

7877

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

Speaker: Bro. Graham Harding

Study #5

Thou Hast Made Us Unto Our God, Kings and Priests

Reading: Revelation 5:1-14

Our glorious theme that we have for the week, we looked at a principle yesterday, of the names being written in a book, and we questioned whether that was going to be the book whereby it would be decided who was acceptable and who would be rejected, or whether that would be the book of the lives. And undoubtedly, we know the situation, that it's upon belief and baptism.

Let us go to John chapter 16, upon belief and baptism, the name of a saint is written in heaven, because the Father, we are told, and here we have it in John 16, loves and keeps a record of those who live unto Him, John 16:23 we read this, 'And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day he shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.'

And the probability is, brethren and sisters, that at the beginning of this week, we would not have understood too well verse 28, where he says, 'I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.' But the principle of our talks throughout this week, through our three brethren, have been one of expanding upon the simplicity of this glorious theme. Let's continue and go back to where we were yesterday in Malachi and chapter 3, and pick up those two verses again, Malachi 3:16 and 17, and emphasize what we see in these things, brethren and sisters, in relation to those that feared Yahweh, 'They spake one to another.'

Not about the weather, not about our cars, our homes, our holidays. They spake of the glories of Yahweh manifest in the Word, brethren and sisters, and because of that, Yahweh harkened and heard it, and a book of remembrance was written before Him, for them that feared and thought upon His Name. And he says, 'They shall be mine, saith [Yahweh of Armies], in that day when I make up my jewels; and I will spare them, as a

man spareth his own son that serveth him.' And remember, we looked at that and saw clearly how that was a word, which is a feminine word, and therefore, relates specifically to the Bride, the word 'segullah'.

Now on this basis of 'the writing of the book', come back to the prophecy of Isaiah. Isaiah chapter 4, I want to follow this theme through for a moment, and see what we have written here. Reading from verse 1 of Isaiah 4, 'And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch' ('tsemach', 'directly from the root', that branch) 'of [Yahweh] be beautiful and glorious,' (that branch which is planted in a dry ground. No natural growth, miraculous growth here). 'In that day shall the branch of [Yahweh] be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When Yahweh' (that's one of those 134 occasions where the Sopherim have altered it to Adonai, should be Yahweh) 'When Yahweh shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And [Yahweh] will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke' (the revelation of the Shekinah glory here, brethren and sisters) 'by day, and the shining of a flaming fire by night:' (so we wouldn't forget the things of Exodus 13) 'for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.'

And here the ideas have clearly shown to us of protection, refuge or emphatic results of Divine glory being manifested at this time, brethren and sisters. And that third verse according to the Septuagint says this, 'It shall be the remnant left in Zion, and the remnant left in Jerusalem, all that are written for life in Jerusalem shall be called holy.' And here we have the writing of that book of the living ones, those who are called 'holy'.

Just come back to the Psalms, Psalm 69. As we said, we just want to follow this thought through this book, because it is important to us to be found to be written in this book, brethren and sisters. Most emphatically that we will in those days be found worthy of an acceptance into the glories that are to be revealed in that glorious day, that we will be part of the cherubim of the future age, which we will be looking at in a moment. Psalm 69:27, 'Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.'

And so those who would be doing those things which are evil against Yahweh, those whose eyes are darkened, and the ones that the Psalmist prays, 'let them be blotted out of the book of the living, and not be written with the righteous', and brethren and sisters, we are in danger of that today. We have the choice to make, and there is only one choice. We either have our names inscribed indelibly into the book of life, or they are

written in such a way that they can be blotted out. And the choice has to be ours, and we have to decide one way or the other, and we have to decide today, brethren and sisters. It's no good going from this Bible School and saying, 'Well, ok, when I get back I'm going to do this, and when I get back I'm going to do that, then I'm going to get down to it'. Because, what's going to happen then, brethren and sisters? The Lord Jesus is going to come. While we're thinking about it. While we're humming and hawing about the basis of these things.

