to the grand and finishing crisis.

The argument of this discourse thus completes itself. Man it seems by all his institutions for securing his welfare is made for responsibility, and for submitting himself to judgment, when all other methods fail of preserving the peace. This is the nature of man, wherever he is found and into whatever community he enters. God, legislating for man, hath adapted himself to this his nature, placing him under responsibility; yet taking every measure of his wisdom, and applying to every faculty of human nature by each kindly, noble method, to secure sweet harmony; putting off issues of judgment to the last, and not ringing the knell of doom until every other note and signal hath entirely failed to have effect. Therefore, he having taken that course which men uniformly take and admire, is devoutly to be adored for accommodating himself so sweetly to our nature and our condition.

The Real meaning of the, 'Kingdom,' of God as used in Yahweh's Word

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Contemporary dictionaries define, kingdom, as, a country, state, or territory ruled by a king or queen, which is the vulgar usage instead of the true meaning, which is a "Kingly function, authority, or power; sovereignty, supreme rule; the position or rank of a king (OED)." Kingdom is an English word, used by some Bible translators, to translate the Hebrew (Ibri) word, mamlakâ, and the Greek word, basileia. Our understanding has been misled, when we hear the word, kingdom, because the majority of us have had the vulgar definition implanted in our minds. When we read or hear, in the Lord's prayer, the phrase, "thy kingdom come" or "seek you first the kingdom of God," as recorded in Matthew 6:9-10, 33, we are thinking territory. Young's translation corrects this misunderstanding by using the word, 'reign,' instead of kingdom. His translation reads, "Our Father who art in the heavens! Hallowed be Thy name. 'Thy reign come: Thy will come to pass, as in heaven also on the earth." If Yahweh rules, his will is being done. Yahweh rules in heaven, meaning his will is being done but he is not ruling on the earth, meaning his will is not being done. We have been instructed, in verse 33, to "...seek ye first the reign of Yahweh and His righteousness, and all these shall be added to you." We can not, on the Earth, be seeking Yahweh's territory (kingdom) but we can be seeking Yahweh's rule (reign) by obeying his commandments, resulting in our needs being taken care of.

Young's Literal Translation of the Holy Bible translates basileia, in many cases, 'reign,' rather than kingdom because, it appears, that during his time, the meaning of the word, kingdom, was also being misunderstood. In Luke 1:30-33, his Bible states, "And the messenger said to her, 'Fear not, Mary, for thou hast found favour with Yahweh; and lo, thou shalt conceive in the womb, and shalt bring forth a son, and call his name Yehoshua; he shall be great, and Son of the Highest he shall be called, and Yahweh Elohim shall give him the throne of David his father, and he shall reign [basileuo (verb)] over the house of Jacob to the ages; and of his reign [basileia (noun)] there shall be no end." Reign, as a verb, is defined as the rule of a king or a queen. Reign, as a noun, is defined as the period during which a sovereign rules. Christ will rule and his reign (period of time) will be without end.

The verb, basileuo, and the noun, basileia, are translated, in the above verse, with the same word, reign. An example of another word translated in the same way is the word, love.

Love, is also a verb and a noun. The Greek verb, agapao,¹⁷⁷ which is translated, love, is also a noun, agape,¹⁷⁸ both of which are being translated, love, in the verses below:

Joh 15:9 ¶ Just as the Father loved [agapao] me, I also, loved [agapao] you: Abide ye in my love [agape].

Eph 2:4 ¶ But, Yahweh, being rich in mercy, by reason of the great love [agape] wherewith he loved [agapao] us,

1Jo 2:15 Be not loving [agapao] the world, nor yet the things that are in the world: if anyone be loving [agapao] the world, the love [agape] of the Father is not in him.

The Hebrew (Ibri) word translated, kingdom, is mamlaka.¹⁷⁹ The TWOT defines malak,¹⁸⁰ which is the verb, "Semitic nouns are usually derived from verbs, the reverse is always a signal to look to the noun for the essential meaning. Malak, though employed over three hundred times, appears only in Qal and Hiphil stems (except for one Hophal, #Da 9:1). The meaning of the Qal (over two hundred times) is always 'to reign,' i.e. to be and exercise functions of a monarch, whether male (king) or female (queen)." Malak appears in 2 Samuel 5:4 twice, which states, "Thirty years old, was David when he began to reign [malak],—forty years, he reigned [malak]." The Greek word that is used in the Septuagint (Greek translation of the Hebrew (Ibri) Old Covenant) to represent, mamlaka, is basileia.

Basileia¹⁸¹ is defined as, 1) royal power, kingship, dominion, rule 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom. The NDNT states, "This term refers to the being or nature or state of a king, i.e., his dignity." The verb, basileuo,¹⁸² is defined as 1) to be king, to exercise kingly power, to reign. Revelation 20:6 states, "Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign [basileuo] with him for the thousand years."

(The Gospel of Matthew is the only place where the phrase, 'the kingdom of the heavens,'¹⁸³ is used. Matthew 4:17 proclaims, "Reform ye, for come nigh hath the reign [basileia] of the heavens," meaning the rule from the heavens, which means, Yahweh, who abides in the heavens, reign is near.)

The phrase, the kingdom of God (Yahweh) is used 61 times in the New Covenant, meaning that there are 61 verses that are being misunderstood. The kingdom of Yahweh is not the, 'Territory,' 'Land,' or 'Country' of Yahweh but rather it is the, 'Rule' or 'Reign,' of

¹⁷⁷ 25 ἀγαπάω agapao ag-ap-ah'-o perhaps from agan (much) [or cf 05689 אָגַן]; v; TDNT-1:21,5; {See TDNT 10 }

¹⁷⁸ 26 ἀγάπη agape ag-ah'-pay from 25; n f; TDNT-1:21,5; {See TDNT 10 }

¹⁷⁹ 04467 ממלכה mamlaka mam-law-kaw' from 04427; n f; [BDB-575a] {See TWOT on 1199 @@ "1199f" }

¹⁸⁰ 04427 מָלַךְ malak maw-lak' a primitive root; v; [BDB-576a, BDB-573b] {See TWOT on 1199 } {See TWOT on 1200 }

¹⁸¹ 932 βασιλεία basileia bas-il-i'-ah from 935; n f; TDNT-1:579,97; {See TDNT 127 }

¹⁸² 936 βασιλεύω basileuo bas-il-yoo'-o from 935; v; TDNT-1:590,97; {See TDNT 127 }

¹⁸³ Heavens is plural in these cases, as illustrated in Rotherham's Bible.

Yahweh. Yehoshua brought the reign (rule) of Yahweh to the Earth, when he cast out demons; Yahweh's will was being done on Earth as it is in heaven. Luke 11:20 states, "but if by the finger of Yahweh I cast forth the demons, then come unawares upon you did the reign (rule) of Yahweh." The sick were healed because Yehoshua gave the power of Yahweh to his disciples, who then displayed the reign (rule) of Yahweh. Luke 9:2 testifies to this point by saying, "and he sent them to proclaim the reign of Yahweh, and to heal the ailing." More verses, concerning the Reign of Yahweh, are presented below, as can be seen in Young's Literal Translation of the Holy Bible:

Mt 12:28 'But if I, by the spirit of Yahweh, do cast out the demons, then come already unto you did the reign of Yahweh.

Mt 19:24 and again I say to you, it is easier for a camel through the eye of a needle to go, than for a rich man to enter into the reign of Yahweh.'

Mt 21:31 which of the two did the will of the father?' They say to him, 'The first.' Yehoshua saith to them, 'Verily I say to you, that the tax-gatherers and the harlots do go before you into the reign of Yahweh,

Mr 1:15 and saying — 'Fulfilled hath been the time, and the reign of Yahweh hath come nigh, reform ye, and believe in the good news.'

Mr 9:1 ¶ And he said to them, 'Verily I say to you, That there are certain of those standing here, who may not taste of death till they see the reign of Yahweh having come in power.'

Lu 10:11 And the dust that hath cleaved to us, from your city, we do wipe off against you, but this know ye, that the reign of Yahweh hath come nigh to you; [*but you refused the rule of Yahweh.*]

Ro 14:17 for the reign of Yahweh is not eating and drinking, but righteousness, and peace, and joy in the holy spirit;

1Co 4:20 for not in word is the reign of Yahweh, but in power?

The Revelation of Moses

(Taken from, 'Revelation; Its Nature and Record,' by Heinrich Ewald, translated, from German, by the Rev. Thomas Goadby, 1884; pp. 77-89)

Moses was, as we have seen, a prophet, and his whole work was essentially a prophetic work, as will yet more clearly appear. Nevertheless he was at the same time very different from all the prophets hitherto particularly contemplated, and his work had a wholly other significance than that won by any one of them in his highest conflict. It is of moment, therefore, rightly to ascertain in what respect he as a prophet was yet a wholly different instrument of revelation, and how far his work was raised to a higher stage, and in so far altogether peculiar.

It must above all be borne in mind that a prophet, when he began to work, found the distinct God, whose spokesman he was to be, long since known in His definite character and special honour; for a special honour may here very well be spoken of as accompanying the knowledge and public announcement¹⁸⁴ of a God in antiquity which His prophet sought to maintain. But a prophet who was the spokesman of a God already known in His distinctive character would find also a circle of men who sought from such God counsel and salvation, for whom he proclaimed the divine oracle, and who, whether more or less exclusive, or of larger or smaller extent, might with fitness he called a divine fellowship of men, or briefly a community of such God; and the labour of prophets would serve not a little to increase or maintain the number of such worshippers.

If, again, it is asked, whence comes ultimately the conception and the first celebrity of such a wholly definite God, about whom a stricter or freer society of men gather, we cannot possibly mistake that at the first beginning of such a phenomenon there must always stand a man in whom were united in an exceptional way the first and second of the possible stages of revelation already mentioned. Upon that first stage lies the ultimate creative faculty which may here in general be active; the individual in whom this faculty of revelation is present in most original form and with truly creative power, may know God as no one before had known Him, in a wholly new and distinct aspect, and with new truth and certainty; he may possess also the special capability of influencing others by his own inspirations from this definitely known God, and of associating men together in larger or small numbers on the basis of His word and counsel, and in the hope of His salvation. If both these qualities met in a God-fearing and thus doubly-gifted man, and if, around a God known in a new aspect, and revered as dispenser of the highest word and salvation, he could thus gather for the first time a community, and establish a sanctuary for man, he would become in this way the founder of this new intercommunion between a distinct Deity and a large and unlimited number of worshippers, and would be the first of an incalculable series of prophets of the same God and the same sanctuary who might succeed him within these firmly-marked bounds.

Thus is explained at once how Moses could be a prophet, and yet at the same time something more than a prophet.¹⁸⁵ If as the announcer of a God known under a new and distinct aspect, as the founder of a new community, and as first of a multitude of similar prophets succeeding him, he resembled many others who in ages before him had worked in like manner, yet he at once surpassed them all in each of these three characteristics, and became a prophet with whom no other, whether in Israel or elsewhere, in the whole

¹⁸⁴ What is announced in all opening words concerning the God of Moses, Ex. iii. 15, may here serve as an example: "This is my name for ever, and this my glory from generation to generation;" and only thus is explained the high significance of the name of Jahveh in the Bible; it is just this distinct God, so named and so famous, of whom one is to think.

¹⁸⁵ What is briefly suggested on this point in Deut. xxxiv, 11 f. t cf. xviii. 15, corresponds with all the earliest and oldest authentic reminiscences and testimonies of the Bible.

history of the world can be compared, and raised the whole development of all revelation to the essentially new higher stage upon which we here stand.

But what above everything else is here of utmost moment is this, that Moses for the first time in all human history makes the perfect idea and vivid sense of the true God the starting-point of his activity. That the God whom in His sharp distinctiveness he placed over against all other gods, and distinguished by the name Jahveh, is really the true God, to be recognized as such by us for ever, can only be proved further on; but this indubitable matter of fact we here assume in order to explain what is relevant to our present subject. Not as if Moses was the first to conceive the thought of the only true God, and to raise his own heart to His pure and infinite height; rather was it the case that he and all the better members of the nation gathered about him were made glad and brave by the conviction that it was the same true God whom in remote and ancient days their noble forefathers had known and worshipped,¹⁸⁶ of whom Moses was now the new messenger and herald. For as a right conception, and especially that of the true God Himself, is capable of an infinitely expanding and more exact apprehension and definition, so Moses, by the experiences of intervening centuries, through the deeper wisdom of Egyptian sages and his conflict with them, and with the whole high Egyptian culture of his time, and from the pure, noble fire of revelation enkindled in him whose sacred hearth he knows how without intermission to guard, was much more definitely acquainted with the old true God of the patriarchs, at least in many aspects of His character. Above all, it was essentially the pure spirituality of this God that Moses apprehended as no one before him, from which he sought the corresponding purification and strengthening of his own spirit, and to which he held it to be the highest task of his earthly life permanently to lift up the whole nation; and with this, as already remarked, there stood in closest connection that the highest attribute in this purely spiritual God was love to those who loved Him. In the certain and definite knowledge of this true God, Moses found the breath of life as no one before him, by His strength overcame the consuming evil passion of youth, and from His holy inspiration drew the pure nourishment of that gracious inextinguishable fire that glowed through a long life in all his words and deeds. To our modern view it has long been apparent enough what a mighty power of the knowledge of the true God animated him and his clear-visioned inflexible labour in harmony with it; and how in all this he is, prior to Christ, unique.¹⁸⁷

The decisive significance with respect to Moses of this complete accord between the knowledge of the Highest and the conduct that professes to follow it, cannot be made too conspicuous; in divine things, as they touch our human life, everything turns upon it, as will be more and more apparent as we proceed. If the greatest temptation that can come upon man in this connection is that which the desire for earthly power and glory involves, and afterwards the possession of it itself, and if Moses was the potent ruler we know him to have been from reliable historical reminiscences, we know also besides how completely he resisted all such temptation; and there is especially one narrative in the rich store of these reminiscences which allows us to see in clear light the most striking example of such resistance. When Moses had attained permanently to supreme power over Israel, and had attained it after many and severe conflicts with the Egyptian monarchy, and with the errors and imperfections of his own people, and purely by means of his prophetic word and the sure and incomparable skill in leadership it gave him and when already, as if from long and open gazing into the radiance of divine truth and glory, a reflected splendour played about his countenance before the eyes of the people, we ask, how now will he conduct himself afterwards before the nation and before its chief and prominent men? A ruler of the common type cherishes and fosters the halo of glory that surrounds him and his public appearance, especially in the

¹⁸⁶ The noble preamble to the higher history of Moses, as we have it in Ex. iii, 17 ff., vii. 3 ff., expresses only what the whole Bible attests.

