And God said, Let us make man ['adam (humankind, male and female)] in our IMAGE [image=>free] [an event, short term if not instant], after our LIKENESS [likeness<=>loving] [a process, long term]: and [when free & loving] let them [humankind] have dominion [of Earth] … . —Genesis 1

1 … God CREATED [in his image] man [free human (event)], in the likeness of God [loving creation (process)]; —Genesis 5

17 … [God] will bless thee [Abraham], and … multiply thy seed as the STARS of the heaven, and as the SAND which is upon the sea shore; … ; 18 And in thy seed [SAND<=>Israel, STARS<=>Church] shall all the nations of the earth be blessed —Genesis 22

13 … God of [THE] HOPE fill you [chosen] with all joy and peace in believing, that ye may abound in [THE] HOPE … . —Romans 15

8 … scripture, foreseeing that God would justify the heathen [nations] through faith, preached before the GOSPEL UNTO ABRAHAM, saying, In thee [through his seed: SAND<=>Israel, STARS<=>Church] shall ALL nations [humankind, living and dead] be blessed. —Galatians 3

19 … And is this [Davidic Covenant] [is the manner of men] [TORAH OF THE ADAM] [first proposed pre-Eden], … ?! —2 Samuel 7

6 … [God] will [in Age-to-Come] also give thee [Israel] for a LIGHT to the Gentiles [fallen humanity], that thou [as antitypical earthly Priests and Levites] mayest be my SALVATION [Torah of The Adam] unto the end of the earth [salvation for all humankind, living and dead]. —Isaiah 49

1 Let us [creatures with free-will (humans)] therefore fear [be in awe], lest, a promise being left us of entering into his [GOD'S] REST, any of you should seem to [freely] come short of it. —Hebrews 4

27 … THE ANOINTING which ye [Israel, Church] have received of him [God] abideth in you, … , ye shall abide in him [it]. —1 John 2

19 … , by the power of the [s]pirit of God [spirit of LOVE & REST]; … , I [Paul] have fully preached the gospel of Christ GOSPEL OF [THE ANOINTED] [anointed seed of Abraham: Israel<=>SAND (earthly priesthood), Church<=>STARS (heavenly priesthood); Michael<=>Jesus (High Priest)]. —Romans 15

10 … In Age-to-Come ye [Israel] shall … proclaim liberty … [to all humanity living and dead] … ; it shall be a JUBILEE … . —Leviticus 25

22 But ye are come … unto the city of the living God, … 23 To the general assembly [FESTAL GATHERING] and church [assembly] of the firstborn [SAND<=>Israel, Church<=>STARS], … . —Hebrews 12
AUTHOR’S CAVEAT

My purpose for writing a volume addressed to the people of Israel is edification, NOT conversion—edification to inspire and strengthen their relationship with the God of their Fathers and to humbly support the work of developing God’s earthly priesthood.

Humankind and the universe we inhabit are the work of a loving, benevolent, Creator. The Bible, Old and New Testaments (OT, NT), is the physical source of guidance given human creation by that Creator. My desire is to dispel as many as possible of the misconceptions unduly credited to that graciously provided instruction. Therefore, all creeds, philosophies, and world views (to include scientific, Jewish, Christian, Islamic, etc.), not formulated on that foundational certainty are outside the scope of this work.

Christendom,¹ in support of its Theology(ies) of Replacement, employs titles like new Israel, spiritual Israel, and true Israel. Concurrently, the title natural Israel, and in hubris even nominal Israel, are used for the national entity made up of the descendants of the twelve sons of the man Jacob, he who God renamed Israel. The Bible, however, knows of only one Israel of God,² not two as the above titles imply! In this volume appellative Israel is used exclusively for the descendants of Jacob, the twelve tribes of God’s earthly elected and anointed people, those who by birth or adoption enter covenant relationship with God under the Torah of Moses.³ To apply Israel any other way is biblically untenable!

Follow the lead of early biblical translators, “Church”—the English word used to translate the Greek ekklesia, #1577G⁴—is the title given a small assembly of “called” fallen humans, Israelites and non-Israelites, male and female, chosen (elected/anointed) by God to serve him and his creation as a spiritual (heavenly) priesthood.⁵ Though “Church” is commonly given a multiplicity of meaning, in this volume it’s sense is particular except when used in the phrases involving Church⁶ and State, i.e. Christendom.

Thus, for coherence of thought, three terms are used to differentiate entities, which in biblical perspective are separate and distinct: Israel, Church (New Creation),⁷ and Christendom¹ (Church⁸). There is no overlap between the three, and concurrent association is not humanly plausible, nor possible. Also, because of the historic connection to Christendom and its negativity concerning Israel and God’s earthly chosen people, terms “Christian” and “Christianity” are used only in reference to that connection and in this volume never applied to the Church, nor to the teachings of the NT, a title reluctantly employed because of common usage.

Some may find this book a difficult read, but no better way could be devised to present the detail necessary to accomplish the desired purpose. May the benefit obtained more than offset the effort required.

¹ The term “Christendom” is used in this volume to denote as a collective entity the great variety of organizations, denominations, and institutions that profess to follow the teachings of Jesus of Nazareth, but declare God has only one salvation and in myopic arrogance assert they are the sole gateway (Matt 24:5).
² “Israel of God,” used once in the Bible (OT+NT), is found in Gal 6:16, where applied to the earthly God-chosen people, all twelve tribes (Gen 49:1-28).
³ Torah of Moses: the life sustaining guidance given to Israel in the five books of Moses and supplemented by the inspired prophets.
⁴ Number assigned biblical word per Exhaustive Concordance with Dictionaries of Hebrew and Greek Words, James Strong, Abingdon Press, 1970.
⁵ Matt 16:18; Rom 8:14-17; 9:10-16; 2 Cor 5:17; Gal 6:15; Heb 12:23; 1 Pet 2:5,9; 1 John 3:1,2.

READER’S TOUCHSTONE

IF THE READER IS ABLE TO FULLY ANSWER THE FOLLOWING QUESTION, THERE IS LITTLE NEW TO BE FOUND IN THIS VOLUME.

What is the Creator’s purpose for the many dualities set forth in the Bible:

✧ two created realms of existence,⁵
✧ twofold bondage of humankind,⁶
✧ two historic seductions,⁷
✧ two Torahs,⁸
✧ two covenant mediators,⁹
✧ two God-chosen (elect) peoples,¹⁰
✧ two anointed priesthoods,¹¹
✧ two salvations (resurrections)?¹²

¹ The term “Christendom” is used in this volume to denote as a collective entity the great variety of organizations, denominations, and institutions that profess to follow the teachings of Jesus of Nazareth, but declare God has only one salvation and in myopic arrogance assert they are the sole gateway (Matt 24:5).
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⁵ Matt 16:18; Rom 8:14-17; 9:10-16; 2 Cor 5:17; Gal 6:15; Heb 12:23; 1 Pet 2:5,9; 1 John 3:1,2.
⁶ Deut 34:9; Psa 8:5; Luke 24:39; John 4:24; Rom 1:20; 1 Cor 15:39-54; Col 1:15,16.
⁷ Rom 5:12; 8:2; 1 Cor 15:56.
⁸ Deut 7:6; 14:2; 1 Cor 1:27; 1 Pet 2:9.
⁹ Jos 8:31,32; 23:6; 2 Sam 7:19.
¹¹ Deut 7:6; 14:2; 1 Cor 1:27; 1 Pet 2:9.
¹³ Luke 4:18; Rom 5:18,19; 8:2; 1 Cor 15:40-49; Rev 20:5,6.


"A BETTER HOPE"

I

Israel, as a nation, has been raised from the dead! God’s first elect people, his anointed earthly people, are returning to their land.

Hosea 3:
4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the LORD their God, …; and shall fear the LORD and his goodness in the latter days.

The return part of Hosea’s prophetic message has been marvelously instituted, however, there remains seek and revere.

PSALMS 100:
3 Know ye that the LORD he is God: it is he that hath made us [Jews], and not we ourselves; we [all twelve tribes] are his people ….

Though made as a nation, late history and current state of the “children of Israel” vividly demonstrate the making of them as God’s “people” is not a completed work. A case in point is the recently published “The Future of the Jews,”5 a lofty title for a book that says nothing of God’s plan for his earthly chosen people. Recently published “The Future of the Jews,”5 a lofty title for a book that says nothing of God’s plan for his earthly chosen people.

HEBREWS 7:
19 For the law [Torah of Moses]3 made nothing perfect6 [complete], but [in the Age-to-Come] the bringing in of a better hope did7; by the which [“better hope”] we [God’s earthly chosen] draw nigh unto God.

This “better hope,” The Hope to be fulfilled, will be realized when not only the Jews, but all of human creation, know “the LORD he is God” and diligently seek and revere him.

The time, Hosea’s “latter days,” has come for “bringing in” of that “better hope”—The Hope not only for the people of Israel, but for all of God’s human family, living and dying. The cry that went out two millennia ago to a wayward people is as critical today as it was pre-Diaspora.

REVELATION 18:
4 … , Come out of her [Babylon the Great (vs. 2, world’s political/religious systems)], my [chosen] people [Israel], that ye be not partakers of her sins, and that ye receive not of her plagues ("plagues" on "Babylon" that are the direct consequence of its misconduct (its sins)).

May this treatise encourage Israel to “come out” and complete the work began at Sinai—not only to know, but to seek and revere.

RELEVANT CRITERIA

The united Bible, as the “oracles of God,” was given through Israel to the human creation to be studied, not just read.

The understanding thus derived to be eagerly and consistently applied in one’s day to day life experiences. The part inaptly entitled New Testament (NT), most of which was written by Jewish authors, is as much a part of the inspired record provided by a loving Creator as the Jewish Tanakh, which Christendom inaptly entitles Old Testament (OT).

PROVERBS 2:
1 My son, if thou wilt receive my words, and hide9 [treasure] my commandments10 [commissions] with[in]11 thee;
2 So that thou incline thine ear unto wisdom,12 and apply thine heart to understanding [of God];
3 Yea, if thou criest after knowledge [of God], and liftest up thy voice for understanding;
4 … 5 Then shalt thou understand the fear13 [awe-ness] of the LORD, and find the knowledge of God.

Thus, a substantial part of this volume consists of translated quotes of the divine WORD, quotations taken primarily from the

1. Inasmuch as “God” is the antecedent for the second “his,” it is of little doubt also for the first.
3. pachad, #6342H.
6. teleioo, #5048G.
7. The translators introduction of “did” is gratuitous and reflects their Replacement Theology.
10. mitzvah, #4687H, plural.
11. See CJB, CSB, NASB, NET, NJB. For a list of Bible version abbreviations see page 10.
12. chokmah, #2451H (feminine).
13. yir‘ah, #3374H.
**Pivotal Precepts Set Forth by God’s Faithful**

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King James Version (KJV), i.e. Authorized Version (AV). The intent is not to be a scholastic exercise requiring one be proficient in the languages of the ancient manuscripts, but is written for an intelligent lay person who has a few readily available Bible study aids on hand— aids such as:
- selected versions, to include Hebrew and Greek interlinear;
- lexicons, hopefully with numbers from Strong’s dictionaries;
- concordances, English and perhaps Hebrew and Greek.

Though recent advances in manuscript research have resulted in improved translations, the KJV continues to have a particularly prejudicial influence in the English speaking world (even for the Jews). It more than many of the modern renderings directly reflects the specious “god of wrath” and anti-Semitic teachings of Christendom—teachings that know not that God has two elect and anointed peoples, nor appreciate the diversity of the divine purpose. It is my hope the use of the KJV, with editing, will facilitate recognition that improper renderings and interpretations exist and that the recommended revisions will make the need for careful study better understood and appreciated. A list of Pivotal Precepts used as a guide for that editing is given below.

A different font is used to set apart the quoted biblical texts from general narrative. Brackets identify needed translation changes [revision]. Brackets with a font change indicate suggested interpretations [comment]. Numbers linked with the transliterated Hebrew and Greek words (#0000H, #0000G) refer to the readily available dictionaries of Strong’s Exhaustive Concordance. Definitions supplied, however, come from a multiplicity of sources (usually not identified). On occasion, Strong assigned more than one number to a given word spelling. To highlight this possible source of confusion, all numbers are cited. For example: 'adam' = #0120/0121H.

Where deemed useful underlining, shading, and UPPER CASE letters, are used for emphasis. Suggested interpretations and comments are added [in brackets and change of font] for clarification.

Biblical language uses idiom distinctive to the Hebrew and Greek cultures at the time written. It abounds with singular and graphic imagery that require deliberate study to be properly understood. Because of significant interrelationships throughout the divinely inspired collection of writings, it is difficult to delineate the meaning of a given expression without using words and concepts that may be more fully developed in another context. As a result, in this volume there is considerable redundancy. Hopefully the reader will find the abundance of such overlaps and repetition more helpful than taxing. To provide even more specific assistance,
notes have been added to give further detail for a number of such expressions and images. To devise a format that would convey needed corrections and clarifications as concise as possible has required considerable trial and error. The resultant makes for a demanding read; however, with a little patience the reader may soon adapt and realize the value of what is presented. The intent has not been to provide a light read, but to give a guide for serious study of the Word. As the product of a fallen human the interpretations of biblical texts, and the conclusions drawn from those interpretations, are works in progress. They are not sacrosanct! Suggested changes and corrections are earnestly solicited. They will be gratefully received and given careful consideration. The goal has been, and must continue to be, an unimpeachable understanding of divine purpose: Torah of The Adam,17 Gospel unto Abraham,18 Gospel of the Anointed.19

The thoughts expressed herein may be used freely if rightly presented. God to be the judge!

**THE HOPE**

The history of the Jewish people in the light of biblical prophecy verifies the validity of the Bible and The Hope it reveals.

**EZEKIEL 36:**
23 ... the heathen [peoples] [fallen humankind] shall know that I am the LORD, saith the Lord God [Creator of all], when I shall be sanctified in you [Israel (vs. 22)] before their eyes. 24 For I [God] will take you [Israel] from among the heathen [peoples], and gather you out of all countries, and from your Diaspora will bring you into your own land.

**HOSEA 6:**
1 Come, and let us [Israel, God’s people (vs. 4)] return unto the LORD: for he hath torn [by Diaspora], and [afterward] he will heal us; ... 2 After two days [two millennia]21 will he revive us: in the third day [third millennium (day after the two-day Diaspora)] he will raise us up, and as a nation of earthly, God-chosen, priests] we shall live in his sight.

**ZECHARIAH 14:**
1 Behold, the22 [a] day of the LORD cometh, and thy spoil shall be divided in the midst of thee [Israel’s Diaspora]. 2 For I [God] will gather all nations [fallen world (Babylon)] against Jerusalem23 [Israel] to battle; ... and half of the city25 [Israel] shall go forth into captivity [many Jews succumb to political/religious systems of the world], and24 [but] the residue of the people [those faithful to their covenant (144,000)]25 shall not be cut off from the city. 3 Then [following the Diaspora] shall the Lord go forth, and fight against those nations [those that divide Israel’s “spoil” (vs. 1)], ... 26

**ROMANS 15:**
There shall be a [the]27 root of Jesse [The Hope], ... in him [it] [the “root,” The Hope] shall the Gentiles trust28 [hope].

**ISAIAH 11:**
10 ... in that [promised] day [Day of the Lord]30 there shall be a [the root31 of Jesse] [“root”—The Hope],32 which [in concert with the nation being “raised up”]33 shall stand for an ensign of the people [of God (Israel, vs. 11,16)]; to it [the ensign (root)—The Hope of God’s king & kingdom] shall the Gentiles [fallen humanity] seek: and his [God’s] rest34 shall be glorious [The Hope of the Fathers (Abraham, Isaac, Jacob, Jesse, et al.)].

Israel is again a nation! A fact compelling recognition the promised “third day” has come, the day of The Hope, the day God’s...
earthly anointed people “live in his sight”; however, reality demands recognition there is more required (seek and revere)!

**Romans 11:**

25 ... that [spiritual blindness in part] is happened to Israel [God's first anointed people], until the fulness of the Gentiles be come in [until God's second anointed people (Church) is gathered].

Since deliverance from Egypt four millennia ago, God’s first chosen people have not collectively discerned his purpose involving a second chosen and anointed people (Church). In a “blindness in part,” they have raised the Torah of Moses and “tradition of men” to the status of a god to be worshipped. They look backward to Sinai rather than forward in eagerness for fulfillment of The Hope, the completion of God’s two elect people and the blessing for all humans from a new Torah—Torah of The Adam, the Gospel unto Abraham. That said, in their limited knowledge some live devoted, joyful, lives of faith in a circumscribed hope!

**Revelation 14:**

3 ... the hundred and forty and four thousand [“children of Israel”], which were redeemed [purchased] from the earth [from earthly creation (humankind, vs. 4) to ensure Israel’s survival during its Diaspora].

4 These [faithful Israelites (7:4)] are they which [in the Present-Evil-Age] were not defiled with women [world’s political & religious systems (Beast and Image)]; for they [as faithful Israelites] are virgins. These are they which [in the Age-to-Come] follow [freely as “God’s wife”] the Lamb [Jesus (God’s Son)] ... These were redeemed [purchased] from among men [fallen humanity], being the [earthly] firstfruits unto God and to the Lamb [and, as pictured by the Levitical arrangement, they will serve with repentant Israel as priests “before the throne” (7:15)].

**Genesis 22:**

17 ... I [God (vs. 16)] will bless thee [Abraham], and in multiplying [making great] will multiply [make great] thy seed [as the stars of the heaven [heavenly (spiritual) seed], and as the sand which is upon the sea shore [earthly (physical) seed]; and thy seed in its duality shall possess the gate [governance] of his [the seed’s] enemies [the SIN and the DEATH];

8 And in thy [twofold] seed [stars—Church; sand—Israel] shall all the nations [peoples] of the earth be blessed [because thou [Abraham] hast [through faith] obeyed [harkened to] my voice.

**Galatians 3:**

8 And the scripture, foreseeing that God would justify the heathen [nations] through faith [of Abraham’s dual seed, faith like Abraham’s], preached before the Gospel unto Abraham, saying, In thee shall all nations [all of humankind] be blessed [by Abraham's twofold seed of faith (stars—Church; sand—Israel)].

Centuries after Abraham another awe-inspiring, unconditional, covenant was made with yet another man of faith—David, king of Israel. Like the Abrahamic Covenant it was mediated by divine oath. Against all contingencies The Hope was certain, the future of God’s chosen earthly people, Israel (all twelve tribes), was secure.
**The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering**

2 Samuel 7:55 KJV

10 Moreover I [God] will appoint a place for my people Israel, and will plant them, that they may . . . move no more; . . ., 11 . . . 12 . . . I will set up thy seed after thee [David], . . ., and I will establish his [seed's (the Anointed)] kingdom.

Verse 14, as translated (KJV), reflects Christendom’s Replacement Theology, and belief in a god of wrath. A better rendering reads:

Samuel 7: FF

14 I [God] shall be his Father, and he [seed of David]59 will be My son. He will be a guide to the wandering humans failing to heed God’s guidance; and I will cause him to correct men with a shepherd’s staff, and [to guide/correct] the sons of Adam with a touch60 of care of a gentle shepherd.

David was humbled by the import of God’s words. His use of the dual title “Lord GOD,” employed by Abraham when God promised him a “seed” (see below), argues he was deeply moved.

Samuel 7: KJV

18 . . . Who am I, O Lord GOD? and what is my house, . . .? 19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant’s house [kingdom] for a great while to come. And this [is] the manner of man [Torah of The Adam, O Lord GOD][!]62

David was overwhelmed by the import of the heritage granted him—a heritage that is to bring blessing not just to Israel, but to all of humankind. What a hope is The Hope!

“This is the TORAH OF THE ADAM!” This salient observation by a man after God’s own heart63 is often ill-treated in English translations. Taken in its simplest and most literal sense, it denotes a divine purpose for the human race and its earthly habitat and is a reaffirmation of God’s covenant with Abraham concerning that creation (Gospel unto Abraham).

Genesis 15:

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, . . .?

Verse 5 . . . God will use David’s seed, a chosen seed of Abraham, to bring blessing to Adam and all his “sons,” living and dead, male and female, Torah of The Adam. A purpose first intimated when God said to Angel-of-Yahweh (KJV: Angel-of-the-LORD), 65 “let us make man [the Adam, male and female] in our image, after our likeness,” a purpose not yet accomplished. Though “created” in the image, except for an elect few “likeness” is yet to be fulfilled.

The “Seed” of the Fulfillment

In this third millennium since the First Advent (seventh from human creation) Israel’s partial “blindness” is to be remedied. Maligned and persecuted, notably by those under a draconian religious influence, the time is imminent for Israel to fully grasp the wondrous privilege graciously extended to it.

Romans 11:

31 Even so have these [first anointed people] also now [First Advent]69 not believed, that through your mercy [mercy shown God’s second anointed people]70 they also may obtain mercy [Second Advent].

---

55. See also 1 Chr 17:1-27.
56. Hebrew prefix waw. See page 23.
57. ἄνθρωπος #5724, see also Torah of Humankind.
58. Improproprieties of Replacement Theology, page 174
59. 2 Sam 7:12.
60. The words rendered “men” and “sons” in context encompass the whole of the human race, male and female.
61. 2 Sam 7:18, 19 LXX, DRA, ESV. The Hebrew rendered “manner of man” (KJV) is Torah, #8451H, with adam, #0121H, and the article. The KJV rendering, regrettable supported by Strong #0121H, manner; #0120H, man), is unjustified and results in confusion. Literally the Hebrew has Torah of The Adam. See YLT, NASB, CJB, TNK. “Adam,” especially with article, may allude to all humankind (Gen 6:1-7) [Torah of The Adam—Torah of Humankind].
62. Punctuation not inspired (PUNCTUATION . . . , page 20). See ASV, RSV, NAB, ESV.
64. See SALIENT TRANSLATION PRACTICES, page 20.
68. Zech 8:23.
69. Non-biblical First and Second Advent define the progression of divine purpose: First Advent, time of the earthly ministry reported by the NT; Second Advent, time of promised return of Father and Son, and restoration of Israel. See page 26.
**The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest**

**Galatians 3:**
19 Wherefore then serveth the law\(^71\) [Torah of Moses]? It was added because of transgressions [resulting from "awe of DEATH"],\(^72\) till the seed [Abraham’s twofold seed: earthly, heavenly]\(^73\) should come [Gospel of the Anointed]\(^74\) to whom the promise was made;\(\ldots\)
  20 \(\ldots\) for if there had been a law\(^71\) [Torah] given which could have given life, verily righteousness should have been by the law\(^71\) [Torah of Moses cannot restore the life lost in Eden].\(^61\)
22 \(\ldots\) we [Israelites] were kept under the law\(^71\) [Torah of Moses], shut up unto the faith which should afterwards be revealed [foretold by David by Nathan, Torah of The Adam (a life-giving Torah)].\(^61\)
24 Wherefore the law\(^71\) [Torah of Moses] was our schoolmaster to bring us [Israelites] unto Christ\(^76\) [anointing], that we might be justified by faith [absolutely resolve in the purpose to bless all humankind].\(^77\)

**Isaiah 49:**
6 And he [God (vs. 5)] said, It is a light [trifling] thing \(\ldots\) to raise up the [twelve] tribes of Jacob, and to restore the preserved of Israel: \(\ldots\)
7 I will also give thee [Israel (vs. 3)] for a LIGHT to the Gentiles, that thou mayest be my SALVATION unto the end of the earth.

**Jeremiah 31:**
27 \(\ldots\) I [God] will sow the house of Israel and the house of Judah with the seed of man\(^78\) [Adam] [humankind], and with the seed of beast [to fulfill the promised human dominion of animal kingdom].\(^79\)
28 \(\ldots\) [To replace Adamic and Mosaic Covenants] I will make [ratify] a new covenant [for humankind]\(^80\) with the house of Israel,\(^81\) and with the house of Judah [as covenant-victims synergized with Church]:\(^82\)
32 \(\ldots\) After those days [of covenant ratification], saith the LORD, by the ministry of Israel and Church, I will put my [new] law\(^83\) [Torah of The Adam]\(^80\) in their [humankind’s (vs. 27)] inward parts, and write it in their hearts; and will be their God, and they [all of humanity] shall be my people [God All-in-All].\(^84\)
34 And they [all humans] shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD:
  for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more [no divine retribution].\(^85\)

May this volume be of service in this “third day,” the day appointed for removal of the vail that has obscured The Torah of The Adam\(^80\) from God’s human creation. As a divinely chosen people, God’s anointed earthly priesthood, the Jews (faithful and repentant unfaithful) are to fulfill The Hope and bring LIGHT & SALVATION to God’s creation, “the Adam,” and thus deliver the willing from the great ruling monarchs, the DEATH and the SIN.\(^86\)

**2 Corinthians 3:**
15 But even unto this day [day of apostles (even unto post-Diaspora)], when Moses is read, the vail is upon their [the Jews’] heart.\(^87\)
16 Nevertheless when [“third day”]\(^88\) it [that national heart] shall turn to the Lord, the vail shall be taken away [as Hosea prophesied].

**Isaiah 40:**
1 Comfort ye, comfort ye my people [of Israel], saith your God.
2 Speak ye comfortably to Jerusalem,\(^89\) and [in the Age-to-Come] cry unto her, \(\ldots\) warfare is accomplished, \(\ldots\) iniquity is par-
severed. See Ezekiel’s Precept \(\ldots\), page 74.
76. See Heb 2:15 [phobos (#5401G): awe, not fear].
78. "adam," #0120/0121H.
79. Biblical writers used Jerusalem, as the capital, to mean the nation like today’s news media use Washington, London, Paris, Moscow, Beijing, etc.
80. Hebr. "torah," #0530H.
81. "emuwnah," #5547G. In English translations christos is often used as an appellative and confusion has resulted. See ANOINTED/ANOINTING, page 21.
82. See Jer 31:28.
83. Torah of The Adam, 2 Sam 7:10-19 (note 61).
84. 1 Cor 15:28.
85. See Ezekiel’s Precept \(\ldots\), page 74.
86. Rom 5:12-14 (page 35).
87. In the Greek text “heart” is singular, while “their” is plural. It is Israel’s corporate (national) heart that has been “veiled.”
88. Hos 6:2 (page 5).
89. Biblical writers used Jerusalem, as the capital, to mean the nation like today’s news media use Washington, London, Paris, Moscow, Beijing, etc.
A PERSONAL TESTIMONY

EARLY IN 1970 I READ *WORLDS IN COLLISION* BY DR. IMMANUEL VELIKOVSKY.92 IN SUPPORT OF THE PREMISE HE PRESENTED, HE ARGUED AGAINST UNIFORMITARIANISM, THE THESIS THAT THERE HAS BEEN VERY LITTLE CHANGE IN NATURAL PROCESSES SINCE THE REMOTE GEOLOGICAL PAST (SET FORTH IN DETAIL IN 1830 BY SIR CHARLES LYELL IN HIS *PRINCIPLES OF GEOLOGY*93 AND THE FOUNDATION ON WHICH CHARLES DARWIN LATER BUILT HIS THEORY OF EVOLUTION).

At that time I was agnostic and had accepted evolution without question as the explanation for life’s genesis—a typical product of the American education system with a graduate degree in engineering. Though not fully persuaded of Velikovsky’s premise, I found the negation of uniformitarianism, and consequently evolution, challenging (a heritage from an iconoclastic father and a mother of faith). A literature search focused my attention on the question—creation vs. evolution. Though there is strong support for adaptation within limits, I soon realized there is little scientific basis for the accepted theories. I became convinced the feasibility of the chance development of a living organism from inorganic materials by some unknown natural process had not and could not be demonstrated; thus, the theory of evolution was unrealistic and surprisingly unscientific.

In concert with this developing conviction I read numerous books dealing with the Bible and its import and interpretation. Prior to this reading my adult years had been nonreligious and I had no relationship with church4, synagogue, mosque, or any other such body. Other than the stories heard as a child I knew nothing of the Bible. Though my knowledge at the time was insufficient to confirm or refute the conclusions presented, I found some of the arguments compelling.

As a consequence of the impression made, I contacted a small like-minded group in the Washington D.C. area (where I was stationed at the time) to learn more about the Bible and its teaching. One couple of that group soon became mentors. With their tutelage and the living example of the other members of that small but faithful assembly, I was quickly convinced of the truth of the Bible—there is a Creator, and that Creator has a grand purpose for his creation.

The conviction the Bible (both “Testaments”) is an instruction manual given to human creation by its Creator, and that the life-ways it advances are primal, precipitated my early retirement as a career officer in the U.S. Air Force. The subsequent odyssey of four plus decades has resulted in my sitting down to write this book. The thoughts presented are the culmination of reading and studying many hundreds of writings by an eclectic assemblage of authors, scholars and non-scholars. I make no claim of great originality; yet, I am aware the collection of studies on various biblical subjects as set forth provide a singular viewpoint.

Though enlightenment has come from many sources, too many to enumerate, I owe the personal nurturing of that patient couple by far the greatest debt of gratitude. There are differences from that guidance in the following chapters; however, without their insight and counsel this book would not have been possible. It is my prayer this work may in some small way be a help to those who seek the truth of divine purpose, particularly the faithful of Israel. Such fruition being a tribute to those who made like contribution to my understanding of God—his purpose, his love—and the meaningful change such understanding brought into my life.

I also acknowledge my debt to the many faithful, devout, and giving individuals with whom I have had contact over these past decades. By formal presentations, in formal and informal study groups, and one-on-one conversations they have contributed to my understanding of the Bible.

I make no claim my thoughts are the final word. I have endeavored to bring into harmony and consistency all found in God’s instruction manual, but I always keep in mind the wise counsel of Solomon:

PROVERBS 4:

18 But the path of the righteous is as the shining light, that shineth more and more unto the perfect day [the Age-to-Come].

As the Creator’s counsel is revealed under the light that “shineth more and more,” texts take on meaning previously indiscernible. I have little doubt some of the interpretations offered will suffer modification as that light continues to grow brighter; however, I am confident those modifications will not change the


94. tsaddiyq, #6662H.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Without the conscientious input by a diverse group of dedicated friends, much of what is presented might have resulted only in confusion. I have tried exceptionally hard to ensure the end product is worthy of their efforts. I thank them for the patience and understanding they extended to me over the years. Lastly let me express my love for, and gratitude to, my dear wife and sister in the anointing. She has been a strong source of support and an enduring example for me in our walk together as we endeavor to serve our gracious Creator and his beloved Son.

6 November 2015, R.E.E.

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*The word “testament,” employed in many translations in place of “covenant,” is a misnomer and has no relevance to the Bible. The designations Old Testament *(OT)* and New Testament *(NT)* as well as chapter and verse separations are not part of the inspired record. Though subject to misunderstanding, they are used in this volume because of their common acceptance.*
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5 The LORD trieth the righteous: but [also] the wicked and him that loveth violence [one who] his [own] soul hateth [hate for self, the well-head of violence].
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4 Seek the LORD, and his strength: seek his face evermore.
5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He is the LORD our God: his judgments are in all the earth.
8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.
9 Which covenant he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:
12 When they were but a few men in number; yea, very few, and strangers in it.
13 When they went from one nation to another, from one kingdom to another people;
14 He suffered no man to do the wrong: yea, he reproved kings for their sakes;
15 Saying, Touch not mine anointed, and do my prophets no harm.
16 Moreover he called for a famine upon the land: he brake the whole staff of bread.
17 He sent a man before them, even Joseph, who was sold for a servant:
18 Whose feet they hurt with fetters: he was laid in iron:
19 Until the time that his word came: the word of the LORD tried him.
20 The king sent and loosed him; even the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance:
22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.
24 And he increased his people greatly; and made them stronger than their enemies.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant; and Aaron whom he had chosen.
27 They shewed his signs among them, and wonders in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters into blood and slew their fish.
30 Their land brought forth frogs in abundance, in the chambers of their kings.
31 He spake, and there came divers sorts of flies, and lice in all their coasts.
32 He gave them hail for rain, and flaming fire in their land.
33 He smote their vines also and their fig trees; and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillers, and that without number,
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the firstborn in their land, the chief of all their strength.
37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
38 Egypt was glad when they departed: for the fear of them fell upon them.
39 He spread a cloud for a covering; and fire to give light in the night.
40 The people asked, and he brought quails, and satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.
42 For he remembered his holy promise, and Abraham his servant.
43 And he brought forth his people with joy, and his chosen with gladness:
44 And gave them the lands of the heathen: and they inherited the labour of the people;
45 That they might observe his statutes, and keep [guard] his laws [torahs].
Praise ye the LORD.
Prologue

“How Readest Thou?”

All thoughts presented in this volume are founded on two fundamental convictions. Convictions substantiated by reason, yet ultimately a matter of faith. Faith based on the testimony of varied persons who millennia ago lived in that faith and were primarily of the one people named Israel.

- There is a God, the Creator of “the all.”
- The Bible (OT+NT) is the Word of God—an instruction book, operating manual, given by the creation by its Creator.

**Genesis 1:**
1. In the beginning God created the heaven[s]¹ and the earth.

**Jeremiah 10:**
10. But the LORD is the true God, he is the living God … .

**Acts 7:**
2. … ; The God of glory appeared unto our father Abraham, … ,
3. … 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs [the “fathers” of Israel’s twelve tribes].

**Timothy 3:**
16. All scripture is given by inspiration of God² [God-exhaled], and is profitable for doctrine [edification], for reproof [conviction], for correction [transformation], for instruction in righteousness [at the time written “scripture” was primarily the OT]³:

**Hebrews 11:**
3. Through faith we understand that the worlds⁴ [ages] were framed by the word of God … .

4 … 6 But without faith it is impossible to please him [God (vs. 5)]; for he that cometh to God must believe that he is … .

Acceptance of the Bible (OT, NT)⁵ as the inspired Word of God is a matter of faith. Even so, its history, geopolitical details, and understanding of the physical world, have continually proven to be true—verities written millennia ago, long before fallen humans came to such knowledge by their own efforts.

»Moses’ Precept (God’s Word)
The reality of a Creator, the one through whom the physical world has its existence, is the foundational precept writers of the Bible set forth (first of twenty-two). This is especially true of the books credited to Moses, the five books called The Torah of Moses.

**Exodus 3:**
13. And Moses said unto God, Behold, when I come unto the children of Israel … ; and they shall say to me, What is his [God’s] name⁵ [renown]⁶? what shall I say unto them?

14. And God said unto Moses, I AM That I AM [I am who I am]⁷ [I am he who spoke to the “fathers” (vs. 16)]; … , … say unto the children of Israel, I AM [he who promised to bless the seed of the “fathers” (vss. 12,15)] hath sent me [Moses] unto you [Israel].

15. … the God of Abraham, … Isaac, … Jacob,⁸ hath sent me unto you [saying]: this [relationship to the “fathers”] is my [God’s] name⁹ [renown]¹⁰ for ever¹¹ [an age] [Present-Evil-Age], and this [promise to bless] is my memorial unto all generations [forever].

16. Go, … , and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me [Moses], saying, I [God] have surely visited¹² you [Israel], … :

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¹. Throughout the OT “heaven” is either dual or plural. In the NT, however, both plural and singular forms are used.
². theopneustos, #2315G.
³. See note in ABBREVIATIONS box, page 10
⁴. aion, #0165G, plural.
⁵. shem, #8034H. Rendering as “name” not apt. Context and use of the divine tetragram YHWH (LORD) requires “renown,” or “reputation” (Num 16:2; 1 Sam 25:25; 2 Sam 7:23; Prov 22:1).
⁷. hayah, #1961H (qal imperfect).
⁸. asher, #0834H.
⁹. Capitalization not inspired. See PUNCTUATION/CAPITALIZATION, page 20
¹⁰. 1 Kings 18:36.
¹¹. “oewlam, #5769H.
¹². paqad, #6485H.
EXODUS 20: 2 I am the LORD thy God, which have brought thee [Israel] out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 … 5 …: for I the LORD thy God am a jealous God [protective of his people], visiting [visiting] the iniquity of the fathers [not to punish, but to overcome that iniquity] upon [even unto] the children unto [those of his people who reject his spirit of liberty and love, the spirit of Rest].

By his ministry Moses made evident there is a God, Creator of all there is, all a human may know and experience—a God of patience and mercy. A loving God visiting the unbelieving wicked to rescue even unto four generations. As later accentuated by Paul, belief in God—not only belief in God but belief of God, belief of his Word—was the fundamental precept ordering the life of Moses (Moses' Precept, first of twenty-two to be designated).

HEBREWS 11: 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction [to be oppressed] with the people of God [Israel], than to enjoy the pleasures of sin for a season [pleasures made possible through the oppression of his people]; 26 Esteeming the reproach of Christ [the anointing] reproach experienced by those anointed and set apart to serve God and his creation greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward [blessings promised the "fathers"]; 27 By faith [not just belief in God, but belief of God] he [Moses (vs. 24)] forsook Egypt, not fearing [in awe of] the wrath of the king [Pharaoh]: for he endured, as seeing [perceiving] him [God (vs. 25)] who is invisible.

SYNONYMS
Another practice of translators that requires the watchful care of students of the Bible is the deliberate, almost exuberant, use of synonyms (see Box next page). The force and continuity of a text is often lost by this practice, even to the point of changing its meaning. Also, where synonyms have been introduced, a relationship between texts may be overlooked and missed.
An extract from the Preface to the original 1611 c.e. edition of the KJV

THE TRANSLATORS TO THE READER

Reasons inducing us not to stand curiously upon an identity of phrasing

... An other things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELLING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, &c. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? ... *

* Copied from the software Bible Students' Library 2.0 in which the English has been modernized to some extent. This Preface is seldom included in recent KJV printings; however, it may be found in some older editions.

ANOINTED / ANOINTING

The transliteration of chhrists creates gratuitous difficulty, and is particularly specious in the use of “Jesus Christ” and “Christ Jesus” as a name or title. It obscures for the unwaried the true relationship of the heavenly Father to his Son, especially for one not familiar with the meaning of chhrists and not understanding the biblical rite of anointing. Rendered as a descriptor “Jesus anointed” or “anointed Jesus” evinces a subordinate station for the Son. That the Son was anointed by the Father to serve the Father’s purpose manifests the Son is not coequal with the Father.

MATTHEW 24:
5 For many shall come in my name, saying, I [Jesus] am Christ and shall deceive many.

As a verbal adjective chhrists may refer to the act itself, and not just to the recipient, so it may be rendered with suffix -ing, as well as -ed. In the Greek of the Septuagint (LXX) it is used in the genitive as “the oil of the anointing (chhrists).” Thus, there is need to avoid this snare of inapt translation. For example:

1 CORINTHIANS 10:
4 And did all [the Israelites leaving Egypt] drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ [the anointing] [Israel’s national anointing as the corporate Body of Moses].

GALATIANS 3:
24 Wherefore the law [Torah of Moses] was our [Israel’s] school-master to bring us [Jews] unto [Christ [an anointing] [the “blessing,” the salvation of humankind (vs. 8)], that we might be justified by faith [in that purpose].

EPHESIANS 1:
10 That ... he [God] might gather together in one [the] all things in Christ [to bless fallen creation] both which are in heaven [Church, anointed in Jesus]. and which are on earth [Israel, anointed in Moses]; even in him [it] [the anointing]:

THE HEAD: LEADER, NOT RULER!

Another descriptor whose abuse has caused much distress is that of the husband and wife relationship set forth as Head and Body by Paul in his letter to “the saints which are at Ephesus, and to the faithful in Christ [anointed] Jesus.”

23. chhrists, #5547G (masculine, singular).
25. Greek text has definite article.
27. 1 Chr 16:22; Jude 1:9.
29. eis, #1519G.
31. Greece is emphatic, “the all,” suggesting not only physical realm of creation, but spirit as well (the word “things” added by translators could be inferred, but not in Greek).
32. Masculine, singular, pronoun—antecedent: “the anointing” (note 23).
33. Eph 1:1.
Submitting  

Wives, submit yourselves freely, willingly, unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour [deliverer, preserver] of the body [the Anointed (Head: Leader, not Ruler) — Savior of the Body (Church)]. Therefore as the church is subject [yields] unto Christ [the Anointed], so let the wives be to their own husbands in every thing. Husbands, love your wives, even as [at the First Advent] Christ [the Anointed] also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word [water — divine word (truth)]. That he might present it to himself a glorious church, without spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love [as Anointed loves his Body]. He that loveth his wife loveth himself. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Paul’s use of “yield” (hupotasso) and “love” (agapao) in this text is almost identical. Both involve giving up self-interest to serve and care for the interest of another — less of self, more for others. See God’s Rest, page 71.

The relationship described here is that of man and woman in marriage. Paul’s lesson, however, may be extended to cover all human relationships in general; a lesson, especially, for all who serve and care for the interest of another — less of self, more for others. See God’s Rest, page 71.

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Hebrew (versus the KJV):
aphb, #0637/0638/0639H: “indignation”; not “wrath.”
’erets #0776H: “land” often better than “earth,” but in some texts it refers to the planet (Earth).
yom, #3117H: there is diversity of meaning—time of daylight; 24 hour calendar day; period of time, “age,” “eon.”46
’arah, #3372/3373H; yir’ah, #3374H: “awe” better than “fear” (fear precludes love).
mitsvah, #5927H: “command”.
geom, #5156H: “life.”
shama, #5773H: “hears” better than “hearkens” (fear precludes love).
hupakouo, #5219G: “harken,” “listen”; NOT “obey.”50

Greek (versus the KJV):
bades, #0086G: “tomb,” or “grave”; not “hell.”
aión, #0165G: “age”; not “for ever,” “eternity,” or “world.”49
aiónios, #0166G: “of an age,” “belonging to an age”; not “for ever,” “eternal,” or “everlasting.”51
apheśis, #0859G: “release” or “dismissal”; not “forgiveness,” nor “remission.”
apthários, #0861G: “incorruption”; not “immortality.”
apthartos, #0862G: “incorruptible”; not “immortal.”
geneia, #1067G: a figure for “second death,” not “hell.”52
towrah, #2325H: “torah,” “teaching”; better than “law.”
tevel, #1785G: “precept,” “instruction”; not “command.”
entole, #1785G: “precept,” “instruction”; not “command.”
aphesis, #0859G: “release” or “dismissal”; not “forgiveness,” nor “remission.”
hupakoe, #5218G: “harkening”; not “obedience.”50
hupakouo, #5219G: “harken,” “listen”; not “obey.”50
pneuma, #5769H: “age”; not “for ever,” “everlasting,” “always,” nor “world.”49

46. Extended period: Gen 1:5,14,16,18. Calendar day: Gen 1:5,14; 7:11,24; 8:4.
47. See THE SOUL: BEING, NOT LIFE, page 26
48. See BIBLICAL AGES, page 24
49. The LXX generally translates ’owlam, #5769H, by aiōn, #0165G. Neither word in itself contains the idea of endlessness. Both are used for events or conditions occurring at a point in the past, as well as in repetition, not merely “an age,” but “the ages of the ages” (Rev 1:6,18; 4:9,10; 5:13,14; 7:12; et al.). Rendering both as “world” is a common error in KJV. See BIBLICAL AGES, page 24
50. Often “to obey” is interpreted as “blind obedience,” thus negating free-will; while, “to hear” is limited to the physical act. In this volume the archaic “harken” is used to convey not only the physical, but the free, willing, application of what is heard into one’s life.
51. Greek suffix -ios for possession. Hence, aiōn (age), -ios (belonging to); or simply “of an age.” References:
Christian Words, N. Turner, page 455.
BIBLICAL RUIMENTS

The human race is often myopic when it comes to a study of God and his creation—the search for truth being limited to the physical, to that discernible by human senses and observation, as in the sciences. Adding to that short-sightedness is the uncritical acceptance of the many human conceived concepts that have been promulgated over the millennia, concepts grounded on human reasoning contrary to the words of God.

PSALMS 53:
1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: ...

BIBLICAL AGES

A case in point is the confusion introduced by the inconsistent rendering of the Hebrew 'owlam, and the Greek aion with its adjective aionios. The rendering in the KJV of both 'owlam and aion as "world" often confuses temporal with physical.

PSALMS 73:
12 Behold, these are the ungodly, who prosper in the world [the age] [Present-Evil-Age]; ...

EPHESIANS 1:
20 Which he [God (vs. 17)] wrought in Christ [the anointing], when [at Jordan] he [God] raised him [Jesus (vs. 17)] from [out of] the dead [dead and dying human race], and set him [as a New Creature] at his own right hand in the heavenly places, far above ... every name that is named, not only in this world [the age], but also in that [age] which is to come:

Rendering of the adjective aionios as "eternal," "everlasting," and "for ever," has also led to discord. By itself aion, whether adjective or substantive, never means "endless." The suffix -ios indicates possession; hence, aionios is "belonging to an age," or simply "of an age."63

MATTHEW 19:
16 And, behold, one came and said unto him [Jesus], Good Master, what good thing shall I do, that I may have eternal life [of an age] [the pristine life to be enjoyed in the promised Age-to-Come]?

In the Bible aionios, "of an age," usually refers to the "Age-to-Come," the first Age of the "Ages-to-Come" (see Chart above).

TRMS 1:
2 In hope of eternal life [of an age] [Age-to-Come], which God ... promised before the world began [seasons of ages];

HEBREWS 5:
9 ... [Jesus (vss. 5-8)] became the author of eternal salvation [of an age] [Age-to-Come] unto all them that obey [harken to] him;

This "Age-to-Come" is termed by some as the "Millennial Age," the "Messianic Age," and also the "Mediatorial Reign," but is not so limited in the Bible.

54. See note 49, page 23.
55. 'owlam, #5769H (no article in Hebrew text).
57. christos, #5547G. See ANOINTED / ... , page 21.
58. Greek text has definite article.
59. ek, #1537G.
60. Matt 8:22; Luke 9:60.
62. Masculine, singular, article ("the one").
63. See References given in note 51, page 23.
64. aionios, #0166G (singular).
65. chronos, #5550G; aionios, #0166G; both plural, no article.
66. bukados, #5219G. See thought on shama', note 50, page 23.
As foretold by prophets and affirmed by apostles, this Age-to-Come is to include “Seasons” for restoration for fallen humankind, as well as for restoration of fallen Israel. The apostle Peter, in a sermon given at the Temple shortly after Pentecost, cited some of the promises incident with these “Seasons.”

**Acts 3:**
19 Repent ye [Jews (vs. 12)] therefore, and be converted [return to your covenant relationship with God], that your sins may be blotted out [sinful nature changed], when [in the Age-to-Come] the times [days] of refreshing shall come [to unfaithful but repentant Jews] from the presence [face] of the Lord [God];
20 And he [God] shall send [anointed] Jesus Christ, which before was preached unto you [by the prophets (vs. 18) and the Baptist]:
21 Whom the heaven must receive until the **Present-Evil-Age**.

When “rightly dividing” the Word of God care must always be taken to ensure the applicable age is discerned. There are only three ages particularized in the Bible: **Present-Evil-Age**, **Age-to-Come**, and **Ages-to-Come**.

**BIBLICAL DAYS**

The Hebrew noun **yowm**, #3117H, and the Greek **bemera**, #2250G, like the English “day” are used with considerable diversity in designating a period of time.

- **Day**
  - time of daylight; 24 hour calendar day;
  - period of time, an age.

In the third, fifth, and sixth creative “days” of the biblical account of creation God brought forth the plant and animal kingdoms. Through procreation over millennia this vast variety of life forms “multiplied” and “filled” the air, the waters, the land, of Earth.

Near the close of the sixth “day” God created the man, Adam.

He planted, not created, a garden to provide food for the man. It was grown, not created in full maturity.

**Genesis 2:**
8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; . . .

Adam “gave names to all cattle, to the fowl of the air, and to every beast of the field.”

The use of names throughout the Bible makes evident this naming was not arbitrary. Adam must have had a relationship of sufficient length so as to have insight into the function and characteristics of each of the species.

Later, God determined it was “not good” that man was alone.

**Genesis 2:**
18 . . . It is not good that the man should be alone; I will make him an help meet [helpmate] for him.

This record strongly suggests a significant time lapse before the woman was created; yet, it was still the sixth day. Such activity required a period of time much longer than 24 hours. Thus, the sixth creative day was not a calendar day! That being so, it is evident the other creative days were also extended periods of time.

The heavenly Father completed his creative work in six days (eons) and he rested on the seventh. God’s Rest had nothing to do with weariness. Just as a musician ceases playing at a “rest” in the score, so God “rested,” or ceased his **physical** creative activity. He had created what was necessary to set a plan in motion. All that remained was to let this earthly creation develop and accomplish the purpose for which it was brought forth.

**Genesis 2:**
2 And on the seventh [creative] day God ended his work which he had made; and he rested . . .
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

HEBREWS 1: 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
86 Hath in these last [millennial] days [5 & 6 of 7] spoken unto us [those of the “heavenly calling,” the Church] by his Son90; …

SECOND ADVENT identifies the time of the return of God and his favor to Israel following its Diaspora (a consequence of not responding to the First Advent ministry). It is the time of Jesus’ promised return as God’s High Priest after the Order of Melchizedek91 and the work of Father and Son, joined by anointed ones, to deliver fallen human creation92 from DEATH and SIN.93

1 CORINTHIANS 15: 23 But every man in his own order: Christ the firstfruits96 [anointed] firstfruit [Israel, Church]97; afterward they [of fallen humankind] that are [the]94 Christ’s [Anointed’s] [those who “hear” the message]98 at99 [in] his coming100 [the presence of him].

THE SOUL: BEING, NOT LIFE

Another unfortunate practice found in English translations is the use of “life” to render Hebrew and Greek words for “soul.” “Life” and “soul” are not synonyms and must not be used interchangeably. Hebrew chay,101 (from cha-yah,102 “to live”), and Greek zoe,103 (from zao104 “to live”), mean “life.” On the other hand, Hebrew nephesh105 and Greek psuche,106 though often inaptly rendered “life,” refer to the whole of a creature of life, a “soul.”

GENESIS 1: 21 And God created great whales, and every living101 [chay] creature105 [soul] [nephesh] that moveth ….

GENESIS 2: 7 And the LORD God formed man107 [the Adam] …; and man107 [the Adam] became a living101 [chay] soul105 [nephesh].

1 CORINTHIANS 15: 45 … Adam was made a living104 [zao] soul106 [psuche]; ….

Such texts make manifest “soul” and “life” are not synonymous. Neither is “soul” to be understood in the metaphorical sense commonly believed today. The Hellenistic concept of “immortal soul”—embraced by many after the apostles passed—inevitably led to Christendom’s corrupted teaching of “indulgences,”108

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86. See God’s Rest, page 71
89. Deut 32:21; 1 Pet 2:9,10.
90. See Son(s) of God/son(s) of Adam, page 80
91. Gen 14:18; Psa 110:4; Matt 2:4; Luke 2:11,26; Heb 5:6 - 7:21. Spelling used in Genesis (KJV) is followed. See Melchizedek, page 87
93. Rom 5:12-14; 1 Cor 15:56; Heb 2:15.
94. Greek text has definite article.
95. christos, #5547G. See Anointed/…, page 21
96. aparche, #0536G (singular without article).
97. 2 Thes 2:13 ED, NRSV; James 1:18; Rev 14:4.
99. en, #1722G.
100. parousia, #952G (para, with; ousia, being). Use of “coming” confuses view of Second Advent.
101. chay, #2416H.
102. cha-yah, #2421H.
103. zoe, #2222G.
104. zao, #2198G.
105. nephesh, #5315H.
106. psuche, #5590G.
107. ”Adam,” #0120/0121H with article.
108. Purchase of remission of supposed punishment for sin in an imagined place called “purgatory.”
and is still very much reflected in English translations. The emphatic, twice declared, assertion by Ezekiel leaves no doubt.

**Ezekiel 18:**
4 ... the soul that sinneth, it shall die.
20 The soul that sinneth, it shall die ...

This direct, clearly expressed, statement is obscured in many translations by use of words like "life," "lives," "person," "one," for "soul." Such obscuration results in a distorted view of divine purpose. A human soul can die! He/She is not immortal!

**"LIVING SOUL": SPIRIT (HEART, MIND) + BODY (FLESH)**

The concept of "immortal soul" has been a major contributor to the confusion. Biblically, "soul" is a living being made up of two diverse nonliving elements, one incorporeal (spirit, mind, heart), the other corporeal (body, flesh). One without the other, there is no being! In the Bible these elements are variously identified.

**Numbers 16:**
22 ... O God, the God of the **spirits** of all flesh ...

**Proverbs 14:**
30 A sound heart is the life of the flesh ...

As used here "heart" alludes to "spirit," not the physical organ.

**Daniel 5:**
21 ... [the heart of Nebuchadnezzar] was made like the beasts and his **body** was wet with the dew ...

**Daniel 7:**
15 I Daniel [as a "living soul"] was grieved in my **spirit** in the midst of my **body** ...

**Matthew 26:**
41 ... the **spirit** indeed is willing, but the **flesh** is weak.

**Romans 7:**
25 ... So then with the **mind** I [Paul] myself [as soul] serve the law [Torah] of God; but with the **flesh** the law of sin [mind] + flesh = soul.

**James 2:**
26 For as the **body** without the **spirit** is dead ...

**"EAT NOT THE BLOOD"**

The consequence of the misuse of "life" for "soul" is vividly demonstrated by the confusion over the post-Flood instructions given Noah, and later Israel, regarding "eating" of blood.

**Genesis 9:**
4 But [with] flesh **with** [of] the **life** ... the blood thereof [blood = soul = flesh (body) + spirit], shall ye not eat.

**Deuteronomy 12:**
23 Only be sure that thou eat not the blood: for the blood is [symbolizes, represents] the **life** [soul] [body + spirit]; and thou mayest not eat the **life** [soul] [which includes the spirit] with the flesh.

**Leviticus 17:**
6 And the priest shall sprinkle the blood upon the altar ... 7 ... 11 For the **soul** of the flesh [a fleshly creature, a soul] is in [represented by] the blood: and I have given it [the blood, as a symbol of the soul] to you upon the altar to make an atonement for your [human] souls: for it is the blood [symbolizing a fleshly earthly soul] that maketh an atonement for the [fleshly human] soul ... 12 ... 14 For it [the blood] is [a symbol for] the **life** [soul] of all flesh [all creatures of flesh]; the blood of it [a fleshly soul] is for [represents] the **life** [soul] [body (flesh) + spirit] thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh [fleshly creatures]; for the **life** [soul] of all flesh [fleshly creatures] is [symbolized by] the blood thereof: whosoever eateth it [the blood, thus in symbol taking the spirit as well as flesh] shall be cut off.

In each of verses 11 and 14 **nepesh**, #5315H, appears three times; inexplicably, in the KJV it is rendered "life" once and "soul" twice in verse 11, and in verse 14 "life" three times. This inconsistency obscures the divine purpose. In the Levitical offerings sacrificial blood was a symbol for the whole of a creature, a "living soul" (body + spirit), not just its life. Life is not an entity of itself, but is the consequence of combining two nonliving entities, body (flesh) and spirit (heart, mind), resulting in a new entity, a living soul. So, nonentity "life" cannot be represented by entity "blood." Under the Torah the entity "sacrificial blood" represented the entity "living soul," and through its presentation to God—animal soul for human soul—atonement was made.

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109. **nepesh**, #5315H.
110. See CJB, CSB, NASB, NET, NJB.
111. **ruwach**, #7306/7307/7308H.
112. **basar**, #1320H.
113. **leb**, #3820H.
114. **chay**, #2416H.
115. **bub**, #3825H Chaldee.
116. **geshem**, #1655H.
117. **nisheb**, #5058H.
118. **pneuma**, #4151G.
119. **sarx**, #4561G.
120. **nous**, #3563G.
121. **nomos**, #3551G.
122. **soma**, #4983G.
123. See also 1 Cor 7:34.
124. Hebrew preposition **b**.
125. Word(s) not in the Hebrew text.
Thus, to “eat” blood is a figure for taking a creature’s spirit along with its body, its flesh. With his prohibition God indicated the instinctual spirit of animals is not to be the spirit of humans. The fleshly egocentric behavior, though required for survival, must be controlled. God would have his human creation develop an altruistic spirit—the spirit of Rest.127 Humans with the ego-centric animal spirit will not prevail in the Age-to-Come.128

**Leviticus 17:**
14 … whosoever eateth it (blood=soul=body flesh)+spirit (heart, mind) shall be cut off.

**Death, Death, and Death**
The Bible reveals three types of death humankind may experience during the Present-Evil-Age. The condition of death is the same for all—oblivion, nonexistence, nothingness129; however, ways of entering and potential for deliverance are different:

- **Adamic Death,** body perishes, spirit returns to God,130 and from which condition will be an earthly resurrection131;
- **Second Death,** body and spirit perish, no resurrection132; and,
- **Sacrificial Death,** body perishes, spirit returns to God,130 and from which condition will be a heavenly resurrection—experienced only by the New Creation.133

**Mortal, Immortal, Nonmortal**
The common use of only two descriptors for existing life types, “mortal” and “immortal,” has also been unfortunate. No doubt, the fallacious influence of the Greek-Roman world view134 led to this unhappy end. In this view the “gods” are immortal (not subject to death, undieable), while all of earthly creation, human and nonhuman, are mortal (subject to death, certain to die). This is a view based on human experience subsequent to the Fall.135 While the life of nonhuman earthly creation is mortal (death certain), as created the life given humankind and angels was neither mortal, nor immortal—death being a possibility, but not certain. If properly sustained this third life type could be everlasting, but not immortal (undieable). To the author’s knowledge no word has ever been used for such a life. Because of the precedent of “mortal” and “immortal,” a word that suggests itself is “nonmortal”136 (“amortal” was considered, but deemed too easily confused optically with “amoral.”)

**Mortal:** Life subject to, under control of, death. The life of the nonphysical human creation (micro-organism, plant, tree, insect, fish, fowl, beast), the type of life requiring external sustenance and which will end, will die, in an appointed time. In the Bible “mortal” also applies to the human condition subsequent to the Fall.135 It is never used for angels, nor for the original pristine life enjoyed by humans in Eden, nor for the life to be restored to humans in the Age-to-Come.137

**Immortal:** Life that has no end, not subject to death, undieable. Life over which death has no power.138 The life of the divine, life that is self sustaining requiring no external sustenance, life within oneself.139 The Greek word140 rendered “immortality” (a-thanas-ia) has the meaning of “death-less-ness.” There is no Hebrew equivalent.

- **a-** — prefix of negation, expressed in English by the prefixes a-, un-, in-, im-, and the suffix -less.
- **thanas** — the stem of thanatos141 which means death;
- **-ia** — suffix of quality, expressed in English by -ness.

**Nonmortal:** Life dieable, but not subject to death136 if properly sustained. Life given only to angels and humans. As created, nonmortals are neither deathless (immortal, undieable), nor subject to death (mortal, death certain), and enjoy the capacity to live forever when responsive to the divine paradigm for life, the spirit of Rest.127

127. See God’s Rest, page 71
131. Gen 2:17; Rom 5:17; 1 Cor 15:21,22.
134. For a thought-provoking list of mythical gods and goddesses see under “god” in The New Oxford Thesaurus of English, Oxford University Press.
135. The first human, Adam, violated a natural law for unending life (the Fall). Becoming mortal, subject to death, he was unable to pass nonmortal life to his progeny (Rom 5:12; 1 Cor 15:21,22).
136. The prefix non- expresses a neutral negative sense when the forms in-, im-, or a-, have a special connotation: e.g., nonhuman, inhuman. Thus, nonmortal is neither mortal nor immortal, and is herein defined as not subject to death, but dieable.
140. thanatos, #2288G.
141. thanasias, #0110G.
Since humans in their corporate Fall\textsuperscript{142} lost nonmortality, such a life type is not currently experienced and, consequently, seldom understood. Only the divine is immortal. A gift God has given to his Son, and will be given the Church (New Creation).\textsuperscript{143} Immortality should not be used as a descriptor for angels, nor humans. On the other hand, while mortality is appropriate for nonhuman earthly creation, it is not the created condition of humans nor angels. Angels individually may lose, humans as a corporate entity have lost, their ability to live forever (i.e. Fall). Unlike the immortal, nonmortal beings may become mortal.

\textbf{PROLOGUE:} \textit{How Readest Thou?}\textsuperscript{10} \\

\textbf{ROMANS 8:} \\
1 I [fallen humans] The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Confusion results by translation of the Hebrew 'enowsh\textsuperscript{144} as "mortal man" (e.g. KJV, NASB). Though the word may point to a dying condition, it emphasizes character (spiritual) weakness.

\textbf{JOBS 4:} \\
17 Shall mortal man\textsuperscript{144} [fallen man] be more just than God? … ?

\textbf{ISAIAH 13:} \textbf{NASB} \\
11 Thus [God] will punish\textsuperscript{145} [visit] the world for its evil, And the wicked for their iniquity; I will also put an end to the arrogance of the proud, … .

12 I will make mortal man\textsuperscript{146} [fallen man] scarcer\textsuperscript{146} [more precious] than pure gold, And mankind than the gold of Ophir. The Greek \textit{ibnetos}\textsuperscript{147} rendered "mortal," does allude to die-ability. It describes a creature who will eventually die, one subject to death.

\textbf{ROMANS 8:} \\
11 … he [God] that raised up Christ\textsuperscript{148} [Anointed] [Jesus] from the dead [plural, dead and dying world] shall also quicken your mortal\textsuperscript{147} bodies [bodies subject to death] by his [God's] [spirit\textsuperscript{149} [spirit of liberty, love] that dwelleth in you.

\textbf{2 CORINTHIANS 5:} \\
4 For we [Abraham's heavenly seed (vs. 2)] that are in this tabernacle [mortal human body] do groan, being burdened [with the dying process]; not for that we would be unclothed, but clothed upon, that mortality\textsuperscript{147} [subject to death as fallen creatures] might be swallowed up of life [immortality of the New Creation (following resurrection)].\textsuperscript{150}

\textbf{INCORRUPTION, NOT IMMORTALITY} \\
In English versions the adjective \textit{apbthartos},\textsuperscript{151} meaning "incorruptible," and the noun \textit{apbtharsia},\textsuperscript{152} meaning "incorruption," have been incorrectly rendered "immortal" and "immortality." Some lexicons have perpetuated this error (e.g., Strong's).

\textbf{ROMANS 2:} \\
7 To them who by patient continuance in well doing seek for glory and honour and incorruption\textsuperscript{152} [incorruption], eternal\textsuperscript{153} life\textsuperscript{154} [of an age] [life of Age-to-Come, a life lived in love].\textsuperscript{155}

\textbf{1 TIMOTHY 1:} \\
17 Now unto [God] the King eternal\textsuperscript{156} [of the ages], incorruptible, invisible, the only wise God, … .

\textbf{2 TIMOTHY 1:} \\
10 … our Saviour [anointed] Jesus Christ,\textsuperscript{148} who hath abolished [the death]\textsuperscript{157} [Adamic],\textsuperscript{158} and hath brought life\textsuperscript{159} and incorruption\textsuperscript{152} [incorruption] to light through the gospel:

To understand the inspired writers’ use of “incorruption” it is necessary to follow Peter’s Precept.\textsuperscript{159} There are three words of interest: \textit{phtheiro}, \textit{diaphtheiro}, and \textit{kataphtheiro}.\textsuperscript{160}

\textbf{2 CORINTHIANS 11:} \\
3 … , as the serpent [Satan] beguiled Eve through his subtilty, so your minds should be corrupted\textsuperscript{160} from the simplicity that is in Christ\textsuperscript{148} [the anointing].\textsuperscript{157}

\textbf{EPHESIANS 4:} \\
22 That ye [followers of Jesus (vs. 21)] put off concerning the former conversation\textsuperscript{161} [behavior] the old man, which is corrupt\textsuperscript{160} according to the deceitful lusts [ego-centric desires];

\textsuperscript{142} See note 135; page 28.
\textsuperscript{143} 1 Tim 6:13-16.
\textsuperscript{144} "enowsh", #0582H. Emphasizes man’s frailty and sinful condition, more than that of dying (Job 15:14; 25:4; Psa 8:4).
\textsuperscript{145} paqad, #6485H.
\textsuperscript{146} yaqar, #3365H.
\textsuperscript{147} timetos, #2349G.
\textsuperscript{148} chritos, #5547G.
\textsuperscript{149} Capitalization not inspired. James 1:25; 1 John 4:16.
\textsuperscript{150} 1 Cor 15:53; 2 Tim 1:10.
\textsuperscript{151} apbthartos, #0862G.
\textsuperscript{152} apbtharsia, #0861G.
\textsuperscript{153} aion, #0166G.
\textsuperscript{154} zoê, #2222G.
\textsuperscript{155} 1 John 3:14.
\textsuperscript{156} aion, #0165G (genitive, plural with article).
\textsuperscript{157} Greek text has definite article.
\textsuperscript{158} See \textit{Death, Death, and Death}, page 28.
\textsuperscript{159} See Peter’s Precept … , page 65.
\textsuperscript{160} \textit{phtheiro}, #5351G. \textit{diaphtheiro}, #1311G. Intensified form of \textit{phtheiro} with prefix \textit{dias}, #1223G (through). \textit{kataphtheiro}, #2704G. Intensified form of \textit{phtheiro} with prefix \textit{kata}, #2599G (down).
\textsuperscript{161} anastrophe, #0391G.
1 TIMOTHY 6:
5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that [fleshy] gain is godliness: from such withdraw thyself.

2 TIMOTHY 3:
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

“Corruption” in the Bible has to do with the mind, the character, of an individual, his or her morality—not mortality! The “corrupt” live in accordance with the dictates of the flesh, the “incorrupt” in accordance with the spirit.

GALATIANS 5:
16 This I say then, Walk in the [spirit], and ye that are in the Anointed (vs. 6) shall not fulfill the lust of the flesh.
17 For the flesh lusteth against the [spirit], and the [spirit] against the flesh: and these are contrary the one to the other: so that by the spirit ye cannot do the things that ye in the flesh would.

Thus, “corruption” and “incorruption” address the condition of the spirit, while “mortality” and “immortality” pertain to the body. In all texts “incorruption” refers to a flawless morality, lack of depravity, and is not to be confused with “immortality” as done in Christendom and the English translations of the Bible.

FREE-WILL/FALL/EVIL
Only a creature that is free is capable of love. Such a creature is of a greater order than beasts of the field, fowls of the air, fish of the sea. The creation of such free beings sets a limit on God’s control. He cannot cause free creatures to do only what he desires, for if he did they would not be free. Therefore, to create a being capable of love and moral good, it was necessary to create a being also capable of hate and moral evil. Having created such a free being God cannot then prevent it from doing evil. A divine instruction is rational only if there is a competence for compliance or noncompliance; thus, such guidance implies free-will. That God gave instruction to Adam attests he was free to believe (harken) or disbelieve (not harken).

GENESIS 2:
16 And the LORD God commanded [instructed] the man, saying, Of every tree of the garden thou mayest freely eat:
17 But of the tree of the knowledge of good and evil [the “tree of life” (vs. 9)], thou shalt [must] not eat of it: … .

“The man” did not harken to God’s instruction. Such an act counts neither against divine power nor goodness. God could not have forestalled such conduct without also removing free-will and the possibility for moral good and love.

Inasmuch as God determined there will be a time when angels are to be judged (delivered), they too are free and responsible.

MATTHEW 8:
28 … there met him [Jesus anointed] two possessed with [demons] …
29 And, behold, they [the fallen angels] cried out … art thou [Jesus] come hither to torment [test] us before the time?

1 CORINTHIANS 6:
3 Know ye not that we [the Anointed, Head and Body] shall judge angels? … ?

JUDE 1:
6 And the angels which kept not their first estate, … he hath reserved … unto the judgment [deliverance] of the great day.

The Fall of human creation, as well as the earlier Fall of some angelic beings, resulted because God created beings that are free and, thus, evil could be done. The responsibility for that evil, however, is not God’s. The choice is the creature’s. God did not create so evil would exist. He created free beings so love could exist. Such freedom results in creature responsibility and the need for commitment (Joshua’s Precept). Jesus used a parable to graphically illustrate this responsibility.

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162. diaphtheiro, #1311G. See note 160, page 29.
163. kataphtheiro, #2704G. See note 160, page 29.
164. Capitalization not inspired.
165. See SPIRIT AND BODY, page 282.
166. tsavah, #6680H.
167. See CJB, CSB, NET, NJB, YLT.
169. basantizo, #0928G. Primarily connotes testing for genuineness by rubbing on a touchstone; however, it was used in later Greek as “to examine by torture,” a meaning not found in the Bible.
170. Though “Fall” often refers to the unbelief of the first man Adam, it may also include the unbelief of angels. See FALL AND RESTORATION OF ANGELS, page 182.
171. See JOSHUA’S PRECEPT . . . , page 182.
Matthew 13:
3 And he [Jesus (vs. 1)] spake many things unto them [a Jewish multitude (vs. 2)] in parables, saying, Behold, a sower went forth to sow;
4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear. Following his answer to a question by his disciples of why he spoke in parables, Jesus set forth the lesson of his parable.

Matthew 13:
18 Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart [mind, spirit]. This is he which received seed by the way side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.
22 He also that received seed among the thorns is he that heareth the word: and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also heareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

As a creature that is free, one’s responsibility is not only to hear and to understand, but also “to bear fruit.” As the parable makes manifest, to be of the “good ground” requires a purposeful and unwavering decision to be such—a categorical commitment.

The consequence of the human not making such a commitment, the Fall, was “dying thou shalt die” 172; thus, anxiety, uncertainty, unbelief, was brought about and the DEATH and the SIN began their reign.

1 Corinthians 15:
56 The sting of [the] death [Adamic Death] 174 is [the] sin; and the strength of [the] sin is the law [Torah].

Hebrews 2:
15 And deliver them [Church first, Israel next, then all of humankind] who through fear [a] of death were all their lifetime as children of Adam] subject to bondage [of enslaving monarchs DEATH and SIN]. 177

Criteria for Comprehension

For two millennia Israel and Christendom (Church+) 178 have clashed, often with violent overtones. Not only because of the truth of one and the error of the other, but because of the errors of both. Both have misread the Word given to enlighten creation of divine purpose.

Isaiah 14:
24 The LORD of hosts hath sworn, saying, Surely as I have thought [and had recorded], so shall it come to pass; ... :

Luke 10:
25 ... a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life [of an age]?
26 He [Jesus (vs. 21)] said unto him, What is written in the law [Torah of Moses]? how readest thou?

“How readest thou?” This is a crucial question for all who seek the truth of God’s purpose. Over the centuries Israel and Christendom have failed in the needed comprehension by not observing pivotal precepts set forth by God’s faithful servants. Twenty-two are cited in this volume as delineated in the Prefatory. 180

Lesson from Job’s Friends

One of the more serious failures in the reading of the Word is a long promulgated distortion of God’s character, a failure that brings about a mindset that blinds one to the divine purpose.

172. Gen 2:17 margin.
173. The Greek text has the article.
174. See Death, Death, and Death, page 28
175. nomos, #3551G. See note 71, page 8.
176. phobos, #5401G.
177. See The Enslaving Monarchs, page 35
178. See Author’s Caveat, page 2
179. aionios, #0166G.
Psalms 50:
16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction, and castest my words behind thee.
18 ... 21 ... and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them [the wicked acts] in order before thine eyes.

The consequence of having a misconception of God, and the need for the avoidance of a resultant mindset, was provided by the “friends” of the faithful man of old named Job. There is little question his friends believed God is like a just, all-powerful, judge. Accepting this metaphor as absolute, they were sincere, yet wrong, in their assertions concerning Job’s experiences.

Job 8:
6 If thou [Job] wert pure and upright; surely now he [God] would awake for thee, and make the habitation of thy righteousness prosperous.

Job 11:
11 For he [God] knoweth vain men: he seeth wickedness also; will he not then consider it?
12 ... 14 If iniquity be in thine [Job’s] hand, put it far away, and let not wickedness dwell in thy tabernacles.

Job 22:
5 Is not thy [Job’s] wickedness great? and thine iniquities infinite?

This misuse of metaphor cogently demonstrates the importance of careful, diligent, study and proper mindset. Job’s friends reasoned God would act in the same manner as a righteous judge and would not allow unjust suffering to endure unconstrained. Thus, believing God is all-powerful, they concluded Job’s suffering had to be just punishment for previous wrongdoing on his part. Beclouded by a sense of time limited to three score and ten, their reasoning was fallacious and strongly challenged by the gracious Father.

Job 42:
7 ... the LORD said to Eliaphaz the Temanite, My wrath [countenance] is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Job’s friends, though sincere, were mistaken. Like a photograph, metaphor does not give a complete representation of reality. Metaphor must be “rightly divided”!

2 Timothy 2:
15 Study [Be diligent] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

»Solomon’s Precept (Mindset)
The belief of his friends in a god of retribution resulted in their notable lack of compassion for Job’s troubles. Their conduct was a reflection of their mindset. What one believes is critical!

In his Proverbs Solomon imparted just such a precept.

Proverbs 23:
7 For as he thinketh in his heart [soul], so is he: ... .
8 ... 12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 ... 15 My son, if thine heart be wise, my heart shall rejoice, even mine.

Solomon’s Precept (second to be cited) emphasizes the vital nature of one’s mindset. As people think, so are they! A corrupt concept of God will result in a corrupt character. When the true conception of God is understood, and believed, other matters will reform themselves. Thus, the need for a proper heart understanding of God and his Word cannot be overemphasized.

Matthew 12:
34 ... out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure [in the heart] bringeth forth evil things.

Beginning at Eden, unholy thinking has resulted in humankind’s “fallen” condition—e.g., the extreme measures used by the Inquisition derived directly from the desecrating belief in a god of wrath, and the anti-Semitism prevalent throughout Christendom is an outgrowth of its Theology of Replacement.

182. ‘aphb, #0637/0638/0639H.
183. spoudazo, #4704G. Meaning of “study” has changed since KJV was published (1611 C.E.).
184. nephesh, #5315H. See THE SOUL: ... , page 26
185. leb, #3820H.
Words are conveyors of thought; thus, words are the foundation on which a mindset is constructed. To paraphrase Solomon, the words with which we think forges who we are! The common monocratic view of God reflected in many English translations presents a conundrum. Why did God create a creature of free-will and then establish a dictatorial governance? When the original inspired words are studied, however, the difficulty disappears. Those words concern enlightenment, not draconian law. Enlightenment kindled by teaching, instruction, guidance—counsel of a wise and loving parent training the child, counsel giving insight into all aspects of living to ensure a blessed life.\(^{186}\)

The God who is love has revealed to his chosen people basic insight into how to live such a life, how to live with each other and with him. When his earthly people truly “keep and do” such insight, when this divine guidance becomes their wisdom and understanding, other peoples shall marvel in awe.\(^{187}\)

Deuteronomy 4:
5 … I [Moses] have taught you [Israelites] statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

Such is Israel’s heritage! It is God’s desire and purpose that all of his creation will not only appreciate that heritage, but will freely embrace it for themselves.

Imagery of Humanity
Anthropocentric imagery used in the Bible includes the figures of sea, mountain(s) and hill(s). Sea represents the chaotic masses of fallen humans that surge to and fro in the life struggle. Mountains and hills symbolize large and small aggregates of people inhabiting a given territory that unite (kingdoms, nations) because of common descent, history, culture, language, purpose. Hills, historically often employed as venues of idol worship, are also used as a metaphor for the ecclesiastical, be it true or false.

Psalms 65:
7 Which [God (vs. 5)] stilleth the noise of the seas,\(^{188}\) the noise of their waves, and\(^{189}\) [namely] the tumult of the people.

Isaiah 17:
12 Woe to the multitude of many people, which make a noise like the noise of the seas\(^{188}\); and to the rushing of nations, that make a rushing like the rushing of mighty waters! 13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, … .

Isaiah 57:
20 But the wicked are like the troubled sea,\(^{188}\) when it cannot rest, whose waters cast up mire and dirt.

Jeremiah 50:
41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up … .
42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea,\(^{188}\) and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

Jeremiah 51:
42 The sea\(^{188}\) [chaotic human masses] is come up upon Babylon: she is covered with the multitude of the waves thereof.

Mountains/Hills
Psalms 46:
2 Therefore will not we fear\(^{190}\) [we will not be in awe] of death and the world with its happenings, though the earth\(^{191}\) [land] of Israel be removed, and though the mountains\(^{192}\) be carried into the midst of the sea\(^{188}\) [kingdoms overthrown by revolting masses of fallen humanity (vs. 6)];
3 Though the waters [human masses] thereof roar [in discontent] and be troubled, though the mountains\(^{192}\) [kingdoms] shake … .
4 … 6 The heathen\(^{193}\) [nations] [unruly masses (sea, waters)] I raged, the kingdoms were moved [mountains carried into the sea]: … .

Isaiah 11:
9 They shall not hurt nor destroy in all my [God’s] holy mountain\(^{192}\) [God’s future kingdom]; for the earth\(^{191}\) shall be full of the knowledge of the LORD, as the waters\(^{194}\) cover the sea\(^{188}\) [the waters of truth will cover the sea of fallen humanity].

187. isra’alah, #6680H.
188. yam, #3220/#3221H.
189. Hebrew prefix waw.
190. yare’, #3372/#3373H.
191. ‘erets, #0776H.
192. bar, #2022H.
193. gowy, #1471H, plural.
194. See WATER (RAIN/ CLOUDS … ), page 158
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ISAIAH 25:
6 And in this mountain [God's future kingdom] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees [matured wine with the dregs (lees) settled out] … .
7 And he [God] will destroy in this mountain [kingdom] the face of the covering cast over all people, and the vail that is spread over all nations [the deceptions of Satan and false teachers which "cover" and "vail" humankind will be removed].
8 He [God] will swallow up death in victory; … ; and the rebuke of his people shall he take away from off all the earth [Jews first, then all humanity]: for the LORD hath spoken it.

JEREMIAH 51:
25 Behold, I [God] am against thee, O destroying mountain [Babylon, Chaldea (vs. 24)], … , which destroyest all the earth [Zion (vs. 24)] and I … , will make thee a burnt mountain [a purified kingdom (fire purifies)].

DANIEL 2:
35 … the stone that smote the image became a great mountain [God's future kingdom (vs. 44)], and filled the whole earth.

JOEL 2:
1 … sound an alarm in my holy mountain [God's kingdom]: let all the inhabitants of the land [Israel, Earth] tremble: for the day of the LORD cometh [to Israel first, then Earth (humankind)] … ;

MICAH 4:
1 … it shall come to pass [Age-to-Come], that the mountain [kingdom] of the house of the LORD shall be established in the top of the mountains [nations], and it shall be exalted above the hills [false worship venues]; and people [the redeemed human creation (vs. 2)] shall flow unto it.

ZECHARIAH 4:
6 … This is the word of the LORD … .
7 Who art thou, O great mountain [Satan's kingdom]? before Zerubbabel [typifying the Anointed] thou shalt become a plain [Satan's "mountain" will be changed]; and he [the Anointed as pictured by Zerubbabel] shall bring forth [go forth as] the headstone thereof [the chief cornerstone of God's Kingdom] with shoutings, crying, Grace, grace unto it.

MATTHEW 17:
20 … If ye have faith as a grain of mustard seed, ye shall say [in Age-to-Come] unto this mountain [Satan's kingdom], Remove hence to yonder place; and it shall remove [change, not perish]; … .

As recorded in the OT, “hills” [gib’ah, 201 not har] were places often set aside as venues for idolatry, worship of false gods.

1 KINGS 14:
23 For they also built them high places, and images, and groves [venues for worship of false gods], on every high hill, 201 … .

2 KINGS 16:
4 And he [King Ahaz (vs. 2)] sacrificed and burnt incense in the high places, and on the hills, 201 … .

2 KINGS 17:
10 And they ["children of Israel" (vs. 9)] set them up images and groves in every high hill, 201 … :

ISAIAH 2:
2 … [in the Age-to-Come] the mountain [kingdom] of the LORD'S house shall be established in the top of the mountains [human kingdoms], and shall be exalted above the hills [false religious systems]; and all nations [peoples] shall flow unto it.
3 And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the LORD, to the house of the God of Jacob [Israel]; and he [as an earthly priesthood] will teach us of his [God's] ways, and we will walk in his paths: for out of Zion [spiritual center of Kingdom] shall go forth the law; 206 [Torah] [Torah of The Adam], and the word of the LORD from Jerusalem [physical (secular) center of Kingdom].

JEREMIAH 2:
20 … thou [Israel (vs. 2)] saidst, I will not transgress; when upon every high hill [idolatry venue] and under every green tree thou wanderest, playing the harlot.

JEREMIAH 50:
6 My people [Israel] hath been lost sheep: their shepherds … have turned them away … : they have gone from mountain to hill [from secular power to false religion], they have forgotten their restingplace [their covenant with God].

195. barr, #2022H.
196. Rom 2:9,10.
197. "erets", #0776H.
199. tuwr, #2906H.
200. No article in Hebrew text.
201. gib’ah, #1389H. Historic venue for idolatry (1 Kings 14:23; 2 Kings 16:4; 17:10).
202. yatsa’ #3318H.
204. aron, #3745G.
205. gowy, #1471H, plural.
206. touro, #8451/8452H.
207. Zion: God's dwelling place (Psa 132:13; Zech 8:3). Jerusalem: Israel's physical capital, secular center.
208. See THE "STUMBLE," page 192.
**AN HISTORIC DILEMMA**

Following creation of the first humans God provided guidance on that which was necessary to sustain the wondrous gift of life.

**GENESIS 2:-margin**

16 And the LORD God commanded 209 [instructed] the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil [the “tree of life” (vs. 9)], thou shalt 210 [must] not eat of it: for in the day that thou eatest thereof thou shalt surely die 211 [dying thou shalt die].

God did not say, “if you eat the fruit I will kill you.” He warned, “if you eat that fruit you will die.” The fruit was a purveyor of death. Adam was well aware of death. During the significant time he was alone, before Eve, 212 it is sure he came to understand use of plants for food meant death of those plants. It is also sure he observed birds eating worms, big fish eating little fish, carnivores eating herbivores. Stronger carnivores eating weaker carnivores. There is no doubt, Adam understood death; however, he may not have appreciated the consequential change in human nature from nonmortal to mortal. 213

Subsequent to the Creator’s compassionate counsel the great Adversary of humankind 214 introduced his deception and created a dilemma for the novice free moral agent—belief of God versus a desire to have pleasure and to be greater.

**GENESIS 3:**

4 And the serpent [angel Lucifer (Satan)] 215 said unto the woman, Ye shall not surely die:

5 ... your eyes shall be opened, and ye shall be as gods ....

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

**THE ENSLAVING MONARCHS**

Having not heard the lie of Satan, Adam was not deceived.

