

## **Sermon to the Saints which are at Topeka, Kansas, Sunday, September 25, 2016**

By way of framing today's sermon, we are going to continue our consideration of the promissory event: The calling forth of the remnant of Israel to be betrothed to God and to reign with Christ in the earth -- and more relevantly, our duties in preparing for the part we may play in that illustrious event.

We left off last week under consideration of the Jubilee the Jews were to call to and act under each 50th year while they were in possession of the land their Father gave them. Three things were required under this gracious symbol of mercy and rest:

***"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. ... ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed." (Leviticus 25:10-11)***

These three types are fulfilled in the Day of the Lord. The land will be given rest while these are supernaturally sustained. Each family will be put into the precise possession of the heritage given them when they were first called out of Egypt and given the Promised Land of Canaan. The captives will be set free, and returned to their families. One of my sisters asked me who had taken them captive? Here is an example passage that may be used to understand the answer.

***"And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations." (Ezekiel 6:9)***

It is this calling out to their families that is the subject matter of this sermon, so I will only further expound this aspect of the Jubilee today. The remnant will be called in a manner that secures -- by the perfect work of an omniscient God -- each of the 144,000 into his or her family. I offer two passages that open this mysterious work up for us. The one to demonstrate God's absolute control of providence in securing and directing the absolute pedigree of these redeemed. The other to demonstrate how they will intimately own their family's role in this work of having "**wickedly departed from [their] God.**" (2 Samuel 22:22). So to the first, let us look at these words of Revelation.

***"Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." (Revelation 7:5-8)***

Now, there is a expository bit of work done by Seiss in examination of these redeemed Jews that might be just the thing to help one or more souls in this place to capture the relevance of this aspect of the

Jubilee. When you observe closely the names given for the returning tribes, you discover that there is an alignment conflict. In the chart below, you can see what it appears like when you list the children of Israel according to how they were aligned in the only three presentations found in the Bible.

Children / Tribes of Israel as Scripture Identifies Them as ...		
Israel's Sons (birth order)	Tribes in Canaan	Sealed in Revelation
Reuben	Reuben	Juda
Simeon	Simeon	Reuben
Levi	Manasseh	Gad
Judah	Judah	Aser
Dan	Dan	Nephtalim
Naphtali	Naphtali	Manasses
Gad	Gad	Simeon
Asher	Asher	Levi
Issachar	Issachar	Issachar
Zebulun	Zebulun	Zabulon
Joseph	Ephraim	Joseph
Benjamin	Benjamin	Benjamin

The listing called "**Israel's Sons (birth order)**" intimates the original twelve who went into Egypt (before their offspring became slaves to the Egyptians). The "**Tribes in Canaan**" reflects the line-up of the Children of Israel when they were put into possession of the Promised Land. **Levi** is missing, because that tribe had no separate land, but were given cities among the twelve tribal areas to dwell in. **Joseph** is missing (in name) because his house was given a double portion in the tribes of Ephraim and Manasseh. Those reasons are well understood, and serve to increase our edification about the amazing providences of God in dealing with these chosen through those centuries. In the listing called "**Sealed in Revelation**" the names are listed as articulated in Revelation 7. Levi is added, Joseph is included with Manasses (but no Ephraim), and Dan is not included.

Seiss intimates, in his analysis of the character of the returning 144,000, that the names of those twelve tribes are to help the reader understand how these redeemed souls present themselves. Here's a quote to capture the idea:

*"All Jewish names are significant, and the meaning of those which here are given, is not hard to trace. Juda means **confession or praise of God**; Reuben, **viewing the Son**; Gad, **a company**; Aser, **blessed**; Nephtalim, a **wrestler or striving with**; Manasses, **forgetfulness**; Simeon, **hearing and obeying**; Levi, **pinning or cleaving to**; Issachar, **reward, or what is given by way of reward**; Zabulon, **a home or dwelling place**; Joseph, **added or an addition**; Benjamin, **a son of the right hand, a son of old age**. Now put these several things together in their order, and we have described to us: Confessors or praisers of God, looking upon the Son, a band of blessed ones, wrestling with forgetfulness, hearing and obeying the word, cleaving unto the reward of a shelter and home, an addition, sons of the day of God's right hand, begotten in the extremity of the age."*

And if the name of those articulated have instructive meaning, we may find that there is a meaningful reason for the absence of the other two names: Ephraim and Dan. The absence of Ephraim may at first seem puzzling since His name literally translates "*doubly blessed*", a reference to the promise to Joseph that his tribe would receive a double portion. Consider the words of this prophecy of Zechariah:

***"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee". (Zechariah 9:12)***

This promise is the expression of the double -- or exceeding expanse of -- the blessings that will flow to the returning Jews. While this is clearly an important aspect of the Jubilee -- it is not ***the call*** with which it is concerned, but ***the end*** of blessing when they are fully restored to their lands and are ruling with Christ. The names listed in the sealing (or ***the call***) have to do with their state when they are freshly called out. So, with that view, perhaps Ephraim is not an appropriate designation of Joseph's double portion.