Exodus 32, and here we know the situation, brethren and sisters, in Exodus 32, where Aaron made a golden calf. And we see so much of the flesh coming through in the particular aspect, where he was asked how he came about to do it. He says, 'they gave me the gold, I threw it in the fire and out came this calf'. Isn't that flesh, brethren and sisters? When we know the word tells us quite specifically that he engraved it, he carved it in detail himself. And what happened therefore, verse 25, 'And when Moses saw that the people were naked;' (they were aligned with the serpent power, brethren and sisters, Aaron had made them naked unto their shame among their enemies:) 'Then Moses stood in the gate of the camp, and said,' (and this is the question to us, brethren and sisters) 'Who is on Yahweh's side?'

What would our answer be today if that question were to be asked of us now? I feel quite strongly that everyone of us would stand up and be on Yahweh's side. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith [Yahweh Elohim] of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his [brother]. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.'

And consider that time, brethren and sisters, when we stand before the judgment seat, which we will develop a little later on, when we are accepted in the sight of Yahweh, through the might of the manifestation in the Lord Jesus Christ, as that great Judge over all the earth, and we are accepted at his hand, and a member of our family is rejected, How are we going to feel? How are they going to feel? Verse 30, 'And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto [Yahweh]; peradventure I shall make an atonement for your sin. And Moses returned unto [Yahweh], and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin-: and if not, blot me,' (says Moses) 'I pray thee, out of thy book which thou has written. And [Yahweh] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.'

And we understand there, brethren and sisters, do we not, the responsibility that Moses took upon himself for the people and their sins, and how often we see that through the scriptures of truth. We see it with Moses, with David, with Daniel, with Isaiah, with Jeremiah, and they all accept the responsibility of the position they are called into. How about us? How do we see our responsibility? In our work in our ecclesial homes? Do we just sit back and leave it to others to do? We see them going astray, do we let them go astray? Or do we make a stand for the truth, and ask set questions

of our brethren and sisters, Who is on Yahweh's side?; and come to the Scriptures and say, look, if you're not, if you're hesitating, there's one answer, and you've got to be destroyed, because that's what the Word tells us, brethren and sisters, and yet we've been called to be kings and priests, but we can just as easily be destroyed.

Let's go back to chapter 19 of Exodus, because here we begin to develop now, that principle, those who have manifested themselves to be on Yahweh's side, we see are His chosen people anyhow. Remember when we were talking about 'chosen' and 'elect' yesterday? Verse 3, 'Moses went up to [Elohim] and [Yahweh] called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.'

Bro. Thomas, here in Elpis Israel, page 439, has this to say, 'The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the Kingdom of God; for they are the kingdom, having been constituted such by the covenant of Sinai, as it is written, 'Ye shall be unto me a kingdom of priests, and a holy nation'.

The apostles understood this well enough, and so do all who understand the Gospel of the Kingdom. After his resurrection, Jesus conversed with them during forty days, 'speaking of the things pertaining to the Kingdom of God'. This was certainly long enough, under the instruction of such a teacher, to enable them to understand the subject well. It took possession of their minds and hearts, and created in them a desire for its immediate establishment. Hence, they put the question to him, saying, 'Lord, wilt thou at this time restore again the kingdom to Israel?' It took possession of their minds and their hearts. The kingdom of God, brethren and sisters, in earth, took possession of their minds and their hearts, what does that mean? It means the truth was their very life, the kingdom was their very life. Is that how it is to us?

Let's come over to Titus chapter 2. The words of Paul here to Titus are fascinating. We're going to be looking at Titus on two occasions this morning, this one in relation to the aspect of becoming a 'peculiar treasure', which is what we have in verse 5. God's people, if they obey His voice, and keep His covenant, will be a peculiar treasure unto Me, above all people. For all the earth is mine', and we have it there in verse 14, of Titus 2, following on the basis of the return of the Lord Jesus Christ, he says, 'Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a 'peculiar people, zealous of good works.'

And that peculiar people is this people, the peculiar treasure of Exodus 19:5. On the first occasion it was used, it was in relation to the covenant they were to receive through the commandments on Sinai. But he says here, 'Jesus Christ gave himself that they might be redeemed, that they might be purified to become that peculiar people zealous

of good works.' And you notice how he puts in the 'zealous of good works' there, brethren and sisters. What good works are they? The learning, the keeping and the doing. That's the good works.