¹⁸⁷ Cf. History, ii p. 60-323 [Eng. ed. ii. 47-228]. If in our days reliable contributions to the history of Moses should be found, they cannot lessen his true greatness. Already in the last centuries before Christ many heathen scholars took pains to darken his fame, but all in vain.

presence of his own nation; he is quick and eager to do this if he has suddenly bounded to a position to which his bare birthright gives him no claim. The glory of a kingly crown was then directly enough suggested to the wonderful leader of his nation; and Moses had only by his own will and desire to make more brilliant and blinding still the glory which illumined his countenance before all eyes, and to turn towards every one with increased boldness and hauteur, and especially against the best men of the nation who might resist his new ambition, and against the rest who would timidly shrink back, and the king already stood before them, but a king no better than the Egyptian, or rather since he had originally proposed something the direct opposite of this, a king still more undivine than the Egyptian. But what was it he actually did? He would certainly have preferred that the people should have borne calmly and bravely the glory which with no cunning hand, of his own mere pleasure and greed, but by striving and wrestling with God, had come to play around his countenance; that they should have sunned themselves in it, and accustomed themselves to it in love; for then in thousand fold reflection would it have irradiated also all who thus held intercourse with him, without vanishing from his own countenance. But they were not yet prepared for this, and withdrew timidly when he showed himself openly before them. Nevertheless this did not prevent him, notwithstanding the glory of a light kindled at the fount of Eternal Light, from going amongst them in a friendly manner as equal with equals, and seeking to take away their human timidity, and accomplish what he must; but, in doing it, he henceforth put a mask upon his countenance, veiling all its effulgence, that the people might have no blind dread before a glory which was not the imperishable Eternal Light itself, but only a mortal reflection of it. So little did he seek his own aggrandizement, and honour from men, the glitter and glare or the terror and force of common human kingship; so carefully would he wean the whole nation from anything like abject or blind reverence for human power or government, that they might more and more learn to fear and love Him who alone is ever to be feared and loved. Thus, too, he prevented all slavish prostration before himself, as if he were their king and lord, a habit too common in antiquity, and led the people in the hours of holy festival to render homage perpetually to Him whom all humanity should worship. In such complete and perfect accord even in highest things were his conduct and requirements as ruler with his teaching and aim as prophet.¹⁸⁸

If Moses is so great and noble in himself, he is nevertheless still greater and nobler in his prophetic activity. In this we see how he succeeded in emancipating his whole nation from temporal as well as spiritual servitude, in gathering them not so much about himself as about the true God and His inexhaustible and saving word, and in forming not a merely transitorily independent, noble, and prosperous nation, one among the nations of the earth, but rather a community of the true God. Here everything is equally wonderful. For the first time in all human history a whole nation passes through such a purely spiritual new-birth that it puts itself under obligation to live henceforth only in accordance with true religion and her requirements, and to look for salvation in all time to come only from loyalty in its religious life and the love of the true God which this loyalty presupposes. Further, the groundwork and first principles of all true religion were at that time provided for a whole nation, already great comparatively when its antiquity is considered, and they possess an imperishable life and may render the same service far beyond the circle and the changing destiny of this single nation to the whole of humanity. Still further, all this was attained purely by spiritual means, by prophecy, by the inherent truth and rectitude of this revelation and the wondrous charm of its word. And this last is so important in our contemplation of the power of all genuine revelation, that we cannot be too strongly convinced that it really was the case. But all careful investigation tends to dispel every doubt about it. For although obstinacy, disquiet, and revolt of various kinds that could not be suppressed without violence occurred subsequently under Moses himself, yet it must be remembered that the new constitution of the nation was

¹⁸⁸ This difficult and important incident (Ex. xxxiv. 29-35, xxxiii. 7-11) is here explained somewhat more fully and explicitly than in the History of Israel, ii. 315 [Eng. ed. ii. 223-4], and in the "Epistles of Paul," 2 Cor. iii. 7, 13. It is thus understood what a vivid group of manifold and lofty intuitions and truths of the Old Covenant is found in this brief yet, if rightly apprehended, rich and clear narrative, Out of this wealth Paul only took what material he in that passage needed.

based upon its own free compact and co-operation, and every constitution of this sort, both in its own interest and in the interest of those who remain loyal to it, must be protected against the outbreak of revolution. But what is truly grand and unparalleled in this matter is, that purely by his prophetic activity and power Moses succeeded in permanently gathering the nation together in Egypt around the centre of the word of the true God, and in eliciting the free desire and resolve to follow in a new organization of its whole life only this true God and His word. Prophecy thus in antiquity attempted the highest task and attained the largest success that was possible to it.

It can now be seen most plainly and in detail how far Moses differed as a prophet from all who were before or after him. An ordinary prophet is but the spokesman of a God already known in a stricter or freer community united about Him as a centre; he has not to lay the first firm foundation on this basis, not first to form a circle of such as are desirous of listening to the voice of this particular God; he makes his appearance therefore only when something new occurs in this circle, and a matter of special business urges him. Wholly otherwise is it with Moses. He announces, it is true, no entirely new God, and least of all puts himself into a more exclusive connection with Him, as did that crude untimely after-fruit of all ancient prophets, Mohammed; he but renews the remembrance of the true God of the patriarchs, defines afresh the idea of Him, and with so much greater exactitude that not till he works in direct relation with the mind of God, and announces Him, is the true God perfectly known. But a community has to be formed finding its bond of union in Him;¹⁸⁹ and this community, both in the nature of the true God now so fully revealing Himself, and in the mind and spirit in which Moses worked under His guidance, must be a community, the like of which till then the world had never seen. Thus an essentially new institution was required; and in addition to this, it was in a time of complete dissolution of all national affairs that Moses appeared, and he must make everything new in the midst of it. With the vocation of the prophet he must combine that of national leader and lawgiver, and become one of those mighty founders of new kingdoms, of victorious energy and toil, whom pagan antiquity honoured as the best of its heroes. Moreover, after the first powerful establishment of the new constitution and legislation, as befitted the new community, he must, in a long life, secure them against every new danger, supply their first deficiencies, and as the sole, acknowledged, chief leader of the nation, give new decisions continually as the daily course of events required, and for this purpose maintain the word of God in constant and perpetual flow. How far did all this distinguish him from the ordinary prophet! Everything is easier when the community of God is once for all firmly established; only some particular matter of business occupies the prophet's attention; his work is either more quickly done or is comparatively fragmentary and isolated; and only when a most difficult case surprises and takes possession of him has he to secure a new, sound, divine idea of it or insight into it, or obtain, in short prophetic phrase, a "vision" from God concerning it. But Moses, up to his last life-breath, ordered everything in a way that, in his case, was divinely necessary, and indeed peculiar to him alone; in such character he survived in the steadfast remembrance of later times; and since it was pre-eminently the same tranquil knowledge of the true God which he proclaimed and from which he worked, the third narrator of the early history expresses the distinction between him and the well-known crowd of later prophets by an extremely appropriate representation in four long lines of higher discourse, and as a true word from the mouth of God Himself:

"Is there a prophet among you
or a seer out of your midst,
By vision I reveal myself to him
and in dream discourse I with him;
Not thus my servant Moses;
in my whole house is he accredited;

¹⁸⁹ And how it was formed is so graphically and strikingly represented by the later narrator, Ex. iii. 11-xv. 27, that, as far as the profound meaning and higher truth of these narratives is concerned, there is nothing truer.

Mouth to mouth do I speak with him without vision,
and not in riddles beholds he Jahveh's face."¹⁹⁰

The image by which Moses is described is very ancient.¹⁹¹ It is that of a chief servant or steward of a great lord, who, because he is implicitly trusted, is set over the whole house to order and manage everything as seems best to him, while his lord favours him continually with direct personal audience, speaks with him in familiar converse, and imparts to him counsel of which the world knows nothing. The ordinary prophet beholds divine things, as later writers would say, only in a mirror; sees distant events, in a sleeping or waking condition, as if suddenly present to his view, and made thus vivid to him by his God; and hears veritable words of God, but yet not in all respects perfectly clear and immediately applicable words, but as riddles that need first the proper solution and explanation. Furthermore, his God is not so perfectly and constantly near to him that he converses with Him in full confidence as friend with friend, beholds immediately in highest clearness and with the same tranquil aspect the loved image of His countenance, and talks with Him and consults Him without any mediator. For then there is no longer need of mere vision and riddle; in the continually unvarying and pure divine clearness and certainty of knowledge and discourse all human sense and thought are lost. But just this describes as plainly as possible the higher stage on which Moses stands as revealer; and as to the conception of revelation itself, no passage marks the transition from the Old Covenant to the New so luminously and surely as this.

Another narrator, presenting with equally rare elevation of form a reminiscence of the characteristics of Moses, starts from another side, but comes back to essentially the same conception of the higher stage upon which this prophet stood. If the gift of facility and skill in public discourse is with the ordinary prophet so necessary that without it he does not answer to the idea of God's spokesman and mediator with men, it is readily seen that such gift is no less necessary in the case of a recognized national leader who is primarily much occupied with most varied and urgent matters of everyday business. Now, an old reminiscence concerning Moses was that when he entered upon his divine vocation of emancipating his people he was not a ready and fluent speaker,¹⁹² and yet the issue showed how nobly, in spite of this original defect, he fulfilled, as great leader of the nation, the duty which God had assigned him. The narrative, in representing his greatness, tells of his hesitation and doubt when, fully equipped and prepared for undertaking the whole charge of Israel's mighty deliverance, he suddenly remembers in his converse with God that he cannot use the Hebrew (Ibri) tongue as a fluent popular orator; it is then added that God strengthened and encouraged his spirit by showing that above such particular natural defects there stands an incomparably higher spiritual power that can make him equal to his task, and further, that there are always other men who might supply the want in a national leader of such a special facility and gift, as indeed in this case his elder brother might, and become thereby his prophet. And so it was. Before the king and all the wise men of the Egyptians, Moses stood as the mighty spokesman of the true God and deliverer of his people, but before the people themselves Aaron acted as spokesman and mediator that is, prophet of Moses.¹⁹³

With such thoughts, reminiscences, and narratives did the late time seek to preserve distinctly in the nation of Israel the truth that a prophet of a wholly new type might arise, who should stand far above all ordinary prophets, and that Moses alone had borne such character in antiquity. For it is not prophecy, or

¹⁹⁰ Num. xii. 6-8; cf. Ex. xxxv. 11. In harmony with what I have said in the History of Israel, ii. 251 [Eng. ed. ii. 178, n.], I remark still further, that since the structure of these four long lines, composed in the higher prophetic style, is clear, the words of the first line, unintelligible as they are now, may best be restored by reading as above:- "Prophet" and "Seer., are thus parallel with each other in the two divisions of the first line, and essentially the same as in Amos vii. 12-14;

¹⁹¹ How ancient this image is, is evident from what is said in the History, 421 [Eng. ed. i. 414];

¹⁹² This old reminiscence is certainly well founded, for Moses was trained from his youth rather in Egyptian than Hebrew (Ibri) culture, and not until late in life did he become a prophet, and then suddenly.

¹⁹³ Ex. iv. 10-20; cf. the words of the "Book of Origins," Ex. vii. 1.

the capacity clearly to expound divine truths in all the charm of style and the force of words as a spokesman and deputy of God before the people that satisfies the deepest needs of revelation and perfects its highest aim in humanity; the constant tranquil intercourse with the true God, the continually repeated complete entering of the human spirit into the divine, and the clear radiant light which is thereby enkindled in man, glowing in his heart and shedding forth its effulgence in his life, so that the man becomes more and more a reflection of the eternal light, or in other words, the trusted friend of Him who is ultimately his only true friend; this, as was the case with Moses,¹⁹⁴ is, according to the Old Covenant, a lofty height of life upon which the true God reveals Himself to the world far more than through mere prophetic speech and toil.

Moreover, if Moses in his knowledge of the true God, and in his own prophetic work and effort, perceived what spirit is, and spiritless matter, practically realized spirituality and the perishableness of all visible things, and how the Divine Spirit should be specially active in man and in all affairs of the human kingdom, at length also is explained thereby the third point which just in this connection is still more important and decisive. The Divine Spirit, in whatever way it may move in men, and however manifestly it may work forth from the spirit of men, is not to be repressed, nor to be dreaded, nor in any instance to be checked with violence, if only it be in reality the Spirit of the true God; and as he himself, the greatest of all the prophets of antiquity, had led the nation, nay, had founded the community of the same true God, purely by the power of prophetic discourse and action, one may say with right that he could not but conceive that the prophetic activity must exist in this community with the same perfect freedom continually. It is not recorded that as a Samuel or an Elias in later times he founded schools of the prophets; he did not regard this as at all necessary, for through him the work of the prophet had become powerful in a way till then unknown on earth, and had acquired such glory that hundreds of their own accord might readily follow with pleasure the example he had given. Moreover, among all the reminiscences of his life the finest is that which shows how, when his subordinates looked with suspicion and envy upon the free moving of the prophetic energy and joyousness in a number of new men, and sought to restrain it, he rebuked their mistaken and officious zeal, and expressed the wish that rather all men without exception might speedily become prophets.¹⁹⁵ Thus through Moses the freedom of prophetic activity became a law in this community, a law which, if unwritten, yet by constant usage and as a matter of principle, was the more indelible, and was the very breath of its best continuous life and progress, as indeed throughout the long and changeful period of his leadership of the nation it had been the highest power that had fashioned and sustained the community; and what was held elsewhere in antiquity as either very difficult, or very dangerous, or as attached only to particular places and persons, was here, in these earliest times, and at the very beginnings of the everlasting community of the true God, a free art, having its limits only in itself, if it preserved its original purity as it was the unique privilege of this community to preserve it.

¹⁹⁴ According to the narrative, Ex. xxxiv. 30-35; cf. History of Israel, ii. 315 f. [Eng. ed. ii. 223 f.]. It is the narrative which may be best indicated as that concerning Moses' conduct with respect to the reflection of the visible glory.

¹⁹⁵ Num. xi. 24-29; cf. what is observed in the .Antiq. p. 333 f. [Eng. ed.252].

My God, My God, Why have you Forsaken Me?

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words *Yehoshua* (yeh-ho-shoo'- ah) for *Jesus*, *Yahweh* and *Elohim* for *God* and the *LORD* and *ruah* for *pneuma* (spirit).)

There are difficult verses in Yahweh's Word, but this is not one of them. Yahweh did not forsake his Only-begotten Son; in whom Yahweh was well pleased; who completely did his Father's will! Yehoshua did not forsake his Father and his Father did not forsake him. Christ, upon the cross, was not asking his Father for deliverance! What then is the explanation for the above statement? Yehoshua was quoting, to the Hebrews only, Psalm 22. Men have attempted to explain these words by stating that Yahweh did forsake his son, who was dying upon the cross, according to his Father's will because Yahweh could not stand sin, etc. etc. thereby making Yahweh an unreliable Father that will abandon his righteous children in their time of need, which he promises not to do. In addition to the above title, I will address my opinion on why Christ was tortured before his death and to his death.

A difficult verse must be understood in the light of the clear verses; never to be understood in contradiction to the clear verses. (For the clear verses on the relationship of Yahweh and Yehoshua, see Appendix A.) We may never understand a difficult verse but we can emphatically state what it does not mean. Matthew 27:46¹⁹⁶ and Mark 15:34¹⁹⁷, if taken to mean that Yahweh abandoned Christ, would contradict Yahweh's entire message on *hesed*¹⁹⁸ (family obligation), as recorded in his Word; Ps 37:28 "For, Yahweh, loveth justice, and will not forsake his men of hesed..." Yahweh can not break his Word! Moses

¹⁹⁶ And, about the ninth hour, Yehoshua uttered a cry, with a loud voice, saying—Eloi! Eloi! lema sabachthanei? that is, My El! my El! to what end hast thou forsaken me?

¹⁹⁷ and, at the ninth hour, Jesus, uttered a cry, with a loud voice—Eloi! Eloi! lama sabachthanei? which is, being translated—My El! My El! to what end, didst thou forsake me?

¹⁹⁸ "So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations" (Deu. 7:9). *Hesed* is a foundational Hebrew (Ibri) word that has no Greek or English equivalent. People have translated it mercy, kindness, lovingkindness, goodness, love and on and on we go but these words do not define *hesed*. The American rabbi, Nelson Glueck, professor at Hebrew (Ibri) Union College, wrote his doctoral dissertation, in July 1927, on *hesed*. This article is based upon his book, '*Hesed* in the Bible,' which I encourage everyone to read. (I do not recommend the preface, 'Recent Studies in Hesed,' by Gerald A. Larue, which is full of the doctrines of men.)

A. Yahweh's *hesed* can only be understood as Yahweh's covenantal relationship toward his followers.

B. If Yahweh's *hesed* is comprehended in this manner, then it is certain that only those who stand in an ethical and religious relationship to Him may receive and expect His *hesed*.

C. Yahweh's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts. Yahweh's *hesed* and *emet* are to be considered a hendiadys, in which *emet* has the value of a descriptive adjective.

D. In His *hesed* Yahweh manifests His strength and power in behalf of His faithful and brings them aid and salvation.

E. Yahweh's *hesed* is the result of His covenant, or His promise or oath.

F. The *hesed* of Yahweh is very closely related to His *rahamim* (compassion) but distinguished from it by its more positive character. The characteristic of loyalty which belongs to the concept of *hesed* is alien to the concept of *rahamim* (compassion).

G. The *hesed* of Yahweh, while it is not to be identified with grace, is still based upon the latter, insofar as the relationship between Yahweh and people, structured by Him as a covenant relationship, was effected by electing Israel through an act of grace.