1 TIMOTHY 2:

14 And Adam [not knowing of Satan’s lie] was not deceived [by it], but the woman being deceived was in the transgression. Lacking a firmly established belief of God, Adam succumbed to Eve’s desire for pleasure and to be as “gods!” Thus, the SIN (unbelief of the Creator’s loving instruction), 216 opened the door for the DEATH (Adamic). Mortality followed the free and willful act of self-gratification and fostered the bondage which became the tragic circumstance of humankind.

1 CORINTHIANS 15:

56 The sting of [the] death [Adamic] is [the] sin [unbelief]; and the strength of [the] sin is the law 218 [Torah given at Eden and Horeb/Sinai (no Torah=no unbelief=no SIN=no DEATH)].

Torah requires belief! Paul did not write “the sting of the SIN is the DEATH,” which is self-evident. Instead, he declared “the sting of the DEATH [Adamic] is the SIN [Unbelief]”—a result exemplified time and again in Israel’s wilderness experience.

HEBREWS 2:

15 ... deliver them 220 [Adam’s seed] who through fear 219 [awe] of death [DEATH] were all their lifetime subject to bondage [of SIN].

DEATH aroused the human egocentric survival instinct, giving “strength” to the SIN. Focus on self-interest overwhelmed belief (faith), 222 which led to recalcitrance and enthronement of SIN.

ROMANS 5:

12 Wherefore, as by one man [Adam] [the] 217 sin [unbelief] 222 entered into the world, and [the] death 225 [Adamic] by 223 [through] [the] sin; and so [the] death passed upon all men [all humans], for that 226 [in which passing] of the DEATH (mortality) all [of humankind since Adam] have sinned:

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209. Isaiah, #6680H.
210. See CJB, CSB, NET, NJB, YLT.
211. KJV marginal reading.
212. See BIBLICAL DAYS, page 25
213. See MORTAL, IMMORTAL, NONMORTAL, page 28
214. 1 Pet 5:8.
216. Gen 2:16,17 margin (see above).
217. Greek text has definite article.
218. nomos, #5515G. See note 71, page 8.
220. Church followed by Israel, then all humankind.
221. ἐμφώσ, #5401G.
222. Ex 15:23,24; 16:2,3; 17:2,3;
Num 11:4; 14:1,2; 16:41; 21:5; 1 Cor 10:9,10.
223. δια, #1223G.
225. In the Bible three types of death are indicated:
226. εὐφόρ, #1909G; box, #3739G (neuter). Some suggest box should be rendered “in whom,” meaning “in Adam,” but this requires masculine gender. Others suggest “in which death,” but this too requires the masculine (“death” being masculine in Greek). “Sin” is feminine and unsuitable. To comply with the neuter the antecedent must be the clause “so the death passed upon all men.”
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Romans 5: (con’t)
13 For until the law227 [Torah of Moses] sin [“the SIN” (vs. 12), sin of unbelief] was in the world; but sin is not imputed [has no import] when there is no law227 [if no Torah (no tutelage for one to believe or not believe), then no SIN].

14 Nevertheless [by loss of nonmortality] [the]228 death reigned [over humans] from Adam to [Torah of] Moses, even over them that had not sinned after the similitude of Adam’s transgression [SIN of unbelief], who [as father (life-giver) of humankind] is the figure of him [Jesus] that was to come [bringing resurrection, return of nonmortality].

Romans 6:
12 Let not [the]228 sin therefore reign in your mortal229 body [body subject to the DEATH], that ye should obey230 [harken to] it [the SIN of unbelief] in the lusts thereof.

Using definite articles and the verb “reign”231 the apostle depicted the human condition as that of a double bondage under two great monarchs, the DEATH (Adamic) and the SIN (Unbeliever).

Romans 7:
7 What shall we say then? Is the law227 [Torah of Moses (vs. 1)] sin? God forbid. Nay, I had not known232 [understood] [the]228 sin [of unbelief], but by the law227 [Torah of Moses]: for I had not known233 [comprehended] lust, except the234 law227 [Torah of Moses] had said, Thou shalt not covet.

8 But [the]228 sin [of unbelief], taking occasion by the commandment235 [instruction], wrought in me all manner of concupiscence [craving]. For without the law227 [Torah of Moses] sin was dead [unbelief was not possible until there was instruction to believe and follow].

9 For I [as a human in Eden] was alive without the234 law227 [Torah] once: but when the commandment235 [instruction] came [to touch not the fruit],236 [the]228 sin [of unbelief] revived237 [sprang to life], and I died [became mortal].

10 And the commandment235 [instruction] [touch not the fruit],236 which was ordained to life, I found [by unbelief] to be unto death.

11 For [the]228 sin [of unbelief], taking occasion by the commandment235 [instruction], deceived me, and by it slew me.

The removal from Eden further incited in humankind the latent survival instinct common to God’s earthly creation, human and nonhuman. Anxious about survival, human perspective centered on self. The love for which it was created became a very small glimmer in a decidedly self-centered world.

Rather than follow the desire of the Creator, humans began to continually seek ways to “save” themselves, often at the expense of others. In their search of vain glory they rejected the altruistic spirit of God’s Rest (restraint of self, liberty for others).238 The strong oppressed the weak rather than use their privilege to minister unto others. In their egocentricity they demanded the weak minister unto the strong. As the apostle perceptively observed, because of humankind’s narcissistic dread-driven effort to overcome the consequence of Adam’s unbelief “the sting of the DEATH, is the SIN.”239

Since Eden, the despotic monarchs DEATH (Adamic) and SIN (Unbeliever) have kept humankind enslaved. As Jesus of Nazareth taught during his First Advent ministry, the future life and humanity depends not on a belief in God, but also on a firm belief of God. There must be belief of “the truth” of his purpose, and especially (as Paul later attested) belief of God’s promise to free humans of their grievous bondage.

John 8:
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free [from SIN and DEATH].

Acts 24:
14 But this I [Paul (vs. 10)] confess unto thee, that after the way which they [unbelieving Jews (vs. 9)] call heresy, so worship I the God of my fathers, believing all things which are written in the law227 [Torah of Moses] and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead [Hosea’s Precept],240 both of the just and unjust [the faithful and unfaithful].

Life lived in belief of the truth of God’s Word and his divine purpose will make the human race free from the bondage of SIN and DEATH. It was a life lived in unbelief that lead to enslavement in...
the first place. Thus, though unbelief resulted in creation’s Fall, as Jesus asserted in his First Advent ministry, after resurrection belief will lead the way back to freedom and life.

John 5:
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him [God, the Father (vs. 23)] that sent me [Jesus, the Son (vs. 23)], hath everlasting [of an age] [Age-to-Come], and shall not come into condemnation [judgment] [of fallen humankind]; but is passed from [the] 243 death unto [the] 243 life. Solomon understood the pivotal nature of belief vs. unbelief.

Proverbs 4:
20 My son, attend [harken] to my words [God’s words as set forth by Solomon]; incline thine ear unto my sayings [hear, believe, and live].
21 Let them not depart from thine eyes; keep them in the midst of thine heart [let the words become the mindset].
22 For they [God’s words] are life unto those that find them, and health to all their flesh [living the words leads to a flourishing life].
23 Keep thy heart with all diligence; for out of it [the heart directed by belief of the words] are the issues of life.

Isaiah understood the dire consequence of unbelief, not necessarily in the short term, but for a surety in the long term. The problem, however, is that there are those who do not believe in the long term. The prophet described their mindset, then set forth what was the consequence sure to follow.

Isaiah 22:
13 And behold [in Israel], … , eating flesh, and drinking wine: [saying] let us eat and drink; for to morrow we shall die.

The mindset that justifies a life of continual gratification saying there is no day after tomorrow is a “coherent with death.”

Isaiah 28:
18 And your covenant with death shall be disannulled [by a resurrection], and your agreement with hell [the grave] shall not stand; when the overflowing scourge [natural consequence of a life lived] shall pass through [following resurrection, in the “day after tomorrow” (Age-to-Come)], then ye shall be trodden down by it [the scourg], the natural consequence of one’s acts in this life).
19 From the time that it [245] the “scourg” goeth forth it [245] shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report [though the record of an unjust life may only vex, the natural consequence for such a life will be to be “trod down” (vs. 18)].

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it [the future of the resurrected unjust will reflect the deeds of the past life].
21 For the LORD shall rise up … ; and bring to pass … his strange act [resurrection of just and unjust with no divine retribution and allowing natural consequence work is indeed a strange work to fallen humanity].
22 Now therefore be ye not mockers, lest your bands be made strong [make the fallen character more difficult to transform]: for I have heard from the Lord GOD of hosts a consumption [judgment in the Age-to-Come], even determined upon the whole earth.
23 Give ye ear, and hear my voice; hearken, and hear my speech. The world knows only that “to morrow we die,” it knows not of a day after tomorrow—a day, an Age-to-Come, of resurrection not only for the just, but the unjust, even if not repentant!

1 Corinthians 15:
32 If after the manner of men [as a fallen man] I [Paul] have fought with beasts at Ephesus [“evil spirits” with the egocentric behavior of beasts], what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

A day will come not only for unfaithful Jews, but for all humankind, when the unjust will come face to face with their unbelief.

Hosea’s Precept (Resurrection)
John the apostle prescribed the sequence necessary for deliverance from the calamitous bondage to the DEATH and the SIN.

1 John 4:
17 Herein [believing “God is love” (vs. 16)] is our love made perfect [complete] … : because as he [a living, immortal, God] is [without awe of DEATH], so are we in this world [Present-Evil-World].
18 There is no fear [law] of DEATH (3:14 and SIN) in love [of God]; but perfect love casteth out fear [the awe] of DEATH and SIN: because fear [such awe] hath torment. He that feareth [be in awe] of DEATH and SIN is not made perfect in love.

241. atomos, #0166G.
242. krisis, #2920G.
243. The Greek text has the article.
244. sb’tord, #7585H.
245. Masculine, singular.
247. Having “passed from the DEATH unto the LIFE” (1 John 3:14).
249. phobos, #5401G.
250. Ezk 14:3-8. The prophet spoke of this world.
251. phobeo, #5399G.
252. 1 John 2:15-17.
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Only by deliverance from an awe of DEATH is “perfect love” made possible. The prophet Hosea set forth a precept for just such a deliverance (the third to be noted), one that does not require any act of penitence!

Hosea 13: 14 “I [God vs. 4] will ransom them [Israelites] from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance [of God and of the dead] shall be hid from mine eyes.

God does not change. Repentance by the dead before resurrection is not possible nor needed, all will be resurrected. Though Hosea’s Precept specifically addressed the future for the Jews, as Paul asserted, all humanity in the Age-to-Come will be raised from DEATH and have an opportunity for deliverance from SIN.

1 Corinthians 15: 23 But every man in his own order: Christ the firstfruits [Church and faithful Israel (heavenly and earthly priests)]; afterward they [repentant unfaithful Israel (Levites) and fallen humanity] that are [the] Christ’s [Anointed’s] [those who harken to the message] at [presence].

The divine purpose is to deliver a fallen creation from its double bondage: first, deliverance by resurrection from the bondage through Adam of the DEATH (Hosea’s Precept); second, after resurrection, release from the bondage of the SIN through transformation of character by the ministry of an anointed High Priest after the order of Melchizedek and a twofold anointed priesthood (see below). Love “made perfect” requires not only deliverance from death, but also deliverance from the idols of the heart (real and imagined)—accomplished only when the principles for life proclaimed in God’s Word are freely accepted—an harkening engendered by unwavering belief that “God is love.”

>Zechariah’s Precept (Two Anointed Peoples)

Another precept, fourth noted, was told to Zechariah by an angel. He declared the gracious Creator has two separate and distinct peoples, each chosen and anointed for unique service.

Zechariah’s Precept

11 Then answered I [Zechariah], and said unto him [an angel (4:4,5)], What are these two olive trees … ? 12 … 14 Then said he, These are the two anointed ones [two peoples: Israel, Church], that stand by the Lord of the whole earth.

False teachers with myopic vision soon perverted that angelic response by declaring there is only one anointed people, not two. Such continues to this day. As Jesus forewarned, many deceptions in direct conflict with divine purpose would come.

Matthew 7: 15 Beware of false prophets, which come to you in sheep’s clothing [posing as disciples], but inwardly they are ravening wolves [they function in the egocentric spirit of a predatory beast].

Matthew 24: 5 For many shall come in my name [posing as disciples], saying, I [Jesus am Christ] [the Anointed] [asserting Jesus is God’s one anointed]; and shall deceive many [by using partial truth to beguile]. 6 … 11 And many false prophets shall rise [saying Jesus is the one and only Anointed], and shall deceive many.

A Jew of Tarsus named Saul, renamed Paul, a Pharisee and an apostle of Jesus, also foretold of such a hapless development.

Acts 20: 29 For I [Paul (vs. 16)] know this, that after my departing shall grievous wolves enter in among you [pretending to be sheep] … . 30 Also of your own selves shall men arise [appearing as believers], speaking perverse things, to draw away disciples after them.

2 Corinthians 11: 14 … Satan himself is transformed into an angel of light. 15 … his ministers also be transformed as the ministers of righteousness [using partial truth to deceive]; … .

False teaching was not unique to the First Advent. There has been a long history of God’s people falling prey to the sophistries of false teachers with arduous consequence.

Ezekiel 34: 2 Son of man, prophesy against the shepherds of Israel …; 3 … 8 … my flock [Israel] became a prey [to the leaders acting in the egocentric spirit of a beast]; … the shepherds fed themselves, and fed not my flock;

Additional notes:


**Gospel unto Abraham**

The primal mistake of both Israel and Christendom has been a disdain for the “Gospel unto Abraham,” the elemental biblical teaching on which Zechariah’s Precept is grounded.

**Genesis 22:**

17 That in blessing I [God of all] will bless thee [Abraham], and in multiplying [make great] thy seed as the stars of the heaven [heavenly seed (spiritual, Church)], and as the sand which is upon the sea shore [earthly seed (physical, Israel)]... and thy seed [in its duality] shall possess the gate [governance] of his enemies [Sin and Death].

18 And in thy [twofold] seed [Church, Israel] shall all the nations of the earth be blessed [NOT “bless themselves” as in some versions], because thou [Abraham] hast obeyed [harkened to] my voice.

Two seeds, one like stars, one like sand. One purpose, bless all.

**Deuteronomy 32:**

21 They [unfaithfulIsraelites] have moved me [God] to jealousy [zealousness] with that which is not God; they have provoked me to anger... I will move them to jealousy [zealousness] with those which are not a people [kinsmen] [not of Israel]; I will provoke them to anger... [arouse them] with a foolish nation... who enter Rest, an altruistic spirit appearing foolish to unfaithful Israel.

263. Israel failed to learn the lesson of the Babylonian exile and in 70 C.E. this prophesy was fulfilled with the destruction of the Temple and Levitical Order.

264. entote, #1785G.

265. orge, #3709G. The reiterative rendering of this word as “wrath” is the probable result of a belief in a god of wrath.


268. A Rabbi Talks with Jesus (Revised 2000), Jacob Neusner, McGill-Queen’s University Press.

269. See note 1, page 2.

270. 2 Tim 2:15.

271. See Pivotal Precepts ..., page 4.

272. rabab, #7235H.


274. zera’, #2253H (singular, collective noun).

275. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).

276. goey, #1471H.

277. The Hebrew verb may express simple action, or action repeated. Based on the LXX and quotes by Peter (Acts 3:25) and Paul (Gal 3:8) the use of the passive in KJV, et al., is justified (see Prov 31:30). Insasmuch as the blessing entails deliverance from not only Sin, but Death as well (Rom 5:21 ED), it is not possible for the fallen to bless themselves, notably those who are in their graves (Eccl 9:10).

278. shama’, #8085H. See note 50, page 23.

279. qana’, #7065H.

280. ka ac, #3707H.

281. ‘am, #5971/5972H.

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ISAIAH 65:
11 [God (vs. 7)] am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation [select group of people] that was not called by my name [people not of the first chosen people of God, not of Israel].

This explicit OT teaching of a twofold seed was echoed in the NT.

JOHN 10:
16 And other sheep I have, which are not of this [earthly] fold [not of the Torah of Moses]: them also I must bring, and they shall hear my voice; and there shall be one [united] fold [a dual priesthood (earthly+heavenly)], and one shepherd [anointed High Priest, Jesus of Nazareth, with one Torah, the Torah of The Adam (see below)].

EPHESIANS 3:
6 That the Gentiles [Church] should be fellowheirs [with Israel (2:19)],

and of the same body, and partakers of his promise in Christ [anointed Jesus] by the gospel [unto Abraham]285; Limiting God to one people, Christendom argues Israel’s day is past and declares itself guardian of a sole gateway to salvation (Replacement Theology). Judaism, on the other hand, not discerning Christendom’s sophistry, rejects the teachings of the NT without serious study and argues its “tradition” to be final word. Both arguments are “of men.” In this pivotal and fifth precept cited, Abraham’s Precept, the Bible reveals there are two elect peoples—one like “SAND” earthly, the other like “STARS” heavenly—two anointed peoples (Israel, Church) who will fulfill God’s oath-bound promise to the “fathers”—the Gospel unto Abraham. 286

TORAH OF THE ADAM

Generations after Abraham, the prophet Nathan set forth God’s purpose to David, king of Israel. David was anvestured by the expansion of Israel’s Torah of Moses.287 What had been limited to one people was to include all humankind—as first promised Adam, then Abraham, Isaac, and Jacob286—David’s response to this all-inclusive purpose is the sixth precept to be highlighted.

DAVID’S PRECEPT (TORAH OF THE ADAM)

2 SAMUEL 7:
19 … And is this [Davidic Covenant] [Is] the manner of man [an avowal, not a question as set forth in some versions]?

[Torah of The Adam] [the Adam—humanity], O Lord GOD [an anointed, earthly seed].

Following Israel’s release from Egyptian bondage, God began the development of Abraham’s promised seed for the future ministry of the Gospel unto Abraham—the seed of Jacob (Israel), an elected, anointed, earthly seed.291 The Torah of The Adam reaffirmed the nature of that seed (SAND, DUST); however, as promised Abraham and Isaac, the seed that is to bless “all the nations of the Earth” is not limited to the earthly.292 God vowed there is to be a second, heavenly, seed (STARS).

Judaism has failed to grasp the importance of this vow. Christendom, having ignored the twofold nature of the promise to Abraham, has under appreciated and often naively disregarded the privilege and purpose for the natural seed of Jacob (Israel).

PSALMS 147:
19 He [God (vs. 12)] sheweth his word unto Jacob, his statutes and his judgments unto Israel [the Torah of Moses].

20 He hath not [pre-First Advent] dealt so with any [other] nation: …

AMOS 3:
2 You [Israelites (vs. 1)] only [at the time of the prophets, pre-First Advent] have I [God] known of all the families of the earth: …

GALATIANS 3:
24 … the law [Torah of Moses] was our schoolmaster to bring us [Jews] unto [the purpose, goal of] Christ [anointing] ….

The divinely ordained “schoolmaster” employed the “carrot and stick” instruction method. The “stick” included divine disfavor for national unfaithfulness (Diaspora/Jacob’s Trouble).296 During that disfavor (post-First Advent) God began developing his second people; not from one family as the first (Israel), but called individuals, Jews and non-Jews, with faith like Abraham.

[Jacob, Gen 28:13,14].

289. Christos, Nomos, #5547G.
286. See note 71, page 8.
294. Christos, #5547G.
Elected and anointed to be heavenly servants of a new Torah, Torah of The Adam, a Torah for all offspring of Adam, not just an elect few. The "fulness" of that heavenly seed is near fruition, the earthly seed is now returning to its promised land! The time is near for the ministry of God's anointed ones (High Priest, earthly and heavenly priesthoods) to bless Adam and his seed.

«MICAH'S PRECEPT (FUTURE KINGDOM)
Deliverance of humankind under Torah of The Adam was detailed by prophet Micah—a benevolent kingdom overcoming the kingdoms of the world with truth (word, light) and thereby bringing about a free creation at peace with each other and with their Creator—Micah's Precept, seventh of twenty-two noted.

1 But in the last days of Present-Evil-Age it shall come to pass, that the mountain [nation (kingdom)] shall be established in the top of the mountains [human nations], and it shall be exalted above the hills [false worship venues] all humankind shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD [God's future Kingdom], and to the house of the God of Jacob [Earthly priests]; and he shall judg

»ELDERS' PRECEPT (SERVICE)
God's interaction with Israel, as cited by Isaiah, makes manifest an eighth precept—"serve to be served." A precept not only applicable for his creation, but also for the Creator himself. The biblical use of Head not as a ruler, but as a leader who serves, is a direct outgrowth of this precept during the Present-Evil-Age, a precept seldom abided by humankind.

1 And king Rehoboam consulted with the old men [Elders], …?
7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever [counsel the king did not heed].

310. See SHEKINAH, page 47
311. Isa 49:6 (above).

HEBREWS 5:
5 So also Christ glorified not himself to be made an high priest; but he said unto him, Thou art my Son, to day [at Jordan] have I begotten thee [as a New Creature and anointed as High Priest] have I begotten thee [as a New Creature and anointed as High Priest].
6 As he saith also in another place:

EXODUS 19:
5 … [when] ye shall go up to the mountain of the LORD [God's future Kingdom], and to the house of the God of Jacob [Israel (earthly priests)]; and he shall judge among many people[s], and shall rebuke strong nations afar off; …

ISAIAH 49:
6 …, It is a light thing … to raise up the tribes of Jacob, and to restore the preserved [faithful and unfaithful] of Israel [God serves Israel, so Israel may serve God]; I will also [as a greater thing] give thee [Israel] for a light to the Gentiles, that [in the Age-to-Come] thou mayest be my salvation [for all humankind (Torah of The Adam)] unto the end of the earth.

Micah 4:
1 But in the last days [of Present-Evil-Age] it shall come to pass, that the mountain shall be established in the top of the mountains [human nations], and it shall be exalted above the hills [false worship venues] all humankind shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD [God's future Kingdom], and to the house of the God of Jacob [Israel (earthly priests)]; and he shall judge among many people[s], and rebuke strong nations afar off; …:

300. 'am, #5971/5972H, plural.
301. sbama', #8185H. See note 50, page 23.
303. perfpoiotes, #4047G.
304. See SHEKINAH, page 47
305. 'am, #5971/5972H, plural.
306. gowy, #1471H.
308. torah, #8151/8152H. 2 Sam 7:18,19 LXX, DRA, ESV.
309. Zion: God's dwelling place (Psa 132:13; Zech 8:3), spiritual aspects of Kingdom.
Jerusalem: Israel's physical capital, secular center, physical aspects of Kingdom.
310. Isa 49:6 (above).
This precept—serve to be served—is the essence of the First Advent experience of Jesus. As Stephen validated in an encounter with the Sanhedrin, Jesus’ disciples learned from his example:

**ACTS 7:**
7 And the nation to whom they [the Jews] shall be in bondage will I judge, said God [God serving]: and after that they [the Jews] come forth, and serve me in this place [God being served].

**JEREMIAH’S PRECEPT (NEW COVENANT):**

**Jeremiah 31:**
31 ... I [God] will make [ratify] a new covenant [for humankind]
with the house of Israel, and with the house of Judah [as covenant-victims (typified by “goats” of “calves and goats”)]
32 Not according to the covenant [Adamic] that I made with their fathers ...; which my covenant they [humanity] brake ...
33 But this shall be the [new (vs. 31)] covenant that I will make [ratify] with the house of Israel [synchronized with New Creation (calves)];
After those days [of covenant ratification], saith the LORD, [for Adam’s seed (vs. 27)] I will put my law [Torah of The Adam] in their inward parts, and write it in their hearts [circumcised hearts]; and will be their God, and they [humanity] shall be my people [God All-in-All].
34 And they shall teach no more every man ..., saying, Know the LORD: for they [humankind] shall all know me, ... for I will ... remember their sin no more [no divine retribution].

**LIGHT & SALVATION**

With the Torah of Moses as schoolmaster, God has patiently prepared his earthly anointed people. His “new” covenant, the all-inclusive Torah of The Adam (David’s Precept), will soon replace that singular Torah.

**EZEKIEL 37:**
21 ... I [God] will take the children of Israel [from their Diaspora (Jacob’s Trouble)] ... , and bring them into their own land:

**ISAIAH 49:**
6 ... It is a light [small] thing that thou [Israel (vs. 3)] shouldest be my servant[,] to raise up the tribes of Jacob, and to restore the preserved [faithful and unfaithful] of Israel [from the Diaspora]: I [God] will also [as a greater thing in the Age-to-Come] give thee for a LIGHT to the Gentiles, that thou mayest be my SALVATION [for humankind (Torah of The Adam)] unto the end of the earth.

**JOHN 4:**
22 ... we know what we worship: for SALVATION is of the Jews.

Divine favor has returned to Israel so it may fulfill The Hope of LIGHT and SALVATION for all seed of Adam, living and dead!

**ACTS 15:**
14 ... God at the first [before rebuilding the “tabernacle of David” (vs. 16)] did visit the Gentiles, to take out of them a people [Church, heavenly seed of Abraham] for his name [for the work of Age-to-Come].
15 ... 16 After this [after taking out this second people] I [God] will return, and will build again the tabernacle of David [David’s kingdom (Israel) is likened to the temporary shelter (booth) used in Feast Week], which is fallen down [gradual downfall brought about by Babylon, Medo-Persia, Greece, and Rome] and I [God] will build again the ruins thereof, and I will set it [Israel, God’s earthly anointed people] up:
17 That [with Israel as a “light” and “salvation”] the residue of men [fallen humanity] might seek after the Lord [God] ...

**NIGHT IS GONE, DAY IS DAWNING!**

There has been divine purpose in all that has transpired since the plague of death precipitated Israel’s deliverance from Egypt.

**ISAIAH 61:**
6 But ye [Israelites (vs. 7)] shall be named the Priests of the LORD: ye shall eat [astithes] the riches of the Gentiles, and in their glory [as a restored human creation] shall ye boast yourselves.

**ISAIAH 40:**
2 ... her [Jerusalem = Israel] iniquity is pardoned: for [as a condition of the “old” covenant] she hath received of the LORD’S hand [in the Diaspora] double [not eternal] for all her sins.

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312. Vss. 27-30 indicate Jeremiah was addressing all humans; also, he used “Israel” for the ten tribes as well as the twelve (see note 81, page 8).
314. See note 308, page 41.
316. See Divine Purpose—The-All-in-All, page 68.
317. 2 Sam 7:4-19 (see note 61, page 7).
320. Quoted from Amos 9:11,12 where speaker is God.
322. Deut 4:25-31; Jer 30:7-11; Ezek 7:7-27; Dan 2:36-40; 7:17; 8:20,21; Joel 1:2-7; Matt 21:19; 23:37,38.
324. Prefigured by Levites receiving tithes of the people (Num 18:24; Heb 7:5).

For that “vail” upon Israel’s “heart” to be “taken away” many deceptions, half truths, false and misleading concepts, must be challenged. Because of the author’s personal history the challenges presented here are primarily directed at the sophistry of Christendom. This is not to say Judaism is above criticism; however, a notable number of Christendom’s erroneous teachings, from Hellenism to Higher Criticism to Evolution, have found accommodation within Judaism. Israel as a whole changed little during its Diaspora. It still heeds the “tradition of men.”

Mark 7:

6 …; Well hath Esaias [Isaiah] prophesied of you hypocrites [Pharisees, scribes (vs. 5)], as is written, This people [unfaithful Jews] honoureth me [God] with their lips, but their heart is far from me.

7 …; For laying aside the commandment of God, ye hold the tradition of men ...

When Jeremias’s Precept is fulfilled the Jews will at last lay aside their teachings of men and turn to the Word of their Creator. In accord with the “Gospel unto Abraham” Israel will be “a LIGHT unto the Gentiles,” and as promised, the earthly seed of Abraham will carry God’s “SALVATION unto the end of the earth.”

PROPITIATION OF THE SIN

A common ill-use of the word “propitiation” has largely contributed to a fear of divine judgment—particularly to be noted in Christendom’s commentaries on Romans. For example:

“… By a propitiation is meant that which appeaseth the wrath of God for sins and obtains His favor … .”

Exposition of the Epistle to the Romans, Robert Haldane, page 205 (comment on Rom 3:25).

In the Bible there is no thought of, nor requirement for, divine propitiation! God did not set forth Jesus to propitiate himself!

Romans 3:

25 Whom [Jesus (vs. 24)] God hath set forth to be a propitiation through faith in his blood [as God’s Passover lamb] … ;

The forlorn question raised by Job has long been Israel’s.

Job 7:

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

The time for resolution of the “tossings to and fro” has come.

Ezekiel 14:

22 …; a [faithful] remnant … shall come forth unto you [unfaithful remainder of Israel], and ye [unfaithful] shall see [the faithful’s] way and their doings: and ye shall be comforted concerning the evil [distress] [Diaspora/Jacob’s Trouble] that [as a condition of the “old” covenant] I [God] have brought upon Jerusalem [Israel] [by removing divine overruling protection] … .

The day for Israel to have full recognition of the gracious privilege extended to it is “dawning.”

Deuteronomy 32:

21 …; I [God] will provoke them to anger [arouse them] [the Jews] with a foolish nation [foolish to unfaithful Israel but not to God].

They are to “arouse” and “be comforted.” There has been glorious purpose for all they have experienced. Serving an augmented Torah, the *Torah of The Adam*, they are to be a “light” to God’s “salvation” so “the residue of men might seek after the Lord.”

2 Corinthians 3:

15 But even unto this day [even unto post-Diaspora], when Moses is read [Torah of Moses], the vail is upon their [national] heart.

Nevertheless when it [Jews national heart] shall turn [to the Lord, the vail [obscuring the Torah of The Adam] shall be taken away.

Paul’s message to the Church in his day is relevant for Israel now.

Romans 13:

12 The night [Present-Evil-Age] is far spent, the day is at hand: let us [firstborn (Church, Israel)] therefore cast off the works of darkness, and let us put on the armour of light.

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Romans 3:

25 Whom [Jesus (vs. 24)] God hath set forth to be a propitiation through faith in his blood [as God’s Passover lamb] … ;

Prologue: How Readest Thou?
A change in God is not what is required! The offerings of Israel, of Jesus, and of the Church, are not to placate or appease the wrath of a God who is love. Their purpose is not to propitiate God, but that which is the crucial obstacle for a proper relationship with God—the SIN. The offerings testify of a requisite change in the creature, not the need for change in the Creator. They signify a maturation of human hearts by belief of God and a free-will pledge to propitiate the great monarch SIN.

**Romans 6:**
12 [Knowing God will raise the dead (vss. 3-11)] Let not [the] sin [of unbelief] therefore reign in your mortal body, that ye should obey [harken to] it [the body] in the [fleshly] lusts thereof.

**Hebrews 11:**
6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

**Psalms 51:**
16 For thou [God (vs. 14)] desirdest not [animal] sacrifice; ... .
17 The sacrifices of God are a broken spirit: a broken and a contrite heart [mind, spirit], O God, thou wilt not despise.

**Isaiah 1:**
11 To what purpose is the multitude of your [Israel's (vs. 4)] sacrifices unto me? ... I [God] delight not in the blood ... .
12 ... 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

**Hosea 6:**
6 For I [God] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

**Micah 6:**
8 He [God] hath shewed thee, O man [a Jew (vs. 2)], what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God [in God's spirit of liberty and love]?

Offering of the Anointed (Israel, Jesus, Church) was not related to any need of divine justice, but was the means by which a loving God could occasion character transformation without violating free-will. That offering did not provide remission of mortality for a price (justice bought), but deliverance from death and an opportunity for moral metamorphosis through edification. Its purpose was not “satisfaction” of divine justice, but the bringing of an estranged creation into moral harmony with a God of love so the lost nonmortality may be restored. If justice, as the world understands it, was to be served none would be saved!

**Romans 3:**
10 As it is written, There is none righteous, no, not one:

Solomon wisely observed of humankind, “as he thinketh in his soul, so is he” (Solomon's Precept). A mindset that is persuaded of a god of wrath will hold a greatly distorted view of divine purpose. The treatment found in biblical translations of the Greek ἑλάσμος (#2433G), and related ἐξιπακούω (#2435G), and related ἐξιπακούω (#2433G) and ἑλασμός (#2434G), is a vivid illustration of such distortion. In many text where these words are used the SIN is the object of propitiation; yet, in some versions these texts are rendered as demands for the “reconciliation” and “propitiation” of divine wrath.

**Luke 18:**
13 And the publican ... smote upon his breast, saying, God be merciful to me a sinner.

**Hebrews 2:**
17 Wherefore in all things it behoved him [Jesus (vs. 9)] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, [in the Age-to-Come] to make reconciliation for the sins of the people.
God not only passes over the sins of his fallen creatures, it was he who “set forth” Jesus as the propitiatory, the High Priest to change their sinful nature so the SIN will no longer reign. Thus, his purpose is not propitiation of his “wrath” as Christendom asserts. During this Present-Evil-Age God has patiently dealt with the misconceptions of his creation, generation after generation. It is critical for all who desire to be of God’s kingdom of priests359 to first learn, then freely keep and do. Often the world insists obedience requires a blind following of directives, be they of divine or human origin—a mindset that negates the wondrous gift of free-will given by a Creator who is love.358 The instruction given Israel through Moses is directly applicable. Humankind is to first learn, then freely keep and do.

Numbers 14:
18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clear [not leaving such acts unattended] the guilty;353 visiting351 the iniquity of the fathers [so as to remove] upon354 unto the children,355 unto the third and fourth generation.

Propitiation of the SIN (Unbelief), resisted by humankind and seldom achieved in the Present-Evil-Age, will be the hallmark of the Age-to-Come.

Samuel’s Precept (Harkening)
The fundamental precept underlying propitiation, that which is God’s desire with respect to SIN, was set forth in simple and clear terms by Samuel—the last of Israel’s Judges and the first of its prophets (the tenth precept cited).

1 Samuel 15:
22 Behold, to obey356 [harken] is better than sacrifice, and to hearken357 [heed] than the fat of rams.
DEUTERONOMY 17:
18 ... he [king of Israel] shall write him a copy of this law\textsuperscript{360} [Torah of Moses] in a book ...
19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear\textsuperscript{361} [be in awe of] the LORD his God, to keep all the words of this law\textsuperscript{360} [Torah] and these statutes, to do them:

PROVERBS 4:
20 My son, attend to my words; incline thine ear unto my God's sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they are life unto those that find them, and health to all their flesh.
23 Keep thy heart [with God's words in its "midst" (vss. 21)] with all diligence; for out of it [a heart full of God's words] are the issues of life.

JOHN 4:
24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

JOHN 8:
28 Then said Jesus unto them [some unbelieving Jews], ... I do nothing of myself; but as my Father hath taught me, I speak these things. First he was taught, then he freely acted—learn, then keep and do. Blind obedience, the negation of free-will, is not God's desire. Divine purpose is a free, motivated, creation living a way of love.

SPIRIT/SPIRITUAL

When humans overcome their myopic vision and include the Word of God in their search for truth, it becomes readily evident there are realms of existence beyond the physical (space+time)—extra-dimensional realms\textsuperscript{365} Though the Bible provides little insight into these realms, or the natures that inhabit, it leaves no question concerning their existence. It reveals two realms separate and distinct from that experienced by humankind; a "spirit"\textsuperscript{366} realm and a divine realm. Realms that existed before creation of the physical, therefore not of it.

ROMANS 1:
20 For the invisible spiritual things of him [God (vs. 19)] ... are clearly seen \textsuperscript{369} [perceived], being understood by [reasoning upon] the [physical, visible] things that are made ... :

1 TIMOTHY 1:
17 Now unto the King eternal\textsuperscript{370} [of the ages], immortal, invisible [not of the physical realm], the only wise God ... .

\textsuperscript{360.} torah, #8451H.
\textsuperscript{361.} yare', #3372/3373H.
\textsuperscript{363.} mitsvah, #4687H, plural.
\textsuperscript{364.} See God's Rest, page 71.
\textsuperscript{365.} Existing before creation of the four dimensional universe, these realms must be extra-dimensional. Not surprisingly, physicists have recently developed a "string theory" that requires such a realm.
\textsuperscript{366.} This concrete use of "spirit" is not to be confused with its abstract, ethereal, use having to do with the spiritual aspects of life in the physical realm.
\textsuperscript{367.} No indefinite article in biblical Greek.
\textsuperscript{368.} Capitalization not inspired.
\textsuperscript{369.} kathorao, #2529G.
\textsuperscript{370.} aion, #0165G, plural with article.
HEBREWS 11:
27 By faith he [Moses (vs. 24)] forsook Egypt, not fearing [in awe of] the wrath of the king [Pharaoh]; for he endured, as seeing [perceiving] him [God (vs. 25)] who is invisible. The Bible makes evident the nonphysical is God’s dwelling place. It also reveals God’s intent to fill his creation, physical and nonphysical, with multitudinous beings living in liberty and love.373

PSALMS 104:
4 Who [God] maketh his angels spirits [spirit beings]; ...

ISAIAH 45:
18 Thus saith the LORD that created the heavens [spirit realm and four dimensional realm supporting planet Earth]; God himself that formed the [planet] Earth [and made it]; he hath established it [in its orbit], he created it not to be inhabited: ...

COLOSSIANS 1:
15 Who [the Son (vs. 13), being free] is the image [of the invisible God, the firstborn of every creature [as Angel-of-the-LORD] 377: 16 For by [him] [God] were [the] all things [created], that are in [the] heavens [spirit realm and physical cosmos], and that are in [the] Earth, visible [physical realm] and invisible [spirit realm], whether they be thrones, or dominions, or principalities, or powers [various natures in spirit realm]; [the] all things were [created] by [the Son (vs. 13), Angel-of-the-LORD], and for him [the Father (vs. 12)]:

SHEKINAH
The heavenly Creator made manifest the import of the difference between the visible and invisible by the arrangement he gave Israel with the Tabernacle, and later the Temple. God’s “glory,” indicating divine favor extended to the nation, “dwelled” in the inner sanctum (Most Holy) between the cherubim. Though not found in the Bible, Shekinah was used by later Jews and then borrowed by Christendom to denote that “glory,” a visible majesty of the invisible divine presence.383

PSALMS 80:
1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou [God] that dwellest between the cherubims [the Shekinah], shine forth.

PSALMS 99:
1 The LORD reigneth; let the people tremble: he sitteth between the cherubims [the Shekinah]; ...

ISAIAH 37:
16 O LORD of hosts, God of Israel, that dwellest between the cherubims [the Shekinah], thou art the God, even thou alone, ..., thou hast made heaven and earth.

EZEKIEL 9:
3 And the glory of the Israel [the Shekinah] was gone up from the cherub [of the Mercyseat], whereupon he [the Shekinah] was, to the threshold of the house [the Temple]. ...

EZEKIEL 11:
23 And the glory of the LORD [the Shekinah] went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

EZEKIEL 43:
2 And, behold, the glory of the God of Israel [the Shekinah] came from the way of the east [the “mountain” east of the city]: ...

3 ... 4 And the glory of the LORD [Shekinah] came into the house by the way of the gate whose prospect is toward the east. Before a priest could enter into the presence of that “glory,” it was necessary that it be shrouded by a cloud of incense.

LEVITICS 16:
13 And he [the priest] shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony [thereby shrouding the divine “glory”], that he die not:

371. phobeo, #5399G.
372. borao, #3708G.
374. shamayim, #8064H, plural. Physical heavens (atmosphere and outer space); as well as, heavens as abode of God (realms beyond the three spatial dimensions known to humankind). In KJV “air” is used when context limits meaning to the atmosphere (Gen 1:26,28,30). Throughout Hebrew OT “heavens” is either dual or plural. In Greek NT, however, plural and singular forms are used.
375.  ‘erets, #0776H.
376. Gen 1:26; s.1. Image—free; Likeness—loving. See note 99, page 69.
377. Names/Titles for Angel-of-the-LORD: Logos, Wonderful, Michael, Son of God, Son of Man, and Jesus. They reflect his varied ministries (e.g., as Logos, Word, he spoke in God’s name). Gen 22:15,16; Ex 3:2-4; Judg 6:12, 13; 18 LXX, YLT; Prov 8:22; Isa 9:6; Dan 10:13,21; 12:1; John 1:1,2; Col 1:13-15; Rev 19:13. See ANGEL-OF-THE-LORD page 83.
378. en, #1722G.
380. The Greek text has the article.
381. ouranos, #3772G, plural. Similar to shamayim (note 374) and often used if context limits meaning to the atmosphere (Matt 6:26; 8:20; 13:32).
382. dia, #1223G.
Paul, “rightly dividing” the tutorial given by the divinely instituted rite, explained in simple and straightforward language there are limits for a four dimensional physical creature with respect to the spirit and divine realms of life.

1 TIMOTHY 6:
16 Who [God (vs. 13)] only hath [holds] immortality [to give], dwelling in the [Shekinah] light which no man [four dimensional physical being, male or female] can approach unto; whom no man [human] hath seen, nor can see: … .

NATURES SEPARATE AND DISTINCT
The God-created natures, be they earthly or heavenly, are separate and distinct. Failure to appreciate this fundamental principle of creation makes biblical texts obscure that are otherwise clear and simple. Christendom’s unhappy view that humans, to overcome mortality, must exit the physical realm and become spirit beings, corrupts the harmony and beauty of God’s purpose. That view, a consequence of not “rightly dividing the word of truth,” demeans the character of the Creator.

PHYSICAL
God’s destiny for his human creation is for it to live in the four dimensional physical world he created for it.

GENESIS 1:
28 And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and replenish [fill] the [Earth], and subdue it: … .

PSALMS 115:
16 The heaven, even the heavens, are the LORD’S: but the [Earth] hath he [God] given to the children of men.

PSALMS 119:
28 Thy [God’s] faithfulness is unto all generations: thou hast established the [Earth] and it abideth.

When humankind regains its nonmortality and learns to live with the natural laws in place (from gravity to love), the earthly, physical, and nonmortal life enjoyed will be everlasting.

SPIRITUAL
Spirit beings, on the other hand, are unlike humans and are of a different form (more than four dimensions?).

LUKE 24:
39 … a spirit [being] hath not flesh and bones [not physical] … .

DEUTERONOMY 4:
39 … the LORD he is God in heaven[s] [nonphysical realms] above, and upon the earth [physical realm] beneath [the physical is of a form lower (fewer dimensions?) than the nonphysical]: there is none else.

PSALMS 8:
5 For thou [God] hast made him [human (physical being)] a little lower [fewer dimensions?] than the angels [spirit beings], and hast crowned him with glory and honour [life and dominion].

Normal habitat for spirit beings is the “heavens,” spirit realm, and they behold the face of the one invisible to humans, God.

MARK 12:
25 … angels [spirit brings] which are in [the] heaven[s].

MATTHEW 18:
10 Take heed that ye despise not one of these little ones [those receiving Jesus’ words like children eager to learn (vss. 3-6)]; for I say unto you, That in [the] heaven[s] [spiritrealm] their angels do always behold the face of my Father which is in heaven[s].

EXODUS 33:
20 And he [God] said, Thou [Moses] canst not see my face: for there shall no man [human] see me, and live [apparently, a human being cannot exist in the presence of the extra-dimensional nonphysical Creator].

FALLEN OF THE SPIRIT REALM
There are, however, angels (Satan and others) who left their “own habitation” and are now in “chains.” Though restrained they have the ability to “possess” the body of a human. Their noncompliant ventures are uninhibited, except where consequences for others are irrecoverable. Biblically “air” is used to designate the invisible domain where the fallen are held. Peter apparently related “air” to Tartarus, the mythological abyss used to imprison the Titans.

384. 2 Tim 2:15.
385. “echo,” #2192G, “Jesus was given immortality, God “holds.” Only God can “give.”
386. “male,” #4390H.
387. “erets,” #0776H.
389. “elohim,” #0430H.
391. “aggelos,” #0032G. Text implies faithful humans have guardian angels.
392. The Greek text has the article.
394. An example is the constraint put on Satan with respect to Job (Job 2:6).
See POWERS OF THE AIR, page 54
THE IMPORT
In defense of his teaching on the resurrection, Paul gave the definitive statement concerning the realms of creation.

1 Corinthians 15: 40 There are also celestial bodies, and bodies terrestrial: ... 41 ... 44 ... There is a natural [physical, "terrestrial"] body, and there is a spiritual [nonphysical, "celestial"] body.

The Hebrew and Greek words rendered “spirit” have a foundational reference to the invisible movement of air—wind, breath. In the Bible there are two broad categories of meaning given the words whether Hebrew or Greek: the nonphysical (invisible) aspect of human experience living in a physical world, and life in a nonphysical (invisible) realm of existence. These broad categories take on a number of related meanings:

- influence that emanates from God: holy spirit, spirit of Rest (of liberty and love), spirit of power, spirit of sound mind;
- that which animates and controls a living creature, the inward urge or motivating force, the ego. It constitutes that which makes a rational being spiritual, with moral and ethical capacities. It is over and above instinctual behavior (the “flesh”). It is that which makes each creature unique. It is not of itself a living entity and must not be confused with “soul.” For humans it is reserved by God at death and will be given a new body at a future resurrection (spirit+body=living soul);
- the spirit (nonphysical) realm of existence, a realm beyond the four dimensional universe known by humans;
- a spirit (nonphysical) being (angel, New Creature, a being of the spirit or divine realms of existence).

BREATH OF LIFE/SPIRIT OF LIFE
The Hebrew phrase “breath of life” found in the Genesis account of creation has been generally misconstrued.

Genesis 2: 7 And the LORD God formed man [the Adam] of the dust of the ground [body], and breathed into his nostrils the breath of life; and man [the Adam] became a living soul [body+spirit].

The body divinely formed needed more than air, more than artificial respiration, to become a “living soul.” The “breath of life” breathed into Adam’s nostrils involved the “spirit of life.” It was this spirit that energized the body so Adam became a “living soul.” Without this spirit a body cannot live.

Genesis 7: 22 All in whose nostrils was the breath of life [of the spirit of life], of all that was in the dry land, died.

Job 27: 3 All the while my breath is in me, and [even] the spirit [of life] of God is in my nostrils;

Job 34: 14 ... if he [God (vs. 12)] gather unto himself his [man’s (vs. 11)] spirit [and] [even] his breath; 15 ... man shall turn again unto dust.

Isaiah 42: 5 ... he [God] that giveth breath unto the people upon it [the Earth], and [namely] spirit to them that walk therein:

James 2: 26 For as the body without the spirit is dead ... .

HOLY SPIRIT
After the prophet Nathan came to him about his improper actions concerning the wife of Uriah the Hittite, David in a prayer to God set forth the meaning of a spirit that is holy.

Psalms 51: 10 Create in me a clean heart, O God; and renew a right spirit within me.

11 ... 12 Restore unto me the joy of thy salvation; and uphold me with thy free [a willing] spirit.

A “willing spirit” conforms with the spirit of the Father, the spirit exemplified by the earthly ministry of Jesus, the “seed of David.” “Clean heart” is analogous to “right spirit,” a “willing spirit.” With David’s “seed” for a guide, the apostles unfolded David’s plea. A right, willing spirit, a holy spirit, is the spirit of love.
ROMANS 5:
5 ... love of God is shed abroad in our hearts by the Spirit which is given unto us.

1 THESSALONIANS 4:
8 ... God, who hath also given unto us his holy Spirit, but a spirit of power, and of love, and of a sound mind.

1 PETER 1:
22 Seeing ye have purified your souls in obeying the truth through the Spirit which is given unto us.

SPIRIT BEINGS
Used as a descriptor of a being, “spirit” indicates that being is of the incorporeal, extra-dimensional, realms of existence, those outside of the physical realm experienced by the human race.

MARK 13:
32 But of that day and that hour knoweth no man, no, not the angels which are in heaven ...

HEBREWS 1:
7 ... he [God] saith, Who maketh his angels spirits ...

JOHN 4:
24 God is a spirit [spirit being], and they that worship him must worship him in spirit [mind, heart] and in truth.

ANGEL(S)
The Hebrew and Greek words commonly rendered “angel” have a literal meaning of “messenger,” an apt term for the service performed by certain specific beings, human and angel.

LUKE 7:
27 ... Behold, I send my messenger [John the Baptist (vs. 24)] before thy face [as Michael (Jesus) did for Israel, so John did for Jesus], ...

LUKE 9:
52 And [Jesus] sent messengers [human beings] before his face: and they [his disciples] went ...

Often, however, “angel” is the generic designation for creatures of the spirit realm of existence, nonphysical beings—beings used on occasion as God’s messengers to his physical creation.

PSALMS 104:
4 Who [God] maketh his angels spirits; ...

MATTHEW 18:
10 ... Take heed that ye despise not one of these little ones [the hearing ones (vs. 3-6)]; ... in heaven[s] [their angels spirit beings] do always behold the face of my Father which is in heaven[s].

LUKE 2:
10 And the angel [spirit being] said unto them [Jewish shepherds], Fear not [in awe] [of “the glory of the Lord” (vs. 9)]; ...

11 ... 13 And suddenly there was with the angel a multitude of the heavenly host [spirit beings] praising God ...
The Bible indicates angels were directly created. This suggests they are without gender and unable to procreate.

**Psalms 33:**
6 By the word of the LORD were the heavens made; and all the host of them [angelic host] by the breath of his mouth.

**Psalm 148:**
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 ... 5 Let them praise the name of the LORD: for he [the LORD] commanded, and they [angels and hosts (vs. 2), etc.] were created [by “the breath of his mouth,” thus not by procreation, so gender not required].

**ANGELIC ORDERS**
There are different orders of angels. Little data is provided, however, to aid differentiation in form, hierarchy, power, authority.

**Genesis 3:**
24 ... he [God (vs. 23)] placed at the east of the garden of Eden Cherubims ... to keep the way of the tree of life.

**Isaiah 6:**
2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

**Colossians 1:**
16 For by him [God] were [was the] all things created, that are in [the] heaven[s], and that are in [the] earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ... ;

**1 Peter 3:**
22 Who [Jesus (vs. 21)] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**PRINCES**
One order, or title, of special interest is that of “prince.” Both Hebrew and Greek words so rendered have the thought of ruler, commander, chief leader and are used for humans as well as angels. During his Rest, God has allowed certain ones, human and angel, to exercise their influence over nations, for good or evil. On occasion those who have performed this function are cited as “princes.” Care must be observed to determine if the being so cited is angel or human.

**Daniel 10:**
5 Then I [Daniel] lifted up mine eyes, and looked, and beheld a certain man clothed in linen, ... ;

**Ephesians 2:**
2 ... the prince of the power of the air [Satan], the [ego-centric] spirit [of whom] that now worketh in the children of disobedience [the unbelief] [of Satan & Adam]:

**Revelation 1:**
5 And from Jesus Christ [anointed], who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth [land] [of Israel]. ... ,

The angels given the tutelary responsibility for God’s New Creation during the age of its maturation are not cited as Princes.

**Hebrews 1:**
14 Are they [angels (vs. 13)] not all ministering spirits, sent forth to minister for them [the New Creation (vs. 2)] who shall be heirs of salvation [not their personal salvation, but salvation of the human creation]?
HOLY ANGELS
There are myriad angels who freely follow in God’s way and who faithfully serve him and his creation—angels holy.

EXODUS 23:20 Behold, I [God] send an Angel\(^\text{445}\) [Angel-of-the-LORD, Michael]\(^\text{446}\) before thee [Israel], to keep thee … .

PSALMS 91:11 For he [God] shall give his angels\(^\text{445}\) [spiritbeings] charge over thee [faithful humans (vs. 9)], to keep thee in all thy ways.

MATTHEW 25:31 And he [Son of Man (vs. 30), Michael]\(^\text{446}\) shall send [in Age-to-Come] his [God’s]\(^\text{447}\) angels\(^\text{448}\) [messengers] with a great sound of a [Jubilee] trumpet,\(^\text{449}\) and they shall gather together his [God’s earthly] elect\(^\text{450}\) from the four winds,\(^\text{451}\) from one end of heaven\(s\)\(^\text{152}\) to the other [from the ensnarement of secular (earthly, physical) and religious (heavenly, spiritual) activities engaging the Jews for centuries].

MATTHEW 26:53 Thinkest thou [Peter] that I [Jesus] cannot now pray to my Father, and he shall presently give me more than twelve legions\(^\text{453}\) of angels\(^\text{448}\)?

LUKE 15:10 … [Jesus] say unto you [Jewish crowd (vs. 1)], there is joy in the presence of the angels\(^\text{448}\) of God over one sinner that repenteth.

REVELATION 5:11 And I [John] beheld [in vision], and I heard the voice of many angels\(^\text{448}\) round about the throne [of God with beasts and elders (4:2-8)] … number of them was ten thousand times ten thousand … ;

UNHOLY, FALLEN ANGELS/DEMONS
There are angels who in the exercise of their free-will oppose God and his spirit of Rest.\(^\text{454}\)

MATTHEW 25:41 Then [Second Advent] shall he [the Anointed, Messiah] say also unto them on the left hand ["goats," self-centered humans], Depart from me, ye cursed\(^\text{455}\) [disfavored by God], into everlasting\(^\text{456}\) fire\(^\text{457}\) [of the age] [fire of purification], prepared for the devil [Satan] and his [unholy] angels:

1 CORINTHIANS 6:3 Know ye not that we [the Church (New Creation)] shall judge angels [holy and unholy]? … ?

JUDE 1:6 And the [unholy/fallen] angels which kept not their first estate, but left their own habitation [left spirit realm for physical], he hath reserved … unto the judgment of the great day [Second Advent]. Frequently \(daimon\)\(^\text{458}\) and \(daimonion\)\(^\text{459}\) are inaptly rendered “devil,” making little distinction between them and \(diabolos\).\(^\text{460}\) Used in connection with possessing spirits (fallen angels), and not their prince (Lucifer), they should be rendered “demon.”

LUKE 9:42 … the devil\(^\text{459}\) [demon] threw him down, and tare him. And Jesus rebuked the unholy spirit [unholy angel], … . The word \(diabolos\)\(^\text{460}\) is applied only to the prince,\(^\text{461}\) never to the demons. This distinction is lost in many translations.

SATAN/DEVIL
Scripture reveals there is a chief prince of the fallen angels—an anointed Cherub\(^\text{462}\) variously called Lucifer,\(^\text{463}\) Satan,\(^\text{464}\) Devil,\(^\text{461}\) Serpent,\(^\text{465}\) prince of this world,\(^\text{466}\) prince of the power of the air,\(^\text{467}\) god of this world,\(^\text{468}\) Belial,\(^\text{469}\) and Beelzebub.\(^\text{470}\) Satan and Devil are most often used. \(Satan\)\(^\text{471}\) is a word transferred from Hebrew to Greek then to English. It is derived from a verb meaning “to lie in wait,” “to oppose,” “to be an adversary,” hence, the noun denotes an adversary or opposer. \(Devil\) is from the Greek \(diabolos\)\(^\text{460}\) which comes from a verb meaning “to thrust through,” and thence, “to inform against,” “to accuse.” Thus, the noun signifies an accuser, or slanderer.

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\(^{445}\) mal’ak, #4397H.
\(^{446}\) See note 377, page 47.
\(^{447}\) Inasmuch as “God” is the antecedent for the second “his,” it is probable it is also for the first.
\(^{449}\) See note 377, page 47.
\(^{450}\) Lev 25:9-55. Israel’s Jubilee prefigured the work of restoration in the Age-to-Come.
\(^{451}\) Rom 11:26.
\(^{452}\) Deut 30:4; Isa 43:5,6; Zech 2:6.
\(^{453}\) ourho\(\nu\)s, #3772G, plural.
\(^{454}\) See note 377, page 47.
\(^{455}\) Isa 33:14; Zech 13:9. A fire that removes only that which is corrupt—if totally corrupt, totally removed.
\(^{456}\) #4567G.
\(^{457}\) See note 395, page 48.
\(^{458}\) daimon, #1142G.
\(^{459}\) daimonion, #1140G.
\(^{460}\) diabolos, #1228G.
\(^{461}\) Matt 4:1; John 8:44, Eph 2:2; 6:11; 1 John 3:8,10; Rev 20:10.
\(^{462}\) Ezek 28:19; Zech 3:1,2; Mark 1:13.
\(^{463}\) Gen 3:1-4; Rev 12:9,14,15.
\(^{464}\) John 12:31; 14:30; 16:11.
\(^{466}\) Gen 3:1-4; Rev 12:9,14,15.
\(^{467}\) John 12:31; 14:30; 16:11.
\(^{468}\) Matt 12:24-27.
\(^{469}\) 2 Cor 4:4.
\(^{470}\) 2 Cor 4:4.
Prologue: "How Readest Thou?"

Created with a nonmortal spirit body and given free-will, Lucifer (Morning Star) was a great and glorious being. Though little detail is given, by the exercise of his free-will he fell and became an adversary to, and slanderer of, God—Satan, Devil.

**Isaiah 14:**
12 How art thou fallen from heaven [deviated from the "narrow way" to life, became corrupt].472 O Lucifer, son of the morning! how art thou cut down to the ground [restrained to Earth], which [in his corruption] didst weaken the nations [through great sophistries]!

In his fall Satan’s influence has been ubiquitous. He beguiled the first humans, 473 who as the first parents brought upon human creation bondage to the DEATH and the SIN. He moved David to number the people contrary to God’s guidance. 474 He resisted Joshua the high priest. 475 He tempted Jesus, 476 and entered into Judas to induce him to betray his master. 477 He provoked Ananias and Sapphira to lie, 478 and hindered Paul and Barnabas on their way to the Thessalonians. 479 By inciting an egocentric spirit he has long worked in the children of the unbelief. 480 Except for a small number, he has deceived the whole world.

**Revelation 12:**
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: …. As a created being Satan is neither omnipotent, omnipresent, nor omniscient. Deception is the foundation on which he established his dominion. The means he has used to accomplish his end is variously called “wiles,”481 “darts,”482 “depths,”483 “snares,”484 and “all deceivableness of unrighteousness.”485 He has darkened the understandings of humankind to keep them in ignorance of God, the divine way and purpose.

**2 Corinthians 11:**
14 … Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers [angel and human] also be transformed as the ministers of righteousness: …. Through his great institutions of false teaching (Babylon the Great, Man of the Sin) 486 Satan has perverted human beliefs and many have been led easily into error. He has insinuated evil thoughts and thereby awakened unholy desires. He has roused to pride, anger, and revenge; to discontent, repinings, and rebellion. He has labored greatly to establish deceiving systems of religion while attempting to corrupt and overturn that which is true. He has done much to impugn God’s character and bring dishonor upon the divine name not only to the human creation, but the spirit as well.

Satan came into a most direct and determined conflict with God in the wilderness temptation487 of the man Jesus. Hoping to draw Jesus from his allegiance to the heavenly Father and procure homage for himself, he failed. As the first parents brought upon human creation bondage to the DEATH and the SIN. He moved David to number the people contrary to God’s guidance. 474 He resisted Joshua the high priest. 475 He tempted Jesus, 476 and entered into Judas to induce him to betray his master. 477 He provoked Ananias and Sapphira to lie, 478 and hindered Paul and Barnabas on their way to the Thessalonians. 479 By inciting an egocentric spirit he has long worked in the children of the unbelief. 480 Except for a small number, he has deceived the whole world.

**Luke 21:**
34 And take heed to yourselves, lest at any time your hearts [minds, spirits] be overcharged with surfeiting, and drunkenness [overindulgence in food and drink], and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [in the Age-to-Come] to stand before the Son of man.

**Ephesians 6:**
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

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**Spirit Powers and Birds**

In English versions of the OT, where context seems to indicate Earth’s atmosphere is in view, the word “air” has been ill-used to translate *shamayim*.489

**Genesis 2:**

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air489 [heavens]; and brought them unto Adam to see what he would call them: ... .

This inapt application of *shamayim* was carried over to the NT with the rendering of the Greek *ouranos*.490

**Luke 9:**

58 ... Foxes have holes, and birds of the air490 [heaven] have nests; but the Son of man hath not where to lay his head.

**Powers of the Air**

The ill-usage of “air” must not be allowed to confuse the special import of the Greek aeron.491 as employed in the Bible.

**Ephesians 2:**

2 ... ye walked according to the course of this world, according to the prince of the power of the air491 [Satan], the spirit that now worketh in the children of disobedience492 [the unbelief] [the spirit resulting in failure to harken]:

“Air” (aeron) in this context signifies a domain of existence inhabited by spirit beings, otherwise called Tartaros.493 It is an invisible domain under the control of its “prince,” Satan, and populated with legions of fallen angels.494

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489. *shamayim*, #8064H. See note 374, page 47.
491. aeron, #1019G. Specifically, aeron applies to the space immediately above Earth (atmosphere); however, biblically it is also used to designate the invisible domain in which Satan and the fallen angels are bound, a domain likened to the abyss in Greek mythology (tartaros, #5020G) used to imprison the Titans, children of Uranos (Heaven) and Gaia (Earth). In 2 Pet 2:4 tartaros has been mistranslated “hell.” See *Fallen of Spirit Realm*, page 48
493. tartaros, #5020G. Tartaros—Air, see note 491 above.
494. See U NHOlY, FALLEN ANGlEs/DEMONS, page 52
1 Thessalonians 4: (Con't) 17 Then [Afterwards] we [the last members of the New Creation] which are alive and remain [into the Presence (vs. 15)] shall be caught up after death [to be] together with them [Jesus and the resurrected “sleeping saints” (vs. 14)] in the clouds, to meet the Lord [into a meeting of the Lord] in the air [in Satan’s former domain to achieve the overthrow of the DEATH and the SIN]; and so shall we [the completed New Creation, the Body] ever be with the Lord [the Head].

Revelation 20: 2 And [in the Second Advent] he [Jesus] laid hold on [dragon, serpent, Devil]… Satan [“prince of the power of the air”], and bound him … , 3 … that he should deceive the nations no more … [the binding does not remove the deceptions in place, that is, the work of God’s future Kingdom; it’s purpose is to ensure that as truth is revealed no new deceptions are brought forth as replacements.]

Birds of the Heaven
Those spiritual leaders who propagate deceptive teachings, be they human or angel, are likened to “birds of the heaven.”

Matthew 13: 31 … The kingdom of heaven[s] is [Israel] is like to a grain of mustard seed, which a man [God] took, and sowed in his field [Earth]; 32 Which indeed is the least of all seeds [Israel began as the “fewest of all people”]; but when it is grown, it is the greatest among herbs, and becomes a tree [Israel, like Babel before, desired to be an earthly kingdom], so that the birds of the air come and lodge in the branches thereof.

Prologue: How Readest Thou?

Historic Seductions

The severe lessons experienced by Adam, Cain, and by both angel and human in the Flood, affected little change in creature behavior. As humans “multiplied” many continued in their arrogant way of unbelief. In vanity they harkened not to God and, thus, were easily beguiled by two historic seductions: first, Babylon the Great arose shortly after the Flood (political/religious, State/Church); second, Man of the Sin came soon after the First Advent (religious/political, Church/State).

Romans 1: 20 For the invisible things of him [God] from the creation of the world are clearly seen [perceived], being understood by the things that are made, [divinity]; so that they [humankind (vs. 18)] are without excuse: 21 Because that, when [at Eden, Ararat, Sinai, etc.] they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart [mind, spirit] was darkened.

22 Professing themselves to be wise, they became fools, 23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts [minds, spirits], … :

25 Who [fallen humanity] changed the truth of God into a lie, and worshipped and served the creature more than the Creator …
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

BABEL/BABYLON THE GREAT

Divine intent for the human creation is for it to be free and “fill” the Earth; however, there have been some who purposefully oppose that intent. In defiance they refuse to be “scattered,” establishing kingdoms and, in opposition to the spirit of God’s Rest, humans take dominion over humans.

GENESIS 11:
4 And they [descendants of those who survived the Flood] said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

GENESIS 10:
9 He [Nimrod (vs. 8)] was a mighty hunter before the LORD [the “hunt” of subjects for his kingdom]: … .
10 And the beginning of his kingdom was Babel, … .

It was in Babel—no doubt, under the influence of Satan and the fallen angels—a great political/religious (State/Church) seduction had its beginning. Grounded on human dominion it led to spiritual idolatry quickly metastasized. Except for a faithful few it corrupted the whole of the human creation.

GENESIS 11:
6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now they will be as one people, and this they will do: and it shall come to pass, when they go down from thence, that they will one another’s speech.
7 Go to, let us [God and Angel-of-the-LORD] go down, and there confound their language, that they may not understand one another’s speech.
8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called Babel; … .

Though confounding the language accomplished the “filling” of Earth, it did not moderate the egocentric drive to dominate. As humankind proliferated, fleshly desire influenced every aspect of life, in particular those acquiring positions of power. Conceived in intentional rebellion at Babel, the heaven-defying practices of a despotic government spread across the Earth like a great infectious plague. Thus, the idolatrous political/religious (State/Church) invention of Babel was found later in Sodom, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and even Israel—all nations then and now have drank of Babel’s cup, all defying the egocentric “lust of the flesh.”

1 JOHN 2:
16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

As John recorded, this great seduction that corrupted humankind was characterized in a vision as “the mother of harlots.”

REVELATION 17:
1 …; I [an angel] will shew unto thee [John] the judgment of the great whore that sitteth upon many waters [myriad peoples] … .
2 With whom the kings [rulers] of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine [false teachings (vs. 4)] of her fornication.
4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls [greatly honored and rewarded by the fallen world], having a golden cup in her hand full of abominations and filthiness of her fornication [false teachings of oppression, idolatry (anti-Rest)]:
5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS … .
6 And I saw the woman drunken with the blood of the saints [Israel] and with the blood of the martyrs [Church] of Jesus [“woman” intoxicated with the “blood” (suffering) of God’s chosen]… .

524. Gen 1:28 (page 48); 9:1.
525. See God’s Rest, page 71
526. As evinced with Israel, divine intent is not for human to have dominion over human (Judg 8:23; 17:6; 21:25; Eccl 8:9). Each free individual is to do what is “right in his own eyes.”
527. The use of “hunt” with respect to humans is frequent in scripture: Job 10:16; Prov 6:5,26; Jer 16:16; Lam 3:52; Ezk 13:18,20,21; Mic 7:2.
528. babel, #0894H. First mention of a kingdom in the Bible. A city kingdom whose name was Babel in Hebrew, Babylon in Greek. Some suggest Babel was derived from a Hebrew word meaning “to confuse”; thus, its use may be a word parody relating to the post-Flood confusion of languages.
530. See The Logos and Creation, page 86
531. Rev 14:8; 17:2-5; 18:3.
532. Gen 1:28 (page 48); 9:1.
533. See note 520, page 55.
534. kosmos, #2889G.
535. Rest—Restraint of Self, Liberty for Others
Anti-Rest—Liberty for Self, Restraint of Others
See God’s Rest, page 71.
536. baggios, #0040.

Revelation 17: (Con’t)
7 ... 15 And he [the angel] saith unto me [John], The waters which thou sawest, where the whore sitteth [as deceiver and oppressor], are peoples, and multitudes, and nations, and tongues.

Revelation 18:
1 And after these things [John] saw another angel . . . .
2 And he cried mightily . . . Babylon the great [Babel, the source, underlying foundation, of humankind's deceptive political/religious systems] is fallen 537 [fallen morally, not in power], is fallen 537 [a "fallen" woman], and is become the habitation of devils 538 [demons] [fallen angels, "Princes"], and is the hold 539 [guardian] of every foul spirit [false teaching], and a cage 539 [guardian] of every unclean and hateful bird [false teachers (prophets)].
3 For all nations [all of the institutions of fallen humanity] have drunk of the wine of the wrath of her fornication [oppression and idolatry], and the kings of the earth [political leaders of the world] have committed fornication with her, and the merchants of the earth [traders of the world in products, services, and ideologies that support oppression] are waxed rich through the abundance of her delicacies [the anti-Rest way of fallen flesh expressed in political/religious cultures].

The "wine" of Babel/Babylon has been liberally imbibed and all human orchestrated creeds are intoxicated, political (autocracy to democracy) and religious (to include Judaism). Though many confess belief in God, they do not worship his way. Under the influence of the "wine," deceived by Satan and his cohorts, institutions have been fashioned to appear highly diverse. The golden cup they share is one, spiritual prostitution—deification of the creature, negation of the Creator. A conclusion that inevitably leads to tyranny and oppression 540 in opposition to the spirit of liberty and love, the spirit of Rest. 541

Man of the Sin
Some two millennia ago, following his lesson concerning the seduction of the people of Israel that led to national transgression and their ultimate fall, 542 the prophet from Nazareth set forth yet another lesson from the natural world.

Matthew 13:
33 Another parable spake he [Jesus] . . . The kingdom of heaven[s] 543 [Israel] is like unto leaven [false teachings], 545 which a woman [the "mother of harlots," Babylon the Great] 546 took, and hid in three measures of meal [God's earthly chosen people], till the whole was leavened.

Just as a humble mustard seed that becomes a prideful tree attracts "birds of the heaven," 542 false teaching that may appear to be as trivial as a speck of leaven can result in severe malformation, even mutation; it can "puffeth up." 547

Galatians 5:
9 A little leaven leaveneth the whole lump.

The NT is replete with warnings of this historic Trojan Horse and the deceptions that were to prevail. Over the two millennia since many have fallen prey. 548

Matthew 7:
15 Beware of false prophets, which come to you in sheep's clothing [pseudo-followers of Jesus], but inwardly they are ravening wolves [acting in the egocentric spirit of a beast (survival instinct)].

Matthew 24:
5 For many shall come in my name, saying, I [Jesus] am [the] 549 Christ [Anointed]; and shall deceive many.
6 ... 11 And many false prophets [teaching of Jesus falsely] shall rise, and shall deceive many.

2 Peter 2:
1 But there were false prophets also among the people [of Israel], even as there shall be false teachers among you [the followers of Jesus], who privily shall bring in damnable heresies . . . .
2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Following death of the apostles, fainthearted followers of the true prophet 551 were quickly mislead and seduced by Satan's deceptions. Drawing sustenance from Greek and Roman paganism, a corrupted religious system provided kings and merchants with an "abundance of her delicacies" and a dwelling for many "birds

537. πίπτω, #4098G.
538. δαίμων, #1142G.
539. πῦθος, #5438G. No article in the Greek text.
541. See God's Rest, page 71
543. οὐρανός, #3772G, plural.
544. Verb is present indicative. See note 509, page 55.
545. Matt 16:6-12; Luke 12:1; 1 Cor 5:8; Gal 5:7-9.
547. Col 2:18.
549. The Greek text has the article.
550. christos, #5547G.
of the heaven.” Just as leaven permeates a loaf, what began as a small error soon became pervasive.

2 CORINTHIANS 11:
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ [anointing].
14 . . . ; for Satan himself [as “prince of the power of the air”] is transformed into an angel of light.
15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; . . .

2 THESSALONIANS 2:
3 . . . for that day [Age-to-Come (vss. 1,2)] shall not come, except there come a falling away first, and that man of sin [Christendom (Church^)State]^ will be revealed, the son of perdition;
4 . . . 7 For the mystery of iniquity [“Man of the Sin”] doth already work [during days of the apostles]: only he [pagan Rome (State/Church^)] who now letteth [restrains] will let [restrain] until he be taken out of the way [fulfilled when Constantine set aside pagan religions of Rome and made “Christianity” the religion of the nation].
8 And then shall that Wicked [Man of the Sin (vs. 3), Christendom] be revealed, whom the Lord [Jesus (vss. 14,16)] shall consume with the spirit of his mouth, and shall destroy with the brightness of his [the Lord’s] coming [presence] [Second Advent]:

Christendom is this “Mystery of Iniquity,” the “Man of the Sin,” an autocratic system that has its roots in both the religious and political spheres of influence (Church^/State). Embedded in anti-Semitism, it is a multifaceted system which in the whole has been “leavened” and is “a dwelling of every hateful and unclean bird” from highly diverse flocks. Identifying itself as “Christ’s kingdom” and teaching in the name of Jesus, it declares its ministers to be the “apostles of Christ” and to be “ministers of righteousness.” No other system can be so identified.

The various “birds of the heaven” dwelling in this system called “Wicked” hold to a common doctrinal position asserting Christendom has replaced Israel in God’s arrangements. These “birds” dogmatically and fallaciously set forth an egocentric salvation and argue the world’s and Israel’s only hope is the acceptance of their communion.

BEAST/IMAGE
These historic seductions, Babylon the Great (State/Church^) and Man of the Sin (Church^/State), were set forth as a Beast and its Image in a vision given to John. Apt metaphors for these institutions of deception which have long blinded and dominated a notable number of humankind. In egocentric “lust of the flesh” (survival instinct) they set aside God’s Word and in pursuit of institutional survival are anti-Semitic and oppose God’s Rest.

REVELATION 13:
15 And he [two-horned Beast (vs. 11), political/religious system (State/Church^)] had power to give life unto the image of the beast [religious/political system functioning in same autocratic manner as “Beast”], that the image of the beast [Church^/State] should be as would not worship the image of the beast should be killed [in an attempt to thwart development of God’s two elect peoples].

THE WAY SEPARATE
Those who faithfully follow the teachings of Jesus of Nazareth do not drink from Babylon’s “cup,” but choose a separate way—a “new and living way,” a way often “evil spoken of.”

2 CORINTHIANS 6:
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?
15 . . . 16 And what agreement hath the temple of God with idols? for ye [Church, Israel] are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 Wherefore come out from among them [unbelievers (vs.14)], and be ye separate, saith the Lord [God (vs. 16)], and touch not the unclean thing; and I will receive you.
Prologue: "How Readest Thou?"


Revelation 14:
3 … the hundred and forty and four thousand,⁵⁶⁷ which were redeemed⁵⁶⁸ [purchased] from the earth [earthly creation vs. 4].
4 These [faithful Israelites(7:4)] are they which [in the Present-Evil-Age] were not defiled with women [world’s political/religious systems (Beast and Image)]⁵⁶⁹; for they [as faithful Israelites] are virgins. These are they which [in the Age-to-Come] [freely] follow the Lamb [Jesus] ….
These were redeemed⁵⁶⁸ [purchased] from among men [fallen humanity], being [the earthly] firstfruits unto God and to the Lamb [they will serve as earthly priests “before the throne” (7:15)], and as pictured by the Levites, be served by repentant Israel.

Revelation 20:
4 And I [John] saw thrones, and they⁵⁷⁰ [the Church] sat upon them, and judgment was given unto them: and⁵⁷¹ [namely] I saw the souls of them that were beheaded [gave up their fleshly will] for the witness of Jesus [their new Head], and for the word of God, and which had not worshipped the [political/religious] beast [Babylon the Great], neither his [religious/political] image [Man of the SIN], neither had received⁵⁷² his [the] mark [of Beast or Image] upon their foreheads, or in their hands [not supported nor affiliated with them in head (intellectually) or hand (materially)]; ….

Those of the way “separate” do not support with head or hands the political/religious (State/Church) or religious/political (Church/State) systems of the world (Beast and Image). They take up the “cross of the anointed,” the cross that sets apart,⁵⁷³ and reject the non-biblical, anti-Semitic, anti-Rest, teachings and do not integrate with them.

Hebrews 4:
11 Let us [both Israel and Church] labour therefore to enter into that rest, lest in the Age-to-Come any man fall after the same example of Israel’s unbelief [national unbelief prior to Age-to-Come].

Psalms 14:
A Psalm of David

1 The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works, there is none that doeth good.
2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.
3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge? who eat up my earthly people as they eat bread, and call not upon the LORD.
5 There were they in great fear [awe]: for God is in the generation of the righteous [awe is the pathway to love].
6 Ye have shamed the counsel of the poor [humble], because the LORD is his [the humble’s] refuge.
7 Oh that the salvation of Israel were come out of Zion!
when the LORD bringeth back the captivity of his [earthly] people, Jacob [the man] shall rejoice, and Israel [the nation] shall be glad.
Psalms 90:

A Prayer of Moses, the man of God.

1 LORD, thou hast been our [humankind's] dwelling place in all generations [though recognized by few].
2 Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God.
3 [Because of the SIN in Eden] Thou turnest [nonmortal] [hu]man to destruction [mortality];
   and sayest, Return, ye children of [Adam].
4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
5 Thou carriest them [fallen humanity] away as with a flood;
   [in the grave] they are as a sleep: in the morning [of birth]
   they are like grass which growth up.
6 In the morning it flourisheth, and groweth up;
   in the evening [of death] it is cut down, and withereth.
7 For we are consumed by thine anger [indignation], and by thy wrath [displeasure] are we troubled.
8 Thou hast set our iniquities before thee,
   our secret sins in the light of thy countenance.
9 For all our days are passed away
   in thy wrath [outpouring] [of instruction];
   we spend our years as a tale that is told.
10 The days of our years are threescore years and ten;
   and if by reason of strength they be fourscore years,
   yet is their strength labour and sorrow;
   for it is soon cut off, and we fly away.
11 Who knoweth the power of thine anger [indignation]?
   even according to thy fear [awesomeness],
   so is thy [instructive] wrath [outpouring].
12 So teach us to number our days,
   that we may apply our hearts unto wisdom.
13 Return, O LORD, how long?
   and let it repent thee concerning thy servants.
14 O satisfy us early with thy mercy;
   that we may rejoice and be glad all our days.
15 Make us glad according to the days wherein
   thou hast afflicted [occupied] us,
   and the years wherein we have seen evil [distress].
16 Let thy work appear unto thy servants;
   and thy glory unto their children.
17 And let the beauty of the LORD our God be upon us:
   and establish thou the work of our hands upon us;
   yea, the work of our hands establish thou it.
Chapter One

WORD OF GOD—THE BOOK

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I [God (vs. 8)] please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11

The Bible

There is a God! The Bible is his Word—the testimony of the living God, the heavenly Father, Creator of “the all”¹ (Moses’ Precept). It is the only record provided of God’s interaction with his creation. Though written by diverse individuals, it is not an aggregate of independent musings as some assert, but is the inspired product of one author, united in beautiful harmony. Every part illustrates the whole, the whole sheds light on every part. All have one intent, to reveal the Creator and his purpose—“a plan of the ages,”² Torah of The Adam (David’s Precept).³

Its books are not antiquated narratives that have outlived their usefulness as critics suppose. Instead, they reveal foundational principles upon which the future world will function. The first book begins an outline that reaches to the last. Collectively they contain the only information the Creator has made known concerning redemption, grace, faith, liberty, and love—The Hope of life. That good news runs through the whole.

The God of the Bible is the only true God!

Exodus 18:
11 Now I know that the Lord is greater than all gods: … .

Deuteronomy 6:
13 Thou [Israel] shalt fear [be in awe of] the Lord thy God … .
14 Ye shall not go after other gods … ;

Nehemiah 9:
6 Thou, even thou, art Lord alone; thou hast made heaven[s],⁸ the heaven[s]⁸ of heavens, with all their host [angels], the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the [angelic] host of heaven[s]⁸ worshippeth thee.

1 Timothy 1:
17 Now unto the King eternal⁹ [of the ages], immortal, invisible, the only wise God, be honour and glory for ever⁹ [the ages] and ever⁹ [of the ages]. Amen.

History and Science Support the Bible

Though there has been great effort through the centuries to discredit the Bible, it has withstand every challenge. The more the archaeologist digs the more evidence is uncovered to support the history it sets forth. The more the scientist learns of the physical universe the more that knowledge supports the biblical statements about the cosmos.¹⁰ Of all books that claim to present such truth only the Bible contains facts that anticipated scientific and archaeological discovery, not just by years but by millennia.

1. Gen 1:1-27; Isa 42:5; 45:12; Col 1:16.
2. Eph 3:16,11 ED.
3. 2 Sam 7:19. See David’s Precept … , page 40.
4. aionios, #166G, with article.
5. christos, #5547G. See Anointed / … , page 21.
7. yare’, #3372/3373H.
8. In the Hebrew “heaven” is dual or plural.
9. aion, #0165G, plural with article.
10. An example of science supporting the Bible was shown in recent worldwide DNA comparisons. A study published in Nature in 1987 demonstrated all women in the world are descended from one common female ancestor. A later study published in Science in 1995 demonstrated all men are descended from one common male ancestor. These independent studies suggest the common male ancestor lived later than the female. This agrees wonderfully with the Bible. Of the eight humans who survived the Flood, Noah and his sons shared DNA. There is no evidence, however, their wives had such a commonality and in all likelihood did not. So, since the Flood, Noah is the latest common ancestor for men, whereas the latest common ancestor for women was probably Eve, who was also the earliest.
More than 3000 years before the “space age” Job knew the Earth to be suspended in space.

**Job 26:**
7 ... [God] hangeth the earth upon nothing.

For thousands of years many believed the Earth was flat, but the prophet Isaiah knew it to be spherical.

**Isaiah 40:**
22 It is he [God] that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; ... :

Before it was possible to map the ocean floor people believed it to be sandy and relatively smooth, shaped like a bowl; yet, millennia ago Jonah told of “mountains” in the depths of the sea.

**Jonah 2:**
5 The waters compassed me [Jonah] about ... .
6 I went down to the bottoms of the mountains; ... .

The first book to describe the currents that exist in the oceans was printed in the 1800s; yet, David, who probably never saw an ocean, wrote of such “paths.”

**Psalms 8:**
8 ... the fish of the sea, and whatsoever passeth through the paths of the seas.

Just a short time ago, historically speaking, Galileo explained the water cycle—sun evaporates water from the oceans, water vapor rises as clouds, wind moves the clouds over land, vapor condenses and falls as snow and rain, melted snow and rain collect in streams and rivers and return to the oceans to repeat the process (now designated the hydrologic cycle). Without this cycle there would be no pure water to sustain earthly creation. OT writers knew of this cycle long before Galileo.

**Job 26:**
8 He [God] bindeth up the waters in his thick clouds; and the cloud is not rent under them.

**Job 36:**
27 For he [God] maketh small the drops of water: they pour down rain according to the vapour thereof:

**Jeremiah 51:**
16 When he [God] uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: ... .

**Amos 9:**
6 ... he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

There is an ever expanding body of scientific and archaeological evidence confirming the accuracy and reliability of the history and science set forth in the Bible. Future endeavors will do nothing but support that validation. As a consequence there should be no trepidation of such activity; yet, at the same time there should not be any acceptance of the arbitrary rejection of biblical claims by “facts” not proven.

The skeptic who questions either of the two fundamental articles of faith—there is a God, the Bible is his word, his instruction manual for sustaining life—will find little in the following studies to be of benefit. All that is presented concerning God, his creation, and his purpose, is based on the ultimate truth and authority of the Bible. Text after text declares itself to be the word of the CREATOR of the planet and all therein.

