

## The Incumbency

So what does Mt 24:14 mean for us? We must not keep our secret to ourselves, nor bury it underground. We must bring it into the sight of all men. So Jn 13:35 and 17:23 must be put into practical application, for which our calling is Eph 4:1-3. Only walking as Eph 4 can bring our secret to the light for all men to be able to see and understand. This has never been done before, nor has the gift entrusted to us been offered to men since that short time when the church was as Acts 4:32-35, which stopped when love died and doctrine took over.

But since love is the Spirit (1 Jn 4:8), which fulfills the Law (Rom 8:4,9), so shall it also produce the right doctrine. However, doctrine does not, cannot, never has, nor ever will produce love. Rom 5:5, the Spirit in the heart (Heb 8:8-10; 10:16) is how it all began, and 1 Jn 2:15 and 3:17 is how it all stopped.

Since the first century the world has not seen the love of 1 Jn 3:16,23 and Jn 13:34-35 which makes Jn 17:23 happen. It is only the nation that bears the fruit of the kingdom (Mt 21:43) that can be the witness of Mt 24:14 that brings about Acts 3:21. But we must do Heb 10:13 in order to love as Jn 13:34-35 and be one as Jn 17:23 so that we can be the witness of Mt 24:14 which brings our Master to earth.

But now we are just being born; we're in transition. Mk 9:11-12 — We're restoring all things fallen (Rev 18:1-5). We're not called to reform Christianity, since what is dead can't be reformed. But Acts 2 and 4 is what must be restored, and this takes a community, and a community takes love, and God is this kind of love, without which it is a useless endeavor done only in man's own strength and ingenuity, i.e., the flesh.

Mk 8:35 is the secret no one knows except those who know that they have passed out of death and into life. Jn 5:24 is the word of our Master. Christians quote it, but they don't quote the litmus test that goes with it: 1 Jn 3:14,16-24 and 4:20 and 5:12-13.

Mt 21:43 requires the rebirth of a nation that will fulfill Mk 9:11-12, restoring the twelve tribes of spiritual Israel as a light to the nations (Isa 49:6; Acts 13:46-47). Acts

26:7 was a reality for a short time in the first century, but verse 8 never happened. Rom 11:15 was prophecy and must be fulfilled. Paul may have thought Isa 49:8 would happen in his lifetime, but later he wondered whether he had labored in vain (Gal 4:11; Phil 2:14-16; Isa 49:2-4).

So Mal 1:5,11 is the prophecy which must be made reality in every place. Paul aspired to do it (1 Tim 2:8; 1 Cor 1:2; 1 Ths 1:8). *Place* means a locality or township, so when the life of our Master (Acts 5:20; 1 Jn 5:12) is expressed in every township in every tribe it will be the fulfillment of Mt 21:43 and 24:14, leading to the fulfillment of Mt 19:28 and Acts 3:21. Only Jn 13:35 and 17:23 can be the light of Isa 49:6 and the witness of Mt 24:14, which results from obedience to the commission in Mt 28:18-20, just as on the day of Pentecost (Acts 2:40-45).

That first Edah did not “restore the kingdom to Israel” as the disciples asked in Acts 1:6, even as the answer in verse 7 alluded to a gap until the fullness of time (Dan 2:44; 7:24; Rev 17:12; Dan 12:4,9). But before all the prophets are justified a great rebirth must occur on earth. This time Heb 10:13 must be accomplished, as it is the season of Mt 24:32-35. It is not “*this* generation” in verse 34 (the generation He was speaking from), but “*that* generation” — the last generation who will fulfill all prophecy. Mt 24:3 — “When will these things happen?” They happen at the end of the age, when the witness of Mt 24:14 brings our Master back (1 Ths 1:10; 2:19).

1 Jn 2:27 prepares the way for verse 28, but failing to “take heed” as Paul warned in Acts 20:28 makes room for verses 29-30. *Therefore watch* this time (verse 31), since they did not watch the first time. If we are faithful no enemy can destroy us, either from without or from within. Remember Paul’s exhortation in Eph 6:24, since 40 years later Rev 2:4 showed the cost of forgetting it. Eph 4:1 — To be worthy of Him (Rev 3:4,21) we must *walk* worthy of our calling — each and every one of us, and you, too!