H. The significance of *hesed* can be rendered by "loyalty," "mutual aid" or "reciprocal love."

told the children of Israel, "Be firm and bold, do not fear nor tremble, because of them,—for, Yahweh thy Elohim, it is who is going with thee, he will not fail thee nor forsake thee" (Deu. 31:6, 8; Heb. 13:5).¹⁹⁹ Christ stated in John 16:32, "Lo! there cometh an hour, and hath come, that ye should be scattered, each, unto his own home; and, me, alone, should leave; And yet I am not, alone, but, the Father, is, with me!" Mankind may come and go in their service to Christ but Yahweh is Faithful to his children who serve him; to say otherwise is blasphem! To say Yahweh forsook Christ is no different than what the Scribes and Elders were saying, which was, "He hath put confidence upon Yahweh, Let him rescue him, now, if he desireth him; for he said, I am, Yahweh's Son" (Mt. 27:43).

(Yahweh will forsake people who live in wickedness, as recorded in the scriptures: De 31:17 Then will mine anger kindle upon them in that day, and I will forsake them, and will hide my face from them, and they shall be consumed, and many calamities and misfortunes shall find them out,—and they will say, in that day, Is it not because my Elohim is not in my midst, that these calamities have found me out? Ex. 34:15-16 The eyes of Yahweh, are towards the righteous, And, his ears, towards their cry for help: The face of Yahweh, is against such as do wickedness, To cut off, from the earth, their memory.)

An example of not taking a statement literal, because it would contradict all that we know of Yahweh is the event where Moses, appears to reprove Yahweh and tell him to repent of the evil he was going to bring upon the people. Yahweh listened to Moses' counsel and repented of the evil he was going to inflict on his people. Exodus 32:9-14 (KJV) declares, "And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent [nacham]²⁰⁰ of this evil [ra]²⁰¹ against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented [nacham] of the evil [ra] which he thought to do unto his people." We inherently know that Moses was not Yahweh's counselor, as it is portrayed. We also know that

¹⁹⁹ Ps 9:10 Thus let them who know thy Name, put confidence in thee, that thou hast not forsaken the searchers for thee, O Yahweh.

Ps 37:25 Young, have I been, moreover am old,—Yet have I not seen, A righteous man forsaken, Nor his seed begging bread:
Ps 37:28 For, Yahweh, loveth justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Ps 94:14 For Yahweh, will not abandon, his people, And, his inheritance, will he not forsake;

²⁰⁰ 05162 נחם nacham naw-kham' 1) to be sorry, console oneself, repent, regret, comfort, be comforted

²⁰¹ 07451 רע ra' rah or fem. רעה ra'ah 1) bad, evil

Yahweh was not going to do evil against his people, even though the text says otherwise. (Other translations soften the words repent and evil, thereby making the text more palatable for their readers.)²⁰² Yehoshua uttering, "Eloi! Eloi! lema sabachthanei? that is, My God! my God! to what end hast thou forsaken me" is no different than our above illustration. We inherently know that Yahweh did not forsake his Perfect Son who performed all of his will!

(Pastors should be silent, when dealing with the verses of our discussion or tell his congregation what they can not mean but, sorry to say, my experience has been that they open their mouths and teach what they have been taught in their theological schools, which is blasphemous to Yahweh; satan could not be happier.)

There were three major languages spoken in Jerusalem, being Hebrew, Latin, and Greek (Jn. 19:20). Christ did not speak in Greek, Latin or English, "My God! my God! to what end hast thou forsaken me," but only words in Hebrew²⁰³, meaning only the Hebrews understood what he spoke; "And, about the ninth hour, Yehoshua uttered a cry, with a loud voice, saying—Eloi! Eloi! lema sabachthanei?" Today, when a Hebrew (Ibri) hears, the Hebrew (Ibri) words, "Eloi! Eloi! lema sabachthanei," they reflect on Psalm 22. When a Christian hears the words, "My GOD, my GOD, why hast thou forsaken me," they do not reflect on Psalm 22 but rather on Christ being on the cross; Christians, as a whole, are ignorant of the Old Covenant. If I read out loud, Psalm 22, 'My GOD, my GOD, why hast thou forsaken me,' no Christian would believe that Yahweh was forsaking me but rather that I was quoting Christ on the cross, when I was actually reading Psalm 22. When Christ spoke the introduction of the 22nd Psalm, the Hebrews present, knew he was quoting David's Psalm. They would ask, "Why is he quoting David's Psalm," thereby reviewing in their minds the words written in Psalm 22. Their understanding being enlightened would reveal that parts of Psalm 22 were again being fulfilled; "they part my garments among them, and, for my vestment, they cast lots" etc. etc. An example of this way of instruction is presented in John 2:16-17, when Yehoshua stated, "...Take these things hence! Be not

²⁰² Ex. 32:9-14 So then Yahweh said unto Moses,—I have looked on this people, and lo! a stiff-necked people, it is. Now, therefore, let me alone, that mine anger may kindle upon them, and that I may consume them, and may make of thee, a great nation. And Moses besought the face of Yahweh his God,—and said—Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand? Wherefore should the Egyptians speak, saying—For mischief, hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground? Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people. Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them saying, I will multiply your seed, as the stars of the heavens,—and, all this land of which I have spoken, will I give to your seed, and they shall inherit it to times age-abiding. So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people. (Rotherham)

²⁰³ These words are Aramaic, but Yehoshua, according to the text, spoke Hebrew: Joh 20:16 Jesus saith unto her—Mary! She, turning saith unto him, in Hebrew—Rabboni! which meaneth, Teacher. Ac 21:40 And, when he had given leave, Paul, standing upon the stairs, waved with his hand unto the people; and, when great silence was secured, he addressed them in the Hebrew (Ibri) language, saying—Ac 22:2 And, when they heard that, in the Hebrew (Ibri) language, he had begun to address them, they kept the more quiet. And he saith—Ac 26:14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew (Ibri) language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking!

making, the house of my Father, a house of merchandise. His disciples remembered that it was written—The zeal of thy house, eateth me up;" where was it written? David wrote in Psalm 69:9, "Because, zeal for thy house, hath eaten me up, And, the reproaches of them who have reproached thee, have fallen upon me." Another example of this method of instruction is recorded in John 12:14-16, which states, "And Yehoshua, finding a young ass, took his seat thereon, just as it is written (Zech. 9:9)— Do not fear, O daughter of Zion! Lo! thy king, cometh, sitting upon the colt of an ass. These things, his disciples noticed not, at the first; but, when Yehoshua was glorified, then, remembered they that, these things, had, for him, been written,—and that, these things, they had done unto him."

Do you think, at the age of twelve, that Yehoshua asked Yahweh, concerning Psalm 22, "Why did you forsake David, who was a man after your own heart" and "Why are you going to forsake me in the future, after I have done 100% of your will?" Christ knew the Old Covenant! He knew Psalm 22, Isaiah 52 and 53. Christ did ask for deliverance from the coming torture and death, as recorded in Isaiah. He prayed to Yahweh three times asking, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done" (Mt. 26:39-44). He accepted the will of his Father, which was to be tortured and murdered in order to redeem mankind from the Second Death. Yehoshua knew Yahweh. He knew that he would never be forsaken by Yahweh. He had his Father's ear when he said, "Or thinkest thou that I cannot call upon my Father, and he will set near me, even now, more than twelve legions of messengers" (Mt. 26:53)? He committed himself to fulfilling Yahweh's will, meaning, when he was upon the cross, he was not asking for deliverance but was fulfilling all the prophecies written about him!

"Eloi! Eloi! lema sabachthanei," was not spoken when he was being beaten, neither did it occur when he was nailed to the cross, but six hours after. He hung on the cross for six hours, being reviled, humiliated and experiencing excruciating pain, then just before he breathed his last breath, he told the Hebrew (Ibri) world, that Psalm 22 was again being brought to pass. As when we hear, 'Our Father, who art in heaven...,' we can finish the phrase, 'hallow be thy name.' The Hebrew's present, when they heard, "Eloi! Eloi! lema sabachthanei," they could finish the Psalm by saying, "My God! I keep crying—By day, and thou dost not answer, and, By night, and there is no rest for me. But, thou, art holy, Who inhabitest the praises of Israel...My seed, shall serve him, It shall be recounted, of the Lord, to a generation that shall come: That his righteousness may be declared to a people to be born, That he wrought with effect!"

Psalm 22

Yahweh did not forsake David, in Psalm 22, as can be witnessed by reading the whole Psalm, meaning, David must have felt forsaken, as we all do in times of adversities, even though, Yahweh never forsakes the righteous.

David Filling Forsaken

1 My GOD, my GOD, why hast thou forsaken me? Far from saving me, The words of my loud lamentation?

2 My God! I keep crying—By day, and thou dost not answer, and, By night, and there is no rest for me.

11 ¶ Be not far from me, for, distress, is near, For there is none to help.

19 But, thou, O Yahweh, be not far off, O my help! to aid me, make haste;

20 Rescue, from the sword, my life, from the power of the dog, my solitary self:

21 Save me from the mouth of the lion,—Yea, from the horns of wild beasts, hast thou delivered me.

David Celebrating Yahweh Deliverance

22 ¶ I will declare thy Name unto my brethren,—In the midst of the convocation, will I praise thee.

23 Ye that revere Yahweh, praise him, All ye the seed of Jacob, glorify him, And, stand in awe of him, all ye seed of Israel.

Why was Christ Tortured to Death?

Christ was our Passover Lamb. The Passover Lamb was innocent and pure. It died as a substitution for a person who had sinned. It was killed, humanely, never being tortured to death. My sins, were bad, but I never murdered or tortured anyone. I can understand Christ dying for my sins but my sins never were severe enough to necessitate me being tortured. We must ask ourselves, "Why was Christ tortured?" I believe it was because that at least one person was owed the punishment Christ received because that person did the same torture to an innocent person or something similar. Christ paid his price by receiving the torture he deserved, redeeming him from the Second Death. Yahweh's justice requires restitution. Leviticus 24:19-20 states, "And, when, any man, inflicteth a blemish upon his neighbour, as he hath done, so, shall it be done to him: fracture for fracture, eye for eye, tooth for tooth, as he inflicteth a blemish upon a human being, so, shall one be inflicted upon him." What love is this, that Christ accepted the torture that was do to another?

What love is this, that Yahweh asked his Only-begotten Son to endure such wickedness? Parents understand that they would rather endure the pain their child would experience. So also, it must have been horrifying for Yahweh to behold what was inflicted upon his son. Exhibited was Yahweh's love for the person who deserved such pain and his love for us who deserved to die. Let us put into application each day, Ephesians 5:1-2, which states, "Become ye, therefore, imitators of Yahweh, as children beloved, And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto Yahweh, for a fragrance of sweet smell" (Eph. 5:1-2).

Conclusion

Christ proclaiming, "Eloi! Eloi! lema sabachthanei," in the book of Matthew and Mark, was not Christ's proclamation to his Father of being forsaken in his time of need. Christ did not ask Yahweh for deliverance from the cross. Yahweh does not forsake the

righteous! The proclamation was only to the Hebrews present and not to the Romans or Greeks, who could not understand Hebrew, neither did they know the twenty-second Psalm. It was not proclaimed, during his being beaten but six hours after his crucifixion. Christ proclaimed, "Eloi! Eloi! lema sabachthanei," then, "After this, Yehoshua, knowing that, already, all things, have been finished,—that the Scripture might be fulfilled, saith—I thirst...When, therefore, he had received the vinegar, Yehoshua said—It is finished! And, bowing his head, delivered up his ruah (spirit, breath)." (Jn. 19:28-30).

Appendix A

Clear verses in the book of John, on Yehoshua's relationship with his Father are listed below:

Joh 1:18 No one, hath seen, Yahweh, at any time: An Only Begotten elohim, The One existing within the bosom of the Father, He, hath interpreted him

Joh 3:35 The Father, loveth the Son, and, all things, hath given into his hand.

Joh 5:20 For, the Father, dearly loveth the Son...

Joh 8:16 And, even if, I, am judging, my judging, is, genuine,—because, alone, am I not, but, I, and the Father who sent me;

Joh 8:29 And, he that sent me, is, with me: He hath not left me, alone. Because, I, the things that please him, ever do.

Joh 10:15 Just as, the Father, knoweth me, and, I, know, the Father; and, my life, I lay down for the sheep.

Joh 10:17 Therefore, doth the Father, love, me, because, I, lay down my life, that, again, I may receive it:—

Joh 10:30 I and the Father, are, one.

Joh 10:38 ...that the Father is, in me, and, I, am, in the Father.

Joh 12:27 Now, is my soul troubled,—and what can I say? Father! save me from this hour? But, on this account, came I unto this hour. Father, glorify thy name!

Joh 12:28 There came, therefore, a voice out of heaven—I both have glorified it, and will glorify it again.

Joh 13:1 ¶ Now, before the feast of the passover, Jesus, knowing that his hour had come, that he should remove out of this world unto the Father, having loved his own that were in the world, unto the end, loved them.

Joh 13:3 Jesus knowing that, all things, the Father had given unto him, into his hands, and that, from God, he had come, and, unto God, he was going,

Joh 14:10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.

Joh 14:11 Believe me, That, I, am in the Father, and, the Father, in me; -or else, on account of the works themselves, believe ye.

Joh 14:20 In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you.

Joh 14:21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him.

Joh 14:31 But, that the world may get to know that I love the Father, and just as the Father hath given me commandment, so, I do...

Joh 15:9 ¶ Just as the Father loved me, I also, loved you: Abide ye in my love.

Joh 16:15 All things, whatsoever the Father hath, are, my own; therefore, said I—Of mine, shall he receive, and announce unto you.

Joh 16:32 Lo! there cometh an hour, and hath come, that ye should be scattered, each, unto his own home; and, me, alone, should leave; -And yet I am not, alone, but, the Father, is, with me!

Joh 17:5 And, now, glorify me—thou, Father! with thyself, with the glory which I had, before the world's existence, with thee.

Joh 17:21 That they, all, may be, one,—even as, thou, Father, in me, and, I, in thee,—that, they also, in us, may be; -that, the world, may believe that, thou, didst send me forth.

Joh 18:11 Jesus, therefore, said unto Peter—Thrust the sword into its sheath:—The cup which the Father hath given me, shall I in anywise not drink it?

Would the prophet Jeremiah be Allowed to Speak in your Church?

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Jeremiah, chapter twenty-six, paints a picture of churches now and in the past, where religious institutions, have bowed to Yahweh in word but not in heart. The history of the slanderer (the god of this age who appears as an angel of light and his agents as ministers of righteousness²⁰⁴) and his agents display that they are ruling in the top religious echelons; those being the office of priests, prophets, pastors, etc.. All of today's pastors and priests, I believe, would answer the above question, 'Absolutely! Jeremiah is welcomed to speak in our churches, as long as it does not conflict with our teachings.' Would Christ, in disguise, be accepted in your church if he began teaching against praying to Mary, as the Mother of God; against the Transubstantiation; against the Democrat Party; against the Trinity; against the immortality of the soul; against the teaching that the dead are alive in Heaven, and for speaking in tongues; etc. etc. etc.? Or would the congregation, after hearing such things, being "...filled with wrath, as they heard these things. And, rising up, would thrust Christ forth outside the city, and lead him as far as a brow of the hill on which their city was built,—so that they might throw Christ down headlong" (Lk. 4:28-29)? It happened to Christ in his own home town! The High Priests, of the order of Aaron, the top echelon of religious society, cried, concerning Yahweh's Messiah, "Crucify! Crucify! We have no king but Caesar."²⁰⁵ The question is, Can Yahweh speak the truth to you, which may lead you be rejected from Christian circles? Can you, as did Jeremiah, stand alone for Yahweh, speaking the truth against false doctrines, which will result in you being separated from Christian societies? Historically, most people, including pastors, elect not to exposes these lies but rather keep silent, submitting to the pressure brought about from the agents of the adversary.

Jeremiah, chapter twenty-six, tells us a narrative that is throughout the Word of Yahweh; the narrative being that the deceiver is a master of disguise, operating in the lives of the priests, prophets and pastors. As you will read, the people are in church (Temple), bowing down to Yahweh, hearing the Words of Yahweh from his prophet, Jeremiah; words they reject, saying to Jeremiah, "Thou shalt, surely die!" How fitting is this narrative to instruct

²⁰⁴ For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works. (2 Cor. 11:13-15)

²⁰⁵ Joh 19:6 When, therefore, the High-priests and the officers saw him, they cried aloud, saying—Crucify! Crucify! Pilate saith unto them—Ye, take him, and crucify; for, I, find not in him, a fault.