**2 Samuel 23:**
2 The [s]pirit12 of the LORD spake by me [David], and his word was in my tongue.

**Jeremiah 30:**
2 ... Write thee [Jeremiah] all the words that I [God] have spoken unto thee in a book.

**Luke 1:**
70 As he [God] spake by the mouth of his holy prophets, which have been since the world began:

**2 Peter 1:**
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the13 [a] holy Ghost14 [spirit].

All who heedlessly dismiss such profound claims are in an untenable position. As the teacher from Nazareth declared:

**John 12:**
50 And I [Jesus (vs. 44)] know that his [God’s] commandment15 [instruction] is life everlasting16 [of an age]: whatsoever I speak therefore, even as the Father [God, the Creator of all] said unto me, so I speak.

All who spurn the instruction of God turn their back on life!

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11. *chuang*, #2329H.
12. Capitalization not inspired.
13. No article in Greek text.
14. *hagios pneuma*, #0040G, 4151G.
15. *entole*, #1785G.
16. *aionios*, #0166G, with article.
**Proverbs 8:**
36 But he that sinneth against me [do not believe God] wrongeth his own soul: all they that hate me love death.

**Isaiah 28:**
15 Because ye [unfaithful Israel] have said, We have made a covenant with death, and with hell [its grave] are we at agreement; when the overflowing scourge [natural consequences of the acts done in life] shall pass through [in the Age-to-Come], it shall not come unto us: … under falsehood have we hid ourselves:

Isaiah described God’s perception of Israel’s worship of false (pagan) gods as a “covenant with death.” It was not the safeguard Israel believed it to be. All who embrace the words that give life, embrace life. All who do not, embrace death.

**Proverbs 3:**
13 Happy is the man [human] that findeth wisdom, and the man [human] that geteth understanding.
14 … 18 She [wisdom (vs. 13)] is a tree of life to them that lay hold upon her: … .

**STUDY REQUIRED**
Reverence for God’s message is essential for faith, but is not sufficient. The Bible, both the Hebrew and Greek writings, must be studied, believed, and most importantly, applied.

**Proverbs 2:**
1 My son, if thou wilt receive my words, and beald [treasure] my commandments [commissions] within thee;
2 So that thou incline thine ear unto wisdom, and apply thine heart [mind, spirit] to understanding [of God];
3 Yea, if thou criest after knowledge [of God and his purpose], and liftest up thy voice for understanding;
4 If thou seekest her [“soundwisdom” (vs. 7)] as silver, and searchest for her as for hid treasures;
5 Then shalt thou understand the fear [awesomeness] of the LORD, and find the knowledge of God.

**Proverbs 24:**
3 Through wisdom [human knowledge of the divine purpose] is an house built; and by understanding [of God] it is established:
4 And by knowledge [of the divine purpose] shall the chambers be filled with all precious and pleasant riches [of a life well lived].

2 Peter 1:
2 Grace and peace be multiplied unto you through the knowledge [of God, and of Jesus our Lord],
3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge [of him that hath called us to glory and virtue]: The God-exhaled words were first recorded by divine influence but control was not fully maintained as they were passed down through generations. No original manuscripts are known to exist. Presently the earliest existing records date from second century B.C.E. for OT–Dead Sea Scrolls and Septuagint (LXX)—and second century C.E. for the NT (though incomplete). That the records are not perfect copies of the originals is readily evident by the variations found in the extant manuscripts. Study, therefore, is a prerequisite for the seeker of “understanding” and “wisdom.”

Even if handed down perfectly, there still remains the problem of translation. The versions used today for study are often printed in a language unknown at the time the words were first spoken and written. So, accuracy of translation is a vital issue.

What does one do to glean the truth? Is the task impossible? No! It is difficult, but not impossible. First open the “ear” to wisdom, then apply an understanding “heart” to life. King Solomon contributed his wisdom, Joshua and Jesus gave guidance:

**Proverbs 25:**
2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter [for knowledge and understanding].

**Joshua 1:**
8 This book of the law [Torah of Moses (vs. 7)] shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein [first understand, then “do” (apply)]: for then thou shalt make thy way prosperous, and then thou shalt have good success [“prosperous,” “success”—direct consequence of human action, not God’s].

**Luke 11:**
9 And I say unto you, Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you.
OLD VS. NEW
The earlier books of the Bible were written in Hebrew or Aramaic, the later in Greek. The usual designations given these two parts, “Old Testament” and “New Testament” (OT & NT), are not found in the inspired record and have led to some confusion. Such titles were never used by Jesus nor his disciples. To the writers it was “the scriptures,”30 “Moses said,”31 “David said,”32 “the prophets said,”33 or “Paul has written.”34

ROMANS 15:
4 For whatsoever things were written aforetime [Old Testament] were written for our learning, that we through patience and comfort of the scriptures might have [the]35 hope [The Hope set forth in the blessings promised Israel’s “fathers”].36

2 TIMOTHY 3:
16 All scripture [God-exhaled], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness [understanding followed by application]: In the day Paul wrote, “scripture” was principally OT. Contrary to Paul, many in Christendom 38 believe the OT is no longer germane, having been replaced by the NT. 39 Judaism, on the other hand, refuses to accept the “New” as an inspired addition to the “Old.” Peter, apostle to the “circumcision” (Jews), taught otherwise.

2 PETER 3:
15 And account that the longsuffering of our Lord [Jesus (1:2)] is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you [Epistle to Hebrews]40;
16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures [“Old” and “New”], unto their own destruction. Dismissal of “Old” or “New” is a perilous undertaking. Both are as valid today as when first recorded. The words of the prophets are as much the words of God as are the words of the Son (Jesus of Nazareth) and his apostles.

HEBREWS 1:
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 [God (vs. 1)] Hath in these last [millennial] days [5&6 of 7] spoken unto us by his Son, whom he hath appointed heir of all … ;

2 PETER 3:
2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment [instruction] of us the apostles of the Lord and Saviour: To divide the Hebrew scriptures from the Greek and dismiss one or the other as outdated, as some are disposed to do, is to take away the import of both. Not only are they connected and harmonious, they interpenetrate one another. They hold together in such a way that the promises of the OT are never superseded by those in the New. Instead they are supplemented and amplified. On God’s part, there is no separation. It is impossible to understand the one without the other. They both flow from the one authoritative source—the gracious Creator of all.

REVELATION 20:
12 And I [John] saw in vision the dead, small and great [all of human-kind], stand before God [the throne] of judgment [instructed] by us the apostles of the Lord and Saviour; and the books [of the Bible] were opened [made plain]: and another book was opened, which is the book of life: and the dead [all of the fallen human race] were judged out of those things which were written in the books [of the Bible], according to their works [works after the Bible is “opened”—application to follow understanding in the Age-to-Come].44

COMPARATIVE LANGUAGE
The Bible deals with subjects unknown and beyond human sensory experience. Consequently, its truths are often presented in comparative language—parable, allegory, metaphor, typology. Tell me, what sort of creature is a crocodile?

JOB 41: RSV
15 His back is made of rows of shields, shut up closely as with a seal.
What was “manna”?

34. 2 Pet 3:15,16.
35. The Greek text has the article.
37. theopneustos, #2315G.
38. See note 1, page 2.
39. See NOTE TO THE READER, page 3.
40. See note 17, page 20.
41. entole, #1785G.
42. The Sinaitic and Alexandrine, manuscripts have “the throne,” not “God” (Tischendorf). See ASV, NASB, NIV, RSV.
43. 1 Kings 7:7; Psa 9:4-8; 89:14; Prov 20:8; Isa 9:7; 16:5.
44. Rev 22:12.
Chapter One: Word of God—the Book

EXODUS 16:

14 … upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
15 … 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

As a means for proceeding from known to unknown comparative language may fail. For example, what is known to the writer may be unknown to the reader. The description in Exodus of manna is informative only if the reader is familiar with hoar frost, coriander seed, and honey. Even so, comparison is one of the more valuable sources of knowledge. It comprises a large part of daily speech and much of biblical language. It is the main road leading from known to unknown.

Some comparisons are meant to be understood literally, others are nonliteral. Care must be taken not to confuse one with the other. Also, when two things are compared, they are not to be considered alike in all respects. There is an intended point of comparison which must not be broadened to include extraneous facts, even though such facts may be true. Communication breaks down if a comparison is taken beyond its intended limits. The Kingdom of God does not physically look like a mustard seed. Human beings are not inert clay in the hands of a potter, nor sheep in the care of a shepherd. When David likened a united family to oil dripping down Aaron’s beard onto his robe, he was not indicating family unity is messy, greasy, or volatile; he was remembering the pleasure received from the all pervasive fragrance of the special anointing oil prepared according to divine instruction.

Metaphorical use of parts of the human body is also a common part of speech: eye of a needle, tongue of land, mouth of a river, neck of a bottle, foot of a mountain. The human body, senses, and personality, are objects of the most direct firsthand experience, and the cognitive principle of proceeding from known to unknown makes it natural for humans to see things in light of that personal awareness. As with other comparative language, such figures must not be taken beyond the specific point of reference. The eye of a needle cannot see, the tongue of land cannot speak. Regrettably, on occasion language in the Bible is interpreted to such extremes.

»PETER’S PRECEPT (NO PRIVATE INTERPRETATION)

The apostle Peter introduced another vital precept requisite for Bible study, Peter’s Precept, a precept for “rightly dividing the word of truth” (eleventh specified).

Since the whole of the Bible was given by God each part is to be understood in light of that whole. Difficult passages are to be compared to parallel passages and to the overall message. When all passages on a given subject are studied, the unambiguous will help interpret the difficult. Passages will harmonize when properly understood!

A statement by Moses, a prophet’s thought, a lesson of Jesus, an apostle’s admonition, when rightly put together will reveal the certain import of God’s Word on a topic. A scripture taken separately, however, may give an incomplete thought. As the apostle declared, no text is to be interpreted privately. A thought by itself, without reference to related texts, may lead to serious error. In fact, such “private interpretation” has resulted in many false concepts concerning divine purpose. The only sure way to the truth on a given subject is to consider all the Bible reveals. If there is one text that must be forced to fit, or put aside, a proposed conclusion is problematic.

2 TIMOTHY 2:

15 Study [Be diligent] to shew thyself approved unto God, a workman that needeth not to be ashamed [again, application must follow knowledge], rightly dividing the word of truth.

47. Psa 133:1,2.
49. propheteia, #4394G.
50. No article in the Greek.
51. agios pneuma, #0040G, 4151G.
52. spoudazo, #4704G. Use of “study” in this text is unfortunate as meaning intended is archaic and no longer recognized. One may wrongly conclude knowledge only is needful, no application required.
“RIGHTEOUSLY DIVIDING THE WORD”

All passages on a given topic must be brought together and evaluated by rigorous criteria before the desired synthesis can result.

- What is the applicable age?
- Who or what is the subject group or class of beings?
- Who or what are the antecedents (referents)?
- Is the meaning literal, figurative, comparative, etc.?

God’s declaration “I will destroy man whom I have created” has no application outside the context of the Flood. His avowal to Israel “you only have I known of all the families of the earth” was relevant only until the time came for the introduction of a heavenly salvation, a New Creation. Jesus’ statement that a beggar who died was “carried by the angels into Abraham’s bosom” was a dramatic picture, but is nonsensical if taken literally. Care must always be taken to “rightly” identify from context the texts to illustrate include:

ISAIAH 2:
3 And many people shall go and say in the Age-to-Come (vs. 2), “Come, ye, and let us [fallen humanity] go up to the mountain of the LORD [mountain—kingdom], 
and he [Israel as a collective entity] will teach us of his [God’s] ways, and we will walk in his [God’s] paths: for out of Zion [God’s earthly dwelling] shall go forth the [new] law [Torah of The Adam], and the word of the LORD from Jerusalem.

LUKE 11:
21 When a strong man armed keepeth his palace, his goods are in peace:
22 But when a stronger than he shall come upon him, and overcome him, he [the “stronger” (Jesus)] taketh from him [the “strong man” (Satan)] all his armour wherein he trusted [his great deceptions], and divideth his [strong man’s (Satan’s)] spoils [using the truth of God].

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1 CORINTHIANS 15:
27 For [at the “end” (vs. 24)] he [the Son (vss. 20, 28)] hath put all\(^{59}\) things [physical (earthly)] under his [humankind’s (“every man,” vs. 23)] feet. But when he [Son] saith all\(^{59}\) things are put under him [humankind], it is manifest that he [the Father, Creator of all] is excepted ….
28 And when [in Age-to-Come] the\(^{60}\) all\(^{59}\) things [not just the physical, but the spiritual also] shall [freely] be subdued\(^{61}\) [yield] unto him [Son], then shall the Son also himself [freely] be subject\(^{61}\) [yield] unto him [Father] that put [the]\(^{60}\) all\(^{59}\) things [physical and spiritual] under him,\(^{62}\) that God may be [the]\(^{60}\) all-in-all.

COLOSSIANS 1:
13 Who [God, the Father (vs. 12)] hath delivered us [the Church (vs. 2)] from the power of darkness, and hath translated us into the kingdom of his dear Son:
14 In whom [the Son (vs. 4), Jesus] we have [the]\(^{60}\) redemption [of the human creation]\(^{63}\) through his blood, even the forgiveness\(^{65}\) [release] of sins for all:

One of the most egregious examples of referent confusion is found in Paul’s epistle to the Hebrews:

HEBREWS 8:
5 Who [Levitical priests (vs. 4)] serve unto the example and shadow of heavenly [spiritual] things [heavenly (Melchizedek) priesthood], as Moses was admonished of God when he was about to make [the physical] tabernacle: for, See, saith he [God], that thou [Moses] make all things according to the pattern\(^{60}\) [type] [“true tabernacle” (vs. 2)] shewed to thee in the mount [Sinai].
6 But now [after his resurrection] hath he [the Son, Jesus (vs. 1)] obtained a more excellent ministry [compared to Aaron (vs. 5), and as prefigured by Melchizedek],\(^{66}\) by which much also he is the mediator [as prefigured by Moses (vs. 5)] of a better covenant, which\(^{68}\) [ministry] was established upon better promises [earth-bound promises of God (Torah of The Adam better than Torah of Moses, New Covenant better than Adamic, Mosaic)].
7 For if that first covenant\(^{68}\) [ministry] [Levitical priesthood] had been faultless, then should no place have been sought for the second\(^{68}\) [ministry] [“more excellent” Melchizedek priesthood (vs. 6)].

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53. Gen 6:7; Amos 3:2; 2 Cor 5:17; Gal 6:15.
55. See note 305, page 41.
56. See note 309, page 41.
57. \(\text{torah}\), #8451/8452. See note 61, page 7.
58. Rev 12:9; 20:3.
59. The use and non-use of the article with “all things” suggests the proposed twofold perspective.
60. The Greek text has the article.
61. \(\text{apotassos}\), #5293G. See note 34, page 22.
63. Eph 1:7,14; 4:30; Heb 9:12; 1 John 4:9 NAB, NLT.
65. \(\text{apbesis}\), #0859G.
67. \(\text{tupos}\), #5179G.
68. As evinced by the pronoun “them” (vs. 8) the referent for “which” (vs. 6), “first” and “second” (vs. 7), and “first” (vs. 13), is “ministry” (vs. 6), not “covenant.” “Covenant” cannot satisfy “them.” No doubt the text was rendered in a way to imply “covenant” in order to support Christendom’s usurpation of the New Covenant.
69. Heb 5:5,6; 6:17,18, 7:21.
HEBREWS 8: (CON’T)
8 For finding fault with them [Levitical priesthood], he saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant [for humankind] with the house of Israel and with the house of Judah [as covenant-victims (synergized with the Church)]:
9 ... 13 In that he [God] saith, A new covenant, he hath made the first [ministry] [vs.6,7] old. Now that\(^7\) [example] [the Levitical priesthood (vs. 5)] which decayeth and waxeth old is ready to vanish away [which it did in 70 C.E.].

Wherever metaphor is present it is necessary to discern two distinct realities: one, the meaning that is in the subject; and two, the meaning that is in the symbol. Jeremiah cried, “O Jerusalem, wash thine heart from wickedness.”\(^7\) “Wash” is a physical act used as a symbol. “Heart,” on the other hand, is not to be understood physically, but spiritually. The prophet was not urging the people of Jerusalem to take a bath or to have open-heart surgery. He was entreating the people to change the way they thought, lived and behaved.

As an interpretation is developed, bias and presuppositions must always be minimized. It must be remembered that presently knowledge and understanding can never be complete; thus, there must be a willingness to adjust and fine-tune. Conclusions must never become rigidly fixed.

TESTING AN INTERPRETATION
For there to be confidence in an interpretation it must be tested to ensure there are no internal or external contradictions.

ACTS 17:
11 These [Jews in Berea (vs. 10)] were more noble ... in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 THESALONIANS 5:
21 Prove\(^7\) [test] all things; hold fast that which is good.

1 JOHN 4:
1 Beloved, believe not every spirit [spiritual teaching], but test\(^7\) [test] the spirits whether they are of God: because many false prophets are gone out into the world.

REVELATION 2:
2 I [God (1:2)] know thy [Church at Ephesus] works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried\(^7\) [tested] them which say they are apostles, and are not, and hast found them liars:

As Elihu instructed Job and his “wise” friends, such testing underlies learning.

JOBS 34:
4 Let us choose to us judgment [deliverance]:\(^7\) let us know\(^7\) [learn] among ourselves what is good.

This principle—testing before believing—pervades both Testaments. Where spiritual teachings are not tested established faith does not reside, only credulity. Biblical faith connotes complete trust and confidence in teachings substantiated by God’s Word. Such faith results in a conviction so strong that life is changed. A life of faith is a one lived in accordance with truth believed.

PROVERBS 4:
20 ... attend to my words; incline thine ear unto my sayings.
21 ... 22 For they are life ...

JOHN 8:
32 ... ye shall know the truth, and the truth shall make you free.

Figures of speech, idiom, etc., must be unveiled by scripture, not set forth arbitrarily. Students of the Bible are not free agents, but servants, subject to the author’s will. Only by careful compliance to Peter’s Precept will the most reprehensible of interpreter’s follies, the reading into a text one’s own desires and beliefs, be avoided. No teaching of scripture is of “private interpretation”!

»HABAKKUK’S PRECEPT (FAITH)
The human race has no other way but analogy for speaking about God, however inadequate it may be.

ISAIAH 40:
18 To whom then will ye liken God? or what likeness will ye compare unto him?

ISAIAH 46:
5 To whom will ye liken me [God] ...?

Thus, many biblical references to God are anthropomorphic, representing God as if he were in human form. At the simplest, God is said to have a head, face, eyes, eyelids, ears, nostrils,
mouth, voice, arm, hand, palm, fingers, foot, heart, bosom, and bowels. In spite of the vividness of expression, these comparisons must not be taken literally. Denials of God having human form are unequivocal.76 Our conception of God and nonphysical realms of existence must not be constrained to the physical dimensions of earthly creation. God must not be put “in the box” of modern suppositions based on four dimensional space-time as a closed continuum. God existed before the creation of the physical cosmos, therefore he exists outside of its four dimensions.

Of more import are God’s actions and attitudes. He sees, hears, speaks, answers, grieves, weeps, sings, shouts, calls, whistles, reproves, approves, wounds, heals, opposes, supports, preserves, tears, guides, guards, makes, unmakes, plans, fulfills, appoints, and sends. He displays love, pity, patience, generosity, justice, mercy, jealousy, indignation, regret, pleasure, and scorn. He is a hero, warrior, potter, builder, farmer, shepherd, doctor, judge,77 king, husband, and father. Yet, God is not human! God is spirit!

John 4:24 God is a [s]pirit: and they that worship him must worship him in spirit and in truth.78

To worship God “in spirit and in truth” requires an unfeigned understanding of his purpose and nature. If, as often portrayed by the world, the Creator of all is a “god of wrath,” there can be little true worship—only anxiety, fear and trembling.

The prophet Habakkuk set forth the requirement for true worship—faith (twelfth precept emphasized).

Habakkuk 2:4 Behold, his soul which is lifted up [believes in self before God] is not upright in him [in God]: but the just [righteous] shall live by [out of] his faith [in God (believes God before self)].

Caution is again needed. The translators use of “just” contributes yet another item to the confusion regarding God’s Word.

Those who are “just,” i.e. righteous, live a life directed by faith. Paul, quoting Habakkuk, put great emphasis on this precept.

Romans 1:17 … The just[81] [righteous] shall live by[82] [out of] faith.

Romans 3:21 But now [after the First Advent] the[83] [a] righteousness of God without the law[84] [Torah of Moses] is manifested … ;

Romans 3:22 Even the[83] [a] righteousness of God, which is[83] by[85] [through] [a] faith [like that] of Jesus Christ[86] [anointed] unto all and upon all[85] [them that believe: … :

Romans 3:28 … man is justified by[87] [for] faith without the deeds of the law[84] [Torah of Moses].

Galatians 3:11 … no man is justified by the law[84] [Torah of Moses] … : for, The just[81] [righteous] shall live by[82] [out of] faith.

Hebrews 10:38 Now the just[81] [righteous] shall live by[82] [out of] faith: … .

DIVINE PURPOSE—THE-ALL-IN-ALL

Paul added a further dimension to true worship, God’s sublime purpose to be The-All-in-All.

1 Corinthians 15:28 … [the] all things shall [freely] be subdued[89] [yield] unto him [anointed Son] … that God may be [the]88 all-in-all.90

For God to accomplish this glorious purpose there cannot be fear, apprehension, consternation, trepidation, or foreboding. All such would obviate that purpose. Thus, Habakkuk’s Precept, righteousness out of a life of faith in God, the All-In-All, and his purpose, negates the world’s view of a wrathful God.

»Jesus’ Precept (Love Enemies)

The apostle John testified to the inherent nature of God that gives rise to such a purpose.

76. 1 Kings 8:27; Isa 31:3; John 4:24.
77. Divine judgment differs greatly from that of the world. Biblical judges were deliverers (Judg 2:18).
78. No indefinite article in biblical Greek. Note in the KJV the arbitrary use and nonuse of capitalization with “spirit.” See ED, RSV, NASB, NIV.
79. tsaddiyq, #6662H.
80. Hebrew preposition $b^\circ$. Based on the use of ek (#1537G) in the LXX and in Paul’s epistles this versatile preposition should be rendered “out of” (Rom 1:17; Gal 3:11; Heb 10:38).
81. dikaios, #1342G.
82. ek, #1537G. See note 80 above.
83. Words not in a number of Greek texts.
84. nomos, #5511G. See note 71, page 8.
85. dsa, #1223G.
86. christos, #5547G. See ANOINTED/ANOINTING, page 21.
87. gar, #1063G.
88. The Greek text has the article. See also 1Cor 12:6; Eph 1:23.
89. hupotasso, #5293G. See note 34, page 22.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Chapter One: Word of God—the Book

1 JOHN 4:

7 Beloved, let us love one another: for love is of God; ….
8 He that loveth not knoweth not God; for God is love. 91
9 … 12 … If we love one another, God dwelleth in us, and his love is perfected in us. 92
16 … God is love; and he that dwelleth in love dwelleth in God, and God in him. 93

God’s love is not subject to vacillation or weakness. Humans may falter in love, even parents. God’s love does not fail! God is love!

ISAIAH 49:

15 Can a woman forget her sucking child, that she should not have compassion on the womb? yea, they may forget, yet will I not have compassion on the son of her womb? yea, they may forget, yet will I not have compassion on the son of her womb. 91

Knowing this reality, Jesus set forth a precept that underlies all understanding of God and his intent for his creation, human and angelic. Comprehension of the Bible and the divine purpose to be The-All-in-All is contingent upon this thirteenth precept.

Love your enemies!

MATTHEW 5:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 … 44 … Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Yet, in spite of Jesus’ Precept, God’s character and his intent continues to be misconstrued and much maligned—not only by his enemies, but by those who claim to be his devotees. For century after century the God who “is love” has been portrayed as a god of wrath. Whether intentional or not, rendering after biblical texts have quickened this misconception.

Jesus’ Precept (Liberty)

Jesus’ Precept (love enemies) provides insight needed to grasp the significance of God’s statement as he concluded eons of activity in the physical realm with one last earthly creation.

GENESIS 1:

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, ….

27 So God created man in his own image [with free-will], in the image of God created he him; male and female created he them.

Just one of many examples may be found in a prophecy of Isaiah.

ISAIAH 13:

11 And I [God] will punish [visit] the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. 12 I will make a man [human creation] more precious than fine gold; even a man than the golden wedge of Ophir.

The use of “punish” in this text by translators reflects belief in a god of wrath. God will “visit” his creation not to “punish” but to transform, to change behavior. He will not “punish” by endless torment, but will “visit” to remove by love the “arrogancy,” the “haughtiness,” of human hearts. Through love the human creation will no longer do “evil” and will no longer be enemies. Jesus’ Precept reveals love is not simply one of a number of divine attributes. As the apostle wrote, “God is love”! It is the inner content of all that God is about. In the love of his creation God will be The-All-in-All. There will be no enemies, his creation will dwell in him, and he in them. Divine love will be complete when, like the Creator, the free creation is love.

91. Some insist the thought of God is meaningless outside of the natural experience and thus render 1 John 4:8,16 as “Love is God.” Only if the article before “God” in the Greek text is ignored may such a rendering be possible ("the God is love").
92. teileioo, #5948G.
93. 1 Cor 12:6; 15:28; Eph 1:23; 1 John 4:16.
94. paqad, #6485H. Should be rendered “visit” as in Ex 3:16; 4:31; 20:5; Job 31:14; et al.
95. 1 John 4:12-16. 96. Col 1:15,16. 97. adam, #0120/0121H. See note 19, page 63. 98. Psa 10:18; Isa 45:12; Jer 27:5; 1 Cor 15:47. 99. In English Gen 1:26,27 appears repetitious since “image” and “likeness” may be synonymous. In biblical Hebrew, however, the verbs used with the two nouns indicate a difference. In vs. 26 both “image” and “likeness” are used with the more inclusive verb “to make” (qawab, #6213H). In vs. 27 “image” alone is used with the more restrictive verb “to create” (bara’, #1254H). Thus, as attested by Gen 5:1,2 humans were created (an event) in the image of God (free-will); but, are to be made (a process) in his likeness (love). They were not created in the likeness (love) because image (free-will) is prerequisite.
In biblical Hebrew the word for “create” denotes divine activity. It is used solely with “image,” never with “likeness.” This usage predicates “image” and “likeness” are not synonymous.\(^{100}\)

**Genesis 5:**
1. In that God created\(^ {100}\) man [in his image (1:27), unlike all previous physical creation, a singular creative event], in the likeness of God made\(^ {101}\) [makes] he him [into a loving being [long term developmental process]]

Thus, by Jesus’ Precept, God’s intent for creating a being in his “image,” and subsequently making it after his “likeness”\(^ {102}\) is revealed. God’s desire is a creation that loves! Such a creature, however, requires freedom. Humans were not to oppress humans! That this Torah of Liberty is to be enjoyed by servants as well as masters, by nature as well as humankind. Unhappily, as a nation, Israel failed to uphold God’s Torah of Liberty, typified by his Sabbath, his Jubilee.

**James’ Precept:**

1. So speak ye, and so do, as they that shall be judged by the law\(^ {103}\) of liberty [Law (Torah of Liberty—Torah of The Adam)\(^ {104}\)].

In concert with the natural laws that govern physical aspects of his creation, God set in place a Torah of Liberty to govern the spiritual (James’ Precept, fourteenth identified).

That this Torah of Liberty is to be honored and not violated by humans was made manifest by the Torah of Moses given to Israel by a gracious God. Humans were not to oppress humans!

**Exodus 21:**
2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

**Leviticus 25:**
4. But in the seventh year shall be a sabbath of rest unto the land [Rest—liberty for God’s natural creation], a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard [thereby providing all nature liberty, Rest, from human activity].

**Deuteronomy 5:**
14. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou [again, liberty for others, restraint for self].

**Nehemiah 13:**
17. Then [Nehemiah] contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

**Ezekiel 22:**
29. The people of the land [the Israelites] have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

**Psalms 10:**
17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart [mind], thou wilt cause thine ear to hear:

18. To judge [deliver] the fatherless and the oppressed, that the [fallen] man\(^ {108}\) of the [E]arth\(^ {109}\) may no more oppress.

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\(^{100}\) See note 99, page 69.

\(^{101}\) The perfect of certainty takes the English present.

\(^{102}\) Gen 1:26; 5:1,2.

\(^{103}\) nomos; #3551G. See note 71, page 8.

\(^{104}\) See TORAH OF THE ADAM, page 40.

\(^{105}\)Ex 22:21; 23:12; Lev 19:33,34; Deut 24:14; Jer 7:6; 22:3; Ezek 22:7; Zech 7:10; Mal 3:5.

\(^{106}\) charown, #2740H. Psa 2:5.

\(^{107}\) Ezrousb, #0582H. See note 144, page 29.

\(^{108}\) erets, #0776H. See page 23.
**GOD’S REST**

Thoughtful regard of the Precepts of Jesus and James provides depth of meaning to an otherwise enigmatic concept—God’s Rest.

**GENESIS 2:**
2 And on the seventh day [110] [eon] God ended his work which he had made; and he rested [111] on the seventh day [110] [eon] from all his work which he had made.

The basic meaning of the Hebrew [111] word rendered “rested” is “to cease.” The import commonly given to “he rested” is that God ceased from all his work of creation.

God rested from His creative activity on the seventh day. This is not the rest that follows weariness . . . —W. MacDonald, 1995 C.E.

This common view does not agree with the lessons of Paul on God’s Rest.

**HEBREWS 4:**
6 Seeing therefore it remaineth that some must enter therein [God’s Rest (vs. 5)], and they [the Israelites (3:8-11)] to whom it was first preached entered not in because of unbelief:

Today, as in Paul’s day, God continues in Rest, a Rest believers (Israel and Church) are to enter. Since human believers do not participate in divine activity it is pointless to direct them to “rest” from that which they do not do. Biblical “rest,” therefore, must carry a meaning different from common usage. Also, since the First Advent [114] to this day God has been actively involved in a New Creation. [115] Rest cannot mean cessation of creative activity.

**GENESIS 2:**
3 And God blessed the seventh day [116] [eon], and sanctified it: because that in it he had rested from all his work [117] which God created [by a creative event] and made [by a maturation process of six eons].

God brought his earthly creation to a climax by bringing forth the physical world’s foremost life form, a being with free-will, setting in place the requisite for love and liberty. [118] Then, providing a sublime example, he entered Rest. Though the initial physical creative activity of six eons was complete, God did not cease his works. Humankind in his likeness was yet unfulfilled.

**JEREMIAH 50:**
25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work [117] of the Lord GOD of hosts in the land of the Chaldeans.

**JOHN 14:**
10 Believest thou not that I [Jesus] am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Though God had completed and “ceased” the work of six eons of physical creation, as witnessed by both Jeremiah and Jesus, he was active in other works. He had “sanctified” (set aside) the seventh eon to realize his plan for “making” his human creation after his “likeness.” To suggest God ceased from all works, all activity, as some do, is to counter the testimony of the Bible.

Thus, divine Rest must signify something other than not doing works. The Precepts of Jesus and James provide needed insight. God, in the spirit of liberty and of love, did not actuate control, but set aside his prerogatives as Creator. Unlike all other physical creatures which function by an innate, instinctual, pattern of behavior, humans were created free. With Torah of Liberty as well as his natural laws in place, God restrained his preeminence, gave freedom to his creation, and entrusted the free angelic host [119] (1st Heavens & Earth) to provide his free human creation the needed tutelage, both spiritual and physical.

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110. **yowm**, #3117H.
111. **shabbath**, #7673H.
113. **christos**, #5547G.
114. See note 69, page 7.
115. John 6:44; 2 Cor 5:17; Gal 6:15.
116. **yowm**, #3117H.
117. **mela’akah**, #7673H.
118. PRECEPTS OF JOHN AND JAMES, pages 68, 69.
119. In Heb 2:5 it is implied angels were ministers of the “world that was,” the pre-Flood world (1st Heavens & Earth, page 124).
120. **phobeo**, #5399G.
121. **katafpanis**, #2663G.
Hear, O Israel

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

2 Corinthians 3:
17 Now the Lord is that spirit 122; and where the spirit of the Lord is, there is liberty.

God’s free creation (angel and human) has the liberty to act in accordance with its own will. This spirit of Rest (of which the Jewish jubilee and Sabbath are shadowy precursors) 123 continues to the present day. God’s desire is for all of his free creation to “enter.” A few angels and Israel—those God chose to lead the way—did not, have not!

Hebrews 3:
18 And to whom sware he [living God (vs. 12)] that they should not enter into his rest, but to them that believed not?
19 So we see that they [the Israelites (vs. 17)] could not enter [God’s Rest (vs. 18)] because of unbelief.

Hebrews 4:
6 Seeing therefore it remaineth that some [the Church (vs. 1)] must enter [God’s Rest (vs. 5)] therein, and they to whom it was first preached [the Israelites] entered not in because of unbelief:

This liberty given by God to his creation is the “Rest” Jesus of Nazareth invited his disciples to enter.

Matthew 11:
28 Come unto me [the Son (vss. 25-27)], all ye that labour and are heavy laden, and I will give you rest 124 to fulfill the Father’s desire.
29 Take my yoke [as given by the Father] upon you, and learn of me; for I am meek and lowly in heart [do not control nor use coercion]: and ye shall find rest 125 unto your souls [if you do likewise].
30 For my yoke [from the Father] is easy, and my burden is light.

The edict later cited for the Church was the same earlier applicable for Israel, the one not followed.

Galatians 5:
13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

This is the credo of God’s Rest.

GOD’S REST: Restraint of Self, Liberty for Others.

In sum, serve not self, but “by love serve one another”!

God’s Two Salvations, Two Resurrections

There is a heavenly resurrection to immortality. “First” in time, it is for a few “chosen” humans beginning with Jesus. A New Creation who will serve God in the nonphysical realms. There is an earthly resurrection to the nonmortality lost in Eden. Second in time, it is the “common” salvation for Israel and remainder of the human race in the Age-to-Come. 126

Revelation 20:
6 Blessed and holy is he [a human] that hath part in the first resurrection: on such the second death hath no power … .

Jude 1:
3 Beloved (ones of the New Creation (vs. 1)), when I gave all diligence to write unto you of the common salvation [of the Jews and all humankind], It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints [the faithful of Israel].

1 Peter 1:
10 Of which salvation [earthly (common) salvation of humankind (vs. 9)] the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you [to be ministers of that common salvation] 127:

»Psalmist’s Precept (Two Salvations)

As wondrously avowed by the psalmist, the God of the Bible is a God of salvations, of “escapes from the DEATH.”

Psalms 68:
20 He that is our God is the God of salvation[s] 128; and unto GOD the Lord belong the issues 129 [escapes] from [the] 130 death [by resurrection and a change of nature (two escapes from grave and mortality)].

Psalms 74:
12 For God is my King of old, working salvation[s] 128 in the midst of the earth.

“Escapes” from DEATH require not only escape from the grave, but also from mortality. Though different, God’s two salvations provide these “escapes,” each with its particular resurrection (fifteenth precept set forth).

122. Capitalization not inspired.
123. Ex 31:12-17; Lev 25:10-17.
124. anapauo, #0373G.
125. anapausis, #0372G.
127. 2 Cor 3:6.
128. The Hebrew word is plural.
129. tontsa‘ab, #8444H, plural.
130. The Hebrew text has the article.

See NASB.
1 Corinthians 15:
37 And that which thou sowest [in death], thou sowest not that body that shall be, but bare grain [seed], it may chance of wheat, or of some other grain [spirit or human]:
38 But [when resurrected (escape from the grave)] God giveth it [the spirit (seed)] a body as it hath pleased him [escape from mortality], and to every seed [spirit] his own body [body + spirit (seed) = living soul] 131.
39 There are also celestial bodies [heavenly resurrection (first in time)], and bodies terrestrial [earthly resurrection (second in time)]: but the glory of the celestial is one [immortality], and the glory of the terrestrial is another [nonmortality].
41 So also is the resurrection of the dead. … :

Those who “hath part in the first [heavenly] resurrection” are those who believe the heavenly Father and join in his purpose of a “common salvation” for the seed of Adam. They willingly and enthusiastically partake of the “cup of salvation.” They freely set aside self interest and prepare themselves to lift up that cup so all of God’s fallen creation may partake in the Age-to-Come.

Psalms 116:
12 What shall I render unto the LORD for all his benefits toward me? I will take [lift up] the cup of salvation [so others may partake], and call upon the name of the LORD.
14 … 15 Precious in the sight of the LORD is the death of his saints [sacrificial death experienced by the saints, death of ego’s selfish desires]. The death that is precious to God is not the death common to humankind through Adam, the death Paul cited as an enemy to be “destroyed.” 133 It is not the death caused by unbelief. The death that is “precious” to the Father is a death like that of his beloved Son, a voluntary death of fleshly interest so as to live for the interest of others, death of an ego-centered life for love.

John 6:
13 Greater love hath no man than this, that a man lay down his life [soul] for his friends.

Jesus revealed there are unique salvations subsequent to the two deaths (Adamic, Sacrificial). The Jews, though knowing of the earthly salvation, 135 did not appreciate his message. Just as they had earlier rejected the prophets and the Baptist, they rejected Jesus and his ministry of altruism.

John 6:
47 Verily, verily, I [Jesus (vs. 43)] say unto you, He that believeth on me [in the Age-to-Come] hath everlasting [lifelike immortality (5:26)] the nonmortal earthly life provided by the ransom.
53 … Except ye eat the flesh of the Son of man, and drink his blood [partake of his transformation through suffering], ye have no life in you [life in oneself, life requiring no sustenance, immortality (5:26)].
54 Whoso eateth my flesh, and drinketh my blood, hath eternal [life of an age] and I will raise [him up as a priest to serve God and his creation (heavenly resurrection)] at the last day [conclusion of Present-Evil-Age].

“Eat” his flesh, and “drink” his blood! To “eat” blood 140 was unlawful for a Jew and abhorrent for others. With no comprehension of the imagery, many returned to their previous way.

John 6:
60 Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it?
61 … 66 From that time many of his disciples went back, and walked no more with him.

The edict given Noah, and later the Jews, not to “eat” animal blood set forth the need for humans not to partake of the ego-centric survival spirit of animals. 141 In like manner, the invitation to drink of the cup of salvation revealed the requisite for a New Creation to develop the altruistic spirit manifested by Jesus, the willingness to lay down one’s soul for others.

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132. nasa’, #5375H.
133. 1 Cor 15:26.
134. psuche, #5590G.
136. atonios, #0166G.
137. aton, #0165G (with the article).
139. anasteimi, #0450G. Used as raising from the grave, as well as raising to position of eminence.
141. See “Eat Not the Blood (Soul),” page 27.
Ezekiel's Precept (No Divine Retribution)

Both the earthly and heavenly salvations are certain and will be glorious! As made evident by Jesus' use of "flesh" and "blood" in the lesson recorded by John, both entail a free accord with God's way of love that will result in humankind's deliverance from its double bondage. Having instructed his creation not to render evil for evil, God could do no less in the Age-to-Come. The evil that comes upon the human race is the direct consequence of human ventures, not a vengeful act of God.

Romans 2:
6 Who [God] will render [good (vss. 7, 10)] to every man according to his deeds:
7 To them who by patient continuance in well doing [the New Creation] seek for glory and honour and immortality, [in corruption], eternal life [of an age] [as a heavenly priesthood]:
8 But unto them [offallen humanity] that are contentious, and do not obey [trust] the truth [of God's Rest], but obey [trust] the unrighteousness, [which is] indignation, unrepresed passion, and wrath, [uninhibited emotion] [no self restraint],
9 [there will be] Tribulation and anguish [the natural consequence of "unrighteousness"], upon every soul of man that doeth evil [those refusing to enter God's Rest], of the Jew first, and also of the Gentile;
10 But glory [of nonmortal, earthly life], honour [domination of the physical creation], and peace [with God], to every man that worketh good [treat others in the spirit of Rest, liberty, and love (altruism)], to the Jew first [as God's earthly priesthood], and also to the Gentile [all of humankind]:

The Unrighteousness—No Self Restraint (Anti-Rest)

Anti-Rest: Unrepresed Passion, Uninhibited Emotion

Reflecting a belief in a god of wrath, the English renderings of verse 8 have the apostle alleging God's reaction to unrighteousness is divine "indignation and wrath." When "rightly divided" Paul was not evoking divine emotion, but was emphasizing the "unrepresed passion and uninhibited emotion" of humankind. His focus was the "lust of the flesh," the egocentric way of humankind who "do not trust the truth" of God's Rest. As stated in verse 9, the consequence of this "unrighteousness," this lack of self restraint, is "tribulation and anguish"—a self-inflicted aftermath, the natural outcome of such behavior, not the punishment of a god of wrath. As Ezekiel asserted, Isaiah and Hosea intimated, and Paul and John later echoed, God will not have his creation render evil for evil! Having thus instructed his creation, he will do no less. He is the God of Rest, not a god of retribution (Ezekiel's Precept, sixteenth set forth).

Ezekiel 18:
21 But if the wicked will turn from all his sins that he hath committed, and [in faith] keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Romans 3:
24 Being justified freely by [the] grace [of him] [God] through the redemption [release from the DEATH (by a ransom) and the SIN (by a priestly ministry of the order of Melchizedek)] that is in Christ [anointed] Jesus:
25 Whom God hath set forth to be a propitiation [of the SIN] through faith in his blood [blood of God's Passover lamb (Jesus)], to declare his [God's] righteousness for the remission [passing over] of sins that are past [no divine retribution (Ezekiel's Precept)], through the forbearance [the GRACE (vs. 24)] of God:

142. Bondage of the DEATH and the SIN (Rom 5:17-21; 1 Cor 15:55-57).
143. Thus, "eternal torment" (evil for evil) is negated. Prov 20:22; Matt 5:39; Rom 12:17; 1 Thes 5:15; 1 Pet 3:9.
144. Coupling of "immortality" to this word family results in substantial error.
145. Coupling of "apolitharisma," #0861G. Coupling of "immortality" to this word family results in substantial error.
146. #0166G.
147. #0544G.
148. #3929G.
149. The Greek text has the article.
150. #3709G.
151. #3709G.
152. #3709G.
153. #3709G.
154. #3709G.
155. #3709G.
156. #3709G.
157. #3709G.
158. #3709G.
JUDGESHIP IN ANCIENT ISRAEL

In today’s world divine judgeship is often depicted as if it functions in the manner of courts of law established by human societies. Judgment and justice in the Bible differ greatly from the practice of the secular world. In ancient Israel judgeship was interlocked with deliverance. Judges were saviors.162 Their purpose was to save, to deliver, God’s people. To “rightly divide the word of truth,”163 divine judgment must be understood in this context and not given a secular non-biblical connotation.164

JUDGES 2:
18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies … .

“Rightly dividing the word of truth” requires divine judgment be understood with this perspective!

PSALMS 68:
20 He that is our God is the God of salvation[s];165 and unto GOD the Lord belong the issues [escapes] from [the]166 death.168

When God “judges” there is no retribution,169 instead there are “escapes”—not only from the grave, but from mortality.

ISAIAH 33:
22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us [the Jew first, then all humanity].170

A declaration made by God at Sinai to Moses concerning divine judgeship has been greatly abused, not only by Christendom, but by the Jews as well.

EXODUS 34:
6 And the LORD passed by before him [Moses (vs. 4)], and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin [no divine retribution], and that by no means clear [leave such conduct unattended] the guilty;171; [God] visiting;172 the iniquity of the fathers [so as to remove it]173 upon174 unto174 the children, and upon174 unto174 the children’s children, unto174 the third and to174 the fourth generation.

The addition of “the guilty” by translators, not only in KJV but many others, completely negates God’s words in verses six and seven. If “merciful and gracious” and “forgiving iniquity” do not apply to “the guilty,” then who? As God asserted to Isaiah, he will attend (visit) the “arrogancy” and “haughtiness” of his fallen creation so as to remove and to make humans “more precious than fine gold.”173 As judge, God is the savior of his creation!

MICAH 7:
18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage [the faithful of Israel]? he retaineth not his anger [indignation] for ever [perpetuity], because he delighteth in mercy.
19 He [God] will turn again, he will have compassion upon us [the Jews]; he will subdue our iniquities; and thou wilt cast all their [humankind’s (vs. 16)] sins into the depths of the sea.

»AMOS’ PRECEPT (ISRAEL UNIQUE)

As the apostle Paul emphasized by repetition in his epistle to the Romans,177 the Jews (those chosen by God to be his earthly priesthood) will be the first recipients of “glory, honour, and peace.” Out of all God’s human creation this unique privilege enjoyed by the people of Israel was decisively asserted by the prophet Amos (Amos’ Precept, seventeenth described).

Amos echoed divine avowals previously made to the “fathers” of God’s earthly chosen people.178

EXODUS 19: 6 And [in the Age-to-Come] ye ["children of Israel" (vs. 3)] shall be unto me [God (vs. 3)] a kingdom of [earthy] priests and an an holy nation. ...

DEUTERONOMY 7: 6 For thou [Israel (6:4)] art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Israelites as a collective entity are predestined for the unique privilege given them by God. That assurance, however, does not apply to the individual Jew.

ROMANS 9: 6 Not as though the word of God hath taken none effect. For not all they that are Israel, which are of Israel, are Israel:

As set forth in Israel's covenant with God, its predestination did not overrule the free-will of the individual. Each and every Jew has a responsibility to freely walk in God's "ways."

DEUTERONOMY 10: 12 ... what doth the LORD thy God require of thee [Israel], but to fear[179] thee [in awe of] the LORD thy God, to walk in all his ways, and to love him [awe leads to love], and to serve the LORD thy God with all thy[180] heart [of you] and[181] soul [of you],

»PAUL'S PRECEPT (NEW CREATION)
A great mystery alluded to by psalmist and Peter, unveiled by Paul, was a new creative activity by God — a process to change the nature of an elected few from human to divine, a "new creation."

PSALMS 102: 18 This shall be written for the [human] generation to come: and the people which shall be created [New Creation] ...

2 PETER 1: 4 Whereby are given unto us [Church, ones who have "like precious faith" (vs. 1)] exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption[185] [immorality] that is in the world through lust.

2 CORINTHIANS 5: 17 ... if any man [human] be in Christ[182] [anointing], he is a new creature[183] [creation]: old things are passed away; behold, all things are become new.

Galatians 6: 15 For in Christ Jesus[184] neither circumcision availeth any thing, nor uncircumcision, but a new creature[183] [creation].

The first to be given this privilege was the Jew named Jesus. He relinquished his glory and honor as an archangel so that as a human, in association with John the Baptist, they could fulfill the divine promise for one week of years to "confirm" and strengthen God's covenant with his earthly chosen people.[186]

Daniel 9: 27 And he [God (vs. 20), through the 70th week ministry of John and Jesus] shall confirm[187] the [Mosaic (vs. 4)] covenant with [the] many[188] Israelites[189] for one week [one week of years][190]: ... .

In subsequent millennia Jews and non-Jews have been "called" to follow in Jesus' altruistic steps, a "little flock"[191] to "conform" to the example he set forth as Head of God's New Creation.

1 Corinthians 12: 13 For by one [spirit][192] are we [the New Creation (Church)] all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one [spirit][192] [the spirit of God's Rest].

1 Peter 2: 21 For even hereunto were ye called [as New Creatures]: because Christ[182] [Anointed One] [Jesus] also suffered for us, leaving us [the Church] an example, that ye should follow his steps:

Romans 8: 29 For whom he [God (vs. 28)] did foreknow, he also did predestinate to be conformed to the image[193] [being with free-will] of his Son [Jesus], that he [Jesus] might be the firstborn among many brethren [firstborn of the New Creation].

179. yare', #3372/3373H.
180. kol, #3605H.
181. Hebrew prefix waw.
182. christos, #5547G.
183. ktisis, #2937G.
185. phthora, #5356G. Not physical decay, but ethical, moral, corruption.
186. John and Jesus each ministered for half the "week" (3½ years). Ezek 9:2-6; Dan 9:20-27; Mal 4:4-6. As a priest (Heb 3:1; 4:14; 6:20) Jesus was restrained from service until his 30th year (Num 42:2-37); while John, as a prophet, had no such restraint.
187. tabar, #1396H.
188. The Hebrew has the article.
189. See note 25, page 5.
192. Capitalization not inspired.
193. eikon, #1504G. Used in Gen 1:26 LXX for "image." For the distinction between "image" and "likeness" see note 99, page 69.
This small elect group (New Creation, Church) having in their lifetime “escaped the corruption” and being “faithful unto death” will be raised to divine nature (the “first resurrection”).

They will join the Father and the Firstborn Son in the divine realm to form a heavenly family.

**Revelation 2:**
10 … be thou faithful unto death, and I will give thee a crown of life [immortality, life as a divine being].

**Revelation 20:**
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, [the Anointed], firstborn of all the initial creation:

Though they are to be like God, their purpose is to serve—serve both God and his creation, the heavenly as well as the earthly. *Paul’s Precept,* eighteenth detailed, may be the most sublime. That God is developing a divine family by changing the nature of a small group of faithful human beings, all of whom except for the first are fallen, is difficult to fully comprehend or accept. Unlike all previous creation, this New Creation is brought forth using existent beings. To be of the New Creation there must be a free, voluntary, consistent, accord with the divine way. God will not violate the free-will he has given.

The “firstborn” of this New Creation (Michael, guardian angel of Israel) was also the “firstborn” of the initial creation, angelic and physical. As Jesus of Nazareth (seed and heir of Abraham and David) he was the only non-fallen being so privileged.

**Colossians 1:**
15 Who [the Son (vss. 3,13)] is the image [a being with free-will] of the invisible God, the firstborn of every creature [as Michael (Angel-of-the-LORD), firstborn of all the initial creation]:

**Ephesians 4:**
10 He [Angel-of-the-LORD (Michael) --- Jesus (vs. 7)] that descended [from spirit realm to physical] is the same also that ascended up [from physical realm to divine] far above all heavens [above all of the heavenly host in the spirit realm] . . . .

**Hebrews 2:**
10 For it became him [God (vs. 9)], for whom are [is the] all things, and by whom are [is the] all things, in bringing many sons [New Creation] unto glory, to make [Jesus (vs. 9)] the captain of their [human] salvation perfect [as High Priest] through sufferings.

**Altruistic Baptism into Death/Life**
The natures of the heavenly Father’s diverse creation are separate and distinct; thus, to be a New Creature it is necessary the old nature “pass away” and all “become new.” Hence, baptism of the Anointed (Christ) is a baptism into death of the old egocentric nature and the birth of a new altruistic nature—a death/life for the sake of others, a death/life symbolized by water immersion and raising up.

**Romans 6:**
3 Know ye not, that so many of us [New Creation] as were baptized into Christ [anointed Jesus] were baptized into his death [a Sacrificial Death “for the dead,” on behalf of fallen humankind]?

4 … like as Christ [Anointed] was [in his baptism at Jordan] raised up [out of the dead] [ones] [out of the dead and dying creation as a New Creature] by the glory of the Father, even so we also should walk in newness of life [life freely lived on behalf of others].

5 For if we have been planted together in the likeness of his [altruistic] death [“for the dead”], we shall be also in the likeness of his resurrection [raising up] as a heavenly priesthood:

**1 Corinthians 15:**
29 Else what shall they [Jesus and his followers] do which are baptized [for the dead] [on behalf of the dead and dying human creation], if the dead rise not at all? why are they then baptized for the dead [for the fallen human creation that is subject to the DEATH and the SIN]?
what we shall be: but we know that, when he shall appear [is manifest] [to the world], we shall be like him [like God in nature as well as character]; for [as divine beings] we shall see him as he is.

A Metamorphosis
This unprecedented changing of nature of existing creatures is limited to very few and requires a process of maturation.226 Angels, with the exception of Jesus, and the vast majority of humans are not to be so changed.

Hebrews 1:
13 But to which of the angels said he [God] at any time [as he did to the man Jesus and those to be his Body members], Sit on my right hand, until [is manifest] [God make thine enemies]228 [as fallen creatures humans called to be of the New Creation are initially enemies of Jesus] thy footstool [his Body members completed]229
14 Are they [the angels] not all ministering spirits, sent forth to minister for them [Israel and New Creation] who shall be heirs of salvation230 [the twofold seed of Abraham, heirs of salvation for humankind]?

From those humans so privileged, “few are chosen.”

Matthew 20:
16 … : for many be called, but few chosen231

1 Corinthians 1:
23 But we [as followers] preach Christ217 [Anointed] crucified [the process for developing the anointed New Creation], unto the Jews a stumblingblock, and unto the Greeks [fallen humanity] foolishness; The “chosen” few, “anointed” as a spiritual priesthood, must go through a metamorphosis into a “new man”232—a change of heart, a transformation of mind, a crucifixion of the “old man.”
Romans 12:
1 I beseech you therefore, brethren, through the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2 And be not 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 perfect, will of God.

Galatians 2:
20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Peter 2:
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, an acceptable offering to God by Jesus Christ, anointed.

Unlike dead Levitical sacrifices made for one’s self (egocentric), the New Creation is a spiritual priesthood, present living sacrifices—a life consecrated to eternal, altruistic, service to God and his creation. Experiences subsequent to such an unreserved commitment bring about necessary maturation.

Hebrews 12:
6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?
10 For they verily for a few days chastened us after their own pleasure; but he [our spiritual Father (vs. 9)] for our profit, that we [as sons of God] might be partakers of his holiness.
11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Jesus also used vivid imagery to depict this maturation, a lifelong process of development.

Luke 9:
23 … If any man will come after me, let him deny himself and take up his cross daily, and follow me.

Those who are of the New Creation must take up “crosses” daily. Their lives are to be living sacrifices—an unmitigated commitment to serve God and his creation for eternity. Many, Jew and non-Jew (Gentile), who are called to this absolute service do not sufficiently appreciate the privilege to respond favorably to such an ultimate paradigm. They do not take up their cross!

Matthew 13:
18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart [mind]. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

233. Greek has article. See Rom 5:12, page 35.
234. Rom 6:12. The survival instinct of flesh, human and nonhuman, is egocentric.
235. kata, #2673G (kata, down; argos, inactive).
236. 1 Cor 15:40 (page 73).
237. latreia, #2999G. Heb 9:1,6.
238. aion, #0165G.
239. metamorphoo, #3339G.
240. christos, #5547G.
243. dia, #1223G.
244. entrepo, #1788G.
245. Rom 8:13; Col 3:5.
23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 22:
14 For many [humans] are called [for change], but few are chosen.

Revelation 17:
14 … [in the Age-to-Come] they that are with him [the Lamb—Jesus] are called, and chosen, and faithful.

The Goal of the Faith
In concert with resurrection of the dead, humankind (under the tutelage of God’s heavenly and earthly priesthoods) will experience the judgment (deliverance) of its merciful Creator. By the ministry of Church and Israel, all of fallen humanity will have an opportunity to be at peace with God and thereupon enjoy the glory of a nonmortal life, the honor of dominion of earthly creation—God’s intent from the beginning. This goal, “the end of the faith,” will be eternal—the Hope of the Fathers.

1 Peter 1:
9 Receiving the end [goal, purpose] of your faith, even the salvation of your souls [the end (goal, purpose) of the faith is salvation of the fallen creation, the Torah of the Adam].

Hebrews 9:
27 And as it is appointed unto men [humankind] once to die, but after this the judgment [deliverance from the DEATH and the SIN]:

The restoration of the fallen from bondage to DEATH and SIN will be traumatic. Awakening from the grave, the free and willing transformation of one’s beliefs, one’s behavior, one’s character, will not be easy for many. As free beings, all must bring their “unrepressed passion,” their “uninhibited emotion,” in accord with the spirit of Rest, a spirit of liberty and of love. They will be transformed by the ministry of Church and Israel, all of fallen humanity will have an opportunity to be at peace with God and thereupon enjoy the glory of a nonmortal life, the honor of dominion of earthly creation—God’s intent from the beginning. This goal, “the end of the faith,” will be eternal—the Hope of the Fathers.

1 Peter 1:
9 Receiving the end [goal, purpose] of your faith, even the salvation of your souls [the end (goal, purpose) of the faith is salvation of the fallen creation, the Torah of the Adam].

Romans 2: Edited
8 But unto them [fallen humans] that are contentious, and do not trust the truth [of God’s Rest], but trust the unrestrained passion and uninhibited emotion [no self-restraint], there will be Tribulation and anguish, upon every soul of man that doeth evil [those refusing to enter God’s Rest (restraint of self, liberty for others)], of the Jew first, and also of the Gentile;

God’s purpose for Israel and Church (New Creation), his earthly and heavenly priesthoods, and the wondrous destiny for human creation abide in mystery without an understanding of the two salvations. Presently Israel rejects such a purpose because it sees only an earthly salvation and does not comprehend the heavenly salvation revealed by Jesus. Those in Christendom reject that purpose because they see only a heavenly salvation and do not discern the earthly salvation for Israel and the rest of humanity.

Moses’ last words ring as true today as they did in his day. True, not only for Israel, but the world as a whole.

Deuteronomy 29:
2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes …;
3 … 4 Yet the LORD hath not given you an heart [mind, spirit] to perceive, and eyes to see, and ears to hear, unto this day. May the day soon come when all hearts perceive, all eyes see, all ears hear!

Son(s) of God/Son(s) of Adam
In his first epistle the apostle John set forth critical information giving vital insight into Paul’s Precept of a New Creation.

2 Corinthians 5:
17 … if any man [human] be in Christ [anointing], he is a new creation: old things are passed away; behold, [being of the anointed Church] all things are become new.

1 John 5:
18 We know that whosoever is born of God [as a New Creature] sinneth not [does not continue to sin]; but he that is begotten of God keepeth himself [from the SIN] ….

Being “born (begotten) of God” each New Creature is the result of a direct act of God. This suggests when given their new bodies they will be like angels without gender, not able to procreate.

247. 1 Cor 15:21,22.
248. Gen 1:28; Psa 8:5.
249. 1 Pet 1:9 (page 80).
250. telos, #5056G. Goal, outcome, result, purpose, of an endeavor, an act.
251. Of the words lined out only the first “your” is supported by some manuscripts, however, it is not found in the Vatican (Tischendorf). See YLT, ED.
252. The Greek has the article.
253. 2 Sam 7:19. See DAVID’S PRECEPT …, page 40.
255. For editing substantiation see page 74.
256. christos, #5547G.
257. ktisis, #2937G.
258. Indicative, present, active—continued action.
259. See ANGEL(S), page 50.
Chapter One: Word of God—the Book

This understanding makes it possible to define an otherwise enigmatic biblical term, “son(s) of God.” A title applied scripturally only to those living beings directly created—angels,

Adam,

Israelites as a national entity,

Jesus, and New Creatures.

Biblically, “son(s) of God” is never used for humans in general. Except for first parents and Jesus, all are the result of procreation and are addressed as sons (children) of Adam/The Adam.

GENESIS 11: 5 And the LORD came down to see the city and the tower, which the children of men [the Adam] builded.

DEUTERONOMY 32: 8 ... when he [God] separated the sons of Adam, he set the bounds of the people [sea] according to the number [narrative] of the children of Israel [the sand].

ECCLESIASTES 3: 18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are become like beasts.

JEREMIAH 32: 19 ... thine eyes are open upon all the ways of the sons of men, that God might manifest them, and that they might see that they themselves are become like beasts.

JOEL 1: 12 ... all the trees of the field, are withered: because joy is withered away from the sons of men, that God might manifest them, and that they might see that they themselves are become like beasts.

Leviticus 25: 17 Ye shall not therefore oppress one another; but thou shalt fear [be in awe of] thy God: for I am the LORD your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And [as quickens love] the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
Psalms 47:
A Psalm for (of) the sons of Korah

1 O clap your hands, all ye people [Israel, Abraham's earthly seed (vss. 4, 9)]; shout unto God with the voice of triumph.
2 For the LORD most high is terrible [awe-inspiring]; he is a great King over all the earth.
3 He shall subdue the people [fallen humanity] under us [Israel]², and the nations under our feet.
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout, the LORD with the sound of a trumpet [trumpet of antitypical Jubilee—liberty for the human creation].
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God is the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen [nations]: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, even the people of the God of Abraham [Abraham's twofold seed] for the shields [guardians] of the earth [that seed] belong unto God: he [God] is greatly exalted.

aNET, TNK, QJB, CSB.  bGod's earthly “guardians” (vs. 9).  cTNK.

Psalms 91:

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.
5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;
6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.
8 Only with thine eyes shalt thou behold and see the reward of the wicked.
9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;
10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation.
Chapter Two

WORD OF GOD—THE PERSON

22 The LORD possessed me [wisdom (vss. 11,12); the Word (John 1:1)] in the beginning of his way, before his works of old.
23 I was set up from everlasting, from the beginning, or ever the earth was.—Proverbs 8:22,23

ANGEL-OF-THE-LORD

In the biblical account of the six creative days1 (eons), God spoke and a result was attained.

**GENESIS 1:**
3 And God said, Let there be light: and there was light.
4 ...9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

With the creation of humans, however, that changed.

**GENESIS 1:**
26 And God said, Let us make man in our image [with free-will], after our likeness [loving]; and let them have dominion ... over all the earth [over all the nonhuman earthly creation] ... 2

Though there has been much speculation on the meaning of “us,” the explanation is simple if the being that appears often in OT accounts of God’s interaction with his creation is identified – Angel-of-the-LORD3 (Angel-of-Yahweh4).

**GENESIS 1:**
1 ... [A]ngel of the LORD ... said, I [citing the words of God for God] made you [Israelites] to go up out of Egypt, and have brought you unto the land which I [speaking as God] sware unto your fathers; and I said, I will never break my covenant with you.
2 ... And it came to pass, when the [A]ngel of the LORD spoke these words [for God] unto all the children of Israel, that the people lifted up their voice, and wept.

**ZECHARIAH’S VISION: BRANCH/MICHAEL**

A vision experienced by the prophet Zechariah, and the insight into its meaning provided by Jude, give critical input to that identification (underlined comments highlight Jude’s input).

**ZECHARIAH 3:**
1 And he [the angel (1:9,13,14,19; 2:3) shewed me [Zechariah] Joshua the high priest [representing Israel’s priesthood] standing before the [A]ngel of the LORD [Michael the archangel], and Satan [the Devil] standing at his [the High Priest’s] right hand [indicating Satan’s influence over the Levitical priesthood] to resist him [Satan vs. Michael].
2 ... And the [Angel-of-the-] LORD [Michael] 7 said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem [to be capital of Israel] rebuke thee: is not this a brand plucked out of the fire?
3 ... 8 Hear now, O Joshua the high priest, thou, and thy fellows [Body of Moses --> Israel (whole of the nation, priesthood and people)] 6 that sit before thee: for they are men wondered at [who are a sign]: for, behold, I will bring forth my servant the BRANCH.

1. See B IBLICAL AGES, page 24.
2. For the distinction between “image” and “likeness” see note 99, page 69.
3. Hebrew has no indefinite article, text has no definite article. Renderings of the title often obscure its singularity—Angel-of-the-LORD (see note 377, page 47): Gen 16:7,9,10,11; 22:11,15; Ex 3:2; Num 22:22,23,24,25,26,27,31,32,34,35; Judg 2:1,4; 5:23; 6:11,12,21,22; 13:3,13,15,16,17,18,20,21,21; 1 Sam 24:16; 1 Kings 19:7; 2 Kings 1:3,15; 19:35; 1 Chr 21:12,15,16,18,30; Psa 34:7; 39:5,6; Isa 57:36; Zech 1:11,12; 3:1,5,6; 12:8; Mal 2:7.
4. יְהוָה, #3068H. Spelling of Tetragrammaton (YHWH) is uncertain, but Yahweh is commonly accepted. See S ALIENT TRANSLATION PRACTICES, page 20.
5. אֱלֹהִים, #0430H, plural. Though used in the sense of “mighty ones” for angels and human, it is also used for God consistently with singular verbs, adjectives, and pronouns, and is considered to be the plural of majesty.
7. See MESSIAH/PRINCE OF ISRAEL, page 84.
8. מֹשֶׁה, #4159H. See ASV, NASB, JPS, TNK.
This vision revealed “Joshua” and his “fellows” were a “sign” of God’s protective grace and a separate entity from the “Branch.” Jeremiah identified the “Branch” as a “seed of David.”

**Jeremiah 23:**
5 Behold, the days come [Age-to-Come], saith the LORD, that I will raise unto David a righteous Branch, and [as]9 a King [he] shall reign and prosper, and shall execute judgment10 [deliverance] and justice11 [righteousness] in the earth12 [land] [Israel].

Jude identified “Joshua” and “fellows” as “the body of Moses,” which in turn is a metaphor for Israel in its totality, priesthood and people.13 He also indicated the Angel-of-the-LORD was the archangel Michael.

**Jude 1:**
9 Yet Michael the archangel [Angel-of-the-LORD], when contending with the devil [Satan] he disputed about the body of Moses [Israel (priesthood and people)],13 durst not bring against him a railing accusation, but said, The Lord [God] rebuke thee.

**Messiah/Prince of Israel**
Michael is further identified in the book of Daniel as the Messiah, the Prince, tutelary angel, of Israel.14

**Daniel 10:**
21 But I [angel Gabriel (9:21)] will shew thee [Daniel] that which is noted in the scripture of truth: and there is none that holdeth me in these things, but Michael your [Israel’s] prince.

Though Daniel prophesied of the Diaspora he also foretold of a time when Michael will “stand up,” as God’s Anointed (Messiah) he will assume authority15; and, in fulfilling the mission of Jeremiah’s “Branch,” the nation of Israel will be “delivered.”

**Daniel 9:**
25 Know therefore and understand, that from the going forth of the commandment16 [word] to restore and to build Jerusalem unto the Messiah [Anointed] the Prince17 [Israel]14 shall be seven weeks, and threescore and two weeks169 weeks of years: the street shall be built again, and the wall, even in troublous times.

26 And after [the]18 threescore and two weeks [in the “midst” of the 70th week (vs. 27)] shall Messiah [Anointed] be cut off, but not for himself: and the people of the prince [of Rome (Satan with Titus)] that [later] shall come [70 C.E.] shall destroy the city [Jerusalem] and the sanctuary [Temple]; . . .

**Daniel 12:**
1 And at that time [Age-to-Come] shall Michael stand up,15 the great prince [tutelary angel]19 which standeth for the children of thy [Daniel’s] people [the Israelites]: and [first] there shall be a time of trouble [for those people (Holocaust)], such as never was since there was a nation even to that same time: and [second] at that time [the Second Advent] thy [Daniel’s] people shall be delivered [in one of three ways], [the first way] every one [living and resurrected dead] that shall be found written in the book [the faithful, delivered to be God’s earthly priests].

2 And many of them [the unfaithful, living and resurrected dead] that sleep in the dust of the earth21 [those who have slept spiritually in fleshly desires] shall awake, [in the second way] some [the repentant] to everlasting23 life [of an age] [delivered to be as Levites to God’s priesthood]; and [in the third way] some [the unrepentant] to shame and everlasting23 contempt24 [of an age]25 [delivered to Second Death].

Isaiah concluded his book with a graphic description of the end for the unrepentant, Second Death. The use of the same Hebrew word [dabra’own—contempt, abhorring]24 by the two prophets connects their thought.

**Isaiah 66:**
24 And they [humankind (vs. 23)] shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring24 unto all flesh.

Jesus of Nazareth, during his First Advent ministry, echoed the prophets with yet another striking metaphor.

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10. See Ezekiel’s Precept . . . page 74.
12. ‘erets, #0776H.
13. Just as the Church by baptism into Jesus (Rom 6:3; 1 Cor 12:12-14) is the “body” of Jesus; so Israel, baptized into Moses at the Red Sea (1 Cor 10:1,2), is the “body” of Moses.
15. Daniel used “stand up” to mean “assume authority,” “take control.” See Dan 8:22,23; 11:2,3,4,7,20,21.
16. dabra, #1697H.
17. Articles not in Hebrew text.
18. The Hebrew text has the article.
20. Ex 32:32,33; Psa 69:28; Isa 4:3; Mal 3:16.
21. Dust—Flesh (Gen 2:7; Psa 103:14; 1 Cor 15:47).
23. ‘ow’dam, #5769H.
24. dabra’own. #1860H. Used only twice in the OT.
Described here is the beginning work of Messiah/Branch in God’s future Kingdom (Micah’s Precept). Israel’s faithful will be delivered for their appointed service as priests in that Age-to-Come. For the unfaithful Jews, living and dead, the privilege of being of that earthly priesthood will be lost; however, they will have an opportunity to repent (Ezekiel’s Precept) and serve in the manner the Levites served the Aaronic priesthood.

Ezekiel 18:
21 But if the wicked [unfaithful] will turn from all his sins that he hath committed, and [in]belief keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live [the righteous shall live by faith]. 27

Isaiah 66:
21 And I will also take of them [Israelites (vs. 20)] for [earthly] priests [faithful] and for Levites [repentant unfaithful], saith the LORD.

Romans 11:
26 And so all Israel [all who freely enter God’s Rest] shall be saved: as it is written, 28 There shall come out of Sion the Deliverer [Branch/Messiah], and shall turn away ungodliness from Jacob: 27 For this is my [new] covenant unto them [Jeremiah’s Precept], when I [God] shall take away their sins [not just forgiveness, but release from a sinful nature].
28 As concerning the gospel, they [unfaithful Jews] are enemies for your [the Church’s] sakes: but as touching the election [as God’s earthly chosen people], they are beloved for the fathers’ sakes. Paul, in describing the return of Jesus, the “seed of David” (Messiah), stated he would come “with the voice of the archangel.” Since the Bible speaks of only one such angel, Michael, Jesus must have initially been that glorious being.

Chapter Two: Word of God—the Person

1 Thessalonians 4:
16 For the Lord himself [Jesus (vs. 14)] shall descend from heaven with a shout, with the voice of the archangel [as Michael], and with the trump of God [antitypical Jubilee trump]: and the dead in Christ [Anointed] the “sleeping” Church shall rise first [in the heavenly resurrection, followed by the Jews, the first in the earthly resurrection].

The Logos
The work of the Anointed (Messiah) was revealed by apostle John to be a work accomplished by God’s Word, the Logos.

Revelation 19:
11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge [deliver] and make war [with evil]. 12 And his name is called The Word [Logos] of God.

In a number of texts the words spoken by Angel-of-the-LORD are identified as the words of God himself.

Genesis 22:
15 And the [Angel] of the LORD called unto Abraham … , 16 And [Angel-of-the-LORD] said, By myself have I sworn, saith the LORD … :

Exodus 3:
2 And the [Angel] of the LORD appeared unto him [Moses] in a flame of fire out of the midst of a bush: … . 3 … 4 … God [by the word of Angel-of-the-LORD] called unto him … . 5 … 6 Moreover he [Angel-of-the-LORD] said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; … .

Speaking as God for God is the essence of the title Logos (Word).

John 14:
10 Believest thou not that I [Jesus] am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. After ascension, Jesus has continued to speak for God, deliver his word, and act as his Logos—the glory that was his as Michael. 37

Revelation 1:
1 The Revelation of Jesus Christ [anointed], which God gave unto him, to shew unto his servants things which must shortly come to pass; … :

27. »Habakkuk’s Precept, page 67.
28. Isa 27:9; Jer 31:33,34
29. Rom 9:6 (page 133).
32. christos, #5547G. See Anointed … , page 21.
33. Rom 2:10; Rev 20:5,6 (page 72).
34. Logos, #3056G, with article.
35. See note 3, page 83.
37. John 17:5.
In the days of Judges, in conversation with Angel-of-the-LORD about a son (Samson), Manoah asked for the angel’s name.

**Judges 13:**
18 And the [Angel][38] of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? [Wonderful]? Isaiah gave a list of titles applicable to Israel’s Messiah—titles made familiar to many today by Handel’s great musical work. Wondrous “names” for the child that God later anointed to be the High Priest after the Order of Melchizedek.40

**Isaiah 9:**
6 For unto us a child is born, ... called Wonderful, Counselor, The mighty God [God] [NOT Almighty God], The everlasting Father [as the second Adam], The Prince of Peace.

**Hebrews 5:**
5 So also Christ [the Anointed] glorified not himself to be made an high priest; but he [God] that said unto him [at Jordan], Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever [the age][47] [the Age-to-Come] after the order of Melchizedek.

**MULTIFACETED IDENTIFICATION**
Thus, following Peter’s Precept, Jesus as a created being in his human and pre-/post-human existence was/is:

Angel-of-the-LORD, Michael (Archangel), Logos (Word), Son of God, Son of Man, Seed of David, Anointed (Christ), Messiah, High Priest (Order of Melchizedek), Only Begotten, as well as, Lord of lords, King of kings, Lamb of God, Branch, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, Faithful, True, Head.

The man Jesus was not an “incarnation” of that great spirit being. There was a discontinuity between the life of the archangel and that of the embryo in the virgin’s womb, just as there was between the man and the resurrection of the New Creature.

As a New Creature (Paul’s Precept) the resurrected Jesus is greater than he was as an archangel! Raised to the divine he is now even more above the rest of creation than previously; even so, he continues his role as Michael, Prince of Israel, and as the Logos (Word), the Son who speaks the word of God for God.

**THE FIRSTBORN SON OF GOD**
As Angel-of-the-LORD (Logos, Michael) in his pre-human existence, Jesus was the firstborn of all creation.

**Colossians 1:**
15 Who [Jesus, Son (vs. 13)] is the image of the invisible God [Father (vs. 12)], the firstborn of every creature:

**Ephesians 1:**
10 That ... he [God] might gather together in one all things in Christ [the anointing], both which are in heaven [Church], and which are on earth [Israel]; even in him [the anointing]: 11 ... 17 That the God of our Lord [Jesus] ... may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 ... 20 Which he [God (vs. 17)] wrought in Christ [the anointing], when [at Jordan] he raised him [the Lord(vs.17)] from the dead [dead and dying human race], and [as a New Creature] set him at his own right hand in the heavenly places.

21 Far above ... every name ..., not only in this world [age] [Present-Evil-Age], but also in that which is to come [Age-to-Come]:

**THE LOGOS AND CREATION**
John gave the definitive statement concerning the Logos and creation by identifying the “us” in the creation account.
John 1:
1 In the beginning was the Word [Logos], and the Word was with [the] \(^54\) God, \(^56\) and the Word was God \(^57\) [a god] [created spirit being].
2 ... 3 All things were made \(^57\) [through] him [Word, Logos]; \(^58\) and \(^58\) [but] without him [God] was not any thing made ...

Though the Genesis account does not so record, John declared the Logos, Angel-of-the-LORD, Michael the archangel, was by God's side during the work of creation. Thus, when God said, “Let us make man,” there is little question he was speaking to the Logos, Michael—Jesus in his pre-human existence. John's thought is not to be interpreted to mean the Logos, as an archangel, had the power to give life. He did not!

1 Timothy 6:
13 I [Paul] give thee [Timothy] charge in the sight of God, who quickeneth all things ...

Before the New Creation, God alone could quicken, give life. The creative work performed by the Logos was not an independent action, but was accomplished through the power of God.\(^59\)

Hebrews 1:
2 [God (vs. 1)] Hath in these last [millennial] days \(^56\) [in] his [first] Son [Logos—Jesus], whom he [God, the Father] hath appointed heir of all things, \(^57\) [through] whom [Jesus] also he [God] made the worlds \(^61\) [ages];

Colossians 1:
15 Who [Son (vs. 13)] is [as a free being] the image of the invisible God, the firstborn of every creature [as Logos, the first created]:
16 For \(^57\) [in] him [God (vs. 15)] were all things created, that are in heaven[s], \(^62\) and that are in earth, visible [physical] and invisible [spiritual], ... : all things were created \(^57\) [through] him [Son (vs. 13) = Logos (Jesus)], and for him [God, the Father (vs. 12)]:

1 Corinthians 8:
6 But to us [the Church ("saints") \(^63\) there is but one God, the Father, of whom are all things, and we in \(^61\) [for] him; and one Lord Jesus Christ \(^65\) [anointed], \(^57\) [through] whom are all things, and we \(^57\) [through] him.

Melchizedek
In the OT a personage is introduced whose ministry as both King and Priest was superior to that of Levi (Aaron) and which was the archetype of the great ministry for which Jesus was anointed.\(^66\) Named Melchizedek, he had no recorded genealogy nor chronology;\(^67\) however, Abraham paid him homage.\(^68\)

Paul set forth the significance of that act of approbation.

Hebrews 7:
11 If therefore perfection were by the Levitical priesthood, (… ) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
12 For the priesthood being changed [to provide not only forgiveness of SIN, but release], there is made of necessity a change also of the law\(^70\) [from Torah of Moses to Torah of The Adam (New Covenant)].
13 For he [Jesus] of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16 Who is made, not after the law\(^70\) of a carnal commandment\(^71\) [instruction given Adam in Eden and Israel at Sinai], but after the power of an endless life.
17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.
18 For there is verily a disannulling of the commandment\(^71\) going before [since Sinai] for the weakness and unprofitableness thereof.
19 For the law\(^70\) [Torah of Moses] made nothing perfect [complete], but the bringing in of a better hope\(^72\) did: by the which [that “better hope” revealed by the Torah\(^72\) we [God's elect peoples (Israel & Church)] draw nigh unto God.
20 And inasmuch as not without an oath he was made priest:

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55. The Greek has the article.
56. \(\text{theos}, \#2516\)G. Most often denotes God; however, also used for beings of power and authority: Satan (2 Cor 4:4). humans (Acts 14:11; Psa 81:1,6 LXX).
57. \(\text{dia}, \#1223\)G (genitive).
58. \(\text{kai}, \#2532\)G (e.g., see vss. 10,11 in NET).
59. “In the beginning” Logos, a created being, was not “divine,” nor a “quickening spirit” (1 Cor 15:45).
60. \(\text{en}, \#1722\)G (dative).
61. \(\text{aion}, \#0165\)G, plural.
62. \(\text{ouranos}, \#3772\)G, plural.
63. 1 Cor 6:2,3,14.
64. \(\text{eis}, \#1519\)G.
65. \(\text{christos}, \#5547\)G.
66. Heb 7:11-28 (see below).
67. Heb 7:3.
69. \(\text{nomotheteo}, \#3549\)G.
70. \(\text{nomos}, \#3551\)G.
71. \(\text{entole}, \#1785\)G.
72. See THE HOPE, page 5.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

HEBREWS 7: (con’t)

21 (For those [Levitical] priests were made without an oath; but this with an oath by him that said unto him, The Lord [God] sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
22 By so much was Jesus made a surety of a better testament [covenant] [one that provided release from sin, not just forgiveness of sin].
23 And they truly were many priests, because they were not suffered to continue by reason of death:
24 But this man, because he continueth ever, hath an unchangeable priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him [in The Hope], seeing he ever liveth to make intercession for them.
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.
28 For the law [Torah of Moses] maketh men high priests which have infirmity [see 5:1,2]; but the word of the oath, which was since the law [Torah], maketh the Son, who is consecrated [perfected] for evermore.

Taking the OT’s historic account of Melchizedek and turning to the prophecy of Jeremiah, the apostle set forth the wondrous promise God gave humankind and the people of Israel.

HEBREWS 8:

6 But now hath he [Jesus] obtained a more excellent ministry [being of the order of Melchizedek], by which also he is the mediator of a better covenant [the “New”], which [ministry] was established upon better promises [promises for all humankind].
7 For if that first covenant [ministry] had been faultless, then should no place have been sought for the second [ministry].
8 For finding fault with them [Levitical priesthood, the ones having “infirmity” (7:28)], he [God] saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant … ;
9 Not according to the [Adamic, Mosaic] covenant that I made with their fathers in the day when I took them by the hand … .
10 For this is the [New] covenant that I will make [with humankind] with [the offering of] the house of Israel [synergized with the Church] after those days, saith the Lord; I will put my laws [teachings] into their mind, and write them in their hearts [mind, heart—spirit]: and I will be to them a God, and they [all humankind] shall be to me a people [God All-in-All].

LIFE OF JESUS:
PRE-HUMAN/POST-HUMAN

That Jesus experienced life and death in the spirit realm before his life and death as a human, and subsequently life as a divine being, immortal, life without death, is made evident in both OT and NT texts.

While conversing with some Pharisees Jesus quoted a psalm of David and followed with a question concerning himself.

MATTHEW 22:

43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?

Only Jesus—who in his pre-human existence was an angel, who as a human was born of parents that were of the seed of David, and who in his post-human existence is a divine being (New Creature)—can be both the son and Lord of David.

Paul gave strong implication of Jesus’ pre-human existence in his epistle to the Hebrews:

HEBREWS 10:

5 Wherefore when he [Anointed (9:28)] cometh into the world … : To “cometh into the world” requires there be an existence prior to the coming. Paul also used a psalm’s confirmation of the ascension, the post-human existence of Jesus, as proof of the pre-human existence.

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73. nomos, #3551G.
74. diatheke, #1242G.
75. teleioo, #5048G.
76. Jer 51:31-34.
77. See note 68, page 66.
78. nomos, #3551G, plural.
79. See DIVINE PURPOSE … , pg. 68.
80. The Greek text as the article.
83. For genealogy see page 96.
Chapter Two: Word of God—the Person

In the OT there is recorded a number of divine promises that involve a being who is a "seed" (descendant)—a being with a specific genealogy, a "branch" from the "root," The Hope.  

Genesis 3:
14 And the LORD God said unto the serpent [Satan], Because thou hast done this [contributed to the human Fall], thou art cursed . . . :

Psalms 68:
18 Thou [one who is Lord (vs. 17), but not Lord God] hast ascended on high, thou hast led captivity [SIN and DEATH] captive: thou hast received gifts [the deliverance] for men [humankind]; yea, for the rebellious also [salvation for the just and unjust]. 84 that the LORD God might dwell among them [thus, be "The-All-in-All"]. 85

Ephesians 4:
8 Wherefore . . . , he [Jesus] led captivity [SIN and DEATH] captive, and gave gifts [deliverance] unto men [humankind].

9 (Now that he [as Firstborn of a New Creation] ascended to heaven, what is it but that he also descended first [from life as a mighty spirit being to one as a human who died] into the lower parts of the earth? As recorded by John, Jesus himself spoke directly and unequivocally of his pre-human and post-human existence.

John 8:
58 . . . I [Jesus] say unto you, Before Abraham was, I am [as Angel-of-the-LORD, I am he who spoke to Abraham]. 86

John 16:
28 I [Jesus (vs. 19)] came forth from the Father [leaving angelic, pre-human, existence], and am come [as human] into the world: again, I leave the world [leaving human existence], and go to the Father [as a post-human New Creature].