And you notice also, that He said that they'd be 'a peculiar treasure unto Me above all people, for all the earth is Mine'. He created all things for His glory brethren and sisters, but there are only those select ones who will be 'this peculiar treasure', who will be 'this purchased people' which we will look at in a moment, that will become a kingdom of priests and a holy nation.

So the first of Peter then, following this thought through, and see how Peter develops this. And we know the words well, do we not? 1 Peter 2:5, 'Ye also, as [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture' (quoting from Isaiah 28), 'Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be [put to shame], (the word 'kataischuno') 'Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a [purchased] people;' (to what end, brethren and sisters? Look at the end of verse 9) 'that you should show forth the praises' (or virtues, or glories) 'of him who hath called you out of darkness into his marvellous light. In time past were not a people, but are now the people of God,' (and in your own time go back. Have a look at Hosea and see how that fits into this particular aspect), 'which had not obtained mercy but now have obtained mercy.'

All of these things, brethren and sisters, this calling, this purchasing, the covenant that was there, are given to us that we should reflect, (show forth) the praises, reflect the glory. Nothing else! - what we've heard so many times this week, God manifestation, not human salvation. But the basis of this here, of those who are chosen, a royal and holy and a purchased people, has to be found by going back to verse 1 of this chapter, 'Wherefore, he says, laying aside'.

Now whatever else comes after that brethren and sisters, we have got to make sure that we lay it aside. Paul in another place says, 'put off the old man to put on the new' and the phrases 'put off' and 'laying aside' are the same, and it means 'put aside never to take up again'. The old man of the flesh, put it aside, the things of the world, leave them behind. Don't go back to them, don't consider them, don't even want to touch them.

'Wherefore, laying aside all malice, guile, hypocrisies, envies and evil speakings,'. When you've done that, he says, then you can start as a newborn babe in the truth. When you've done those things then, as newborn babes, 'desire the sincere milk of the word'; to what end?, 'that you may grow thereby'. Not just for thirst, not just to quench the thirst, not just to say we've done the readings, but that 'ye may grow thereby; If so

be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.'

That's our position, brethren and sisters. Do you see what we've got to do before we can start the race? Having started feeding, we've got to make sure we're growing; and, having started to grow, brethren and sisters, we've got to continue to grow, that we might be built up as the spiritual house, as the holy priesthood, as the purchased people, that we offer up spiritual sacrifices, which are acceptable to God by Jesus Christ.

We talked about offering of sacrifices the other day, where we don't have to make the blood sacrifice, but we have to give the sacrifice to God - the praise of our lips; the acceptable sacrifice which related back to the peace offerings, if you remember. We have to offer spiritual sacrifices. How can we do that, brethren and sisters? We're doing it this week, all of us, because we're beginning to understand, all of us are beginning to understand a little bit more about how the Father in His great wisdom has manifested Himself from the very beginning, as bro. Colin referred to Him in his early talks as 'the Invisible I', down through the ages, through the manifestation of the Word made flesh, up through the ages, to the time when all of these things will be gathered together in One, that God may be all and in all in the kingdom age; and what we're looking at are the simple steps that take us from the right hand side of the God Manifestation Chart, down through the left hand side of it. And they are simple steps, because all we're doing is repeating the same things over and over again, from different scriptures, and showing the responsibility that has to be there for those, whom the Father in His mercy says, 'you are a peculiar treasure unto Me, and you shall be a kingdom of priests and a holy nation'. Brethren and sisters, could there be anything more glorious offered to us than that? And the Lord Jesus Christ picks up the words when he said, 'It's the Father's good pleasure to give you the kingdom' because of these things here. All we've got to do is obey His voice, keep His covenants.

First chapter of the Apocalypse and verse 6. A reminder of these things, brethren and sisters, we're going to come back to Revelation 1 again a little later on. Reading from verse 5, 'From Jesus [Anointed], the faithful witness, the [chief born from among the dead ones] and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.'