Joh 19:15 They, therefore, cried aloud—Away! away! Crucify him! Pilate saith unto them—Your king, shall I crucify? The High-priests answered—We have no king but Caesar!

us that the adversaries agents are, in many cases, running today's churches, theological universities and ministries.

Jeremiah 26

"In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, came this word from Yahweh, saying:

Thus, saith Yahweh,

Stand thou in the court of the house of Yahweh, and speak unto all the cities of Judah, who are entering in to bow down in the house of Yahweh, all the words, which I have commanded thee to speak unto them,—do not thou keep back a word: Peradventure, they will hear, and return every man from his wicked, way,—and I shall repent as to the calamity which I, am devising to execute upon them, because of the wickedness of their doings:

Therefore shalt thou say unto them,

Thus, saith Yahweh,

If ye will not hearken unto me, To walk in my law which I have set before you; To hearken unto the words of my servants the prophets, whom I, am sending unto you, even, betimes, sending, though ye have not hearkened, Then I will make this house like Shiloh,—And, this city, will I make a contempt, to all the nations of the earth.

So the priests and the prophets, and all the people, heard, Jeremiah, speaking these words in the house of Yahweh. And it came to pass, when Jeremiah had made an end of speaking all that Yahweh had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, laid hold of him, saying

Thou shalt, surely die!

Why, hast thou prophesied in the name of Yahweh, saying, Like Shiloh, shall this house become, And, this city, shall be desolate, without inhabitant? And all the people, were gathered together, unto Jeremiah, in the house of Yahweh. When the princes of Judah heard, these things, then came they up out of the house of the king, unto the house of Yahweh,—and took their seats in the opening of the new gate of Yahweh. Then spake the priests and the prophets unto the princes, and unto all the people, saying,

*Worthy of death, is this man, because he hath prophesied against this city,
as ye have heard, with your own ears.*

Then spake Jeremiah, unto all the princes, and unto all the people, saying,

Yahweh, sent me to prophesy against this house, and against this city, all the words that ye have heard. Now, therefore, amend your ways, and your doings, and hearken unto the voice of Yahweh your God,—

that Yahweh may repent him, as to the calamity, which he hath spoken concerning you. But, I, behold me! in your hand,—do with me as may be good and right in your eyes; Only, ye must, know, that, If, ye, do put, me, to death, verily, innocent blood, are ye, laying upon yourselves, and against this city, and against her inhabitants,—for, of a truth, did Yahweh send, me unto you, to speak in your ears, all these words.

Then said the princes, and all the people, unto the priests, and unto the prophets,

*There is nothing in this man, worthy of death,
for, in the name of Yahweh our God, hath he spoken unto us.*

Then rose up men, from among the elders of the land, and spake unto all the convocation of the people, saying:

Micah the Morashtite, was prophesying, in the days of Hezekiah king of Judah,—and he spake unto all the people of Judah, saying, Thus, saith Yahweh of hosts—Zion, as a field, shall be plowed, And, Jerusalem, into heaps of ruins, shall be turned, And, the mountain of the house, be like mounds in a jungle, Did Hezekiah king of Judah and all Judah, put him to death? Did he not revere Yahweh, and appease the face of Yahweh? And did not Yahweh repent, him, as to the calamity which he had spoken against them? We, therefore, are doing a great wickedness, against our own lives!

There was, however, a man, prophesying in the name of Yahweh, Urijah, son of Shemaiah, of Keriath-jearim,—who prophesied, against this city, and against this land, according to all the words of Jeremiah. And, when King Jehoiakim, and all his mighty men, and all the princes, heard, his words, then the king sought, to put him to death,—but Urijah heard, and feared, and fled, and entered Egypt. Then did King Jehoiakim send men to Egypt,—even Elnathan son of Achbor, and certain men with him, into Egypt, and they brought forth Urijah out of Egypt, and took him in unto King Jehoiakim, who smote him with the sword,—and cast out his dead body among the graves of the sons of the people.

Howbeit, the hand of Ahikam, son of Shaphan, turned out to be with Jeremiah,—so as not to give him up into the hand of the people, to put him to death."

Today, in our churches, confessing and believing the Apostles' Creed will not save or allow you to be a member of their churches, because the Apostles' Creed does not confess the Trinity.²⁰⁶ Today, the Apostles' Creed will be classified as blasphemy.

²⁰⁶ Dallas Theological Seminary: While our faculty and board annually affirm their agreement with the full doctrinal statement (below), students need only agree with these seven essentials:

1.) the Trinity 2.)the full deity and humanity of Christ 3.)the spiritual lostness of the human race 4.) the substitutionary atonement and bodily resurrection of Christ 5.) salvation by grace alone through faith alone in Christ alone 6.) the physical return of Christ 7.) the authority and inerrancy of Scripture.

<https://www.dts.edu/about/doctrinal-statement/>

"All Christians believe the doctrine of the Trinity. If you do not believe this—that is, if you have come to a settled conclusion that the doctrine of the Trinity is not true—you are not a Christian at all. You are in fact a heretic. Those words may sound harsh, but they represent the judgment of the Christian church across the centuries. What is the Trinity? Christians in every land unite in proclaiming that our God eternally exists as Father, Son, and Holy Spirit. Those who deny that truth place themselves outside the pale of Christian orthodoxy.

1. I believe in God the Father, Almighty, Maker of heaven and earth: *(Today, Christ is the maker of heaven and earth and not the Father. Today, the 2nd statement of faith is, " The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.²⁰⁷")*

2. And in Jesus Christ, his only begotten Son, our Lord: *(In the NIV and NLT Bibles, Christ is not begotten. Today, Christ is very God of very God; 100% God and 100% Man; he is God the Son.)*

3. Who was conceived by the Holy Ghost, born of the Virgin Mary:

4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell: *(Today, Christ did not die, only his body died and was buried.)*

5. The third day he rose again from the dead: *(Since Christ never died, only his body died; he was not risen from the dead, only his body was, because he never died.)*

6. He ascended into heaven, and sits at the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead:

8. I believe in the Holy Ghost: *(Today, we have God the Holy Ghost, third person of the Trinity, the Lord, the giver of life, who proceeds from the Father, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets.)*

9. I believe in the holy catholic church: the communion of saints:

10. The forgiveness of sins:

11. The resurrection of the body:

12. And the life everlasting. Amen.

Today, what Peter proclaimed concerning salvation on the day of Pentecost, "...Repent ye, and let each one of you be immersed, in the name of Jesus Christ, into the remission of your sins,—and ye shall receive the free-gift of the holy spirit (Acts 1:38)," would not save you or make you a Christian, neither would you receive the gift of holy ruah (spirit);

Having said that, I admit that no one fully understands it. It is a mystery and a paradox. Yet I believe it is true.

I can think of at least three reasons for believing in the Trinity:

1. The Bible teaches this doctrine.

2. Christians everywhere have always believed it.

3. No other explanation makes sense." (<https://www.christianity.com/god/trinity/god-in-three-persons-a-doctrine-we-barely-understand-11634405.html>)

²⁰⁷ <http://www.sbc.net/bfm2000/bfm2000.asp>

believing and confessing Romans 10:9 also would not give you salvation because it does not meet the requirement of today's churches. (Interesting to note is that the apostles never baptized in the name of the Father, Son and Holy Spirit, as is done today, neither does Paul being his epistles with, "Greetings from the Father, Son and Holy Spirit.")

Did Yahweh's prophet, Jeremiah, know of a Triune God? Jeremiah 10:10 declares, *"But, Yahweh, is God, in truth, He, is a God that, liveth, And a King of times age-abiding,—At his anger, quaketh the earth, And nations cannot endure, his wrath."* What would Jeremiah say about these new doctrines that are not present in Yahweh's Word, but, *"For, Thus, saith Yahweh of hosts, God of Israel, Let not your prophets that are in your midst, nor your diviners, beguile, you,—Neither hearken ye unto your dreams, which ye, are dreaming; For, falsely, are they, prophesying unto you, in my name,—I have not sent them, Declareth Yahweh" (Jer. 29:8-9).*

Why do orthodox churches, contrary to the Word of Yahweh, refuse to say the name of YAHWEH, which was used over 6,800 times, but rather call him, Theos²⁰⁸ (God)?

Today's churches proclaim, We love you God the Father and God the Son and God the Holy Spirit; reveal to us your will and we will do it! Jeremiah also heard these empty words, *"For ye have deceived yourselves at the cost of your lives, for, ye yourselves, sent me unto Yahweh your God, saying,—Pray thou in our behalf, unto Yahweh our God,—and, according to all that Yahweh our God shall say, so, tell us, and we will do it. Therefore have I told you today,—and yet ye have not hearkened unto the voice of Yahweh your God, even in any thing for which he hath sent me unto you" (Jer. 42:20-21).*

First Corinthians, chapter fourteen, has been discarded by the majority of all churches; defying Yahweh's exhortation to speak in tongues, interpret and prophesy in the church so the believers may be built up by hearing Yahweh words. Neither Jeremiah nor Christ would be allowed to enter churches today, proclaiming this message. The leaders of these churches will forbid such obedience, as did the rulers of the Temple, the High Priests, as stated in Acts 4:17, "Nevertheless, lest it further spread abroad among the people, let us charge them with threats, to be no more speaking upon [these subjects], to any soul of man." Water immersion (baptism) is encouraged but being immersed in holy ruah (spirit) is usually forbidden, contrary to what the Apostle Paul did in Acts 19; *"Then said Paul—John, immersed with an immersion of repentance, unto the people, saying, that, on him who was coming after him, they should believe,—that is, on Yehoshua. And, when they heard this, they were immersed into the name of the Lord Yehoshua; and, Paul laying hands upon them, the holy spirit came upon them, and they began speaking with tongues*

²⁰⁸ 2316 θεός theos theh'-os 1) a god or goddess, a general name of deities or divinities. The Greek Concept of God.

1. theos in the Usage of Secular Greek. The word theos is used in both singular and plural, definite and indefinite, often with little distinction of sense between the gods, god, the god, and the godhead. The term does not denote a specific personality but the unity of the religious world in spite of its multiplicity. The Greek concept is essentially polytheistic in the sense of belief in an ordered totality of gods. Zeus as the father of gods and men brings this to expression. (TDNT)

and prophesying." Paul proclaimed, "...More than ye all, am I speaking with tongues" (1 Cor. 14:18); "Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding" (1 Cor. 14:5); the majority of today's church leaders say just the opposite.²⁰⁹

Conclusion

The agents of the adversary, as agents of light, have been ruling in churches, synagogues, temples etc. since the beginning of time, corrupting the words of Yahweh, creating additional gods; gods which can be seen, such as Jesus. The Word of Yahweh, such as Jeremiah 26, has warned us of their practices. How can these evil agents be identified? By knowing Yahweh's Word. Paul stated in Galatians 1:6-9, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,—Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!" Major church doctrines, such as the Trinity and the refusal to obey 1 Corinthians 14, are contrary to the Word of Yahweh. Praying to Mary, accepting sodomy,²¹⁰ having three gods, refusing to say Yahweh or Yehoshua, refusing to speak in tongues are the signs of our adversary in the churches. These pastors or priests are either knowing agents of the adversary or they are partners in crime, whether they realize it or not. The High Priests and Saul, latter to be known as the Apostle Paul, are examples of our adversaries penetration deep into the church. (The murder of the Apostle James and Stephen pleased the High Priests and the church members.) Yehoshua stated in John 16:2, "*Excommunicants from the synagogue, will they make you; Nay! there cometh an hour, that, every one who killeth you, shall think to be rendering, divine service, unto God!*" Yahweh and Christ are asking you to speak the truth in love, as did Jeremiah. Yahweh commanded him, "...speak unto them,—do not thou keep back a word: Peradventure, they will hear, and return every man from his wicked, way,—and I shall repent as to the calamity which I, am devising to execute upon them, because of the wickedness of their doings" (Jer. 26:2-3).

²⁰⁹ Dallas Theological Seminary: We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8). <https://www.dts.edu/about/doctrinal-statement/>

²¹⁰ The Episcopal Church, The United Church of Christ, Evangelical Lutheran Church in America, The United Methodist Church

Exodus 34:6-7

"The Refrain of the Bible" "The proper interpretation of The Venerable and Glorious Name of Yahweh"

This most gracious proclamation, by Yahweh, of His name and character is printed in the type set apart in the Bible [O.T.] for "refrains;" so as once to call attention to the fact (to be verified as we go on) that this passage is well worthy to be described as *The Refrain of the Bible*. The devout reader cannot fail to be delighted with the typographical reminders of this fundamental revelation which are scattered throughout the Old Covenant. The paragraph, in full, may occur nowhere else, but snatches of it abound. On it, closing word," Kalisch comments in the following weighty manner : - "God does not clear off the sin at once, but settles it gradually within three or four generations"; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy! But the sons to the third or fourth generation can the more bear a part of the guilt, as the blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God." (*Footnote in Rotherham's Emphasized Bible*)

*Yahweh, Yahweh,
A GOD of compassion, and favour,
Slow to anger, and abundant in lovingkindness and faithfulness:
Keeping lovingkindness to a thousand generations,
Forgiving iniquity, and transgression, and sin,
Though he leave not utterly unpunished,
Visiting the iniquity of fathers
Upon sons,
and upon sons' sons,
Unto a third and unto a fourth generation.*

"These words contain the proper interpretation of the venerable and glorious name of Yahweh. Commentators divide them [His attributes] into eleven." (*Footnote in The Holy Bible Commentary by Adam Clarke, 1800's.*)

- 1.) Yahweh, Yahweh, [Yahweh 03068 noun]
- 2.) A GOD [E1 0410 noun] *mighty one, strength.*
- 3.) of compassion [rahamim 07349 adj. first usage], *a mother's love toward her nursing baby; womb; the deep inner feeling based on some 'natural' bond*
- 4.) and favour [hannun 02587 adj. second usage], (Eleven times used with raham) *The verb hanan depicts a heartfelt response by someone who has something to give to one who has a need.*
- 5.) Slow to, [arek 0750 adj. first usage] *'make long, prolong.'*
anger [aph 0639 noun] *nostril, face, anger; long before getting angry; The thought is that Yahweh takes a long, deep breath as he holds his anger in abeyance,*
- 6.) and abundant [rab 07227 adj.] *Much, many, great.*
- 7.) in lovingkindness [hesed 02617 noun], *an ethically binding relationship of relatives, hosts, allies friends and rulers. It is fidelity to covenant obligations real or implied.*
- 8.) and faithfulness: [emet 0571 noun] *The basic root idea is firmness or certainty.*

9.) Keeping lovingkindness [hesed] to a thousand generations,

10.) Forgiving [nasar 05341 verb] *watch, guard, keep.*

11.) iniquity, [awon 05771 noun] *the basic meaning of the verb, 'to bend, twist, distort and transgression, [pesha 06588 noun] the fundamental idea of the root is a breach of relationships, civil or religious, between two parties.*

and sin, [hatta't 02403 noun] *the basic meaning of the root is to miss a mark or a way.*

Though he leave not,

utterly [naqa 05352 verb] *this tends to reinforce the analysis: 'poured out, emptied' yields 'be freed; Just as 'awon may refer to the act of sin, the punishment for the sin, or the state between the act and the punishment 'guilt,' so also naqâ can refer to the release from the state between the implied wrong and punishment = 'guiltless, innocent' or to the release from punishment — 'go unpunished.' cleared, cleansed, innocent.'*

unpunished, [naqa, see above]

Visiting [paqad 06485 verb] *the basic meaning is to exercise oversight over a subordinate, either in the form of inspecting or of taking action to cause a considerable change in the circumstances of the subordinate, either for the better or for the worse.*

the iniquity [awon, see above] of fathers Upon sons, And upon sons' sons, Unto a third and unto a fourth generation.

(Definitions taken from the TWOT.)

Ps 86:15 But, thou, O My Lord, art, A God [410] of compassion [07349] and favour [02587], Slow to anger [0750 & 0639], and abundant [07227] in lovingkindness [02617] a faithfulness [0571].