John 17:
5 And now, O Father, [as the Firstborn of a New Creation (post-human)] glorify thou me with thine own self with the glory [as the Logos] which I [as Angel-of-the-LORD (pre-human)] had with thee before the world was [let me return to the glory of "sitting on the right hand of power"]. 87
6 . . . 24 Father, . . . : for thou lovedst me [as Angel-of-the-LORD, the Logos] before the foundation of the world.

Jesus, the Son of Man

In the OT there is recorded a number of divine promises that involve a being who is a "seed" (descendant)—a being with a specific genealogy, a "branch" from the "root," The Hope.

Genesis 3:
14 And the LORD God said unto the serpent [Satan], Because thou hast done this [contributed to the human Fall], thou art cursed . . . :

Psalm 89:
34 My covenant will I [God] not break, . . .
35 Once have I sworn . . . I will not lie unto David.
36 His seed [the "seed" to fulfill The Hope] shall endure for ever [an age], and his throne as the sun before me.

15 And I will put enmity between thee and the woman, and between thy seed [89] and her seed [88]; it [80] [he] [the woman’s seed] shall bruise thy head [terminal consequence (Second Advent)], and thou shalt bruise his [the seed’s] heel [a non-terminal consequence (First Advent)].

Genesis 49:
10 The sceptre shall not depart from Judah . . . until Shiloh come [81] [he come to whom it belongs]; and unto him [the "seed"] shall the gathering of the people be [Church/Israel first, then humankind].

1 Samuel 16:
1 And the LORD said unto Samuel, . . . fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons [through David to Jesus].

Isaiah 11:
1 And there shall come forth a shoot [82] out of the stem of Jesse, and a Branch [Jesus] shall grow out of his [David’s] root [83] [root] ["better hope" accorded Abraham, Isaac, Jacob, Judah, et al.]: 2 . . . 4 . . . he [Branch = "seed" of that "better hope"] shall smite the earth [Church/Israel first, then humankind] with the rod [shepherd’s staff] of his mouth, and with the breath [85] [spirit] of his lips [divine truth] shall he slay the wicked [of humankind by transforming hearts].
5 . . . 9 They shall not hurt nor destroy in all my holy mountain [in God's future kingdom humans will no longer act as egocentric beasts (vss. 6, 7)]: for the earth shall be full of the knowledge of the LORD, . . .
10 And in that day there shall be a [the] root [86] of Jesse [The Hope], which shall stand for an ensign of the people; to it ["ensign" = "holy mountain" (vs. 9)] fulfilling The Hope] shall the Gentiles [fallen humanity] seek: and his [God’s] rest [94] shall be glorious.

Romans 15:
12 . . . , There shall be a [the] root of Jesse [The Hope], . . .; in him [the "seed" to fulfill The Hope] shall the Gentiles trust [94] [hope].
13 Now the God of [the] hope [96] [vs. 12] fill you with all joy and peace in believing, that ye may abound in [the] . . .

Psalm 22:
85. 1 Cor 12:6; 15:28; Eph 1:23; 1 John 4:16.
86. Gen 22:15,16.
87. Matt 26:64; Mark 14:62.
88. See The Hope, page 5.
89. Satan, without gender, cannot procreate [SONS OF GOD . . . , page 80]. "Seed" must be ones who succumb to his influence.
90. Masculine, singular.
91. Many ancient versions (LXX, Targums) support this reading.
92. cobar, #2415H.
93. Hebrew is singular, Heb 7:19 (page 87).
94. shevet, #7626H. Lev 27:32; Psa 23:4; Ezk 20:37; Mic 7:14.
95. ruwach, #7306/7307/7308H.
96. Singular with article.
97. See GOD’S REST, page 71.
98. elpizó, #1679G; elpis, #1680G.
99. 'owlam, #5769H.
Born to human parents that were of the lineage of Adam (Eve), Abraham, Jacob, Judah, Jesse, and David—the man Jesus, though not genetically linked, was heir to these sublime promises.

**LUKE 3:**
23 And Jesus ... the son of Joseph, ... , 24 ... 31 ... which was the son of David, 32 Which was the son of Jesse, ... , 33 ... which was the son of Juda [Judah], 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, ... , 35 ... 36 ... which was the son of Sem [Shem], which was the son of Noe [Noah], ... , 37 ... 38 ... which was the son of Seth, which was the son of Adam [and the “seed” of the woman, Eve], which was the son of God.

As the genealogy indicates, the man Jesus was the focal point of divine purpose. As the descendant (Seed, Branch), he is the Son of Man, the heir to God’s promises. This he affirmed with certitude, he that is the Son of God, the Son of Man, the “seed” of the woman that will “bruise” the head of the “serpent.”

**JOHN 5:**
19 ... , The Son [of God (vs. 18)] can do nothing of himself, ... .
20 ... 26 For as the Father hath life in himself; so hath he given to the Son [as a New Creature] to have life in himself; 27 And [the Father] hath given him authority to execute judgment [deliverance] also, because he [Jesus] is the [singular, no article].

**HEBREWS 2:**
14 Forasmuch then as the children [Church (vss. 12,13)] are partakers of flesh and blood [flesh and blood], he [Jesus] also himself likewise took part of the same; that through the death [of him as symbolized by the Passover] he might destroy [render powerless] him that had [having] at Eden the power of the [the] death. [of Adam (thus, humankind) by deception], that is, the devil [“Prince of this world”];

2 THES: 2:
8 And then shall that Wicked [institution of deception, Man of the Sin (vs. 3)] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [presence]:

As Son of Man, Jesus has and will fulfill that which was foretold.

**DANIEL 7:**
13 [Daniel] saw in the night visions, and, behold, one like the Son of man [Jesus] came in a day of “judgment” (vs. 10) with the clouds of heaven [divine truth], and came to the Ancient of days [God (vs. 9)], and they [those ministering unto God (vs. 10)] brought him [the Son of Man] near before him [God].
14 And [by the Son] there was given him [Ancient of Days (vs. 13)] dominion, and glory, and a kingdom [Micah’s Precept], that all people, nations, and languages, should serve him [Ancient of Days (God)]: his dominion is an everlasting [dominion of an age], which shall not pass away, and his kingdom that which shall not be destroyed [God’s purpose to be The-All-in All].

**DAY OF THE SON OF MAN/SABBATH/GOD’S REST**
During his First Advent Jesus asserted a day will come when the promises to which he as the Son of Man is heir will be fulfilled.

**MATTHEW 16:**
27 For the Son of man shall come in the glory of his Father [Ancient of Days] with his angels; and then shall reward every man according to his works [the works following edification].

**MATTHEW 19:**
28 ... when the Son of man shall sit in the throne of his glory, ye [the Church] also shall sit upon twelve thrones, judging [to deliver] the twelve tribes of Israel [Jews first, then all human-kind].
29 And every one that hath forsaken himself [all] ... , for my name’s sake, ... shall inherit everlasting [life of an age] [not life for themselves, but life for others, for humankind].

100. The “seed” implanted in the womb of the virgin Mary was a nonmortal human, so could not have been of mortal parents. See God’s Economy and the Virgin Birth, page 189.
101. See Ezekiel’s Precept, page 74.
102. Anthropos, #0444G (singular, no article).
103. So reads the Greek. Refers to the Passover emblems (John 6:33-57; 1 Cor 11:23-26) and that which they symbolize—a lifestyle like that of Jesus, a life lived for others. Compare to Eph 6:12 (page 182).
104. The Greek text has the article.
105. For types of death explained see Death, Death, and Death, page 28.
106. Katargeo, #2673G.
107. Present, active, accusative, participle.
109. See Man of the Sin, page 74.
111. Enash, #0606H.
113. Adam, #5957H (masculine, singular).
114. See Divine Purpose, page 68.
117. Aionios, #0166G.
MATTHEW 24:
37 But as the days of Noe [noah] were, so shall also the coming \textsuperscript{110} [presence] of the Son of man\textsuperscript{102} be [Second Advent].
38 ... they were eating and drinking, marrying and ... ,
39 And knew not until the flood came, and took them all away; so shall also the coming \textsuperscript{110} [presence] of the Son of man be.
40 ... 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man\textsuperscript{102} cometh.\textsuperscript{118}

MATTHEW 25:
31 When the Son of man\textsuperscript{102} shall come\textsuperscript{116} in his glory, and all the holy angels with him, then shall he sit upon the throne ... :
32 And before him shall be gathered all nations: ... :

Drawing from divine arrangements with Israel, Jesus indicated the day of the Son of Man was prefigured by the “sabbath day.”

MATTHEW 12:
8 For the Son of man\textsuperscript{102} is Lord even of the sabbath day.

The Sabbath of Rest—the Rest Israel under its covenant was invited to enter (restraint of self; liberty for others)\textsuperscript{119} – is the Rest God’s creation must enter on the antitypical Sabbath. Just as the spirit of altruism suffers in an egocentric world, egocentrism will suffer in the altruistic world of the Age-to-Come.

EXODUS 31:
12 And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying ... .
14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death.\textsuperscript{120} [dying he shall die]: for whosoever doeth any work therein [work in accordance with self-will, not God’s], that soul shall be cut off from among his people [thus, no longer under God’s protection].
15 Six days may [egocentric] work be done [God placed little restraint on human creation for six figurative days]; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work [contrary to God’s Rest (restraint of self, liberty for others)] in the sabbath day [day of Son of Man (Age-to-Come)], he shall surely be put to death.\textsuperscript{120} [dying he shall die] [the natural consequence of failing to enter God’s Rest].
16 Wherefore the children of Israel shall ... observe the sabbath throughout their generations, for a perpetual covenant.

JESUS, ONLY SON BEGOTTEN

A
other title given Jesus of Nazareth, as abstrusely set forth in English translations, is “only begotten son of God,”\textsuperscript{121} a title to be “rightly divided.”

JOHN 3:
18 He that believeth on him [Son of Man (vss. 10-14)] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

AN AMBIGUITY

“Only begotten” is rendered from the Greek monogenes\textsuperscript{122} and the phrase “only begotten son of God” is ambiguous and may be understood as:

➢ The only creature directly begotten, created, by God; or,
➢ The only “son of God” begotten as a New Creature.

To be true the first phrase requires all subsequent creation to have been accomplished by someone other than God. The only being the Bible makes evident that might qualify is Michael, the Angel-of-the-LORD (Logos, pre-human Jesus). Though the man Jesus was given “life in himself” with his resurrection,\textsuperscript{123} in his pre-human existence as the Logos he was not divine. He was not a “quickening spirit.” As the apostle made manifest, before the New Creation only God could give life.\textsuperscript{124}

1 Timothy 6:
13 I [Paul] give thee [Timothy] charge in the sight of God, who quickeneth all things, ... ;

Also, there is no scriptural precedence for the use of divine begettality in this broad sense. Every text that speaks of begettality by God relates it only to the New Creation.

1 John 5:
18 ... whosoever is born\textsuperscript{125} of God [as a New Creature] sinneth\textsuperscript{126} not [does not continue in unbelief]; but he that is begotten\textsuperscript{125} of God [as a New Creature] keepeth himself, ... .

Another difficulty with the first explanation is found in the divine promise given in the Davudic Covenant. A promise that concerned the Messiah and which was enlarged upon in the Second Psalm.

\begin{itemize}
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118. erchomai, #2064G.
119. See God’s Rest, page 71.
120. The Hebrew is the same as in Gen 2:17 (page 35). See YLT, KJV margin, for proper thought. In the type those not honoring Sabbath were “cut off” and no longer under God’s promise that their “days may be prolonged” (Deut 4:40; 6:2).
122. monogenes, #3439G (monos, only one, alone; gennao, to beget, engender).
124. John 1:3; 5:26; 1 Cor 15:45.
125. gennao, #1080G.
126. Indicative, present, active—continued action.
\end{itemize}
\end{itemize}
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

2 Samuel 7:
13 He [David’s seed, Messiah] shall build an house for my name, and I [God] will establish the throne of his kingdom for ever. 127
14 I [God] will be his father, and he [the Seed] shall be my son. …

Psalms 2:
6 Yet have I [God] set anointed [Messiah, Anointed One] upon my holy hill of Zion.
7 I will declare the decree: the LORD hath said unto me [the one anointed], Thou art my Son; this day have I [God] begotten thee.

In the Second Psalm the anointed relationship between God and Messiah (Father/Son) is placed in the day of the begetting, which by the first explanation (begettal equals direct creation by God) occurred long before David. If, however, Messiah is of the seed of David, then the anointing must come after David.

Third and lastly, this avowal of begettal is applied to Jesus of Nazareth at least three times in the NT. 130 “This day,” the day of his begettal, is directly linked to the day of his baptism.

Luke 3:
22 And the [Holy Ghost] [spirit] descended in a bodily shape like a dove upon him [Jesus (vs. 21)], and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Acts 13:
33 God hath fulfilled the same unto us [Israelites] their [the Fathers’ (vs. 32)] children, in that he hath raised up Jesus again [as the New Creature] in “newness of life” 134; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee [as a New Creature].

Having been anointed at his human birth as a High Priest (of the order of Melchizedek) 135 and given the title Anointed (Messiah, Christ), the thought that Jesus was not begotten as a New Creature until his baptism at age thirty 136 requires a more intense scrutiny of the psalm Paul quoted.

The Greek word rendered “raised up” 132 is used in the Bible for resurrection; however, it is also used to denote the raising, or elevation, of a person to a position of eminence.

Acts 3:
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me [both Moses and Jesus mediated a covenant with Israel] 137; him shall ye hear in all things whatsoever he shall say unto you.

Hebrews 7:
11 If therefore perfection were by the Levitical priesthood… what further need was there that another priest should rise 132 after the order of Melchisedec … ?

Romans 6:
3 Know ye not, that so many of us [the Church] as were baptized into Jesus Christ 130 [anointed] were baptized into his death [a Sacrificial Death “for the dead,” for all humankind] 141?

4 … that like as Christ was raised up 142 [at Jordan] from the dead [dead and dying human creation] by the glory of the Father, even so we also should walk in newness of life [as a New Creature].

Peter’s Precept makes the first explanation of the title “only begotten son of God” unacceptable.

The Resolution

The second way to understand “only begotten son of God” resolves the problem and comes from a literal reading of an often quoted text of John:

127. ’ad, #5703/5704/5705/5706H; ‘owlam, #5709H.
128. nacak, #5258H. See YLT, DBY, NJB.
129. yaluad, #3205H.
131. bagios pneuma, #’s 0040G, 4151G.
132. anistemi, #0450G. Not only used in the sense of raising up from the grave, but also raising to a position of eminence.
133. The word “again” was supplied by the translators.
140. christos, #5547G.
141. 1 Cor 15:29 (page 77).
142. egeiro, #1453G.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

**Chapter Two: Word of God—the Person**

**Jesus, the Anointed Head**

The above Acts text (page 92) in which the apostle quotes Psalms 2 has been often misconstrued. Again:

**Acts 13:**
33 God hath fulfilled the same unto us their [the “Fathers” (vs. 32)] children [the Jews], in that he hath raised up Jesus [in “newness of life”] again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee [as a New Creature].

Paul in Hebrews indicated the psalm was relevant for the time Jesus serves as a High Priest after the order of Melchizedek.

**Hebrews 5:**
5 So also Christ glorified not himself to be made an high priest; but he [God] that said unto him, Thou art my Son, to day have I begotten thee [Son].

If as some claim “raised up” in the Acts text refers to his resurrection, “this day” would be the day Jesus was “raised up” from the grave. Thus, it would have to be concluded he became High Priest only after his death and resurrection. There is a serious problem with such a conclusion. It denotes Jesus’ First Advent offering once for all time was not a priestly act.

**Jesus, the High Priest**

There are, however, very direct statements by Paul signifying Jesus as a man sacrificed as a High Priest.

**Hebrews 7:**
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those [Aaronic] high priests, to offer up sacrifice; for he did [at his First Advent] once [for all time], when he offered up himself [for eternal service].

**Hebrews 9:**
25 Nor yet that he [Jesus] should offer himself often, as the [Aaronic] high priest entereth into the [Most] holy place every year [Atonement Day] with blood of others [bullock and goat];...
HEBREWS 9: (CON’T)

26 ... : but now once [one time] in the end [consummation] of the world [First Advent] hath he appeared [been “raised up”] to put away [the] sin of unbelief by the sacrifice of himself [giving of himself for eternal service to God and his creation].

There is one text concerning Jesus serving as a High Priest to put away the sin of unbelief that has caused some difficulty.

HEBREWS 8:

3 For every high priest [whether of Aaron or Melchizedek] is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man [Jesus] have somewhat also to offer.

4 For if he [being of Judah] were not a [Levitical] priest, seeing that there are priests [descendants of Aaron] that offer gifts according to the law [Torah of Moses]:

The apostle did not state the glorified Jesus (vs. 1) could not “offer gifts and sacrifices”; rather he said, there was already a sacrifice for sins for all time [one time in the First Advent], that he may establish the second [body] of priests (Israel and Church). 171

HEBREWS 10:

5 Wherefore [because a “more excellent” ministry was needed (vss. 1-4)] as High Priest of the Order of Melchizedek, he saith [by his actions at Jordan], 165 [the Levitical] Sacrifice and offering [of dead animals] thou [God] wouldest not, but a body [of priests (Israel and Church)] hast thou prepared me [as High Priest of the Order of Melchizedek]:

6 In burnt offerings and sacrifices for sin [using dead animals] thou hast had no pleasure.

7 Then said I, Lo, I [Jesus] come (in the volume of the book [OT] it is written of me,) to do thy will, O God.

8 Above [in vs. 5] when he [Jesus] said [at Jordan], 165 Sacrifice and offering and burnt offerings and offering for sin [using dead animals] thou [God] wouldest not, neither hadst pleasure therein; which are offered by the law: 165 [Torah of Moses];

9 Then said he [by his baptism], 165 Lo, I [Jesus] come to do thy will, O God. [Which will is:] He [God] taketh away the first [body] [Levitical priesthood in 70 c.e.], that he may establish the second [body] [a priestly order of the heavenly (spiritual) and earthly (physical) components (Church and Israel)]. 171

10 By [In] the which will [of God] we [Church & Israel] are sanctified [set apart] through the offering of the body of Christ 174 [anointed] [as the Head] once for all [time].

11 And [from Sinai to 70 c.e.] every [Levitical] priest standeth daily ministering and offering oftentimes the same [dead, fleshy] sacrifices, which can never take away sins [the Torah of Moses provided only forgiveness of sins, not release from sin]; 176

12 But this man 177 [priest], after he had offered one [living, spiritual] sacrifice for sins for ever 178 [all time], sat down on the right hand of God [to live a life forever dedicated in “doing” God’s will];
Chapter Two: Word of God—the Person

In contrast to the dead, physical, egocentric, short term, sacrifices of the Torah of Moses, the First Advent offering of Jesus was living, spiritual, altruistic, and for eternity.

1 Corinthians 10: 18 Behold Israel after the flesh: are not they which eat of the [fleshly] sacrifices partakers of the altar?

Though implied, there is no scripture that directly avows Jesus’ sacrifice was living and spiritual; however, inasmuch as the Church’s sacrifice is such, than that of Jesus could be no less.

Romans 12: 1 I beseech you therefore, brethren [Church], by the mercies of God, that ye present your bodies a living sacrifice [eternal, altruistic, “living” service to God and his creation], ...

1 Peter 2: 5 Ye [Church] also [as Body members of the Anointed, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices], acceptable to God by [through] Jesus Christ [anointed].

Jesus, the Anointed

Peter, in his sermon to the family of the Roman centurion Cornelius, declared Jesus was anointed by God for the purpose of “doing good” and delivering the “oppressed.”

Acts 10: 38 How God anointed Jesus of Nazareth with the [h]oly Ghost [spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; ... .

As asserted by an angel (possibly Gabriel) and as witnessed by a faithful Jew named Simeon, Jesus was anointed for that “more excellent ministry” at his birth, a ministry to be the fulfillment of the “better promises” of the New Covenant.

Luke 2: 10 And the angel said unto them [shepherds of Israel (vs. 8)], Be not in awe [of the “glory of the Lord” (vs. 9)]: for, behold, I bring you good tidings of great joy, which shall be to all people.

1 For unto you [people of Israel (vs. 32)] is born this day in the city of David a Saviour, which is Christ [anointed] the Lord.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; ...

And it was revealed unto him by the [h]oly Ghost [spirit], that he should not see death, before he had seen the Lord’s [God’s (vs. 24)] Christ [anointed one].

And he came by the [s]pirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law [Torah of Moses],

Then took he him up in his arms, and blessed God, and said, ...

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel [the Torah of The Adam through Israel’s New Covenant].

The title “Anointed” (Messiah, Christ) was used for and by Jesus throughout his earthly ministry.

Matthew 16: 16 And Simon Peter answered and said, Thou [Jesus] art the Christ [anointed], the Son of the living God.

Luke 4: 41 And devils [demons] [fallen angels] also came out of many [possessed persons], crying out, and saying, Thou [Jesus] art Christ [the Son of God. And he rebuking them suffered them not to speak: for they knew that he was the Christ [anointed].

John 4: 25 The woman saith unto him, I know that Messias [Messiah (Greek transliteration of Hebrew for “Anointed”)] cometh, which is called Christ [anointed]; when he is come, he will tell us all things.

Jesus, the Son of God

Before setting aside definitively the thought that “this day” in Paul’s quote from the Second Psalm may refer to the raising of Jesus from the grave, there is another text to consider.

179. See page 78.
180. dia, #1223G.
181. christos, #5547G.
182. hagios pneuma, #'s 0040G, 4151G.
185. phobeo, #5399G.
186. No article in the Greek.
187. The Greek text has the article.
188. Luke 4:18; Acts 10:38; Heb 1:9,
189. nomos, #3551G.
190. 2 Sam 7:19; Jer 31:31.
191. daimonion, #1140G.
3 Concerning his [God’s] Son Jesus Christ our Lord,194 which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead195 [raising out of dead ones] [by the baptism into death and raising unto newness of life],196 [Jesus anointed197 our Lord]198;

As rendered the text seems to suggest Jesus was “declared to be the Son of God” only after his resurrection. There is a problem with translation. As made evident later in his epistle, the “raising” Paul had in mind was not that from the grave, but that of baptism into death and begettal as a New Creature.199

4 Therefore we [the Church] are buried with him by baptism into [the]200 [sacrificial] death [for the dead and dying race]201; that like as Christ197 [Anointed] was raised up from the195 [out of] dead [ones] [out of the dead and dying human race]202 by the glory of the Father, even so we [as New Creatures] also should walk in newness of life.

By the works performed during his earthly ministry Jesus demonstrated he was the “Son of God”—a title applied to him not only by himself,203 but by Jew and Gentile,204 by angels (holy and unholy),205 and by a “voice” from heaven.206 All addressed Jesus as the Son of God prior to his death and resurrection.

JESUS, THE SEED/Branch of David

The inspired writers provided the genealogy of both parents, thereby ensuring it was manifest the man Jesus was of the seed of David, Judah, and Abraham—the Branch of David.

Matthew 1: Father’s genealogy

1 The book of the generation of Jesus Christ197 [Anointed], the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas [Juda] and his brethren;

3 … 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 … 16 And Jacob begat Joseph the husband of Mary, of whom [assurrogate mother] was born Jesus, who is called Christ197 [the Anointed]200 [note: the apostle did not say Joseph “begat” Jesus].

Luke 3: Mother’s genealogy

23 And Jesus … (as was supposed) the son of Joseph, which was the son [in law] of Heli [Mary’s father],

24 … 31 which was the son of David,

32 … 33 … which was the son of Judah [Juda],

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham … ,

35 … 38 … which was the son of Adam [and “the woman” Eve], which was the son of God [Adam having been directly created].

These genealogies answer the question Jesus asked the Pharisees (page 88)—a question they could not answer, not understanding the pre- & post- human existence of Jesus.

Psalms 110:

1 The LORD said unto my [David’s] Lord,207 Sit thou at my right hand, until I make thine enemies thy footstool.

Matthew 22:

41 … Jesus asked them [the Pharisees],


43 He saith unto them, How then doth David in spirit [as recorded in the Psalms] call him Lord, saying,

44 The LORD208 said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

As firstborn angel of God, Jesus was David’s Lord. As the son of a descendent of David, he was Son (Branch/Seed) of David.209 As Seed of David he was heir to the divine promises given David through prophet Nathan, the Torah of The Adam.210 As that heir and Firstborn of the New Creation he would fulfill those promises.

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194. In the Greek text these words in verse three follow “dead” in verse four. See YLT, ASV, RSV, NASB, et al.

195. anastasis, #0386G; cf. #1537G; nekros, #5547G (plural, no article).

196. Rom 6:3-5.

197. christos, #5547G.

198. See note 194, page 96.

199. See ALTRUISTIC BAPTISM . . . , page 77.

200. The Greek text has the article.

201. 1 Cor 15:29.


203. Matt 11:27; 26:63,64.


205. Luke 1:32,35 (holy); Matt 8:29 (unholy).


207. This text confirms the being who is David’s Lord is not the LORD God.

208. Upper case for the name of God was carried over from the OT. No such distinction is possible from the Greek Testament (NT).

209. Isa 11:1; Jer 23:5; 33:15.

210. 2 Sam 7:4-29.
Chapter Two: Word of God—the Person

THREE DIFFICULT EPISODES

Today, just as at the First Advent, there are those who fail to follow Peter’s Precept and, consequently, find some of the sayings and events of the man Jesus difficult to understand. 211

John 6:
60 Many therefore of his disciples, when they had heard this [the words of Jesus], said, This is an hard saying; who can hear it?

“LET THIS CUP PASS FROM ME”

One such difficulty is found in Jesus’ prayer in Gethsemane, the night before his crucifixion.

Matthew 26:
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
37 And he … began to be sorrowful and very heavy [for his disciples].
38 … 39 And he … prayed, saying, O my Father, if it be possible, let this cup pass212 from me: nevertheless not as I will, but as thou wilt.
40 And he cometh unto the disciples [for whom he was concerned], and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass212 away from me [to my disciples], except [at this time] I drink it, thy will be done.
43 And he came and found them asleep again: … .
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Not following Peter’s Precept, some interpret Jesus’ “sorrow” that night to reflect personal uncertainty and possibly dread for death by crucifixion. Such is a serious misreading of his mindset, as well as a misjudgment of his purpose in giving up human life as he had previously given up angelic. Falling asleep at that crucial time, along with events of previous days, revealed the apostles had not fully assimilated his counsel. They were his concern!

Luke 18:
31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
33 And they shall scourge him, and put him to death: and the third day he shall rise again.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Note that in faith Jesus believed (knew) he was to be resurrected, so fear of death was not the source for his “sorrow.” After all, he had gone through a similar transformation when he gave up his angelic existence to become human. His concern was altruistic. As he had prophesied, the experiences that were his, were to also be those of God’s chosen peoples (Israel and Church). Having little understanding of that need at the time, the “twelve” did not foresee nor comprehend.

John 15:
17 These things I command213 [enjoin] you [his disciples (those of the New Creation)], that ye love one another.
18 … 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember the word that I said unto you … . If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.
21 But all these things will they do unto you for my name’s sake, because they know not him [the Father] that sent me.
22 … 26 But when the Comforter is come, whom I will send unto you from the Father, even the [spirit] of truth, which proceedeth from the Father, he [the spirit of truth] shall testify of me:
27 And ye also shall bear witness, because ye have been with me from the beginning.

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211. See »PETER’S PRECEPT … , page 65.
212. parerechomai, #3928G. The meaning is “to pass by,” or “to pass through,” not “to pass away.” The word “away” was added by the translators. Jesus was not asking the cup be done away, but that it pass through him to those who were to follow and also partake.
213. entellomai, #1781G.
214. Capitalization not inspired.
On that last night he knew he had accomplished his purpose on Earth. He knew God was with him at that very moment, and that a life with the heavenly Father was shortly to be his. His foreknowledge of the trials his followers were to experience subsequent to his departure was one source of Jesus’ “sorrow.”

John 16:
32 Behold, the hour cometh, yea, is now come, that ye [Jesus’ disciples] shall be scattered, every man to his own, and shall leave me [Jesus] alone: and yet I am not alone, because the Father is with me [God had not “forsaken” him].
33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Jesus’ concern was not just for the Church. As manifested in his prayer before entering Gethsemane, he was also “troubled” for the future that awaited God’s earthly chosen people—Israel.

John 17:
1 These words spake Jesus [in prayer] … the hour is come; … :
2 … 4 I have glorified thee [God] on the earth: I have finished the work which thou gavest me to do [to nurture Abraham’s dual seed]215,
5 … 8 For I have given unto them [faithful Israel and the Church] the words which thou gavest me; and they have received them … and they have believed that thou didst send me.
9 I pray for them [Israel and Church]: I pray not for the world, but for them which thou hast given me; for they are thine.
10 … 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one [in purpose], as we are.
12 … 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]216
16 … 20 Neither pray I for these alone, but for them also which shall believe on me through their word [the chosen during subsequent centuries];
21 That they all [faithful Israel and the Church] may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Just as it had been throughout his 3½ year ministry, Jesus’ concern that last night was not for self but for the maturation of a twofold priesthood. Priesthoods God was setting apart from the world in preparation to save his fallen creation. Thus, from this context, the Son’s later prayer in Gethsemane was not egocentric, but altruistic. His focus was not on self, but on others. His thought was not that “the cup” should pass away (be no more) so he did not have to drink. He knew it was his privilege to drink. His request was that the cup should pass through him as the Head to those who were to be God’s dual priesthood.217 His concern was that they also participate fully in the privilege accorded him— that they also become one with the Creator of all and enter the divine Rest.

“WHY HAST THOU FORSAKEN ME?”

The texts reviewed above concerning Jesus’ prayer for the cup to pass from him to his disciples are also applicable to Jesus’ words the next day as he hung from the cross—words that have also been interpreted without abiding Peter’s Precept.218

Matthew 27:
46 And about the ninth hour Jesus cried [from his cross] with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

In his last hour Jesus quoted the opening line of Psalms 22. In light of what he declared the day before in the Upper Room makes it impossible to believe he loudly recited that line to describe his personal situation as some are content to assert.

John 16:
16 A little while, and ye [his disciples, Body members] shall not see me [Jesus]: … because I go to the Father.

17 … 32 … ye [Jesus’ disciples] shall be scattered, every man to his own, and shall leave me [Jesus] alone: and yet I am not alone, because the Father is with me [God had not “forsaken” him].

John 17:
21 … [in his last night Jesus prayed] as thou, Father, art in me, and I in thee, that they [his disciples] also may be one in us; …
22 And the glory which thou gavest me I have given them; that they may be one [in purpose], even as we [Father and Son] are one:

215. See ABRAHAM’S PRECEPT (TWO SEEDS), page 39.
216. See ASV, ESB, NASB, NIV, NET, RSV, et al. .
218. See PETER’S PRECEPT …, page 65.
As a New Creature, and at one with the heavenly Father, Jesus was not "forsaken"; however, in the context of Psalms 22, as Anointed (Messiah) and "King of the Jews," Jesus exemplified God's first chosen people. In his humanity he symbolized the nation.

Matthew 2:
1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Luke 19:
37 And when he [Jesus (vs. 35)] was come nigh, ... , the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;
38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Matthew 27:
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 ... 37 And [on the cross] set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

John 19:
23 Ye that fear [be in awe of] the LORD [an awe that leads to love], praise him; all ye the seed of Jacob, glorify him; and fear [abide in] him, all ye the seed of Israel.

As Israel personified Jesus' crucifixion set forth a vivid message. His experience on the cross—the cross on which he was openly declared "King of the Jews"219—explicitly manifested what was soon to be the nation's experience.

Isaiah 54:
7 For a small moment have I [God] forsaken220 thee [Israelites as a collective entity]; but with great mercies will I gather thee.221

The psalm Jesus quoted testifies to his purpose as a messenger from God. By those emotionally charged words he revealed his concern for the cup to pass to others went beyond those chosen to be a heavenly priesthood. His concern included God's first chosen people, those elected to be an earthly priesthood.222

Psalms 22:
1 My God, my God, why hast thou forsaken220 me ["seed of Jacob" (vs. 23), faithful Israel as personified by Jesus (King of the Jews)]? why art thou so far from helping me, ... ?
2 ... 16 ... the wicked have inclosed me: they pierced223 [like a lion at] my hands and my feet.
17 ... 18 They part my garments among them, and cast lots upon my vesture [the "robe of righteousness" of Israel's faithful was to be despised and claimed by others (Diaspora/Jacob's Trouble)].224
19 ... 22 [after being saved (vs. 21)] I [faithful Israel] will declare thy [God's (vs. 19)] name unto my brethren [unfaithful Israel]:225 in the midst of the congregation will I praise thee [fulfillment requires Israel's return to its land (vs. 25)].226

23 Ye that fear [be in awe of] the LORD [an awe that leads to love], praise him; all ye the seed of Jacob, glorify him; and fear [abide in] him, all ye the seed of Israel.

24 For he [God] hath not despised nor abhorred the affliction of the afflicted [Diaspora/Jacob's Trouble]; neither hath he hid his face from him ["afflicted" Israel]; but when he cried unto him, he heard. 25 My praise shall be of thee in the great congregation [vs. 22]: I will pay my vows before them that fear [be in awe of] him.
26 ... 27 [By faithful Israel's example and ministry] All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

The psalmist declared God's earthly chosen and anointed people would be forsaken for a time; persecuted and abased, they would have possessions confiscated and "righteousness" demeaned.

220. azab, #3738H. "Lion" used to picture Israel's enemies (Jer 4:7; 5:6; Joel 1:6; Nah 2:11-13). Satan a "roaring lion" (1 Pet 5:8). See note in NET.
221. Second person, feminine, singular.
222. Gen 22:17,18; Ex 19:5,6; Deut 7:6; 14:2; 1 Sam 12:22; Psa 147:19,20; Isa 61:6; 66:21 Amos 3:2; Zech 8:23.
223. 'ariy, #0738H, not karah, #3738H. “Lion” used to picture Israel’s enemies (Jer 4:7; 5:6; Joel 1:6; Nah 2:11-13). Satan a “roaring lion” (1 Pet 5:8). See note in NET.
224. In the Bible “robe,” “garment,” etc., are used metaphorically for the persona of an individual (e.g., righteousness/unrighteousness). Gen 35:2; Psa 73:6; Isa 52:1; 61:10; Zec 3:3-5; Eph 5:25-27; James 5:1,2; 2 Pet 3:14; Rev 3:4,5; 19:7,8.
226. 1 Kings 8:65; 2 Chr 7:8; 30:13; Ezra 10:1.
227. yare', #3372/3373H.
228. gaar, #1481H.
The conclusion, however, would be a hallelujah chorus. As Isaiah prophesied,229 the forsaking would be “for a small moment.” In God’s future Kingdom (Micah’s Precept) the faithful of Israel will be vindicated and will serve God and his creation.

Jesus’ concern, as his ministry followed that of the Baptist (two sent to “confirm” God’s covenant with Israel230), was for the earthly chosen people, as well as the heavenly. Never was his concern for self. His faith in his relationship with God was fixed. He was at one with his Father!231 Though his ministry did begin the New Creation, he was dedicated to ensuring a faithful Israel. He understood the future was such that many Israelites, like the fathers in Egypt, may come to believe they were abandoned.232 By quoting the psalm in a loud voice,233 Jesus emphasized the divine promise for the future. “God will not abandon Israel!” Though forsaken “for a small moment,”234 God’s purpose for electing Israel will come to pass! Thus, for Jesus, even as he was dying on a cross, altruism trumped egocentrism.

**“STRONG CRYING AND TEARS”**

When the altruism of Jesus is not fully appreciated, Paul’s account of the event that lead to the crucifixion is often misconstrued.

**Hebrews 5: KJV (an inapt rendering)**

7 Who in the days of his flesh, when he [Jesus] had offered up prayers and supplications with strong crying and tears unto him [God] that was able to save him from death, and was heard in that he feared [?];

... Notice the words used to describe His [Jesus’] life and especially His experience in the Garden of Gethsemane: prayers and supplications, with vehement cries and tears. They all speak of His career as a dependent Man, living in obedience to God, and sharing all man's emotions that are not connected with sin.

Christ’s prayer was not that He might be saved from dying; after all, to die for sinners was His very purpose in coming to the world (John 12:27). His prayer was that He might be delivered out of death . . . , that His soul might not be left in Hades. This prayer was answered when God raised Him from the dead. He was heard because of His godly fear.—William MacDonald (Ed. Art Farstad, 1995 c.e.)

233. Matt 27:46; Mark 15:34.
235. krauge, #2906G.
John 11: (cont')
43 And when he thus had spoken, he cried [shouted] with a loud voice, Lazarus, come forth.
44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Thus, the text in Hebrews does not assert Jesus’ last moments were egocentric, focused on self and his personal future. Rather, it cites the altruism, the compassion, the empathy, Jesus demonstrated for God’s fallen creation throughout his earthly walk, and particularly for those gathered at the tomb of a beloved friend.

Hebrews 5:
7 Who [Jesus] in the days of his flesh [First Advent], when he had offered up prayers and supplications with strong crying [of voice] and tears [of compassion for the grieving ones] unto him [God] that was able to save him [Lazarus] from death, and was heard in that [because of the veneration] for Lazarus; as Jesus joined that heavy-hearted group, he was greatly moved. He understood the comment that questioned his ministry to be the result of a faith eroded. Why one so venerated have to die? He prayed to God for the deliverance of Lazarus as a means of reawakening that faith.

Just as Jesus “groaned in the spirit and was troubled” for those in grief, Paul was concerned that those who read his epistle for God and adds a third, First/Last. Though the texts link all three descriptors to God, the “Almighty,” there are some apparent problems in such linkage.

These texts make manifest Alpha/Omega applies to God. In addition, the Revelation 21 text connects Beginning/End to God, and the Revelation 22 text uses both of these descriptors for God and adds a third, First/Last. Though the texts link all three descriptors to God, the “Almighty,” there are some apparent problems in such linkage.

Chapter Two: Word of God—the Person

Descriptors Clarified

Christendom’s belief that a created being is deity has resulted in confusion over the identities of Father and Son, the Creator and the creature. This confusion has carried over to the translations. There are a number of descriptors used in the Revelation of John that have been inappropriately applied to Jesus. Descriptors not belonging to the Son of Man, the only begotten Son of God; but, to Lord God Almighty—Alpha/Omega, Beginning/End, First/Last, and Is/Was/To Come.

Alpha/Omega, Beginning/End, First/Last

There are three texts in Revelation where the descriptor Alpha/Omega is used.

Revelation 1:
8 I am Alpha and Omega, the beginning and the ending, saith the Lord [God], which is, and which was, and which is to come, the Almighty [Almighty—God].

Revelation 21:
6 And he [the one “upon the throne” (vs. 5)] said … That is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Revelation 22:
12 And, behold [the words of God as spoken by his angel (vs. 6)], I [God] come quickly; and my reward is with me, … . 13 I am Alpha and Omega, the beginning and the end, the first and the last.

The words “the beginning and the ending” are not found in the Alexandrine manuscript (Tischendorf). See ASV, RSV, NASB, NRSV.

238. kraugazo, #2905G. Verb form of kraugo, #2906G.
239. apo, #0575G.
240. eulabeia, #2124G. The Greek has the article, but no personal pronoun.
241. John 11:37 (see above).
242. anago, #0321G.
243. aionios, #0166G.
244. christos, #5547G.
245. aion, #0165G, with article.
246. The words “I am Alpha and Omega, the first and the last; and” found in Rev 1:11 KJV are not supported by Sinaitic and Alexandrine manuscripts.
“I COME QUICKLY”
The words “I come quickly” in the above Revelation text are considered by some to allude to the promised return of Jesus; consequently they endeavor to apply these descriptors to him. By putting them in red, “red letter” versions of the Bible reinforce this thought. Though spoken by Jesus as the Logos, the referent of the words is God. The prophet Isaiah made definite First/Last as a title applied to God only.

ISAIAH 41:
4 … ? I the LORD, the first, and with the last; I am he.

ISAIAH 44:
6 Thus saith the LORD the King of Israel, … ; I am the first, and I am the last; and beside me there is no God.

ISAIAH 48:
12 Hearken unto me [God (vs. 2)], O Jacob and Israel, my called; I am he; I am the first, I also am the last.

So, it is the LORD, the heavenly Father, that is First/Last!

Though often overlooked, the promise of a “return” applies not only to Jesus, but God as well.

DEUTERONOMY 30:
3 … the LORD … will turn thy [Israel’s] captivity [resulting from covenant non-compliance], and have compassion upon thee, and [the LORD] will return and gather thee [Israel] from all the nations, whither the LORD thy God hath scattered thee [in the Diaspora].

ISAIAH 54:
4 … thou [Israel] shalt forget the shame of thy youth, and shalt not remember the reproach during the Diaspora; but with great mercies will I gather thee [God’s favor returns].

8 In a little wrath [displeasure] I hid my face from thee for a moment; but with everlasting kindness of an age [of an age] [the Age-to-Come] will I have mercy on thee, saith the LORD thy Redeemer.

Thus, “I come quickly” may be directly linked to the promised return of God’s favor to Israel.

“I WAS DEAD”

Texts so far addressed make manifest descriptors Alpha/Omega, Beginning/End, and First/Last all apply to the heavenly Father. There are other verses, however, that are not so definitive.

REVELATION 1: KJV (an inapt rendering)
17 And when I [John] saw him [Son of man (vs. 13)], I fell at his feet as dead. And he laid his right hand upon me, saying [the word given by God (vs. 2)] unto me, Fear not; I [God] am the first and the last:
18 I am he that liveth, and was dead; … .

REVELATION 2:
8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

As rendered these texts apply First/Last to one who has died. If such be true, it could not be used for God. The problem, however, is not real, being the result of unhappy translation.

First, though spoken by another, the words of these texts are the words of God.

REVELATION 1:
1 The Revelation of Jesus Christ254 [Anointed], which God gave unto him … ; and he sent and signified it by his angel unto his servant John:

In the OT the words spoken by Angel-of-the-LORD were often avowed to be God’s.255 In the same manner, words in the NT book entitled Revelation are God’s, spoken for him by his Word (Logos).256 As Jesus explained during the First Advent:

JOHN 14:
10 Believest thou not that I [Jesus] am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11 … 24 … : and the word which ye [disciples of Jesus] hear is not mine, but the Father’s which sent me.

250. ‘azab, #5800H.
251. qetsaph, #7110H.
252. ‘oudam, #5769.
253. phobeo, #5399G.
254. christos, #5547G.
255. In Gen 22:10-18 Angel-of-the-LORD stopped Abraham from slaying Isaac and spoke as God (vss. 16-18). In Ex 3:1-6 Angel-of-the-LORD spoke to Moses out of the burning bush and is identified as LORD (vss. 4,6). In Num 22:21-35 Angel-of-the-LORD dealt with Balaam and his ass and is said to be the LORD (vs. 28). There are a number of other such instances.
In the texts that assert the First/Last “was dead” the Greek verb rendered “was” is not the verb “to be.”257 In both the verb used is “to become.”258 As a result, the texts should read:

**Revelation 1:** edited
1 7 [Son of Man (vs. 13) speaking as God (vs. 2)] I am the first and the last: 18 I [God] am he that liveth, and was and is to come, & became dead; and [but], behold, [though regarded dead by the world] is “to become.”258 As a result, the texts should read:

I am alive for ever more.265 [the ages of the ages], . . .

**Revelation 2:**
8 And unto the angel of the church in Smyrna write; These things saith [God] the first and the last, which was and is, and is to come, and which was dead.259 and [but] is alive;

The apostle Paul in his epistle to the Church at Rome provided much needed insight.

**Romans 1:**
21 Because that, when they [humankind] knew God, they glorified him not as God, neither were thankful; but became vain in [by] their imaginations [declaring God dead], and their foolish heart [mind, spirit] was darkened.
22 Professing themselves to be wise, they be [were] made fools [by their own inanity].
23 and [but] is alive; 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . :
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . . .
26 For this cause God gave them up to vile affections: . . . :
27 and [but] God gave them over to a reprobate mind . . . ;

As human imaginations “were made vain,” God “gave them up” to the “affections” of their free-will. He “became as dead” to them.

**Psalms 10:** NASB
4 The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, “There is no God.”

Though God lives and his work goes grandly on, the vast majority of human creation have no realization of it. To them, “there is no God!” Even Jews, especially since the Holocaust, have succumbed to this malady.

Thus, “became dead” means to be perceived as dead, not literally to be dead, and so the descriptor First/Last applies to God.

**Is/Was/To Come**

A fourth ill-treated descriptor requiring consideration is one often used in Revelation—Is/Was/To Come.

**Revelation 1:**
4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him [God (vss. 1,2)] which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
5 And from Jesus Christ [anointed], who is the faithful witness, . . . ,

**Revelation 11:**
8 I [God (vss. 1,2,4)] am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.265 [Almighty—God].

**Revelation 4:**
8 And the four beasts266 [living creatures] had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,265 which was, and is, and is to come.

**Revelation 11:**
17 [The 24 elders (vs. 16)] Saying, We give thee thanks, O Lord God Almighty,265 which art, and wast, and shalt be, because thou hast hasted to thee thy great power, and hast reigned.

**Revelation 16:**
5 And I heard the angel of the waters say, Thou art righteous, O Lord God Almighty,265 true and righteous are thy judgments.

In Revelation 1 it is obvious Is/Was/To Come cannot be Jesus since he is set forth in the list as a separate entity and the descriptor is applied to “the Almighty.” In the remaining texts it is directly related to the “Lord God Almighty.”265

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257. eimi, #1510G.
258. ginomai, #1096G.
259. nekrōs, #3498G. May be used to mean “in effect dead.” Matt 8:22; Luke 9:60; 15:24,32; Rom 6:11,13; Eph 2:1,5; 5:14; Col 2:13; Rev 3:1.
260. kai, #2532G.
261. See YLT.
262. Though the world declares God dead, he is very much alive!
263. aion, #0165G (plural with article and repeated).
264. christos, #5547G.
266. zoōn, #2226G.
While *Is/Was* emphasizes the eternal nature of the great “I Am,” the “To Come” descriptor highlights God’s promise to his earthly chosen people. Following the consequences of their unbelief, the Diaspora (Jacob’s Trouble), he will return to his people. Ergo, all four descriptors found in John’s book of Revelation—Alpha/Omega, Beginning/End, First/Last, Is/Was/To Come—do not apply to Jesus, the Firstborn, but to God, the heavenly Father, the Creator of all. The last, *Is/Was/To Come*, not only applies to God but emphasizes God’s oath-bound promise to his earthly chosen people Israel.

**PRIEST/MEDIATOR**

The Levitical priests watched over the fire on the altar of burnt-offerings, and sustained it both by day and by night. They trimmed and fed with oil the golden lampstand outside the veil so it burned continually. They maintained the “shewbread,” and offered “sweet incense” morning and evening. They performed the morning and evening sacrifices, each accompanied with a meal-offering and a drink-offering. These fixed, invariable duties, along with others, were performed so the priesthood was always prepared to execute its chief function, the priestly ministry for any guilty, or penitent, or rejoicing Israelite.

The priests were spiritual paramedics, always ready and prepared to answer the call of those in spiritual need. The worshipper might come at any time. If the rich brought a bullock, it was the priest’s duty to slay it, sprinkle the blood, and make the offering on the altar. If the poor brought a pigeon, the priest was to wring its neck, drain its blood, and offer it on the altar. In either case he was to burn the offerings that accompanied the sacrifice.

After the birth of every child, the mother was to go to the priest with her sacrifice of turtle-doves or pigeons, and was thus to be purified from her “uncleanness.” A husband who suspected his wife’s unfaithfulness might bring her to the priest to execute the “law (torah) of jealousies.” Lepers were to submit themselves to the priest’s inspection, that he might judge whether they were clean or unclean, and when healed perform for them the ritual of purification. The Nazarite was to come to the priest with his sacrifice and his wave-offering. All the numerous accidents which the torah looked upon as defilements or sins of ignorance had to be expiated by a sacrifice, which the priest was to offer. Thus, the priests were to facilitate the worship of their brethren. Their purpose was to serve the children of Jacob who were striving to attain, if only for a season, a higher standard of spiritual life (people’s need was to take precedence over personal need).

**PRIEST NOT A MEDIATOR**

It has been mistakenly assumed in Christendom the priestly ministry was a work of mediation. There is no scriptural basis for such a belief to be strongly asserted.

In the following quotations emphasis has been added by use of italics.

While the word *mediator* is rarely met with, the idea contained in it is one of the most vital and influential thoughts in religion. Nearly every religion bears witness to it. Both priesthood and prophecy rest upon the conception of mediation—priesthood in the selection of certain men for approach to God and the reconciliation of the people with Him by means of sacrifice; prophecy in the sending of Divine messengers who are to deliver to the people the oracles they have received from heaven. . . . —*A Dictionary of the Bible*
A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between men and God. ... 

III. 3. ... To him [the priest] alone it pertained to represent the congregation before the Lord as mediator. ... —The International Standard Bible Encyclopaedia

Note the word “between.” As shown in the Constitutions of the Holy Apostles, generally thought to have been written not later than the fourth century C.E., this coupling of priest to mediation was conceived very early; no doubt, to support the development of Christendom’s specious practice of a hierarchical clergy.

(Section 4, XXV) ... You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to Him reasonable and unbloody sacrifices through Jesus the great High Priest. You are to the laity prophets, rulers, governors, and kings; the mediators between God and His faithful people, who receive and declare His word, well acquainted with the Scriptures. ... .

(Section 4, XXVI) The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety; and, next after God, your earthly God, who has a right to be honored by you. ...

(Section 4, XXIX) For if Aaron, because he declared to Pharaoh the words of God from Moses, is called a prophet; and Moses himself is called a God to Pharaoh, on account of his being at once a king and a high priest, as God says to him, “I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet;” why do not ye esteem the mediators of the word to be prophets, and reverence them as gods? ... .

There is no justification for the thoughts here presented. The presumption of the need for someone, a clergy, between the Creator and his creation is a direct consequence of the erroneous belief in a “god of wrath,” a god fallen humans cannot approach.

As shown by Israel’s reaction to God’s presence at Mt. Sinai the need for a “go-between” originates with the creature, not the God who is love, the Creator who is to be “The-All-in-All.”

EXODUS 20: 19 And they [people of Israel] said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear ye not the wondrous display on the mountain: for God is come to prove you, and that his awe of him may be before your faces, [awe that quickens love], that ye sin not. Throughout the Bible God is shown to be ever ready to have an intimate relationship with his creation. There is no mention in his inspired instruction for the need of a go-between.

PSALMS 34: 15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry. 16 ... 17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. 18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

PSALMS 145: 18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the desire of them that fear [be in awe of] him: he also will hear their cry, and will save them.
In the Kingdom fallen humanity will stand before the throne of God in judgment.

Revelation 20:
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 288
12 And I saw a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues 289 Israel returned from its Diaspora, stood before the throne of judgment, 290 and before the Lamb, clothed with white robes having passed through the fire of purification, and palms in their hands; and death and hell delivered up the dead which were in them: and death and hell were judged out of those things which were written in the books of the Bible, according to their works.
13 And the sea gave up the dead which were in it; and death shall have no more, neither shall there be any more pain: for the former things there shall be no more death, neither sorrow, nor crying, and there shall be no more pain: for the former things there shall be no more. And they shall see the face of God.

Revelation 21:
3 ... Behold, the tabernacle of God is with men [human creation], and he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, and shall be no more pain: for the former things shall be no more. In these texts God is the active agent, ably assisted by the “Lamb.” It is God that “shall wipe away all tears.” There is no intimation of anyone or anything in the middle or between as clergy to laity. God’s priesthoods are not to be mediators insulating creation from its Creator. This practice so prevalent in Christendom—exemplified by the confessional booth—is one of Satan’s great sophistries.

The Work of Mediators
The work of “mediator” as set forth in the NT is specific and limited—the making of a covenant. A word for that work is not found in the OT, however, it is briefly described.

Leviticus 26:
46 These are the statutes and judgments and [the] laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses. The noun is found six times in the NT and is applied to only two individuals—Moses as mediator of the Mosaic Covenant and Jesus as mediator of the New Covenant.

Hebrews 8:
6 But now hath he [Jesus] obtained a more excellent ministry as a High Priest, by how much also he is the mediator of a better covenant, than the Adamic, Mosaic, which was established upon better promises [for all humankind]. Biblically the verb “to mediate” is used only once and is applied to God mediating the Abrahamic Covenant. A work not often appreciated, and surely includes Adamic and Noahic covenants as well.

Hebrews 6:
17 Wherein God, willing more abundantly to shew unto the heirs of [the Abrahamic] promise the immutability of his counsel, confirmed it by an oath: In Paul’s first letter to Timothy there is a text that has been the source of some confusion over Jesus’ mediation work.

288. See Heavens and Earth, Figurative, page 124.
289. See A Multitude Great, page 268.
290. Better manuscripts have “the throne,” not “God.”
291. See Rev 20:12 above.
294. tourob, #8451/8452H, plural with article.
295. mesites, #3316G (mesos, “middle”; eime, “to go”).
298. See note 68, page 66.
299. mesteteu, #3315G (rendered “interposed” in ASV, RSV, NASB).
1 Timothy 2:5 For there is one God, and one mediator between [of] God and men [humans], the [a] man Christ [anointed] Jesus;

In all other texts where “mediator” appears the word is used in the sense of covenant mediation. Ignoring Peter’s Precept, the translators change its meaning in this text to “go-between,” one who stands between God and his creation. In the Greek, however, there is no word for “between.” “God” and “humans” are in the genitive. The most straightforward rendering is with the preposition “of.” Hence, the text does not indicate the function of mediator is to be “between,” but rather to be in the service “of God and humans.”

Scripturally a mediator mediates, negotiates, a covenant arrangement with separate, free, and often disparate entities.

Galatians 3:19 Wherefore then serveth the law [Torah of Moses]? It was added because of transgressions, till the seed should come to whom the promise was made; and it [the Mosaic Covenant] was ordained by angels in the hand of a mediator [Moses].

Now a mediator is not a mediator of one, but God is one. Moses mediated God’s covenant with Israel. As mediator he had no successor as did Aaron, the High Priest. Though Joshua took over the leadership role, unlike Moses he stood before the High Priest to receive God’s guidance. The covenant was in place and Joshua did not function as a mediator, nor as a “go-between.” When Israel entered the land mediation had been completed. A covenant was in place, the Tabernacle anointed, the priesthood consecrated whose duties were not those of a “go-between,” nor of mediator; but, those of a facilitator, teacher. They were to be ever ready to assist the people in the worship of their God. This they did by ensuring the Tabernacle (Temple) was ever in a state of readiness to serve all who desired to approach unto God. Their function was to enable the people to interact with their God. At no time were they to stand between God and his people. In fact, such a presumptuous attitude was a contributing factor to the ultimate fall of the nation, just as it has been later for Christendom. As typified by the Levites, in the New Covenant Israel and Church are to serve God and his creation, not be “go-betweens”!

Psalm 110:

Psalm of David

1 The LORD [God] said unto my [David’s] Lord [Messiah], * Sit thou at my right hand, until I make thine enemies SIN and DEATH thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people [Israel] shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou [Messiah] art a priest for ever an age [Age-to-Come] after the order of Melchizedek [king & priest].

5 The Lord [Messiah] at thy [God’s] right hand shall strike through kings [human hierarchy] in the day of his wrath [indignation].

6 He shall judge among the heathen [nations], he shall fill the places with the dead bodies [bodies resurrected]; he shall wound the heads [rulers] over many countries.

7 He shall drink of the brook [water=truth] in the way: therefore shall he [God (the LORD)] lift up the head [Messiah].

* See JESUS THE SEED . . . , page 96.
Psalms 34:
A Psalm of David

1 I will bless the LORD at all times: his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They [the humble (vss. 2, 6)] looked unto him, and were lightened: and their faces were not ashamed.

6 This poor [humble] man cried, and the LORD heard him [male and female], and saved him out of all his troubles.

7 The Angel of the LORD encampeth round about them that fear [be in awe of] him, and delivereth them.

8 O taste and see that the LORD is good: blessed is the [hu]man that trusteth in him.

9 O fear [be in awe of] the LORD, ye his saints: for there is no want to them that fear [be in awe of] him.

10 The young lions [humans overly confident in self] do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear [the awe] of the LORD.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them [bones of the righteous] is broken.

21 Evil shall slay the wicked [the wicked self-destruct]: and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.
Chapter Three

Priests of God—Twofold

PREDESTINED PLAN OF GRACE

By entering Rest after creating a being with free-will God permitted that creature the liberty to determine its own destiny. To do otherwise would have violated that act of grace (creation of a free being), and negated his ultimate purpose.

1 Corinthians 15:28 And when [Age-to-Come (vss. 22-24)] [the]2 all things [in heaven and earth]3 shall [freely] be subdued1 [yield] unto him [the Son], then shall the Son also himself [freely] be subject1 [yield] unto him [the Father, Creator of all] that put [the]2 all things under him,5 that God may be [the]2 all-in-all [The-All-in-All].

To be The-All-in-All6 with a free creation is attainable only by love freely given. Thus, while filling his designated dwelling places with free living creatures, angelic and human, God set in motion a plan that would edify both. Though his purpose to be The-All-in-All is predestined, the individual beings who will some day enjoy that relationship are not. The choice to be made by each individual free being could not be predestined, otherwise there could not be love freely given. Also, because God is grace7 that choice is to be made with full knowledge of divine intent. To attain that objective God is developing an anointed priesthood of earthly (Israel) and divine (Church) beings to freely serve his High Priest (Jesus) in an Age-to-Come and to minister to his fallen creation by providing much needed support and guidance.

1 Timothy 2:4 Who [God our Savior (vs. 1)] will have all men [humans (male and female)] to be saved, and to come unto the knowledge of the truth.

Though God “calls” (offers that ministry to) a specific human family (children of Israel, Amos’ Precept) and certain other individuals (Church, Paul’s Precept), an affirmative response is not forced. He will not violate the spirit of Rest. Each individual is free to accept or reject the privilege. There is no coercion; however, certain conditions to ensure the utmost welfare of the creation have been fixed (predestined). All who respond to the divine call (Israel, Church) in this Present-Evil-Age must freely, willingly, be set apart from the world and live in divine Rest, in the spirit of liberty (James’ Precept) and of love (Jesus’ Precept).

Revelation 22:17 And [in the Age-to-Come] the [spirit]8 of love and the bride [Lamb’s bride (21:9)] say, Come. … And whosoever will [of fallen creation], let him take the water [divine truth]9 of life freely [no coercion].

ELECTION BY GOD

During the Present-Evil-Age God elects (chooses) and anoints two peoples10 to serve him and his High Priest to fulfill his plan of grace for the Age-to-Come (Zechariah’s Precept). The apostle Peter cited that purpose in a simple, straightforward, declaration.

1 Peter 1:9 … the end11 [goal, purpose] of your [the]2 faith, even the salvation of your souls [goal of the faith—salvation of human souls].

1. See note 261, page 38.
2. Greek text has the article.
3. The article implies creation in total.
4. hupotasso, #5293G. See note 34, page 22.
5. hupotasso, #5293G. See note 34, page 22.
7. See note 251, page 80.
8. Capitalization not inspired.
9. See WATER (RAIN/CLOUDS/Dew … ), page 158.
10. See »ZECHARIAH’S PRECEPT … , page 38.
This definitive postulate that “the end [goal] of the faith” is “salvation” clarified the earlier promises to Abraham and to David.

**GENESIS 22:**

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

This wondrous “gospel unto Abraham” was later detailed by the prophet Nathan unto David—an expansion David understood to be the Torah of The Adam (David’s Precept).

**2 SAMUEL 7:**

19 ... And this [Davidic Covenant] is the manner of man.

As Paul explained, God is electing (choosing) two peoples as Abraham’s promised seed to accomplish that purpose—Gospel unto Abraham, Torah of The Adam, “end [goal] of the faith.”

**ROMANS 9:**

10 ... when Rebecca also had conceived by one ... 11 ... 12 It was said unto her, The elder [Jacob] shall serve the younger [Esau] shall serve the younger [Jacob] [thus, both sons were “called” and “elected” by God for service].

13 As it is written, Jacob [a figure for the Church] have I loved, but Esau [a figure for Israel] have I hated [disregarded] [not given favor for a time].

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

As the apostle asserted earlier in his epistle, divine election is not earned by one’s good works. It is an act of grace!

**ROMANS 4:**

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Paul made emphatic election’s connection to grace and faith. A creature can do nothing to merit such favor from the Creator.

**ROMANS 11:**

5 Even so then at this present time also [just as it has been since Mt. Sinai] there is a remnant [of faithful Jews (not the Church)] according to the election of grace.

6 And if by grace, then is it no more of works: ... .

Earlier in his epistle Paul recounted a metaphor of a potter to illustrate the dynamic relationship God has with his creation—a figure previously used by Israel.

**ISAIAH 64:**

8 But now, O LORD, thou art our father; we [Israelites(vs.7)] are the clay, and thou our potter; and we all are the work of thy hand.

**JEREMIAH 18:**

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.

**ROMANS 9:**

20 ... Shall the thing formed [the creature] say to him [the Creator] that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour [for a heavenly ministry (Jacob)], and another unto dishonour [for an earthly ministry (Esau)]?

There is a subtlety here that is easily overlooked. The apostle used God’s election of Esau/Jacob to assert the election of two peoples (Israel/Church)—peoples to bring about deliverance of humankind, “end [goal] of the faith,” Torah of The Adam.
THE ANOINTING

Anointing with a precious and perfumed oil was a divinely appointed ritual given to Israel for the consecration of not only priests, but kings and prophets as well. Though priest or prophet performed the physical act, the pouring of the especially formulated oil on the head of one elected (chosen) by divine grace was to be perceived as an anointing by God.

1 KINGS 19:
16 And Jehu the son of Nimshi shalt thou [Elijah] anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

Anointing with oil symbolized God’s enablement of an individual, or group, to accomplish a divinely commissioned task—e.g., king, priest, prophet, an elect people (Israel, Church).

1 SAMUEL 10:
1 Then Samuel took a vial of oil, and poured it upon his [ Saul’s ] head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?
2 ... And the [spirit] of the LORD will come upon thee, and thou shalt be translated into another man.

1 SAMUEL 16:
13 Then Samuel took the horn of oil, and anointed [David] in the midst of his brethren: and the [spirit] of the LORD came upon David from that day forward. . . .

PSALMS 89:
20 I [God] have found David my servant; with my holy oil [a figure for “the spirit of the LORD”] have I anointed [David].

Moses considered the “reproach” that resulted in Egypt from the anointing to be greater than the treasures of Egypt.

27. miseo, #3404G (“disregarded,” not “hated”).
30. Ex 4:22; Deut 14:1; Jer 3:19; 23:7,8; Hos 1:10.
32. ean, #1437G.
33. arithmos, #5966G.
34. o, #50066.
35. Just as sand “bounds” the sea (Jer 5:22), Israel in its Diaspora with its “oracles of God” (Rom 3:2) has “bounded” fallen humanity (e.g., U.S. Constitution reflects principles set forth in the OT).
36. Gen 32:12; Deut 32:8; Isa 1:9; 10:21,22.
37. Sea—restless masses of fallen humanity.
38. Isa 17:12; 57:20; 60:4,5; Jer 6:22-23; 50:6-22; 51:42; Ezek 26:15,16; Dan 7:2-3; Rev 20:13-21.
39. Greek has the article.
40. Priests: Ex 29:7,29; Lev 8:12; Ps 133:2.
42. Prophet: 1 Kings 19:16.
43. 1. Sam 10:1; 2 Sam 12:17.
44. 2. maschach, #4886H Not to be confused with cuwk, #4880H, also rendered “to anoint,” but not used for anointing for sacred service. Though not exact, a similar caution holds for the Greek chrio, #5606G, and aleipho, #5018G.
45. Capitalization not inspired.
46. See 1 Sam 10 & 16 above.
The first recorded use of the especially formulated oil to anoint a human was the anointing of Aaron, setting him apart as High Priest. Moses, acting as priest and prophet of God, poured the special oil upon Aaron’s head.

Exodus 29:7 Then shalt thou [Moses] take the anointing oil [emblematic of the spirit of God], and pour it upon his [Aaron’s] head, and anoint him.

Exodus 40:13 And thou [Moses] shalt put upon Aaron the holy garments, and anoint him, and sanctify him [set apart, dedicate, for sacred service] him; that he may minister unto me [God] in the priest’s office.

Psalms 133:2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts [mouth] of his garments [from his head to his body];

As shown in the divine instructions for the design of Aaron’s robe, the “mouth” was the opening for the head—the collar.

Exodus 28:31 And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole [mouth] in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole [mouth] of it, as it were the hole [mouth] of an habergeon,60 that it be not rent.

This flow of oil from head to body indicated the total person, head and body, was set apart for sacred service—an absolute, unreserved commitment of the whole of the person (Joshua’s Precept).57 It also signified the anointing was collective, or corporate, not to be repeated at every succession. In the case of High Priest or king, transmitted from father to son without need

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45. christos, #5547G. See ANOINTED/…, page 21.
46. Greek text has article. Capitalization not inspired.
47. Gen 22:17,18.
48. yare’, #3372/3373H.
49. So reads the Hebrew and LXX texts. They do not directly say the stone was used as a pillow, though many versions so assert.
50. mashach, #4886H.
51. Ex 29:36; Lev 8:12.
52. In KJV compare Ex 28:41 (mashach, #4886H) with Ruth 3:3 (cuwk, #5480H).
54. qadoash, #6942H.
55. peh, #6310H. Ex 28:31,32 (“hole”=collar).
56. Meaning of Hebrew word is uncertain.
57. See JOSHUA’S PRECEPT (COMMITMENT), page 182.
for renewal. The anointing of the dynasty founder (Head) was sufficient as long as the regular line of descent (Body) was undisturbed. For example, it was required that David be anointed because he superseded Jonathan, who as the son of Saul was to have been Israel’s next king without the necessity of an anointing.

**ANointed /MessenH/A/CHRIST**

During the ministry of John a certain Jew of Nazareth whose parentage was of David went to him to be baptized. As anticipated by Isaiah centuries earlier, and later announced by an angel (Gabriel?), this Jew was anointed for a very special ministry.

**ISAIAH 61:**

1 The [s]pirit of the Lord GOD [as the oil of anointing] is upon me; because the LORD hath anointed me [spirit—oil of anointing] to preach good tidings … ;

**LUKE 2:**

10 And the angel said unto them [shepherds of Israel (vs. 8)], Fear not [Be not in awe] [of “the glory of the Lord” (vs. 9)]: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ [anointed] the Lord.

After the promise God covenanted with David, the descriptor “anointed” (Hebrew: messi’ah) often referred directly to that promised seed, the seed through whom the blessing of the Torah was to be accomplished—that man from Nazareth, Jesus. As he himself asserted and Luke and Paul affirmed:

**LUKE 4:**

18 The [s]pirit of the Lord is upon me [Jesus (vss. 14-17)], because he [God] hath anointed me [spirit—oil of anointing] to preach the gospel to the poor [in spirit]; he hath sent me [from birth] to heal the brokenhearted, to preach deliverance to the captives [of DEATH and SIN], and recovering of sight to the [spiritually] blind, to set at liberty them that are bruised in spirit by the captivity.

**ACTS 10:**

38 How God anointed Jesus of Nazareth with the [a] holy Ghost [spirit] [a spirit at birth that set apart] and with power: who went about doing good, and healing all that were oppressed of the devil [Satan]; for God was with him [Jesus].

**HEBREWS 1:**

9 Thou [the Son (vs. 8), Jesus] … thy God, hath anointed thee with the oil of gladness above thy fellows [fellow angels].

Though anointed by God for a great work, the First Advent ministry of Jesus and his message of Rest (spirit of love and liberty) was not well received by Israel’s leaders and poorly understood by its people. As foretold by psalmist and recorded by Luke:

**PSALMS 2:**

2 The kings of the earth [land] leaders of Israel set themselves, and the rulers take counsel together, against the LORD [God], and against his anointed [one] [singular (Jesus)], … ,

**ACTS 4:**

26 The kings of the earth [land] leaders of Israel stood up, and the rulers were gathered together against the Lord [God], and against his Christ [Anointed one]. 27 For of a truth against thy holy [set apart] child Jesus [opposition began while he was a child], whom thou hast anointed [at birth], both Herod, and Pontius Pilate, with the Gentiles, the people of Israel, were gathered together to oppose,

**ANointed OnEs (Peoples): Predestined**

Just as there are three realms of existence (divine, spiritual, physical) and two salvations (earthly, heavenly), the Bible reveals the gracious Father has ordained separate and distinct entities to serve his anointed High Priest—Israel (seed of Jacob, earthly) and Church (New Creation, heavenly). These entities,
predestined and elected (chosen), are anointed through their respective Heads (Moses and Jesus)—corporate anointings as pictured by the anointing of Aaron, unique anointings that set each apart to serve.

LEONARDO'S CONCEIT

17 That in blessing I [God] will bless thee [Abraham], and in multiplying [thy name (12:2)] I will multiply thy seed as the stars of the heaven [heavenly seed], and as the sand which is upon the sea shore [earthly seed]; and thy seed [both the Stars (heavenly) and the Sand (earthly)] shall possess the gate [the governance of his enemies; the SIN and the DEATH]; 18 ... And in [through thy] twofold seed [heaven and earth (Israel and Church)] shall all the nations of the earth be blessed; ... 

ZECHARIAH 4:
1 And the angel that talked with me [Zechariah] came again, and waked me, as a man that is wakened out of his sleep, 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all [oil<=>light<=>truth] of gold ... : 3 And two olive trees by it ... : 4 ... Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves [oil<=>light<=>truth]? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14 Then said he, These [the two trees] are the two anointed ones [Israel (earthly) and Church (heavenly)] as promised in Gospel unto Abraham, [heaven(s)], and which are on [the] earth [anointed Israel (SAND)]; even in him [the anointing]:

Using a metaphor of two houses, Paul affirmed this twofold nature of God’s predestined elected and anointed peoples.

HEBREWS 3:
1 Wherefore, holy brethren, partakers of the heavenly calling [New Creation (heavenly salvation)], consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him [God] that appointed [by anointing] him, as also Moses was faithful in all his house. 3 For this man [one] [Jesus (vs. 1)] was counted worthy of more glory than Moses, inasmuch as he hath builded the [earthly] house [Israel] hath more honour than the house [as Angel-of-the-LORD at Mt. Sinai, Jesus set forth the Torah of Moses]. 4 For every house is builded by some man [one]; but he that built all things is God. 5 And Moses verily was faithful in all his [earthly] house [Israel], as a servant, for a [earthly] testimony [Torah of Moses] of those things which were to be spoken after [Torah of The Adam]; 6 But Christ [Anointed One] as a son over his own [heavenly] house [Church (New Creation)]; whose house are we [as disciples of Jesus], if we hold fast the confidence and the rejoicing of the hope firm unto the end [The Hope of the “great salvation,” “the salvation of souls,” the goal, purpose, of the FAITH—the Torah of The Adam].

ISRAEL (JACOB):
HOUSE OF THE SERVANT, MOSES

For many centuries after the patriarchs, God through Michael, (Angel-of-the-LORD), related only with the people of Israel—the Israelites, the Jews (Amos’ Precept).

GENESIS 22:
17 That in blessing I [God] will bless thee [Abraham], and in multiplying [thine name (12:2)] I will multiply thy seed as the stars of the heaven [heavenly seed], and as the sand which is upon the sea shore [earthly seed]; and thy seed [both the Stars (heavenly) and the Sand (earthly)] shall possess the gate [the governance of his enemies; the SIN and the DEATH]; 18 And in [through thy] twofold seed [heaven and earth (Israel and Church)] shall all the nations of the earth be blessed; ... 

114 | HEAR, O ISRAEL

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

1. “Man” was supplied by the translators. 2. In his pre-human existence as Michael, the Angel-of-the-LORD, Jesus “laid the foundation of the earth” (earth—Israel). Psa 102:25; Acts 7:53; Gal 3:19; Heb 1:10. 91. 2 Sam 7:4-19; Heb 2:3 (page 129); 1 Pet 1:9 (page 109,117).
Israelites (Jews) are the descendants (seed) of one man, Jacob—he who God renamed Israel. Biblically the names “Jacob” and “Israel” are used to include all descendants of Jacob; however, “Israel” is also used for the northern ten tribe nation, the “house” that separated itself after the reign of Solomon. Some, in their Replacement Theology, attempt to differentiate between the two houses, Israel and Judah (the southern two tribe nation). Nonetheless, the descendants of the two tribes are as really Israelites as are those of the ten tribes, being all alike the children of the one man named Jacob/Israel and under the one covenant of Moses—the Torah of Moses.

That this relatively small number of people, as a corporate entity (a nation), was set apart by God, elected and anointed for his service, has been misunderstood and trivialized, if not wholly dismissed, by the vast majority of the peoples of the world.

**ISRAEL ELECTED (CHOSEN)**

The unique status of the people of Israel with respect to God and his creation is unequivocally proclaimed throughout the Bible, OT and NT.

**DEUTERONOMY 7:**

6 For thou [Israel (6:3,4)] art an holy[96] set apart people[97] unto the LORD thy God: the LORD thy God hath chosen[98] thee to be a special people[97] unto himself, above all peoples[99] ....

**DEUTERONOMY 14:**

2 For thou [Israel][100] art an holy[96] set apart people[97] unto the LORD thy God, and the LORD hath chosen[98] thee to be a peculiar people[97] unto himself, above all peoples[99] [peoples] ....

1 SAMUEL 12:

22 For the LORD will not forsake[101] his people[97] of Israel for his great name’s sake: because it hath pleased the LORD to make[102] a long term process, not an event you [Israelites] his people. 97

**ISAIAH 65:**

9 And I will bring forth a seed[103] [Anointed (Messiah)] out of Jacob [Israel], and out of Judah an inheritor[103] of my mountains [mountains=kingdoms (nations)][104]; and mine elect[105] [ones] [the Israelites] shall inherit it [the blessing (vs. 8)], and [as] my earthly servants[106] shall dwell there [God’s earthly kingdom in Age-to-Come]. 10 ... 22 ... mine elect[105] [ones] [the Israelites] shall long enjoy the work of their hands [“the salvation of souls,” saving of humankind].[107]

To ensure the successful completion of the long term process in making the Israelites “his people,” God has on occasion enlisted the unperceptive aid of some outside of this chosen circle.

**ISAIAH 45:**

4 For Jacob my servant’s sake, and Israel mine elect, [108] I [God (vs. 1)] have even called thee [Cyrus (vs. 1)] by thy name: .... .

**MATTHEW 24:**

31 And he [“Son of man” (vs. 30)] shall send his [God’s][109] angels[110] [messengers] with a great sound of a [Jubilee] trumpet,[111] and they [the messengers] shall gather together his [God’s] elect[112] [ones] [people of Israel from the four winds [from all the Earth], from one end of [ecclesiastical] heaven[113] to the other [from all forms of “heavenly” (spiritual) practices, good and bad].[114]

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92. goy, #1471H (singular).
93. Gen 32:28; 35:10; 2 Kings 17:34.
94. Jeremiah used “Israel” for the whole (12 tribe) nation as well as the smaller (10 tribe) nation. See note 312, page 42.
95. There are those who assert Anglo-Saxons are the descendants of the ten supposed “lost” tribes and, thus, are heirs to Israel’s promises. The Davidic Covenant (2 Sam 7:4-19), as interpreted by Amos (Amos 9:11,12) and James (Acts 15:16,17) and the doctrine of a faithful Jewish Remnant preclude such a claim (Jer 31:1; Ezk 37:22; Rev 7:4).
96. gadolw, #6918H.
97. ‘am, #5971/5972H (singular).
98. bachar, #0977H.
99. ‘am, #5971/5972H, plural.
100. Deut 12:11.
101. natash, #5203H.
102. ‘asah, #6213H.
103. The Hebrew word is singular.
104. See IMAGERY OF HUMANITY, page 33.
105. bachiyr, #0972H, plural.
108. bachiyr, #0972H (singular).
109. See note 447, page 52.
111. Lev 25:9-55, Israel’s Jubilee prefigured the work of restoration in the Age-to-Come.
112. eklektos, #1588G, plural.
113. ouranos, #3772G, plural.
114. Deut 30:3-5; Zech 2:6,7.
Hear, O Israel

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Matthew 24: (con’t)
32 Now learn a parable of the fig tree [a figure for Israel]115; When his branch is yet tender, and putteth forth leaves [the dawn of Israel’s restoration], ye know that summer [the Age-to-Come] is nigh:

Israel Anointed
Apostle and prophet provided needed insight into the collective anointing of Israel—a national anointing that began with the baptism of the “fathers” into anointed Moses and later confirmed by anointing of Israel—a national anointing that began with the baptism of the man Jesus.

Romans 9:
4 Who are Israelites, to whom pertaineth the adoption [people] ...; 5 Whose are the fathers, and of whom as concerning the flesh Christ came119 [the anointing], who is120 [the one being] over all [the one anointing of Israel in Moses “being over all” Israelites], God blessed for ever121 [the age]. Amen.

1 Corinthians 10:
1 ... all our fathers [Israelites that came out of Egypt] were under the cloud, and all passed through the sea; 2 And [as a chosen, set apart, nation] were all baptized unto [anointed] Moses in the cloud and in the sea; 3 And [as provided by God] did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ119 [the anointing] [national anointing as corporate Body of Moses].

Jude 1:
9 Yet Michael the archangel [Angel-of-the-LORD], when contend ing with the devil [Satan] he disputed about the body of Moses [anointed Israel (priesthood and people)],122 durst not bring against him a railing accusation, but said, The Lord [God] rebuke thee.

1 Samuel 2:
35 And I [God] will raise me up a faithful priest [after the order of Melchizedek]123; and I will build him a sure house; and he [the “faithful priest” (Jesus)] shall walk before mine anointed124 [house] [Israelites as a national entity (vss. 28,29)] for ever125 [all the days].

1 Chronicles 16:
21 ... he [God (vs. 14)] reproved kings for their sakes, 22 Saying, Touch not mine anointed126 [people] [at that time, only the Israelites (vss. 13,17)], and do my prophets no harm.

Psalms 28:
8 The LORD is their [the Israelites’] strength, and he is the saving strength of his anointed123 [house] [God’s chosen people (vs. 9)]. 9 Save thy people and bless thine inheritance: feed them [God’s earthly people as a corporate entity] also, and lift them up for ever127 [the age] [the Age-to-Come].

Psalms 105:
15 ... Touch not mine [God’s] anointed126 [people] [the Israelites (vss. 11-14)], and do my prophets no harm.

Isaiah 10:
27 And it shall come to pass in that day, that his [Assyrian’s (vs. 24)] burden shall be taken away from off thy [Israel’s (vss. 21-24)] shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing128 [oil] [of anointing].129

Lamentations 4:
20 The breath of our nostrils [the life-breath of Israel (vs. 6)], the anointed124 [nation] of the LORD, was taken in their [Assyrian’s (vs. 14)] pits, of whom we [Israelites] said, Under his [God’s] shadow we shall live among the heathen131 [nations].

Habakkuk 3:
13 Thou [God (vs. 8)] wiltest forth for the salvation of thy people [of Israel, even for salvation with thine anointed124 [house] [the Israelites as a national (corporate) entity]; ... .

Church (New Creation): House of the Son, Jesus

After four millennia of working in general with humankind and specifically with Israel two of the four, God began a new work. At the river Jordan with the baptism of the man Jesus...
he began a work foretold by Moses, a work with “a people for his name” that were not a people—a New Creation. 133

Deuteronomy 32:

134. qama’, #9065H.
135. keî, #3707H.
136. ’am, #5971/5972H.
137. parazelo, #3863G.
138. ethnos, #1484G. People grouped together: a company, a body, a nation. In the Bible often used in singular to denote the Jewish people (Luke 2:29; John 11:48–52; Acts 10:22). In the plural it is used to signify the rest of humankind. i.e., Gentiles (Matt 20:25; 24:14; Acts 9:15).

139. parorçizoo, #3949G.
140. chrístos, #5547G. Capitalization not inspired.
141. Greek text has article.
142. 1 Kings 8:53.
143. nomos, #5515G. See note 71, page 8.
144. The Greek word (stauróς, #4716G) for “cross” is masculine and requires the masculine pronoun; however, English takes the neuter (kosmos, #3889G).
145. kosmos, #3889G.
146. Not in Vatican manuscript (Tischendorf). See ED.

147. kîtîs, #2937G.
149. kai, #2532G (kai . . . kai. . . and . . . also . . .).
150. Rom 9:32; 11:11; 1 Cor 1:23.
151. Many are called, few are chosen (Matt 22:14).
152. Gen 22:17, 18 (page 114).
153. See DAVID’S PRECEPT … , page 40.
154. See note 457, page 52.
155. Many are called, few are chosen (Matt 22:14).
156. See note 251, page 80.
The term *Church* is applied to this small number of individuals whom God calls to be of his New Creation. Jews and non-Jews (Gentiles) who follow the teachings of Jesus of Nazareth, enter the “narrow way” unto life, and believe the God of Abraham. To attain his desired result, his end [goal], God chooses two peoples—Israel and the Church (New Creation). Though different, with diverse destinies, both are elect of God, both are God anointed, both are a holy people set apart by God for a purpose.

**Church Elected (Chosen)**

Whereas the natural seed of Jacob was corporately elected to be God’s earthly servants, a “little flock” of fallen humans (Jew and non-Jew) are individually elected to be heavenly servants—an election that requires a change of nature.

**Romans 8:**
31 … If God be for us [the Church (vss. 28,29)], who can be against us? 32 … 33 Who shall lay any thing to the charge of God’s elect? It is God that justifieth [the Church].

**Colossians 3:**
12 Put on therefore, as the elect of God [the Church (vss. 9-11)], holy [set apart] and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

**1 Peter 2:**
9 But ye [the Church (vs. 5)] are a chosen [elect] generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous [Shekinah] light:

**Romans 12:**
2 And be not conformed to [the egocentric spirit of] this world [age]: but be ye transformed [a change of nature, a metamorphosis] by the renewing of your mind [the spirit], that ye may prove what is that good, and acceptable, and perfect, will of God.

**Church Anointed**

In accordance with the practice instituted by God with the Levitical priesthood, those individuals elected (chosen) to be body members of God’s two priesthoods freely participate in the anointing of their particular Head. The Israelites are anointed into Moses as his Body members. The Church is anointed into Jesus as his Body members—both anointings confirmed by baptism, collective for Israel and individual for the Church.