Can we imagine the time, brethren and sisters, when that will be the case in all of the earth? It's coming and we believe, as we've said many times, very, very soon. Oh! that it would come this day, whilst we're upon the mountain top serving Him to the uttermost, as well as we'll ever serve brethren and sisters, when we come together around the word, I believe. Because when we break up from our sessions we talk about the Word, and it's a glorious time, and it's a time that has to stay with us. Because we have seen from the time of the exodus, when the Father says, 'you're my people'; when He brought them out by the strength of His own arm; when He saved them, when they had come through the sea and they were baptized as Paul tells us in 1

Corinthians 10, into Moses through the water under the cloud.

They now constituted the 'one body of Moses', the firstborn of Yahweh we're told, in Exodus 4:22, and in that state, that's also when they became 'my firstborn', Exodus 4:22, that's when we read in Jude that when they disputed about the body of Moses, quoting back from Zechariah 3:3, that's what he's talking about from that very time, the disputation that they were the 'firstborn' of Yahweh. He says 'they are My firstborn' and when they arrived at Sinai, fifty days later, that's what we just read in Exodus 19, at the institution of the Passover they became the kingdom of Deity. And it's laid out so simply for us in that way, and now it says, 'there's the pattern, follow the pattern'. That's the way to walk, walk in it. There's the mirror, look in it. That's the reflection, glorify it. It's that simple, brethren and sisters, and yet we know we make it so difficult.

And having passed through the sea, and witnessed the destruction of Pharaoh's armies, we have recorded for us a glorious song of victory. I'd like us to go back to Exodus chapter 15. Here was a song which related to the deliverance of the nation, through the exaltation of Yahweh, through the degradation of flesh and everything it stood for. Exodus 15:1, 'Then sang Moses and the children of Israel this song unto [Yahweh], and spake, saying, I will sing unto [Yahweh], for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.'

And that's talking about the power of the flesh as being totally destroyed. And it's a beautiful phrase which is picked up by Miriam and the daughters in verse 21, 'And Miriam answered them, Sing ye to [Yahweh]', (why?) 'for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.'

So the reason to sing unto Yahweh, brethren and sisters, is because of His triumph. And He has triumphed, even for us, in that Christ died that he might destroy him that had the power of the death, even the diabolos. 'Sing unto Yahweh, for He hath triumphed gloriously'. And when the Lord Jesus Christ comes back to this earth, and the kingdom is established, it will be the song of Moses and the Lamb, which we know, so beautifully recorded in the Apocalypse for us. But now look at verse 2, '[Yahweh] is my strength and my song, and he is become my salvation: he is my God' (Ail, Divine power) 'and I will prepare him an habitation; my father's [Elohim], and I will exalt him.'

There's enough in that verse there for a total address or even a whole morning together. But here we have, brethren and sisters, the recognition by Moses and the children of Israel, by Moses on behalf of the children of Israel, and here we have the purpose of the singing of the song, 'that Yahweh is my strength and song'. And that song is developed by David through his life, and particularly in the Psalms - 'He is become my salvation'. And we're talking about grammatical things the other day with bro. John, 'he is become my salvation', he has become my salvation, he will become my salvation. He IS BECOME my salvation, and the beauty of that, brethren and sisters, is the definition of the phraseology in the Hebrew language, because what that actually says is, 'He who was, Who is, and He who will be, is my salvation', that's what that phrase is saying to us, and that's the glory of the chart that we've been considering this week.

'And He is my power, my Ail, and therefore, I will prepare Him a habitation, my Father's Mighty Ones and I will exalt Him'. What a glorious thing, brethren and sisters, to be singing forward with our hearts and our lips, 'Yahweh is a man of war; Yahweh is His name'.

The late bro. [H.P.] Perce Mansfield suggests, and it seems to be born out by looking at one or two commentaries, that that is a refrain which is repeated about every four or five verses in the song: 'Yahweh is a man of war, Yahweh is His name'. And if you go through the rest of this song, you will see how it breaks down, and then there is sort of a pause, and bro. H.P. put in there, 'Yahweh is a man of war, Yahweh is His name'. And I think we do well to remember that, brethren and sisters, particularly when we consider that the warfare we have is not fought by us, but Yahweh fights our battles, not with weapons which are carnal, but mighty to the pulling down of strongholds. Yahweh is a man of war, Yahweh is His name. And it tells us what happened. We had the defeat of the enemy, Pharaoh's chariots, and the depths having covered them. And look at this verse 6, brethren and sisters, 'Thy right hand, O [Yahweh], is become glorious in power: thy right hand, O [Yahweh], hath dashed in pieces the enemy.' Here it was manifested by Moses, but it's typified in the Lord Jesus Christ.