Ps 103:8 Compassionate [07349] and gracious [02587], is Yahweh,—Slow to anger [0750 & 0639] and abundant [07227] in lovingkindness [02617].

Ps 145:8 Gracious [02578] and compassionate [07349], is Yahweh,—slow to anger [0750 & 0639], and of great lovingkindness [02617].

MESSIAH'S REIGN ON THE EARTH

(The Morning Watch; or Quarterly Journal on Prophecy and Theological Review, Vol. II, 1830, England)

THE strange notions which men in general entertain respecting the kingdom of the Messiah must be traced to a neglect of the sacred Scriptures; for I do not find in them one passage to support the common opinion of the spiritual reign, but every where do I find the future manifestation of Christ as King declared in language which none can gainsay or resist, without doing the most awful violence to the sacred text.

In treating on the kingdom of our Lord, I shall begin with that memorable declaration of David which he uttered at the close of his eventful reign. The passage to which I refer is contained in 2 Sam. 23: 3, 4: " He that ruleth over men must be just" or, as some read the Hebrew, ' He that ruleth in manhood is the Just One, ruling in the fear of God; and as the light of morning shall rise the sun, a morning unclouded, shining with splendour, with showers like grass from the earth.' Such ill the character of Him whom David by the Spirit declared should hereafter sit upon his throne; and such the description of his reign. The peace and glory of David's reign were frequently interrupted by internal commotions. and by family afflictions; but he here speaks of a reign which should be unclouded without any thing; ever to interrupt its peace and joy: a glorious reign, shining with, splendour. Solomon's reign answered in some measure to this, and as a type it served to shew forth the power and glory and unchangeableness of that kingdom which the Son of David will ere long establish on the redeemed earth.

Let us, then, inquire, First, of whom David here speaks;
" He that ruleth over men is the Just One."

This expression can leave no doubt upon our minds that the Person here referred to is the Lord Jesus Christ; for he is the only person in the Scriptures that bears this title; and there is no one besides him, either in heaven or in earth, to whom it can possible apply. St. Peter in the 3rd of the Acts applies it to Christ: speaking of the crucifixion of the Son of God, he says, "but ye denied the Holy One and the Just:" In like manner does Stephen speak in the 7th chapter: " Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and the murderers." St. Paul also, in the 23rd chapter, speaking of his conversion, says, that whilst he was in Damascus, Ananias came to him, and. said, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." Here, as in the foregoing passages, the emphatic expression, that Just One, is proved to be none other than the Lord Jesus Christ, whom Paul beheld with his eyes and heard speak on his way to Damascus. We could adduce many other passages in proof of this, and shew in a variety of ways that none but Jesus is entitled to the appellation of the Just One. But, taking this for granted on all hands, we shall proceed to describe his kingly office, and to shew from the holy Scriptures that this same Jesus shall yet sit upon the throne of his father David, and reign in Mount Zion, and before his ancients gloriously.

1. The Lord Jesus Christ was anointed unto the threefold office of Prophet, Priest, and King. Into the two first he has entered fully, but unto the last he has not yet attained. It would be most absurd to deny that he shall appear, and be manifested as King, as truly and as literally as he fulfilled his prophetic and priestly offices. As Prophet, he appeared on the earth and taught the people, and their hearts rejoiced at the gracious words which proceeded out of his mouth: as the great High Priest of our profession, he literally offered up a spotless sacrifice unto God, well-pleasing and acceptable in his sight; and finally. in the character of Priest he passed into the heavens, even into the most holy place, where he ever liveth to make intercession for us: and when he has fulfilled his mediatorial work he shall as truly assume his kingly character, and take unto himself his great power and reign. Although he is anointed to his kingly

office, he has not yet entered upon it; nor will he, till the death of him of whom Saul was the type, even Antichrist, the man of sin, who shall fall in the battle of Armageddon. If Jesus was fully entered on his kingly office he would be seated on his throne: but as yet he has none: as it is written in the 110th Psalm, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Now, Jesus sits upon the throne of his Father, but hereafter he shall sit upon his own throne. Our Lord himself fixes the time of his accession to the throne of his kingdom to his second coming: "When the Son of man shall come in his glory, and all his holy angels with him, THEN shall he sit upon the throne of his glory." And that our Lord is not now seated on this throne is most evident from another passage, which reads thus: "To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father on his throne." It is most evident, then, that Christ at present acts the part of a Mediator; that he is now interceding for us, as the High Priest of our profession; and that he is not yet entered on his kingly office, nor seated on his throne.

2. The Scripture, declare, in the plainest language, and in the most unequivocal terms, that the "Lord Jesus Christ, who now appear, in the presence of God for us, shall descend from heaven and reign on this redeemed earth as King. In proceeding to lay before you, my readers, some of the passages of Scripture bearing on this point, let me entreat of you to lay aside for a moment all pre-conceived opinions, and to hear what the Lord saith: and settle it first in your hearts, that all that the Lord hath spoken shall be accomplished; not one word shall fail thereof. Without this, the Bible is an empty book. Take away the letter of the Bible in other words, say that every sentence shall not receive a literal and exact fulfilment and you divest it at once of its spirit, its power, and its life; you destroy the hopes of the Christian, and become the abettors of infidelity! Ob, let us contend for it, and let us bind it to our hearts as a most precious truth never to be forgotten, that the whole Bible shall be most literally and substantially fulfilled, and that not one jot or tittle of it shall fail.

The first passage to which we shall direct our attention is contained in the 9th chapter of Isaiah: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father (or the Father of the everlasting age), The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it from henceforth, even for ever." Now this is a most comprehensive prophecy: it begins at the birth of our Lord, and carries us on to the period of his second advent. We know how literally the first part of this prophecy has been fulfilled, for it is an historical fact that the Virgin Miriam (Mary) did conceive and bear a Son: and all that we now contend for is, that the remaining part of this prophecy shall be fulfilled in the same way as the former; that Jesus shall be manifested as the Father of the everlasting age, the Prince of peace; and that he shall sit upon the throne of his father David of David after the flesh. Some say that they believe the former because it is accomplished: we believe the latter because it is promised. This is faith, the other is not faith. Some say, that Christ now sits upon the throne of David: but "heaven is my throne," saith the Lord, and how then was David's throne in heaven? Others suppose that the indwelling of the Holy Ghost is meant by these expressions: but when, I would ask again, was David's throne erected in the believer's heart? Oh! we do not so interpret other passages of Scripture. Nor does the Holy Spirit so interpret this. God, speaking by the Prophet Amos, says, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." See also Micah 4: 6-13, Luke 1:33, and the other parallel passages. If we turn to the 21st of Ezekiel, we shall find that the different changes in the governments of the world are but as so many preparatory steps which ultimately lead to the reign of the Just One: "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is, and I will give it him," Although, therefore, the Son of David has not yet taken possession of the land, according to the everlasting covenant made with

the seed of Abraham (Gen. 15:18, with Gal. 3: 16), the promise of the Almighty Father still standeth good. Accordingly, in the Apocalypse (which is a shewing forth of the coming of the Just One), when the period of his manifestation is arrived, O great voices are heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. "If we turn to the Prophet Daniel, we shall find it declared that the fourth monarchy, which is the Roman, and which we now behold in its last and degenerate state, shall be succeeded only by the reign of Christ. In the 2nd chap. 44th ver. it is thus written: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The same truths are repeated in the 7th chap. vers. 13, 14: " I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed.' It is worthy of observation, that in all these passages the Redeemer's reign is spoken of as commencing with the destruction of the Roman empire. In the 21st verse it is said, "The same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom." This deserves particular attention. And I would remark here, that both in the Old and New Covenant the reign of our Lord is ever spoken of as subsequent to the destruction of Antichrist, and not prior to that period. Thus, in the 31st of Isaiah, where the destruction of the Assyrian is spoken of, it immediately follows, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." In the 24th it is declared, that "in the day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are on the earth," that "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." And in the following chapter the prophet speaks of the resurrection of the dead, and the advent of our Lord, as a consequence of the destruction of Moab, and makes it the precursor of millennial blessedness; and then follows the song of praise which "shall be sung in that day in the land of Judah" (25: 1-7).

There are many other passages of Scripture which speak to the same effect, but I shall refer at present but to one more as illustrative of this great truth. In the 19th of Revel. we have a most sublime description of the coming of the Just One: the battle of Armageddon ensues; the beast and the false prophet are taken; the infidel party, who are gathered together to make war with the Lamb, die, not the common death of all men, but they go down alive into hell, like the company of Dathan and Abiram; and the remnant are slain with the sword of Him who sitteth on the horse, and all the fowls were filled with their flesh. On this, Satan is east out; and then follows the millennial reign: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This is the commencement of the Redeemer's reign, "whose kingdom shall have no end. "Then shall it be said, in the language of the 47th Psalm, "The Lord Most High is terrible; he is a great King over all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth on the throne of his holiness." . Most manifest it is, from these passages alone, that he that shall rule over men is the Just One; and that when he has completed his mediatorial office, and not before, he shall come forth from the most holy place, and pass from the priestly into the kingly office. He, having received the kingdom (as we are taught in the parable of the nobleman who went into a far country), shall return to set it up. (Dan. 7: 9, 10, 13, 14). Then he shall be King, yea, King of kings and Lord of Lords. Then shall be understood the nature of that testimony which he bore before Pontius Pilate, when he said, "Art thou a king then?" and Jesus replied, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is the truth unto which Jesus bore testimony; and it is remarkable, that for this testimony he was put to death: for such was his accusation affixed to his cross,

written in Hebrew, and Greek, and Latin; "This is Jesus, the King of the Jews." What marvel, "then, if those who now stand up for the truth should in like manner suffer persecution 1 The wonder would be if it were not so, for "the disciple is not above his Master, nor the servant above his Lord." But it is a consoling thought, that every one that is of the truth will attend to this (John 19: 37). And what if it be now especially brought forward, in these days of religious profession; as a test of discipleship? True it is that every sincere disciple of Jesus will " love his appearing" (2 Tim. 4: 8); will WATCH for his coming (Luke 12: 37; 1 Thess. 1: 10); and will pray for it (Rev. 22: 20). He will long to see the King in his beauty, to see him sit upon the throne of his glory, when this devil possessed world shall be rescued from the enemy, and Christ shall bruise him under his feet; and therefore he prays God to quicken his coming: "That it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory: through Jesus Christ our Lord."

Let us notice, in the second place, the blessedness of Christ's reign on earth. This is declared in 2 Sam. 23: 4, to which we have already referred: "And as the light of morning, a morning unclouded, shining with splendour, with showers like grass from the earth." The language here employed to convey an idea of the blessedness of that day is very striking and beautiful. It is not sufficient to liken it to the "morning," nor unto "a morning without clouds," but to a morning "shining with splendour." The presence of the Redeemer will disperse every thing which opposeth the happiness, peace, and joy of his people. The clouds of ignorance, of sin, and sorrow, which now hang over them, will flee away, and their present trials shall be turned into the fulness of eternal and ineffable joy.

The language here used to illustrate the blessedness of the Redeemer's kingdom will apply to the judgment he will execute at his coming. He will then discern between the righteous and the wicked; will separate the chaff from the wheat, the goats from the sheep. Now they are mixed together; and much uneasiness and many a cloudy day arise to the church on account of it: but then these clouds will have passed away; the wicked will be driven from the presence of the Lamb with an everlasting destruction; and the righteous shall shine forth as the sun in the kingdom of their Father.

The figures employed in the passage under consideration will serve to illustrate the happiness and exalted felicity of the righteous on that day. The servants of the Redeemer are now often under a cloud: they are tried in various ways-by the loss of friends, by the hard speeches and persecutions of the ungodly, But then they shall no longer be oppressed or afflicted: it will be an unclouded day to them, a day shining with splendour. They will then "receive their adoption, even the redemption of their body," which shall be "made like unto Christ's glorious body;" and "there shall be no more death, neither sorrow nor crying; either shall there be any more pain: for the former things are passed away." The whole company of heaven shall now meet around the throne of God and the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Yes, the morning of the Redeemer's advent will be unto them "a morning without clouds," a morning "shining with brightness." The dew of that morning will be "as grass upon the earth," even "as the dew of herbs; and the earth shall cast out her dead." The Prophet Isaiah, foreseeing this, says (25: 7, 8)," And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nation,. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

The day of the Lord's coming will be also "a morning shining with splendour" is regard to " Israel after the flesh: "for at the second coming of the Lord " he will set his hand a second time to recover the

remnant of his people which shall be left," &c. (Isai. 11: 11-16). The same thing is declared by the Prophet Jeremiah, 23: 5-8: " Behold; the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely," &c.

The advent of our Lord will be "a morning shining with splendour," in respect to Jerusalem at that time. Now she is "become a proverb, and a by-word among all nations;" but then she shall be called " Beautiful for situation: the joy of the whole earth is mount Zion, on the side of the north the city of the great King: God is well known in her palaces as a sure refuge," &c. (Ps. 48.); "And the name of the city from that day shall be, The Lord is there" (Ezek. 48: 35). Then it shall be said of Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising... Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I am the Lord thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation; and thy gates Praise... The Lord shall be thine everlasting light, and the days of thy mourning shalt be ended. Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my bands, that I may be glorified." (Isai. 60.)

The figures used by David to illustrate the blessedness of the Redeemer's reign, may be applied to himself as the Just One: " For he shall govern the people in righteousness; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isai. 11: 3, 4). " Then judgment shall dwell in the wilderness. and righteousness remain in the fruitful field: and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isai, 32: 16, 17). Now shall the people "beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more " (Isai. 2: 4). This blessed state of things is ever spoken of in the Scriptures as the effect of the righteous government administered by the Just One: " Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers, and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us" (Isai. 33: 20-22). In the 72nd Psalm (which can apply to none other than the Lord Jesus Christ) there is an expression very similar to that used by David in 2 Sam. 23: " He shall come down like rain upon the mown grass; as showers that water the earth;" The subject is continued to the end: " In HIS days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts: yea, all kings shall fall down before him, all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper... His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed." In one word, his reign will be "as the morning, a morning unclouded, shining with splendour, with showers like grass upon the earth."

These expressions will also apply to the universal knowledge and holiness which will then pervade the whole earth. The Sun of Righteousness, rising upon Zion, shall diffuse his beams to the farthest verge of the green earth. Then " they shall no more say, Know the Lord; for all shall know him, from the least unto the greatest; and the earth shall be full of the knowledge of the Lord as the waters cover the sea: " the whole " earth shall be filled with his glory, and all the heathen shall praise him."

At this time, also, the creation itself shall lift up its head, and rejoice in sharing the blessings of redemption. Now it is labouring under the Fall, being cursed for man's sake; but when the Lord comes it "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. 8: 19-22). " Then shall the earth yield her increase" (Ps. 67: 6); so that "the ploughman shall overtake the reaper, and the treader of grapes him that draweth forth; and the mountains shall drop new wine, and all the hills shall melt." (Amos 9:13). Then, also, "shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isai. 11: 6-9).

Thus have I endeavoured to give a brief outline, from the holy Scriptures, of the blessed state of the world under the reign of Messiah. Those words of David seem so forcibly to apply to what has been advanced, that I cannot avoid repeating them: " He ruling in manhood is the Just One, ruling in the fear of God; and as in the morning, a morning unclouded shining with splendour, with showers like grass from the earth."

There are some important inferences to be drawn from this subject. 1. We may learn from hence, that this blessed state of things eill not be brought about till our lord comes. Till then, things shall wax worse and worse; iniquity shall abound; and the earth shall be filled with violence, even as in the days of Noah. 2. That Christ will not sit upon the throne of his glory till he comes to reign; and that then he will fulfil all that was spoken of him in his kingly character. 3. That this should be the great object of our desires. Such was the state of David's mind, 2 Sam. 23: 3-5: "These were the last words of David:" (ver. 1). The last words of men generally respect that which ia nearest their hearts: so it was with David; "This," he says, "is all my salvation, and all my desire" (ver. 6). The last words of Peter were spoken in reference to the same subject: "Knowing that I must shortly put off' this my tabernacle, I will endeavour that ye may be able after my decease to have always these things in remembrance: for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1:14-16). It is manifest, then, both from the Old and New Covenant saints, that, instead of our Lord's reign upon the earth having little or no place in our affections, as is the case with the professing church at the present moment, it should fill our hearts and influence us continually. The language of our hearts should ever be, "Come, Lord Jesus; come quickly! " and if this is not the language of our hearts, we have reason to doubt whether we belong to Christ or no: for if we love him we shall love his appearing; and we do well to remember, that to none but such will the crown of glory be granted in that day (2 Tim. 4: 8). Let us "not be the last, then, to bring the King back again; and when he comes, we "shall sit down with him on his throne, even as he overcame and sat down on the throne of his Father."