**1 Corinthians 10:**
2 And [the Israelites] were all baptized unto [anointed] Moses in the cloud and in the sea;

**Romans 6:**
3 … so many of us [the New Creation] as were baptized into Jesus Christ [anointed Jesus] were baptized into his death [a Sac- rificial Death on behalf of the “dead” (the dead and dying human race)]?

**1 Corinthians 12:**
12 For as the [natural] body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [the Anointed].

13 For by one [spirit] [altruistic spirit of God’s Rest (liberty and love)—spirit that sets apart] are we all baptized into one [spiritual] body, …

14 For the body of the Anointed is not one member, but many.

15 … 27 Now ye [the Church (vs. 28)] are the body of Christ [Anointed], and members in particular.

**1 Corinthians 15:**
29 Else what shall they [Jesus and his followers] do which are baptized for [in behalf of] the dead [the dead and dying human creation]?

**Baptized “for the dead”—Baptized “by one spirit” (altruism)**

**Ephesians 3:**
3 … he [God] made known unto me [Paul] the mystery; …

4 … 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy [set apart] apostles and prophets by the [in] [spirit];

6 That the Gentiles should be … of the same [spiritual] body, and partakers of his [God’s] promise in Christ [anointed Jesus] by [through] the gospel [unto Abraham]:

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157. *ekklesia*, #1577G.
160. *eklektos*, #1588G.
161. *aiton*, #0165G.
162. *metaporphoo*, #5339G.
164. See note 118, page 116.
165. In Greek *christos* (anointed), #5547G, is first.
166. Matt 8:22; Luke 9:60; 1 Cor 15:29.
167. *christos*, #5547G.
168. The Greek text has the article.
169. Capitalization not inspired.
170. *baptei*, #5228G.
171. *huper*, #1722G, without the article.
EPHESIANS 5:
23 For the husband is the head of the wife, even as Christ 175 [the Anointed] 176 is the head of the church: and he is the saviour of the body [the Church].
24 ... 30 For we [the Church (vs. 29)] are members of his [Anointed's (vs. 25)] body, of his flesh, and of his bones. 177
31 ... 32 This is a great mystery: but I speak concerning Christ 175 [Anointed] and the church [Head and Body].

To achieve the “end [goal]” of the faith the Church is anointed to be a Body (of heavenly priests) with Jesus as Head (High Priest).

ROMANS 12:
4 For as we [as humans] have many members in one [natural] body, and all members have not the same office:
5 So we [as New Creation], being many, are one body in Christ 167 [the anointing], and every one member one of another.

2 CORINTHIANS 1:
21 Now he which stablisheth us [apostles and associates (vs. 19)] with you [Corinthians] in Christ 175 [the anointing], and hath anointed 178 us * [us+you], is God;

2 CORINTHIANS 5:
17 Therefore if any man [human] be in Christ 175 [anointing], he is a new creature: old things are passed away; behold, all things are become new.

COLOSSIANS 1:
18 And he [the Son (vs.13)] is the head of the body, the church:....

HEBREWS 3:
1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ 175 [anointed] Jesus;
2 ... 14 For we are made partakers of Christ 175 [the anointing], 176 if we hold the beginning of our confidence stedfast unto the end;

HEBREWS 10:
10 By 179 [In] which will [of God (vs. 9)] we [the “partakers of the anointing,” as a heavenly priesthood] 180 are [being] sanctified 181 are being set apart through 182 [by means of] the offering [at Jordan] of the [corporate] body of Jesus Christ 175 [anointed] once 183 for all [time].

175. christos, #5547G.
176. The Greek text has the article.
177. Not in Sinaitic, Alexandrine, manuscripts (Tischendorf). See ASV, NASB, NIV, RSV.
178. chriō, #5548G.
179. en, #1722G.
181. Perfect participle with present indicative denotes a continuing state.
182. dia, #1223 (genitive).
183. ephébapax, #2178. Temporal, not quantitative.
184. chrisma, #5545G (neuter, singular).

1 JOHN 2:
27 But the anointing 184 which ye have received of him [the Father (vss. 13-16, 20)] 185 abideth in you, ... and even as it hath taught you, ye shall abide in him 186 [it] [the anointing].

A TWOFOLD PRIESTHOOD

God's two elected and anointed peoples are to perform the restoration work of his future Kingdom (Micah's Precept), peoples to serve his High Priest—earthly Israel and heavenly Church. The Bible reveals this twofold priesthood—one serving in the physical realm, the other in the divine187—by straightforward prophecy as well as by simple comprehensible figures.

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ELDER AND YOUNGER SONS

One such depiction is given in God’s historic relation with elder and younger sons. In ancient times it was custom for the firstborn to inherit any special family blessing; yet, in significant instances God’s special blessing went not to the firstborn, but to a younger son—Cain and Abel, Ishmael and Isaac, Esau and Jacob, Manasseh and Ephraim, Zarah and Pharez, Aaron and Moses.

GENESIS 25:
23 And the LORD said unto her [Rebekah (vs. 20)]. Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder [people] [Esau (Edom)] 188 shall serve the younger [people] [Jacob (Israel)].
Though not yet fulfilled, in the Age-to-Come the Edomites (seed of Esau) will serve the Israelites (seed of Jacob). As the apostle set forth, however, there is another, even greater, fulfillment. 

**Romans 9:**
8 That is, They which are the children of the flesh [Ishmael (Israel)], these are not the children of God; but the children of the promise [Isaac (Church)] are counted for the seed. 
9 … 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 
12 It was said unto her [Rebecca, vs. 10], The elder shall serve the younger. 
13 As it is written, Jacob [a figure for the Church] have I loved, but Esau [a figure for Israel] have I hated [not given favor for a time].

In this divine disregard of custom, the relationship of God's “firstborns” was explicitly revealed: Israel, first elect; Church, first resurrection; but, the elder (Israel, earthly priesthood), serving the younger (Church, heavenly priesthood). This synergy of “firstborns,” High Priest (first created) with a twofold priesthood, serving God and his creation will achieve the purpose for which all were elected and anointed—God, All-in-All.193

**God's Earthly Priests (Elder, Moses' House)**
The privilege of being God’s earthly priesthood was given to Israel at Mount Sinai—some eight centuries after the Flood. 

**Exodus 19:**
5 Now therefore, if ye [Israelites] will obey [harken] unto my [God's] voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people [promise unique (Amos’ Precept)]; for all the earth is mine [promise earthly]: 

God elected and separated the seed of Jacob so it could serve him and his creation. He anointed it, not as a heavenly priesthood, but as an earthly. Moses asserted the predestined consequence of this national election and anointing for sacred service: 

**Deuteronomy 7:**
12 … It shall come to pass [in the Age-to-Come], if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers [Abraham, Isaac, Jacob]:

As Creator, God may do with creation as he desires. It pleased him to elect the children of Israel to be a “peculiar treasure”—a people who harken to his “judgments” and “keep and do them.” Learning from their national experiences while “disregarded” by God (the Diaspora), they will be sympathetic to the plight of the fallen creation. Thus, as Jesus declared, in time the Jews will fulfill the mandate to be a “holy nation,” an anointed nation “set apart for sacred service,” and accomplish the divine, oath-bound, promise to their “fathers” (Abraham, Isaac, and Jacob).

**John 4:**
22 … : we know what we worship: for salvation is of the Jews.

**Isaiah 49:**
6 … [God] said, It is a light thing that thou [Israel (vs. 3)] shouldest [presently] be my servant … : I will also [as a greater thing in the Age-to-Come] give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth [for all humankind].

The prophet Ezekiel made evident how Israel’s keeping and doing of God’s “judgments” (deliverances) will be brought about. 

**Ezekiel 36:**
27 … I [God] will put my [altruistic] spirit [of Rest, of liberty and of love] within you [people of Israel (vv. 12,22)], and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 
28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

God promised there will be a time when the Jews will walk in his statutes; and when they do, they will have God’s spirit of Rest, the spirit of liberty and of love, in their hearts.199 Because of recurrent unbelief God’s chosen people scattered throughout the Earth; nevertheless, Ezekiel foretold there was to be a national regathering.

189. Rom 8:12-17. 
191. miso, #3404G. 
192. See note 25, page 5. 
194. ëm, #0518H, meaning temporal, “when” better. 
196. Jer 31:31-33; Ezk 36:24-27. 
197. Some make God’s promise conditional rendering ‘eqeb, #6118H, “if” instead of “because.” As in ASV, NASB, KJV margin, the promise is unequivocal. 
198. Deut 28:63,64; Rom 9:13 (above). In exile Israel “bound” the restless masses as sand bounds the sea (Gen 22:17; Jer 5:22; see note 35, page 111). 
199. Lev 25:10; Isa 61:1; Jer 34:17; Ezk 46:17; Rom 5:5.
in faith freely walk in God’s statutes and follow his guidance will be an earthly priesthood. Out of their faith, a faith like Abraham’s, they will be the means whereby fallen humanity learns of God, comes to believe his Word, and thus be justified. Through the faith of the Jews the “inhabitants of the world will learn righteousness.” There is a caution! This preordained destiny for the Jew does not apply to individuals. God will not violate free-will! 209

ROMANS 2:
28 For he is not a Jew, which is one outwardly; … : 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

ROMANS 9:
6 … For they are not all [the ones] 208 [out of] 207 Israel, which are of Israel [of promise]: 210

Only those Jews who, out of faith, freely, willingly, follow divine guidance, enter God’s Rest and serve in liberty and in love, will be God’s earthly priesthood (144,000). 209 Just as in the days of Elijah, every individual Jew must choose (Joshua’s Precept). 211

1 KINGS 18:
21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. … .

Though predestined to be God’s earthly priesthood, only the Remnant who in faith freely enter God’s Rest, will serve—"for not all the ones out of Israel, are Israel."

GOD’S HEAVENLY PRIESTS (YOUNGER, JESUS’ HOUSE)
The apostles Paul and Peter set forth the destiny of those who are to be God’s second priesthood, the heavenly.

HEBREWS 3:
1 Wherefore, holy brethren, partakers of the heavenly calling [a calling from the celestial to ones of the terrestrial to become celestial], 212 … ;
1 Peter 2: 5 Ye also, as was Jesus (vs. 3, 4), as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices ["living" sacrifices], 213 acceptable to God by [through] Jesus Christ 214 [anointed].

6 ... 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar 216 [possessed] people [a "people of God" (vs. 10)]; that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God's] marvelous light [as depicted by the Shekinah of the Most Holy):

2 Peter 1: 4 Whereby are given unto us [those who have "like precious faith" (vs. 1)] exceeding great and precious promises: that by these ye might be partakers of the divine nature ... .

John, in vision, saw the divine purpose for this heavenly priesthood (the younger, last chosen). In the Age-to-Come, with their High Priest and fellow earthly priests (the elder, first chosen), they will "judge" 2204 (deliver) the fallen creation. 217

Revelation 20: 4 And I [John] saw [in vision] the throne, and they [Church] 218 sat upon them, and judgment 219 [deliverance of God's creation] 220 was given unto them; 221 and 222 [namely] I saw 223 the souls of them that were beheaded [as Body members of the Anointed] for the witness of Jesus [their new Head], and for the word of God, and which had not worshipped the beast, neither his image [political and religious systems of deception], neither had received his [the] 224 mark [of Beast (State/Church) or Image (Church/State)] upon their foreheads, or in their hands [not affiliated with them in head (intellectually) or hand (materially)]; and they lived [heavenly resurrection (vs. 5, 6)] and reigned [over God's restored creation] with [the] 224 Christ 226 [Anointed] ... . 227

5 ... 12 And I saw the dead [dead and dying human creation], small and great [no exceptions, no matter previous status], stand before God 228 [the throne]; and the books [of the Bible] were opened [to understanding]: and another book was opened, which is book of life ["common salvation" of fallen humanity]: and the dead [dead & dying] were judged [by God's priesthood] out of those things which were written in the books [Bible], according to their works [after understanding]. 221

Inasmuch as the great majority of humankind have had little, if any, knowledge of the Bible, let alone understanding, the judgment here described by John follows a future period of enlightenment. In the vision: first "the books were opened," books that set forth the true character of the Creator who is love 229 and that make explicit and unambiguous the divine purpose. When there is a clear and unabridged understanding of God and his doings 220 and reaction thereto, fallen creation will be judged.

Abraham's Two Wives

The twofold aspect of God's future priesthood, heavenly and earthly, the priesthood that is to open the "book of life" to God's fallen creation, was also typified by the wives of Abraham.

Hagar—Israel—God's Wife Sarah—Church—Lamb's Bride

In his letter to the "churches of Galatia" Paul cited this allegory.

Galatians 4:

22 For it is written, that Abraham had two sons, the one [Esau] by a bondmaid [Hagar], the other [Isaac] by a freewoman [Sarah].

23 But he who was of the bondwoman was born after the flesh [SAND]; but he of the freewoman was by promise [STARS]. 231

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai [Mosaic Covenant], which gendereth to bondage, which is Agar [Hagar].

25 For this Agar … answereth to Jerusalem which now is [Mosaic Covenant], and is in bondage with her children.

26 But Jerusalem which is above [Abrahamic Covenant] is free, which is the mother of us all [both Church and Israel].

27 For it is written, 232 Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
GALATIANS 4: (CON’T)
28 Now we, brethren ['Church'], as Isaac was, are the children of promise [the promise of the Abrahamic Covenant].
29 But as then he that was born after the flesh persecuted him that was born after the [Spirit] even so it is now [in the apostle's day, Israel's hierarchy "persecuted" the Church].
30 Nevertheless what saith the scripture? Cast out the bondwoman and her son [fulfilled by the Diaspora]: for the son of the bondwoman [Israel's inheritance is earthly] shall not be heir with the son of the freewoman [the Church's inheritance is heavenly].
31 So then, brethren, we are not children of the bondwoman ['Hagar'], but of the free ['Sarah'].

WIFE AND BRIDE
Graphic metaphors define these relationships of God's anointed people: Israel as the "wife" of God, the Church as "bride" of the Lamb.

»PROPHETS' PRECEPT (GOD'S WIFE)
The twentieth precept to be delineated underscores the intimate relationship enjoyed by Israel with the Creator of all. It was proclaimed clearly and ardently to Israel by their faithful prophets.

ISAIAH 54:
4 Fear not; for thou [Israel] shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood [the Diaspora] any more.
5 For thy Maker is thine [Israel's] husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.
6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

EZEKIEL 16:
8 ... I [God (vss. 1,3)] passed by thee [Jerusalem (vss. 2,3) =Israel], and looked upon thee, beheld, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou [Israel] becamest mine.
9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.
10 I clothed thee also with brodered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk.
11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.
14 And thy renown went forth among the heathen [nations] for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

»JOHN'S PRECEPT (LAMB'S BRIDE)
The twenty-first precept regards the relationship of the Church and the Son of God, a relationship vividly described by apostle John in the language and grandeur of a marriage ceremony.

REVELATION 19:
7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb [the Son, Jesus] is come, and his wife [the Church] hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

REVELATION 21:
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 ... 9 And there came unto me one of the seven angels ... , and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

REVELATION 22:
17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

233. Capitalization not inspired.
234. goy, #1471H, plural.
HEAVENS AND EARTH

No biblical idiom makes more evident the need for “rightly dividing the word of truth” than that of “heavens and earth”—an expression used in a number of different ways.

- **Physical Heavens & Earth:** the four dimensional cosmos (space-time) which is to abide forever.
- **1st Figurative Heavens & Earth:** Heavens & Earth “of old,” the pre-Flood Angelic Order that provided humankind spiritual (heavens) and physical (earth) guidance—“the order that then was” and which “perished” with the Flood. The Order perished, not the individual angelic beings.
- **2nd Figurative Heavens & Earth:** Heavens & Earth “which are now” (pre-70 C.E.) and “reserved unto [purifying] fire,” Levitical Order (Tabernacle, priesthood, Levites) established at Sinai to provide spiritual (heavens) and physical (earth) guidance for God’s first chosen people (Israel). This Order was described in a vision of the Age-to-Come as “former” (not “first”) Heavens & Earth which “passed away” (fulfilled in 70 C.E. by the action of the army of Rome);
- **3rd Figurative Heavens & Earth:** Heavens & Earth which are “new,” and which will provide God’s fallen creation spiritual (heavens) and physical (earth) guidance in the Age-to-Come. A Heavens & Earth that are to perish in the Present-Evil-Age; yet, are to “be changed” and accomplish the salvation of that fallen creation in the Age-to-Come.

HEAVENS AND EARTH, PHYSICAL

Under divine guidance, biblical writers were emphatic. Though often misinterpreted, the physical planet Earth and its heavens are not to perish.

**Psalms 104:**
2 ... who [God] stretchest out the heavens like a curtain: 3 ... 5 Who laid the foundations of the [planet] Earth, that it should not be removed for ever [a time to perpetuity].

Context shows the psalm’s focus is the permanent nature of physical creation, one not uncommon in the Bible. The physical Earth (planet) and its heavens (universe) “should not be removed.”

**Nehemiah 9:**
6 ... thou [God] hast made [the] heaven[s], the heaven[s] of heavens, of heavens [physical cosmos and spirit realm], with all their [angelic] host, the Earth [physical realm], and all things that are therein [earthly creation] ... and thou preservest them all; ... .

**Psalms 37:**
29 The righteous [Jews/Humankind] shall inherit the land [promised land/Earth], and dwell therein for ever [perpetuity].

**Psalms 115:**
16 ... the Earth hath he [God] given to the children of Adam.

If God gave the promised land to the Jews, and the planet Earth to humankind, as a home to dwell “therein for perpetuity,” then it shall not be destroyed. As promised, the God that made the “heavens” and “Earth,” “preserveth them all.”

**Psalms 119:**
90 Thy faithfulness is unto all generations: thou hast established the earth [promised land, Earth], and it abideth.

**Isaiah 45:**
18 ... God himself that formed the earth [promised land/Earth] and made it; he hath established it, he created it not in vain, he formed it to be inhabited: ... .

HEAVENS AND EARTH, FIGURATIVE

The physical heavens and earth, however, do not well serve other prophecies—such as ones by Isaiah and John.

**Isaiah 65:**
17 For, behold, I [God] create [am creating] new heavens and a new earth: ... .

**Isaiah 66:**
22 For as the new heavens and the new earth, which I [God] will make [am making], shall remain ... .

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238. 2 Pet 3:7-13 (page 127).
241. shamayim, #8064H, plural. Though often rendered singular, throughout the OT the Hebrew word is either duval or plural.
242. erets, #0766H. May be either “land” or “Earth.”
243. ’owlam, #5769H, ’ad, #5703/5704/5705/5706H.
244. ’ad, #5703/5704/5705/5706H.
245. ’adam, #0120/0121H.
246. Qal Participle may denote continuous action in time of context.
247. shamayim, #8064H, plural. See note 241.
248. ’erets, #0766H.
Chapter Three: Priests of God—Twofold

REVELATION 21:
1 And I [John] saw [in vision] a new heaven and a new earth [in the Age-to-Come]; for the first former heaven and the first former earth were passed away [in 70 C.E.]; … .

As psalmist avowed planet Earth “should not be removed,”251 the “former” and “new” Heavens and Earth cannot be the physical cosmos. They must be figurative; thus, these prophecies do not signify a disruption of the physical cosmos as some have passionately, but incorrectly, proclaimed for so long.

1ST HEAVENS & EARTH (THAT THEN WAS), PRE-FLOOD
Peter’s second epistle provides needful insight to understand prophet, psalmist, and apostle. It is self-evident the physical heavens and Earth did not pass away in the Flood; yet, Peter clearly states there were Heavens and Earth that did perish, and which were replaced with a “Heavens and Earth” that existed in his day (“the Heavens and the Earth, which are now”).

2 PETER 3:
5 … by the word of God the [physical] heavens were of old, and the [physical] Earth252 standing out of the water [canopy] and in253 up through] the water [oceans].
6 Whereby the world254 [order] that then was [pre-Flood, angelic, spiritual and physical institutions (1st figurative Heavens & Earth)],256 being overflowed with water, perished:

The only possible explanation is that Peter changed his reference from the physical to the figurative in mid-paragraph. The first divinely ordained figurative “world” (kosmos), order or arrangement, was the angelic spiritual (heavenly) and physical (earthly) institutions God established to provide guidance to his creation. Conceivably, through the angelic 1st Heavens & Earth, humans learned language, mathematics, horticulture, animal husbandry, architecture, making of musical instruments, metallurgy, etc.—knowledge required for survival and a full life.257 This Angelic Order “fell.” Opposing the way of God, it was deposed at the time of the Flood.258

2ND HEAVENS & EARTH (WHICH ARE NOW, FORMER), POST-SNAIL

After the 1st Heavens & Earth (Angelic Order) was put aside in concert with the Flood, the heavenly Father was deliberate in his introduction of a 2nd Heavens & Earth.

ROMANS 5:
13 (For until the law259 [Torah of Moses] sin was in the world: but sin is not imputed when there is no law259 [Torah].
14 Nevertheless [the] death [Adamic Death]260 reign from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression [the SIN of unbelief] … .

To provide recovery for his fallen creation and be a living example, God chose a people who were “fewest of all people.”262 Through a man named Moses they received instruction essential for sustaining life,263 a Torah. To ensure continuity over generations an order of anointed priests,264 ably assisted by the tribe of Levi, was ordained—2nd Heavens & Earth.265 As Peter explained:

2 PETER 3:
7 But the heavens and the earth [2nd figurative Heavens & Earth],266 which are now [in the apostle’s day (pre-70 C.E.)] … .

This Order was to provide God’s chosen people spiritual (heavenly) and physical (earthly) acuity that would prepare them for their earthly ministry in a yet future 3rd Heavens & Earth.

ROMANS 3:
1 What advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them [the Jews] were committed the oracles of God [through the Levitical Order (2nd Heavens & Earth)].
LEVITICUS 10:
8 And the LORD spake unto Aaron [as High Priest], saying,
9 ... 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them ... .

DEUTERONOMY 6:
2 That thou [Israel (vs. 3)] mightest fear [be in awe of] the LORD thy God, to keep all his statutes and his commandments [commissions], which I command [instructed] thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

PROVERBS 4:
13 Take fast hold of instruction [wisdom with understanding (vs. 7)] not go: keep her; for she is thy life.
14 ... 20 My son, attend to my words [God's words as “gotten” and “understood” by Solomon (vs. 7)]; incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they [God's words] are life unto those that find them, and health to all their flesh.

The Levitical Order (2nd Heavens & Earth) was to “teach the children of Israel all the statutes” of God, the words that prolong life, and to keep “the charge of the children of Israel.”

NUMBERS 3:
5 And the LORD spake unto Moses, saying,
6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation ... .
8 And they shall keep ... the charge of the children of Israel, to do the service of the tabernacle.

NUMBERS 8:
19 And I have given the Levites as a gift to Aaron and to his sons [the priesthood] from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. Moses reiterated that charge by citing specific circumstances.

DEUTERONOMY 17:
9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of the law.
10 And thou shalt do according to the sentence, which they [the Levitical Order] of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
11 According to the sentence of the law [Torah] which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they [Levitical Order—2nd Heavens & Earth] shall shew thee, to the right hand, nor to the left.

DEUTERONOMY 24:
8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as [God] commanded [instructed] them [the Levitical Order], so ye [Israelites] shall observe to do.

DEUTERONOMY 33:
10 Thy [the Levitical Order (vs. 8)] shall teach Jacob [Jacob's seed] thy [God's] judgments, and Israel thy law [Torah]; ... .

The urge to be like others, however, was so strong the children of Israel greatly resisted God's desire for them to be set apart. They did not follow the words that “are life.”

1 KINGS 8:
53 For thou didst separate them from among all the people of the earth, to be thine inheritance, ... , O Lord GOD.

EZRA 10:
11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Satan and his host (fallen 1st Heavens & Earth) soon corrupted the Levitical Order (2nd, or Former, Heavens & Earth). God's prophets were unable to overcome the sophistries they introduced. God's Rest, the spirit of liberty and of love that was to set them apart, was repeatedly violated by the subjugation of one another and of other peoples. Instead of a “living example” of such spirit, the nation became one of oppression.

267. yare', #3372/3373H.
268. mitsrah, #4687H.
269. tsarub, #6680H.
270. Masculine singular.
271. Feminine singular (in verse 7 “wisdom” and “understanding” are feminine, singular).
272. tawrah, #8451/8452H.
The psalmist also foretold of a Heavens & Earth, yet strangely he stated they are not only to “perish,” but also to be “changed.”

From the beginning God anticipated the need for a twofold priesthood to provide deliverance to his fallen creation, the promised heavenly and earthly seed of Abraham—a “new heavens” and “new earth,” two peoples elected and anointed by God.

ISAIAH 65:
16 . . . because the former troubles are forgotten, and because they are hid from mine eyes [no divine retribution (Ezekiel’s Precept)].
17 For, behold, I will create [am creating] new heavens [heavenly priesthood] and a new earth [earthly priesthood]; and the former troubles [Israel’s troubles experienced because of its unbelief (vss. 12,16)] shall not be remembered, nor come into mind.

2 Peter 3: (CONCLUDED)
13 Nevertheless we [Church (1:4), according to his [God’s (vs. 12)] promise [east-bound promise to Abraham], look for new heavens and a new earth, wherein dwelleth righteousness.


Chapter Three: Priests of God—Twofold

12 Looking for and hasting unto the coming [presence] of the day of God [future day of humankind’s deliverance], whereas [for the sake of that day] the [2nd] heavens being on fire shall be dissolved, and the elements shall melt with fervent heat [dismay of 2nd Heavens & Earth by the consequences of unbelief “hastens” the deliverance of God’s creation in the Age-to-Come]?

3rd Heavens & Earth (New), Age-to-Come

From the beginning God anticipated the need for a twofold priesthood to provide deliverance to his fallen creation, the promised heavenly and earthly seed of Abraham—a “new heavens” and “new earth,” two peoples elected and anointed by God.

ISAIAH 65:
16 . . . because the former troubles are forgotten, and because they are hid from mine eyes [no divine retribution (Ezekiel’s Precept)].
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2 Peter 3: (CONCLUDED)
13 Nevertheless we [Church (1:4), according to his [God’s (vs. 12)] promise [east-bound promise to Abraham], look for new heavens and a new earth, wherein dwelleth righteousness.

The psalmist also foretold of a Heavens & Earth, yet strangely he stated they are not only to “perish,” but also to be “changed.”

Psalms 102:
25 Of old hast thou (?) laid the foundation of the [E]Earth:285 and the heavens284 are the work of thy (?) hands.
26 They shall perish, but thou (?) shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou (?) change them, and they shall be changed:

282. r’sbwn, #7223H (feminine plural). Hebrew noun rendered “heavens” is masculine plural and that rendered “earth” is feminine singular. It is “former troubles” (vs. 16) that “shall not be remembered,” not “former heavens and earth” as some claim.
283. Qal Participle may denote continuous action in time of context.
284. shavayim, #8064H, plural.
285. erets, #0776H.
By itself this psalm is difficult. The referent for the second person pronouns is not readily evident. Providentially, the apostle Paul quoted the psalm in part in his epistle to the Hebrews.287

**Hebrews 1:**

10 ... [God saith (vss. 1,2)], Thou, Lord [the Son (vs. 8)], in the beginning[s]288 hast laid [aorist tense] the foundation of the earth,289; and the heavens290 are [present tense] the works of thine hands: 11 They shall perish; ...;

Paul made evident the words of the psalm were spoken by the Father to his Son. Hence, the 1st and 2nd Heavens & Earth, being constituted not by the Son but by the Father, cannot be the subject. Other texts must be considered to find a meaning that is coherent. In yet another psalm, the divine purpose for bringing forth new Heavens and new Earth was revealed.

**Psalms 50:**

4 He [God] shall call to the [new] heavens291 from above, and to the [new] earth,292 that he may judge his people [human creation].

God calls for a Heavens & Earth so “he may judge his people.” “Judge” here must not be misconstrued.293 As Isaiah explained:

**Isaiah 26:**

9 ... when thy [God’s] judgments are in the [new] earth [Israel], the inhabitants of the world will learn righteousness.

That “inhabitants of the world will learn righteousness” directs attention to God’s covenant with Abraham. The Creator who is love294 promised blessing for “all the nations of the [E]arth,” not retribution (Ezekiel’s Precept).

**Genesis 22:**

17 ... [Abraham] in multiplying295 [making great] [thy name (12:2)]; [God] will multiply296 thy seed as the stars of the heaven [heavenly seed], and as the sand which is upon the sea shore [earthly seed]; and thy seed [heavenly and earthly] shall possess the gate296 [the governance] of his enemies [the SIN, the

[DEATH, and all who oppose the establishment of God’s future Kingdom];

18 And is297 [through] thy [twofold] seed shall all the nations298 of the [E]arth [all of fallen humanity] be blessed [not “bless themselves”]299; because thou [Abraham] hast obeyed300 [harkened to] my voice.

Discerning the import of Heavens & Earth,301 the meaning of God’s promise becomes apparent. Through the heavenly and earthly seed of Abraham, through God’s twofold anointed priesthood, Church (heavenly Stars) and Israel (earthly Sand), fallen humanity will be blessed. Through that elect seed, that new Heavens & new Earth, humankind “will learn righteousness.”

As foretold by psalmist, affirmed by apostle, development of new Heavens & new Earth requires a change that embraces death. The self-centered survival instinct of the Present-Evil-Age must die by means of a metamorphosis, a “renewing of the mind.” The egocentricity of the “old man” must be “crucified” and in the Age-to-Come superseded by the altruism of a “new man”302

Isaiah also cited the necessity of this metamorphosis—a change Jesus described using a simple metaphor.

**Isaiah 51:**

6 ... the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein [heavenly and earthly seed] shall die in like [same] manner [egocentricity of both must die]: but my [God’s] salvation shall be for ever303 [the age], and my righteousness [altruism] shall not be abolished.

**John 12:**

24 ... Except a corn [seed] of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

**Death Precedes Change (Fruit)**

There is one understanding that harmonizes this dictate of prophet, psalmist, and apostle for death preceding change.

287. See note 17, page 20.
289. *ge*, #1093G.
291. *shamayim*, #8064H, plural.
292. *erets*, #0776H.
293. See Ezekiel’s Precept ... , page 74.
294. 1 John 4:8,16.
295. *rabab*, #7235H.
296. Act of governing, analogous to a modern City Hall (Ruth 4:1-12; Dan 2:49; Amos 5:15).
297. Hebrew preposition *be*.
298. *goyy*, #1471H, plural.
301. See Box: TwoFold Figures in the Bible, page 119.
302. Rom 6:6; 12:1,2; Eph 4:22-24; Col 3:9,10.
303. *ulam*, #5769H.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Psalms 102:
25 Of old [as Angel-of-the-LORD at Mt. Sinai] hast thou [Jesus] laid the foundation [Israel] of the [new] earth; and the [new] heavens [Church] are [since the First Advent] the work of thy hands. 26 They [Heavens & Earth (Church and Israel)] shall perish [to be revived and changed later], but thou [as the High Priest] shalt endure: …

Hebrews 1:
10 And, Thou, Lord [Jesus], in the beginning [Mt. Sinai] hast laid [as Angel-of-the-LORD at Mt. Sinai] the foundation [Torah of Moses] of the [new] earth [Israel] and at First Advent as Mediator of the New Covenant (Torah of The Adam) [Hebrews 8:6; 9:15]; and the [new] heavens [the order of Melchizedek] are [since First Advent] the works of thine hands [high priest and advocate]: 11 They [Israel and Church] shall perish [to be revived later]; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed [Jesus’ “begettal” as a New Creature—subsequent to his anointing as God’s High Priest of the order of Melchizedek—fixes the relevant time as the First Advent, a time in perfect accord with the verb tenses used by Paul. At the First Advent the foundation]

Jesus’ “begettal” as a New Creature—subsequent to his anointing as God’s High Priest of the order of Melchizedek—fixes the relevant time as the First Advent, a time in perfect accord with the verb tenses used by Paul. At the First Advent the foundation (the Torah of Moses, the “schoolmaster”) of the New Earth (Israel) had been laid long before at Mt. Sinai (aorist tense, act accomplished). On the other hand, with the baptism in the Jordan of the anointed Jesus, development of the New Heavens and Earth (the Church) had its introduction (present tense, an act in progress).

The Greek word rendered “beginning” in verse 10 is plural, indicating multiple beginnings, Mt. Sinai for New Earth and Jordan/Pentecost for New Heavens. Paul spoke of the second beginning in a text often obfuscated by the translators.

Hebrews 2:
3 How shall we escape, if we neglect so great salvation [heavenly salvation]; which [at the first began] [of the New Creation] was spoken by the Lord [Jesus], and [which beginning of the New Creation] was confirmed unto us by them [the apostles] that heard him; This “great salvation,” the heavenly salvation of the New Creation, which began with the First Advent, was not only unavailable earlier, it was unknown. Jesus was the first to receive this “heavenly calling,” the first to reveal this largess of divine grace. Development of New Heavens & New Earth began generally with God’s promise to Abraham of a twofold seed. Specifically, it began at Mt. Sinai for New Earth (earthly seed) and at Jordan/Pentecost for New Heavens (heavenly seed). Both “perish,” both are changed. For the latter if individually “faithful unto death” there will be a change of nature. For the former change follows national death. For both, “stony hearts” (ego-centrism) must give place to “hearts of flesh” (altruism).

Psalms 102:
26 They shall perish … yea, all of them shall wax old like a garment; as a vesture shalt thou [Lord (Jesus)] change them [Heavens & Earth (Church and Israel)], and they shall be changed to become God’s anointed heavenly and earthly priesthoods:

305. Hebrew is Qal Perfect indicating an act completed.
306. erets, #0776H.
307. shamayim, #0806H, plural.
310. ge, #1093G.
311. 2 Sam 7:19; Heb 8:6; 9:15.
312. ouranos, #3772G, plural.
313. Psa 2:7. The only “Son of God” (an angel, a direct creation of God, see page 80) to be begotten as a New Creature. All others to be so begotten are “sons of Adam.”
314. 2 Sam 7:14.
319. arche, #0746G (singular).
320. See NASB, NIV, et al.
324. zulaph, #2498H. 1 Cor 15:51,52; Heb 1:12.
1 Corinthians 15: 51 Behold, I [Paul] shew you a mystery: We [Church (vs. 49)] shall not all sleep [not sojourn in the grave], but we shall all be changed.325 Israel, along with its Levitical Order, perished as a nation after the devastation by Rome.326 The Church, every Body member, following begettal, must be "faithful unto death."322

Ezekiel 37: 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your [plural] graves [individual, as well as national], and cause you to come out of your graves, and bring you into the land of Israel. 13 And ye shall know that I am the LORD [change to follow national resurrection], when I have opened your graves, O my people, and brought you up out of your graves [literal and figurative], 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Revelation 2: 10 … be thou [those of the Church (vs. 11)] faithful unto death, and I will give thee a [the] crown of [the] life [the divine nature].327 Israel as a nation, each member of the Church as a New Creation, will bring forth the fruit of righteousness.328

Isaiah 49: 13 Sing, O heavens [heavenly priesthood]; and be joyful, O earth [earthly priesthood]; and break forth into singing, O mountains [kingdoms (nations)]329; for the Lord hath comforted his [elect] people [Church, Israel], and will have mercy upon his afflicted [fallen creation].

3rd Heavens/Paradise
Paul, in defense of his apostleship, described an early experience of his walk in the "narrow way."330 In the account he used a phrase that has received much attention over the centuries.

1 Corinthians 12: 1 I knew a man in Christ331 [the anointing] [Paul himself] above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up [in vision] to the third heaven. 3 … 4 How that he was caught up into paradise,332 and heard unspeakable words, which it is not lawful for a man to utter.

Thinking spatially, many have conjectured on the number of heavens—suggesting three, seven, even as many as ten; however, as shown by the juxtaposition of "third heavens" with "paradise," Paul's thought was temporal, not spatial.

The English word "paradise" is transliterated Greek for "garden"333 and was used for Eden by the Septuagint translators. Genesis 2: LXX Brenton 8 And God planted a garden332 [paradise] eastward in Eden [Eden], and placed there the man whom he had formed. 9 And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of [the] life in the midst of the garden332 [paradise], and [even] the tree of learning the knowledge of good and evil. 10 And a river334 proceeds out of Eden [Eden] to water the garden332 [paradise], thence it divides itself into four heads. The prophet Isaiah wrote of the future Age-to-Come when conditions would again be paradisical.

Isaiah 51: 3 For the Lord shall comfort Zion335 [Israel]; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden336 [paradise] of the Lord; ….

While speaking of the trouble that Zion/Israel was to experience because of unbelief,337 Joel foretold of this future garden, this paradise.

Joel 2: 3 A fire [of purification]338 devoureth before them [the inhabitants of Zion/Israel (vs. 1)]; and behind them a flame burneth: the land is as the garden336 [paradise] of Eden before them [in the Age-to-Come], and behind them [during the Diaspora] a desolate wilderness; ….

325. allasso, #0236G. Heb 1:12.
326. Diaspora/Jacob's Trouble (Lev 26:31-33; Jer 50:7).
327. Greek text has articles. See Heb 3:1; 2 Pet 1:4.
329. See note 309, page 41.
331. christos, #5547G.
332. paradiseos, #3857G (transliterated “paradise”).
333. kai, #2532G. One tree "in the midst of the garden" having two titles.
334. Probably fed by "mist" (Gen 2:6) and springs.
335. See note 309, page 41.
336. gen, #1588H (LXX—paradiseos, #3857G).
337. Diaspora/Jacob's Trouble (Lev 26:31-33; Jer 50:7).
The apostle John followed this usage in the Revelation of Jesus. 

Revelation 2:
7 ... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Accordingly, “paradise” is a descriptor for God’s future Kingdom (Micah’s Precept). It follows that Paul’s “third (3rd) heaven” must bear a similar connotation. The assertions of Peter and the vision of John confirm this when juxtaposed.

2 Peter 3:
5 ... by the word of God the heavens were of old, and the Earth standing out of the water and in the water: 6 Whereby the word [order] that then was [1st Heavens & Earth — spiritual and physical arrangements under angelic governance], being overflowed with water, perished:

Again, though not explicit, it is implied the “order,” kosmos, that perished was the figurative 1st Heavens & Earth—the pre-Flood Angelic Order, not the individual angels.

A similar fate awaited the post-Sinai Levitical Order (2nd Heavens & Earth) corrupted by Satan with his great deceptions.

2 Peter 3:
7 But the [figurative] heavens and the [figurative] earth [Levitical Order (post-Sinai)], which are now [pre-70 C.E., by the same word are kept in store, reserved unto fire [of purification] against the day of judgment [consequence of Israel’s unbelief (Jacob’s Trouble)] . . . . It was this 2nd Heavens & Earth “reserved unto fire” that John saw as “the former heaven and the former earth” in his vision of the future. As before, it was the “former” Order that “passed away,” not necessarily the individuals involved.

Revelation 21:
1 And I [John] saw a new heaven [singular] and a new earth: for the first [former] heaven [singular] and the first [former] earth were passed away [fulfilled in 70 C.E.]. Earlier prophecies regarding New (3rd) Heavens used the plural, indicating the heavenly elect to be an assembly of discrete individuals. In his vision John apparently saw this assembly as a complete corporate entity and, consequently, used the singular.

Thus, the new heaven(s) is the third divinely ordained heaven in the time line from Eden to the Age-to-Come. Apostle Paul was privileged to see in vision the future paradise God has in store for his creation under the care and guidance of the 3rd Heavens & Earth (Church & Israel). It was “not lawful” for him to speak of it because God had given that ministry to another.

Revelation 21:
4 And God [through his priesthood (Israel, Church)] shall wipe away all tears from their eyes; and there shall be no more [the] death [Adamic], neither sorrow, nor crying, neither shall there be any more pain: for [in Age-to-Come] the former things [tears, DEATH, sorrow, etc.] are passed away.

Gospel of the Anointed

As emphatically declared by the apostle Paul, his mission was to “fully preach the Gospel of the Anointed.”

Romans 15:
19 Through mighty signs and wonders, by the power of the [spirit] of God [the spirit of REST, of love]; . . . , 1 [Paul] have fully preached the gospel of Christ [the Anointed].

Paul’s Olive Tree allegory provides crucial insight. Those believing in only one salvation unhappily declare the Church replaced Israel in the divine purpose and they fail to understand there are three entities anointed by God for the ministry of the Age-to-Come—a High Priest and two priesthoods. With their misreading they do the very thing Paul advised not to do.

Romans 11:
18 Boast not against the branches [God’s earthly priesthood (those of the Torah of Moses)]. But if thou [those called to be of the heavenly priesthood, the Church, vs. 13] boast, thou [as non-Jews (Romans)] bearest not the root, but the root thee ["root"—The Hope].

Jews were not “broken off” to make room for the Church as asserted in Christendom! That was not the reason some of God’s holy (set apart) people were removed from the “root.” Lack of domain is not a problem for God. Removal of some was not required in order to bring in others. The insight given a woman of Samaria by the anointed High Priest is to the point:

339. paradisus, #3857G.
340. 2 Cor 12:2.
341. dia, #1223G (genitive).
342. kosmos, #2889G.
343. Fire—purification process. See note 457, page 52.
344. eis, #1519G, no article.
345. protos, #4413G (masculine, singular).
347. See DEATH, DEATH, and DEATH, page 28.
348. Greek text has the article.
349. See THE HOPE, page 5.
350. protos, #4413G (neuter, plural).
351. Capitalization not inspired.
352. christos, #5547G, with article.
353. See Chapter Three: Priests of God—Twofold
John 4:
22 ... we know what we worship: for salvation is of the Jews.
To understand the allegory it is necessary to appreciate the themes the apostle developed earlier in his epistle—GRACE and FAITH.

Anointings by Grace/Faith
Paul was unwavering! Divine purpose revealed in the Gospel of the Anointed354 is to be carried out by an anointed High Priest and two anointed priesthoods, all being a product of the Creator’s GRACE and the creation’s FAITH.

Romans 1:
16 For I [Paul] am not ashamed of the gospel of [the]355 Christ356 Anointed354: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek [Jews: God’s first anointed people; first called to be of the Church; first to experience earthly resurrection in the Age-to-Come].357
17 For therein [Gospel of the Anointed, vs. 16] is the righteousness of God revealed from358 [out of] faith to faith [reveled out of faith to ones harkening in faith (3:30)]: as it is written [Habakkuk’s Precept, 359]
   The just [righteous] shall live by358 [out of] faith.360

Romans 3:
28 Therefore we conclude that a man is justified by361 [for] faith360 without the deeds of the law362 [Torah of Moses].
29 … 30 … God, … shall justify the circumcision by358 [out of] faith,360 and uncircumcision [fallen humanity] through [the]355 faith360 [the FAITH of those of the “circumcision” (the Jews)].363

Romans 4:
4 Now to him that worketh is the reward not reckoned of grace,364 but of debt [not of FAITH, not a belief of God and his purpose].
5 But to him that worketh not, but believeth on him [God (vs. 3)] that justifieth the ungodly [those who harken (Ezekiel’s Precept)], his faith366 is counted for righteousness.
11 And he [Abraham (vs. 9)] received the sign of circumcision, a seal of the righteousness of the faith360 which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also [the Church as well as Israel]:
12 And the father of circumcision to them who are not of the circumcision only, but who [like the faithful Israelites] also walk in the steps of that faith360 of our father Abraham, which he had being yet uncircumcised.
13 For the promise, that he should be the heir of the world365 [order] [governance] was not to Abraham, or to his [twofold] seed, through the law362 [Torah of Moses], but through the righteousness of faith360.
14 For if they which are of the law362 [Torah of Moses] be heirs [without having FAITH], [the]355 faith360 is made void, and the promise made of none effect:

By GRACE Abraham’s anointed seed has three aspects: a High Priest and two priesthoods—one priesthood of FAITH under Torah of Moses, another of FAITH without Torah (Church).366 Just as with the High Priest, Grace and FAITH sustain both priesthoods, and thereby is the Gospel unto Abraham made certain.367

Romans 5:
16 Therefore it [“the righteousness of God” (1:17; 4:11, 13)] is [out of] faith360 that it might be by grace,364 to the end the promise [to Abraham] might be sure to all the seed [of FAITH, earthly and heavenly]; not to that [earthly seed (Israel)] only which is of the law362 [Torah of Moses], but to that [heavenly seed (Church)] also which is [out of] faith358 of Abraham; who is the father of us all [“father” not only of the Son, but of both of the FAITHFUL (3:30 above), Israel and Church].368

Romans 6:
1 … justified by358 [out of] faith,360 we [Church] have peace with God through our Lord Jesus Christ356 [anointed] [High Priest]: by whom [Jesus (4:25)] also we [like Abraham] have access by faith360 into this grace364 wherein we stand …
3 … (… 15 …) For if through the offence [unbelief (lack of FAITH)] of one [Adam] [the]355 many [all of Adam] be dead, much more the grace364 of God, and the gift [of life]369 by grace,364 which is by one man, Jesus Christ356 [anointed], hath abounded unto [the]370 many [all of Adam’s children].

354. Rom 1:16; 15:19, 29; 1 Cor 9:12, 18; 2 Cor 2:12; 4:4; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thes 3:2.
355. The Greek text has the article.
356. christos, #5547G.
357. Though “of Christ” and “first” do not occur in some versions, they are validated by the Majority Text.
358. ek, #1537G.
360. pistis, #1402G.
361. gar, #1063G.
362. nomos, #5511G.
363. See text and interpretative comment, page 121.
364. charis, #5485G.
365. kosmos, #3889G.
368. This verse has been misconstrued and used to support Replacement Theology and the denial of a divine purpose for Israel.
370. The Greek text has the article.
Romans 5: (con’t)
16 ... 20 Moreover the law [Torah of Moses] entered, that the
offence [unbelief, like Adam (vs. 15)] might abound. But where [the] sin [of unbelief] abounded, grace [Torah of Moses] did much more abound:

Romans 6:
14 For sin shall not have dominion over you: for ye are not
under the law [Torah of Moses], but under grace. [Torah of Moses]
15 What then? shall we [those baptized into Anointed (vs. 3)] sin, because we are not under the law [Torah of Moses], but under [the] grace? God forbid.

Romans 11:
5 ... [now, as in Elijah’s day (vs. 2-4)] there is a remnant [of faithful Jews (vs. 4, Isaiah’s Precept)] according to the election of grace. [Torah of Moses]
6 And if by grace, [Torah of Moses] then is it no more of works: otherwise grace [Torah of Moses] is no more grace. [Torah of Moses] But if it be of works, then is it no more grace: otherwise work is no more work.

The call to be a member of God’s anointed people is an issue of divine Grace and individual Faith, whether earthly or heavenly, physical or spiritual. Just as the favor received by the Jews originated in divine Grace, so too for the Church; however, in the spirit of liberty God will not violate his creation’s free-will.

Exodus 33:
16 For wherein shall it be known here that I [Moses] and thy people [Israel] have found grace [Torah of Moses] in thy sight? is it not in that thou [God] goest with us? so shall we be separated [Amos’ Precept], and thy people, from all the people that are upon the face of the earth [by Grace Israel is holy, set apart, from the rest of human creation].

Jeremiah 31:
2 Thus saith the LORD, The people which were left of the sword found grace [Torah of Moses] in the wilderness; even Israel, when I went to cause him [Israel] to rest [which Rest Israel in national unbelief rejected], [Torah of Moses]

Ephesians 2:
8 For by grace [Torah of Moses] are ye [heavenly elect (vs. 6)] saved through faith [Torah of Moses]; and that not of yourselves: it [being saved] is the gift of God:
1 1 Peter 1:
10 Of which salvation [salvation of humankind (vs. 9)] the prophets have enquired and searched diligently, who prophesied of the grace [Torah of Moses] that should come unto you [heavenly elect (vs. 2)]:

So, as Paul avered, in accord with the Gospel of the Anointed, God’s dual priesthood, Israel and Church, are a “seed” of divine Grace, a product of unmerited favor. They have not done, nor could do, a work which would earn such favor. It is a divine gift! They must, however, freely, willingly, respond to God’s Grace in Faith. The anointed ones, just as humankind in the Age-to-Come, must walk in Faith and live in God’s Rest.

Ergo, major themes that run through the writings inspired by the Creator of the physical world are Grace, Faith, and Rest.

Jews: Faithful/Repentant Unfaithful
In his letter to the brethren in Rome, Paul established a fundamental precept—heirship, earthly or heavenly, was a matter of righteousness that is a construct of Faith.

Romans 4:
13 For the promise, that he should be the heir ... was not to Abraham, or to his [twofold] seed, through the law [Torah of Moses], but through the righteousness of faith. [Torah of Moses]
14 For if they which are of the law [Torah of Moses] be heirs, faith [Torah of Moses] is made void, and the promise made of none effect:

As he continued, the apostle cited an elemental edict underlying the Gospel of the Anointed and God’s relationship.

Romans 9:
6 ... For they are not all [the ones] out of Israel [Jacob], which are of Israel [the Israel of promise]:
7 Neither, because they [the Israelites] are the seed of Abraham, are they all children [of the promise (vs. 8)]: but, In Isaac [the issue of Faith] shall thy [Abraham’s] seed be called.

371. nomos, #3551G.
372. The Greek text has the article.
373. charis, #5485G.
374. aionios, #0166G.
375. christos, #5547G.
376. cben, #2580H.
378. pistis, #4102G.
379. Rom 4:16.
381. ek, #1537G.
382. Text does not oversome not of Israel are to be added to Israel (Replacement Theology)! It states some of Israel are not Israel. It is a statement of exclusion, of sifting and removal (Matt 3:12), not of inclusion, of adding to. See YLT, RSV, NIV, ESV, NET, NAB.
Not all the sons of Abraham, not all the sons of Isaac, are the promised seed. In the same manner not all who are “of Israel (Jacob)” are recognized by God as “Israel.” FAITH supersedes!

Subsequently, the apostle imparted yet another edict.

**Hear, O Israel**

**Romans 9:**
18 Therefore hath he [God] mercy on whom he will have mercy, and whom he will he hardeneth.

Then, quoting Isaiah, Paul made manifest the practical outcome of this divine edict—a remnant of Jews faithful to their covenant.384

**Romans 9:**
27 … [if]385 the multitude of the children of Israel [are to] be in [purpose] as the sand of the sea [to “bound” fallen humanity as sand bounds the sea],387 a [the] remnant [of faith] shall be saved:
28 … 29 …, Except the Lord of Sabaoth [Hosts] had left us a seed [of faithful Jews (Isaiah’s Precept)], we had been as Sodoma, and been made like unto Gomorrah [no faithful seed, no Israel].

To be fulfilled, the promises of God to Abraham and David require a Remnant of Jews faithful to their anointed purpose.

**Jeremiah 30:**
10 … O Israel: … I [God (vs. 4)] will save thee from afar, and thy seed [of faith] from their captivity [Jacob-Israel shall return, and shall be in God’s rest [restraint of self, liberty for others], and be quiet, and none shall make him afraid [The Age-to-Come].
11 For I am with thee, saith the LORD, to save thee: … I have brought upon Jerusalem [Jerusalem—Israel]393 … .

Unfaithful, but holy (set apart), Israelites will have an opportunity to turn to the faithful,394 develop accord with divine will in FAITH, and as Levites live in righteousness (Habakkuk’s Precept). Thus, “all Israel shall be saved”—the mystery of which Paul spoke:

**Romans 11:**
25 For I would not … ye should be ignorant of this mystery … blindness in part is happened to Israel [unfaithful “cast out into outer darkness”],395 until the fulness of the Gentiles be come in [heavenly priesthood complete and New Covenant ratified].396
26 And so all Israel shall be saved [the faithful as priests, the repentant unfaithful as Levites]: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;397
27 For this is my new398 covenant [Jeremiah’s Precept] unto them [the Jews], when I [God] shall take away their sins [of unbelief].
28 As concerning the gospel [Gospel of the Anointed … (1:16; 15:19,29)], they [the unfaithful] are enemies for your [the Church’s] sakes: but as touching the election [elected and anointed as God’s earthly priesthood], they are beloved for the fathers’ sakes [Amos’ Precept].
29 For the gifts and calling of God are without repentance [God will not repent! Israel as God’s earthly priesthood will bless his fallen creation].

**Isaiah 29:**
22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob [the man] shall not now be ashamed, neither shall his face now wax pale.
23 But when he [Jacob] seeth his children [in the Age-to-Come], the work of mine hands, in the midst of him [Abraham (vs. 22)],399
they [the “fathers” with the children] shall sanctify my name, and
sanctify the Holy One of Jacob [the anointed “ Deliverer”], and shall
fear 400 [be in awe of] the God of Israel.

24 They also that erred in spirit shall come to understanding,
and they that murmured shall learn doctrine [Ezekiel’s Precept]. 401

Under the provisions of the Gospel of the Anointed and the New
Covenant the “Deliverer” cited by Paul shall “turn away ungod-
liness from Jacob” (Israel), they “that erred” shall “come to
understanding” and “learn doctrine”—comprehend the Torah of
The Adam (David’s Precept) 402 and freely enter God’s Rest.

Romans 2:
9 [In the Age-to-Come (vss. 5,6)] Tribulation and anguish [the certain
end of unrighteousness], upon every soul of man that doeth evil,
of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh
good [the spirit of Rest], to the Jew first, and also to the Gentile:

Isaiah 65:
16 That he [unfaithful Jew] who blesseth himself in the earth
shall [repent and] bless himself in the God of truth; and he
[unfaithful Jew] that sweareth in the earth shall [repent and] swear
by the God of truth; because the former troubles [caused by
unbelief] are forgotten, and because they [the troubles that result from
unbelief] are hid from mine eyes [Ezekiel’s Precept].

After the return of the “whole house” of Israel to their God—
the faithful serving as earthly priests, the repentant unfaithful as
Levites—the rest of fallen humankind, as foretold by the prophets,
will go with you: for we have heard that God is with you.

Zephaniah 8:
7 … Behold, I [LORD of hosts] will save my people [Israelites] … ;
8 … And it shall come to pass, that as ye were a curse [man-
ifestation of God’s disfavor] among the heathen 403 [nations], O
house of Judah, and house of Israel; so will I save you, and
ye shall be a [manifestation of God’s] blessing: …
14 … Thus saith the LORD … ; In those days [Age-to-Come]

It shall come to pass, that ten men shall take hold out of all lan-
guages of the nations; 404 even shall take hold [of the hem] 405
of the skirt of him that is [a man] 406 [humans], a Jew, 407 saying,
We will go with you: for we have heard that God is with you.

Ezekiel 36:
36 Then the heathen 404 [nations] [fallen humankind] that are left
round about you shall know that I the LORD build the ruined
places, and plant that that was desolate [God’s future Kingdom
[Micah’s Precept]]: I the LORD have spoken it, and I will do it.
37 Thus saith the Lord GOD; I will yet enquire of by the house of Israel, to do it for them; I will increase
them with men [fallen humankind] like a flock.
38 … so shall the waste cities [of the Diaspora] be filled with
flocks of men [humankind under the New Covenant]; and they [God’s
recovered human creation] shall know that I am the LORD.

Those who embrace Replacement Theology reject this divine
appointed role for anointed Israel and attempt in a number of
ways to spiritualize the meaning of the apostle’s unconditional assertion that “all Israel shall be saved.” 408

1. How this conversion of the Jews is here [in Romans 11] described.
   (1.) It is said to be their fulness (v. 12), that is, the addition of them to
   the church, the filling up again of that place which became vacant
   by their rejection. …
   (2.) It is called the receiving of them [vs. 15]. The conversion of a soul
   is the receiving of that soul, so the conversion of a nation. …
   (3.) It is called the grafting of them in again (v. 23), into the church,
   from which they had been broken off. …
   (4.) It is called the saving of all Israel, v. 26. True conversion may
   well be called salvation; it is salvation begun. See Acts 2:47. The add-
   ding of them to the church is the saving of them: …

—Matthew Henry (John Evans, 1849 C.E.) 409

It was just such reasoning that provoked Paul to implore “boast
not against the branches”? The immediate context of Romans 11
does not permit such “private interpretation” (Peter’s Precept).

400. ’arats, #6206H.
402. 2 Sam 7:19. See DAVID’S PRECEPT . . . , page 40.
403. Jer 31:31; Ezek 37:11; Zech 8:11.
404. goy, #1471H, plural.
405. kanaph, #3671H. A garment’s edge or extremity.
In verse 2, Paul asserted “God hath not cast away his people.” His focus in verses 25-29 is the return of the “whole house” to its covenant as God’s earthly elect and anointed people. Context requires “all Israel” (vs. 26) be understood in that light.

**More Instructive Figures**

To better convey their life sustaining lessons, writers of the Bible with divine guidance used numerous everyday figures to set forth their messages. In addition to those already highlighted, these figures include:

**Earth/Land**
The Hebrew and Greek words rendered “earth” and “land” in the Bible have a multiplicity of meanings.

- the physical realm, particularly when contrasted with that which is of the spirit realm;
- the planet Earth;
- a country, territory, nation (notably Israel);
- the physical land, ground, soil;
- juxtaposed with “heavens” it is a figure for the governance encompassing physical aspects of life—secular hierarchy, civil authority.
- a gathering of humanity dwelling in relative peace, in contrast to the chaotic masses of humankind.

Because of the versatility of both the Hebrew and Greek words it is often difficult to differentiate between “earth” and “land.”

**Isaiah 24:**
1 Behold, the LORD maketh the earth [land] of Israel empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.
2 ... 3 The land of Israel shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.
4 The earth [land] of Israel mourneth and fadeth away, the Levitical world languisheth and fadeth away, the haughty people of the earth [land] [priesthood particularly, Israelites generally] do languish.
5 The earth [land] of Israel also is defiled under the inhabitants thereof; because they have transgressed the laws [torahs—principles], changed the ordinance, broken the everlasting covenant [of an age] [God’s covenant with Israel].

**Psalms 103:**
14 For he [God (vs. 13)] knoweth our frame; he remembereth that we are dust.

**Ecclesiastes 12:**
7 Then [in death (vs. 6)] shall the body return to the earth ... : and the spirit shall return unto God ... .

From this usage the metaphor was expanded and “dust” became a figure for humankind.

**Job 19:**
25 For I [Job (vs. 1)] know that my redeemer liveth, and that he shall stand [rise] at the latter day upon the earth [dust] [the Redeemer (God) shall “visit” the “dust” (humankind)]:
**Proverbs 8:**
26 While as yet he [God (vs. 22)] had not made the earth,⁴²⁸ nor the fields, nor the highest [chief] part of the dust⁴²⁹ of the world [the "highest (chief) part of the dust" is the human creation].

**Dust/Sand**

Though utilized as different figures in the Bible, “dust” and “sand” are both used in relation to Israel.

**Genesis 28:**
14 And thy [Jacob’s (vs. 10)] seed shall be as the dust⁴³⁰ of the earth and in thee and in thy seed [the children of Israel (Jacob)] shall all the families of the earth be blessed.

**Genesis 32:**
12 And thou saidst, I [God] will surely do thee [Jacob] good, and make thy seed as the sand [that “bounds”] of the sea . . . .

The figure of “Dust” emphasizes the humanity of Israel and its earthly hope. The figure of “Sand” emphasizes the mission of Israel as God’s earthly priesthood to “bound” the “Sea.”

**Sea/Sand**

As previously shown,⁴³² the biblical writers were inspired to use “sea” as a figure for the unrestrained masses of fallen humankind, an incisive picture of the impetuous ebb and flow of sinful humanity.

**Isaiah 60:**
4 Lift up thine eyes⁴³³ [Jacob — Israel (59:20)]! eyes round about, and see: all they [the Gentiles (vs. 5)] gather themselves together, they come to thee: . . .
5 Then [Age-to-Come] thou shalt see, and flow together, and thine heart shall fear [be in awe], and be enlarged; because the abundance of the sea [fallen humanity] shall be converted unto thee, the forces of the Gentiles shall come unto thee.⁴³³

**Jeremiah 6:**
22 . . . Behold, a people cometh . . .
23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea;⁴³³ and they ride upon horses, set in array as men for war against thee, O daughter of Zion [people of Israel].

**Ezekiel 26:**
3 . . . ; Behold, I [God] am against thee, O Tyrus [representative of Satan’s kingdom], and will cause many nations to come up against thee, as the sea causeth his waves to come up.
4 . . . 15 . . . ; Shall not the isles shake at the sound of thy fall [in the Age-to-Come], when the wounded cry, when the slaughter is made in the midst of thee?
16 Then all the princes of the sea [worldly rulers] shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee [thy “fall” (vs. 15)].

**Daniel 7:**
2 . . . , behold, the four winds of the heaven strove upon the great sea [the masses of fallen humanity].
3 And four great beasts kingdoms (behaving as beasts (ego-centric)) came up from the sea [fallen humanity], diverse one from another.

**Revelation 20:**
13 And the sea gave up the dead which were in it [the fallen human creation, dead and dying]; and [the]⁴³⁸ Adamic death and [the]⁴³⁹ hell [grave] delivered up the dead which were in them: and they [all of humanity, dead and dying] were judged every man according to their works [following their deliverance].

**Revelation 21:**
1 And I saw a new heaven and a new earth: for the former heaven and the former earth were passed away; and there was no more sea [human creation will no longer be made up of fallen restless masses] . . .

“Sand,” being closely associated with “Sea,” is used on occasion as a figure for Israel’s relation to the restless masses of humankind as God’s earthly anointed priesthood.⁴⁴²

**Genesis 32:**
12 And thou [God (vs. 9)] saidst, I will surely do thee [Jacob (vs. 9)] good, and make thy seed [Israel] as the sand of the sea [in purpose], which cannot be numbered for multitude.

Just as the number of sand grains in the world is ever changing (erosion and amalgamation) and not a constant, so the multitude

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⁴²⁸ #erets, #00776H.
⁴²⁹ #aphar, #6083H.
⁴³⁰ #adamah, #0127H.
⁴³¹ chowel, #2344H. Deut 32:8; Job 26:10; Jer 5:22.
⁴³² See Sza, page 33.
⁴³³ The Hebrew word is singular.
⁴³⁴ packah, #5342H.
⁴³⁵ yam, #3220/3221H.
⁴³⁶ See note 309, page 41.
⁴³⁷ tbalassa, #2281G.
⁴³⁸ Matt 8:22.
⁴³⁹ The Greek text has the article.
⁴⁴⁰ hades, #0086G.
⁴⁴¹ protos, #4436G.
⁴⁴² Job 26:10; 38:11; Psa 104:9; Prov 8:29.
“cannot be numbered” because it is the consequence of individual acts of free-will, therefore cannot be foreknown.

Deuteronomy 32: 8 . . . , he [the most High] set the bounds [as sand bounds the sea] of the people [the Sea] according to the number [narrative] of the children of Israel [the Sea].

Job 26: 10 He hath compassed the waters with bounds [Israel], until the day and night come to an end.

Isaiah 10: 22 For though [Because] thy people Israel [are to] be as the sand [Israel] of the sea, yet a remnant of them [the faithful] shall return [as an earthly priesthood]: . . .

Hosea 1: 10 Yet the number of the children of Israel [faithful as priests, repentant as Levites] shall be as the sand of the sea [in purpose] which cannot be measured nor numbered [because the number is the result of individual acts of free-will that cannot be foreknown]: . . .

The prophet Jeremiah used this metaphor to provide meaningful insight into the divine narrative for Israel.

Jeremiah 5: 22 Fear [Be] ye not [in awe of] me? saith the LORD: will ye not tremble at my presence, which have placed the sand [Israel] for the bound of the sea [fallen human race] by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; . . .

In spite of Israel’s noncompliant conduct, the ethical teachings it received from God have had widespread influence. Though not necessarily a deliberate intent on the part of the Jews, Israel and the Torah of Moses have been a deterrent to fallen humanity’s evil tendencies, just as the literal sand bounds the literal sea.

Trees
As created by God, trees serve both physical (material) and spiritual (esoteric) purposes:

- “pleasant to the sight,”
- “good for food,”
- “leaves . . . for the healing of the nations,”
- “tree of knowledge of good and evil,”
- “tree of life.”

Genesis 2: 8 And the LORD God planted a garden eastward in Eden; and there he put the man [human (male and female)] in the midst of the garden. . . . 9 And out of the ground made the LORD God to grow every tree . . .; the tree of life also in the midst of the garden, and [namely] the tree of knowledge of good and evil . . .

Revelation 22: 1 And he [an angel (21:9)] shewed me [John (21:2)] a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . 3 And there shall be no more curse [divine disfavor]: but the throne of God and of the Lamb shall be in it; . . .

Their varied and beneficial purposes make trees a good source for allegory.

Jeremiah 17: 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. . . . 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, . . .; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Psalms 1: 1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . 2 But his delight is in the law [Torah (instruction)] of the LORD; and in his [God’s] law doth he meditate day and night.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Psalms 1: (Con't)
3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Fig and Olive Tree Allegories
Two specific trees used in revealing allegory are fig and olive.

Matthew 21:
19 And when he [Jesus (vs. 16)] saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever 158 [unto the age] [Age-to-Come when divine favor returns to Israel]. And presently the fig tree [as a figure for Israel] withered away [70 C.E.].
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain [mountain—kingdom], Be thou removed, and be thou cast into the sea [sea—chaotic masses]; it shall be done.
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Romans 11:
15 For if the casting away of [by] them [Israel's national rejection of Messiah (9:30-33)] be the recompensing of the world, what shall the receiving of [by] them [national acceptance of Messiah] be, but life from the dead? [a promise for the nation as well as all humankind?]
16 For if the firstfruit [the “fathers” (9:5-18)] be holy [set apart], the lump [the natural seed] is also holy: and if the root [Abraham (vs. 1), David (vs. 9)] be holy, so are the branches [thus, through both Abrahamic and Davidic covenants the natural people of Israel are holy, set apart].
17 And if some of the branches [unfaithful Jews] be broken off, and thou [non-Jews, the Church (vs. 13)], being [at first] a wild olive tree, were grafted in among them [faithful, holy, Jews], and with them partaketh of the root and fatness [God's purpose by Grace and Faith] of the olive tree [Gospel unto Abraham, Torah of The Adam];
18 Boast not against the [natural, holy (set apart)] branches [Jews]. But if thou [the Church] boast, thou bearest not the root, but [by God's Grace through the Faith of Abraham and David] the root thee.
19 Thou [if you boast] will say then, The [natural, unfaithful] branches were broken off, that I [as a partaker “of the heavenly calling”] might be grafted in.
20 Well [beautiful!] [stated in irony]; because of unbelief [they [unfaithful Jews] were broken off] [not to make room for others].
21 For if God spared not the natural branches [unfaithful Israel], take heed lest he also spare not thee [who at first were unnatural, unholy].
22 Behold therefore the goodness and severity of God: on them [the natural, holy, seed] which fell [by unbelief], severity; but toward [unnatural, unholy] thee [the Church], goodness [Grace], if thou [by Faith like that of the Remnant] continue in his goodness [Grace]: otherwise thou also shalt be cut off.
23 And they [unfaithful Jews] also, if in Age-to-Come they abide not still in unbelief, shall [by their Faith] be grafted in [not as priests, but as Levites] 468; for God [in his Grace] is able to graft them in again.
24 For if thou [as an unholy non-Jew] wert cut out of the olive tree which is wild by nature [without a covenant], and grafted contrary to nature into a good olive tree [by God's Grace and your Faith]: how much more shall these [unfaithful, unholy, Jews], which be the natural branches [those with a covenant], if repentant [be grafted by Grace and Faith] into their own olive tree?

458. eis, #1519G; atom, #0165G, with article.
459. The genitive may be either subjective (noun/pronoun produces the action) or objective (noun/pronoun receives the action). Interpretation is dependent on context, local or global, and could be arbitrary. As observed by W. D. Chamberlain: “Moulton” states that the interpretation of this genitive is entirely a matter of exegesis and not of grammar. The immediate context and general usage must be called in to decide the point. . . . Decisions in such cases must be made by the exegetist, not the grammarians.
464. kalos, #2573G. An adverb indicating that which is done well (beautifully).
465. The Greek text has the article.
466. Rom 3:30.
467. phoebos, #5399G.
The Olive Tree with its “root and fatness” represents divine purpose—the Gospel unto Abraham—as actualized through Grace.\textsuperscript{469} The natural branches represent the elect and anointed people of Israel. Those of the “wild” tree represent those elect and anointed called out of fallen humanity, Jew and non-Jew, to be the Church and who freely respond in Faith. The natural branches broken off are Jews unfaithful to their covenant with God. The natural branches remaining on the tree are the Jewish faithful. This Remnant of Faith, belonged to the tree long before the call of the Church, are not of the Church as advocated by Replacement Theology. Following the First Advent, though the Remnant continued in God’s Grace (not broken off), national favor was lost because of the unbelief of the leaders and many of the people. Their covenant being national, just as in the Babylonian exile, the faithful suffered along with the unfaithful. For individuals, however, God continued to extend Grace to a small band of faithful and to sift out the unfaithful. This Remnant of Jewish faithful ensured Israel’s survival during its Diaspora.\textsuperscript{470}

Confusion over the divine purpose for Israel has resulted in Paul’s words being rendered in a way as to malign God’s earthly people and give support to a Replacement Theology. For example:

\textbf{Romans 11: RSV}

19 You will say, “Branches were broken off so that I might be grafted in.”
20 That is true.\textsuperscript{471} They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe.

The reply cited in verse 19 argues exactly what Paul said not to do in verse 18; so, it is not possible he indicated the whole of it to be true in verse 20. The implication of such an argument is that God could not graft in wild olive branches without first removing natural branches; that is, he could not develop a heavenly priesthood without first “casting off” the earthly. There is no scriptural support for such a thought. It is true unfaithful Jews have been “broken off,” but such removal was the result of their individual unbelief and God not willing to violate free-will. They were \emph{not} broken off to make space on the tree for the wild branches (the Church). Grace is not so limited!

The Greek word rendered “well” in the KJV and “that is true” in the RSV is an ironic response bordering on sarcasm: “beautiful!” or more literally, “beautifully said!” Use of irony in the Bible is seldom appreciated and is often overlooked.\textsuperscript{471} Paul confirmed Jews were to be “broken off,” but such removal was because of an individual’s unbelief, not to make space for others. There is no want for “room” in the divine purpose.

Though both natural and wild branches are products of Grace, God’s relationship with one is not like that of the other. The salvation of the wild (Church) is individual and heavenly. The salvation of the natural (Jews) is national and earthly. Under their covenant with God divine favor was granted on a national basis and their heritage is the land—land here on Earth, not in heaven. The call for the heavenly salvation, the New Creation, was only directed to those individuals, Jew and non-Jew, whom God “draws.” That call was never directed to Israel as a nation.

\textbf{John 6:}

44 No man [no individual person] can come to me [Jesus (vs. 43)], except the Father [God] which hath sent me draw him: … .

\textbf{Matthew 16:}

16 And Simon Peter answered and said, Thou art the Christ\textsuperscript{472} [Anointed], the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona [son of Jonah]\textsuperscript{473}: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
18 … 20 Then charged he his disciples that they should tell no man [a Jew]\textsuperscript{474} that he was Jesus\textsuperscript{475} the Christ\textsuperscript{472} [Anointed].

During and since the First Advent some individual Jews have received the heavenly call,\textsuperscript{476} but it was by no means extended to the nation. Those who respond and are baptized into death, die as Jews and to their previous covenant relationship.\textsuperscript{477}

\textsuperscript{469} See Anointings by Grace/Faith, page 132.
\textsuperscript{470} Isa 1:9; 10:21,22.
\textsuperscript{471} kalos, #2573G. See note 464, page 139.
\textsuperscript{472} christos, #5547G.
\textsuperscript{473} It is probable this reference is not to his natural father, but to Jonah, the man of God whose preaching Peter was to emulate (Acts 2:37-40).
\textsuperscript{474} See note 406, page 135.
\textsuperscript{475} Word not in Sinaitic & Vatican manuscripts (Tischendorf). See ASV, NASB, RSV, NIV.
\textsuperscript{476} Heb 3:1.
\textsuperscript{477} Rom 6:3-5; 7:2,3.
Christ hath dominion over a man [a Jew] as long as he liveth [only death releases a Jew from the Torah].

Romans 7:

1 Know ye not, [my Jewish] brethren, (for I [Paul] speak to them that know the law [Torah of Moses].) how that the law hath dominion over a man [a Jew] as long as he liveth [only death releases a Jew from the Torah].

2 ... we [Jews baptized into death] are delivered from the law [Torah of Moses], that being dead wherein we were held [death sets free]; that we should serve in newness of spirit [freely in love], and not in the oldness of the letter [by rote without love]  

Galatians 3:

27 For as many of you as have been baptized into Christ [Anointed] have put on Christ [an anointing] [Spiritual].

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Jews baptized into the Anointed as Body members of the heavenly priesthood are no longer sons of Jacob, but are New Creatures, sons of God—the Church.

29 ... 44 And yet for all that ... I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors [made at Horeb/Sinai], whom I brought forth out of the land of Egypt in the sight of the heathen [nations], that [by the ministry of those developed under that covenant] I might be their [the nations'] God; I am the LORD.

God declared he would not permanently “cast away” his anointed people nor break his covenant with them. Divine favor was to return! Israel has a work to do, a ministry as priests and Levites to accomplish, the purpose of their anointing.

Isaiah 40:

2 Speak ye comfortably to Jerusalem [Israel] and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double ["double," not eternal] for all her sins.

Ezekiel 36:

37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men ["the nations" (fallen humankind)] like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities of the Diaspora be filled with flocks of men [humankind under the New Covenant]: and they [God's recovered creation] shall know that I am the LORD.

Zechariah 8:

13 And it shall come to pass, that as ye were a [manifestation of God's] curse [divine disfavor (seven times)] among the heathen [nations], O house of Judah, and house of Israel; so will I save you, and ye [all twelve tribes] shall be [to “the nations”] a [manifestation of God's] blessing; [not in awe] [of blessing foretold], but let your hands be strong.

14 ... 23 Thus saith the LORD of hosts; In those days ..., that ten men shall take hold out of all languages of the nations, [even shall take hold [of the hem] of the skirt of him that is a man [humankind (male or female)], a Jew, saying, We will go with you: for we have heard that God is with you.
The belief the Church has replaced Israel in God’s purpose is
ascendant in Christendom. It has dominated Western thought
for millennia; consequently, it is imperative all who follow Jesus
keep Paul’s allegory and its lesson ever present in their minds.

ROMANS 11:
19 Thou [if you boast] wilt say then, The branches [unfaithful, holy
Jews] were broken off, that I [a partaker of the heavenly calling] might be
grafted in.
20 Well [Stated in irony]; because of unbelief they [unfaithful Jews] were broken off, and thou standest by [the faith]
like faithful Jews, even the ‘fathers’]. Be not highminded [toward the
Jews, God’s first anointed people], but fear [be in awe] [of God]:

The declaration “the branches were broken off, that I might be
grafted in” manifests arrogance and was what Paul was warning
against—“be not high-minded, but be in awe.” The Church is to
spurn such sentiment. It has not replaced anointed Israel in the
divine arrangements, but is an added dimension. During the
period of Israel’s disfavor God introduced something new, some-
thing additional to his work with Israel. It was never the divine
intent for Israel to be the Church, nor for the Church to replace
Israel. Israel and Church, children of one Father, are both anointed
for millennia; consequently, it is imperative all who follow Jesus
keep Paul’s allegory and its lesson ever present in their minds.

ROMANS 9:
10 And not only this; but when Rebecca also had conceived
two sons by one, even our father Isaac;
11 (For the children being not yet born, neither having done
any good or evil, that the purpose of God according to election
might stand, not of works, but of him that calleth);
12 It was said unto her, The elder [Jacob—Israel] shall serve the
younger [Jacob—Church].

Thus, Israel and Church, children of one Father, are both anointed
to serve him and his creation to accomplish the Gospel of the
Anointed, “end [goal] of the Faith,” Torah of The Adam, “salva-
tion of souls”—recovery of God’s fallen creation.

TREE OF LIFE

As rendered in many English translations, the record of God’s
interaction with his creation after the Fall seems to manifest a
simple means for removing the Fall’s consequence. Rather than a
“ransom” and a long term development of a priesthood, those
renderings make it seem God need only permit access to the “tree
of life” and humankind could again live without death.

GENESIS 3:
22 And the LORD God said, Behold, the man is become as one
of us, to know good and evil: and now, lest he put forth
his hand, and take also of the tree of life, and eat, and live
for ever:

As commonly interpreted the phrase “live for ever” is connected
with “eat,” creating the implication the fruit of that tree could give
life. The phrase, however, does not have the meaning of endless
duration. The verb “eat” should be construed as a continuation
of the first clause “put forth his hand … .” Also, the English lest
does not provide the strong negative sense of the Hebrew pen.

GENESIS 3: edited
22 And the LORD God said, Behold, the man is become as one
of us [from us] like one from the spirit realm (i.e., Satan, vs. 5), to know
good and evil; and now, [first] lest he [shall not] put forth his
hand, and take also of the tree of life, and eat [taking away
easy access to food (vs. 23)]; and [second] he shall live for ever [an
age] (not eternally (eating the fruit humans became mortal, death certain)):
23 Therefore the LORD God sent him forth from the garden
of Eden, to till the ground from whence he was taken.
24 … ; and he [God] placed at the east of the garden of Eden
Cherubims, and a flaming sword [God’s word that denied access]
which turned every way, to keep the way of the tree of life
[the way of wisdom].

The “tree of life,” i.e. “tree of the knowledge of good and evil,”
confronted human creation with divine guidance. The fruit

498. Spoken in irony. See note 464, page 139.
499. The Greek text has the article.
500. phobeo, #5399G.
501. 1 Pet 1:9 (page 80).
502. ets, #6086H. Singular (Prov 11:30), but also used
as collective (Lev 26:20). See note 427, page 51
503. pen, #6435H.
504. min, #4480H.
505. oradam, #5769H.
506. In the Bible “sword” is used as a figure for teachings
whether true or false: God’s (Eph 6:17; Heb 4:12)
and human’s (Ezk 38:21).
was not supernatural! It could not magically impart great knowledge. It could not give life. The consequence for not believing God, was twofold:

**Spiritual.** Removal from the garden resulted in losing a close relationship with the Creator. The “flaming” aspect of the sword, suggests an ensuing drought of God’s word, human access to divine wisdom sorely curtailed [little water—little truth].

**Physical.** The loss of access to the tree of life required human-kind to labor to provide the food needed to sustain life, a labor made severe by no easy access to water (truth). Even more dire, there was in the forbidden fruit something (poison?) that changed nonmortality to mortality.

As made evident by his life as man, Jesus’ capability to live forever was not dependent on eating fruit of a special tree. Born of a virgin; not of Adam, but like Adam as originally created, nonmortal. There was no tree of life available to him; yet, he had the potential to live forever, not just for an age. It was this potential, this nonmortality, that made it possible for him to provide the ransom needed to deliver the fallen creation.

**John 10:**
17 Therefore doth my Father love me, because I lay down my life [soul] that I might take it [his soul (spiritual body+spirit)] again [reversing previous change from angel to human].
18 No man taketh it [my soul] from me, but I lay it down of myself. I have power to lay it down, and I have power [by the free-will given by the Father] to take it again. This commandment [decree] have I received of my Father.

Access to the “tree of life” in Eden did not mean access to life. As created Adam already had life. Instead it meant easy access to food to sustain life, food that was readily available and obtainable with minimal effort. In addition to loss of nonmortality, the consequence for eating the fruit involved a curse that denied that ease. It was to be necessary for Adam “to till the ground” so that as God vowed “in the sweat of thy face shalt thou eat bread.”

**Light/Darkness**
Scripturally light is used as a descriptor for truth, while darkness is used for ignorance of God, his purpose, or for false teaching.

**Psalms 97:**
11 Light [truth] is sown for the righteous, and gladness for the upright in heart [mind, spirit].

**Isaiah 8:**
20 To the law [Torah of Moses] and to the testimony: if they speak not according to this word, it is because there is no light [no truth] in them.

**1 Thessalonians 5:**
4 But ye, brethren, are not in darkness [ignorance, without truth], that that day should overtake you as a thief.

**1 Peter 2:**
9 But ye [Church (vs. 5)] are a chosen generation, a royal priesthood, ye should shew forth the praises of him who hath called you out of darkness into his marvellous [Shekinah] light:

**Powers of the Heavens**
The words usually translated “heaven(s)” have a diversity of meanings.

- atmosphere surrounding the planet Earth (also rendered “air” and “sky”);
- universe (cosmos) in which Earth exists (outer space);
- realm of existence other than the physical, the spirit (not of the physical universe, but outside of it);
- juxtaposed with “earth” it is a figure for the governance of spiritual aspects of life—religious authority, ecclesiastical hierarchy.

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509. See note 506, page 142.
510. Deut 32:1,2. See WATER (RAIN) …, page 158.
511. The Hebrew word is feminine.
512. See note 502, page 142.
513. psuche, #5590G.
514. entole, #1785G.
The physical heavens have the sun as ruler of the day (time of light, the Age-to-Come) and the moon and stars as rulers of the night (time of darkness, Present-Evil-Age); likewise, the figurative heavens have their rulers.

**Luke 21:**
26 Men’s hearts failing them for fear, and looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

**Stars**
Just as sea/sand and earth/dust are linked in Bible figures, so heavens and stars are metaphorical companions.

**Numbers 24:**
17 I shall see him, but not now: I shall behold him, but not now: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, …

**Isaiah 14:**
12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations by great deceptions!

**Matthew 24:**
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars of the sky in heaven shall fall from heaven, and the powers of the heavens shall be shaken.

**Hebrews 11:**
12 Therefore sprang there even of one [Abraham (vs. 8)], and him as good as dead, so many as the stars of heaven for multitude [community] [the Church], and as the sand [Israel] which is by the sea shore innumerable [as an act of free-will the number who chose to take God’s way cannot be foreknown].

**Revelation 1:**
20 … The seven faithful stars are the angels of the seven churches: …

**Revelation 22:**
16 I Jesus … am the root and the offspring of David … the bright and morning star.

With the “fallen” star Lucifer there are also “wandering” stars.

13 … winding stars [unfaithful, false spiritual leaders (vs. 4)], to whom is reserved the blackness of darkness for ever [the age] [the Age-to-Come].

The focus of “sand” is on the earthly ministry the people of Israel have performed in the Present-Evil-Age and will perform in the Age-to-Come. The figure of stars is used when the ministry is spiritual (heavenly) in nature.