Dan is another analysis entirely, and serves as a good segue to the next part of our examination of these blessed ones. Dan's name comes from a root word "*deen*" that means "*to judge, contend, plead*". Of course, we have seen the passages respecting the role these Jews will play in the millennial reign of Christ: "***[T]hey lived and reigned with Christ a thousand years.***" (Revelation 20:4) But, before that time, they are not of such a judicial frame. In fact, as we continue this analysis we will learn that among our duties is to instruct these about a most treacherous tendency in their disposition:

***"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." (James 4:11)***

So again, it is contrary to the proper frame of heart among these tender new souls for them to practice their contentiousness, their contrariness, as they come among their guardians to learn how to properly live in service to the King.

To the second name-referencing description of the event in prophecy, let us examine a verse out of the prophet Zechariah:

***"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart." (Zechariah 12:11-14)***

Briefly, before I get to the substance of the passage as it pertains to the jubilee, two edifying notes about this prophecy. First, the "***as the mourning of Hadadrimmon in the valley of Megiddon***" language references the great mourning that spread by ordinance throughout the nation of Israel at the slaying of good King Josiah by Pharaoh Necho in the valley of Megiddo (2 Chronicles 35:20-27). Second, with this language distinctly referencing the wives within the families of these returning Jews, there is some help

given with the sense of the words in Revelation 14:4: ***"These are they which were not defiled with women; for they are virgins."*** Being undefiled and virgin appears to be a spiritual reference, not a physical one.

Interestingly in this prophecy of Zechariah, though it is clearly referencing ***"all the families that remain [meaning "of this remnant"]"***, there are four distinct names referenced ... only two of which refer to one of the twelve tribes listed in Revelation; Levi and Simeon (Shimei). Where the Revelation reference to names invites a view of their character and disposition as they come out, this prophecy references the subject matter of their mourning. **David** = Rejection of Christ as Messiah; **Nathan** = Rejection of God's prophets; **Levi** = Rejection of God's prerogative in how they were to worship Him; **Shimei** = Killing Jesus Christ, the Righteous.

It is good to understand the character of these newly-sealed souls, if we are to be of proper value to them in our duty. Heartbroken for their comprehensive ill-use of God and His anointed, they will come forth. But they are not done when they come forth. They are not yet ready for the work they have before them, when they come forth. Who will help them? These bloviating, money-grubbing parasites who today pretend to have love for today's Israel (in all their rebellious glory)?

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***"And to the angel of the church in Philadelphia [or Brotherly Love] write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Revelation 3:7-9)***

These words of John's Revelation are written for the edification of the "Church of Revelation" -- a term I've coined to describe that body of Gentile Christian elect who will occupy during this coming dispensation. As I have said before in this pulpit, there is no reservation in my thoughts that the writings in the second and third chapters of Revelation are Christ's love note to that final church, wherein he describes developmental details and the nuances of their coming to the hour of spiritual maturity. That level of maturity to which Paul refers in his epistle to the Hebrews:

***"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Hebrews 6:1-3)***

A small point of instruction about the grammar in the final sentence of that passage is to understand the ***"if"*** does not merely express the conditional notion ***"in the event that"***. The word there is ***"eh-an"***, and includes the notion of ***"whosoever"***; giving this passage the import that there is a person (or persons) to whom God will grant permission to ***"go on unto perfection"***. The church of Revelation has received such

a grant; and thus their designation includes this symbolic name Philadelphia. Consequently, God announces that they will be given an honorable work to do -- receive and instruct the redeemed Jews. Consider Gill's lucid words on Revelation 3:9 **"behold, I will make them to come and worship before thy feet"**:

*"the conversion of the Jews is here intended. The worship here spoken of is not either a religious or civil worship of the church, for the church is not the object of worship; only before whom, and at whose feet, this worship shall be given to God in the most humble and hearty manner: the sense is, that the convinced and converted Jews shall come to the church, and in the most lowly and contrite manner acknowledge their former blindness, furious zeal, and violent hatred of the Christians, and shall profess their faith in Christ; shall join themselves to the church, and partake of the ordinances of the Gospel with them; and shall worship God and Jesus Christ, their Lord and King, in their presence, and at their feet:"*

Now, you know -- as all of the human race is compelled from historical reality to know -- that no such thing happened at the literal church of Philadelphia, or at any other location in the earth to this day. This is prophecy about the Church of Revelation. We, therefore, have to be prepared to receive these inflamed new souls; which we cannot do if we do not understand what things will bedevil them in their path from their call (or sealing) to their presentation at the door of the wedding of Christ and supper of the great God.