JOHN HOOPER

Can a Christian Lose their Salvation?

or

(Can a Christian Reject Living Under Christ's Reign on His New Earth?)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

A common question is, 'Can a Christian Lose²¹¹ their Salvation?' I believe the question should be, 'Can a Christian reject living on the New Earth, where Christ is ruling as King? Could a person be forced to live on Yahweh's New Earth where he would refuse to bow to Christ? Could a person, who, at one time, chose to make Yehoshua their Master (Lord), agreeing to love Yahweh and his neighbor as himself, who entered into a covenant relationship with Yahweh and Christ, becoming a son of Yahweh but now has changed his mind, defying Yahweh and Christ, rejecting Christ's Lordship, choosing rather to die an age-abiding death? Let us reexamine the scriptures and the freedom of will mankind has been given. We must first, temporarily, set aside what we have been taught outside of Yahweh's Word and lay our foundation upon only the Word of Yahweh and not upon the doctrines of men.

(The majority of all people who serve Yahweh and Christ (Christians) and the people who know nothing of Christ or Yahweh but have chosen to bow to the Creator, loving him and their neighbor as themselves, will live their lives in righteousness, repenting, restoring and asking for forgiveness when they do sin. These people are not part of this article. These people do not live in fear of losing their relationship with Yahweh, their Father, because they are seekers of righteousness, willing to bow to him by deeds of righteousness. They keep their covenant with Yahweh and Christ. This article is addressing the very few individuals who entered into a covenant relationship with Christ, making him their Master, they being his servant but have broken their covenant, rejecting his lordship, ending their lives in rebellion against Yahweh and Christ, refusing to bow to them in word or deeds.)

Reviewing Yahweh's Narrative-The New Earth will be our Home

We have been born into a world where the adversary has blinded the world for 6,000 years. We have all been deceived and are now deceived; I am talking about the Christian Church. How many of us were raised with going to heaven but heard nothing about the New Earth? We have been living in a fantasy world, which is not in the word of Yahweh. Genesis 1:1 begins with the Earth (Garden of Eden) and the book of Revelation ends on the New Earth. Heaven is not our home but the Earth. People did not ask Yehoshua, 'What must I do to inherit Heaven but rather, Life Age-Abiding!'²¹² We have been taught that the

²¹¹ The meaning of lose is to be lost, perish or to become unable to find. If I lost my wife, does that mean she died or I do not know where she is? The word, lose, is to abstract to be used in our discussion.

²¹² Lu 10:25 ¶ And lo! a certain lawyer, arose, putting him to the test, saying—Teacher! by doing what, shall I inherit, life age-abiding?

Lu 18:18 ¶ And a certain, ruler, questioned him, saying—Good Teacher! by doing what, shall I inherit life age-abiding?

last book in the Old Covenant is Malachi, when it is 2 Chronicles; that the woman caught in adultery happened; that Miriam (Mary) was a virgin all of her life; that all men have an immortal soul; that man is a spirit that has a soul and lives in a body; that we do not die but just change addresses, etc. etc. We have been taught that we do not die but rather go to Purgatory, Hell or Heaven upon death. Our Bible translations, seminaries and pastors deceive us. Yahweh commanded, "Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your God, which, I, am commanding you" (Deu. 4:2). What Hebrew (Ibri) words are they referring to when they say, Hell, Trinity, Mother of God, Incarnation, Immortal Soul, God-man, God the Son and God the Holy Spirit? Did not the Apostle write, "If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be" (Gal. 1:9)!

Why should we be surprised that these institutions have been deceiving us, when the people who murdered Christ and the prophets were the children of Israel, High Priests, Scribes and Pharisees. Our perception of Yahweh's narrative is wrong, as our worldly perception, in many cases, is also wrong. The sun does not rise or set but rather the Earth rotates. Elevators do not bring us down but rather controls our fall through the elevator shaft. Where, in the Word of Yahweh, is the statement that men have an immortal soul; never dying only changing their addresses? Where are the dead, now? According to the Word of Yahweh, they are in Sheol, awaiting their resurrection from the Earth;²¹³ "and, many of the sleepers in the dusty ground, shall awake,—these, shall be to age-abiding life, but, those, to reproach, and age-abiding abhorrence" (Dan. 12:2); "Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth" (Is. 26:19); "But we do not wish you to be ignorant, brethren, concerning them who are falling asleep...the dead in Christ, shall rise, first" (1 Thes. 4:13-18). Why haven't we been taught about Sheol?²¹⁴

Yahweh made mankind for the Earth and not for Heaven. The only man in Heaven is Christ Yehoshua. All men are on Earth, dead or alive, awaiting Christ's return to rule his future kingdom, which will be on the Earth. The first Adam began in Paradise (Garden of Eden); mankind lost Paradise; the last Adam Regained Paradise, where he will rule. Yahweh proclaimed this truth in Psalm 2:7-9, when he stated, "... My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the Earth: Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:7-9). Man is a terrestrial being and not a celestial being. Death is not our friend, who releases our immortal soul into Heaven to live on a cloud with all of our family members who have gone before us. Who needs a

²¹³ Ps 6:5 For, in death, is no remembrance of thee,—In Sheol, who shall give thanks unto thee?

Ps 16:10 For thou wilt not abandon my soul to Sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

²¹⁴ Sheol is in the NASB

resurrected body when billions of people have been living in heaven without them for thousands of years. They have bodies, anyway! Did not Peter see the bodies of Moses and Elijah on the mount? They have their bodies; who needs a resurrection!²¹⁵ *(All the different subjects, in this section, have been addressed individually in our Teleios Books. This is not the article to document the teachings of demons issuing forth from the Christian Church.)*²¹⁶

Lordship

Peter proclaimed, in Acts 2:36, "Assuredly, then, let all the house of Israel know: that, both LORD and Christ, hath Yahweh made him, even the same Yehoshua whom, ye, crucified!" Historically the concept of lordship combines the two elements of power and authority. The noun *kyrios*, rare at first, takes on two fixed senses: first, the owner, e.g., of slaves, a house, or a subject people, and second, the legal guardian of a wife or girl (TDNT). The Hebrew (Ibri) word is *adôn*, meaning, Lord, master, owner. No doubt exists about the meaning of this word. Sarah used it in reference to her husband, {#Ge 18:12 } Abraham used it in addressing the angelic visitors. {#Ge 19:2 } Abraham's servant repeatedly called his master by it in #Ge 24. The pharaoh of Egypt was called by this title, {#Ge 40:1 } as well as Joseph his 'vizier'. {#Ge 42:10 } Ruth used it of Boaz before they were married. {#Ge 2:13 } Hannah addressed Eli the priest by this term. {#1Sa 1:15 } Saul's servants called him by the title as well. {#1Sa 16:16 } (TWOT). David said in Psalm 110:1, "The declaration of Yahweh to my Lord [adon]—Sit thou at my right hand, Until I make thy foes thy footstool." For someone to make Yehoshua their Master, submitting to his will as his servant, is entering into a covenant relationship. The Master's obligation is to provide for his servant, while the servant's obligation is to obey his Master's. Lordship is unveiled in Luke 6:46, where Yehoshua stated, "And why call ye me, Lord! Lord! and not do the things that I say?" The person is not agreeing to being a servant for a day, or a week, or a month but for the rest of their life. This is the story where, "...every knee might bow—of beings in heaven, and on earth, and underground,— And, every tongue, might openly confess—that Yehoshua Christ is, LORD, unto the glory of Yahweh the Father... And I saw heaven, set open, and lo! a white horse, and, he that was sitting thereon...a name, written—King of kings, and LORDS of lords." (Phil. 2:10-11, Rev. 19:16). Christ is either our Master or he is not. We are his servants, doing his will, or we are not.

An example of the relationship Christ would desire from us, is unveiled when Ruth told Naomi, "...Do not urge me to leave thee, to go back from following thee,—for, whither thou goest, I will go, and, where thou lodgest, I will lodge, thy people, shall be my people, and, thy God, my God; where thou diest, I will die, and, there, will I be buried: So, let

²¹⁵ Now, when they heard of raising the dead, some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again. (Acts 17:32)

²¹⁶ 1Ti 4:1 ¶ Howbeit, the spirit, expressly saith—that, in later seasons, some will revolt from the faith, giving heed unto seducing spirits, and unto teachings of demons—

Yahweh do to me, and, so, let him add, if, death itself, part me and thee" (Ruth 1:16-17). This is a covenant Ruth vowed to Naomi, and should be our covenant vowed to Christ. Ruth also demonstrated her *hesed* for Boaz. *Hesed* is connected with covenants and Lordships; all duties in Yahweh's world of conditions.²¹⁷

Hesed as Conduct corresponding to a Mutual Relationship of Rights and Duties

"There were certain fixed rules of conduct for members of a family based on reciprocity, called *hesed*,²¹⁸ which obligated all members of a family to assist one another. *Hesed* characterized the relationship between husband and wife, and both had to comport themselves accordingly. *Hesed* was not merely love dependent solely on the subject but was, at the same time, loyalty and duty. Abraham, who believed his life to be in danger, could plead with Sarah to remember her *hesed* obligation to him and to save him by stating that she was his sister (which, in fact, she was). By doing so, however, she risked the danger of having strangers expropriate her.

Only in the Book of Ruth is the word *hesed* used in a sense similar to that employed in the older sources. In Ruth 3:10 it is clearly shown that *hesed* is that mode of conduct which is in accordance with familial obligations. Ruth obeyed her mother-in-law and hid herself close to where Boaz slept. After he had fallen asleep, she nestled at his feet. Boaz awakened at midnight and was startled to find her there. Upon his questioning, Ruth told him who she was and asked him, as a kinsman of her husband, to fulfill his obligation to her as redeemer and to marry her. Boaz declared his willingness to do so, provided that a nearer kinsman of her husband would renounce his duties and rights. He blessed Ruth, who had so loyally shown *hesed* to her husband, saying, "May you be blessed by Yahweh, my daughter; you have made this last *hesed* greater than the first, in that you have not gone after young men, whether poor or rich." The *hesed* which Ruth had demonstrated to her husband even after his death, by leaving her native land and father's house and following Naomi, was surpassed by the sense of love and loyalty she subsequently demonstrated. Instead of marrying a younger man, Ruth preferred to turn to the older Boaz, her husband's kinsman, in order, by virtue of this marriage, to have offspring for her

²¹⁷ Ru 3:10 And he said—Blessed, be thou of Yahweh, my daughter, for thou hast made thy last *hesed* better than the first,—in not following after young men, whether poor, or rich.

²¹⁸ 02617 חסד *heced kheh' - sed* In 1927 Nelson Glueck, shortly preceded by I. Elbogen, published a doctoral dissertation in German translated into English by A. Gottschalk, *Hesed in the Bible* with an introduction by G. A. LaRue which is a watershed in the discussion. His views have been widely accepted. In brief, Glueck built on the growing idea that Israel was bound to its deity by covenants like the Hittite and other treaties. He held that God is pictured as dealing basically in this way with Israel. The Ten Commandments, etc. were stipulations of the covenant, Israel's victories were rewards of covenant keeping, her apostasy was covenant violation and God's *hesed* was not basically mercy, but loyalty to his covenant obligations, a loyalty which the Israelites should also show. He was followed substantially by W. F. Lofthouse (1933), N. H. Snaith (1944), H. W. Robinson (1946), Ugo Masing (1954), and many others.

husband who had died childless. Here *hesed* indicates a development beyond the ordinary use of the term in the older sources, since *hesed* in this context refers more to a subjective mode of conduct willed by an individual, and not simply to an attitude of obligation. Ruth was by no means obliged to go with Naomi. She was as free as Naomi's other daughter-in-law to return to her own people. Yet, in faithful love she followed her mother-in-law. In true religiosity she complied with Jewish custom. Ruth took it upon herself to practice *hesed* in order to fulfill the obligations of a Jewish widow. Boaz is blessed by Naomi, in Ruth 2:20, for the kindness he had shown Ruth. She says,

Blessed, be he of Yahweh, who hath not left off his hesed to the living, and to the dead.

The relationship between Yahweh and man, very frequently expressed by *hesed*, requires of man the fulfillment of certain conditions. Only those who serve Yahweh in faithfulness participate in communion with him and receive *hesed* from him. It was he who had shown *hesed* to the living and the dead. From his servants, Boaz discovered who Ruth was and then had shown her special kindness. Further, Boaz was in no way perplexed when Ruth asked him to fulfill his obligation as "redeemer" and to marry her. She gave him no other explanation than that he was the "redeemer." Boaz was aware of his relationship to Ruth and also knew who was still a closer kinsman to her than he. Boaz thereupon declared, without hesitation, his readiness to marry her if the other kinsman would forego his claim. His conduct toward Ruth, therefore, was in accordance with *hesed*. That evening, when Ruth told her mother-in-law that she had met Boaz and told her of his friendliness toward her, Naomi acknowledged him as a relative. In his conduct toward Ruth, she recognized the attitude of a relative conscious of familial obligations. By his kindness to Ruth, Boaz had honored his deceased kinsman and fulfilled his obligations, and for that Naomi blessed him."²¹⁹ (This is an excerpt from the article, *Hesed (Yahweh's Covenantal Relationship Towards His Servants)*, available in the Teleios Books.)

Covenant (Conditional) or Gift (Unconditional)

A covenant is a unilateral or bilateral agreement. The rainbow is a sign of the unilateral covenant Yahweh made with mankind in promising not to flood the earth. A unilateral covenant is a gift. We will be discussing bilateral covenants. We have all entered into covenants, either with the bank, when we borrow money or with the credit card company we make purchases with. It is not formally called a covenant but the agreement is that they loan us money and we pay it back with interest. If they do not supply the credit, they have broken the covenant and if we do not make the payments, we have broken the covenant. We entered into an agreement with obligations. Employment is a covenant, where my wages are not a gift from my employer but rather an obligation, conditioned upon me fulfilling my obligations. I can receive a bonus from my employer, which is not an obligation but a gift, it not being part of the agreement.

²¹⁹ Hesed in the Bible pg. 40-42

Berit is the Hebrew (Ibri) word that is translated, covenant; a covenant between nations is a treaty; alliance of friendship between individuals is a pledge or agreement; with obligation between monarch and subjects is a constitution; between God and man is a covenant accompanied by signs, sacrifices, and a solemn oath that sealed the relationship with promises of blessing for keeping the covenant and curses for breaking it (TWOT). We are all aware of Abram's covenant and the ark of the covenant. We are aware of covenants that were not formally called covenants, such as the covenant (agreement) in the Garden of Eden, which stated, "Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land... And Yahweh God laid command, on the man, saying,—Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, die" (Gen. 1:28, 2:16-17); blessing for keeping the covenant and curses for breaking it. Abram's covenant promised his heirs the land if they were circumcised but if they were not circumcised, they would be cut off.²²⁰ Deuteronomy 27-28 unveils the blessing and the cursing of Yahweh's covenant with the children of Israel. This same covenant existed in the Gospels and part of the book of Acts. Yehoshua came to fulfill the law of Moses, who became the Passover lamb for Israel.²²¹ Yehoshua also had a covenant with Yahweh. The agreement being that Yehoshua would become King of the Earth,²²² if he died as a substitution sacrifice for mankind; "And, going forward a little, he fell upon his face, offering prayer, and saying—My Father! If it is possible, let this cup pass from me,—Nevertheless, not as, I, will, but as, thou, wilt" (Mt. 26:39); "Yehoshua said—It is finished! And, bowing his head, delivered up his spirit" (Jn. 19:30). Yehoshua fulfilled his agreement with Yahweh. Psalm 2:7-8 is the promise Yahweh gave to Yehoshua, when he said, "...My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth." The Earth was not a gift from Yahweh to Yehoshua but rather it was an obligation owed to Yehoshua for completing his covenant with Yahweh.