**Genesis 26:**
4 And I [God (vs. 2)] will [in the Present-Evil-Age] make thy seed of Isaac’s (vs. 1) as the stars of heaven [Church], and in the Age-to-Come will give unto thy [natural] seed [Israel] all these countries; and in thy seed [Stars of heaven and Sand of the sea] shall all the nations of the earth be blessed;

**Exodus 32:**
13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest …, I will multiply your seed [of Faith] as the stars of heaven [Church], and in the Age-to-Come will give unto thy [natural] seed, and they shall inherit it for ever [an age].

**Deuteronomy 1:**
10 The LORD thy God hath multiplied you [Israel (vs. 8)], and, behold, ye are this day [Present-Evil-Age] as the stars of heaven for multitude [greatness] [to deliver God’s spiritual message].

**Deuteronomy 10:**
22 Thy fathers went down into Egypt with threescore and ten persons; and now [Present-Evil-Age] the LORD thy God hath made thee as the stars of heaven for multitude [greatness] [to deliver God’s spiritual message].

**Deuteronomy 28:**
62 And ye shall be left few in number [little], whereas ye were as the stars of heaven for multitude [greatness], because thou wouldest not obey [harken to] the voice of the LORD thy God.

**1 Chronicles 27:**
23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase [make great] Israel like to the stars of the heavens.
NEHEMIAH 9:
23 Their children also multiplied, [made great] thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

DANIEL 8:
10 And it [the “little horn” (vs. 9)] waxed great, even to the [angelic] host of heaven; and it cast down some of the host and of the stars [Israel’s spiritual leaders (Levitical Order)] to the ground, and stamped upon them.

In God’s future Kingdom (Micah’s Precept) Israel, as an earthly priesthood, will have a dual ministry as sand and as Moon/stars.

HOSSEA 1:
10 And the children of Israel [faithful as priests, repentant unfaithful as Levites] shall be as the sand of the sea [in purpose] …

DANIEL 12:
3 And [after Michael stands up (vs. 1)] in the Age-to-Come [that be wise] shall shine as the brightness of the firmament [Moon (priests)]; and they that turn [the] many [fallen humanity] to righteousness as the stars [the repentant unfaithful (Levites)] for ever and ever [an age to perpetuity].

SUN/MOON
The literal Sun and Moon are lights in heaven. Like the stars, these heavenly lights are also used as symbols for heavenly, or spiritual, powers. From the beginning they were set forth to be signs.

GENESIS 1:
14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The Moon reflects the light of the Sun; thus, allegorically, the Torah of Moses (Moon in Present-Evil-Age) reflects the Gospel unto Abraham [Sun in the Age-to-Come].

GALATIANS 3:
8 And the scripture, foreseeing that God would justify the heathen [nations] through faith, preached before the gospel unto Abraham, saying, In thee [through his twofold seed of faith (Israel and Church)] shall all nations be blessed.

ACTS 28:
23 And when they [Jews from Rome] had appointed him [Paul (vs. 17)] a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law [Torah] of Moses, and out of the prophets, from morning till evening.

MATTHEW 24:
29 Immediately after the tribulation of those days [destruction of Jerusalem and Temple (70 C.E.)] shall the sun [Gospel unto Abraham] be darkened, and the moon [Torah of Moses] shall not give her light, and the stars [Jewish religious hierarchy] shall fall from heaven [2nd Heavens & Earth], and [indeed] the powers of the heavens [Sun, Moon, and Stars] shall be shaken [fulfilled in the Diaspora]:

REVELATION 12:
1 And there appeared a great wonder in heaven; a woman [Israel, God’s “wife”] clothed with the sun [Gospel unto Abraham], and the moon [Torah of Moses] under her feet, and upon her head a crown of twelve stars [stars—apostles]:

Specifically, the Sun and Moon are used figuratively for the two priesthoods (Church and Israel) God is preparing for the deliverance of his creation from its bondage to SIN and DEATH.

ISAIAH 30:
26 … [in Age-to-Come] the light of the moon [Israel with new Torah, Torah of The Adam] shall be as the light of the sun [Gospel unto Abraham], and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people [Jews first, then non-Jews], and healeth the stroke of their wound [remove Diaspora first, then bondage of SIN and DEATH].

ISAIAH 60:
1 Arise [Israel], shine [as the risen Moon]; for thy light [Sun] is come [the Age-to-Come], and the glory of the LORD [as the Sun rises on the Moon] is risen upon thee [Israel].
2 For, behold, the darkness [ignorance of truth] shall cover the earth, and gross darkness [great deceptions] the people [fallen humanity]: but in the Age-to-Come the LORD shall arise upon thee [Israel], and his glory shall be seen upon thee [the Sun’s glory reflected by the Moon].
3 And the Gentiles [humankind] shall come to thy [reflected] light, and kings [world leaders] to the brightness of thy rising.

538. rabah, #7235H.
539. chowl, #2344H.
540. yam, #3220/3221H.
541. The Hebrew text has the article.
542. `owlam, #5769H; `ad, #5703/5704/5705/5706H.
545. nomos, #3551G. See note 71, page 8.
546. kai, #2532G.
547. Isa 54:4-7; Jer 31:32; Ezk 16:8-14.
548. See Stars, page 144.
549. See A Twofold Priesthood, page 119.
550. Mal 4:2,3; Matt 13:43.
551. Rom 2:9,10.
Jeremiah 31:
34 And they [all humanity] shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day [Age-to-Come], and the ordinances of the moon and of the stars for a light by night [Present-Evil-Age], which divideth the sea [restless masses of humankind] when the waves thereof roar; The LORD of hosts is his name:

Daniel 12:
3 And in the Age-to-Come they [faithful Israel] that be wise shall shine as the brightness of the firmament [the Moon reflecting the Sun]; ….

Matthew 13:
43 Then in the Age-to-Come shall the righteous [God’s High Priest and anointed Priesthoods (Israel and Church)] shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Psalms 49:
A Psalm for (of) the sons of Korah

1 Hear this [“dark saying” (vs. 4)], all ye people [of faith];
give ear, all ye inhabitants of the world [fallen humanity]:
2 Both low and high, rich and poor, together.
3 My mouth shall speak of wisdom;
and the meditation of my heart
shall be of understanding.
4 I will incline mine ear to a parable:
I will open my dark saying upon the harp.
5 Wherefore should I fear [be in awe]
of worldly events in the days of evil,
when the iniquity [of the world] of [at] my heels [ASV]
shall compass me about [when beset by the world’s “iniquity”]?
6 They that trust in their wealth [during this Present-Evil-Age],
and boast themselves in the multitude of their riches;
7 None of them can by any means redeem his brother,
nor give to God a ransom for him:
8 (For the redemption of their [at] soul [a human] is precious,
and [without redemption] it [a soul (he/she)] ceaseth for ever:)
9 [Worldly “wealth” (honor, esteem) cannot ensure] That he [or she] should
still live for ever, and not see corruption [of the grave].
10 For he [any observant person] seeth that wise men die,
likewise the fool and the brutish person perish,
and leave their wealth to others.
11 [Those that “trust in their wealth” (vs. 6)] Their inward thought is,
that their houses shall continue for ever,
and their dwelling places to all generations;
they call their lands after their own names.
12 Nevertheless man being in [worldly] honour abideth not:
in [his egocentric behavior] he is like the beasts that perish.
13 This their [self-absorbed] way is their folly:
yet their posterity approve their sayings. Selah.
14 Like sheep they [the worldly “rich”] are laid in the grave;
death shall feed on them:
and the upright [those of faith (Israel, Church)] shall have dominion
over them in the morning [of resurrection];
and their beauty [fostered by their “riches”] shall consume
in the grave from their dwelling [therein].
15 But God will redeem my soul from the power of the grave:
for he shall receive me. Selah.
16 Be not thou afraid when one is made [worldly] rich,
when the [worldly] glory of his house is increased;
17 For when he dieth he shall carry nothing away:
his glory shall not descend after him.
18 Though while he [the worldly “rich”] lived he blessed his soul:
and [if you are such] men will praise thee,
when thou doest well to thyself [and this may turn you aside].
19 He [who is worldly “rich,” who seeks worldly “glory” (vs. 16)] shall go to
the generation of his fathers [who are dwelling in their graves];
[without God’s redemptive plan] they shall never see light.
20 [In the Age-to-Come] Man that is in [worldly] honour,
and understandeth not [God and his altruism (God’s Rest)],
is like the beasts that perish.
Chapter Four

WAY OF GOD—DELIVERANCE

My son, give me thine heart [mind, spirit], and let thine eyes observe my ways.—Proverbs 23:26

Creator's Dynamic Relationship

A partially completed jigsaw puzzle is both captivating and frustrating. One often feels compelled to add just one more piece, yet repeatedly the task seems impossible. Though it is known all the pieces ultimately will fit together, there appears to be no credible way for some to be placed in a coherent manner. God’s relationship to his creation is like such a puzzle, a puzzle that has not been treated kindly. We look at the pieces gathered and grouped by those who have come before and do not see a lucid pattern. Not only do the unjoined pieces seem not to fit, parts of the puzzle already assembled seem to have pieces that are forced in place, not matching in shape, color, or content. To successfully complete such an ill-treated puzzle, it is necessary to disassemble the areas where pieces seem to be forced.

In like manner, to understand God’s relationship with his creation it is necessary to look back and evaluate what has been taught by others. It may be necessary to disassemble and unlearn some things, and to begin again.

One such assembly, one that was forced many centuries ago, concerns God’s power—his control, and its relationship to creature freedom. How much of his creation’s affairs does God foreknow? How much is predestined? Does the creation truly have freedom? The answers to these questions set forth today by many in Christendom (Church✝/State) were formed long ago by individuals who did not understand the divine purpose.

Jeremiah 36:
3 … they [house of Judah] may return every man from his evil5 [distressful] way [a way contrary to life, thus distressful to God]; that I may forgive their iniquity and their sin [no retribution stipulated].

Hosea 11:
8 How shall I give thee up, Ephraim [northern ten tribe nation]? how shall I deliver thee, Israel? how shall I make thee as Admah6? how shall I set thee as Zeboim6? mine heart is turned within me, my repentings are kindled together.
9 I will not execute the fierceness of mine anger7 [indignation], I will not return to destroy Ephraim: for I am God, and not man; … .

1. Words inserted by editors of book (note 2).
4. See God’s REST, page 71.
5. ra’, #7451H. See note 326, page 43.
6. Admah and Zeboim, being near Sodom and Gomorrah, were destroyed with them (Gen 10:19; 14:28; 19:24; Deut 29:23).
The God of the Bible not only plans, but is flexible enough to adapt to decisions made and to actions taken by his creation. That is the lesson of Jonah’s mission to Nineveh.

Because of the wickedness of Nineveh, God directed Jonah to go there and warn of the destructive consequence of their “evil way.” The people’s positive response averted for a time the pending disaster, much to Jonah’s chagrin.

**Jonah 3: & 4:**

3:10 ... they [the Ninevites] turned from their evil way; and God repented of the evil [reproof], that he had said that he [it] [their “evil way”] would do unto them; and he [it] did it not.

4:1 But it displeased Jonah exceedingly ....

2 And he prayed ... O LORD, was not this my saying ... for I knew that thou art a gracious God, and merciful, slow to anger [indignation] and of great kindness, and repentest thee of the evil [reproof].

God spoke of this dynamic relationship with his creation in a very direct way through the prophet Jeremiah.

**Jeremiah 18:**

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.

7 ... 8 If that nation, against whom I have pronounced, turn from their evil [way of distress to God (vs. 10)], I will repent of the evil [reproof] that I thought to do unto them [withdrawing of divine favor].

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey [harken] not [to] my voice, then I will repent of the good [divine favor], wherewith I said I would benefit them. [God does not do evil, but withdraws doing good]

Above all, as John made manifest, God is love! Accordingly, he expresses his power through freedom. He does not control like a despot. The heart of the biblical message is not the existence of God, or his eternity, or his power. Its essence is that God has given his creation liberty so love is possible! Early in his ministry Jesus validated that essence by quoting the prophet Isaiah.

**Isaiah 61:**

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives [of the DEATH], and the opening of the prison to them that are bound [by the SIN];

**Luke 4:**

18 The [s]pirit [of the Lord [God] is upon me [Jesus (vss. 14-17)], because he [God] hath anointed me to preach the gospel to the poor [in spirit]; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind [to the divine purpose], to set at liberty them that are bruised [broken] [broken in spirit by the oppression of DEATH and SIN],

Paul substantiated that essence.

2 Corinthians 3:

17 Now the Lord is that [s]pirit [of love] and where the [s]pirit [of the Lord is], there is liberty.

Love is the very nature of God! Consequently, love must not be regarded as simply one of a number of divine activities, along with create, sustain, judge, or any others a fertile mind may conceive. Love is what all of God’s activities accomplish and the spirit of liberty is the kernel from which it can grow, from which his creation may develop into his “likeness.”

**Galatians 5:**

13 ... ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

**PRAYER**

The privilege of prayer illustrates the dynamic relationship the Creator has with his creation. He who is love promises to hear and answer the prayers of those who respond to that love.

**Matthew 21:**

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

**James 5:**

16 ... The effectual fervent prayer of a righteous man [a man of faith] avails much.

A freely given prayer can impact the future. Because of prayer things can be different than they would have been without it.

**Matthew 7:**

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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8. nacham, #5162H. 10. shama’, #8085H.

9. laph, #0637/0638/0639H. 11. 1 John 4:8,16.

12. Capitalization not inspired. 13. ibrauo, #2352G.

If all is predestined there is no freedom. Prayer would have no efficacy. That God answers prayer reveals an individual’s future is not predetermined and fixed! Because there is liberty and love (Rest), aspects of the future are dependent on free acts that are undetermined and open, acts not foreknown and closed.

PROPHECY
Predictive prophecy is no exception to the dynamic relationship the Creator has with his creation.

ISAIAH 46:
9 ... I am God, and there is none like me,
10 Declaring the end from the beginning [through prophecy], and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

ISAIAH 48:
1 I [God (vs. 2)] have even from the beginning declared it [by prophecy] to thee [Israel (vs. 1)]; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Prophecy does not signify God knows everything about the future. As cited in the Bible, prophecy is accounted for by three factors:
- an announcement of what God intends to do; 16
- conditional instructions which leave the outcome dependent upon the response of others; 17
- predictions based on God’s exhaustive knowledge of his creation and of the past and present (not future). 18

The Bible presents a God who does not exercise absolute prerogative, but one who Rests, 19 who steps back and allows his created beings freedom to choose their own destiny. He entrusted angels as ministers 20 only to have them not keep their “first estate.” 21 He invited humankind to have dominion over his nonhuman earthly creation, 22 only to have them ignore his guidance. 23 Of all peoples of the Earth he called the children of Israel to be his people, only to have them worship false gods. 24

When by love God sent his Son to the world, 25 the Son took on the role of a servant. He made no attempt to dominate, nor to put himself between God and his creation.

PHILIPPIANS 2:
7 But [Jesus (vs. 5)] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

MATTHEW 23:
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

LUKE 14:
11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Being at one with the Father 26 the Son freely took all necessary action to ensure that which had been foretold was fulfilled.

LUKE 4:
16 ... he [Jesus (vs. 14)] went into the synagogue on the sabbath day, and stood up for to read.
17 ... 21 And he began to say unto them, This day is this scripture 27 fulfilled in your ears.

JOHN 19:
28 ... Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

By doing what was required to fulfill prophecy Jesus demonstrated his oneness with his Creator. 26

HEBREWS 5:
8 Though he [Jesus (vs. 5)] were a Son, yet learned he obedience 28 [the harkening] [to the Father] by the things which he suffered;

ROMANS 5:
19 For as by one man’s [Adam] disobedience 29 [unwillingness to harken] [to God] [the] 30 many [all humankind] were made sinners, so by the obedience 28 [harkening] of one [Jesus] shall [the] 30 many be made righteous [in the Age-to-Come].

GOD WEeps
Divine love, open and dynamically responsive, is vulnerable to
disappointment. For example, God was open to angels (“sons of
God”) cohabiting with human creation, but gravely concerned of the
consequence.

GENESIS 6:
2 That the sons of God saw the daughters of men that they
were fair; and they took them wives of all which they chose.
3 … 6 And it repented the LORD that he had made man on
the earth, and it grieved him at his heart.
Other examples of God’s openness occurred when Abraham
contended for Sodom and Gomorrah and Moses for Israel.

GENESIS 18:
25 [Abraham challenged the LORD] That be far from thee to do
after this manner, to slay the righteous with the wicked: and that
the righteous should be as the wicked, that be far from thee:

NUMBERS 14:
19 Pardon, I [Moses] beseech thee [LORD], the iniquity of this
people according unto the greatness of thy mercy, and as
thou hast forgiven this people, from Egypt even until now.
20 And the LORD said, I have pardoned according to thy word:

JEREMIAH 9:
1 Oh that my head were waters, and mine eyes a fountain
of tears, that I [God (8:17)] might weep day and night for the
slain of the daughter of my people
33
[children of Judah (8:30-32)]!
2 … 10 … I [God] take up a weeping and wailing, … , because
they [mountains and wilderness (land of promise)] are burned up … .
11 … 16 I will scatter them [God’s people (vs. 1)] also among the
heathen [nations] [the Diaspora], whom neither they nor their
fathers have known [worldly kingdoms, existing yet to be founded]:
and I will send a sword after them, till I have consumed them.
17 … call for the mourning women, … : 
18 And let them … take up a wailing fee [together with] us
[God and probably Michael (Angel-of-the-LORD)],
that our eyes may run
down with tears, and our eyelids gush out with waters.

GOD’S DESIRE
Though God’s spirit can be grieved, quenched, and resisted,
as Creator he Rests, gives freedom to his creation, and allows
the consequences, good or bad. The Parable of the Prodigal
Son provides a compelling picture of his willingness to let his
free creatures choose their own destiny, yet he stands ever ready
for any of the wayward to return.

LUKE 15:
11 … [Jesus] said, A certain man [a figure for God] had two sons:
12 And the younger of them [the prodigal] said to his father,
Father, give me the portion of goods that falleth to me.
13 And not many days after the younger son gathered all
together, and took his journey into a far country, and there
wasted his substance with riotous living.
14 … 20 And he [the prodigal] arose, and came to his father. But
when he was yet a great way off, his father saw him, and had
compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against
heaven, and in thy sight, and am no more worthy to be
called thy son.
22 But the father said to his servants, Bring forth the best
robe, and put it on him; and make a ring on his hand, and
shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat,
and be merry:
24 For this my son was dead, and is alive again; he was lost,
and is found. … .

32. Gen 18:22-33; Num 14:11-20. Both confrontations
were probably with Angel-of-the-LORD as the
Word (Logos), speaking for God as God.
33. ’am, #5971/5972H.
34. goyim #1471H, plural.
35. ’al, #5920/5921/5922H (“together with” as in
Gen 32:12; Ex 35:22; Num 31:8; 1 Kings 15:20).
36. Michael, guardian “prince” of Israel (Dan 10:21).
See ZECHARIAH’S VISION … , page 83.
38. 1 Thes 5:19.
41. Isa 1:16-20.
To have a creation that loves, free-will is requisite. God willingly entered his Rest and yielded his prerogative in order to have a close and intimate relationship with his creation. Only with free beings can such loving communion exist. Thus, freedom is not a threat to divine sovereignty, but is its crowning achievement. God’s willingness to create free beings demonstrates his “amazing grace” and his superiority over all things. To bring about a loving creation requires power of a kind far higher than that characterized by force and coercive dominion.

Though the Bible has little to say directly on human freedom, it is filled with instances of choices to be made—from Adam’s option to heed God’s simple guidance, to Israel’s decision as a nation to serve its God, to Paul’s admonition to the Church to be servants of righteousness, to the call to go out to human-kind in God’s future Kingdom.

**Revelation 22:**
17 And the [spirit] of God and the bride [of the Son (”new heavens” of 3rd Heavens & Earth)] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will [an individual choice], let him take the water of life freely.

Both Jesus and his apostles made evident there are significant choices to be made in the present as well as the future.

**Matthew 7:**
13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat [“way” chosen a free-will act, not predestined by God]: 14 Because strait is the gate, and narrow is the way, which leadeth unto [the] life [the life of a New Creature] ….

**Hebrews 4:**
11 Let us labour therefore to enter into that rest [an individual choice], lest any man fall after the same example of unbelief.

**Revelation 22:**
12 And, behold, I [God (vs. 13)] come quickly; and my reward is with me, to give every man according as his work shall be.

The core of the biblical code of conduct is love—love for God, love for one’s neighbors. Such may be realized only by a creation that has entered God’s Rest—restraint of self, liberty for others. Love has no meaning if not freely given.

**Galatians 5:**
13 … ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

**Divine Kingship**

Though there is diversity in the biblical description of God’s kingship, it speaks primarily of his power and dominion.

**1 Chronicles 29:**
11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

**Psalms 95:**
3 For the LORD is a great God, and a great King above all gods [mighty ones (spirit beings)].

**Jeremiah 10:**
10 But the LORD is the true God, he is the living God, and an everlasting king [of an age]: ….

In the Bible “king” and “kingdom” are also used to describe the special relation between God and Israel—a theocracy divinely instituted, first accepted but later rejected by the people.

**Exodus 24:**
3 And Moses came and told the people all the words of the LORD … all the people answered [freely] with one voice, and said, All the words which the LORD hath said will we do.

**Isaiah 44:**
6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

**1 Samuel 8:**
7 … they [Israelites] have not rejected thee [Samuel], but they have rejected me [God, as king], that I should not reign over them.

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43. Ex 24:3; Jos 24:15,16.
44. Rom 6:12-18.
45. Capitalization not inspired.
46. 2 Pet 3:13; Rev 21:1,2.
47. Greek text has the article.
48. 2 Cor 5:17; Gal 6:15; Eph 2:6; 1 John 3:1,2.
51. The word in the Hebrew text is plural.
52. ‘elohiym, #0430H.
53. Note translator’s use and nonuse of capitalization for God and gods—appropriate for this text.
55. Hebrew prefix waw.
GOD’S FUTURE KINGDOM

On the one hand, God’s kingship is asserted to be continuous and all encompassing—past, present, and future.

PSALMS 145:
13 Thy [God’s] kingdom is an everlasting [56] kingdom [of all ages], and thy dominion endureth throughout all generations.

Yet, on the other hand, there is expectation of a kingdom to come, one that will bring salvation for God’s fallen creation.

DANIEL 2:
44 And in the days of these kings [worldly kingdoms depicted by a great image (vss. 31-43)] shall the God of heaven set up a kingdom [on Earth], which shall never be destroyed: and the kingdom shall not be left to other people, but it [God’s kingdom] shall break in pieces and consume all these [worldly kingdoms], and it shall stand for ever [57] [the ages].

MICAH 4:
1 But in the last days [of Present-Evil-Age] it shall come to pass, that the mountain [58] kingdom of the house of the LORD shall be established in the top of the mountains [great worldly kingdoms], [58] and it shall be exalted above the hills [small worldly kingdoms, religious systems]; [58] and people [humankind] shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the LORD [God’s kingdom on Earth], and to the house of the God of Jacob; and he [Jacob (Israel)] [59] will teach us of his [God’s] ways . . . .

ZECHARIAH 14:
8 And it shall be in that day [Age-to-Come (Day of Battle, vs. 4)], that living waters [God’s “pure language”] shall go out from Jerusalem [the sign of Jonah] [60]; half of them toward the former sea [62] [peoples of the east], and half of them toward the hinder sea [62] [peoples of the west]: in summer and in winter shall it be [a continual flow]. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

To establish this future Kingdom on Earth the anointed seed of David [63] is to begin his “rule” for God by delivering Israel.

ISAIAH 40:
10 Behold, the Lord GOD will come . . . his arm [anointed Arm] [64] shall rule for him: behold, his [God’s] reward is with him [with the anointed Arm], and his [God’s] work before him [anointed Arm].

JEREMIAH 23:
5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch [anointed Arm], [64] and [his] King [he] shall reign and prosper, and shall execute judgment [65] [deliverance] and justice [66] [righteousness] in the earth [67] [land] [Israel]. 6 In his [the Branch’s/anointed Arm’s] days [the Age-to-Come] Judah [two tribe house] shall be saved, and Israel [68] [ten tribe house] shall dwell safely: and this is his [God’s] name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel [68] [all twelve tribes (vs. 7)] out of the land of Egypt; 8 But, The LORD liveth, which brought up and which led the seed [of faithful Jews] of the house of Israel [69] [all twelve tribes (vs. 7)] out of the north country, and from all countries whither I had driven them [the Diaspora]; and they shall dwell in their own land.

LUKE 1:
31 And, behold, thou [Mary (vs. 30)] shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he [Jesus] shall reign over the house of Jacob for ever [69] [the age]; and of his [God’s] kingdom there shall be no end.

The governance of the “righteous Branch,” the “seed of David,” the “Anointed,” will be such that the wicked are no more—not necessarily by death, but by changing the hearts and making righteous. Though some may refuse to change and die, most will joyfully and freely embrace God’s “ways,” the spirit of Rest.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Isaiah 11:
1 And there shall come forth a rod 10 of Jesse, and a Branch shall grow out of his roots; 71 {the “root” (The Hope) that goes back to Judah and Abraham}.
2 And the spirit of the LORD shall rest upon him [the Branch], and his spirit shall be the “breath” 73 of God’s truth: [citing God’s truth] shall he slay the wicked [by the truth changing hearts, making them righteous].

When the Anointed has completed the work of transforming (purifying), the creation will be returned to its gracious Creator.

1 Corinthians 15:
23 But every man in his own order: Christ 75 the firstfruits 26 [anointed firstfruit] [Israel and Church] 77; afterward they [of fallen humankind] that are Christ’s 75 [the Anointed’s] 78 those who “hear” the message at 79 in [during] his coming 80 [the presence of him].

24 Then cometh the end, when he [Jesus (anointed Son, vs. 20,28)] shall have delivered up the kingdom to God, even the Father [purpose of Age-to-Come]; when he shall have put down all rule and all authority and power [that has misguided and dominated humankind].

25 For he [the Anointed (vs. 23)] must reign, till he hath put all enemies [of humankind] under his restored humankind’s (vs. 23) feet.

26 The last 81 [utmost] enemy [of fallen humanity] that shall be destroyed is [the] 78 death 82 [Adamic Death (vs. 22)].

27 For [by the “end” (vs. 24)] he [the Son] hath put all things 84 [of earth under his restored humankind’s (vs. 23) feet] [thus, fulfilling God’s original intent].

28 But when he [the Son] saith all things 84 [of earth under him] human, it is manifest that he [the Father, Creator of all] is excepted which did put [the] 78 all things 84 [of heaven and earth] under him [the Son].

Chapter Four: Way Of God—Deliverance

28 And when [in the “end” (vs. 24)] all things 84 of heaven and earth shall [freely] be subject 86 to him [the Son], then shall the Son also himself [freely] be subject 86 [yield] unto him [the Father] that put [the] 78 all things 84 of heaven and earth under him, 87 that God may be [the] 78 all-in-all.

The prophet Daniel had a vision manifesting this progression which probably was the headspring for the words of the apostle.

Daniel 7:
13 … behold [after dominion of “beasts” is “taken away” (vss. 3-12)], 88 one like the Son of man 89 came with the clouds of heaven and came to the Ancient of days [God], and they [heavenly ones serving God (vs. 10)] brought him [the Son] near before him [God].

14 And [by the Son] there was given him [God] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: as the-All-in-All 90 his [God’s] dominion is an ever-lasting 90 dominion [of an age], which shall not pass away, and his [God’s] kingdom that which shall not be destroyed.

PRAY FOR THE KINGDOM

It was for this relationship in God’s kingdom in the Age-to-Come that Jesus taught his disciples to pray:

Matthew 6:
9 After this manner therefore pray ye: Our Father who art in [the] heavens, 91 Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth 92 … With the Father’s kingdom established and divine will “done in earth,” the human creation will have been made in divine likeness 92 and have dominion over the earthly creation. Love will be universal and divine purpose accomplished—the Torah of The Adam. God will be The-All-in-All 93!

70. clothe, #2415H.
71. Hebrew is singular.
73. ruwach, #7306/7307/7308H.
75. christos, #3952G. See note 100, page 26.
76. Christ, #2415H.
77. Isa 13:11,12; 26:9; Ezk 18:21,22; Zeph 3:9.
78. Ruwach, #3952G.
79. Christ, #2415H.
80. parousia, #5721G.
81. exousia, #2078G. Furthest extremity.
82. Gen 3:17-19; Rom 5:17; 7:7-15; 1 Cor 15:22; Rev 19:20; 20:10-14. Adamic death is human-kind’s “utmost” enemy, not the “last,” Satan, the “last” enemy, will be cast into a “Lake of Fire” at the end of a “Little Season” of final testing.
83. Punctuation and verse separation not inspired.
84. The non-use and use of the article with “all things” suggests the proposed twofold perspective.
86. Hupotasso, #5293G. See note 34, page 22.
88. Dan 7:1-28; 8:20,21; Rev 17:3-13, 18:21; 19:19-21. As illustrated by the dream of Nebuchadnezzar, the human view of worldly powers is that of a glorious image (Dan 2). In Daniel’s later dream, however, the divine view is that of terrible beasts (Dan 7), whose controlling instinct is egocentric—survival being the utmost concern. Such egocentricity has governed the kingdoms of humankind, all of whom partake of Babylon’s cup (Rev 18:3).
89. Jesus—the seed of Abraham (Gen 22:18) and David (2 Sam 7:12; 22:51).
90. ‘adam, #5977H, plural.
91. ouranos, #3772G, plural with article.
92. See JAMES’ PRECEPT (LIBERTY), page 69.
93. 2 Sam 7:4-19. See note 93, page 69.
**Kingdom of Heavens, Kingdom of God**

There are two terms used in the Bible for God’s future Kingdom, the kingdom of the Age-to-Come: Kingdom of Heavens and Kingdom of God. Though their perspectives are different, both terms refer to the same entity and were sometimes used interchangeably in the same context.

**Matthew 19:**

23 … Verily I [Jesus] say unto you [his disciples], That a rich man shall hardly enter into the kingdom of [the] heavens[94],94
24 … It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of [the] God.[95]

The other gospel writers observed the same latitude. For example where Matthew used Kingdom of Heavens, Luke for the same parable employed Kingdom of God.

**Matthew 13:**

33 Another parable spake he [Jesus] unto them; The kingdom of [the] heavens[94] is like unto leaven … .

**Luke 13:**

20 … Whereunto shall I [Jesus] liken the kingdom of [the] God[95]? 21 It is like leaven … .

The appropriateness of both Kingdom of Heavens and Kingdom of God is seen in an avowal by David.

**Psalms 103:**

19 The LORD hath prepared his throne in the heavens[96]; and his kingdom [Kingdom of God] ruleth over all.

Christendom’s belief in one salvation, a salvation that involves going to heaven rather than hell, has led some to assume Kingdom of Heavens is the same as “heaven,” and to enter the kingdom means “going to heaven.” As seen, however, the Kingdom of Heavens is the Kingdom of God. When God reigns on Earth there will be the Kingdom of Heavens.

**God of Hell?**

The Bible clearly declares the consequence of sin is death, not life—not even a life of torment in a place called “hell.” It also asserts that for humankind there are two deaths, Adamic in the Present-Evil-Age and Second in the Age-to-Come (Sacrificial Death being for the Church only in the Present-Evil-Age).97 By God’s grace, through his Son there will be deliverance, a resurrection, from the death resulting from father Adam’s unbelief; however, from Second Death there is no such deliverance.

**Genesis 2: margin**

17 But of the tree of the knowledge of good and evil [“tree of life” (vs. 9)], thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die[99] (dying thou shalt die). 18: 4 … the soul[100] that sinneth, it shall die.

**John 5:**

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 … ; they that have done good, unto the resurrection of life [in oneself (vs. 26)]; and they that have done evil, unto the resurrection of damnation[101] [judgment] [deliverance].

**Romans 6:**

23 For the wages of [the] sin [of unbelief] is death; but the gift of God is eternal[104] life [of an age] by a resurrection through [anointed] Jesus Christ our Lord.

There are three words rendered “hell” in English versions:106 the Hebrew Sheol (OT) and the Greek Hades (NT).

**Sheol ≈ Grave (Adamic Death)**

Sheol, the only Hebrew word to be translated “hell,” has the meaning of “pit,” “grave,” or “tomb.” Christendom’s inappropriate rendering of this word is decisively revealed in the KJV where “hell” was used in texts that dealt with the wicked, while “grave” or “pit” was used where the righteous were involved. An inattentive reader could easily be led to an entirely wrong conclusion concerning the death state of the wicked and the righteous, both of whom as the seed of Adam are subjects of the monarch Adamic Death (the DEATH).

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94. ouranos, #3772G, plural with article.
95. theos, #2316G, with article.
96. shamayim, #8064H, plural with article.
98. See GJB, CSB, NET, NJB, YLT.
99. KJV marginal reading.
101. krisis, #2920G. See YLT, ASV, RSV, et al. .
102. See JUDGESHIP IN ANCIENT ISRAEL, page 75.
103. The Greek text has the article.
104. aionios, #0166G.
105. christos, #5547G (Greek has “anointed” first).
107. sphen, #7585H.
108. bades, #0086G.
109. geenna, #1067G.
GOD OF FIRE AND WATER

O

f the many informative images used in the inspired Word to convey its message, there are two that require special note because of long term fallacies: “Fire” and “Water.” When properly construed, they provide crucial aid in understanding that Word and its Torah of The Adam, its Gospel of the Anointed.

THE DIVINE FIRE

The Hebrew124 and Greek125 words rendered “fire” in English versions of the Bible are used in a figurative sense as well as the literal. “Fire” may depict not only total destruction, but a purification by a selective destruction focused on impurities.

FIRE = PURIFICATION

Life experiences that reveal personal deficiencies are the “fiery trials”126 that incite the progression of the spirit into the “likeness” of God.127 Removal of dross from precious metals by the fire of a furnace is a related metaphor used to characterize this transformation of the human spirit from egocentrism to altruism.

ISAIAH 5:

24 Therefore as the fire124 devoureth the stubble, and the flame consumeth the chaff [Jacob’s Trouble/Diaspora], ...: because they [Israelites] have cast away [spurned]128 the law129 [Torah] of the LORD of hosts [Torah of The Adam, spirit of Rest (liberty and love)], and despised the word of the Holy One of Israel [the Lord (God)].130

111. See footnotes 36, page 111.
112. See footnotes 38, page 113.
113. See footnotes 36, page 111.
114. See footnotes 36, page 111.
115. See footnotes 36, page 111.
116. See footnotes 36, page 111.
117. See footnotes 36, page 111.
118. See footnotes 36, page 111.
119. See footnotes 36, page 111.
120. See footnotes 36, page 111.
121. See footnotes 36, page 111.
122. See footnotes 36, page 111.
123. See footnotes 36, page 111.
124. See footnotes 36, page 111.
125. See footnotes 36, page 111.
126. See footnotes 36, page 111.
127. See footnotes 36, page 111.
128. See footnotes 36, page 111.
129. See footnotes 36, page 111.
130. See footnotes 36, page 111.
131. See footnotes 36, page 111.
ISAIAH 33:
14 … Who among us shall dwell with the devouring fire\(^{132}\)? Who among us shall dwell with [the] everlasting\(^{133}\) burnings [of an age]\(^{134}\) [the “devouring fire” of purification]?

EZEKIEL 22:
18 Son of man [Ezekiel], the house of Israel is to me [God] become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you … .
20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine indignation\(^{135}\) [indignation] and in my fury\(^{136}\) [heat], and I will leave you there, and melt [purify] you.
21 Yea, I will gather you, and blow upon you in the [purifying] fire of my wrath\(^{137}\) [outpouring] [Jacob’s Trouble/Diaspora], and ye shall be melted in the midst thereof [dross (impurities) removed].
22 As silver is melted in the midst of the furnace, so shall ye [Israelites] be melted in the midst thereof; and ye shall know that I the Lord have poured out my [purifying] fury\(^{138}\) [heat] upon you.

1 PETER 1:
6 Wherein ye [the Church (vs. 4)] greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [in a period of testing]:
7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire [of purification], might be found unto praise and honour and glory at the appearing of Jesus Christ\(^{139}\) [anointed]:

1 PETER 4:
12 Beloved, think it not strange concerning the fiery trial which is to try you [to bring about transformation (metamorphosis)], as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of [the]\(^{140}\) Christ’s\(^{141}\) [Anointed’s] sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Though the above are specifically addressed to God’s two elect and anointed peoples (Israel and Church), all of God’s rational creation in the Age-to-Come will ultimately undergo the divine fire of purification.

PSALMS 21:
9 Thou [God (vs. 7)] shalt make them [those that hate God (vs. 8)] as a fiery oven in the time of thine anger\(^{142}\) [presence]: the Lord shall swallow them up in his wrath\(^{143}\) [indignation], and the fire shall devour them [devour the “dross” of character, not the individual].

ISAIAH 31:
9 And he [the enemy, personified by the Assyrian (vss. 2,8)] shall pass over to his [God’s (vs. 5)] strong hold for fear\(^{144}\) [broken], and his princes [rulers] shall be afraid\(^{145}\) [in dismay] of the ensign\(^{146}\) [“root of Jesse” (Jesus)], saith the Lord, whose [God’s] fire [of purification] is in Zion [earthly priesthood], and his furnace in Jerusalem.

ZEPHANIAH 3:
8 … my [God’s] determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation\(^{147}\) [denunciation], even all my fierce\(^{148}\) [burning] anger\(^{149}\) [indignation]: for all the earth\(^{150}\) [land] shall be devoured with the fire of my jealousy [the corruption in the land is “devoured,” not the people].
9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to [freely] serve him [in the altruistic spirit of Rest (liberty and love)] with one consent.

Zephaniah indicated the people continue to exist after the land is “devoured with the fire.” With Satan’s confounding deceptions exposed, their hearts will be able to hear the “pure language” of God’s truth, the “sign of Jonah.”\(^{151}\)

This use of fire as a method for purification and transformation is not limited to just a prophet or two. Inspired writer after inspired writer used the figure.

PROVERBS 25:
4 Take away the dross from the silver [by the fire of purification], and there shall come forth a vessel for the finer.
5 Take away the wicked from before the king, and his throne shall be established in righteousness.

132. 'esh, #0784H.
133. 'adam, #568H.
134. 'aph, #0673/0638/0639H. Prov 25:15.
136. 'ebrah, #5678H.
137. 'christos, #5547G. See page 21.
138. The Greek text has the article.
139. paniyim, #6440H.
140. maguwr, #032H.
141. chathath, #2865H.
142. Isa 11:10.
143. za’am, #2195H.
144. charown, #2740H.
145. 'rets, #0776H.
ZECHARIAH 13:
9 And [during the Diaspora] I [God] will bring the third part\footnote{147} [“little ones” of Israel (vs. 7)] through the fire [of purification], and will refine them as silver is refined, and will try them as gold is tried: they [the Jewish faithful] shall call on my name, and I will hear them. I will say, it is my people: and they shall say, The LORD is my God.

MALACHI 3:
2 But who may abide the day of his coming? and who shall stand when he appeareth? for he [“messenger of the covenant” (vs. 1)] is like a refiner’s fire, and like fullers’ soap [to cleanse, purify]:

MATTHEW 3:
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the [purifying] fire.
11 [John the Baptist] indeed baptize you with water unto repentance [cleansing of one’s acts (body)]: but he [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with\footnote{148} [in the] [holy Ghost\footnote{149} [Spirit], and with fire [of purification]:
12 ... he [Jesus] will ... gather his [God’s] wheat into the garner;\footnote{150} [moreover] he will burn up the chaff [the “dross”] with unquenchable fire [of purification].

1 CORINTHIANS 3:
13 Every man’s work shall be made manifest [in Age-to-Come]: for the day [day of judgment (deliverance)] shall declare it, because it shall be revealed by [purifying] fire; and the fire shall try every man’s [human’s] work of what sort it is.

LAKE OF FIRE $\bowtie$ GEHENNA $\bowtie$ SECOND DEATH

In First Advent Israel the literal fires in the Valley of Hinnom (Gehenna) obliterated everything brought to it. This graphic reality makes it easy to understand the Lake of Fire metaphor introduced in the prophecies of Revelation.

REVELATION 20:
14 And [the] death\footnote{151} [Adamic] and [the] hell\footnote{152} [grave] [or, tomb] were cast into the lake of fire. This is the second death.\footnote{153} When the work of restoration (transformation, purification) in the Age-to-Come is complete and all of humankind have been given the opportunity for life, there will be no more human mortality. By nonmortality Adamic Death and its resultant grave will have been totally abrogated and will be nonexistent.

REVELATION 21:
8 But the fearful\footnote{154} [cowardly], and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.\footnote{155}

The removal and demise of impure acts and thoughts by “fire and brimstone” is to result in a righteous being; however, if all therein is impure, if all is “dross,” the end will be annihilation. This was dramatically manifested by the finale of Sodom and Gomorrah, cities where not even ten righteous were found.\footnote{155} Such thorough purification makes Lake of Fire an apt representation for Second Death, the death that is final and absolute.\footnote{153} The individual experiencing such death is so degraded there is no redeeming feature. All is dross so the fire and brimstone of purification leaves nothing.\footnote{156}

During his First Advent ministry Jesus likened the Lake of Fire, the fire of purification, to the fire of the Valley of Hinnom.

MARK 9:
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell\footnote{157} [Gehenna], into the fire that never shall be quenched: The gracious teacher was not advocating self-mutilation as some poor souls have been led to believe. The hand, or any other fleshly member, does only that which the mind directs. The “cutting off” to be accomplished is in the mind, the spirit. If such “cutting off” is not realized, if the flesh and its egocentric drive remain dominant, then all will be consumed by the fire of purification. That which is lost in Gehenna is lost forever.

\footnotesize{147. One part to “die with the pestilence,” a second to “fall by the sword,” and a third (including the faithful) scattered “into all the winds” (Ezk 5:12).
148. en, #1722G.
149. σάρκαν τὸν πνεῦμα, #’s 0040G, 4151G (no article).
150. δέλε, #1161G.
151. θανάτος, #2288G, with article.
152. bades, #0086G, with article.
154. δειλι, #1169G.
156. Brimstone (sulfur) being very combustible is used in the manufacture of gunpowder and matches; however, it also has purifying properties and is used as an antiseptic and fungicide.
157. gehenna, #1067G. See page 23.}
HEAR, O ISRAEL

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

158. Hear, O Israel

HEARING OUT OF MY MOUTH
THE WORD OF GOD

GOD'S MESSAGE

WATER (RAIN/SNOW/CLOUDS/Dew/HAIL/DROUGHT)
The various forms in which water is found on Earth are essential for physical life, yet too little or too much can be a great danger. Both the positive and the negative aspects are reflected in the Bible's metaphoric use of water.

- Water and its storage as snow are essential for physical life; so, truth of God and his way are requisite for the spiritual aspect of life.
- Hail, frozen water, may be destructive; so, truth challenges error and is hard and distressing to those merchandising it.
- Overabundance of water may bring destruction, even death. Immersion into water symbolizes baptism into death.
- Lack of water may also bring death. Lack of truth allows corruption of the spirit, culminating in death.
- As a cloud, water (truth) may be dispersed over a large area.
- In the physical realm water is an agent for purification. Such outward cleansing was the focus of the baptism of John. For the spiritual, it is truth that cleanses, the baptism of Jesus (death of the egocentric behavior of the flesh).

WATER (RAIN, SNOW, DEW) <TRUTH> <LIFE>

DEUTERONOMY 32:
1 Give ear, O ye heavens [religious powers], and I [God] will speak; and hear, O earth [civil powers], the words of my mouth.
2 My [God's] doctrine [divine truth] shall drop as the rain, my speech [the Word of God] shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

ISAIAH 55:
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth … :
11 So [like rain/snow (vs. 10)] shall my [God's (vs. 8)] word be that goeth forth out of my mouth: it shall not return unto me void, …

Divine Truth—rain, snow, dew, raindrops (small rain), showers

JOHN 4:
13 … Whosoever drinketh of this water shall thirst again:
14 But whosoever drinketh of the [symbolic] water that I [Jesus] shall give him shall never thirst; but the water that I shall give him shall be in him a well of water [truth] springing up into everlasting life [of an age].

REVELATION 22:
1 And [in vision] he [an angel] shewed me [John] a pure river of water of life [divine truth],clear as crystal [unaltered], proceeding out of the throne of God and of the Lamb.

CLOUDS <TRUTH>

DANIEL 7:
13 I [Daniel] saw in the night visions, and, behold, one like the Son of man [Jesus] came [in a day of “judgment” (vs. 10)] with the clouds of heaven [clouds—divine (heavenly) truths], … .

PSALMS 57:
10 For [God] thy mercy is great unto the heavens, and thy truth unto the clouds [clouds—divine truths].

PSALMS 108:
4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds [clouds—divine truths].

JUDE 1:
12 These are spots in your feasts of charity, … , feeding themselves without fear [awel of God]; clouds they are without water [beliefs without divine truths (water), thus delusions], carried about of winds; trees whose fruit withereth, without fruit, twice dead [Second Death], plucked up by the roots;

Dew <TRUTH>

MICAH 5: KJV (5:6 IN HEBREW TEXT)
7 And the remnant of Jacob [Israel] shall be in the midst of many people [fallen humanity] as a dew from the LORD, as the showers upon the grass, that [dew—showers—divine truths] tarryth not for man, nor waiteth for the sons of men [comes by God].

PROVERBS 3:
13 Happy is the man that findeth wisdom, and the man that getteth understanding.
14 … 19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.
20 By his [God's (vs. 19)] knowledge the depths [the abysses of darkness] are broken up, and the clouds drop down the dew [clouds—dew—divine truths].

HAIL <HARD TRUTH>

JOB 38:
22 … hast thou seen the treasures of the hail [God's hard truths],
23 Which [truths] I [God] have reserved against the time of trouble, against the day of battle [in the Age-to-Come] … ?

158. aionios, #0166G.
159. Ezek 38:22, see page 159.
160. aphobos, #0870G.
161. Pbowm, #8415H.
162. Gen 1:2.
ISAIAH 28: 
17 ... hail [hard truths] shall sweep away the refuge of lies ....

EZEKIEL 38: 
22 And I [God] will plead against [judge] him [Israel (vss. 18, 19)] ... ; and [in the Age-to-Come] I will rain ... an overflowing rain [truth], and great hailstones [hard truths] ....

DROUGHT => LACK OF TRUTH 
ISAIAH 5: 
13 Therefore my people [Israel] are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst [for truth].

JEREMIAH 50: 
38 A drought is upon her [Babylon's (vs. 35)] waters; and they [the waters (what little truth Babylon had)] shall be dried up: for it is the land of graven images, and they are mad upon their idols.

AMOS 8: 
11 Behold, the days come [Diaspora], saith the Lord GOD, that I will send a famine in the land [Israel (vs. 2)], not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

WATER => DEATH 
ROMANS 6: 
3 Know ye not, that so many of us as were baptized into [anointed] Jesus Christ were baptized into his death? 
4 Therefore we are buried with him by baptism into death: ....

WATER => CLEANSING 
LEVITICUS 14: 
8 ... wash himself in water, that he may be clean: .... 
9 ... he shall wash his flesh in water, and he shall be clean.

HEBREWS 10: 
22 Let us [those of the heavenly calling (3:1)] draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies [the body] [the corporate Body] washed with pure water [God’s truth, not the polluted water of Satan].

BLIND LEADING THE BLIND 

Christendom’s failure to understand and accept Zechariah’s Precept168 (God has two anointed peoples) as a fundamental truth has resulted in extensive pollution of the divine Word, a corruption introduced by misguided leaders who set forth an extraordinary effort to de-Judaize “Christianity.” Declaring God provided for only one anointed people, one salvation, their erroneous teachings soon had significant influence and seriously corrupted the common understanding of biblical instruction.

LUKE 6: 
39 And he [Jesus] spake a parable unto them [his disciples], Can the blind lead the blind? shall they not both fall into the ditch?

Even as early as the days of the apostles, it was necessary to challenge such efforts and contend for anointed Israel’s place in the divine purpose.

ROMANS 11: 
1 ... Hath God cast away his people [of Israel]? God forbid. .... 2 God hath not cast away his people which he foreknew. ....

As exemplified by a writing entitled “Epistle of Barnabas,” author unknown, these misguided teachers harshly warned those who believed Jews remained in a covenant relationship with God.

... take heed ...., and not to be like some, adding largely to your sins, and saying, “The covenant is both theirs [Jews] and ours [Christians].” But they thus finally lost it”—Unknown (c. 130 C.E.)

This epistle was at first highly regarded and was included in some of the preliminary canon lists. Providentially, it was critically removed and is no longer given such recognition.

Other teachers with like convictions followed. Not accepting Paul’s teaching of the Church as a collateral graft into the one tree,170 they spiritualized the promises to Israel and asserted Christendom was the true Israel, the new Israel. Introducing such titles as spiritual Israel and nominal Israel, they declared Christendom had replaced Israel in God’s purpose.171

Justin Martyr was one such—like the author of Barnabas, his interpretation emptied Israel of its meaning and legitimacy.

Writing just a few decades after the death of the apostle John, he adamantly proclaimed:

165. christos, #5547G (Greek has “anointed” first). 
166. soma, #4983G (neuter, singular with article), “the body” not “our bodies.”

167. While “hearts” is plural, pointing to the individual purification required, “body” is singular pointing to the truth given the corporate whole to provide that cleansing (John 4:13,14; Rev 22:1).

168. See ZECHARIAH’S PRECEPT .... , page 38.


171. See AUTHOR’S CAVEAT, page 2.
... for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the inheritance of God. For the [Mosaic] law promulgated on Horeb is now old, and belongs to yourselves [the Jews] alone; but this ["law" of the New Covenant] is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one [the New Covenant has replaced the Mosaic]. ... For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham ... are we [Christians] who have been led to God through this crucified Christ ... —Justin Martyr (c. 150 C.E.)

For the prophetical gifts remain with us [Christians], even to the present time. And hence you [Trypho, as a Jew] ought to understand that the gifts formerly among your nation [Israel] have been transferred to us [Christendom]. —Justin Martyr (c. 150 C.E.)

Declaring Christendom to be the “true spiritual Israel,” he claimed the divine favor once shown the Jews had been transferred to it. He insisted, as did those who followed him, all that had been Israel’s was “abrogated.”

Irenaeus, contemporary to Justin Martyr, had a kindred spirit.

... they [the Jews] used the Mosaic Law until the coming of the Lord; but from the Lord’s advent [First Advent], the new covenant which brings back peace, and the law which gives life, has gone forth over the whole earth ... —Irenaeus (c. 180 C.E.)

In their inordinate zeal to appropriate the divine promises, these early “scholars” claimed the “new covenant” for Christendom. Unlike many of their other teachings, there has been widespread acceptance within Christendom for this claim. If, however, this alludes to Jeremiah’s “new covenant,” there is a problem. The prophet made categorical the “new covenant” as ratified175 by its covenant-victims (Israel and Church) is for all humankind. Its promises are earthly. Its salvation is earthly. There is no heavenly promise in it, no promise of a New Creation.

Jeremiah 31:
33 But this shall be the [New (vs. 31)] covenant that I will make [ratify] with [the offering of] the house of Israel [all twelve tribes (vs. 31) plus Church]; After those days [of covenant ratification], saith the LORD, I will put my law176 [Torah] [Torah of The Adam] in their [Adam’s seed (vs. 27)] inward parts, and write it in their hearts; and will be their God, and they [humankind] shall be my people [God All-In-All].

The promise of writing God’s ultimate Torah, the Torah of The Adam, “in their hearts,” is what makes the “new” covenant better.

Hebrews 8:
6 But now hath he [Jesus as High Priest (vs. 3)] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which [ministry] [the "more excellent ministry"] was established upon better promises [promises for all humans].

This “more excellent ministry” of Church and Israel through the New Covenant, the Torah of The Adam, will provide humankind release from the “bondage of corruption.”

Romans 8:
21 Because the creature itself [humanity] also shall be delivered from the bondage of corruption [the SIN] into the glorious liberty of the children of God [the spirit of liberty and love of God’s Rest].

So, if the Church is developed under a “new covenant” as Christendom asserts, then all Body members should have the Torah of The Adam written in their hearts and be without sin. Is there any in Christendom today who would make such a claim?

In the third century C.E. one who joined in the usurpation of God’s promises was Origen. To achieve his desired goal he changed obvious literal meanings into allegory.

7. ... Many, not understanding the Scriptures in a spiritual sense, but incorrectly, have fallen into heresies.

8. ... 9. Now the reason of the erroneous apprehension of all these points on the part of those whom we have mentioned above [Jews and heretics] ... is no other than this, that holy Scripture is not understood by them according to its spiritual [allegorical], but according to its literal meaning. ... But all the narrative portion, relating either to the marriages, or to the begetting of the children, or to battles of different kinds, or to any other histories whatever, what else can they be supposed to be, save the forms and figures of hidden and sacred things? ... —Origin (c. 230 C.E.)

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176. NIV#8451/8452H (see note 61, page 7).
By the time of Augustine and Chrysostom Replacement Theology was firmly entrenched. It has dominated Christendom’s thinking through the Reformation to this day. “One of Europe’s foremost NT scholars” wrote concerning Israel:

\[\ldots\] insofar as it [Israel] rejects Christ and trusts in the possession of the law, circumcision, and its own righteousness, it can no longer assert its right to the name and privilege of Israel in the redemptive-historical sense. The church, then, as the people of the New Covenant has taken the place of Israel, and national Israel is nothing other than the empty shell from which the pearl has been removed and which has lost its function in the history of redemption.

—H. N. Ridderbos (1966 C.E.)

Such self-serving declarations have effectively established within Christendom the conviction its converts are the sole people of God. Such anti-Israel bias, however, is not scriptural.

MATTHEW 15:

14 … If the blind lead the blind, both shall fall into the ditch.

As Paul set forth in Hebrews, it is the offerings of God’s anointed as covenant-victims that ratify the New Covenant.\(^{179}\) Jesus as High Priest, the Church and Israel as the priesthood (heavenly and earthly),\(^{180}\) will provide the “more excellent ministry”\(^{181}\) of the Age-to-Come. Consequently, the development of that priesthood was not and could not be accomplished under the New Covenant. The New Covenant is earthly, not heavenly—for Israel and the fallen human race. Its blessings are yet future.

Be it noted, the Church did not replace Israel in divine arrangements. It is an added dimension. During Israel’s correction (Jacob’s Trouble/Diaspora) the heavenly Father introduced something new, something additional to his work with Israel.

**DIVINE JUDGESHIP**

As examples by Job’s friends,\(^{182}\) divine judgment and justice are topics that frequently show themselves in the Scripture. God’s judgeship as there presented, however, differs greatly from that practiced by fallen humanity and does not function in the likeness of the courts of law established by human societies.

**MERCY, not RETRIBUTIVE JUSTICE (WRATH)**

Solomon’s Precept\(^{183}\) makes manifest the cruciality of following the Word and not the reasonings of men. The false conceptions of divine judgment have resulted in the merciful heavenly Father being regarded as a god of wrath. This polluted conception has been greatly augmented by the teaching of Retributive Justice, a teaching that has dominated human thinking for millennia.

\[
\ldots\] This, however, is in general to be noticed, that if any are evil, not so much in their mind as in their doings, and are not born to sin under the incitement of purpose, upon them punishment is inflicted more speedily, and more in the present life; for everywhere and always God renders to every one according to his deeds, as He judges to be expedient. But those who practice wickedness of purpose, so that they sometimes even rage against those from whom they have received benefits, and who take no thought for repentance—their punishment He defers to the future. For these men do not, like those of whom we spoke before, deserve to end the punishment of their crimes in the present life; but it is allowed them to occupy the present time as they will, because their correction is not such as to need temporal chastisements, but such as to demand the punishment of eternal fire in hell; and there their souls shall seek repentance, where they shall not be able to find it.—Unknown (c. 230 C.E.)

\[
\ldots\] All the terrible retribution which shall come upon a wicked world and a fallen Church in the appalling castigatory judgments of the Almighty at the close of the Gentile Dispensation will be signal answers to the prayers of the martyrs in bygone ages. These martyrs all cried to God for vindication. Rest assured He has not forgotten a solitary wail or groan. Hence, an awful retribution, with accumulated and compound interest, is on the track of all the people in all ages who have persecuted God’s saints. \ldots \ldots—W. B. Godbey (1900 C.E.)

“Retributive” has the thought of future reward or punishment commensurate with deeds of the past, whether that future is in the present life or later. “Justice” has the thought of treatment and due reward or punishment in accordance with prescribed standards or law without regard to circumstance.

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180. 1 Pet 2:5,9.
181. 2 Cor 3:6.
182. See *LESSON FROM JOB’S FRIENDS*, page 31.
183. See page 32.
If as declared in the above quotations the principle of Retributive Justice is true, then God is in fetters and cannot act independently. Grace, mercy, repentance, forgiveness, are not to be found where there is retribution. Justice becomes greater than God! Such teaching is a consequence of human reasoning, the product of the fertile imaginations of fallen beings, inventions like that of Job’s friends.  

**GOD OF GRACE**  
As the psalmist reverently declared, God is a god of grace, mercy, and love—not retribution.

**Psalms 103:**  
6 The LORD [in the spirit of liberty and love] executeth righteousness and judgment for all that are oppressed [the spirit of Rest].  
7 He made known his ways unto Moses, his acts unto the children of Israel.  
8 The LORD is merciful and gracious, slow to anger [be indignant] [patient], and plenteous in mercy.  
9 He will not always chide: neither will he keep his anger [indignation] for ever [an age].  
10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities [no divine retribution].  
11 For as the heaven is high above the earth, so great is his mercy toward them that fear [be in awe of] him.  
12 As far as the east is from the west, so far hath he removed our transgressions from us.  
13 Like as a father pitieth his children, so the LORD pitieth them that fear [be in awe of] him [and his grace, his mercy].  
14 For he knoweth our frame; he remembereth that we are dust.

**Psalms 118:**  
1 O give thanks unto the LORD; for he is good: because his mercy endureth for ever [an age].  
2 Let Israel now say, that his mercy endureth for ever [an age].  
3 Let the house of Aaron now say, that his mercy endureth for ever [an age].  
4 Let them now that fear [be in awe of] the LORD say, that his mercy endureth for ever [an age].  

A thought found in a few English versions of a psalm (e.g., KJV) is often cited to justify the teaching of Retributive Justice.

**Psalms 89:**  
14 Justice [righteousness] and judgment [deliverance] are the habitation of thy [God’s (vs. 8)] throne: mercy and truth shall go before thy face.

As evinced in another psalm where the same Hebrew words are found, the translators use of “justice” is unfortunate.

**Psalms 97:**  
2 … righteousness [deliverance] are the habitation of his [God’s (vs. 1)] throne.

Isaiah’s use of the same Hebrew words to describe the work of God’s future kingdom demonstrates there is no thought of retribution (Retributive Justice) as “the habitation” of God’s throne.

**Isaiah 16:**  
5 … in mercy shall the throne be established: and he [anointed seed of David (Son of Man)] shall sit upon it in truth in the tabernacle of David [House of David—Israel], judging, and seeking judgment [deliverance], and hasting righteousness.

**Matthew 25:**  
31 When the Son of man [the anointed seed of David] shall come in his glory, … then shall he sit upon the throne of his glory:

**Isaiah 26:**  
9 … when thy [God’s (vs. 8)] judgments [deliverance] are in the [new] earth [Israel], the inhabitants of the world will learn righteousness.

God’s judgments are to teach and renew, not punish!

**Isaiah 2:**  
3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he [Jacob (Israel as a nation)] shall teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah of The Adam], and the word of the LORD from Jerusalem.

Isaiah’s image of that future Kingdom echoed the psalmist’s words of grace, mercy, and love. Micah, as he reflected on the divine character, was awestruck by the span of God’s mercy toward Israel and ultimately all humanity.

186. See Lesson from Job’s Friends, page 31.  
187. נְשָׁיָה, #0637/0638/0639H. Prov 25:15.  
188. לֹא, #5769H.  
189. פָּרַע, #3372/3373H.  
190. לְשָׁויָה, #4941H. See Judgiship in Ancient Israel, page 75.  
191. מְשׁפָּט, #4941H. See Judgiship in Ancient Israel, page 75.  
192. צָרֵב, #0168H.  
194. צָרֵב, #0168H.  
195. צָרֵב, #4941H.  
196. See David’s Precept (Torah … Adam), page 40.
EZEKIEL 18:
21 But if the wicked [in belief] will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
22 All his transgressions that he hath committed, they shall not be mentioned unto him [no retribution]; in his righteousness [of faith] that he hath done [in the Age-to-Come] he shall live.
23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Again, retribution is not to be found—“all his transgressions . . . shall not be mentioned.” God judges as one “thinketh in his soul”199 (Solomon’s Precept), not by past acts. In his text that opened this chapter Hosea provided a moving example of the depth of God’s mercy when he detailed the divine anguish over their unbelief.

Hosea 11:
8 How shall I [God] give thee up, Ephraim [the northern ten tribe nation]? how shall I deliver thee, Israel? how shall I make thee as Admah200? how shall I set thee as Zeboim?200? mine heart is turned within me, my repentings are kindled together.
9 I will not execute the fierceness of mine anger,197 I will not return to destroy Ephraim: for I am God, and not man; . . .

God is not man that demands retribution. By his promise of a New Covenant with his human creation he demonstrated afresh that “in mercy shall the throne be established.”201

197. ʾaph, #0637/0638/0639H. Prov 25:15.
198. ʾid, #5703/5704/5705/5706H.
200. Admah and Zeboim, close neighbors of Sodom and Gomorrah, were destroyed in the same cataclysmic event (Gen 10:19; 14:28; 19:24; Deut 29:23).
201. Isa 16:5 (page 162).
By the Flood, by the later confounding of language, and by the “oracles of God” given Israel, God has contained the evil his creation in unbelief has sought to do—kept within limits as the sand bounds the sea. Only in this way was it made certain a large portion of humankind would not be lost before a day of “judgment.” This text, therefore, concerns God’s love and mercy, not retribution.

SEEK NOT RETRIBUTION

Inasmuch as humans were created in God’s image with free-will, and are to be made in his likeness as love, it is essential there be a clear understanding of the responsibility entailed. Having free-will, the shaping of character has to be a free and willing act. Also, as Solomon’s Precept makes evident, such an act cannot be successfully accomplished without knowledge.

ISAIAH 45:
20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

JEREMIAH 4:
22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

ROMANS 10:
2 For I bear them the Jews record that they have a zeal of God, but not according to knowledge.
3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

GALATIANS 4:
8 Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods.
9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

If, as asserted by some, justice overrides mercy, then a serious question arises as to the creature’s responsibility to the counsel set forth in the Bible. The guidance given throughout God’s inspired instruction is for his creation not to seek retribution.

LEVITICUS 19:
18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

PROVERBS 20:
22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

MATTHEW 5:
7 Blessed are the merciful: for they shall obtain mercy.

MATTHEW 5:
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at law, and take away thy coat, let him have thy cloke also.
41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

LUKE 6:
36 Be ye therefore merciful, as your Father also is merciful.

ROMANS 12:
14 Bless them which persecute you: bless, and curse not.
15 … 17 Recompense to no man evil for evil. …
18 If it be possible ... live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink; ...
21 Be not overcome of evil, but overcome evil with good.

205. Acts 7:38; Rom 3:2; Heb 5:12.
206. See note 99, page 69.
208. The Greek text has the article.
209. krino, #2919G.
210. orge, #3709G.
211. ekdikesis, #1557G.
212. antapodidomi, #0467G.
1 Corinthians 13:
7 [Love (vs. 4)] Bear all things ... endureth all things.

1 Peter 3:
8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:
9 Not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing [the blessing of Abraham].

In the words of prophet and apostle, mercy is to overrule retribution. The children of the heavenly Father are to love their enemies. They are to bless, not curse. Their mind is to be “one” with the gracious and merciful Father, the Creator of all.

John 17:
21 That they all may be one; as thou, Father, art in me [Jesus], and I in thee, that they also may be one in us [Father and Son]: ...

Thus, if the creature is to have no desire for retribution and character is to be one with God, then Retributive Justice must be a device of the creature’s imagination. Such a teaching is a slander of a God who is love. The work of the Kingdom of God and a day of judgment is restoration, not retribution!

Isaiah 26:
9 ... when thy [God’s] judgments are in the [new] earth [Israel], the inhabitants of the world will learn [believe in] righteousness.

The sins of the past will not bring retribution! By God’s “forbearance” they are to be passed over!

Romans 3:
24 Being justified freely by his [God’s] grace through the redemption [from SIN and DEATH] that is in Christ [anointed] Jesus:
25 Whom God hath set forth to be a propitiation [propitiatory] [of the SIN] through faith in his blood [as God’s Passover lamb], to declare his [God’s] righteousness for the remission [passing over] of sins that are past, through the forbearance of God;

Acts 17:
30 And the times of this ignorance God winked at; but now commandeth [charges] all men everywhere to repent:

James 2:
13 ... mercy rejoiceth [triumphs] against judgment.

Revelation 22:
12 And, behold, I [God (vs. 13)] come quickly; and my reward is with me, to give every man according as his work shall be.

In the future Kingdom, each of God’s free creatures will be treated “according as his work shall be,” not according to any previous acts committed in “ignorance.”

Proverbs 16:
2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits [for accord with the spirit of Rest].

Proverbs 17:
3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts [for what is believed].

Proverbs 21:
2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

Again, as Ezekiel foretold:

Ezekiel 18:
21 But if the wicked [in belief] will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
22 All his transgressions that he hath committed, they shall not be mentioned unto him [no divine retribution]: in his righteousness [of faith] that he hath done he shall live.
23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Though there will be no divine retribution, there will be “suffering” in that future Kingdom. The changes each creature created in God’s image must make to be in his likeness will not come easy. The more depraved an individual, the more difficult it will be. This retributive suffering, however, is a consequence of the creature’s own willful acts of a lifetime. It is not a retributive act of God! God will not, does not, “render evil for evil”!

Love, not Satisfaction of Justice, not Propitiation
A non-biblical metaphor often used in this context is closely related to the distorted view of God set forth by Job’s friends.
This seminal metaphor speaks of the ransom given by Jesus as a vicarious satisfaction of divine justice. Introduced by the Reformers in their challenge to the corruption of indulgences—the purchase of divine forgiveness by “satisfactions”—it resulted in another distortion that is as great.

12) 3. our Lord came forth very man, adopted the person of Adam, and assumed his name, that he might in his stead obey the Father; that he might present our flesh as the price of satisfaction to the just judgment of God, and in the same flesh pay the penalty which we had incurred. —John Calvin

(16) 2. Christ interposed, took the punishment upon himself and bore what by the just judgment of God was impending over sinners; with his own blood expiated the sins which rendered them hateful to God, by this expiation satisfied and duly propitiated God the Father, by this intercession appeased his anger, on this basis founded peace between God and men, ... —John Calvin

The inference which the Papists draw from these words [Luke 11:41], that alms are satisfactions, by which we are cleansed from our sins, is too absurd to require a lengthened refutation. —John Calvin

Though the thought of satisfying justice, human or divine, is not found in the Bible, this metaphor has dominated the theology of the Protestant wing of Christendom since the Reformation.

God hath set forth His Son to be a propitiatory sacrifice to make satisfaction to His justice. ... By a propitiation is meant that which appeaseth the wrath of God for sins and obtains His favor ... He was thus pacified towards believers in Jesus Christ, and made favorable to them, the demands of His law and justice being satisfied, and every obstruction to the exercise of His mercy towards them removed. —Robert Haldane

It is not God that must change, but human hearts! The claim that the sacrifice of Jesus “satisfied and duly propitiated God” violates divine instruction on one vital point. The Torah of Moses requires the individual deserving the corrective action be the one receiving it.

**Exodus 23:**
7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I [God] will not justify the wicked.

**Deuteronomy 25:**
1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

**Proverbs 17:**
15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

**Isaiah 5:**
22 Woe unto them that are mighty to drink wine ... :
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

**Jeremiah 22:**
3 Thus saith the LORD; Execute ye judgment and righteousness, and in the spirit of Rest deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

If the innocent suffer for the guilty there is no “satisfaction.” It is injustice, an abomination. So, just as with Job’s friends, metaphor not “rightly divided” leads to a grievous conclusion. The use of “propitiation” in the sense of God’s “justice being satisfied” results in the false concept of God as a god of wrath.

Divine justice is not a separate reality over which God has no power, a greater entity to which he is subservient. Rather, justice comes from within God. It is his own creation, which he can deal with as he chooses. Sometimes he brings deserved chastisement, other times does not. It is as his wisdom and love dictate to be the better course for the edification and maturation of his creation.

**Exodus 32:**
11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath ... [countenance] wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

226. *Institutes of the Christian Religion,* translated by H. Beveridge, Book 2, Ch. 12, Section 3, page 488.
227. *Institutes of the Christian Religion,* translated by H. Beveridge, Book 2, Ch. 16, Section 2, page 529.
231. See PROPITIATION OF THE SIN, page 43.
233. *taph,* #0637/#0638/#0639H.
EXODUS 32: (CON’T)
12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, ...? Turn from thy fierce wrath, 
234 [countenance], and repent of this evil 
235 [distress] against thy people.
13 Remember Abraham, Isaac, and Israel [Jacob], thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven [Church], and all this land that I have spoken of will I give unto your seed [Israel], 
236 and they shall inherit it for ever 
237 [an age].
14 And the LORD repented of the evil 
235 [distress] which he thought to do unto his people.

Divine justice is not a “roaring lion” that “walketh about, seeking whom he may devour.” 238 Just as Hosea was informed of God, 239 Jonah knew God is merciful. He appreciated God is not in bondage to retribution, nor does he require propitiation. If Nineveh repented, he understood it would not perish. That was why he resisted doing as God directed.

JONAH 4:
2 And he [Jonah] prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger 
234, [be indignant] [patient] and of great kindness, and repentest thee of the evil 
235 [reproof].

**DIVINE JUDGMENT**

For many centuries Christendom has taught a divine judgment of every human is accomplished at the instant of death.

... At death, the sinner’s days are numbered and finished [Mene]; after death the judgment, when he will be weighed in the balance and found wanting [Tekel]; and after judgment the sinner will be cut asunder [Pera], and given as a prey to the devil and his angels.

... —Matthew Henry (c. 1706 C.E.)

Jesus, however, taught differently.

MATTHEW 10:
15 Verily I [Jesus (vs. 5)] say unto you [apostles (vs. 5)], It shall be more tolerable for the land of Sodom and Gomorrah in the 
241 [a] day of judgment, than for that city [rejecting the message (vs. 14)].

MATTHEW 11:
22 But I [Jesus (vs. 7)] say unto you [a multitude of unbelieving Jews (vs. 7)], It shall be more tolerable for Tyre and Sidon at the 
241 a day of judgment, than for you.

The people of Sodom, Gomorrah, Tyre, and Sidon had long been dead but not yet judged. There had been no judgment of humankind by the First Advent. It was still a future event.

John saw in vision that such judgment was yet future to his day.

REVELATION 11:
17 ... O Lord God Almighty ... ; because thou hast taken to thee thy great power, and hast reigned [Second Advent].
18 ... thy wrath 
242 [indignation] is come, and the time of the dead, that they should be judged ... .

**DAY OF THE LORD**

Though “day of the LORD” 243 has been much debated, the clear connection between day, judgment, and the military language of confrontation (Day of Battle) 244 is certain.

ISAIAH 2:
12 For the 
245 [a] day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

EZEKIEL 13:
5 Ye l “foolish prophets” (vs. 3) have not ... [prepared] the house of Israel to stand in the battle in the 
245 [a] day of the LORD.

JOEL 3:
14 Multitudes [of living], multitudes [of the resurrected dead] in the valley of decision: for the 
245 [a] day of the LORD is near in the valley of decision.

234. 'Apb, #0637/0638/0639H.
235. ra, #7451H. See note 326, page 43.
237. 'Oam, #5769H.
238. 1 Pet 5:8.
239. Hos 11:8,9 (page 163).
240. *Commentary on the Whole Bible*, Vol. 7, page 639 (the three phrases refer to the three words of Dan 5:26–28 and are used to assert a sinner’s fate).
241. No article in Greek text.
242. orge, #3709G.
244. See Day of Battle ..., page 171.
245. No article in Hebrew text.
Zech 14:3 Then [following the Diaspora (vss. 1,2)] shall the LORD go forth [the Second Advent], and fight against those nations [that divided Israel’s “spoil” (vss. 1,2)], as when he fought in the 260 [a] day of battle.

THERE ARE DIVERS JUDGMENTS

Difficulty some have with “day of judgment” comes from failing to heed Peter’s Precept. The Bible sets forth several days as “day of judgment.” The last, judgment for deliverance of human creation, is a dominat theme in the Bible; however, the others are an important part of the divine purpose. As a consequence care must be taken to ensure a given text is “rightly divided” and the proper judgment, purpose, and “day of the LORD” is in view.

JUDGMENT (DELIVERANCE) OF ISRAEL

Psalms 48:

4 For, lo, the kings [earthly rulers] were assembled [against “the city” (vs. 2), restored Jerusalem (Israel)], 261 they passed by together.

5 They saw it, and so they marvelled; they were troubled [they realized their dominion was in peril], and hasted away.

260. No article in Hebrew text.

261. Amos 2:4,5.
Ezekiel 38: & 39: (con’t)

21 And I will call for a sword [the teachings of God] against him [unfaithful Israel] throughout all my mountains [of Israel (vs. 8)], saith the Lord GOD: every man’s sword [teachings (“tradition”) of fallen humans] shall be against his brother [“spirits of devils”].
22 And I [God] will plead against [judge] him [Israel] with pestilence and with blood; and I will rain upon him [Gog], and upon his bands, and upon the many people[s] that are with him, an overflowing rain [truth], and great hailstones [hard truths], fire, and brimstone [of purification].

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

23:1 ... 4 Thou [Gog and his host] shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I [God] will give thee unto the ravenous birds of every sort, and to the beasts of the field [the carnivores] to be devoured [to eradicate the egocentric fleshly behavior].

24 And I will set my glory [my hand that I have laid upon them].

25 Therefore thus saith the Lord GOD; Now will I bring my glory [of purification] into the house of Israel, and will be jealous for my holy name; and nations shall see my judgment that I have executed [upon them].

26 And I will set my hand upon Gog and all his multitude [fallen humans], and my hand that I have laid upon them.

27 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

28 And in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] possess the gate [governance] of his enemies [the SIN and the DEATH, all opposing the work]; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be blessed; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

29 That in blessing I [God] will bless thee [Abraham] ... ; and thy seed [heavenly—Church; earthly—Israel] shall possess the gate [governance] of his enemies [the SIN and the DEATH, all opposing the work]; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be blessed; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

30 Let the heathen [nations] be wakened, and come up to the valley of Jehoshaphat [Jehovah judges]: for there will I [God (vs. 11)] sit to judge [deliver] all [“all,” not some] ... ;

31 Multitudes [first, the living; next, the resurrected] shall come up to the valley of decision; for the a day of the LORD [God’s day of judgment] is near in the valley of decision [the decision to live after the altruistic spirit rather than the egocentric flesh].

Chapter Four: Way Of God – Deliverance

JUDGMENT (DELIVERANCE) OF HUMAN CREATION

For God’s promise to be fulfilled, for there to be a day of judgment for all of humankind to include all who have died, there will have to be a resurrection—the resurrection foretold by the prophets and made possible by Jesus through a ransom.

1 Corinthians 15:

21 For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead [of humankind].

1 Timothy 2:

6 Who [anointed Jesus (vs. 5)] gave himself a ransom for all [of fallen humanity who accept], to be testified in due time [in a Day of the LORD].

The sequence for the deliverance of humankind from its fallen egocentric condition—death, resurrection, judgment—contrasts markedly with Christendom’s supposed judgment at the instant of death; yet, that sequence was implied in God’s promise to Abraham, implicit in a prophecy by Joel, and unambiguously stated by John in his gospel and by Jesus in his revelation to John.

Genesis 22:

17 That in blessing [God] will bless thee [Abraham] ... ; and thy seed [heavenly—Church; earthly—Israel] shall possess the gate [governance] of his enemies [the SIN and the DEATH, all opposing the work]; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be blessed; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

Joel 3:

9 Proclaim ye this among the Gentiles [fallen humanity]: Prepare war, wake up the mighty men [possessed humans]; let all the men of war draw near; let them come up: 10 ... 12 Let the heathen [nations] be wakened, and come up to the valley of Jehoshaphat [Jehovah judges]: for there will I [God (vs. 11)] sit to judge [deliver] all [“all,” not some] ... ;

13 ... 14 Multitudes [first, the living; next, the resurrected] shall possess the gate [governance] of his enemies [the SIN and the DEATH, all opposing the work]; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be blessed; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

28 And in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

29 That in blessing I [God] will bless thee [Abraham] ... ; and thy seed [heavenly—Church; earthly—Israel] shall possess the gate [governance] of his enemies [the SIN and the DEATH, all opposing the work]; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be blessed; and in [through] thy [God’s] hand shall all the nations [earthly <=>Israel, heavenly <=>Church] be wakened, and come up to the valley of decision:

30 Let the heathen [nations] be wakened, and come up to the valley of Jehoshaphat [Jehovah judges]: for there will I [God (vs. 11)] sit to judge [deliver] all [“all,” not some] ... ;

31 Multitudes [first, the living; next, the resurrected] shall come up to the valley of decision; for the a day of the LORD [God’s day of judgment] is near in the valley of decision [the decision to live after the altruistic spirit rather than the egocentric flesh].

275. See WATER ... page 158.
276. See THE DIVINE FIRE, page 155.
277. goary, #1471H, plural.
280. See note 78, page 114.
281. Hebrew preposition ה. See Psa 60:12.
283. gibbour, #1368H.
285. May be figurative for “valley of decision” (vs. 14); or, may allude to “valley of Berachah (Blessing)” (2 Chr 20:26).
286. Rom 2:9,10.
287. No article in Hebrew text.
John 5:
27 And [God] hath given him authority to execute judgment (deliverance) also, because he [Jesus] is the Son of man.
28 Marvel not at this: for the hour is coming [in a Day of the LORD], in the which all that are in the graves shall hear his voice, 29 ...; they that have done good [Church], unto the [heavenly (first)] resurrection of life [in oneself as New Creatures (vs. 26)]; 288 and they that have done evil [mortal humanity], unto the [earthly] resurrection of damnation 289 [judgment] [deliverance]. 290

Revelation 11:
17 ... [at the sounding of 7th angel (vs. 15), Second Advent] O Lord God ... thou hast taken to thee thy great power, and hast reigned.
18 ... the time of the dead, that they should be judged ...

Ecclesiastes 12:
13 ... Fear 295 [be in awe of] God, and [unreservedly] keep his commandments 294 [commissions]: for this is the whole 295 [totality] duty of man [Adam].

Hebrews 9:
27 And as it is appointed unto men [humankind] once to die, but after this [in the Age-to-Come] the judgment [deliverance] 290:

For all the peoples” to be blessed, as Abraham was promised, there must of necessity be a resurrection (to include all humans, even the inhabitants of Sodom, Gomorrah, Tyre, and Sidon). In fulfillment of that promise the fallen will have an opportunity to change their evil ways and learn the way of God.

Isaiah 35:
8 And [in the Age-to-Come] an highway shall be there [God’s future Kingdom], and a way, and it shall be called The way of holiness; the unclean shall not pass over it [by its end they must be clean]; but it shall be for those [the unclean]: not even the way-faring men, though fools, shall not err 300 [go astray] therein.
ISAIAH 26:
9 ... when thy [God's] judgments are in the [new, 3rd] earth, the inhabitants of the world [to include the "wicked"] will [freely] learn righteousness.

When God's will has been "done in earth" and "the inhabitants of the world" have learned righteousness—the double bondage of the DEATH and the SIN will have been removed and the spirit of God's Rest, the spirit of liberty and love, will be universal.

ROMANS 8:
21 Because the creature [human creation] itself [the good and the evil] also shall be delivered from the bondage of corruption [the SIN] into the glorious liberty of the children of God [God's Rest].

A DAY OF BATTLE/GREAT DAY OF GOD ALMIGHTY
The salvation of human creation, the promised deliverance that is the work of the Age-to-Come (Day of the LORD), will require a major change in the thinking and behavior of human creation. The removal of the great deceptions that have so blinded human-kind to the true character of God and his divine purpose will not be an easy task. The way of God's Rest, the way of liberty and love, will at first be resisted by many of the fallen creation. A day of judgment will truly be a "day of battle"—belief vs. unbelief, righteous vs. wicked, good vs. evil, life vs. death.

ZECHARIAH 14:
3 Then [after the Diaspora] shall the LORD go forth [Second Advent], and fight against those nations, as when he [God] fought in the [a] day of battle [a battle like that against Jerusalem (vs. 2)].

REVELATION 16:
14 For they are the spirits of devils [demons] [egocentrism, greed, etc.], working miracles [having great success at first], which go forth unto the kings of the earth and of the whole world [the leaders of the world with all their peoples], to gather them to the battle of that great day of God Almighty [purification work of day of judgment]. This day of battle—foretold by psalmist, prophet, and apostle—is a direct outcome of God’s High Priest and his dual priesthood inculcating the spirit of Rest. The great sophistries of Satan, his host, and especially those of the fallen flesh, will be exposed by “overflowing rain” and “great hailstones.” God’s truths (water), his unyielding truths (frozen water), remove the sophistry and bring about purification of human hearts. Thus, lusts of the flesh, egocentric behavior, and evil, will no longer prosper.

PSALMS 11:
4 The LORD is in his holy temple, the LORD'S throne[s] [God's kingdom established]: his eyes behold, his eyelids try, the children of men.
5 The LORD trieth the righteous: but the wicked and him that loveth violence his [own] soul hateth [the wicked, violent, hate themselves].
6 Upon the wicked he [God] shall rain snares, fire and brimstone [for purification], and an horrible tempest [spirit of heat]: ...

ISAIAH 28:
17 Judgment [deliverance] also will I [God (vs. 16)] lay to the line, and righteousness to the plummet: and the hail [God's hard truths] shall sweep away the refuge of lies ...

ZEPHANIAH 3:
8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, as when I may assemble the kingdoms, to pour upon them [all humanity] mine indignation, even all my fierce anger [countenance of heat]: for all the earth shall be devoured with the fire of my zeal [zeal] [God’s “pure language,” effectually a fire of purification, will cleanse polluting sophistries from Earth].
9 For then will I [God] turn to the people a pure language [the truth of God and his purpose], that they [fallen humankind] may all call upon the name of the LORD, to [freely] serve him with one consent.