It’s plain to see that Paul was addressing the corporate body of believers in Ephesus, as also was the letter in Rev 2:1-7, 40 years later. The last word in Paul’s letter was to have an undying love for one another (without corruption), for when anything

dies, after a while it begins to smell. It didn't take long before the corruption set in hard and fast, expressing the incumbency<sup>1</sup> of the system God hates (Rev 2:15).

Already by the end of the first century the Nicolaitan system had appeared in Ephesus (Rev 2:6) and had made significant headway in Pergamum (Rev 2:15). It was an evil system of Satan which infiltrated the Body. Then the Spirit left (Jms 1:26-27; 2:19 — written in the second century; Rev 2:5; Rom 11:22).

Nicolaitanism was a creeping doctrine coming from the incumbency of those who saw leadership not as the Master had taught (Lk 22:25-27), but as a position to hold. To incubate their self-perpetuating eggs they led the people to sit on them until they hatched — a brood of serpents, as the leaders of the Jews were called by John. To hatch these Nicolaitan eggs took the artificial heat/love needed to maintain the ideal temperature favoring the optimal growth and development of bacterial cultures — *lukewarm*.

To sit on eggs is to brood, to foster incubation, the period of time between the exposure to an infectious disease and the appearance of the symptoms. The church itself became an incubator by its lukewarmness. An incubator is an apparatus kept at uniform warmth as by a lamp for artificial hatching of these Nicolaitan eggs that Satan laid right before their undiscerning spirits.

This Nicolaitan system was finally inculcated into the Body by pressing it on the mind through repetition by frequent lectures and admonitions, until it was finally instilled into their minds (2 Cor 11:4,15). The churches had become prone to listening to only one person instead of the full participation of each member (1 Cor 14:26; Heb 3:6; 1 Pet 4:11; 1 Cor 11:5).

This one incumbent Nicolaitan, who had arisen by smooth talk and manipulation (Acts 20:30), tenaciously held on to his office and performed his official duties as an autocrat, putting out of the church any who were a threat to his position (3 Jn 1:9-10).

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<sup>1</sup> Incumbency — the period during which an office is held.

Such incumbents encumber the sincere, hindering any action or motion toward godliness as with a burden imposed by the one who wanted to be first — Satan's pride, the Nicolaitan spirit God hates (Rev 2:6,15).

Heb 1:8 — The kingdom was shut out by the encumbering mass, and only a few overcomers were left (Rev 3:4), and they were probably put out of the church by the encumbering incumbents. Their teaching became an incurable deadly disease that killed the first church, spreading to all the Body as gangrene or cancer, incurable, with no hope of reforming it. So it suffered from an incurable disease until it died, due to the incumbency of the devouring spirit of the evil one, and then came Constantine when the fallen church was ripe for picking.

The people were silenced due to the overwhelming insistence and insurgency<sup>2</sup> of the incumbent Nicolaitans (3 Jn 1:9; 2 Cor 11:3,4,13-15), Satan's servants. This system in Rev 2:15 was received due to the persuasion of the incumbent one, the authority falling to him as a moral obligation or necessity under some circumstance, due to the general lack of wisdom, understanding, discernment, insight, discretion, and faithfulness to pray as Mt 6:13. So the church was taken captive. All who joined from that time on would not receive the Holy Spirit. But all the while they claimed to see (Jn 9:41; 1 Jn 2:4), though no one could do 1 Jn 2:6, or 3:14,16,23. They could memorize Jn 5:24 quite well, and were mesmerized by Jn 3:16, but not 1 Jn 3:16, since the Acts 2:44 kind of believing was out of the question.

So actually James was the insurgent one to have the audacity to write Jms 2:19 early in the second century. In those days, if an overcomer stood up to speak, he was expelled from the church (3 Jn 1:10).

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<sup>2</sup> Insurgent — *adj.*, rising in active revolt; *n.*, a rebel or revolutionary