Yehoshua's life and death introduced a New Covenant (Agreement); "For, this, is my blood of the covenant, which, for many, is to be poured out, for remission of sins" (Mt. 26:28). Luke 22:29-30 states, "And, I, covenant unto you—as my Father hath covenanted unto me—a kingdom, That ye may eat and drink, at my table, in my kingdom, and sit upon thrones, judging, the twelve tribes of Israel. Hebrew (Ibri) 9:15 reaffirms what Yehoshua introduced, when it stated, "And, for this cause, of a new covenant, is he [Yehoshua] mediator,—to the end that, death coming to pass for the redemption of the transgressions against the first covenant, the called might receive the promise of the age-abiding

²²⁰ Gen. 17:13-14 He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding covenant. But, as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin,—that person shall be cut off from among his people,—my covenant, hath he made void.

²²¹ Mt 5:17 Do not think, that I came to pull down the law, or the prophets,—I came not to pull down, but to fulfill.

²²² Ps. 2:7-8 Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth:

inheritance." Paul stated in 1Corinthians 11:25, "In the same manner, the cup also, after they had taken supper, saying—This cup, is, the new covenant in my blood, this, do ye, as often soever as ye may be drinking it, in remembrance of me." The apostles became, "...ministers of a new covenant—not of letter, but of ruah (spirit), for, the letter, killeth, whereas, the ruah, maketh alive" (2 Cor. 3:6).

Yahweh has always been a covenant God! In the U.S.A., marriage is a covenant we can understand; an agreement, voluntarily entered into between two people, to perform promised functions to each other; a covenant that can be dissolved when a person breaks the agreement, such as is done when the sin of adultery is committed.²²³ Yahweh portrayed himself as a Husband to his covenant people, when he stated, in Isaiah 54:5, "For, thy husband, is, thy Maker, Yahweh of hosts, is his Name,—And, thy redeemer, the Holy One of Israel, The God of all the earth, shall he be called." Yahweh, in Isaiah 50:1, divorces his bride (Israel), when he states, "Thus, saith Yahweh—Where then is the scroll of your mother's divorce, whom I have put away? Or, which of my creditors, is it, to whom I have sold you? Lo! for your iniquities, have ye been sold, And, for your transgressions, hath your mother been put away." Yehoshua portrays himself as a husband to Israel, his bride, which is a symbol of a covenant entered into, when he states in John 3:29, "He that hath the bride, is, bridegroom..." Revelation 21:9 states, "...Hither! I will point out to thee the bride, the wife of the Lamb." People who enter into a covenant relationship with Yahweh, in many cases, are referred to as his bride, illustrating the covenant as a marriage, which we all understand. No one, who keeps their vows, enters into the marriage covenant lightly but is entering into a lifetime agreement, if the covenant agreed to is not broken. Fidelity is mandatory in keeping a covenant.

Today, rather than we making a covenant with Christ to be the Bride of Christ, we agree to making him our Head, we being his Body. This is one step beyond being a bride because we have become one flesh, as in a marriage being consummated; "For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh" (Gen. 2:24). This is fully developed in Ephesians 5:25-30, which states, "Ye husbands, be loving your wives, even as, the Christ also, loved the assembly, and delivered, himself, up in her behalf, That, her, he might sanctify, having purified her with the bath of water, in declaration, That, he, might present, unto himself, the assembly, all glorious, not having spot or wrinkle or any of such things, but that she should be holy and blameless; So, ought the husbands also to be loving their own wives, as their own bodies,—he that loveth his own wife, loveth himself, No one, in fact, ever yet hated, his own flesh, but nourisheth and cherisheth it,—even as, the Christ, the assembly, Because, members, are we of his body."²²⁴ This relationship is further developed in 1 Cor. 6: 16-20,

²²³ But, I, say unto you, that, Everyone who divorceth his wife—saving for unfaithfulness... Mt. 5:32

²²⁴ Eph 1:10 For an administration of the fulness of the seasons, to reunite for himself (under one head) the all things in the Christ, the things upon the heavens, and the things upon the earth, in him:

Eph 1:22 And did put, all things, in subjection beneath his feet. And gave him to be head over all things unto the assembly,

Eph 4:15 But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ,—

which states, "Or know ye not that, he that joineth himself unto the harlot, is, one body? For, saith he, the two, shall become, one flesh; But, he that joineth himself unto the Lord, is, one spirit. Flee fornication! Every sin, whatsoever a man shall commit, is, outside his body, but, he that committeth fornication, bringeth sin into his own body. Or know ye not that, your body, is, a shrine of the holy ruah (spirit) that is within you, which ye have from Yahweh? And ye are not your own; — For ye have been bought with a price! Therefore glorify Yahweh in your body." When a person enters into the covenant with Christ, making him his Master and Head, he is agreeing to become his servant and body; "...ye are not your own; — For ye have been bought with a price!"²²⁵ The covenant is unfolded in 2 Corinthians 5:14-15, which states the agreement, which is, "Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again." Lordship is our agreement that we made with Yehoshua. Romans 14:7-9 declares this Lordship, when it states, "For, none of us, unto himself liveth, and, none, unto himself dieth; For both, if we live, unto the Lord, we live, and, if we die, unto the Lord, we die; whether therefore we live, the Lord's, we are; or whether we die, the Lord's, we are; For, to this end, Christ died and lived, in order that, both of dead and living, he might have lordship." A covenant is an obligation to fulfill what was agreed upon. Christ has performed his obligation, it is up to us to perform our obligation, if we desire the promises made in the covenant, which, in the finale is life age-abiding, with him on the New Earth.

A gift, in many cases,²²⁶ is unconditional; it is not a covenant; it is unilateral and not bilateral; it is not an agreement entered into. People receive gifts after entering into a marriage covenant but they would not receive those gifts if the covenant was never ratified. The covenant is conditional but the gifts given because of the covenant are given unconditionally, such as is done in marriage. After Peter gives his speech in Acts 2, the people say, "...What are we to do, brethren? And Peter said unto them—Repent ye [first condition for entering the covenant], and let each one of you be immersed, in the name of Yehoshua Christ [second condition for entering the covenant], into the remission of your sins [benefit of the covenant],—and [upon fulfilling these conditions] ye shall receive the free-gift of the holy ruah (spirit)" (Acts 2:37-38) Could a person receive the free-gift of the holy ruah if they did not fulfill the two conditions of the covenant? No! Can a person receive wedding gifts if they do not enter into the covenant of marriage? No!

Holy ruah (spirit) is a free gift, conditioned upon making Yehoshua your Lord, as can be seen in the following verses:

²²⁵ For, he who in the Lord was called, being a bond-servant, is, a freed-man of the Lord: in like manner, he that was called being, a freeman, is Christ's bond-servant:— With a price, have ye been bought,—do not become bond-servants of men: (1 Cor. 7:22-23)

²²⁶ Mt 8:4 And Yehoshua saith unto him, Mind! tell, no one,—but withdraw, thyself, shew to the priest, and offer the gift which Moses directed, for a witness unto them.

Ac 2:38 And Peter said unto them—Repent ye, and let each one of you be immersed, in the name of Yehoshua Christ, into the remission of your sins,—and ye shall receive the free-gift of the holy spirit;

Ac 8:20 And Peter said unto him—Thy silver, with thee, go to destruction! Because, the free-gift of Yahweh, thou didst suppose could, with money, be obtained!

Ac 10:45 And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the holy spirit had been poured out;

Ac 11:17 If therefore the like free-gift Yahweh gave unto them, as even unto us, when we had believed upon the Lord Yehoshua Christ, who was, I, that could withstand Yahweh?

Acts 11:17 confirms that the requirement for receiving the free gift of holy ruah was conditional upon them believing upon the Lord (Kyrios) Yehoshua Christ; making Yehoshua their Master (Kyrios), they agreeing to be his servants.

Yahweh's Narrative-Freedom of Will

Let us examine the Whole Story of mankind, from Genesis to Revelation. Mankind has been given freedom of will. All of mankind have been invited to live age-abidingly (take of the Tree of Life) on the New Earth with Christ and Yahweh. The invitation is conditioned upon entering into a bilateral covenant with Yahweh. Our duty is to submit to and obey Yahweh's will and his duty is to give us life age-abiding on his New Earth. Let us understand this agreement with the illustration of becoming a citizen of the USA. There are multiple requirements for becoming a citizen, a few of which are to have a good moral character; be proficient in English and to swear allegiance to the USA. By swearing allegiance to the USA you are giving up allegiance to any other nation. This is similar to Yahweh's first commandment, which states, "I, am Yahweh thy God...Thou shalt not have other gods, besides me" (Ex. 20:1-3). When people asked Yehoshua, what the agreement was to Yahweh's covenant, to receive life age-abiding, he would say, "The commandments, thou knowest,—Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Do not defraud, Honour thy father and mother" (Mk. 10:19). They knew, from the scriptures, the commandments and that the meek would inherit the New Earth (Ps. 37, etc.²²⁷).

A person entering into a covenant with Yahweh can later on, break the covenant. A person can renounce their citizenship in the USA, by their freedom of will; by running for public office in a foreign country; enter military service in a foreign country; applying for citizenship in a foreign country and by committing an act of treason against the USA.

²²⁷ Isa 65:17 For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart.

Isa 66:22 For, as the new heavens and the new earth which I am about to make, are to remain before me, Declareth Yahweh, So, shall remain, your seed and your name.

2Pe 3:13 But, new heavens, and a new earth, according to his promise, are we expecting, wherein, righteousness, is to dwell.

Re 21:1 And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more.

Now, did they lose (be lost, perish or to become unable to find) their citizenship or did they renounce (reject, refuse to abide by the agreement) it? The bilateral covenant is now broken if they renounce the USA. They do not want to live here and we do not want them here. Fidelity to the USA is demanded by the USA government and its citizens. What about the New Earth? Would Christ force people on his New Earth, people who do not want to be under his rule? Would you want to have a neighbor, on the New Earth, who despised Christ?

Yahweh made his covenant available to Cain and Abel; covenant being to chose life or death. Abel submitted to Yahweh, while Cain stood in defiance to Yahweh. Cain went forth from the face of Yahweh. Psalm 34:15-16 proclaims, "The eyes of Yahweh, are towards the righteous, And, his ears, towards their cry for help: The face of Yahweh, is against such as do wickedness, To cut off, from the earth, their memory." The world has been and is full of Cains, so defiant, that "...that, great, was the wickedness of man in the earth, and that, every purpose of the devices of his heart, was only wicked all the day," that only eight persons were righteous, in the days of Noah.

Man has been given the freedom of will to be as evil as satan (*saw-tan*),²²⁸ who also had freedom of will. Our history is littered with people such as Ahab, Herod, Nero, Mao Zedong, Stalin and Pol Pot, who murdered in cold blood. People recite falsely, that people are basically good; their environment is to blame for their wickedness. During Christ's thousand year reign, recorded in Revelation 20, the accuser has been bound for 1,000 years. The mortal men living on the New Earth are living in a perfect environment, where the righteous King, who is Christ is reigning, when the accuser is let loose. He deceives many of the people into attempting to overthrow Christ and the saints; "...the number of whom, is as the sand of the sea." These people are living in a perfect environment, ruled by the perfect ruler. What more were they seeking? Sounds familiar? Let us not forget Adam and Eve in the Garden of Eden, who were also living in a perfect environment, ruled by the perfect ruler. Mankind is allowed to chose between rebellion or submission.

Remember the people living amongst Noah! Children of Cain are ever among us. Yahweh sought to correct Cain but was unsuccessful. The first born of Adam and Eve rejected Yahweh's offer to live with him forever on a New Earth; Cain being a sign of things to come. Now enters the Messiah of Israel, among the High Priests, the leaders of Israel, the children of Yahweh, when they "...saw him [Yehoshua], they cried aloud, saying—Crucify! Crucify" (Jn. 19:6)! Was satan in the Temple, in the holy of holies, by means of the High Priests, teaching the people doctrines of demons through their lips? Did the High Priests repent after Christ's resurrection?²²⁹ Is today any different? Yehoshua was speaking unto the Pharisees, calling them children of diabolos, stating that he is the Father of Lies

²²⁸ 07854 שָׂטָן *satan saw-tawn* 'adversary, one who withstands

²²⁹ Ac 23:14 And they went unto the High-priests and Elders, and said—With a curse have we bound ourselves, to taste, nothing, until we have slain Paul.

(Jn. 8). We must search the Hebrew (Ibri) words of Yahweh for truth; not be led away by the traditions of men who are tares among the wheat.

Yahweh's Covenant Conditions for receiving Life Age-abiding

It is without dispute that, before Christ's sacrificial death, the conditions of Yahweh's covenant for receiving life age-abiding and living on Yahweh's New Earth, was to submit unto Yahweh's will, as recorded in his Word. Yehoshua was asked, "Teacher! what good thing shall I do, that I may have life age-abiding...Thou shalt not commit murder, Thou shalt not commit adultery, Thou shalt not steal,—Thou shalt not bear false witness; Honour thy father and thy mother,—and—Thou shalt love thy neighbour as, thyself" (Mt. 19:16-19). Ezekiel 18 is very clear on this matter, describing the requirement in detail. The important point was not how you started but how you ended your life:

But, as for the lawless man—When he shall turn back from all his sins which he hath committed, And observe all my statutes, And do justice and righteousness, He shall, surely live, He shall not die: None of his transgressions which he hath committed, shall be remembered against him,—In his righteousness which he hath done, he shall live. Could I take, delight, in the death of the lawless? Demandeth My Lord, Yahweh. Must it not be in his turning from his ways in which case he shall live (vs. 21-23)?

An example of a lawless man changing his ways would be King Manasseh.²³⁰

But, when a righteous man, shall turn away, from his righteousness and do that which is perverse, Shall do, according to all the abominations which the lawless man hath done, Shall he, live? None of his righteous acts which he hath done, shall be remembered, In his treachery wherein he hath been treacherous, And in his sin wherein he hath sinned, In them, shall he, die (vs. 24).

An example of a righteousness man turning to wickedness would be King Solomon.²³¹

²³⁰ 2Ki 21:16 Moreover also, innocent blood, did Manasseh shed in great abundance, till he had filled Jerusalem, from one end to the other, besides his committing the sins which he caused, Judah, to commit, in doing the thing that was wicked in the eyes of Yahweh. 2Ch 33:9 And so Manasseh led astray Judah and the inhabitants of Jerusalem,—to commit wickedness beyond the nations which Yahweh had destroyed from before the sons of Israel. 2Ch 33:13, 16 and, when he prayed unto him, then was he entreated of him, and hearkened unto his supplication, and brought him back to Jerusalem, unto his own kingdom, and so Manasseh came to know, that, Yahweh, is God... And he built the altar of Yahweh, and sacrificed thereon peace-offerings, and thanksgiving sacrifices,—and gave word to Judah to serve Yahweh, God of Israel.

²³¹ 1 Kg. 11:6-10 Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods.¶ Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh God of Israel, who had appeared unto him twice; and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded.

The requirements for receiving life age-abiding, when Yehoshua comes in his glory, is similar to the above records. Matthew 24:31-46 goes into detail about how the nations will be judged according to their works.

Righteous Works not Done

Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers; For I hungered, and ye gave me not to eat, I was thirsty, and ye gave me not to drink...

Righteous Works Done

For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, naked and ye took me home... Verily, I say unto you—Inasmuch as ye did it not, unto one of these least, neither unto me, did ye it. And, these, shall go away, into, age-abiding, correction, but, the righteous, into, age-abiding, life.

The requirements for receiving life age-abiding, according to the second resurrection, when Christ will be on his throne, will also be good works.

And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works...and they were judged, each one, according to their works. (Rev. 20:11-13)

Receiving Life Age-abiding in our Present Age

Good works, as has been illustrated, were required in the Old Covenant, Gospels and are required in the book of Revelation to receive life age-abiding upon the New Earth. The requirements for receiving life age-abiding, in our present age, the age between Acts 10 and 1 Thessalonians 4:18, the age of the sacred secret, where Christ is Head of His Body is difficult to understand. There appears to be ambiguity in the book of Romans. I believe the ambiguity exists in a Christian's mind because of their lack of understanding the Hebrew (Ibri) scriptures and history. Hebrews know Lordship, covenants, vows, hesed,²³² justice and restitution, Zion and the coming Kingdom upon the Restored Earth, ruled by the Messiah. Paul was a Hebrew, as were all of the prophets, as was our Lord, who understood these foundational truths. I believe Paul would be shocked to behold what doctrines Christians have been taught, which, supposedly, came from his epistles. It is taught that once a person becomes a Christian, they are going to heaven; a gift that that will never be rescinded, meaning they can sin any sin, thereafter, with absolute immunity, because their

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gift of heaven was not gained from their good works, meaning it can not be lost by their evil works; it is a gift of God, which is unconditional.