Just let's have a look at Isaiah 63 and verse 10, 'but they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them' (It's talking about the rebellion that Israel had here, and he remembereth how He saved in the days of old), 'then he remember the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock?' (the shepherd of his flock, brethren and sisters?) 'where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

We remember we looked at those verses onward, earlier in the week, the development of the name and the surnaming of those, but in their rebellion they are saying, 'Well, we remember that you've done that in the past, but why not now? It will happen brethren and sisters, Psalm 80.

Psalm 80, just picking up a verse from there, verse 6, 'Thou makest us a strife unto our neighbours: and our enemies laugh among themselves'. And this is exactly what Pharaoh's army were doing, 'we'll soon overtake them; we will dash them in the way; they won't get away from us.' And they mocked them. Verse 7, 'Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved'. Verse 17, 'Let thy hand be upon the man of thy right hand, upon the son of man who thou madest strong for thyself.'

'Thou madest strong for thyself', and here's that one, shown typically in the overthrow of Pharaoh's armies. That one who will soon be in the earth to bring us to that glorious time, to establish us in the kingdom, as the kings and the priests. That one, who we are told in the second Psalm, 'shall break them with a rod of iron, shall dash them in pieces like a potter's vessel'. Yahweh, is a man of war, Yahweh is His name.

And in the 9th verse in Exodus 15 it says, 'The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.' The personal pronoun of the flesh comes to the fore, 'I', 'I', 'I', I can do this in the strength of my own flesh. And they were destroyed in the midst of the sea.

'Thou didst blow with thy wind, the sea covered them:' Why? Yahweh's a man of war, Yahweh is His name. Not only was this song, brethren and sisters, a glorious memorial of the song of triumph and of praise for this overcoming of the flesh, but also of the future salvation under the leadership of that one, the prophet like unto Moses.

Let's go to the chapter that we read together, the 5th chapter of the book of the Apocalypse of the Lord Jesus Christ. Chapter 5 and those verses that we read together. Bro. Thomas, again in Elpis Israel, just reading a small section from page 150, dealing with Jesus and the cherubim, because it's involved here, 'Now, by attending to what is affirmed of them in another place, we shall see who are represented by the four cherubim of Ezekiel with four faces each, and their wheels; and the four of John with one different face each, and twenty-four typical elders. It is written, that 'they fell down before the Lamb, having every one of them harps, and golden vials full of odours' (and he's quoting there from our chapter, Revelation 5; from this, he says,) 'it is evident' (that's verses 8 to 10 he quotes, we'll look at it in a moment) 'that the cherubim, represent the aggregate of those redeemed from the nations in their resurrection state. The Lamb, the four cherubs, and the twenty-four elders are a symbolical representation of what is expressed by the phrase, 'them that are sanctified in Christ Jesus, called saints; that is, those who have been constituted the righteousness of God in Christ in a glorified state.'

Verse 8, 'And when he had taken the book, the four [living ones] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are' (or which represent) 'the prayers of the saints'. ( Psalm 141:2) 'And they sung a new song, saying, Thou art worthy' (Why? because Yahweh has triumphed gloriously. Why? because Yahweh is a man of war. Why? because Yahweh is His name) 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred' (the word 'ek' for ecclesia, the separation) 'out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests' (or a kingdom of priests, kingly priests, same terminology, brethren and sisters. All have the same emphasis because it says,) 'and we shall reign on the earth.'

And there is the song of the faithful, brethren and sisters. There is the song of those that recognize that from the very beginning the 'I Who Will Be' became manifest in the flesh, who laid down his life for us and opened up the way, that by following his footsteps, keeping his Word and his Covenant, we would overcome the travail of the flesh, and we would triumph gloriously in this age, that we would be kings and priests. But you see, brethren and sisters, it says in verse 10, as in relation to the fact that he

had been slain, and in his slaying he has made us unto our God, kings and priests. In his slaying, in his perfect obedience, in the laying down of his life, he made us kings and priests. The words of Paul come to mind, 'Henceforth there is laid up for me, a crown of righteousness, not for me only, but for all those who love His appearing.'