From the words of prophecy, we learn that upon their being sealed the redeemed Jews will come from every nation to that place designated for the Church of Revelation to be planted:

***"That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:"*** (Deuteronomy 30:3-4)

From other prophetic words we learn that with this calling are two components:

***"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. ... Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. ... And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."*** (Zechariah 3:1, 3-4, 6-7)

This prophecy about the returning Jews -- as many of them are seen to do -- refers to more than just the initial phase they will go through. Here, for example, it speaks both to the Jews who will **"judge my house"** -- referring to their participation in the millennial reign of Christ -- and their being granted **"places to walk among these that stand by."**, referring to another part of Zechariah's prophecy about the Gentile church in chapter one. But the first part of the prophecy refers to the initial calling out of the

Jews -- and it contains two distinct components: Taking away their filthy garments, and clothing them with change of raiment.

Last week I quoted the passage out of Romans chapter eight, where the golden chain of grace is found. In that passage God foreknows (fore-loves), predestinates, calls, justifies, and glorifies. I intimated that the sealing of the Jews is the calling. That is the taking away of the Jews' filthy garments in Zechariah 3. What is left to discuss, and is the finishing focus of this sermon, is the process of clothing them with a "**change of raiment**"; the justification process.

***"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? ... Ye see then how that by works a man is justified, and not by faith only." (James 2:14, 17-22, 24)***

Every soul here knows that from the time that the "***Spirit itself beareth witness with our spirit, that we are the children of God***" (Romans 8:16), we begin to do the work necessary to purge ourselves of the things of the flesh. Some of these are easily disposed of; many take deep heart labor that is fraught with satanic resistance the whole while. This process -- though wholly conceived of and energized by our God in His perfect providence -- has the Scriptural label of works for the elect soul to do.

In our own travelling on this path, we each have without doubt turned to the writing of the Apostle James for guidance. But, as no doubt many (though, I suspect, not all) of the gentle souls in this house already know, James wrote his epistle to "***the twelve tribes which are scattered abroad***" (James 1:1). He wrote the words of instruction in how properly to serve Christ and minister to the Saints, to the 144,000 Jews who would return precipitously on the appointed day and would require an instruction manual.

This blessed book of prophetic instruction has the answers to the questions the humble, mourning, broken souls will without doubt bring with them, regarding: Patience in affliction (1:2-4; 5:9-11); Prayer of faith (1:5-8; 5:15-20); Humility (1:9-11); Temptation (1:12-15); Salvation of the Lord (1:16-18); Meekness (1:19-21); Obeying the Word (1:22-27); respecters of persons (2:1-7); the royal law (2:8-13); works of faith (2:14-26); Filthy and censorious speech (3:1-12); strife and contention (3:13-18); lust and envy (4:1-5); pride -vs- submission (4:6-10); brotherly love (4:11-12); swearing and boasting (4:13-17; 5:12); fraudulent dealings (5:1-6); and preparing the way of the Lord (5:7-8).

Each of us here can look at this listing -- which has some inter-mixing and cross-application within the text of the passages in James -- and see that each of these matters pertain to our own daily walk. Indeed, the passage we frequently consult for our own examination of the proper work in our own spiritual maturity includes each of these spiritual gifts: Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and finally Charity (2 Peter 1:5-7). But it would be -- I believe and submit

for your sincere consideration -- improper and spiritually short-sighted for us to suppose that it would be sufficient to "just do what we can do", and then expect to be allowed leave to learn along with the redeemed Jews. Such, I believe, is not scriptural.

A closer examination of Christ's words to that church at Philadelphia at least -- if not embedded in His imperatives to all seven of the "**churches which are in Asia**" (Revelation 1:11), standing possibly in our stead -- at least suggests that it will not do to be coasting along at a leisurely "come what may" pace.

**"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."** (Revelation 3:10-11)

The underlined phrases, in full consideration of the meanings of the key words therein, paints the picture of a church that has maintained constancy through every level of trial, affliction, temptation, etc. -- and has reached that perfection of charity. They have "**let patience have her perfect work**", and consequently they have attained to the state where they are "**perfect and entire, wanting nothing.**" (James 1:4). This is the reason they are going to be kept from the "**hour of temptation which shall come upon all the world**" when the first six seals are removed from the book. These Gentile Christians will be brought through those tremulous times being kept by Christ so that when the appointed time comes He declares "**I have set before thee an open door, and no man can shut it**" (Revelation 3:8), by which is meant:

*[Gill] "This 'open door' may design an uncommon opportunity of preaching the Gospel; and a very great freedom of mind in the preachers of it, and great attention in the hearers, whose hearts will be opened to observe, receive, and embrace it; and a very large gathering in of souls to Christ, and his church[]; much and frequent preaching of the word with great success, which it will not be in the power of any creature to stop or hinder: now will the abundance of the sea, the forces of the Gentiles flow in, and the nation of the Jews shall be born at once."*

The command of Christ to "**hold that fast which thou hast**", intimates a careful maintenance of that perfection of charity until the day that these Gentile Christians will receive their crown of glory -- when their testimony is complete and Christ returns to collect them to his Heavenly Jerusalem. If we are to train up these tender souls, we need to have attained and be of a collective spirit -- all in one accord in one place -- to hold fast to that which we have by God's mercies attained.