The divine hail of a “pure language” will strip away the deceptions foisted on God’s creation; however in the beginning, this battering of the world’s belief systems, the exposure of the false teachings believed, will not be appreciated by all.

REVELATION 16:
21 And there fell upon men [humankind] a great hail [of truth] out of heaven: ... and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
Initially, the arrangements of the Kingdom will provoke the fallen creation and will be vigorously opposed. The “hard truths” of God will reveal much of human beliefs to be false, demon inspired, man-made; yet, those beliefs will not be readily set aside. Many will blaspheme God and attempt to usurp the divine blessings without the prerequisite metamorphosis.

Isaiah 26:
10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness [Age-to-Come] will he deal unjustly, and will not behold the majesty of the LORD.
11 LORD, when thy hand is lifted up, [at] first they will not see: but they shall see, and be ashamed [put to shame] for their envy at [the blessings of] the people [of Israel]; yea, the [purifying] fire of thine enemies shall devour them [the shame and the envy].

Revelation 11:
18 And [in day of judgment] the nations [put to shame] were angry, and thy [God’s (vs. 17)] wrath [displeasure] is come, and the time of the dead [resurrected humanity], that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that were slain their “outer man” by metamorphosis which destroy [spoils] them [spoils the “outer man” by metamorphosis] which destroy [spoils] the earth.

Revelation 19:
11 And I [John] saw [in vision] heaven opened, and behold a white horse [doctrines of truth]; and he [Anointed (Messiah)] that sat upon him was called Faithful and True, and in righteousness he doth judge [delivers] and make war [against the SIN and the DEATH].
12 … 14 And [in the vision] the armies [plural] which were in heaven [resurrected dual priesthood (Israel and Church)] followed him upon white horses, clothed in fine linen, white and clean [character].
15 And out of his mouth goeth a sharp sword [the truth of God], with which he should smite [strike] so as to awaken the nations; and he shall rule them with a rod of iron [unbending “hard truths”]: and he treadeth the winepress of the fierceness [passion] and wrath [displeasure] of Almighty God.
16 … 17 And I saw an angel … saying to all the fowls [“ravenous birds”] that fly … Come and gather yourselves together unto the supper of the great God [to devour humanity’s fleshly proclivities];
18 … 19 And I saw the beast [institutions and ideologies driven by an egocentric survival instinct of a beast], and the kings of the earth [secular powers], and their armies [humankind holding to its beliefs, possessions, selfish desires], gathered together to make war against him [the Anointed] that sat on the horse, and against his army [armies] [plural (Israel and Church)].

God’s transformation requisite and the ministry of the Anointed will be resisted and result in tribulation and anguish.

Jeremiah 10:
10 But the LORD is the true God, he is the living God, and an everlasting king of an age]; at his wrath [displeasure] the earth shall tremble, and the nations [all groups of peoples] shall not be able to abide his indignation [denunciation].

Nahum 1:
3 The LORD is slow to anger [be indignant], …, and will not at all acquit the wicked [transformation required]; ….
4 … 6 Who can stand before his [God’s (vs. 3)] indignation [denunciation]? and who can abide in the fierceness of his anger [indignation]? his fury is poured out like fire [of purification], and the rocks [stone idols of false gods] are thrown down by him.

Romans 2:
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath [indignation] against the day of wrath [indignation] and revelation of the righteous judgment [deliverance] of God [the evil heart brings upon itself the indignation];
6 Who [through his “truth” (vs. 2)] will render [good (vss. 7,10)] to every man according to his deeds [the deeds in the day of indignation];
7 … 9 [There will be] Tribulation and anguish [a certain consequence of egocentrism], upon every soul of man that doeth evil [putting self before others], and also of the Gentile;
As promised, the deceptions that have so blinded humankind will have been exposed (sign of Jonah) and all that has polluted the Earth shall have been “devoured with the fire of my [God’s] zeal.” The “inhabitants of the world” will have learned “righteousness.” Having partaken of the trees of the life and of the knowledge, creation will have learned “truth,” the true “knowledge of good and evil.”

**Isaiah 13:**
1 And I [God] will punish [visit] the world for their evil, and the wicked for their iniquity; and [by edification and renewal] I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
2 I will make a man [the human creation] more precious than fine gold; ...

**Little Season**

During day of judgment Satan, the great adversary of God and deceiver of creation (angel and human), is “bound” so he may no longer sustain his sophistries.

**Revelation 20:**
1 And I [John] saw [in vision] an angel [Michael] come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that [after the 1000 years (vs. 2)] he must be loosed a little season.

After a 1000 years of binding, Satan will be loosed. The period for this loosing is to be just a “little season” and as the closing event of the Age-to-Come will be a time of proving. The great Deceiver will be loosed as a final test of creation to ensure all who have life choose to live in accord with God’s way, the way of love, the way of Rest.

**Revelation 20:**
7 And when the thousand years are expired [the 1000 years of vs. 2], Satan shall be loosed out of his prison.
8 And shall go out to deceive the nations [groups of nations] together to battle [Israel]: the number of whom [Israel] is as the sand of the sea. [Sand of the sea—people of Israel.]
9 And they [those gathered] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [Zion: fire and fire of purification] came down from God out of heaven, and devoured them [all] consumed.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and [they] shall be tormented [tested] day and night for ever and ever [the ages of the ages].

Beast and False Prophet are figures for political/religious institutions raised up to secure domination. Because the egocentric drive of the flesh will always attempt to come to the forefront, these institutions, and the consequence of their false teachings, will ever be brought to mind and “tested” as vital exercises for life. Creatures of free-will have need to be perpetually reminded of the lessons learned during the time God permitted evil to reign. The knowledge of good and evil will keep the human creation always alert to the danger of the fleshly egocentric behavior.

342. Rom 2:2.
343. paqad, #6485H. Translators use of “punish” in this text reflects a belief in a god of wrath.
344. Based on a poorly supported reading of this verse some contend the Little Season concludes the 1000 year period instead of coming after Peter’s Precept, however, rules out such a conclusion.
345. The verbs rendered “bound” in vs. 2, “fulfilled” in vs. 3, and “expired” in vs. 7 are aorist tense. In vs. 7 “the thousand” refers to “a thousand” in vs. 2. Satan is to be bound the full 1000 years.
347. Isa 10:22 (pg. 194), Hos 1:10 (pg. 81), Rom 9:27 (pg. 111, 134, 194), Rev 20:8 (pg. 173).
349. See THE DIVINE FIRE, page 155.
351. The Greek verb rendered “tested” (note 352) is third person plural and implies the substantive “they.” The Devil (Satan) as a living created being is to be cast into the “lake of fire” after the 1000 years and “Little Season” (Rev 20:10). On the other hand, the Beast and False Prophet as nonliving systems of false teaching are to be destroyed (by a “pure language”) during the early stages of that 1000 years (Rev 19:20). Accordingly, the antecedent for “they” does not include Satan.
352. basanizo, #0928G. Primarily, to examine, test, for genuineness by rubbing on a touchstone. Though later used to denote “to examine by torture,” this meaning is not found in the Bible.
353. aion, #0165G, plural with article.
IMPROPRIETIES OF REPLACEMENT THEOLOGY

Christendom for most of two millennia has interpreted and reinterpreted God’s promises with a perspective centered on saving oneself—a singular egocentric salvation obtainable only in the present life. It falsely declares, often for monetary gain, all who fail to positively respond will be forever lost. This self-centered spirit is used to support a theology of Replacement that dismisses or greatly distorts Israel’s role in the divine purpose. A theology that mistakenly asserts the Church replaced Israel in God’s plan. A theology that wrongly insists there is nothing in the divine arrangements for Jews, as Jews. As a self-serving theology it declares Jews must “convert” to be “saved.” They must align themselves with the “new” theology. Recognition that God is preparing a dual priesthood for work in a future age requires a paradigm shift from this common, yet erroneous, view.

**Romans 4:**
11 And he [Abraham (vs. 9)] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them [human-kind] that believe, though they be not circumcised [whether Jew or non-Jew]; that righteousness might be imputed unto them [non-Jews who believe] also [as done for the circumcised (Jews) who believe]:
12 ... 16 Therefore it [righteousness (vs. 11,13)] is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that [the earthly (Israel)] only which is of the law [Torah of Moses], but to that [the heavenly (Church)] also which is of the faith of Abraham; who is the father of us all [Israel and Church],

Paul declared the goal of the faith of which Peter testified, “the salvation of souls,” involves a twofold seed. As sworn to Abraham this blessing of God’s fallen creation (Torah of The Adam), this goal, involves both an earthly (SAND) and a heavenly (STARS) seed—Israel and the Church. Christendom, however, interprets Paul’s lesson in a manner that leaves Israel out. It insists the seed “which is of the Torah” refers to Jews who convert. Only if Peter’s Precept ignores can such a view be sustained. Paul made clear no one “of the Torah of Moses” can be of the heavenly seed.

**Romans 7:**
4 Wherefore, my [Jewish (vs. 1)] brethren, ye [by baptism into death] are become dead to the law [Torah of Moses] by the [corporate (12:4)] body of Christ [the Anointed];
5 For when we [Jews] were in the flesh, the motions of sins [the SINS], which were by the law [Torah of Moses], did work in our members to bring forth fruit unto death [The death],
6 But now we [Jews] are delivered from the law [Torah of Moses], that being dead wherein we were held [by baptism]; that we should serve in newness of spirit [spirit of God’s Rest, Torah of Liberty and “greater love”], and not in the oldness of the letter.

The subtility, yet speciousness, of Replacement Theology is shown time and again in many writings over many centuries.

In this short paragraph there are two serious abuses of Peter’s Precept, abuses that make readily evident the improprieties of Replacement Theology. The phrases “Israelite indeed” and

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354. nomos, #3551G.
355. 1 Pet 1:9 (page 80).
356. See Peter’s Precept … , page 65.
357. Rom 6:3-5.
358. christos, #5547G, with article.
359. Isa 54:4-7; Ezek 16:8-14; Rev 12:1-17.
360. The Greek text has the article.
361. 2 Cor 3:17; Gal 5:13; James 1:25; 2:12; John 15:13.
“Israel of God” are taken out of context, then “privately interpreted” in a way wholly foreign to that context:

**ISRAELITE INDEED**

Early in his ministry, Jesus of Nazareth was approached by a Jew of faith from Cana of Galilee, a village just a few miles from Nazareth. His name was Nathanael and probably was a relative.

**John 1:**

47 Jesus saw Nathanael coming to him, and said of him, Behold an Israelite indeed, in whom is no guile!

This is the only place in the Bible where this phrase appears. The event was early in Jesus’ ministry. He had not as yet selected his apostles. At that time there was no New Creation\(^{363}\) except for Jesus. Pentecost was still years away.

Jesus was commending Nathanael for his faithfulness to the Torah of Moses, for his Jewishness. Today, for any not under that Torah, to refer to themselves as “Israelites indeed” is a delusory use of Jesus’ words. As Paul made abundantly clear there are no Israelites in the New Creation.

**Galatians 3:**

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ.\(^ {364}\)

**“ISRAEL OF GOD”**

Replacement Theology has not only led to inappropriate translation, but has introduced such self-deceiving phrases as new Israel, true Israel, and spiritual Israel. In the above quoted Commentary the phrase “true Israel of God” implies there is a “false Israel of God,” that which the “true” replaces. The centuries long popularity of that Commentary reveals the scope of Replacement Theology’s deceptive influence.

As with “Israelites indeed” there is only one text in which the phrase “Israel of God” is found.

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363. 2 Cor 5:17; Gal 6:15.
364. christos, #5547G.
365. The Greek text has the article.
366. 1 Kings 8:53.
367. nomos, #3551G.
368. The Greek word (stauros, #4716G) for “cross” is masculine and requires the masculine pronoun; however, English takes the neuter (bos, #3739G).
369. Not in the Vatican manuscript (Tischendorf).
370. kisis, #3937G.
**Romans 11:25** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel [God’s first elect,] until the fulness of the Gentiles be come in [New Creation completed (Church, God’s second elect)].

**Romans 11:26-28** As concerning the gospel, they [unfaithful Israel] are enemies for your sakes: but as touching the election [as God’s earthly anointed people], they are beloved for the fathers’ sakes. For as ye [non-Jews] in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these [Jews] also now not believed, that through your [the Church’s] mercy they also may obtain mercy.

**Galatians 4:6** Let him [of the Church] that [when just a “child” (called)] is taught in the word [of God] communicate [share] unto him [the Jew] that teacheth in all good things [the things of God].

Violating Peter’s Precept, Christendom turns Paul’s thought on its head. It cites this text to declare the laity are to provide “all good things” of a material nature in support a full time clergy. Here he [Paul in Galatians] proceeds to discourse concerning Teachers, to the effect that they ought to be tended with great assiduity by their disciples. . . . . . . , why should He, who fed the dull-minded Jews with manna, have reduced the Apostles to the necessity of asking for aid? Is it not manifest He aimed at the great benefits of humility and love, and that those who were under teaching might not be ashamed of Teachers who were in appearance despicable? . . . Wherefore he says, “But let him that is taught in the word communicate unto him that teacheth in all good things,” that is, let him show to him all generosity, this he implies by the words, “in all good things.” Let the disciple, says he, keep nothing to himself, but have every thing in common, for what he receives is better than what he gives,—as much better as heavenly things are better than earthly things.—*Chrysostom (c. 395 C.E.)*

To support the Lord’s servants is not, however, a grim duty, though some congregations seem to treat it as such. Instead, Paul speaks of it as sharing; it is a “fellowship” or a “partnership” (*koinoneo*). As the teacher shares the good things of the Word, so the congregation is to share all good things with the teacher.—*James M. Boice (1976 C.E.)*

Paul was not laying the foundation for a clergy/laity structure in the Church (that which has effected much harm for centuries). Instead, he was admonishing God’s heavenly anointed people of their responsibility for God’s earthly anointed people (*Israel of God*).

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Galatians 6:
1 Brethren [Church], if a man [a Jew] be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
2 Bear ye [the Church] one another’s [Israel’s] burdens, and so fulfill the law [Torah] of Christ [the anointed] [Gospel of the Anointed: Israel, Jesus, and Church].

If Paul’s concern had been for the New Creation he would have written “if a brother be overtaken.” He wrote “if a man be overtaken.” At this point in his epistle the apostle’s concern was the relationship between those of the Church and the Jews with whom they met—God’s two chosen people. In his epistles the apostle often used “man” for “Jew,” the earthly anointed.

Romans 2:
1 Therefore thou art inexcusable, O man [Jew] … .
2 … 3 And thinkest thou this, O man [Jew], that judgest them [non-Jews] which do such things … ?

Romans 7:
1 Know ye not … the law [Torah of Moses] hath dominion over a man [a Jew] as long as he liveth [death releases a Jew from Torah]? …

Romans 9:
20 Nay but, O man [Jew (vss. 1-19)], who art thou that repliest against God? … ?

1 Corinthians 10:
28 But if any man [a certain man] [Jew (vss. 1-11,18,32)] say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: … :

2 Corinthians 12:

Paul instructed the Galatians to always keep in mind they shared Abraham’s inheritance with the Israel of God. As the younger brother, stronger in faith, they should assist their older sibling, weaker in faith, with great care and love.

Galatians 6:
16 And as many as walk according to this rule [the “cross of our Lord Jesus anointed” (vs. 14), crucifixion of the egocentric spiritual self], peace be on them [New Creation], and mercy, and peace be upon the Israel of God [who walk according to the “cross of the anointing” (vss. 12,13)].

The apostle’s prayer for mercy was a call for the fulfillment of the promise God gave his “forsaken” wife Israel, even the “sure mercies of David”.

Isaiah 54:
5 For thy Maker [God] is thine [Israel’s] husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.
6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
7 For a small moment have I [God] forsaken thee [Israel]; but with great mercies will I gather thee.

Isaiah 55:
3 Incline your ear, and come unto me: hear, and your soul shall live; and I [God] will make an everlasting covenant [of an age] with you [Israel], even the sure mercies of David.

The same prophetic promise was the well-head for the earlier sentiments of Mary, mother of Jesus, and Zacharias, father of John the Baptist.

Luke 1:
54 He [God] hath holpen [has helped] his servant Israel [Israel of God], in remembrance of his mercy [“sure mercies of David”];

Luke 1:
68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people [people of God—Israel],
69 And hath raised up an horn of salvation for us [the Jews] in the house of his servant David;
70 As he spake by the mouth of his holy prophets … :
71 That we [Jews] should be saved from our enemies … ;
72 To perform the mercy promised to our fathers [“sure mercies of David”], and to remember his holy covenant [Abrahamic];
73 The oath which he swore to our father Abraham,
Psalms 116:

1 I love the LORD, because he hath heard my voice and my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
3 The sorrows of death compassed me, and the pains of hell [the grave] gat hold upon me:
   I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 Gracious is the LORD, and righteous; yea, our God is merciful.
6 The LORD preserveth the simple:
   I was brought low, and he helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
9 I will walk before the LORD in the land of the living.
10 I believed, therefore have I spoken:
   I was greatly afflicted:
11 I said in my haste, All men are liars.
12 What shall I render unto the LORD for all his benefits toward me?
13 I will take up [lift up] the cup of salvation, [so others my partake]
   and call upon the name of the LORD.
14 I will pay my vows unto the LORD now in the presence of all his people.
15 Precious in the sight of the LORD is the death of his saints [death of egocentric regime].
16 O LORD, truly I am thy servant;
   I am thy servant, and the son of thine handmaid [Israel]:
   thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 I will pay my vows unto the LORD now in the presence of all his people.
19 In the courts of the LORD’S house, in the midst of thee, O Jerusalem.
   Praise ye the LORD.

Romans 11:
31 Even so have these [the Jews (vs. 26)] also now not believed, that through your [the Church’s (vs. 25)] mercy they also may obtain mercy.

Thus, to take the phrases Israelite Indeed and Israel of God to mean the Church misapplies and distorts the Word of God. Israel of God refers to God’s earthly chosen and anointed people, the natural seed of Jacob, the true Israel. Also, remembering that

at the time Jesus spoke to Nathanael Pentecost was still future and Jesus alone was of the New Creation, the same connotation must be given Israelite indeed. Jesus praised Nathanael’s faith as a Jew, for at the time he was not of the Church. To apply either Israel of God, or Israelite Indeed, as a descriptor, a title, for the New Creation is inappropriate and violates Paul’s admonition for the Church to “bear ye one another’s (the Jew’s) burdens,” not add to them. 393

393. Gal 6:2 (page 177).
Chapter Five

Desire of God—The-All-in-All

For ye have not received the spirit of bondage again to fear: [be in awe] of DEATH and SIN (vs. 2); but ye have received the [s]pirit of adoption, whereby [in awe of GOD] we cry, Abba, Father.—Romans 8:15

Sovereignty vs. Free-will

God caused the creation of the spiritual and physical realms of existence and their life forms by his own volition. He did not have to create!

Revelation 4:
11 Thou art worthy, O Lord [God], to receive glory and honour and power: for thou hast created all things, and for thy pleasure they ["the all"] are[,] and ["the all"] were created.

The fact and nature of the spirit and physical creation, heavens and earth, reveals significant insight into the character of God.

Psalms 19:
1 The heavens [angels, the Word (spirit, nonphysical)] declare the glory of God; and the firmament [Earth and its provisions (physical)] sheweth his handywork.
2 Day unto day [they both] uttereth speech, and night unto night [they both] sheweth knowledge [their existence alone speaks volumes].

There is no speech nor language, where their voice is not heard.

“God Is Love”
That “voice” of creation, physical and nonphysical, confirms the manifesto of John. The Creator of “the all” is a God of love.

John 4:
8 He that loveth not knoweth not God; for God is love.
9 ... 16 ... God is love; and he that dwelleth in love dwelleth in God, and God in him.

John’s insight gives answer to the perennial question voiced by Job.

Job 7:
17 What is (fallen) man, that thou [God] shouldest magnify him? and that thou shouldest set thine heart upon him?

Knowing God is love, the will of God becomes an attraction to his creation rather than an obligation. It becomes the longing of a lover for the beloved, rather than the order of a superior a subordinate must execute. Knowing God is love requires a profound change in the common understanding of divine sovereignty and power, and of God’s relationship with his created cosmos. When the purpose of God is truly understood and believed (Habakkuk’s Precept, along with Jesus’ and James’) there will be a profound change in the rational creation.

A Creation Capable of Love
Following his creation of the spirit and physical realms, God filled them with living creatures—in particular, rational beings, beings with free-will. These beings, angels and humans, can think, can of their own initiative create; not out of nothing as did God, but create using the materials God has provided. Being rational, they are capable of moral choices and, above all, as creatures with free-will they can love. Thus, there is purpose in God’s creative work which signifies these thinking creatures of free-will have responsibilities—responsibilities anointed Jesus cited in his description of a “faithful and wise steward”:

Luke 12:
48 ... For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

The divine intent for creating the human race is declared in the first chapter of the first book of God’s divinely inspired Word.

Genesis 1:
26 And God said, Let us [spoken to Angel-of-the-LORD] make man in our image [with free-will], after our likeness [a being of love]: ...
27 So God created man in his own image [with free-will], in the image of God created he him; male and female created he them.

Humans and angels were created nonmortal—with bodies that could, with sustenance, live forever. Their characters, on the other hand, were not divinely imposed. Free-will requires character not be imprinted or forced. Creatures who are free have the responsibility for the development of their own characters. God’s ultimate purpose is a loving creation—a creation, both heavenly and earthly, “made in his likeness.” Free-will is essential for that achievement. Unless freely given love has no meaning?

IS DIVINE SOVEREIGNTY ABSOLUTE?

Through the centuries there has been much confusion and disagreement over the meaning and significance of divine sovereignty vis-à-vis creature free-will, be it human or angel. Is God the ultimate cause and determiner of all things? Is he in constant and complete control of all that happens? Is he absolutely unlimited in his nature and actions? How does free-will relate to such sovereignty? If God is absolute what meaning can be given to free-will, freedom of choice? Do free decisions and actions limit or negate sovereignty in any way? Is it a charade when God gives his creation choices to make? If a creature is in bondage to SIN and DEATH can there be freedom?

A common response to these questions is to assert God, being all powerful, determines each and every facet of creation history and foreknows the future in exhaustive detail. Everything a creature will ever think or do is foreknown. Shortly after the apostles left the scene, the profound influence of the Hellenistic philosophy at that time decisively shaped this understanding of divine sovereignty. In the fourth century C.E. it was “canonized” by Augustine.8

Centuries later the Protestant Reformers echoed Augustine—e.g., Luther in his The Bondage of the Will.9

Section 26

... free will is plainly a divine term, and can be applicable to none but the divine Majesty only; ... , it becomes theologians to refrain from use of this term altogether whenever they wish to speak of human ability, and leave it to be applied to God only.

Section 167

... For if we believe it to be true, that God foreknows and foreordains all things; that He can be neither deceived nor hindered in His prescience and predestination; and that nothing can take place but according to His will (which Reason herself is compelled to confess); then, even according to the testimony of Reason herself, there can be no free will—in man—in angel—or in any creature!—Martin Luther, 1525 C.E.9

Believing humankind is not free, many have concluded only an elect flock is to be saved; accordingly, they have taught God predestined all others to be eternally lost (Calvinism). If divine sovereignty is as Augustine and the Reformers set forth, such a conclusion is logically valid, even though it is fundamentally incompatible with a God who is love.

This belief in absolute sovereignty—a belief that conclusively manifests Christendom’s early accommodation to Hellenism—results in God being thought of as timeless, changeless, passionless, unmoved, and unmovable. Such a synthesis more than considerably alters the Bible’s picture of God. Account after biblical account testifies to a genuine divine interaction with creation. Throughout it reveals a God that responds passationally to the acts of his creatures, good and bad; and, he changes his own plans to fit changing historical circumstances.

Genesis 6:

7 And the LORD said, I will destroy man whom I have created from the face of the earth [inhabited land] by a Flood; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Hosea 11:

8 How shall I [God] give thee up, Ephraim? how shall I deliver thee, Israel? ... mine heart [mind, spirit] is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I [am] God, and not man; ... .

Amos 5:

21 I [God] hate, I despise your [Israel’s] feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.
The Hellenistic idea of divinity as adopted by Christendom—God knows and determines all things in advance and never reacts to events as they unfold—stands in obvious tension with the Bible; yet, this concept is deeply embedded in “Christian” thinking. If this be true the perception that humanity may actually choose between alternative courses of action is fantasy and not real. If God knows that tomorrow a creature’s choice will be Act A and not Act B/Z then there is no genuine choice to be made. Invoking timelessness, as do some scholars in Christendom, provides no help. If God knows eternally that Act A will be the selection and not Act B/Z, then it is an illusion any genuine alternative exists at the time of creature decision. Choices which are infallibly foreknown or timelessly known are not free in any sense of reality.

Freedom requires the presence of genuine alternatives. Choice governed by factors outside of the creature’s control is not freedom. A truly free act or decision renders definite something that was previously indefinite and therefore not experienced!

**A COVENANT MAKING GOD**

That God makes covenants with his human creation evinces the great respect he has for the free-will he gave to it. He does not find it necessary to exercise his power to coerce, but instead grants his creation a share in his sovereignty by voluntarily setting limits and conditions on himself—he “rested” (Restraint of Self, Liberty for Others). It is only through such freedom that it is possible to have a creation in his likeness.

**GOD AND THE FUTURE**

In the Bible the gracious Creator anticipates future developments in much the same way as does his creation—by testing. He tested Abraham to discern the depth of his faith, to ascertain his future reaction to severe circumstances.

**GENESIS 22:**

1 And it came to pass after these things, that God [through Angel-of-the-LORD (vs. 11)] did tempt [test] Abraham … .

2 ... 12 ... for now I [Angel-of-the-LORD (vs. 11)] know that thou fearest [be in awe of] God, seeing thou hast not withheld thy son, thine only son from me.

**JAMES 2:**

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 ... 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

If the certitude of the Bible is accepted, then it was only after he manifested his belief that it was known Abraham revered God. That God does not foreknow the free acts of his creation was also recorded by Jeremiah. Quoting God, he wrote that some of the idolatrous acts of Judah had not been anticipated.

**JEREMIAH 7:**

31 And they [the Jews] have built the high places of Tophet [avenue in the valley of Hinnom] to burn their sons and their daughters in the fire; which I [God] commanded [instructed] them not, neither came it into my heart [mind, spirit].

**JEREMIAH 19:**

5 They [the Jews] have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I [God] commanded [instructed] not, neither came it into my mind:

**JEREMIAH 32:**

35 And they [the Jews] built the high places of Baal … to cause their sons and their daughters to pass through the fire unto Molech; which I [God] commanded [instructed] them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

God gave no guidance to the Israelites to not sacrifice their children in fire because it never entered his thinking his chosen people would do such an appalling act.

God knows everything about the future that can be known just as he can do everything that can be done. Free actions, however, are not preknowable. They do not exist beforehand to be known. God may surmise what a creature will do before the fact, but he cannot know for certain because it does not exist...
until done. In the Bible a future is envisioned in which significant decisions are still to be made, decisions not known until made, decisions that can impact history.

**Joshua’s Precept (Commitment)**

Albeit not directly declared, the Bible sets forth in many ways the reality of free-will, human and angelic. For example, there is the challenge for individual commitment given Israel by Joshua. Such a challenge is valid only where there is free-will (Joshua’s Precept, 19th of 22 to be highlighted).

Joshua was not alone in understanding the need for a commitment to walk in the ways of God. The prophet Elijah echoed him.

1 Kings 18:

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.

These calls, challenges, for commitment are not just for individuals. There are also calls for collective decisions, such as God’s petition to the Israelites through Moses following the deliverance from Egypt.

Deuteronomy 30:

19 I [God] call heaven[s] and earth to record this day against you [Israel], that I have set before you [national] life and death, [national] blessing and cursing: therefore choose life, that both thou and thy seed [as a nation] may live:

Throughout the Bible the manifold instructions, invitations, and warnings (often inappropriately rendered “commands”), make evident the reality of free-will. In concert with these, there are unequivocal avowals of personal and collective responsibility and the need for decisive commitment.

Deuteronomy 10:

12 And now, Israel, what doth the LORD thy God require of thee, but to fear²¹ [be in awe of] the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God [by serving his creation] with all thy heart and with all thy soul,

Ecclesiastes 12:

13 ...: Fear²¹ [be in awe of] God, and keep his commandments²² [commissions] [freely, willingly, accomplishing your appointed service]: for this is the whole²³ [totality] duty of man.

14 For God shall bring every²³ work into judgment, with every²³ secret thing, whether it be good, or whether it be evil.

Ephesians 6:

12 For we wrestle²⁴ [strive] not against flesh and blood²⁵ [blood and flesh] [Joshua’s Precept — no longer ambivalent, but wholeheartedly committed to a life of altruism as symbolized by the antitypical Passover], but [we strive] against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [the enemies of God and his way, the way of Rest].²⁷

Revelation 3:

16 ... because thou [Laodiceans (vs. 14)] art lukewarm [uncommitted, still striving “against blood and flesh,” against egocentrism], and neither cold nor hot, I [the Anointed (vs. 14)] will spue thee out of my mouth.

**Fall and Restoration of Angels**

As singular acts of creation without gender suggests angels as created are unable to procreate.²⁸ Though the Bible provides little background, some of these creatures of the spirit realm chose to exercise their free-will in defiance of God and his Rest (Restraint of Self, Liberty for Others).²⁷

**The Fall of Angels**

After creation of the physical cosmos some of the angelic creation, apparently intrigued by it (procreation?), left the spirit realm, taking on human form (by “possession”).²⁹ Though the Bible gives little detail, this angelic fall was individual, unlike humankind’s fall which was corporate.

The motivation for such conduct is not recorded; however, though the offspring were the product of human sperm and egg, based
on the instruction given Israel it may be concluded the cohabbing of angels with humans was not pleasing to God.

Genesis 6:
4 … sons of God came in unto the daughters of men, and they bare children to them, the same [the “sons of God,” not the “children”] became [by possession] mighty men30 … .

Leviticus 19:
19 … Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. This interaction of angels and humans was probably a contributing factor for the evil that quickly developed and lead to the need for the earthly creation’s purification by flood.

Genesis 6:
5 And God saw that the wickedness of man was great … .
6 And it repented him that he had made man on the earth, and it grieved him at his heart.

Judgment (Deliverance) of the Angels

Though the humans they possessed and the resulting progeny perished in the Deluge, the fallen angels themselves were not destroyed; nevertheless, God severely restricted their powers. They were “chained” in the “air” of the physical realm, the invisible domain of Satan.31 Again, unlike humankind’s corporate fall, the angelic fall was ad hoc and individual.

Jude 1:
6 And the angels which kept not their first estate, but left their own habitation [spiritrealm], he hath reserved in everlasting32 chains [chains are everlasting, not binding] under darkness unto the judgment of the great day [Second Advent].

2 Peter 2:
4 … God spared not the angels that sinned, but cast them down to hell33 [Tartarus] [the “air” of the physical realm],31 and delivered them into chains of darkness, to be reserved unto judgment; One aspect of Jesus’ First Advent ministry seldom noted, is the message delivered to those angels by the life he lived for others.

1 Peter 3:
18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit in which also he went and preached unto the spirits in prison [fallen angels bound to the “air”]; Though the number of angels who left “their own habitation” is not recorded, some texts indicate that number was significant.

Mark 5:
8 For he [Jesus] said unto him, Come out of the man, thou unclean spirit [fallen angel].
9 And he asked him, What is thy name? And he answered, saying, My name is Legion:38 for we are many.

As attested by this text, many of the fallen angels continued in their attempt to cohabit with humans by using “possession.” That there is to be judgment, however, indicates all of the fallen are to have an opportunity to repent—to renounce their egocentric ways without fear of retribution and return to their gracious Creator (Ezekiel’s Precept).

Matthew 8:
28 And when he [Jesus] was come to the other side into the country of the Gergesenes, there met him two possessed with devils [demons] [fallen angels], coming out of the tombs … .
29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment [test] us before the time [the Age-to-Come]?

Matthew 25:
41 Then [in the Age-to-Come] shall he [Jesus, as anointed King] say also unto them on the left hand [the “goats,” the self-centered], Depart from me, ye cursed, into everlasting fire [of the age] [Lake of Fire (Second Death)], prepared for the devil [Satan] and his angels [those who do not repent]:

This angelic judgment will be a work of Jesus with his priesthood (Israel and Church)—a work following his Second Advent, a work of God’s Age-to-Come kingdom (Micah’s Precept).44

30. gibbowr, #1368H. These “mighty men” may have been antecedents for the gods and heroes of ancient mythology. See “MIGHTY MEN NOT THE NEPHILIM . . . , page 184.
32. aidios, #0126G.
33. tartaroo, #5020G. See note 395, page 48.
34. christos, #5547G. See ANOINTED/ . . . , page 21.
35. Dative, without article.
36. Neuter, singular.
37. εἰς, #1722 G.
38. legeon, #3003G. A common idiom of the apostle’s day to express a large number, a multitude. A Roman “legion” numbered as many as 6000 men.
39. daimonizomai, #1139G.
40. basanon, #0928G. See note 169, page 30.
41. anioniss, #0166G.
42. The Greek text has the article.
44. See MICAH’S PRECEPT . . . , page 41.
1 Corinthians 6:
Know ye not that we ["saints" (vs. 2) = Israel and Church] shall judge angels? … ?

Again, that there is to be such a judgment indicates there will be an opportunity for the angels to repent. If such was not the case, it would have been more merciful for God to have destroyed them at the time of their enchainment. God is love and his desire is for all his creation to live.

Ezekiel 18:
For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

1 Timothy 2:
Who will have all men to be saved, and to come unto the knowledge of the truth.

To have life, however, angels, just as humans, must freely, willingly, adopt God’s spirit of Rest as their overriding conviction (Joshua’s Precept)—the divine desire inherent in their creation as free beings.

"MIGHTY MEN" NOT THE NEPHILIM ("GIANTS")
The fallen angels that became "mighty men" by possession are not to be confused with the Nephilim ("giants" KJV) of the Genesis record.

Genesis 6:
There were giants [Nephilim] in the earth [land] in those days; and also after that, when the sons of God [angels] came in unto the daughters of men [by the "possession" of men], and they bare children to them, the same [the angels] became mighty men [through that possession] which were of old, men of renown.

The phrase “and also after that” requires the Nephilim be understood as separate and distinct from both "children" and "mighty men." Inasmuch as only those on the Ark survived the Flood, all Nephilim of that day perished in the Flood; however, Nephilim were later reported to live in Canaan at the time of the Exodus.

Fall and Judgment of Lucifer (Satan)
There is little information about the initial development of Satan. Created free, with great ability and beauty, he appears very early in the biblical record, even in Eden. It is not indicated if he had already become an overt adversary of God and the divine desire or if the act of disloyalty in the Garden was his first.

Numbers 13:
And there [in Canaan] we [the spies sent by Moses] saw the giants [Nephilim], the sons of Anak, which come of the giants [Nephilim]: … .

Thus, the Nephilim must have been an unusual genetic product of the seed of Adam—a trait carried through the Flood by one of the eight to survive (a wife?). This could account for the exceptional physique of the man named Goliath. Such a trait though notable has not been unique.

“Mighty Men,” fallen humans possessed by angels (demons), though not accredited, may continue to this day as well.

Matthew 8:
When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, … :

And when he was come to the other side … , there met him two possessed with devils, coming out of the tombs, exceeding fierce, … .

Luke 8:
And Jesus asked him [a man of “unclean spirit” (vs. 29)], saying, What is thy name? And he said, Legion: because many devils were entered into him.

This does not preclude humans not possessed from having extraordinary abilities and being considered “Mighty Men.”

The relationship suggested by some to nephel (#5309), “untimely birth” or “miscarriage,” is very questionable. Translation as “giants” is dependent upon the LXX and may be misleading.

45. Israel -->saints: Deut 33:1-3; Matt 27:52 (at the time of the earthquake, pre-Pentecost, there was no Church, the “bodies” had to be Israelites).
Church -->saints: 1 Cor 1:2.
46. anthropos, #0444G, plural.
47. nephyl, #5303H-Origin of word is uncertain. The relationship suggested by some to nephel (#5309), “untimely birth” or “miscarriage,” is very questionable. Translation as “giants” is dependent upon the LXX and may be misleading.
48. arets, #0776H.
49. The Hebrew text does not support the Septuagint connection of Nephilim with mighty men.
51. 1 Sam 17:4.
53. daimonizomai, #1139G.
54. legoion, #3003G. See note 38, page 183.
55. daimonion, #1140G.
56. Gen 10:8; Jos 1:14; 6:2; 8:3; 10:2; Ruth 2:1; 1 Sam 9:1; 14:52; et al. .
57. See SATAN/DEVIL, page 52.
A DEFINITIVE CORRUPTION

The little revealed of the fall of such a great and marvelous creature points to pride as the salient cause. As God’s anointed to “covereth” human creation, he was overcome by his own glory.

ISAIAH 14:
12 How art thou fallen from heaven, O Lucifer [Satan], son of the morning [as “anointed cherub that covereth”]! how art thou cut down to the ground, which didst weaken the nations [with deceptions] 58!
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars [above the STAR (heavenly) seed of Abraham (Jesus and Church)] of God: …:

EZEKIEL 28:
12 … Thus saith the Lord GOD: Thou [Satan, Prince of Tyrus (vs. 2)], 60 sealest up the sum, full of wisdom, and perfect in beauty.
13 … 14 Thou art the anointed cherub that covereth; …
15 Thou [Satan—Lucifer] wast perfect in thy ways from the day thou wast created, till iniquity was found in thee.

Following his involvement in the human Fall, Satan in hubris continued his deceptive ways, especially with God’s chosen people. As revealed beforehand to Ezekiel, the First Advent brought about a crucial climax in his attempt to forestall God’s purpose.

EZEKIEL 28:
15 Thou [Lucifer—Satan] wast perfect in thy ways from the day thou wast created, till iniquity was found in thee.
16 By the multitude [many affairs] of thy merchandise [commerce] thou [the many affairs] have filled the midst of thee with violence, and thou hast sinned: therefore I [God (vs. 12)] will cast thee [Satan] as profane out of the mountain [kingdom] of God [Israel]; and I will destroy 61 [remove] thee, O covering cherub, from the midst of the stones of fire [the place of offering (Levitical Order)].
17 Thine heart was lifted up because of thy beauty, thou [Satan] hast corrupted thy wisdom by reason of thy brightness: I [God (vs. 12)] will cast thee [out of the ecclesiastical heaven of Israel (mountain)] to the ground … 63

The 70th week ministry 64 of John the Baptist and Jesus of Nazareth precipitated the fulfillment of Ezekiel’s prophecy.

JUDGMENT OF SATAN

Satan’s unceasing depravity negated any possible recovery and his end was determined. Following his work in Eden he who was “the anointed cherub” was judged and condemned.

GENESIS 3:
14 And the LORD God said unto the serpent [Satan], Because thou hast hasted this thing, thou art cursed above all cattle, and above every beast of the field [God’s mortal creation]; upon thy belly shalt thou go 65 [think only of self needs, egocentric], and dust shalt thou eat (consume seed of Adam (“highest part of the dust”)) 66 all the days of thy life [confined to physical realm of “dust” with a life limited to “days” (mortal)]:
15 And I will put enmity between thee and the woman, and between thy seed [angels and humans who follow his lead] and her seed; it [her seed (Jesus anointed and his twofold priesthood)] shall bruise thy head [resulting in Second Death], and thou shalt bruise his [the seed’s] heel [by persecution and Sacrificial Death].

In his attempt to “be like the most High” 72 Satan introduced great sophistries, foundational deceptions that will ultimately be exposed. As revealed to the apostle in a vision, creation’s great Adversary 63 along with the consequence of his sophistries will be destroyed in the Lake of Fire, Second Death.

REVELATION 20:
10 And he [God (vs. 20), by the seven year ministry of John the Baptist, Jesus, and their disciples] shall confirm the [Mosaic (vs. 4)] covenant with [the] 65 many [Israelites] for one week [70th week of years] 66: ….

LAKE 10:
17 And the seventy [disciples sent out by Jesus] returned again with joy, saying, Lord, even the devils 65 [demons] are subject unto us through thy name.
18 And he [Jesus as Lord] said unto them, I beheld Satan as lightning fall from heaven [the ecclesiastical heaven of Israel].

59. See »ABRAHAM’S PRECEPT (TWO SEEDS), page 39.
61. ’abad, #0006H. See NIV, NLT.
62. 1 Kings 18:38.
63. Isa 14:12; Rev 12:8,9 (heaven—Levitical Order).
64. Dan 9:27. See note 186, page 76.
65. The Hebrew has the article.
67. Job 20:15,23; 1 Cor 6:13; Phil 3:19.
68. Rom 7:7; James 1:15; 2 Pet 1:4; 1 John 2:16.
70. Eph 2:2. See SPIRITUAL POWERS …, page 54.
71. See DEATH, DEATH, AND DEATH, page 28.
73. 1 Pet 5:8.
FALL AND RESTORATION
OF HUMANITY

C
teated physically nonmortal, the first humans were capable of living forever. Their lust, fostered by egocentrism and unbelief, resulted in the loss of that precious gift.

THE FALL OF HUMAN Kind

GENESIS 2: margin
9 ... made the LORD God to grow ... ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil [one tree in midst of the garden (3:3) with two names].
10 ... 16 And the LORD God commanded [insisted] the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil [tree of life (vs. 9)], thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [dying thou shalt die].

GENESIS 3:
6 And when the woman saw that the tree was a tree to be desired to make one wise [suggested by Satan (vs. 5)], she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7 ... 17 And unto Adam [who, having not heard Satan, was not deceived] he [God] said, Because thou hast hearkened unto the voice of thy wife, and [in unbelief of God] hast eaten of the tree, of which I [God] commanded [insisted] thee [Adam], saying, Thou shalt not eat the fruit of it [tree of life]: cursed is the ground for thy sake; in sorrow [difficulty, hard labor] shalt thou eat of it [ground] all the days of thy life; 18 ... 19 ... dust thou art, and unto dust shalt thou return.

Verse 19 is a stark reminder to an unduly prideful creature of his humble origin and consequent end.

ROMANS 7:
7 ... 1 [Paul, as a human] had not known [understood] sin, but by the law [insisted], for I had not known lust, except the law [Torah of Moses] had said, Thou shalt not covet.
8 But [the] sin [unbelief], taking occasion by the commandment [insisted] in Eden, wrought in me [as a human] all manner of concupiscence [craving]. For without the law [Torah] sin was dead [without Torah an act of unbelief was not possible].
9 For I [a human in Adam] was alive without the law [Torah] once [in Eden]: but when the commandment [insisted] came [not to eat the fruit], [the] sin [unbelief] revived [sprang to life] by egocentrism, and I [in Adam] died [lost nonmortality and became mortal].
10 And the commandment [insisted], which was ordained to life [given as the means to sustain nonmortality], I [as a human in Adam] found to be unto death [by failing to harken].
11 For [the] sin [unbelief], taking occasion by the commandment [insisted], and the commandment [insisted] holy, and just, and good [given to sustain life]. 12 Wherefore the law [Torah] is holy, and the commandment [insisted] holy, and just, and good [given to sustain life]. 13 Was then that which is good [Torah of Moses] made death unto me [as a Jew]? God forbid. But [the] sin, that it [unbelief] might appear sin, working death in me by that which is good [Torah of Moses]: that [the] sin [of unbelief] by the commandment [insisted] might become exceeding sinful.

ROMANS 8:
20 For the [human] creature was made subject to vanity [futility] [the DEATH (mortality)], not willingly [but by reason of him [God] who hath subjected the same in hope [The Hope]. 21 Because the creature itself [human kind] also just as the sons of God (vs. 19)] shall be delivered from the bondage of corruption [Sin] into the glorious liberty of the children [sons of God] liberty to be given humankind through the “sons of God” (Israel & Church).

That which made humans “subject to futility” was unbelief. They, man and woman, were enticed to desire to be “wise,” to be “as gods.” To fulfill that desire they did that which had death in it.

GENESIS 3:
5 [Satan said.] For God [elohim] doth know that in the day ye eat thereof, then your eyes shall be opened, and ye [humans] shall be as gods [elohim], knowing good and evil.

Because of uncontrolled desire and underlying unbelief, the first parents lost nonmortality, the ability to live forever. Becoming mortal, they were unable to pass nonmortality to their progeny.

74. Hebrew prefix waw. See page 23.
75. tsavah, #6680H.
76. See CJB, CSB, NET, NJB, YLT.
77. Marginal reading has death the consequence of eating the fruit, not an act of God.
78. 1 Tim 2:14 (page 35).
79. ginosko, #1097G.
80. Greek text has article. See THE ENSLAVING MONARCHS, page 35.
81. Greek text has no article.
82. nomos, #3551G.
83. eldo, #1492G.
84. entole, #1785G.
85. amazao, #0326G.
86. mataiotes, #3153G.
87. Punctuation error.
88. Gen 1:26; 3:15.
89. See SON(S) OF GOD/... page 80.
90. See MORTAL, IMMORTAL, ... page 28.
redeem his brother, nor give to God a ransom\textsuperscript{97} for him:
That one act of unbelief and focus on self in Eden shouted the answer to Cain’s question later asked of God.

**GENESIS 4:**
9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?
Failing to harken to God’s guidance can have long term consequence, not only on self, but on others. Creatures that are free have corporate responsibility. They are their brother’s keeper! A lesson the fallen human race has yet to appreciate!

**RANSOM**
Restoration of the human creation to its original physical nonmortality required another human of like nature, one willing to give himself as a like soul, as a “ransom”—nonmortal soul for a nonmortal soul.

**1 TIMOTHY 2:**
6 Who |the man Jesus (vs. 5)| gave himself [as a nonmortal] a ransom\textsuperscript{97} for all [though available to all, such deliverance is not compulsory, but must be freely accepted], to be testified in due time [in the Age-to-Come].

**MATTHEW 20:**
28 Even as the Son of man |Jesus| came not to be ministered unto, but to minister, and to give his life\textsuperscript{98} [the soul of him] a ransom for many [all of Adam’s seed who freely accept it].\textsuperscript{99}
This “ransom” was not given to “satisfy justice” as declared by Christendom, but was the fruit of divine love.\textsuperscript{97}

**JOHN 3:**
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting\textsuperscript{100} life\textsuperscript{101} [of the age] [nonmortal life].

In accord with divine will, Jesus gave himself, his “soul,”\textsuperscript{98} body and spirit, as the means to deliver humankind from its double bondage.\textsuperscript{102} He gave his nonmortal body as a replacement for that lost by Adam. By a resurrection made possibly by the gift of

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\textsuperscript{91}. chnuw, #2342H.
\textsuperscript{92}. The flesh is at enmity with the spirit (Rom 8:7; Gal 5:17; 2 Pet 2:10).
\textsuperscript{93}. Rom 6:12. The egocentric, survival instinct was dominate at the beginning. That drive compelled the father’s sperm to fertilize the mother’s egg.
\textsuperscript{94}. For editing substantiation see page 35.
\textsuperscript{95}. phobos, #5401G.
\textsuperscript{96}. Luke 12:32.
\textsuperscript{97}. See LOVE, ..., NOT PROPITIATION, page 165.
\textsuperscript{98}. psuche, #5590G (with article, genitive). “Life” is a consequence, not an entity; so, Jesus could not give it as a ransom. If in some way he had been able to do so, he could not have had a resurrec-
\textsuperscript{tion}. See THE SOUL: BEING, NOT LIFE, page 26.
\textsuperscript{99}. Rom 5:15,19.
\textsuperscript{100}. atomios, #0166G.
\textsuperscript{101}. zoe, #2222G.
\textsuperscript{102}. See THE ENSLAVING MONARCHS, page 35.
nonmortality, a resurrection for Adam and all his seed, deliverance from the DEATH. He gave his spirit to serve as King and Priest of the Order of Melchizedek, to minister deliverance from the SIN to the creation resuscitated.

1 CORINTHIANS 15: 21 For since by [Adam] came death, by [Jesus] came also the resurrection of the dead. 22 For as in [Adam] all die, even so in [Christ] the Anointed shall all be made alive [after resurrection; however, life and its engendered responsibility must be freely accepted, it will not be forced].

COLOSSIANS 2: 14 Blotting out the handwriting [note of debt, the bondage through Adam] of ordinances [decrees] that was against us [human race, Jew and Gentile (vs. 13)], which was contrary to us, and took it [the note of debt] out of the way [by giving his body], nailing it [that nonmortal body which “blotted out” the note of debt] to his cross;

By dedication of his spirit Jesus gave himself to serve Creator and creation in the Age-to-Come as High Priest of a twofold priesthood (Israel and Church). A priesthood that will minister to the resurrected creation to provide release from its bondage to SIN.

HEBREWS 5: 8 Though he [Jesus] were a Son, yet learned he obedience [the harkening] [to his heavenly Father (freely follow divine guidance)] by the things which he suffered; 9 And being made perfect [complete as a High Priest], he became the author of eternal salvation [to us] [the Age-to-Come] unto all them [all humankind] that [freely] obey [harken to] him. 10 Called of God an high priest after the order of Melchisedec.

HEBREWS 9: 26 … now once [for all time] in the end [consummation] of the world [ages] [ages he made possible] hath he appeared to put away [the] sin [of unbelief] by the [“living”] sacrifice of himself [for eternal service].

As God’s High Priest he will deliver from their bondage all who freely commit (Joshua’s Precept) to enter the divine Rest, the spirit of liberty (James’ Precept) and of love (Jesus’ Precept).

JOHNS 5: 25 Verily, verily, I say unto you, The hour is coming [for Israel and humankind as a whole], and now is [for those called to be of the Church], when the dead [those of the dead and dying creation] shall hear the voice of the Son of God: and they that hear [harken] shall live.

ROMANS 8: 21 Because the creature itself [humankind] also shall be delivered from the bondage of corruption [the SIN into the glorious liberty of the children of God [the liberty of the human creation promised Abraham and inherited by the Anointed, Head and Body (Jesus and his priesthood)].

GRACE, NOT TORAH

The nonmortal human body presented by Jesus at Jordan was a replacement for that lost in Eden so the creation could again live and not be subject to DEATH. A gift not unlike organ transplants of today, except much more sublime. Such a gift was of grace, not a provision of the Torah of Moses. That Torah prohibits such taking of the innocent.

EXODUS 23: 7 … the innocent and righteous slay thou not: …

DEUTERONOMY 24: 16 … every man shall be put to death for his own sin.

Instead of Torah, the giving of a nonmortal body (Jesus) to replace a nonmortal body (Adam) was an act of divine grace.

ROMANS 5: ( … 17 For if by one man’s [Adam’s] offence [the] death reigned [through mortality] by one; much more they [all men (humankind)] (vs. 12)] which receive abundance of [God’s] grace and [by that grace] of the gift of [the] righteousness [by faith (3:28; 4:11)] shall reign [through nonmortality] in life by [the] one, Jesus Christ [anointed].

TITUS 2: 11 For the grace of God [hath appeared] that bringeth salvation hath appeared to all men [all humankind who freely accept],

104. christos, #5547G.
105. The Greek text has the article.
106. cheirographon, #5498G.
107. doxa, #1378G.
108. bufakoe, #5218G, with article.
109. bufakovos, #5219G.
110. bufak, #0530G. Meaning is temporal.
111. suntedeia, #4930G.
112. aion, #0165G, plural.
113. Heb 1:2.
114. Sinaitic and Alexandrine manuscripts have article.
117. The Greek text has the definite article.
118. zoe, #2222G.
119. “To all men” modifies “salvation,” not “appeared.”
GOD’S ECONOMY AND THE VIRGIN BIRTH

A nonmortal human body was lost. Neither a nonmortal spirit (angelic) body nor a mortal animal body could negate that loss. Only a nonmortal human body, one capable of living forever, could replace the body lost.

JOHN 6:
51 I [Jesus] am the living120 bread which came down from heaven: if any man eat of this bread, he shall live120 for ever121 [the age]: and the bread that I will give is my [nonmortal] flesh, which I will give for the life122 of the world.

In anticipation of the Fall and the need for a viable and just way to restore his creation, God set in place a plan at the beginning.

REVELATION 13:
8 … the Lamb [Jesus] slain from the foundation of the world.

In his marvelous economy God not only provided another human being with a body capable of living forever, but also provided the means of testing that being as the forerunner of a New Creation. It was God’s gift to the very first of his creation, Angel-of-the-LORD, to have that privilege.

COLOSSIANS 1:
14 In whom [Jesus, the Son (vs. 13)] we [the Church (vs. 2)] have [the] redemption123 [of humanity] through his blood,124 even the forgiveness125 [release] of sins [for all humanity]:
15 Who [the Son] is the image of the invisible God [the Father (vs. 12)], the firstborn of every creature [as Angel-of-the-LORD];
16 For by126 [in] him [the Father] were [the] all things130 created, that are in heaven[1],127 and that are in earth, visible [physical] and invisible [spiritual], whether they be thrones, or dominions, or principalities, or powers [all of the angelic host]: [the] all things [were created by126 [through] him [the Son], and for him [the Father]:
17 And he [the Father] is before all things, and by126 [in] him [the Father (vs. 16)] [the] all things130 consist.
18 And he [the Son] is the head of the body, the church: who [Jesus] is the beginning [of the New Creation], the firstborn from the dead; that in all things he might have the preeminence.

Angel-of-the-LORD131 (Logos, Michael the archangel), gave up his glory and became the man Jesus.

MATTHEW 1:
18 Now the birth of Jesus Christ135 [anointed] was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she [of a holy spirit136] was found with child of the holy Ghost [thus, Jesus was not of the seed of fallen Adam].

LUKE 1:
30 And the angel [Gabriel] said unto her, Fear137 [Be] not [in awe], Mary: for thou hast found favour with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

120. zao, #2198G.
121. aion, #0165G, with article.
122. zoe, #2222G.
123. apolutrosis, #0629G. The Greek luo (#3089G), means to loose, to set free. Words based on this verb include: the verb luo (#3084G), to deliver, to liberate, to emancipate; the nouns lutrosis (#3085G), and apolutrosis (#0629G), deliverance; and, the noun lutroo (#3083G), the means of loosing. Though often rendered “redemption” the word does not imply some kind of monetary transaction, such as the widespread medieval belief that God paid Satan a ransom to “redeem” humankind.
125. abhesis, #0859G. Not “forgiveness” or “remission.”
126. en, #1722G (dative).
127. The Greek word is plural.
128. dia, #1223G (genitive).
129. Angel-of-the-LORD could create only by the power granted him by God. He did not have “life in himself” at that time so could not create independently. See THE LOGOS AND CREATION, page 86.
131. See THE LOGOS, page 85.
132. logos, #3056G, with article.
133. John 3:18. Jesus was the only son of God to be so begotten, all others to be given the privilege are sons of Adam. See JESUS, ONLY SON BEGOTTEN, page 91.
134. monogenes, #3439G (monos, #3441G, alone, solitary, only); genos, #1085G, offspring, beget.
135. christos, #5547G.
136. hagios pneuma, #0040G, 4151G. No article in the Greek.
137. phobeo, #5399G.
Hear, O Israel

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

Romans 8:
3 ... God sending his own Son in the likeness of sinful flesh [like all humans Jesus' flesh was egocentric (survival instinct) and if it had not been controlled by Jesus' faith in his Father it would have brought about sin], 138 and for sin [of humankind], condemned [the] 139 sin [of unbelief] in the flesh:

John 1:
7 For many deceivers are entered into the world, who confess not that Jesus Christ 140 [anointed] is come in the flesh. . . .
The need for a “like” replacement made the miraculous birth of Jesus 141 a necessity, as all seed of Adam are mortal, unlike.

Romans 5:
15 ... For if through the offence of one [the] 139 many [human creation] be dead [mortal], much more the grace of God, and the gift by grace, which is by one man, Jesus Christ 140 [anointed], hath abounded unto [the] 139 many [all of humankind].
As evinced by the continued dying, the offering made by Jesus did not set aside mortality. 142 Instead, it made possible a resurrection after the dying, an earthly resurrection for Adam and his seed (the New Creation as sons of God excepted).

John 11:
24 Martha saith unto him [Jesus], I know that he [Lazarus] shall rise again in the resurrection at 143 [in] the last day [end of Seventh Creative Day]. 144

Acts 24:
15 ... there shall be a resurrection of the dead, both of the just [Israel and Church] and unjust [the rest of human creation].

1 Corinthians 15:
21 For since by man came death [loss of nonmortality], by man came also the resurrection of the dead [of humankind].
22 For as in Adam all die [became mortal], even so in Christ 140 [the Anointed] 139 shall all be made alive [regain nonmortality].

Judgment (Deliverance) of Humanity
Following the resurrection made possible by Jesus, humankind will have a day of judgment (deliverance). The fallen will have an opportunity to be “made perfect,” to put on an incorrupt spirit so as to sustain a nonmortal body like that lost in Eden.

Hebrews 9:
27 And as it is appointed unto men [humans] once to die [all are mortal], but after this the judgment 145 [deliverance from DEATH and SIN]:
Day of judgment (deliverance) is called Day of Battle 146 because of the battle between spirit and flesh as the fallen creature comes to terms with God’s spirit—the spirit of Rest, the spirit of liberty and of love (restraint of self, liberty for others). 147
To enter that Rest requires repudiation of all the great sophistries the creation has come to accept as true and hold precious.

2 Corinthians 10:
3 For though we walk in the flesh, we do not war [battle] after the flesh:
4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds [sophistries];)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience [harkening] of Christ 140 [the anointing] 139;

Though specifically addressed to the Church for the present lifetime, the principle set forth in this text applies to all of God’s free creation, human or angel. “Every thought” must be brought into harmony with God and his spirit of Rest—a change that will not come easy and will result in a great personal battle on the part of some. It is for this battle that Jesus gave himself (body and spirit) to become God’s High Priest—a High Priest after the order of Melchizedek—the High Priest of a New Covenant (Jeremiah’s Precept), a covenant that will provide for release from sin, not just forgiveness of sin 149—a release that makes it possible for humankind to sustain a restored nonmortality.

The Ground and Its Curse
Though the future return of nonmortality to the human creation required the gracious act of a nonmortal being (the ransom), such was not true for God’s curse concerning the ground.

139. Greek has the definite article.
140. christos, #5547G.
142. All in Adam must die; actually or symbolically (Rom 5:12; 6:3-5).
143. en, #1722 G.
144. See page 24.
146. Job 38:23; Zech 14:2,3.
147. See GOD'S REST, page 71.
148. hupakoe, #5218G, with article.
The curse concerning the ground was not coupled to the loss of nonmortality, each being specific and distinct: the first by divine edict, the second by the natural consequence of eating the forbidden fruit. Negating of the latter, removal of the consequence of eating the fruit is a future work, yet to be accomplished. The former, however, did not require a ransom and was removed after Adam’s “return unto the ground” and the subsequent Flood!

**REVELATION 22:**
1. And he [an angel (21:9)] shewed me [John] a pure river of water of life, clear as crystal, … .
2. In the midst of the street of it, and on either side of the river, was there the [a] tree [158] of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree [158] were for the [ministry of] healing [159] of the nations.
3. And there shall be no more curse [of the ground]: … .

This may be a wonderful allegory indicating the effect of God’s truth (water=truth) and his purpose to provide future sustenance to earthly creation; however, the fact that in the beginning there were “trees of life” in a literal garden, gives credence to the thought there will again be such a natural circumstance.

**“STUMBLE” AND RESTORATION OF ISRAEL**

After deliverance from their bondage in Egypt, God made a national covenant with the Israelites through a mediator, the man Moses. In that covenant God set forth a simple principle for the nation—harken and live, harken not and die.
Deuteronomy 30:
15 See, I [God] have set before thee [Israel as a nation] this day [national] life and good, and [national] death and evil:162
16 In that I [God] command163 you [Israel, as a nation] this day to love the LORD thy God, to walk in his ways, and to keep his commandments164 [commissions] and his statutes and his judgments, that thou mayest live [as a nation] and multiply165 [be made great]; and the thy God shall bless thee in the land whither thou goest to possess it.
17 But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish [as a nation], and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.
19 I [God] call heaven[s]166 and earth to record this day against you [Israel], that I have set before you [national] life and death, [national] blessing and cursing: therefore choose life, that both thou and thy seed [as a nation] may live:

The principle “harken and live, harken not and die” was national in scope and did not apply to the individual. The Torah of Moses cannot provide a child of Adam the means to overcome mortality.

Galatians 3:
21 Is the law167 [Torah of Moses] then against the promises of God? God forbid: for if there had been a law167 [Torah] given which could have given life [returned nonmortality], verily righteousness should have been by the168 law167 [Torah].

The “Stumble”

Israel, as a nation, did not honor God, nor did it harken to his way of liberty and love, the spirit of Rest.

Hebrews 3:
9 … your [Israel’s] fathers tempted [tested] me [God], proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do always err in their heart [mind, spirit]; and they have not known my ways [they did not enter God’s Rest].170

Romans 9:
32 Wherefore? Because they sought it not by faith, but as it were by the works of the law167 [Torah of Moses]. For they stumbled at that stumblingstone;
33 As it is written, Behold, I [God] lay in Sion [Zion (Israel)] a stumblingstone and rock of offence: and whosoever believeth on him [the Son anointed (quote from Isaiah requires “stone” to be other than God)]171 shall not be ashamed.

Romans 11:
20 … because of unbelief they [unfaithful Jews] were broken off [removed from God’s Grace]172 … :

As a nation Israel “stumbled” and, consequently, the chastisement of the covenant mediated by Moses was visited upon it.

Leviticus 26:
27 And if ye [Israel] … walk contrary unto me [God];
28 Then I [God] will walk contrary unto you [Israel], also in fury [indignation]; and I, even I, will chastise you seven times [Diaspora to be finite, not eternal] for your sins.
29 … 30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
31 And I will make your cities waste, and bring your sanctuaries [of false worship] unto desolation, and I will not smell the savour of your sweet odours.
32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
33 And I will scatter you among the heathen [nations], and will draw out a sword after you; and your land shall be desolate [drought—lack of water (truth)],175 and your cities waste.

Ezekiel 34:
10 … ; Behold, I [God] am against the shepherds [political and religious hierarchy]; and I will require my flock [people of Israel] at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves [profit from the labor of others]176 any more; for I will deliver my flock from their mouth, that they may not be meat for them [traumatically fulfilled in 70 C.E.].

162. See note 161, page 191.
163. tsavah, #6680H.
164. mitsvah, #4687H, plural.
165. rahab, #7235H.
166. shamayim, #8064H, plural.
167. nomos, #3551G.
168. No article in the Greek text.
169. peirazo, #3985G.
172. See note 161, page 191.
173. chemah, #2534H.
174. gory, #1471H, plural.
175. See note 506, page 142. Deut 32:2;
Isa 55:10; 11; 65:13; Ezk 37:4; Amos 8:11.
176. Isa 65:22; Gal 6:2-5.
Daniel 9:
26 And after threescore and two weeks [of Rome] that shall come shall destroy the city [political hierarchy] and the sanctuary [religious hierarchy]; and the end thereof shall be with a flood [Rome flowed over Israel like a flood (polluted waters—sophistries)], and unto the end of the war desolations are determined. 27 And he [God (vs. 20) by the ministry of the Baptist and the Nazarene] shall confirm the [Mosaic (vs. 4)] covenant with [the] many [Israelites] for one week [70th week of years] to a Remnant faithful to the Torah of Moses during the “great tribulation” that was shortly to come.

Amos 8:
11 Behold, the days come [Diaspora], saith the Lord GOD, that I will send a famine in the land [Israel (vs. 2)], not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

Understanding the sure consequence of unfaithfulness, Jesus attempted to forewarn the unrepentant nation during the last half of the 70th week of years, as had John in the first half. Though not heeded nationally, their combined ministry ensured the survival of a Remnant faithful to the Torah of Moses during the “great tribulation” that was shortly to come.

Zechariah 13:
9 And I [God] will bring the third part [“little ones” of Israel (vs. 7)] through the fire [of purification], and will refine them as silver is refined, and will try them as gold is tried: they [faithful Jews] shall call on my name, and I will hear them: I will say, it is my people: and they shall say, The LORD is my God.

Matthew 24:
21 For then shall be great tribulation [fulfilled by the siege of the Roman army], such as was not since the beginning of the world [order] [unlike any tribulation since Sinai and God’s arrangement with Israel] to this time, no, nor ever shall be [another like it].
22 And except those days should be shortened, there should no flesh [no Israelite] be saved: but for the elect’s sake [for the sake of the faithful] those days shall be shortened.

In the beginning of that tribulation Israel’s ruling hierarchy was removed. Though difficult for Israel to appreciate, that removal was the “fire” needed to “refine” the nation. The hierarchy had been a channel for Satan’s influence over God’s chosen people. Seriously challenged by John and Jesus (during the 70th week), its removal further weakened Satan’s influence.

Luke 10:
17 And the seventy [disciples of Jesus] returned again with joy, saying, Lord, even the devils [demons] [fallen angels] are subject unto us through thy name.
18 And he [Jesus] said unto them, I beheld Satan as lightning fall from heaven [Israel’s ecclesiastical heaven].

Daniel 8:
10 And it [a “little horn” (vs. 9)] waxed great, . . .; and it cast down some of the [angelic] host and of the stars [wandering stars, Israel’s unholy leaders] to the ground, and stamped upon them.

Isaiah’s Precept (Remnant)
Paul reiterated God’s oath to Abraham that by faith his seed (Israel, Church) would, as “heir of the order,” “possess the gate.”

Romans 4:
13 For the promise, that he should be the heir of the world [order] [“possess the gate”], was not to Abraham, or to his [two-fold] seed, through [works of the law] [Torah] [vss. 2-5], but through the righteousness of faith.
14 For if they [unfaithful Israelites] which are of the law [Torah of Moses] be heirs, faith is made void, and the promise made of none effect:

It is faith, not works, that determines the seed, whether it be earthly (Israel) or heavenly (Church).

Romans 3:
20 Therefore by the deeds of the law [Torah of Moses] there shall no flesh be justified in his sight: for by the law [Torah of Moses] is the knowledge of sin.

177. Each ministered for one half of the 70th “week” of years (3½ years).
179. The Hebrew has the article.
180. One part to “die with the pestilence,” a second to “fall by the sword” (sword—spurious teachings, note 506, page 142)” and a third (to include Remnant of Faith) to be scattered “into the winds” (Ezk 5:12).
181. kosmos, #2889G.
182. The faithful are an elect of God (Rom 11:28).
184. daimonion, #1140G.
185. See STARS, page 144.
188. See ISAIAH’S PRECEPT (REMNANT).
189. No definite article in the Greek text.
190. nomos, #3551G.
To fulfill the divine promise there has been, by God's grace, an unflagging remnant of Jews faithful to their covenant. This Remnant of Faith ensured the continuation of the nation.

Isaiah's Precept

Ex except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom ... .

Isaiah 10:

22 For though [191] [Because] thy people Israel [are to] be as the sand of the sea [restraint on fallen creation], [193] [the remnant [of faith] shall be saved: And as Esaias [Isaiah] said before, Except the Lord of Sabaoth [hosts] had left us a seed [of faithful], we [children of Israel] had been as Sodom ... .

Paul echoed Isaiah in his letter to Rome.

Romans 9:

27 ... [If] the number [multitude] of the children of Israel [are to] be as the sand of the sea [to “bound” fallen humanity as sand “bounds” the sea], [196] [the remnant [of faith] shall be saved:

28 ... 29 And as Esaias [Isaiah] said before, Except the Lord of Sabaoth [hosts] had left us a seed [of faithful], we [children of Israel] had been as Sodom ... .

Without a Remnant of Faith Israel would become nonexistent just as did Sodom; however, God promised and has ensured there have always been Jews faithful to their covenant.

Isaiah's Precept (twenty-second to be enumerated) makes evident there exists today such a Remnant—not converted Jews, but Jews faithful to their God-given covenant (Torah of Moses). The existence of Israel today is direct proof of that reality.

Jeremiah 23:

3 And I [God (vs. 2)] will gather the remnant [of faith] of my flock [Israel (vs. 2)] out of all countries whither I have driven them [during the Diaspora], and will bring them again to their [promised land] pastures [of my flock]; and they shall be fruitful and increase.

Ezekiel 6:

6 In all your [Israel's] dwellingplaces the cities shall be laid waste, and the high places [venues for worship of false gods] shall be desolate; that your altars [for false gods] may be laid waste ... .

7 And the slain shall fall in the midst of you, and [ultimately] ye shall know that I am the LORD.

8 Yet will I leave a remnant [of faith], that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries [sword—spurious teachings].

9 And they that escape of you [the faithful] shall remember me among the nations whither they shall be carried captives, because I [God] am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols [materialism, fame, earthly glory, etc.]: ... .

Zephaniah 2:

9 ... saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah: [faithful] residue of my people [Israel] shall spoil them, and the remnant [of faith] of my people shall possess them.

As the prophets proclaimed, this people in due time will serve God and his creation as an earthly priesthood.

Ezekiel 14:

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem [Israel], the sword, and the famine, and the noisome beast, and the pestilence, to cut off [by loss of divine favor, truth] from it [the land] man and beast?

22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they [faithful] ... .
Ezekiel 14: (con’t)
Jews [shall come forth [Age-to-Come] unto you [unfaithful Jews], and ye shall see their way and their doings: and ye shall be comforted concerning the evil [distress] that I have brought upon Jerusalem [Israel (vs. 21)], even concerning all that I have brought [Jacob’s Trouble, Diaspora] upon it [the land].

23 And they [faithful] shall comfort you [unfaithful], when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it [the land] ... .

God will ensure there is a Remnant of Jews faithful to the covenant, and thereby enable continuation of the people of Israel.

Isaiah 55:
11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I [God (vs. 8)] please, and it shall prosper in the thing whereto I sent it.

Joel 2:
32 And it shall come to pass [God’s future Kingdom (Micah’s Precept)], that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion [spiritual (religious) aspects of that Kingdom] and in Jerusalem [physical (secular) aspects of that Kingdom] shall be deliverance [unfaithful Jews first, then fallen creation], as the LORD hath said, and in the remnant [of faithful Jews] whom the LORD shall call.

Zechariah 8:
7 Thus saith the LORD of hosts; Behold, I will save my people [the Jews] from the east country, and from the west country; 8 ... : and they shall be my people, and I will be their God, in truth and in righteousness.

9 ... 12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew [no more “drought” of truth, the nation will prosper temporally and spiritually]; and I will cause the remnant of this people [the faithful Jews] to possess all these things.
13 And it shall come to pass, that as ye were a [manifestation of God’s] curse among the heathen [nations], O house of Judah, and house of Israel [all twelve tribes]; so will I save you, and ye shall be a [manifestation of divine] blessing: ... .

203. ra”, #7451H. See note §26, page 43.
204. See note 198, page 194.
206. God’s dwelling place (Psa 132:13; Zech 8:3).
207. As set by David, Jerusalem is Israel’s physical capital, its secular center.

Chapter Five: Desire of God—The-All-in-All

The Sifting
In his relationship with Israel, beginning with the wilderness journey, God sifted unbelievers—not without a cost to himself.

Jeremiah 9:
1 Oh that my head were waters, and mine eyes a fountain of tears, that I [God (vs. 3)] might weep day and night for the slain of the daughter of my people [Israel]!

Jeremiah 13:
16 Give glory to the LORD your God, before he cause darkness, and ... while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye [Israel (vs. 11)] will not hear it, my [God’s] soul shall weep in secret places for your pride; ... because the LORD’S flock is carried away captive.

The separating of a Remnant of Faith was never more evident than at the finale of the Babylonian exile. That many from all twelve tribes remained in Babylon is evidence they were disposed to reject God’s promises—a sign of infidelity, of unbelief. They well knew Messiah (Anointed), in whom and by whom the promises were to be fulfilled, was to come out of Judah.

Genesis 49:
10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come [he come to whom it belongs]; and unto him [Judah’s seed] shall the gathering of the people [of Israel] be.

Yet, they did not accompany Judah back to the promised land. Except for Benjamin, few of the other tribes cared to maintain an alliance with their brethren. Those who did return exhibited their continued faith. They loved the LORD and sought him with repentance, relying upon his promises. Among them were some from all of the tribes. Most of the ten tribes, however, as well as many of the two tribes, did not avail themselves of the opportunity. Preferring life in Babylon and other lands, they had little or no respect for God’s promises. Many fell into one form or another of idolatry (“the uttermost part of the heaven”).

208. Rom 2:9,10.
209. govy, #1471H, plural.
210. An almost unanimous testimony of ancient versions (LXX and Targums) support this reading. See RSV, NASB margin, YLT.
Nehemiah 1:
9 But if ye [Israel (vs. 6)] turn unto me [God (vs. 5)], and keep my commandments [commissions], and do them; though there were of you cast out unto the uttermost part of the heaven [though some engaged in lamentable spiritual (heavenly) activity], yet will I gather them from thence [whatever the religious pursuit], and will bring them unto the place that I have chosen ....

Few who returned were of those who had been taken captive, the vast majority of that generation having died. The returned were their children, those whose hearts still burned with the faith of their fathers, who believed the promise to Abraham’s seed. Thus, the little band of some fifty thousand213 were all of the faithful Israelites then remaining of all the tribes. The act of returning to the God-given “pasture” evinced they still held to the faith of Abraham and were God’s chosen “flock.”214

Zephaniah 3:
13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down [as God’s flock], ....

It was to the descendents of such faithful Jews that Jesus of Nazareth presented himself at the First Advent. Sifted out of all tribes of Israel, though principally of the two tribe nation, all were called Jews, after the royal and predominant tribe. Jesus referred to these Jews as Israel—not as a part of Israel, nor as Judah, but as Israel. Because many of those descendents were subsequently lead astray by Satan and the evil shepherds he corrupted,215 Jesus spoke of them as the “lost sheep of the house of Israel.”

Matthew 10:
5 These twelve [apostles] Jesus sent forth, and commanded [charge] them, saying, Go not into the way of the Gentiles, ....: 6 But go rather to the lost sheep of the house of Israel.

Matthew 15:
24 ... Jesus said, I am not sent but unto the lost sheep of the house of Israel.

Calling all Jews of that day Israel was continued by the apostles. Following the healing of a lame man at the Temple gate called Beautiful, Peter inquired of the crowd that gathered:

Acts 3:
12 ... Ye men [people] of Israel, why marvel ye at this? ....

Expressions like “Israel,”217 “people of Israel,”218 and “our twelve tribes,”219 used by Jesus and the apostles indicate they believed they were ministering unto the whole of the nation, a ministry whose purpose was dramatically foretold by Isaiah.

Isaiah 65:
2 I have spread out my hands all the day unto a rebellious people [unfaithful], which walketh in a way that was not good, after their own thoughts;
3 ... 8 Thus saith the LORD, As the new wine is found in the cluster,220 and one saith, Destroy it221 not; for a blessing222 is in it220 [the cluster]: so will I do for my servants’ sakes [the faithful, that I may not destroy them all [the faithful with the unfaithful].

9 And I will bring forth a seed out of Jacob [the faithful], and out of Judah an inheritor222 [Messiah] of my mountains223 [mountains of the kingsdoms]224, and mine elect225 [ones] [the faithful] shall inherit it227 [the blessing (vs. 8)], and my servants [the Jews]228 shall dwell there221 [in the mountains—“in the midst of the kingsdoms”], 10 ... 15 And ye [unfaithful] shall leave your name for a curse [a manifestation of divine disfavor] unto my chosen225 [ones] [faithful]:226 for the Lord GOD shall slay thee [not as individuals, but as a nation (70 c.e.)], and call [in the Age-to-Come] his servants [theJews]228 by another name [“my delight,” “the LORD our righteousness”]230:

Isaiah revealed this new name for God’s earthly priesthood in an earlier chapter, a name to reflect the return of divine favor.

Isaiah 62:
1 For Zion’s sake will I [God] not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof [of the faithful] go forth as brightness, and the salvation thereof [of humankind] as a lamp that burneth.
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Daniel echoed Isaiah, and Jesus echoed the prophets.

Daniel 11:
32 And [in Diaspora (vs. 31)] such [of Israel] as do wickedly against the covenant shall he [civil/religious world powers (vs. 31)] corrupt by flatteries: but the people that do know their God [the faithful] shall be strong, and do exploits as the “sand of the sea”, 237
33 And they that understand among the people [the faithful] shall [as the “sand of the sea”] 237 instruct many [of fallen humanity]: yet [being of Israel] they [because of national unbelief] shall fall by the sword, and by flame, by captivity, and by spoil, many days [Jacob’s Trouble].
34 Now when they [Jews as a nation] shall fall, they shall be holpen with a little help [God will ensure faith of some]: but many [leaders of the world] shall cleave to them with flatteries [so as to corrupt].
35 And some of them of understanding shall fall [the “flatteries” of the world will corrupt even some of the faithful], to try them, and to purge, and [ultimately] to make them [as a corporate whole] white [righteous] 238 (“they are not all Israel, which are of Israel”), 239 … .

Daniel 12:
1 And at that time [the Age-to-Come] shall Michael [Israel’s tutelary angel] stand up [assume authority], the great prince [242] … : … thy [Daniel’s] people [Israel] shall be delivered [in three ways], [first] every one [faithful] that shall be found written in the book.
2 And many of them [the unfaithful] that sleep in the dust of the earth [244] [the ones sleeping spiritually in fleshly desires, false worship] 244 shall awake [spiritually], [second] some [repentant unfaithful (the weeping)] to everlasting 245 life of an age [to be Levites, and] [third] some [the unrepentant (the gnashing)] to shame, and everlasting 245 contempt of an age [“contempt,” “abhorring”—Second Death].

Matthew 8:
12 But the children of the kingdom [Israelites (vs. 10)] shall be cast out into outer darkness [no light of truth (famine, drought, of spiritual food and drink)] 247; there shall be in the Age-to-Come, as the prophets foretold [the] 248 weeping [self-reproof of the repentant] and [the] 248 gnashing of teeth [others-reproof by the unrepentant].

Isaiah 62: (CON’T)
2 And the Gentiles shall see thy righteousness, 231 and all kings thy glory: and thou [Israel, as a faithful and anointed earthly priesthood] shalt be called by a new name, which the mouth of the LORD shall name [vs. 4].
3 … 4 Thou shalt no more be termed Forsaken: neither shall thy land 232 any more be termed Desolate [Jacob’s Trouble will have passed]; but thou shalt be called Hephzibah [My Delight], and thy land 232 Beulah [Married] 233: for the LORD delighteth in thee, and thy land 232 shall be married [God’s favor shall have returned].

The prophet Jeremiah also wrote of a new name for the land of this nation of chosen and anointed faithful, a name to reflect the transformation of those who are to be God’s earthly priesthood.

Jeremiah 33:
15 In those days [the Age-to-Come], and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment in the land of Israel (vs. 15) 235.
16 … this is the name wherewith she [the land of Israel (vs. 15)] shall be called by a new name.

Early and Late Consequences

Though a time was foretold when Israel’s faithful “shall sing for joy of heart,” there are different consequences for the unfaithful, consequences to be experienced in Diaspora and Age-to-Come:

Isaiah 65:
3 … Behold [in the Diaspora], my servants [faithful Israel] shall eat, but ye [the unfaithful] shall be hungry [a spiritual famine]: behold, my servants shall drink, but ye shall be thirsty [water—truth]: behold, my servants shall rejoice, but ye shall be ashamed:
4 Behold [in the Age-to-Come], my servants [the faithful] shall sing [the Song of Moses and the Song of the Lamb] 236 for joy of heart, but ye [the unfaithful] shall cry for sorrow of heart, and shall howl for vexation of spirit.

231. Zech 8:23. If they were a heavenly people they would not be visible.
233. See Ezekiel’s Precept … , page 74.
235. See Ezekiel’s Precept … , page 74.
237. See note 193, page 194.
238. Isa 62:2; Jer 33:16; Rev 19:8.
239. Rom 7:4 (page 174).
240. Ex 14:19; 23:20,23; Dan 10:21; John 1:1,14.
241. See note 15, page 84.
242. See Princes, page 51.
243. Gen 2:7. dust of earth (ground)—body (flesh).
244. Jer 51:39,57 (sleep—to be in error, unaware of reality). Corrupted by “flatteries” (Dan 11:32). 245. 245. owlam, #5769H.
246. 246. Pra’own, #1800H. Used only in Isa 66:24 ("abhorring") and Dan 12:2 ("contempt").
248. The double use of articles indicates “weeping” and “gnashing” are separate and distinct acts.
Thus, a free-will determined future for God’s earthly elect and anointed people as set forth by prophets and Jesus is:

**FAITHFUL:** *life (as priests) → joy of heart → instruct many;*

**REPENTANT UNFAITHFUL:** *life (as Levites) → sorrow of heart → weeping;***

**UNREPENTANT:** *death (contempt) → exaction of spirit → gnashing.*

The 70th week work of the Baptist and Nazarene made the survival of the nation certain by the continuation of Jews faithful to their covenant (Isaiah’s Precept), ensuring thereby the full development of God’s predestined earthly priesthood.

In the Age-to-Come the unfaithful, living and resurrected dead, will have anguish; however, as made evident in the apostle’s Olive Tree allegory, all will have opportunity to repent and enter the promised blessings—not like the faithful as priests, but as Levites. Depending on the condition of the heart, some shall weep in remorse and self-reproof, and will repent to serve as Levites. Others shall gnash their teeth in anger and self-righteousness, crying out in others-reproof. Without repentance, Second Death will follow.

**RESTORATION FOLLOWS TRIBULATION**

Israel’s national tribulation due to unbelief was not to be eternal, but as promised was for “seven times.” God’s favor returns!

**LEVITICS 26:**

44 … I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them [the Israelites]: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors [Torah of Moses], whom I brought forth out of the land of Egypt in the sight of all their nations, that I might be their God: I am the LORD.

Jesus also spoke of The Hope—deliverance after tribulation.

**MATTHEW 24:**

29 Immediately after the tribulation of those days [destruction of Temple] shall the sun [Gospel unto Abraham] be darkened [during Diaspora], and the moon [Torah of Moses] shall not give her light, and the stars [spiritual leaders] shall fall from heaven, and the powers of the heavens [Sun, Moon, Stars] shall be shaken [removed (970 C.E.)].

30 And then [in Age-to-Come] shall appear the sign of the Son of man in heaven [the restoration of Israel]; and then shall all the tribes [all twelve] of the earth [land] [Israel] mourn [in their reluctance to leave their new lives], and they shall see [perceive] the Son of man [Jesus] coming in the clouds of heaven with power and great glory.