We talk about it, we give lip service to it, 'all those who love His appearing'. Do we keep the commandments? We keep asking the question. Go back to chapter 1 of the Apocalypse [to] remind us, brethren and sisters, how this was achieved. And it needs to be underlined and never forgotten, verses 4 through 6, 'John to the seven [ecclesias] which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which [is] before his throne; And from Jesus [Anointed], the faithful witness, [the chief born from among dead ones], and the prince of the kings of the earth, Unto him that loved us [to the extent that He] washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.'

Bro. John was talking the other day about how afraid we are, brethren and sisters, of giving the glory and the praise to the Son. But the Son is Deity manifest in flesh, why should we be afraid? We have to be careful that we don't just praise him and exclude the Father totally, which can be done. And I believe we have to be, therefore, very careful when we've been talking about the magnitude of the glory of our Father, how we approach him. That we don't strive to bring him down to daily language and to our level. That he becomes exalted for what he had done and for what he has performed for us. The work of the Anointed King, brethren and sisters, is clearly taught to us throughout the spirit Word.

Let us go back to Isaiah which we've looked at previously in the week. Isaiah 61 picks up the thoughts of what is written here, and [we] begin to understand them in the light of what we have seen so far this week. Isaiah 61:1, 'The Spirit of [Adonai Yahweh] is upon me; because [Yahweh] hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of [Yahweh], and the day of vengeance of our God;' (and we have the language there of Leviticus 25, brethren and sisters. We see here in that language that there is a day of atonement mentioned, there's a jubilee mentioned) 'to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of [Yahweh], that [Yahweh] might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of [Yahweh]; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.' But you see all of that, brethren and sisters, for His glorification and we shall be named the 'Priests of Yahweh' in that glorious day.

Psalm 104 and reading at verse 1, I would imagine bro. Colin dealt with this the other day, when he was looking at Hebrews, 'Bless [Yahweh], O my soul. O [Yahweh my Elohim], thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind; Who maketh his angels spirits; his ministers a flaming fire.'

We know that's Hebrews chapter 1, don't we?: 'Who laid the foundations of the earth, that it should not be removed for ever.' And we are told, brethren and sisters, in the prophecy of Isaiah, in many places, that we will be called 'His priests', 'His ministers'. And the ministers of a flaming fire, are those who will pour out, we believe, the judgments of Almighty God. We'll look at that in a moment. An important factor here, to bear in mind, has to be the fact, though we are called to be kings and priests of the future age, it has only become possible through the 'love' of our Heavenly Father in the very beginning, in laying the foundations of the world, in establishing upon those foundations, His plan and purpose, that shone within that plan and purpose, was the perfect obedience of His beloved Son, who gave his life that we might have life, and that everlasting. And that we must be living that life now.

Let's just go back to Psalm 50, whilst we're in the Psalms, and we're going forward to Romans 12. Psalm 50, verse 1 says, 'The mighty God, even [Yahweh]' (or, 'Ail, Elohim Yahweh' as it should be) 'hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God [shined forth]. Out God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.'

And we go down to verse 14, this is the state that we find ourselves in now, and what we have to be obeying) 'Offer unto God thanksgiving; and pay thy vows unto the most High' (unto Elyon) 'And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me', so says the Spirit through the prophet David. We've got to understand that, and Paul picks it up and he shows us in Romans chapter 12. We've looked at the words, but we can't keep away from them, brethren and sisters, because they are the instruction to us, they are the guide to us, they are the exhortation to us.

'I beseech you,' (verses 1 & 2), 'therefore, brethren, [through] the mercies of God, that ye present your bodies a living sacrifice', (Are we doing it?) 'holy', (that's 'separate'; are we doing it?) 'acceptable unto God, which is your [logical] service. Don't be conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and [complete] will of God' (That renewing of your mind).