The work before us, therefore, is an examination of ourselves because I am convicted -- and wish that you all here will likewise be convinced -- "**the time is come that judgment must begin at the house of God:**" (1 Peter 4:17)

Are we patient in affliction, or do we chafe, murmur and complain when our lot is crooked? Enough of the starting over at step one each time as though we "**have need that one teach [us] again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.**" (Hebrews 5:12) Our duty is to seek the Lord's face when affliction comes, but if we are not "**instant in prayer**", we'll not be "**patient in tribulation**" (Romans 12:12).

As so many words in the Revelation instruct -- many of which words I shared with you last week -- our prayers are the weapons with which we conduct the wars in that time. Therefore, it is necessary that we attend to a proper use of the prayer of faith **"nothing wavering"**. There should not a soul be in this place who does not go to prayer in their spirit the instant a matter brings any distress to your spirit. Do you doubt the promises of God? Do you imagine that the matter will be -- to any least degree -- resolved by the strength of your human will or power? If so, I submit that you have great need of humility.

***"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:5)***

Humility cannot be an accessory you carry around with you -- it must become your clothing! What do you have that you credit yourself for? Presumptuous arrogance and pride is the brand of our generation, and it is the bread and butter of a modern Jew. Will you tell them they must rid themselves of that bitter poison, while you wipe it from your own lips?

For decades many (if not all) in this body were filled with filthy and censorious speech toward one another, with one another, about one another -- and even more so toward, with, and about the heathen before whom we held forth signs and preachments in the name of God! We have seen that error in significant degree, for which I am filled with joy and affection toward those here in this house. But we have not attained to the perfection of charity, sweet friends. We still consider the mote in our brother's eye, without consideration of the beam in our own (Matthew 7:3-5). We still let both foul and fresh water spring from the fountain when we converse. It is without doubt great labor to discipline our hearts and our words; but will we lie on God and declare that His grace is not sufficient for these things? God forbid. Let us renew ourselves with an understanding that we're preparing for the Jubilee, and submit to the wisdom that is from above which is ***"first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."*** (James 3:17)

There are so many, many things written in Holy Scripture about the redeeming of the remnant of the Children of Israel. There are many things written -- about the small piece of this picture that I've spent last week and this week parsing out -- that I have consumed and pulled pieces out in recognition of the reality that there is only so much that can be consumed in a single sermon. The matter, though, of our duty to these who are to come has been opened for you. I encourage your full contextual examination of the book of James, and see if you do not find continual reminders that he is writing to the Church of Revelation and the Jews with which that church will deal. I see them clearly; I trust you will likewise.

Finally, let me set a proper closing focus on these things -- lest we commit the sin of imagining we are inherently worthy to be part of this work:

***"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O***

***Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." (Daniel 9:17-19)***

The gentle prophet Daniel, of whom it is said ***"thou art greatly beloved"*** (Daniel 9:23), here lifts up prayer to God about the promise made to Abraham. In the days of the captivity, this sweet man was full of mourning, confessing his sins and the sins of the Jewish people. This is taking place even while those dark-hearted, faithless rebels were establishing the practice of going into a ***"synagogue of Satan"*** to pretend their worship -- a thing never instituted by God. Nevertheless, when Daniel is speaking in prayer, he reflects that truth to which we must continually return if we are to serve our God ***"acceptably with reverence and godly fear:"*** (Hebrews 12:28)

The promises to which we -- and in context the Jews -- cling for our hope of glory, are not made for our glory. They were and are made for the glory of God! This is God's creation, and it will be disposed of in accordance with His wisdom and in expression of His glory! Any other view of the matter is sinful. We must be loathe to so sin against His mercy.

I charge you -- my dear co-elect, friends, and fellow-laborers -- to renew your hearts and minds to the work of preparing the way of the Lord. Pray often. Seek every opportunity to communicate with one another ... exhort one another ... provoke one another unto love and good works. Know your duty and pour yourselves into it. We very well may be partakers of the Jubilee, if in God's providence He has seen fit to use us in that way. Let us go on to charity, if perchance we would hear with hope this promise:

***"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."*** (Revelation 3:12-13)

I love you all. Amen.