1 Corinthians 6:9-11 declares, "Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh's kingdom. And, these things, were some of you; but ye bathed them away,—but ye were sanctified, but ye were justified, in the name of Lord Yehoshua Christ, and in the ruah (spirit) of our Elohim." Can we assume that if these people returned to their former evil state, that they will not be classified as wrong-doers because once they were bathed, sanctified and justified; meaning regardless of their life style, they are always bathed, sanctified and justified? If they return to their former lifestyle, they will not be labeled as fornicators, idolaters, adulterers etc. etc. even though they are? So these fornicators, idolaters, adulterers etc. etc. can inherit Yahweh's Kingdom, as long as they were Christians, first? These individuals, even though they have returned to their evil ways, can no longer be labeled, 'wrong-doers,' because then they could not inherit Yahweh's Kingdom, as declared in 1 Corinthians 6:9. Would the Apostle Paul agree with this interpretation of what he wrote? The book of Revelation states, "But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death [except for former Christians, even though they returned to fornicating, murdering etc.]" (Rev. 21:8). Can you understand me when I use the word, 'ambiguity',²³³ to express our understanding in our present age?

Ephesians 2: 4-10 declares,

But, Yahweh, being rich in mercy, by reason of the great love wherewith he loved us, Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved,— And raised us up together, and seated us together in the heavenlies, in Christ: That he might point out, in the oncoming ages, the surpassing riches of his favour in graciousness upon us, in Christ Yehoshua; For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. His, in fact we are—his workmanship, created in Christ Yehoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk.

We must reconcile the above information with James 2:17-24, which states,

So, also, faith, if it have not works, is dead, by itself. But one will say,—Thou, hast faith, and, I, have works, show me thy faith apart from thy works, and, I, unto thee, will shew, by my works, my faith...But art thou willing to learn, O empty man! that, faith, apart from

²³³ the quality of being open to more than one interpretation; inexactness.

works, is, idle? Abraham our father, was it not, by works, he was declared righteous—when he offered Isaac his son upon the altar? Thou seest that, his faith, had been working together with his works, and by his works did his faith become full-grown,— And the scripture was fulfilled which saith—And Abraham believed Yahweh, And it was reckoned to him as righteousness, and, Yahweh's friend, was he called: Ye see that—by works, a man is declared righteous, and not by faith alone.

We must ask ourselves, "Can a person receive life age-abiding, while refusing to love Yahweh and their neighbor as themselves; by not making Yehoshua their Master?" Are works involved in these actions? Romans 10:9 states that a person must make Yehoshua their Master (Lord), meaning to obey his commandments, as a servant must do. Can a person, who is a fornicator, go to a Billy Graham Salvation Rally, accept Yehoshua as his Master (Lord) but makes no effort to stop being a fornicator; replace the word fornicator with idolater, or adulterer, or effeminate, or sodomite, or thief, or coveter, or drunkard, or reviler, or extortioner (1 Cor. 5:9-10)? We must understand that the phrase, "by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast," must be understood in the light of common sense and the balance of Yahweh's Word.

Making Yehoshua your Master is entering into a bilateral covenant. Today, it appears that people are being taught that receiving salvation is a unilateral covenant,²³⁴ meaning, nothing is required on their part; it is a free gift, similar to receiving the sunshine and the air that they breathe; they do not deserve it neither can they lose it. When a person makes Yehoshua their Master (Lord), they are agreeing to be his servant? How is he to service Christ? 2 Corinthians 5:14-15 answers this question by stating, "For, the love of the Christ, constraineth us; Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him²³⁵ who, in their behalf, died and awoke (egerio)." Entering into a covenant (agreement) to serve Christ is agreeing to keep his commandments. Yehoshua stated in John 15:10, "If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love." Many protestant Christians proclaim, "Not of works...We are free from the Law," implying that nothing is required of them; they proclaim the freedom to sin, which is licentiousness; salvation is a free gift, as is air, meaning it can not be lost. These Christians agreed to make Christ their Lord in a moment of time (altar call) but they were not agreeing to an hour of service let alone a lifetime of service. Today, many people believe that since they connected for that one moment, they will be living on the New Earth, with Christ, regardless of their wicked actions committed throughout their lives. For example, Joseph Stalin was raised in a

²³⁴ Yahweh made a unilateral covenant with Noah, when he promised that the Earth would never be flooded. We receive the benefits of that covenant but nothing is required on our behalf.

²³⁵ Eph 2:10 His, in fact we are—his workmanship, created in Christ Jesus upon a footing of good works, which God prepared beforehand, that, therein, we might walk.

Christian family and attended Tbilisi Spiritual Seminary (Russian Orthodox Church).²³⁶ As a child or young adult, did Stalin make Yehoshua his Lord, receiving salvation but later murdered millions of people? Can Joseph Stalin be living on the New Earth, under Christ's reign, with the millions of people he had murdered? According to many pastors, they would have to say yes! Fidel Castro was a Roman Catholic. Did he make Christ his Lord early in life? Did he repent of his evil life at the end of his life, freeing the enslaved Cubans? No!

Righteousness by Faith, apart from the works of the Law

"For we reckon that a man is to be declared righteous by faith, apart from works of law...Do we then make, law, void through means of our faith? Far be it! On the contrary, law, we do establish" (Rm. 3:28, 31)! Throughout the Word of Yahweh, excluding our present age, receiving life age-abiding by good works is straight cut, as has been demonstrated above. Are there laws in the Church epistles? Absolutely! Hundreds! Are the Levitical ceremonial laws and dietary laws gone? Yes!²³⁷ Does Leviticus 18:22-23, "And, with mankind, shalt thou not lie, as with womankind,—an abomination, it is. And, of no beast, shalt thou have carnal knowledge, to commit uncleanness therewith,—neither shall, a woman, present herself to a beast to couch down thereto,—confusion, it is," still apply to us? The punishment would be different but the activities are still an abomination to Yahweh. Are these the Mosaic Law? Yes! How about these commandments in Leviticus 19:11, 14, which state, "Ye shall not steal,—nor deceive nor lie, one man to another...Thou shalt not curse the deaf, Nor, before the blind, place a stumbling-block,—So shalt thou stand in awe of thy God, I, am Yahweh;" do they apply to us? Yes!

Two gifts that we received, because of the covenant we entered into, are righteous thereby making us holy, enabling us to receive holy ruah; righteousness fulfills the requirement for receiving holy ruah. Followers of Yahweh, who existed before Christ's sacrifice did not have these gifts. Christ, as our substitute, who was righteous and holy, made us holy and righteous, thereby equipping us to receive holy ruah, on the condition, that we make him our Master. Before Christ's sacrifice, very few people were righteousness enough to receive Yahweh's ruah. For example, King Saul was anointed with the ruah of Yahweh and approximately 25 years later he had it withdrawn, because he was not holy (1 Sam. 16:13-14). King David received the ruah of Yahweh²³⁸ but after committing his sin against Uriah, asked Yahweh, "Do not cast me away from thy presence, And, thy holy ruah, do not take

²³⁶ Adolf Hitler was raised in a Roman Catholic family. Was he saved in his younger years?

²³⁷ And, certain persons, coming down from Judea, began to teach the brethren—Except ye be circumcised according to the custom of Moses, ye cannot be saved... Wherefore, I, judge, not to be troubling them who, from the nations, are turning unto Yahweh; but to write unto them, to abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood (Acts 15). Col 2:15 16 ¶ Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or sabbath, 1 Tim. 4: 4-5 Because, every creature of Yahweh, is good, and nothing to be cast away, if, with thanksgiving, it be received,—For it is hallowed by the word of Yahweh and intercession,

²³⁸ And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of Yahweh came mightily upon David, from that day forward. Then arose Samuel, and went his way unto Ramah. (1 Sam. 16:13)

from me" (Ps. 51:11). Today, because Christ made us holy,²³⁹ the free gift of spirit will not be removed from us, as it was before his sacrifice, when people acted unrighteously. The ruah we receive has nine fruits and nine manifestations, empowering the average Christian into new heights, if believed and acted upon. Christ's substitutional death, made for those, who will enter into a covenant, making Yehoshua their Master, righteous, as he is righteous, enabling them to receive the free gift of holy ruah, which is power from on high. This event is one of the main reasons that our age is different than all other ages.

Yahweh's Narrative Continued

Every human has or will be given the invitation to live on the New Earth, ruled by Yahweh and Christ, age-abidingly. I believe over one half to three quarters of all humans will or have already rejected the invitation, as illustrated with Cain and Abel. Take your own survey and ask a person if they will enter into a covenant with Christ, making him their Master and they being his servant, thereby receiving holy ruah and life age-abiding on the coming New Earth. Rejecting the invitation, they have chosen, as did Cain, to be judged according to their works and then to be thrown into the Lake of Fire, which is the Second Death. The moral rejecters, who lived a righteous life, will have little to no judgment, being then thrown into the Lake of Fire. The evil rejecters will be judged for their evil works and pay restitution to the people they oppressed and then be thrown into the Lake of Fire.

The majority of Christians have been taught that the soul is immortal, meaning, people will either spend life age abiding in Hell or Heaven. There is no Hebrew (Ibri) word for the place called, Hell. Hell does not exist in Young's and Rotherham's Bible, because it is the doctrine of demons (Read the article, Does Hell Exist in the Bible.) A great percentage of Christians today, have been taught that all their sins, past, present and future have been forgiven, meaning they will receive rewards at the judgment seat of Christ but no punishment, which is false. 2 Corinthians 5:10 proclaims, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt." Colossians 3:25 declares, "For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons." Yahweh, who is just, promises the vindication of the oppressed. Psalm 135:14 declares, "For Yahweh will vindicate his people,—and, on his servants, have compassion." (Read the article, Yahweh's Justice 'The Oppressed Shall be Vindicated!') The false teachings of the immortality of the soul and Hell, contribute to a fabricated message that a brother or sister in Christ, by rejecting Christ as their Master, returning to the world, as a dog to their vomit, could not be sent to Hell, where they will spend eternity being tortured. The story

²³⁹ And, these things, were some of you; but ye bathed them away,—but ye were sanctified [hagiazō from hagios (holy)], but ye were justified, in the name of Lord Yehoshua Christ, and in the spirit of our Elohim. (1 Cor. 6:11)
By which will, we have been made holy [hagiazō], through the offering of the body of Jesus Christ, once for all. (Heb. 10:10)

changes if there is no Hell. The brother or sister in Christ, who chooses not to bow to Christ but chooses rather to be judged and then to die an age-abiding death.

Dogs Choosing to Return to their Vomit

2 Peter chapter two unveils the lives of those who rebel against Yahweh and Christ, even though, some of them, who at one time, had entered into a covenant relationship with Yahweh and/or Christ. 2 Peter 2: 20-22 declares, "For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Yehoshua Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; For, better, had it been for them—not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath befallen them the thing spoken of in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire." Yahweh has given people freedom of will. A person can enter into a life long covenant with Christ but later on, break the covenant, rejecting Christ as their Master. A citizen of the U.S.A. can renounce their citizenship, pledging allegiance to a foreign power. They did not lose their citizenship but rather, they rejected it for another. Marriage covenants are broken, rejecting their spouse for another. The marriage was not lost but rather, rejected, renounced. A person, by their freedom of will, can always repent and return to the covenant relationship, choosing to bow to Christ and live with him on his New Earth.

Paul, in 1 Corinthians 5:9-13, commands the removal of those, from the fellowship, who at one time were immersed into Christ, by stating, "I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves." It does not make sense that Christ would allow an unrepentant fornicator, murderer, sodomite etc., one who has renounced Christ as his Lord, to live on the New Earth, where he is King; unrepentant, meaning showing no regret for one's wrongdoings.

The New, 'Unconditional' Everything Doctrine

Today's new teaching is that everything from Yahweh is, 'unconditional.' His love is unconditional and so is his salvation. Andrew Wommack teaches that, 'God's Love: Unchanging, Unending, Unconditional!'²⁴⁰ He states, "God is not a friend with

²⁴⁰ <https://www.awmi.net/blog/gods-love-unchanging-unending-unconditional/>

conditions...This unchanging quality of God requires that His love for us is unconditional and unchanging." The word, 'if,' presents a condition (stipulation). By searching the word, if, in the Gospel of John, these verses appear, concerning our discussion:

Joh 14:23 Jesus answered, and said unto him—If any man be loving me, my word, he will keep, and, my Father, will love him,—and, unto him, will we come, and, an abode with him, will we make. (Father's love, conditioned upon keeping Yehoshua's word.)

Joh 15:6 If one abide not me, he is cast out as the branch, and withered, and they gather them,—and, into fire, they cast them, and they are burned. (Not being burned, conditioned upon abiding in Christ.)

Joh 15:7 If ye abide in me, and, my sayings, in you, abide, whatsoever ye may be desiring, ask! and it shall be brought to pass for you. (Your desires fulfilled, conditioned upon abiding in Christ.)

Joh 15:10 If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love. (Abiding in his love, conditioned upon keeping his commandments.)

Type in, Unconditional Love, in Google, and articles abound in this New Age teaching. Beginning with Adam and Eve, Yahweh is unveiled as a God of conditions; ending with Revelation, "And, if anyone was not found, in the book of life, written, he was cast into the lake of fire" (Rev. 20:15). The conditional, 'If,' is throughout Yahweh's Word. Search for the word, 'unconditional,' in the scriptures and see what comes up. Nothing! Could Yahweh have his prophets write, Unconditional, in his Word? Absolutely! Conditions are the healthy boundaries in relationships, such as in families, marriage, citizenship and the Body of Christ. The longing to act, licentiously, comes from the evil heart of man. The word, 'Unconditional,' gives one diplomatic immunity from the laws and punishment of Yahweh. (For more information, read the article, A Different Gospel, The Gospel of "God's Unconditional Love," available in the Teleios Books.)

Conclusion

Fidelity, cooperation and performing one's duty, according to their covenant, are requirements for family members, spouses, citizens and Christians. Rejecting one's duties result in the covenant being voided. We must come to the conclusion that a majority of mankind elect not to enter into a covenant with Yahweh or Christ. They refuse to bow to either one. They refuse to obey the Ten Commandments and to love their neighbor as themselves. Many of these go to a Christian Church each week, such as Democrat congressmen and women who legislate for abortion, sodomy and stealing from the rich. These are the people 1 Corinthians 5 have warned us about. These people, who maybe at one time, made Christ their Master but have now renounced his Lordship over their lives, who have actually, turned against him as did Balaam, becoming an enemy. 2 Peter 2:1, 20-22 states, "But there arose false-prophets also among the people, as, among you also, there shall be, false-teachers,—men who will stealthily bring in destructive parties, even the

Master that bought them, denying, bringing upon themselves speedy destruction... For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Jesus Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; For, better, had it been for them—not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath befallen them the thing spoken of in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire." These individuals, to the best of my understanding, made Yehoshua their Master but later on renounced his lordship over their lives, returning to a life of wickedness; upon their resurrection, will pay for their sins and restore those who were oppressed by them, after which, they will not be allowed to live on the New Earth but rather be thrown into the Lake of Fire, which is the Second Death, never to live again (Rev. 20). Freedom of will requires that rejecting Yahweh's invitation, as has satan, his messengers, along with many of mankind, results in their wishes not to be in Yahweh's presence to come true; dying the second time never to be resurrected. Revelation chapter twenty-one then comes to pass;

"And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more. And, the holy city, new Jerusalem, saw I coming down out of heaven from Yahweh, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying—Lo! the tent of Yahweh, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, God with them; And he will wipe away every tear out of their eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more: the first things, have passed away... He that overcometh, shall inherit these things,—And I will be, to him, a God, and, he, shall be, to me, a son; But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death."