Come back to Titus again, we said we were coming back twice, and Titus and chapter 2. And here, one of the glorious themes we find in Titus, I think there's many themes go through Titus, and the key points shown in Titus, are God manifestation, separation, the atonement, sound doctrine and the tabernacle, and each of those 5 themes are

found in Titus, brethren and sisters. And it's a glorious study of three small chapters, it seems. Verse 10, 'Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour' (that's Isaiah 43:11, Yahweh our Saviour) 'in all things. For the grace of God that bringeth salvation hath appeared to all men', (and has appeared to what purpose?) 'to teach', (to train up a child, to educate, to discipline an individual. To teach what? to train up in what?) 'to deny ungodliness', (to renounce these things; and with ungodliness), 'worldly lusts' (because they have to be together. The things of the world are ungodly, brethren and sisters) 'that we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself this peculiar people'.

That word 'purify' is a fascinating word, brethren and sisters. In the Greek language it is the word 'katharizo', and it means 'to clean', 'to make free from all admixtures'. To clean, to cleanse, to make free from all admixtures, and that's what the redemption of Christ does to us. If you go back to the gospel record of John chapter 15, we see here the same word being used in a slightly different way. He says, 'I am the true vine' (Ezekiel 15) 'my Father is the husbandman. Every branch in me that beareth not fruit' (Genesis 49, Joseph is a fruitful bow) 'he taketh away. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit' (He prunes it). 'Now ye are clean' (that same word, purify, it is the word 'katharos' here. Now ye are clean, you are free of impure admixtures. How?) 'through the word', (says Jesus), 'which I have spoken unto you. Therefore, abide in me'.

That's how we get clean, brethren and sisters. That's how we get rid of all the impurities, through the power of the Word. So we have the situation where those firstfruits then are to be offered. Firstfruits in a very special way. We haven't time now, Exodus 22:29, we may pick it up tomorrow, but if not, make a note of it, Exodus 22:29, talking of the firstfruits. And the importance here, brethren and sisters, is the need to put Yahweh first in our lives, in everything we do, say or think, and by so doing, that great privilege of becoming the kings and priests of the future age.

Come with me to the 14th chapter of the Apocalypse, that great privilege of becoming the kings and priests of the future age, and holding on to those responsibilities of that glorious position. We know the opening verse of the 14th chapter, 'I looked, and lo, says John, a Lamb standing on the mount, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.'

Having their Father's name written in their foreheads, and that's the development that we have from the day He has called us to be a people for His Name, from the day we became baptized into the Name, it is a daily, growing manifestation of that Name in our lives. Without turning to it, I'll quote three verses from Daniel chapter 7:18, 'The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.'

Verse 22, 'Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.'

Verse 27, 'And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

And the work is manifold for us, brethren and sisters. The work that we have to do as kings and priests in the future age; we have the teaching of the little ones, we have the preaching of the everlasting gospel, we have the building of the temple, we have the pouring out of the judgments, and much more besides. So the question we ask ourselves now, and I'm going to conclude by going to Psalm 149, the question we have to ask ourselves now, 'If today, we were called upon, are we a prepared people? Is our separation such that if we are given the work, we will carry it out unhesitatingly? And the reason we ask that question, brethren and sisters, is many years ago, I heard a young brother, who found it not necessary to open his Bible to give an exhortation, but he stood on the platform in one of the meetings in Birmingham, in the United Kingdom, and he said, 'This is how I see the time when the angels of God will come, and we are taken away.' He said, 'There'll be a knock on the door, and we'll open the door and there will be the angel of Yahweh.' And he said to me, 'Graham, I'm the angel of Yahweh, it's time to go'. 'Well, I'm just in the middle of eating my dinner', or, 'I'm just', and this is what the brother said, 'in the middle of decorating this room. Could you go and find someone else and come back for me?' Is that preparation, brethren and sisters? Is that an understanding of these things?

Psalm 149, 'Praise ye [Yahweh]. Sing unto [Yahweh] a new song' (song of Moses, Exodus 15, song of Moses and the Lamb, Revelation 14) 'and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For [Yahweh] taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the [nations]' (the heathen, the Gentiles), 'and punishments upon the people' (those are the first category who will be raised from the dead we looked at yesterday are included in those, brethren and sisters, those who rejected the word of God). 'To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment: this honour have all his saints. Praise ye YAHWEH.'