31 And he shall send his angels [messengers] with a great sound of a [Jubilee] trumpet, and they [the messengers] shall gather together his [God’s] elect [faithful and unfaithful] from the four winds, from one end of [ecclesiastical] heavens to the other [as foretold].

32 Now learn a parable of the fig tree [a figure for national Israel], When his branch is yet tender, and putteth forth leaves, ye know that summer [God’s future Kingdom] is nigh:

Israel’s covenant stipulated national tribulation for national unbelief, however, it also promised a subsequent national restoration. As prophesied by Ezekiel, Israel was to be resurrected from its national grave and returned to its land.

**EZEKIEL 37:**

4 And [God in a vision] said unto me [Ezekiel], Prophesy upon these bones, and say unto them, O ye dry bones [nowater—not truth], hear the word of the LORD.

5 … ; Behold, I [God] will cause breath [the spirit of life] to enter into you [Israel as a nation (vs. 11), not individuals], and ye shall live: 6 … 11 Then he said unto me, Son of man, these bones are the whole house of Israel [all twelve tribes, faithful and unfaithful]: …

12 … 21 … ; Behold, I [God] will take the children of Israel from among the heathen [nations], whither they be gone, … and bring them into their own land:

**EZEKIEL 39:**

21 And I [God] will set my glory [glory of a restored and faithful Israel] among the heathen [nations], and all the heathen [nations] shall see my judgment that I have executed …

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EZEKIEL 39: (cont')
22 So the house of Israel shall know that I am the LORD their God from that day and forward.
23 And the heathen [nations] shall know ... Israel went into captivity for their iniquity: ... therefore hid I my face ... : so fell they all by the sword [spurious teachings].
24 ... 25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy ... ;

Also, as Jeremiah foretold, with Israel's national resurrection and return to its land, the old singular (national) arrangement will be set aside and replaced by a New Covenant (Jeremiah's Precept), a covenant for the whole of human creation.

JEREMIAH 31:
31 ... I will make a new covenant [for humankind] with ... Israel [ten tribes], and with ... Judah [two tribes, all synergized with the Church];
32 ... 33 But this shall be the covenant that I will make with the house of Israel [all twelve]; After those days [of covenant ratification], saith the LORD, I will [for Adam's seed (vs. 27)] put my law [Torah of The Adam] 272 in their inward parts, ... and will be their God, and they [as humankind (living and dead)] shall be my people.

JEREMIAH 32:
37 Behold, I [God] will gather them [Israelites] out of all countries, whither I have driven them [as covenant-victims (Diapora)] ... I will bring them again unto this place [promised land], ... to dwell safely:
38 And they shall be my people, and I will be their God:
39 And I will give them one heart [mind, spirit], and one way [Torah of The Adam], that they may fear [be in awe of] me for ever [all the days] [of the Diapora] ...
40 And I will make an [new] everlasting 274 covenant [of an age] with them, that I will not turn away from them, to do them good; but I will put my fear [awe of me] in their hearts [awe that leads to love], that they shall not depart from me.
41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart ... .
42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

God will not force the New Covenant on anyone. It must be freely entered. The faithful and repentant unfaithful, those Jews who seek their God and eagerly await the fulfillment of his promises, will joyfully accept the new arrangement, the Torah of The Adam (David’s Precept). The same freedom will apply to humankind in God’s future Kingdom (Micah’s Precept). God will not coerce, but will give the world an example in Israel.

ZECHARIAH 8:
13 ... , that as ye were a curse among the heathen 267 [nations], O house of Judah, and house of Israel [they manifested God’s disfavor throughout the world]; so will I [God] save you, and ye shall be a blessing [in like manner they have and will again manifest God’s favor]: fear [be not in awe], but let your hands be strong.

Peter in a sermon given in the Temple shortly after Pentecost summarized the words of the prophets.

ACTS 3:
19 Repent ye [Jews] therefore, and be converted 276 [return] [to your relationship with God], that your sins may be blotted out, 277 when [in the Age-to-Come] the times 278 of refreshing shall come [to repentant Jews] from the presence 279 [face] of the Lord [God];
20 And he [God] shall send [Second Advent] Jesus Christ281 [anointed], which before [First Advent] was preached unto you:
21 Whom the heaven must receive until the times of restitution [Seasons of Restoration] 282 of all things [work of God’s future Kingdom (Micah’s Precept)], which God hath spoken by the mouth of all his holy prophets since the world 283 [age] [Present-Evil-Age] began.

Paul, in his epistle to the Romans, also gave a concise summation of Israel’s “stumble” and its subsequent restoration.

268. goery, #1471H, plural.
269. See note 260, page 168.
270. Jeremiah used “Israel” to denote the whole of the twelve tribe nation as well as the separated ten tribe nation. See note 312, page 42.
271. torah, #5692/5452H.
273. yare', #3374/3373H.
274. 'owlam, #5769H.
275. yir'ah, #3557H.
276. epistrepho, #1994G.
277. exaleipso, #1813G. The “blotting out” of SIN involves much more than forgiveness. It is removal of SIN from the heart (mind, spirit) so one is no longer a sinner. This could not be accomplished under the Torah of Moses (Heb 7:19; 10:1,2). It will occur only in the Age-to-Come after the New Covenant is ratified and the Torah of The Adam is functional (2 Sam 7:19; Jer 31:33; Ezek 36:25-27).
278. kairos, #2540G.
279. prosopon, #4383G.
280. Deut 31:17; Job 33:26; Psa 27:8,9; 67:1; 80:3,7,19; Isa 59:2; Jer 44:11.
281. christos, #5547G. Some mss. have christos first.
282. chronos, #5505G; apokatastasis, #0605G. Because “restitution” can involve the thought of compensation, best to render as “Seasons of Restoration.”
283. apo, #0575G; aion, #0165G (sing., no article).
AN EARTHY PEOPLE, TWO SONGS

Prior to the vision of “a tree of life,” the apostle John “saw” an earthly assembly of overcomers (typified as priests and Levites) standing on a “sea of glass.” With “harps of God” they sing two songs—the “song of Moses” and the “song of the Lamb.”

REVELATION 4:
6 And before the throne there was a sea [fallen humanity] of glass like unto crystal [ice] I love of (the) many shall wax cold” 294: … .

REVELATION 15:
2 And I [John] saw as it were a sea of glass i [crystal] ice (4:6) mingles with fire [purification] 295: and them that had gotten the victory over the beast, and over his image, and over his mark, and over his number of his name [victory over decep tions of Satan, his host, and the egocentric flesh], stand on the sea of glass [before the throne (4:6), thus an earthly assembly], 297 having the harps of God.
3 And [in the Age-to-Come] they [the assembly] sing 298 the song of Moses [Head and Body] 299 the servant of God, 300 and [having “received” Messiah] the song of the Lamb [Head and Body], 301 saying, Great and marvellous are thy works [Father], Lord God Almighty; just and true are thy ways [Son], thou King of saints [Israel+Church].

4 Who shall be afraid 304 [in awe of thee, O Lord] Son, and glorify thy name? for thou only [as angel; as human, but not of Adam; and as New Creature] art holy [undefiled]: for all nations 305 [peoples] shall come and worship before thee; for thy judgments [divine deliverances, no retribution] 306 are made manifest. 307

Since the “sea of glass (ice)” was “before the throne,” the melodic assembly could not be on the throne 297: thus, the common interpretation as exampled by Matthew Henry is precluded.

The triumphs of the gospel church, in the downfall of its enemies, are expressed in the song of Moses and the song of the Lamb put together, which are said to be sung upon a sea of glass, as this was upon the Red Sea, Revelation 15:2, 3.—Matthew Henry (c. 1706 C.E.)

Standing before the throne on which the Church (heavenly priesthood) sit, the assembly must depict the earthly priests and Levites of Israel in their service and worship, as foretold by prophet and apostle (to alter ‘love of the many’ from cold to hot).

ISAIAH 66:
21 And I will also take of them [Israelites (vs. 20)] for [earthly] priests [faithful] and for Levites [repentant unfaithful], saith the LORD.

EZEKIEL 37:
26 Moreover I [God] will make a covenant of peace with them [Israelites (vs. 21)]; it shall be an everlasting 309 covenant [of an age] with them [New Covenant (Jeremiah’s Precept) in Age-to-Come]; and I will place them, and multiply them 310 [make them great], and will set my sanctuary in the midst of them for evermore 309 [an age].
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

EZEKIEL 37: (con’t)
27 ... 28 And the heathen [nations] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore [an age].

Again, as Paul foretold, God through his earthly chosen people will recover his dead and dying human creation!

ROMANS 11:
15 For if the casting away of [by] them [Israel’s casting away, rejection, of Messiah] be the reconciling of the world [by that rejection the ransom was accomplished], what shall the receiving of [by] them be [Israel’s national acceptance of Jesus], but life from the dead [resurrection of the nation and the dead and dying human race]? 315

In adoration, the earthly priesthood (Israel of God) 316 sing two songs after “receiving” the Messiah—not only the Song of Moses, but also the Song of the Lamb. Though from different perspectives, the songs have a singular message—the majesty of the Father and his desire to be The-All-in-All with his creation.

EXODUS 15:
1 Then sang Moses and the children of Israel this song unto the Rock, his work and his rider [false teaching] hath he thrown into the sea.
2 The LORD ... is become my [Israel’s] salvation: he is my God, and I will prepare him an habitation; ... .
3 ... 13 Thou [God] in thy mercy hast led forth the people [of Israel] which thou hast redeemed: ...
14 ... 18 The LORD shall reign for ever and ever [an age to perpetuity].

DEUTERONOMY 32:
1 Give ear, O ye heavens [Israel’s spiritual leaders], and I [Moses] will speak; and hear, O earth [Israel’s secular leaders], ... .
2 ... 3 ... : ascribe ye greatness unto our God.
4 He is the Rock, his work is perfect: for all his ways are judgment [deliverance] 319: a God of truth and without iniquity, ... .

SONG OF THE LAMB
5 ... 9 For the LORD’S portion is his people; Jacob [Israel] is the lot of his inheritance.
10 He found him in a desert land ... ; he led him about, he instructed him, he kept him [Israel] as the apple of his eye.
11 ... 43 Rejoice, O ye nations, with his people: for he will avenge [requite] the blood of his servants, and will render vengeance [requital] to his adversaries, and will be merciful unto his land, and to his people.
44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea [Joshua] the son of Nun.

It was revealed in a previous vision to John how those standing on the “sea of glass” singing the Song of Moses (Israel) came to also know the second song, the Song of the Lamb.

REVELATION 5:
6 And I [John] beheld [in vision], and, lo, in the midst of the throne and of the four beasts [living ones] and of the elders, stood a Lamb [Jesus (Messiah)] as it [he] had been slain, ... .
7 ... 8 And when he had taken the book, the four beasts [living ones] and four and twenty elders fell down before the Lamb, having every one of them harps, ... .
9 And they [living ones and elders (vs. 8)] sang: so those “before the throne” (Israel) could learn 323 a new song [“song of the Lamb”], saying, Thou [Jesus] art worthy to take the book, and to open the seals thereof: for thou [as a lamb] wast slain, and [as prefigured by Passover] hast redeemed us to God by thy blood [priesthoods] out of every kindred, and tongue, and people, and nation [out of the Diaspora, earthly (Israel); “out of darkness,” heavenly (Church)] 325; 10 And [the Lamb (Messiah)] hast made us 326 [them] those gathered out of the Diaspora and are before the throne 327 unto our God kings, 328 [a kingdom] [Mikah’s Precept and [earthly] priests: and we 326 [they] [the Jews] shall reign on the earth [just as God purchased Israel’s firstborn, so he purchased the nation, his firstborn people, to reign as priests and Levites in an earthly kingdom].

311. ‘owlam, #5769H.
312. gory, #1471H, plural.
313. Subjective genitive. See note 459, page 139.
314. Determined by “casting away by” earlier in verse.
317. Isa 31:1-3; Hos 14:3.
318. ‘owlam, #5769H; ‘ad, #5703/5704/5705/5706H.
319. See EZEKIEL’S PRECEPT . . . , page 74.
320. nagam, #5358/5359H.
321. zoom, #2226G. In the KJV of Revelation the use of “beasts” for “living ones” is unfortunate. In the Bible “beast” is used as a figure for the egocentric behavior resulting from survival instinct (e.g., four Beasts of Daniel). See ASV, RSV, et al.
322. Capitalization not inspired.
324. aigorazo, #0059G. Alexandrian manuscript omits “us” (Tischendorf). See ASV, NASB, NET, NIV.
325. See Matt 24:31; page 52; 1 Pet 2:9, page 41.
326. So read Sinaitic and Alexandrian manuscripts (Tischendorf). See ASV, NASB, NRSV, RSV.
328. basileus; #0935G (singular).
SINAI FULFILLED

When the Song of Moses and the Song of the Lamb are sung, then the divine promise declared at Sinai, and the wondrous proph¬ecies that came later, will be fulfilled.

EXODUS 19:
5 … 4,329 [when] ye [Israelites] will obey330 [harken to] my voice indeed, and keep my covenant, then ye [plural] shall be a peculiar treasure unto me [God] above all people [promise is unique (Amos’ Precept)]: for all the earth is mine [promise is earthly]: 6 And [in the Age-to-Come] ye [Israelites] shall be unto me [God] a kingdom of [earthly] priests, and an holy nation. … .

NEHEMIAH 1:
8 Remember, I [Nehemiah] beseech thee [God], the word that thou commandedst331 [instructed] thy servant Moses, saying, H332 [When] ye [Israelites] transgress, I [God] will scatter you abroad among the nations [the Diaspora]: 9 But if332 [when] ye turn unto me, and keep my commandments333 [commissions], and do them; though there were of you cast out unto the uttermost part of the heaven [involved in lamentable spiritual (religious) activity], yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there [Mt. Zion].334

ISAIAH 49:
6 And he [God (vs. 5)] said, It is a light [small] thing that thou [Israel] shouldest be my servant[,] [a “light thing”] to raise up the tribes of Jacob, and to restore the preserved of Israel [faithful and unfaithful]: I will also give thee [Israel] for a light to the Gentiles, that [in the Age-to-Come] thou mayest be my salvation unto the end of the earth [Israel is to bring salvation to all humankind].

JEREMIAH 23:
7 Therefore, behold, the days come, saith the LORD, that they [Gentile countries (vs. 3)] shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 8 But, The LORD liveth, which brought up and which led the seed of the house of Israel [all twelve tribes] out of the north country, and from all countries whither I had driven them [during the Diaspora]; and they shall dwell in their own land.

329. 'im, #0518H, meaning temporal, “when” better.
331. tsavah, #6680H.
332. Following lead of Ex 19:5, Hebrew prefix waw should be rendered “when,” not “if.”
333. mitsvah, #4687H, plural.
335. gowy, #1471H, plural.
336. 'am, #5971/5972H, plural.
GOD OF “THE FAITH”

As promised at Sinai, the “saints,” holy ones of Israel, God’s earthly anointed priesthood, will sing the Song of Moses in celebration of God’s deliverance. They will “receive” their Messiah\(^\text{338}\) and will “reign on Earth.” As cited by John, they will join the “living ones” and “elders” to sing yet another song, the Song of the Lamb, a song in praise of the act of love prefigured by their Passover lamb\(^\text{339}\)—the act that makes possible the “salvation of souls.” From the beginning the purpose of the gracious Creator for his human creation has been openly declared, the “end [goal] of the faith,”\(^\text{340}\) God to be \textit{The-All-in-All.}\(^\text{341}\)

[Genesis 1:26-27]

\textit{Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.} 

\textit{27 So God created man in his own image, in the likeness of God made he him: male and female created he them.} 

\textit{Genesis 5:27} 

\textit{Adam, in his likeness of God,} created man in his own image, \textit{made him.} 

\textit{Remember that the free,} with little or no liberty for others, ultimately gives birth to hate and moral evil. Such an egocentric creature, being free, inevitably inflicts great harm on others. Anticipating such a development, God by his personal example has set forth the “end [goal] of the faith”;\(^\text{340}\) however, creatures who are free are responsible for entering that \textit{way}—the spirit of Rest, the spirit of liberty and of love.\(^\text{349}\)

\textbf{THE SPIRIT OF REST}

The great mistake made continually by humankind is not to believe in the “end [goal] of the faith” and to live in the spirit of anti-Rest: liberty for self, restraint for others. Even in those nations that proclaim liberty for all, such has been history. The human race in its journey from Eden to the world of today has failed to bring forth the love and moral good that is God’s desire. The \textit{spirit of Rest} does not reside where there is restraint of others and little or none of self. Time after time the desires of the flesh have overruled and chaos has resulted.

[Romans 8:13]

\textit{For if ye live after the flesh, ye shall die: but if ye through the [s]pirit [50] of liberty and of love, the way of Rest] do mortify the deeds of the body [restrain self], ye shall live.} 

Lack of restraint of self, with little or no liberty for others, ultimately gives birth to hate and moral evil. Such an egocentric creature, being free, inevitably inflicts great harm on others. Anticipating such a development, God by his personal example has made evident the spirit of Rest. Not understanding this spirit has led to many crucial fallacies relevant to God’s \textit{way}, even to a depiction of the gracious Creator as a \textit{god of wrath}. Yet, throughout the Bible, the spirit of Rest is the foundation of God’s dynamic relationship with his creation. It is the fundamental principle on which God’s two priesthoods are being developed; and, in the Age-to-Come, God’s relationship with his restored creation will be consummated on this sublime principle—restraint of self, liberty for others—the spirit of Rest!

[Revelation 22:17]

\textit{And the [s]pirit [53] and the bride say, Come [an appeal, not a command]. And let him that heareth say, Come. And let him that is athirst come. And in the Age-to-Come] whosoever will, let him take the water of life freely.} 

\textit{Chapter Five: Desire of God—The-All-in-All}
Restraint of self, liberty for others, is God’s dynamic way with and for human creation; the \textit{way} that makes it possible for him to be \textit{The-All-in-All}.

1 CORINTHIANS 15:
28 And when [in the Age-to-Come] \textit{the all things [of heaven and earth]} shall [freely] \textit{be subdued unto him [the Son], then shall the Son also himself [freely] be subject unto him [the Father, Creator of all] that put [the] \textit{all things [of heavens and earth] under him}, \textit{that God may be [the] all-in-all [The-All-in-All]}. For the Creator to be \textit{The-All-in-All}, humans must freely, purposefully, enter his Rest. They must dwell in his \textit{likeness (love)} and his \textit{likeness in them}. That is the desire initiated in the beginning when he created a free being in his \textit{image (free-will)}. The choice made by such beings to be conformed could not be predestined, otherwise they would not be free. Those choices—unknown until made— influence the Creator and can change the course of history. That is the lesson of Jonah’s mission to Nineveh. Because of the wickedness practiced there, God directed Jonah to warn its citizens of the inevitable consequence of their conduct. Their positive response to his message averted for a time the pending disaster, much to Jonah’s displeasure.

JONAH 4:
1 But it [God’s mercy upon Nineveh] displeased Jonah exceedingly. . . .
2 And he prayed . . . , O LORD, was not this my saying . . . for I knew that thou art a gracious God, and merciful, slow to anger [be indignant] [patient], and of great kindness . . . .
The heart of the biblical message is not God’s existence, his eternity, his dominion. As Jonah understood, its core is that God gave his creation liberty by entering Rest. That liberty, that freedom, makes love possible; if not freely given, love has no meaning. Ultimately, by liberty and love, God’s desire to be \textit{The-All-in-All} will be realized. Not by force, not by fear, but by the spirit of Rest will that wondrous purpose be fulfilled. As Paul cited:

2 CORINTHIANS 3:
17 “Now the Lord [God (vs. 3)] is that [spirit] of Rest, of love; and where the [spirit] of the Lord is, there is liberty.

Love is the very nature of the Creator and must not be regarded as just one of a number of activities like create, sustain, judge, or any of the others the Bible makes manifest. A loving creation is the purpose of God; and, the spirit of Rest is the kernel from which it can grow, from which his free creation—be it human or angel—may be developed, completed, after divine likeness. The Bible presents a Creator who is not a god of wrath, but a \textit{God of Rest}. He does not exercise absolute prerogative; instead, in love he allows his rational created beings freedom to choose their individual destiny. In the beginning he assigned angels of his spirit creation to minister unto the humans of his physical creation, only to have some keep not their “first estate.” He provided that latter creation all that was necessary to easily sustain life, only to have one simple word of caution not honored. Subsequently, out of all earthly peoples he chose and anointed the Israelites to be his people, only to have them worship false gods. Joshua’s challenge to those wayward ones (Joshua’s Precept) is a dramatic example of the freedom God has given to his creation.

JOSHUA 24:
15 . . . choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood [the gods of Abraham’s day] \textit{359} or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

God’s spirit of Rest was decidedly manifest in his interaction with his wayward people. Though attentive to their actions, and the consequences thereof, he did not leave his Rest.

ISAIAH 65:
9 In all their [the Israelites’ (vs. 7)] affliction he [God (vs. 7)] was afflicted, and the angel of his presence saved them: in his love and in his pity he [God (vs. 7)] redeemed them; and he bare them, and carried them all the days of old.

God has not, nor will he ever, violate the free-will he created. For him to be \textit{The-All-in-All}, his spirit of Rest, his way of liberty and of love, is not to be mitigated. Even though his spirit can be

351. Capitalization not inspired.
352. Articles suggestive of both spirit and physical realms.
353. \textit{hupotasso}, #5293\-G. See note 34, page 22.
355. 1 John 4:16.
356. \textit{ sph.} #0637/0638/0639H.
357. 2 Cor 13:11.
359. “Flood” could refer to the Nile, thus the gods of Egypt would be cited; however, it probably refers to the Euphrates (Jos 24:3) and cites the gods of Abraham’s day.
grieved, quenched, and resisted, having given his creation freedom, he continues in his Rest.

When by love God sent his Firstborn Son into the world, the Son was opposed by angels and rejected by the divinely anointed people because he came not as a majestic and absolute ruler, but rather as a lowly servant. During that First Advent ministry the Son, by lesson after lesson, conveyed the import of the Father’s spirit of Rest.

Luke 6:
27 But I say unto you which hear today the Jews of faith and the Church hear, tomorrow all Israel and the world, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and pray for them which despitefully use you.
29 And unto him that smiteth thee on the one cheek offer also the other; … .

The Parable of the Prodigal Son provides a compelling picture of God’s willingness to turn the other cheek (the spirit of Rest) and to let his free creatures choose their own destiny; yet, he stands ever ready for any of the wayward to return, and has great joy when they do (Ezekiel’s Precept).

Luke 15:
20 And he [the prodigal son (vs. 13)] arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

To have a creation that loves, free-will is requisite. God purposefully entered his Rest, yielded his prerogative, in order to have a close and intimate relationship with his creation—to be The-All-in-All. Only with free beings can such loving communion exist. Thus, creature freedom is not a threat to divine supremacy, but is its crowning achievement. God’s willingness to create free beings that can love demonstrates his “amazing grace” and his superiority over all things. To bring about a creation that freely enters his Rest and lives in love requires power of a kind far higher than that characterized by force and coercive domination. Solomon in his wisdom understood this spirit.

Proverbs 16:
32 He that is slow to anger is better than the mighty; and he that ruleth his spirit [restrains self] is better than he that taketh a city.

History has shown it is the weak, those who live in fleshly desires and awe of DEATH and SIN, that use restraint of others and the autocratic control domination necessitates. Faith in God and his purpose (Habakkuk’s Precept) gives one strength to overcome such misguided awe and to harken to the challenge of Joshua (Joshua’s Precept), as well as the confidence to enter God’s Rest.

Entering Divine Rest

The Bible is filled with occasions where free choices were to be made—from Adam’s option to heed God’s simple tenet, to Israel’s decision as a nation to serve its God, to Nineveh’s decision to hear the message of Jonah. The call to the Church today, as well as that to go out to humankind in the Age-to-Come, is of like choice—to freely enter God’s Rest.

Galatians 5:
13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh [enter God’s Rest; restraint of self, liberty for others], but by love serve one another.

The spirit of Rest is founded on the way of liberty and of love. Such a spirit sets aside personal prerogatives; such a spirit allows others the freedom to exercise their free-will; such a spirit may be realized only if the awe of DEATH that reinforces a mentality of enslavement is overcome.

1 John 4:
18 There is no fear [awe] (3:14) and SIN in love; but perfect love casteth out fear [the awe]: … . He that feareth [be in awe] (3:8) is not made perfect in love.

To overcome the bondage engendered by such awe, there must be more than belief in God, there must be belief of God.

Hebrews 2:
15 And deliver them [Church first, Israel next, then all of humankind] who through fear [awe] of death were all their lifetime [as children of Adam] subject to bondage [of DEATH and SIN].

360. Ex 14:19; 33:14,15; Deut 4:37; Psa 139:7 (spirit—presence).
362. Gen 6:6; Eph 4:30 (grieve); 1 Thes 5:19 (quench); Acts 7:51 (resist).
365. See note 361, page 205.
366. phobos, #5401G.
367. See » Hosea’s Precept (Resurrection), page 37.
368. phobeo, #5399G.
ROMANS 8:
15 For ye have not received the [a] spirit of bondage again to fear of DEATH and SIN (vs. 2); but ye have received the [a][b] spirit of adoption, whereby we [in awe of GOD] cry, Abba, Father [awe of GOD leads to love of GOD].

Today, just as for the Israelites of old, only by having an unreserved belief of the heavenly Father as a God of Rest, not a god of wrath, is awe of “this world” vanquished and self willingly restrained. Only then will the creation not “come short,” but will freely enter God’s Rest. Only then will DEATH and SIN be put away, God be The-All-in-All, and divine love “made complete.”

1 JOHN 4:
12 … If we love one another, God dwelleth in us, and his love is [made complete] in us.

In the Kingdom for which we pray (Micah’s Precept), by the ministry for which Israel and the Church are being prepared (Zechariah’s Precept), the purpose of the Creator will be accomplished. Not because he forces it to be so, but because it will be the earnest desire of an enlightened creation. When no longer in awe of DEATH or the world, humankind will freely restrain self, extend liberty to others, serve one another in love, and thus, be the likeness of God.

To be a minister for that sublime purpose in the Age-to-Come, as members of God’s inspired priesthoods (earthly and heavenly), one must set aside personal prerogatives, no longer live “after the flesh” but “after the spirit,” and allow others the liberty to exercise their free-will. Though created in his image with free-will, to be after the likeness of the God who is love, one must freely enter his Rest and also be love—an absolute!

HEBREWS 4:
1 Let us [those called to be of the Church (3:1)] therefore fear [be in awe] of the “living, immortal, God” (3:12), not DEATH or the world, lest, a promise being left us of entering into his rest where love replaces awe, any of you should seem to come short of it.

1 John 4:16
8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they [both] are altogether lighter than vanity [even together they are much “lighter” than vanity inspires them to believe].

10 Trust not in oppression, and become not vain in robbery:

if riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this; [not only has God inspired the words, but the nature of his creation boldly avers] that power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy:

for thou [through thy created order] renderest to every man according to his work.

Psalms 62:
A Psalm of David

1 Truly my soul waiteth upon God: from him cometh my salvation.

2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

3 How long will ye [of evil heart (vs. 4)] imagine mischief against a man [humankind]? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

4 They [with evil heart] only consult to cast him [God] down from his excellency [of love]*: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation [of good overcoming evil] is from him.

6 He only is my rock and my salvation: he is my defence; I shall not be moved.

7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

*1 John 4:16
Chapter Six
Covenants of God—Counsel

... O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants ... — 2 Chronicles 6:14

Blood

At the beginning of his relationship with his creation God made evident the importance of heeding divine instruction.

Genesis 3:
17 ... [God (vs. 14)] said, Because thou [Adam] hast eaten of the tree, of which I commanded [instructed] thee, saying, Thou shalt [must] not eat of it; cursed is the ground for thy sake [act caused ground to be cursed, not God]; in sorrow [in difficult labor and coming “to know good and evil” (vss. 5,22)] shalt thou eat of it [ground] ... ;

As part of that instruction God introduced the use of symbols. One of the earliest to be cited, and one of the most important, is the symbolic use of blood.

Genesis 4:
3 ... it came to pass, that Cain brought of the fruit of the ground [a ground cursed] an offering unto the LORD.
4 And Abel, he also brought of the firstlings of his flock and of the fat thereof [a prime creature]. And the LORD had respect unto Abel and to his offering [with blood];
5 But unto Cain and to his offering [without blood, rather with the fruit of a ground cursed] he had not respect. ... .

Hebrews 11:
4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts [of blood]; and by it [the optimum of his flock] he [Abel] being dead yet speaketh. 4

Hebrews 12:
24 And to Jesus the mediator of the new covenant, and to the blood [typified by blood of oxen] 5 of sprinkling [blood that ratifies a covenant], that speaketh better things than that of Abel [better than the blood of Abel’s “more excellent sacrifice” (11:4)].

God emphasized the importance of the symbol by his post-Flood instruction to Noah not to “eat” blood. 6 Blood offerings received divine “respect” throughout the period of the Patriarchs. Later, in Egypt the blood of lambs provided protection to Israel’s first-born and by it God “purchased” the firstborn for himself.

Purchased by Blood (Soul for Soul)

As set forth in the Bible, the tenet of giving a soul for a soul is obscured by the inapt rendering of “life” for “soul.”

Exodus 21:
23 ... thou shalt give life [soul] for life [soul]; and thou mayest not eat the life [soul] with the flesh.

Deuteronomy 12:
23 ... eat not the blood: for the blood is the life [soul]; and thou mayest not eat the life [soul] with the flesh.

Deuteronomy 19:
21 ... ; but life [soul] shall go for life [soul], eye for eye, tooth for tooth, hand for hand, foot for foot.

John 10:
15 As the Father [God] knoweth me [Jesus], even so know I the Father: and I lay down my life [soul] for the sheep [Israelites].

Thus, with blood as a symbol for soul, 9 God purchased Israel’s firstborn by the blood of the lambs of Passover.

blood of Passover lamb—animal soul—human soul

For reasons of practicality, the firstborn were exchanged for the tribe of Levi. This tribe, the Levites, became God’s servants, his priesthood, and received no inheritance in the land.

Exodus 13:
2 Sanctify [set apart] unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it [the firstborn] is mine.

1. ‘tsavah, #6680H.
2. See CJB, CSB, NET, NJB, YLT.
5. Ex 24:5-8.
7. nephesh, #5315H.
8. psuche, #5590G.
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NUMBERS 3:
12 And [the Lord (vs. 11)] have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13 Because all the firstborn [typifying Israel & Church] are mine; for on the day that I smote all the firstborn in the land of Egypt I [God] hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.

NUMBERS 18:
20 And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.
21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.
22 And, behold, I have given the Levites from among the children of Israel, which offer as an heave offering unto the Lord, I have given to the Levites instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall have no inheritance.

For Moses the “purchase” of Israel’s firstborn was but a portent of an even greater purchase, the whole of the house of Israel to be God’s earthly priesthood in his future Kingdom. An import of an even greater purchase, the whole of the house of Israel to God as a living nation, purchased by blood.

EXODUS 15:
16 … they [Israel’s neighboring nations] shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased [by blood from bondage in Egypt].

PSALMS 74:
2 … thy congregation, which thou hast purchased of old; …

REVELATION 5:
9 And they [“living ones,” “elders”] sung a new song [so those “before the throne” could learn], saying, Thou [Jesus] art worthy to take the book, and to open the seals thereof: for thou wast slain [as a lamb], and as prefigured by Passover hast redeemed us to [purchased for] God by thy blood [a twofold priesthood] out of every kindred, and tongue, and people, and nation [Israel and Church “from one end of heaven to the other”];
10 And [the Lamb (Messiah)] hath made us [them] [those gathered out of the Diaspora and who are “before the throne”] unto our God kings [in kingdom] [Micah’s Precept] and priests: and we [the Jews] shall reign on the earth [just as God purchased Israel’s firstborn by the typical lamb, he purchased the nation, his firstborn earthly people, by the antitypical Lamb].

REVELATION 14:
3 And they [the 144,000 faithful Jews (7:4)] sung as it were a new song before the throne: …
4 … These [faithful Jewish Remnant singing the “song of the Lamb” with the “song of Moses” (15:3)] were redeemed [purchased] from among men, being the [earthly] firstfruits [firstborn] unto God and to the Lamb [as an earthly priesthood].

The NT writers used the purchase of Israel’s firstborn by blood (soul) as a figure not only for the nation, but for yet another purchase—God taking out of the Gentiles “a people for his name,” the purchase of a heavenly priesthood. The apostle Paul identified the antitypical Passover lamb.

1 CORINTHIANS 5:
7 … Christ [the Anointed] our [the Church’s (1:2)] passover is sacrificed for us: Jesus died at the “ninth hour” (3:00 pm) the time at which the Passover lambs were slain in Egypt. He fulfilled the type.

EXODUS 12:
6 And ye shall keep it [the lamb] up until the fourteenth day of the same month [Abib (later called Nisan): and … shall kill it [between] the two evening[s] [3:00 pm].

LUKE 23:
44 And it was about the sixth hour [3:00 pm], and there was a darkness over all the earth until the ninth hour [6:00 pm].
45 … And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost [breathed his last].

By the “blood” of the antitypical lamb God purchased the “Church of God” just as he “hallowed” the Israelites.22

(new song—song of the lamb).
11. agorazo, #0059G.
12. Alexandrine manuscript omits “us” (Tischendorf).
See ASV, NASB, RSV, NIV.
14. So read Sinaitic and Alexandrine manuscripts
(Tischendorf). See ASV, NASB, RSRV.
15. basileus, #0935G (singular).
17. christos, #5547G. See Anointed/… , page 21.
18. Not found in Sinaitic, Vatican, Alexandrine, manuscripts (Tischendorf). See ASV, NASB, RSV, NIV.
19. beyn, #0996H. Hebrew is dual—two evenings.
Pharisees and Talmudists cite the first as when the Sun passes its zenith (noon), the second as the Sun sets (6:00 pm). See note in NET on Ex 12:6.
Between the evenings—about 3:00 pm.
20. ekpneo, #1066G.
Acts 20: 28 Take heed therefore … to feed the church of God, which he [God] hath purchased with his own blood [of a lamb (Jesus)].

Romans 3: 24 Being justified freely by his [God’s] grace through the redemption that is in Christ [anointed] Jesus:
25 Whom God hath set forth to be a propitiation [of the sin] through faith in his blood [of God’s Passover lamb (Jesus)] … ;

Romans 5: 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ [anointed] died for us.
9 Much more then, being now justified [through faith (vs. 1)] [in] his [God’s (vs. 8)] blood [of his sacrifice] we [of the Church] shall be saved from wrath [the indignation] of Death and Sin through him [through God’s “forbearance”].

1 Peter 1: 18 Forasmuch as ye [as New Creatures (vs. 3)] know that ye were not redeemed with corruptible things, as silver and gold … ;
19 But with the precious blood of Christ [anointed], as of a [Passover] lamb without blemish and without spot:

1 Peter 2: 9 But ye [as the elect Church (vs. 4)] are a chosen generation, a royal priesthood, an holy nation, a peculiar [an acquired] people [acquired (purchased) by blood] … that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God’s] marvellous light:

Revelation 5: 9 And they [living ones, elders (vs. 8)] sang a new song [for Israel to learn], saying, Thou [Lamb (vs. 6)] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to [purchased for] God [a twofold priesthood] by thy blood … ;

These purchased peoples—people predestined, not individually, but as corporate entities—are to be a dual priesthood, earthly (Israel) and heavenly (Church), in God’s kingdom of the Age-to-Come (Micah’s Precept). They will serve the heavenly Father and his High Priest, and will minister unto his fallen creation.

Covenant Ratification by Blood

At Mount Sinai the symbolic use of blood was expanded.

Exodus 24: 8 … Moses took the blood [of oxen, vs. 5], and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Zechariah 9: 11 As for thee [Israel (Judah and Ephraim, vs. 13)] also, by the [ratifying] blood of thy [Mosaic] covenant I [God (vs. 1)] have sent [send] forth [set apart, sanctify (Second Advent)] thy prisoners out of the pit [Diaspora, the valley of “dry bones”] wherein is no water [lack of understanding God’s Word].

Matthew 23: 35 That upon you [unfaithful Israel] may come all the righteous blood shed upon the earth [blood of sacrificial animals], from the blood of righteous Abel [blood of Abel’s sacrifice] unto the blood of Zacharias son of Barachias [blood that ratified the Mosaic Covenant as cited by Zechariah], whom which [sacrificial animals that ratified the Mosaic Covenant] ye slew between the temple [sanctuary] [Mt. Sinai] and the altar [set up “under the hill”].

24. christos, #5547G.
25. hilasterion, #2435G. See note 159, page 74.
27. A comment about a misplaced comma in Jesus’ reply to the thief on a cross (Luke 23:43) is germane here: “But have we a right to alter the position of the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other scriptures.” —The New Creation, Studies in the Scriptures, Vol. 6, page 669, C. T. Russell, 1916.
28. er, #1722G.
29. orge, #3709G, with article.
30. Rom 8:2.
32. laxroo, #3084G.
33. peripoiesis, #4047G.
34. In the KJV the use of “beasts” in Revelation for “living ones” is unfortunate. See ASV, RSV, et al.
35. agorazo, #0059G. Manuscript evidence for “us” varied and ambiguous. See note 12, page 208
36. Rom 8:29,30.
38. The “prisoners” are released under their existing covenant. The double blessing that follows (vs. 12) will be through the New Covenant.
39. bauer, #0953H.
40. Ezk 37:1,11.
41. Water = Truth. See WATER … , page 158.
42. Amos 8:11.
45. naos, #3485G.
46. Ex 24:4-11. The slaying of bulls and goats occurred between the abode of God on Sinai and the altar set up “under the hill.”
HEBREWS 9:
18 Whereupon neither the first testament [covenant] [vs. 20] [first of two with a mediator] was dedicated [ratified] without blood. 19 For when Moses had spoken every precept to all the people according to the law [Torah of Moses], he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament [covenant] [for ratification and sanctification] which God hath enjoined unto you.

PRIESTHOOD CONSECRATION BY BLOOD
Also at Sinai, the use of blood in a ritual of consecration was introduced by God with setting apart Aaron and his sons. 

EXODUS 29:
1 And this is the thing that thou [Moses (25:1)] shalt do unto them [Aaron and his sons (28:43)] to hallow them, to minister unto me in the priest's office: ... 2 ... 20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

ATONEMENT BY BLOOD
With covenant and priesthood in place, God endowed the blood of sacrificial animals to make atonement for human souls.

LEVITICUS 16:
14 And he [Aaron (vs. 11)] shall take of the blood of the bullock [of the sin offering to make atonement for himself and his house (vs. 11)], and sprinkle it with his finger ... 15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail ... and sprinkle it ... 16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle ... until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

CLEANSING BY BLOOD
Drawing lessons from the offerings of the Mosaic Tabernacle and Ezekiel's Temple (seen in vision by the prophet), Paul made manifest that along with water,58 the sprinkling of blood was used by God as a symbol for cleansing.

LEVITICUS 16:
18 And he [the High Priest] shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow [set apart, sanctify] it from the uncleanness of the children of Israel.

EZEKIEL 43:
18 ... , thus saith the Lord GOD; ... 19 And thou shalt give to the priests ... a young bullock for a sin offering.

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EZEKIEL 43: (cont')
20 And thou shalt take of the blood thereof, and put it on the four horns of it [the altar], and on the four corners of the settle [the upper ledge], and upon the border round about: thus shalt thou *cleansce and purgy* it.

HEBREWS 9:
13 For if the blood of bulls and of goats [as used in covenant ratification, priesthood consecration, and Atonement Day offerings], and the ashes of a heifer sprinkling the unclean [on other days], sanctifieth to the *purifying of the flesh* [by providing forgiveness of sin]:
14 How much more shall the blood [of the New Covenant] of [the] Christ [60] [Anointed] [as prefigured by the blood of Aaron’s bull for himself and his sons], who through the eternal [61] spirit [62] of an age [63] offered himself without spot to God, *purge your conscience from dead works* [transform the sinful disposition of Body members of the Anointed] to serve the living God [as a heavenly priesthood]?
15 ... 21 Moreover he [Moses (vs. 19)] sprinkled with blood [of the covenant] both the tabernacle, and all the vessels of the ministry.
22 And almost all things are by the law [64] [Torah of Moses] purged [65] [cleansed] with blood [sin forgiven]; and but without shedding of blood is no remission [66] [release] of sin.
23 It was therefore necessary that the patterns of things in the heavens [the Levitical arrangements] should be purified with these [literally: sprinkling of the blood of Levitical sacrifices]; but the heavenly things [the spiritual reality (the Anointed: Jesus, Church, and Israel)] themselves should be purified with better sacrifices than these.
Paul assimilated the spiritual meaning so graphically set forth by the Levitical sacrifices and interpreted the sprinkling of blood associated with covenant ratification, 67 priesthood consecration, and Atonement Day sin offerings.

HEBREWS 5:
8 Though he [Jesus] were a Son, yet learned he obedience [68] [the harkening] [69] to the Father by the things which he suffered;
9 And being made perfect [complete as a High Priest], he became the author of eternal salvation [60] of an age [61] the Age-to-Come unto all them [all humankind] that [freely] obey [69] [harken to] him;

HEBREWS 13:
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate [outside of the Levitical arrangement].

blood—suffering—made perfect—author of salvation

Peter, too, understood the spiritual significance of the sprinkling of blood and related it directly to sanctification, cleansing, setting apart, of the Church.

1 PETER 1:
2 Elect according to the foreknowledge of God the Father, through sanctification of the spirit [62] unto obedience [68] [harkening] and [65] namely] [suffering (“mortify”) of flesh, symbolized by] [71] sprinkling of the blood of Jesus Christ [60] [anointed]: ...

sprinkling of blood—suffering of transformation, maturation

ADAMIC COVENANT

The first scriptural suggestion of divine purpose was given at the creation of free, rational, earthly beings:

GENESIS 1:
26 And God said [to Angel-of-the-LORD], Let us make man [humans] in our image [free], after our likeness [loving (“God is love”)]... This was followed by divine instruction for that rational creation to procreate, “fill” the Earth, and take dominion.

GENESIS 2:
28 And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and replenish [73] [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

To initiate the process necessary for this free creation to develop divine “likeness,” God made a covenant giving critical counsel.

GENESIS 2:
15 And the LORD God commanded [75] [instructed] the man, saying, Of every tree of the garden thou mayest freely eat:

59. The Greek text has the article.
60. christos, #5547G.
61. aionios, #0166G.
62. Capitalization not inspired.
63. nomos, #3551G.
64. katharizo, #2511G.
65. kat, #2532G.
66. apheiosis, #0859G. “Release” (concerns future); not “forgiveness” nor “remission” (concerns past).
67. See note 37, page 209.
68. bypakeo, #5218G.
69. bypakeo, #5219G.
70. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
71. Rom 8:13; Col 3:5.
72. See page 179; 1 John 4:8,16.
73. male', #4390H.
74. 'etos, #0776H.
75. iswrah, #6680H.
76. 'adam, #0120/0121H.
HEAR, O ISRAEL

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

In conjunction with his intent to have a creation in his “image” and “likeness,” a second scriptural suggestion of the purpose of God came in the Garden of Eden shortly after that Fall.

NOAHIC COVENANT

Another glimmer of divine purpose followed the Flood in a covenant given righteous Noah, again God mediated.

GENESIS 9:
1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth, and rule over the fish of the sea, and over the fowl of the air, and over every living creature that is upon the earth.
2 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in whose fruit the seed is contained, for meat; and it was so.
3 And God saw every thing that he had made, and, behold, it was very good. And God saw that it was good. And the evening and the morning were the third day.
4 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for tokens, and for季节s, and for days, and years;
5 And let them be for lights in the firmament of the heaven to give light upon the face of the earth. And it was so.
6 God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
7 And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
8 And God blessed the greater light, and the lesser light, and the stars; and said unto them, Be ye fruitful and multiply, and bring forth light unto the earth.
9 And God said unto them, I am the Lord thy God; thou shalt not have other gods before me.
10 And God said, I am the Lord thy God; thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
11 And thou shalt not bow down thyself unto them, nor serve them: for I am the Lord thy God.
12 These words, which I command thee this day, shall be upon thine heart;
13 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.
14 And thou shalt bind them for a sign upon thine hand, and they shall be for tokens between thine eyes.
15 And thou shalt write them upon the doors of thine houses, and upon thy gates.
16 For I know that after my death thou wilt surely forsake them, and turn after thy comforters, and curse me.
17 But of the tree of the knowledge of good and evil ["tree of life" (vs. 9)], thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [dying thou shalt die] (vs. 9) [lose nonmortality and become mortal].

Though the record by Moses does not state God’s counsel was a covenant, the prophet Hosea identified it as such; however, unlike the later Mosaic Covenant, there was no human mediator.

HOSEA 6:
6 ... and that it was pleasant to the eyes, and a tree to be desired [true statement], knowing good and evil [false statement].
7 But they [the Israelites (vs. 4)] like men [Adam] have transgressed the covenant: ...
8 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [nonmortal], and I [the apostle provided insight into this transgression of desire. Speaking as a son of Adam, as well as a son of Jacob, Paul the apostle provided insight into this transgression of desire.

ROMANS 7:
7 What shall we say then? Is the law [Torah of Moses] sin? God forbid. Nay, I [Paul] had not known [understood] [the] sin [unbelief in Eden], but by the law [Torah]; for I had not known lust, except the law had said, Thou shalt not covet.
8 But [the] sin [unbelief], taking occasion by the commandment [instruction], wrought in me all manner of concupiscence [craving]. For without the law sin was dead.
9 For [in Adam] I was alive [nonmortal] without the law; but when the commandment came [not to eat the fruit, [the] sin [unbelief] revived [sprang to life] [through egocentrism], and I [in Adam] died [became mortal].

77. See Trees, page 138.
78. See CJB, CSB, NET, NJB, YLT.
79. See KJV margin.
80. 'adam, #0120/0121H.
81. 'elohiym, #0326H. Psalms 8:5.
82. nomos, #5511G.
83. ginonosko, #1097G.
84. Greek text has the article.
ABRAHAMIC COVENANT

Several centuries after the Flood, two millennia after the Fall, divine purpose was revealed in a more concrete form in a series of divine communications. Because of the faith exhibited by a man named Abram, the gracious Creator mediated a covenant with him by an oath and renamed him Abraham.

Hebrews 6:
17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Genesis 22: Abraham (Heavens & Earth)
16 … By myself have I sworn, saith the LORD, for because thou [Abraham] hast [with faith] done this thing, and hast not withheld thy son [Isaac], thine only son:
17 That in blessing I will bless thee, and in multiplying thou seed as the stars of the heaven [heavenly seed (faith)], and as the sand which is upon the sea shore [earthly seed (natural)] shall possess the gate of his enemies [the SIN and the DEATH].
18 And [through] thy seed [STARS—Church; SAND—Israel] shall all the nations of the earth [all of fallen humanity] be blessed;

Subsequently, God reaffirmed this “gospel,” this “good news,” to Abraham’s son Isaac and later to his grandson Jacob.

Genesis 26: Isaac (Heavens)
4 And I will make thy [Isaac’s (vs. 1)] seed [of faith] to multiply [great] as the stars of heaven [heavenly seed], and will give unto thy [natural] seed [Israel] all these countries; and in thy seed [heavenly (faith) and earthly (natural)] shall all the nations of the earth be blessed.

Genesis 28: Jacob (Earth)
13 … I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee [Jacob (vs. 10)] will I give it [the land of Israel], and to thy [natural] seed;

14 And thy [natural] seed shall be as the dust of the earth [earthly seed], and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

The promise and counsel of the covenant with Abraham, a covenant mediated by God’s oath, is wondrous in its scope:

➢ PERSONAL. Abraham, as a channel of divine blessing to others would receive a great name, and would have a son and heir by Sarah his wife (though both were beyond the age for this to be naturally possible). Also, his “seed” was not to be limited to the earthly. Through a faith like his there was also to be a heavenly seed.

Genesis 12:
2 And I [God] will make of thee [Abraham] a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing [to all of the fallen creation]:

Genesis 15:
4 … he that shall come forth out of thine [Abraham’s] own bowels shall be thine heir [first, a natural (earthly) seed].
5 … Look now toward heaven, and tell [account for] the stars, if thou be able to number [account for] them: and he [God (vs. 4)] said unto him, So shall thy seed be [second, a spiritual (heavenly) seed, a seed of faith].

➢ NATIONAL. Abraham’s earthly seed would be a great nation. The land of Canaan would be its inheritance, and with that seed God would make a covenant of an age.

Genesis 17:
7 And I [God] will establish my covenant between me and thee [Abraham] and thy seed after thee … for an everlasting covenant [of an age] [the Age-to-Come] … .
8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession [of an age]; … .

➢ UNIVERSAL. God would treat others on the basis of their attitude toward Abraham and his twofold seed. All who

93. mesiteuω, #315G.
94. rabab, #7235H.
96. In ancient communities the “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
97. See The Enslaving Monarchies, page 35.
98. Hebrew preposition בַּיְם.
99. goyê, #1471H, plural.
100. Not “bless themselves” as in some versions. See note 50, page 6.
102. Gen 15:4; 17:19; Rom 4:19; Heb 11:11.
104. capbar, #5608H (account, Psa 56:8 NASB).
105. Gen 17:7,8.
106. ‘owlam, #5769H.
respond favorably to their ministry will learn righteousness and regain the nonmortality God gave his human creation at the beginning, a life with the potential to last forever, a life made available by the ransom given by Abraham’s upmost heir, the man Jesus. All families of the earth will ultimately have an opportunity for God’s blessing through that seed. 108

Genesis 26:
3 Sojourn in this land [promised by God], and I [God] will be with thee [Isaac], and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;
4 And I will make thy seed to multiply109 [great] as the stars of heaven [faith (heavenly)], and will give unto thy [natural (earthly)] seed all these countries; and in thy seed [stars, Sanid (=Church, Israel)] shall all the nations of the earth be blessed;
5 Because that Abraham obeyed110 [harkened to] my voice, and [with faith] kept my charge, my commandments112 [commissions], my statutes, and my laws111 [torahs].
The promise of the wondrous covenant with Abraham, given and mediated without conditions by a divine oath,113 was reaffirmed to Abraham’s progeny—Isaac, Jacob, and Jacob’s seed114 (Israel).

Genesis 28:
1 And Isaac called Jacob, and blessed him …
2 …3 … God Almighty bless thee, and make thee fruitful, and multiply thee, …;
4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.
5 And Isaac sent away Jacob:
The blessing to result is not dependent upon creature acquiescence, but flows graciously from the Creator himself.115 As described by Isaiah, it was called “the gospel” by Paul.

Isaiah 35:
10 And the ransomed of the LORD shall return, and come to Zion [God’s dwelling place]116 with songs and everlasting117 joy [of an age] [Age-to-Come] upon their heads: …

Galatians 3:
8 And the scripture, foreseeing that God would justify the heathen118 [nations] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations118 be blessed.

Acts 15:
14 … God at the first [before the Age-to-Come] did visit the Gentiles [non-Jewish world], to take out of them a people for his name [the heavenly seed, the Church].
15 And to this agree the words of the prophets [Amos120; …, 16 After this [after taking out this people] I [God (vs. 14)] will return [to the Jewish world], and will build again the tabernacle121 of David, [David’s kingdom] which is fallen down; and I will build again the ruins thereof, and I will set it up [return it to its land]:
17 That the residue of men [remainder of fallen humankind] might seek after the Lord [by coming to Israel]122 … .

This divine purpose abides in mystery without an understanding of the twofold nature of Abraham’s seed!

An Earthly Seed
The first of the chosen people, the Israelites,123 as natural seed of Abraham will be an earthly priesthood. They will enjoy the same earthly salvation promised “the nations (families) of the earth.”

Romans 2:
10 But [in the Age-to-Come] glory [of nonmortal life], honour [dominion on Earth], and peace [with God], to every man that worketh good, to the Jew first, and also to the Gentile:

As God’s anointed people the Jews are to be the first to receive earthly “glory, honour, and peace” so they will be in place as priests and Levites to serve in his “ministry of reconciliation.”124

Isaiah 66:
21 And I will also take of them [children of Israel (vs. 20)] for priests and for Levites, saith the LORD.
**Zechariah 8:**
23 And in those days [Age-to-Come] it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a man,126 a Jew,127 saying. We will go with you: for we have heard that God is with you.

A reaffirmation of the covenant with Jacob that his seed will be as the “dust,” an earthly priesthood,128 a priesthood using God’s word129 to fulfill that part of the promise to Abraham to be as the “sand” that bounds the “sea” (restless masses of humanity).130

**AN HEAVENLY SEED**
The second chosen people, the Church, the New Creation, as a seed of faith receive a much different salvation—one that entails a change of nature,131 a change to a spirit (heavenly) body,132 a body like that received by Jesus.

1 Corinthians 15:
49 And as we [the New Creation (Church)] have borne the image of the earthly [as sons of Adam], we shall also bear the image of the heavenly [as sons of God].

1 John 3:
2 Beloved, now are we [the Church] the sons of God [a direct creation of God, a New Creation], and if so be that we suffer with him,133 [manifest] [to the world] what we shall be: but we know that, when he shall appear134 [it is manifest] [what the New Creation shall be], we shall be like him [the heavenly Father (vs. 1)]131 . . .

As a heavenly priesthood,134 the Church will also serve in God’s “ministry of reconciliation” to bless his human creation.135

2 Corinthians 5:
18 And all things are of God, who hath reconciled us [Church (vs. 17)] to himself by Jesus Christ135 [the anointing], and hath given to us [with Israel] the ministry of reconciliation;

Romans 8:
16 … we [the Church] are the children [sons] of God;138
17 And if children, then heirs; heirs of God, and joint-heirs with Christ137 [the Anointed] [for blessing the human creation];135 if so be that we suffer with him Jesus, the Head], that we may be also glorified together [as members of the corporate Anointed],139
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory of the New Creation.140 which shall be revealed in us [as God’s heavenly priesthood].

For the [human] creature was made subject to the futility [the DEATH (mortality)], not willingly;141 but by reason of him [God] who hath subjected the same in hope145 [The Hope],142 Because the creature [human kind] itself also [just as the “sons of God” (vs. 19)] shall be delivered from the bondage of corruption144 [the SIN] into the glorious liberty of the children [sons] of God [liberty promised Abraham, enjoyed by the anointed “sons of God,” and to be provided through those “joint-heirs” to human creation].

For we know that the whole creation groaneth and travailleth in pain together until now.

23 … even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance]145 of our [the] [corporate] body [of us]146 [anointed Head and Body].

**Mosaic Covenant**

Two plus millennia after the Fall, to fulfill the oath he had made to the “fathers” (Abraham, Isaac, and Jacob), God established the Mosaic Covenant with the people of Israel.

Deuteronomy 7:
6 For thou [Israelites] art an holy [set apart] people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.
7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:
Israel was fully apprised that harkening to the counsel of the covenant would bring national blessings, while the disregarding of it would result in national deprivation.

**DEUTERONOMY 7:** (CON’T)

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out of Egypt with a mighty hand, and redeemed you out of the house of bondmen ... .

18 ... 19 And it shall be, if thou [as a nation] do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish [initially in the wilderness (a generation), later in the Diaspora, Jacob's Trouble, (as a nation), and in the Age-to-Come (individually)].

20 As the nations which the LORD destroyeth before your face, so shall ye [as a nation] perish; because ye would not be obedient [harken] unto the voice of the LORD your God.

**MOSSES AS MEDIATOR**

After Moses, as mediator, received the words of the covenant orally from God through angels, he wrote them into a “book” and presented it to the people of Israel. They agreed to live in accordance with the words in that book and the covenant was ratified by sprinkling “the blood of the covenant.”

**EXODUS 24:**

5 And he [Moses] sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient [harken].

8 And Moses took the blood, and sprinkled it on the people [probably on the elders as representatives of the people (vss. 1,7)], and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

The covenant was ratified by sprinkling of blood. As Mediator and following divine instruction, Moses had the Tabernacle built. He anointed it and a consecrated priesthood to serve in it. This Tabernacle, its priesthood, and a number of divinely appointed feasts, were given to energize and fortify the relationship of the people with their God.

**EXODUS 29:**

43 And there I [God] will meet with the children of Israel ....

44 ... I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God.
EXODUS 29: (con’t)
46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

PURPOSE OF THE COVENANT
The Mosaic Covenant did not replace the Abrahamic Covenant! It was given as a supplement to prepare a people to be God’s earthly priesthood (“sand” of the sea). It also provided lessons for those who would later be called to be God’s heavenly priesthood (“STARS” of heaven); and even later, lessons for the rest of humankind in a future Kingdom (Micah’s Precept). The Bible makes evident the purpose of the covenant had many facets:

➢ To “set apart” a people to be an earthly priesthood,\(^{152}\)
➢ To develop in that people a sensitivity to sin,\(^{153}\)
➢ To illustrate consequences of good and of evil,\(^{154}\)
➢ To reveal the fallen condition of humankind,\(^{155}\)
➢ To prepare a people for the First Advent,\(^{156}\)
➢ To provide guidance to develop a heavenly priesthood,\(^{157}\)
➢ To reveal the need to live in spirit, not in letter.\(^{158}\)

ROMANS 7:
22 For I [Paul, as a Jew] delight in the law\(^{159}\) [Torah] of God after the inward man [the spirit];\(^{160}\)
23 But I [Paul, as a fallen human] see another law\(^{159}\) [Torah] in my members, warring against the law\(^{159}\) [Torah] of my mind [flesh vs. spirit; egocentrism (survival instinct) vs. altruism], and bringing me into captivity to the law\(^{159}\) [Torah of [the]\(^{161}\) sin [unbelief] which is in my members.

2 CORINTHIANS 3:
6 Who [God (vs. 5)] also [like with Israel (vss. 3,7)] hath made\(^{162}\) [empowered] us [the Church]\(^{163}\) able ministers [earthly and heavenly] of the\(^{164}\) [a] new testament\(^{165}\) [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

THE TORAH OF MOSES A VEIL
When due time came for God to take out of the world “a people for his name,”\(^{166}\) a heavenly priesthood, the Torah of Moses acted as a veil for many Jews. Except for a few God specifically called, the rest could not accept the thought of an additional work by God. This veiling was dramatically prefigured during the mediation of the “old” covenant.

In his reaction to the people making a golden calf, Moses destroyed the stone tablets given by God. Afterwards, going back to the mountain with stone he had “hewed” himself, Moses received a second set of tablets.\(^{167}\) Unlike the previous encounter with God, this time on his return from the mountain his face\(^{168}\) “shone.” The people were fearful; nevertheless, Moses spoke to them the words of God. Later he placed a veil over his face to conceal the fading of that glory.\(^{169}\)

EXODUS 34:
34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded\(^{170}\) [instructed].
35 And the children of Israel saw the face of Moses, that the skin of Moses’ face shone: and Moses put the vail upon his face again, until he went in to speak with him [God].

The “vail” hid the fading of Mosaic glory and typified the masking of the future demise of the Mosaic/Levitical arrangements.

2 CORINTHIANS 3:
7 But if the ministration of death [dead sacrifices by a dying priesthood], written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away [as foreshadowed by the destruction of the first tablets];
8 How shall not the ministration of the spirit [a living priesthood offering “living sacrifices”]\(^{171}\) be rather glorious?

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152. Ex 19:5,6; Deut 7:6,7; Acts 15:16,17.
157. 1 Cor 10:6-11; Rom 15:4.
159. nomos, #3551G. See note 71, page 8.
160. Paul was describing himself as a Jew, a fallen human, not as a New Creature (vss. 14,25).
161. The Greek text has the article.
162. hikarou, #2427G.
163. 2 Cor 1:1-4: “us”—Paul, Timothy, Church, saints (saints—Israelites, see note 284, page 40).
164. The Greek text does not have the article.
167. Ex 32:19; Ex 34:4.
168. Ex 34:30.
169. 2 Cor 3:13.
170. Israelites, #6680H.
But now hath he [Jesus] obtained a more excellent ministry [as antitypical Aaron], by how much also he is the mediator of a better covenant [as antitypical Moses], which \[^{179}\] was established upon better promises [a New Covenant for all humans].

For if that first \[^{179}\] was glorious, much more that which remaineth [ministry of an everliving priesthood (vs. 8)]

For the law \[^{177}\] having a shadow of good things to come [Torah of The Adam], … can never with those sacrifices [of dead animals] by a dying priesthood provided for the comers thereunto perfect [sacrifices of the Mosaic Covenant were continual because hearts were not changed].

For then would they not have ceased to be offered? because that the worshippers once purged [hearts changed] should have had no more conscience of sins [thus, no need for continued sacrifices].

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished [passing away] [fading “glory” of Moses’ face]:

But their minds were blinded [hardened]: for until this day remaineth the same vail untaken away in the reading of the old testament [covenant]; which vail is done away [passes away] in Christ [Anointed].

The destruction of the first tablets along with the fading glory of Moses’ face were graphic signs of the temporary nature of the Mosaic/Levitical arrangement—a glorious arrangement in that it allowed a sinful people a relationship with the heavenly Father by forgiveness of sins through the Levitical sacrifices, \[^{176}\] a people that have been, and will be, as the “sand of the sea.”

Though the sacrifices of dead animals by a dying priesthood provided forgiveness, such could not, did not, change hearts, give release.

The “purging” of the heart (mind, spirit) that could not be provided by the Levitical priesthood is to be accomplished by Jesus as the High Priest of a “more excellent ministry.” Because hearts will be changed, cleansed, the resulting glory will be greater!

2 CORINTHIANS 3: (CON’T)

9 … 11 For if that which is done away [passing away] [ministry of a priesthood continually replaced because of death] was glorious, much more that which remaineth [ministry of an everliving priesthood (vs. 8)]

is glorious.

12 Seeing then that we have such hope [The Hope, the “ministration of the spirit” (vs. 8)], we use great plainness of speech:

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished [passing away] [fading “glory” of Moses’ face]:

But their minds were blinded [hardened]: for until this day remaineth the same vail untaken away in the reading of the old testament [covenant]; which vail is done away [passes away] in Christ [Anointed].

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With “blindness in part” removed, “ministration of the spirit,”187 in place, the chosen and anointed Jews will serve as God’s earthly priesthood. Under the New Covenant all of God’s creation, human and beast, will be blessed, the “end [goal] of the faith” for which the heavenly and earthly elect are being prepared, the “salvation of souls.”188 God will be The-All-in-All189

MOSAIC COVENANT DID NOT DIE
To justify its claim to Israel’s promises Christendom asserts the Mosaic Covenant died at the First Advent. Peter’s Precept, however, does not permit such a conclusion. During the days of the apostles, the time of the writing of the NT, a great controversy erupted. Many Jewish converts were insisting the message of the Church was for Jews only. Consequently, they declared it was necessary for Gentiles to come under the Torah of Moses before they could be accepted in fellowship.190

Paul was at the forefront of this confrontation. Time after time in his letters he wrote against this Judaizing influence. In none of these writings, however, did he claim the Torah had passed away. Never did the apostle argue one could not be under the Mosaic Covenant, the Torah of Moses, and its bondage!191

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GALATIANS 4:
21 Tell me, ye that desire to be under the law,191 do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Mosaic Covenant—Hagar, the “bondmaid”].
25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free [of the Torah], which is the mother of us all. [Abrahamic Covenant—Sarah, the “freewoman”]

The Jew baptized into the Anointed193 has by death been freed from the Mosaic Covenant, the Torah of Moses, and its bondage!

ROMANS 7:
1 Know ye not, brethren, (for I speak to them that know the law,192), how that the law hath dominion over a man [a Jew] as long as he liveth? 2 … 4 Wherefore, my brethren, ye also are become dead to the law, by [through] [baptism into] the body of [the] Christ [Anointed] [a baptism into death].

A JEW MUST DIE TO THE COVENANT
The Mosaic Covenant rules as long as the two parties (God and Jew) live. Death, and only death, voids its jurisdiction. As the apostle ardently taught, all who are of the Body of the Anointed are baptized into a Sacrificial Death epitomized by Jesus;198 thus, the Jew who has died in baptism, has been freed from that Torah.  

In his writings during that early controversy, Paul never asserted the covenant was dead. If, as Christendom insists, the Mosaic Covenant died, why did he not use such an argument? If, in fact, God had voided the covenant, such an argument would have stopped all opposition. So, why did the apostle not use it?

The reason is readily evident in those writings. Paul did not believe the Mosaic Covenant was dead. For him the Torah was in force, and the Jew not baptized into Anointed was bound to it.

1 CORINTHIANS 9:
20 And unto the Jews I became as a Jew, that I might gain the Jews; not to convert, but to return to Torah; to them that are under the law [Torah of Moses], as under the law [the law of the body of Christ].

187. 2 Cor 3:8 (page 217).
188. 1 Pet 1:9 (page 80).
189. See note 93, page 69.
191. Article not in Greek text.
192. nomos, #3551G.  
193. Rom 6:3-5.
195. dia, #1223G (genitive).
196. The Greek text has the article.
197. christos, #5547G.
198. Rom 6:3-5 (page 77).
Paul used present tense. Several decades after Calvary, he believed Jews who were alive were still in covenant relationship with God and bound to their Torah. In Galatians he warned all who yearned to hold to that relationship:

**Galatians 5:**
3 For I [Paul] testify again to every man that is circumcised [the Jew not baptized into the death of the Anointed], that he is a debtor to do the whole law\(^{199}\) [Torah of Moses].

Again, present tense! He believed at that time the unbaptized Jew was still a “debtor to do the whole Torah.”

When Paul used the two women associated with Abraham as an allegory of two covenants, he likened Hagar, the bondwoman, to the covenant of Moses.

**Galatians 4:**
25 For this Agar [Hagar] is mount Sinai in Arabia, and answereth to Jerusalem which now is [Mosaic Covenant], and is in bondage with her children.

Yet again, the apostle used present tense. He declared the Jews of his day were in bondage to their covenant just as Hagar had been in Abraham’s day. At the time Paul was writing—several decades after Calvary—Israel remained in covenant relationship with the Creator, the relationship that began at Horeb/Sinai.

Peter shared this belief. At the Jerusalem meeting of the apostles to resolve the controversy over Gentile converts, he made evident the Mosaic Covenant was still in effect.

**Acts 15:**
5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them [the Gentiles], and to command [charge] them to keep the law\(^{199}\) [Torah of Moses].

6 And the apostles and elders came together for to consider of this matter.
7 And when there had been much disputing, Peter rose up, and said unto them … .
8 … 10 Now therefore why tempt ye God, to put a yoke upon the neck of the [gentile] disciples, which neither our fathers nor we were able to bear?

Peter affirmed that at that time it was possible to be under the “yoke” of the Torah of Moses. James expressed the same belief.

**James 2:**
10 For whosoever shall keep the whole law\(^{199}\) [Torah of Moses], and yet offend in one point, he is guilty of all.

Many years after Calvary the apostles continued to believe the Jewish covenant remained operative, demanding compliance. They believed the Jews continued to be in their special relationship with God under the covenant mediated by Moses.

If God’s covenant with the Jews is not dead, will it ever die? If so, when? How? Paul told the Galatians that the covenant was operational until “the seed should come.”

**Galatians 3:**
19 Wherefore then serveth the law\(^{199}\) [Torah of Moses]? It was added because of transgressions, till the seed [Abraham’s twofold seed of faith (vs. 7)]\(^{201}\) should come [be completed] … .

20 … 29 And if ye be Christ’s [of Anointed], then are ye Abraham’s [heavenly (STAR)] seed [of faith],\(^{202}\) and heirs [along with the faithful earthly seed (SAND, dust)] according to the promise.\(^{203}\)

The Torah of Moses was “added” until the twofold seed of Abraham “should come,” be fully developed by the heavenly Father. The Jews continue to be bound to their covenant until the ratifying sacrifices of the New Covenant are complete. Only then will the New Covenant replace the Old. At that time it will still be necessary for the Jews who are alive to die to the Mosaic Covenant. Perhaps, as done with the Church, this death will be consummated through a baptism. The “glory” of Moses’ face faded away\(^{204}\)—a process, not an event. In like manner, when the last Jew dies to the Mosaic Covenant (by baptism?), it’s glory will have faded away!

**AN OFT MISINTERPRETED TEXT**
To justify its usurpation of the New Covenant, Christendom argues Israel’s covenant died at Calvary—not a gradual fading away, but an abrupt death. A text of Paul’s is problematically translated and interpreted to support that argument.

**Colossians 2:**
13 And you [as a Gentile], being dead in your sins and the uncircumcision of your flesh, hath he [God] quickened together with him [Jesus], having forgiven you all trespasses [no divine retribution, Ezekiel’s Precept];

199. nomos, #3551G.
200. paraggello, #3853G.
201. Rom 4:13-16.
202. christos, #5547G (genitive).
204. 2 Cor 3:7-14 (page 217).
COLOSSIANS 2: (CON’T)
14 Blotting out the handwriting205 of ordinances206 [decrees]207 that was against us [Jews and Gentiles (vs. 13)], which was contrary to us, and took it [the “handwriting” (note of debt)]208 out of the way, nailing208 it [that which took the note of debt “out of the way” (a nonmortal body)] to his [Jesus’] cross;

Christendom argues that which was “blotted out,” taken “out of the way,” was the “Law,” the Torah of Moses, Israel’s covenant.

There is no doubt that the reference here is to the Law . . . and here clearly points to the commandments of the Law. The apostle is not distinguishing between the moral and ceremonial Law. The Law is a unity and it is the Law as a whole which was removed or blotted out by the death of Christ.—W. E. Vine, 1996 C.E.209

As shown in verse 13, the “us” in verse 14 included Gentiles. Paul was addressing specifically those who were uncircumcised. He was focused on Gentiles, not Jews. Hence, he could not have been thinking of the Mosaic Covenant and its Torah as the “note of debt.” It is not, and was not, a “note of debt” against Gentiles.

As Paul continued in his letter, he stated:

COLOSSIANS 2:
15 And having spoiled principalities and powers [the fallen angels],210 he [God] made a shew of them openly, triumphing over them in it211 [by the blotting out the note of debt].

The “blotting out” of the “note of debt” was a triumph over the “principalities and powers,” the angelic host opposing God and his way. It would be difficult to understand how this was a triumph if the Mosaic Covenant was meant. If voiding that covenant would be a defeat for the angels, then the giving of the covenant would have been a victory for them. Such a conclusion is not reasonable. The “note of debt” must have reference to something other than Israel’s covenant. Following Peter’s Precept, the immediate context must be taken into account to gain insight into the apostle’s meaning.

The crucifixion accounts indicate the only thing “nailed” to the Cross other than the title “King of the Jews” ordered by Pilate was Jesus himself.212 Thus, there is only one interpretation apparent that harmonizes context. The “the handwriting of ordinances” must refer to the mortality that became humankind’s fate by Adam’s unbelief,213 that which resulted in the condition of “being dead” as stated in verse 13. The taking “out of the way” that condition is a direct consequence of Jesus giving “himself,” a nonmortal soul, for the nonmortal soul lost. A transaction initiated at Jordan and concluded at Calvary.

MATTHEW 20:
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life214 [soul] [nonmortal body+spirit] a ransom for many [all the seed of Adam who freely accept it].215

ROMANS 3:
24 Being justified freely by his [God’s] grace through the redemption [by ransom given First Advent] that is in Christ216 [anointed] Jesus:217 Whom God hath set forth [of the SIN] through faith in his blood [as God’s Passover lamb],218 to declare his [God’s] righteousness for the remission219 [passing over] of sins that are past [no divine retribution (Ezekiel’s Precept)], . . . ;

1 TIMOTHY 2:
5 For there is one God, and one mediator between220 [of] God and men [humans], the [an] man Christ216 [anointed] Jesus;221
6 Who gave himself [nonmortal soul, body+spirit] a ransom for all [all humans who accept], to be testified in due time [Age-to-Come]. This was the apostle’s message to the Colossians. Israel’s covenant was not blotted out (as asserted by Christendom); rather,
he emphasized the deliverance of a fallen creation through Jesus. God “spoiled principalities and powers,” “triumphing over them” by passing over sins of the past (no divine retribution, Ezekiel’s Precept), countervailing mortality by resurrection, and setting in place a priesthood to cleanse his creation of its corrupt spirit so it can sustain the nonmortality provided by the ransom.

ROMANS 8: 20 For the [human] creature was made subject to vanity, [the futility], not willingly[,] but by reason of him who hath subjected the same in hope [The Hope], 21 Because the creature [human creation] itself also shall be delivered from the bondage of corruption [the SIN] ….

For the human race, release from corruption (SIN) and mortality (DEATH) could only be obtained by the “blotting out” of the debt. The nailing of the body of Jesus to the cross was a public declaration that such had been accomplished! In the days before mass media, a common method of making a public announcement was by “nailing” a sign in an appropriate place where it would be seen by the most people (e.g., many centuries later, Luther nailed his ninety-five theses to a cathedral door). Thus, the nonmortal body nailed to the cross made a public proclamation the “note of debt” was blotted out.

1 CORINTHIANS 15: 22 For as in Adam all [humans] die, even so in [the] Christ [Anointed] [High Priest and his priesthood] shall all be made alive.

Ransom—Soul for Soul  
Soul—Body+Spirit  
Body—delivered from DEATH  
Spirit—delivered from SIN

MOSAIC COVENANT AND LIFE
Compliance to the Mosaic Covenant requires total commitment. It is not a part-time activity, but a lifestyle lived for a lifetime.

LEVITICUS 18: 5 Ye [Israel] shall therefore keep my [God’s] statutes, and my judgments: which if a man do, he shall live in them: ….

NEHEMIAH 9: 29 … [the proud] heartened not unto thy commandments, [commissions], but sinned against thy [God’s] judgments, (which if a man [Jew] do, he shall live in them;) ….

EZEKIEL 20: 11 And I [God] gave them [the Jews] my statutes, and shewed my judgments, which if a man do, he shall even live in them.

12 … 13 … they [the Jews] walked not in my [God’s] statutes, and they despised my judgments, which if a man do, he shall even live in them; ….

14 … 21 … they [the Jews] walked not in my [God’s] statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; ….

ROMANS 10: 5 For Moses describeth the righteousness which is of the law [Torah of Moses], That the man which doeth those things shall live by them.

GALATIANS 3: 12 And the law is not of faith: but, The man that doeth them shall live in them.

The thought in these texts is not that a Jew could overcome mortality by the Torah of Moses and have nonmortality; rather, they assert the covenant requires one to live a life “in” the Torah. It is not a leisure activity, a hobby to be pursued only on occasion, but a way of life wholly relegated to the Torah. It must be “lived” twenty-four hours a day, every day (24/7).

ROMANS 2: 13 (For not the hearers of the law [Torah of Moses] are just before God, but the doers of the law [Torah] shall be justified.

To be faithful to the covenant in the present life a Jew must be totally committed. Every waking moment, every thought, every deed, must be in accordance with the Torah of Moses.

JAMES 2: 10 For whosoever shall keep the whole law [Torah of Moses], and yet offend in one point, he is guilty of all.

Such a life, however, does not preclude mortality and death. Though the Torah of Moses could not set aside mortality, God did promise observance of its guidance could “prolong” life.
Deuteronomy 5:
33 Ye [Israelites] shall walk in all the ways which the LORD your God hath commanded thee, [instructed you] [in the Torah of Moses], that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Deuteronomy 6:
2 ... keep all his [God's (vs. 1)] statutes and his commandments [commissions], which I [Moses (5:1)] command thee, ... ; and that thy days may be prolonged.

Psalms 91:
1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 ... With long life will I satisfy him, and shew him my salvation.

Proverbs 10:
27 The fear [love] of the LORD prolongeth days: ... .

Proverbs 28:
16 ... he that hateth covetousness shall prolong his days.

Other texts that may be misunderstood with respect to life and the Torah refer to the life of the nation, not life of individuals.

Deuteronomy 4:
1 Now therefore hearken [as a nation], O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live [as a nation], ... .

Deuteronomy 30:
19 I [God] call heaven[s] and earth to record this day against you [Israel], that I have set before you life and death [as a nation], blessing and cursing [as a nation]; therefore choose life, that both thou and thy seed [as a nation] may live:

A text by Ezekiel could also be misunderstood if not “rightly divided” with respect to the age it applies.

Ezekiel 18:
9 [Heth(at vs. 8)] Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live [abundantly in present life, lastingly in the Age-to-Come], saith the Lord GOD.

Everlasting life is not applicable in the Present-Evil-Age, but is to be the gift of the Age-to-Come, God’s future Kingdom (Micah’s Precept). At that time, nonmortality, “life of the Age,” will be enjoyed by all of humankind who accept the New Covenant, live in accordance with its provisions, and enter God’s Rest. Paul’s declaration to the Galatians concerning life and the Torah of Moses was unequivocal.

Galatians 3:
21 Is the law [Torah of Moses] then against the promises of God? God forbid: for if there had been a law [Torah] given which could have given life, verily righteousness should have been by the law [Torah].

On two occasions Jesus was asked how one could obtain “life of the Age” (the Age-to-Come). In neither case did Jesus’ answer indicate such life was available in the Present-Evil-Age.

Luke 10:
25 ... a certain lawyer ... tempted him [Jesus], saying, Master, what shall I do to inherit eternal [life] [of an age]?
26 He said unto him, What is written in the law [Torah] ... ?
27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and [in the Age-to-Come (God’s future Kingdom)] thou shalt live.

Luke 18:
18 And a certain ruler asked him [Jesus], saying, Master, what shall I do to inherit eternal [life] [of an age]?
19 And Jesus said unto him ... .
20 Thou knowest the commandments [instructions] [of the Torah of Moses], Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Jesus said to the ruler, “follow me.” If he followed Jesus, he would have had to die, so the “life of an age” being discussed had to be life in a future age, not life in the present age.

If “life of an age” is possible through individual works, the need for a ransom is negated. This cannot be! The Bible does not hold out a hope that would circumvent the just requital that came upon the human race in the Garden of Eden.

234. Isravah, #6680H.
235. mitsvah, #4687H.
236. No article in the text.
237. yir'ah, #3374H
238. In the OT “heavens” is either dual or plural.
239. nomos, #3551G.
240. aionios, #0166G.
241. zoe, #2222G.
242. Ezk, #1785G.
243. entole, #1785G.
244. Rev 2:10.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

**DAVIDIC COVENANT**

The covenant God later made with King David through the prophet Nathan parallels the Abrahamic and is also personal, national, and universal. God addressed four entities with the man after his own heart—people, seed, house (or, kingdom), and throne.

1 Samuel 7:
10 Moreover I [God] will appoint a place for my people Israel, [all twelve tribes] and will plant them, ... ,
11 ... 12 ... I will set up thy seed after thee [David], ... , and I will establish his [the seed's (the Anointed)] kingdom.
13 ... 16 And thine house and [even] thy kingdom shall be established for ever [perpetuity] before thee: thy throne shall be established for ever [perpetuity].

Though different, the entities here detailed are inseparable and are to be “established for perpetuity.” Like that given Abraham, the ultimate outcome of this covenant, this divine promise, is unconditional and does not depend upon creature righteousness. Against all contingencies the future of David’s throne, David’s house (kingdom), and God’s people Israel, is to be secure in the reign of one who is of the seed of David (the Anointed).

Jeremiah 33:
14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised ... .
15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

David’s seed, anointed as King and High Priest of God, will lead all families of the earth into God’s Rest. He will “correct” Adam and his “children” with the gentle guidance of a shepherd’s staff and the touch of a loving hand.

Of God’s creation there is only one living entity who is not only a “seed” of David, but also a “son of God”—one “made perfect (complete)” to perform as described. Jesus of Nazareth. Born to parents who were both “seeds” of David, yet earlier as...
Angel-of-the-LORD he was the firstborn son of God, and now since the First Advent he is the firstborn of the New Creation. David’s response to God reveals he understood the significance of this covenant and was awestruck by it.

2 Samuel 7: 18 … Who am I, O Lord GOD? and what is my house [kingdom], that thou hast brought hitherto? 19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant’s house [kingdom] for a great while to come. And is this [this is] the manner of man [Torah of The Adam], 259 O Lord GOD? 260

David’s perceptive observation, “this is the Torah of The Adam,” sets forth its pivotal nature. Taken in the simplest and most literal sense, it denotes David understanding the covenant as a restatement of God’s purpose for creating the human race and his subsequent covenant with Abraham. God swore to use David’s seed as the chosen seed of Abraham to bring blessing to all of the human creation, Adam and his “children.” This promise is the Torah of The Adam, the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is

Psalms 89: 3 …, 1 [God] have sworn unto David my servant, 262 Thy seed [the Anointed] will I establish for ever 263 [perpetuity], and build up thy throne to all generations. Selah. 5 … 28 My mercy will I keep for him [David’s seed] for evermore 264 [an age], and my covenant shall stand fast with him. 29 His [David’s] seed also will I make to endure for ever 265 [perpetuity], and his throne as the days of heaven. 30 … 36 His [David’s] seed shall endure for ever 264 [an age], and his throne as the sun before me. 37 It shall be established for ever 264 [an age] as the moon, and as a [the] 266 faithful witness in heaven [the Rainbow].

David’s perspectival observation, “this is the Torah of The Adam,” sets forth its pivotal nature. Taken in the simplest and most literal sense, it denotes David understanding the covenant as a restatement of God’s purpose for creating the human race and his subsequent covenant with Abraham. God swore to use David’s seed as the chosen seed of Abraham to bring blessing to all of the human creation, Adam and his “children.” This promise is the Torah of The Adam, the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man [Torah of The Adam], 261 the human creation, Adam and his”children.” This promise is

Acts 13: 34 …, he [God (vs. 33)] said on this wise, I will give you [plural, (the Israelites)] 268 the sure mercies of David [the blessings of the New Covenant, the Torah of The Adam].

God swore an oath to David that his anointed seed shall “endure for perpetuity.” Zechariah also spoke of this divine mercy, the “sure mercies of David,” in conjunction with David’s house, his kingdom. 268

Zechariah 12: 10 And I [God] will pour upon the house [kingdom] of David, and upon the inhabitants 269 [inhabitant] [singular] of Jerusalem [the Anointed], the spirit of grace and of supplications: … .

Zechariah 13: 1 In that day [Second Advent] there shall be a fountain opened to the house [kingdom] of David and to the inhabitants [plural] of Jerusalem [the Israelites] for sin and for uncleanness.

Ezekiel prophesied this mercy would extend to all of David’s house (kingdom), the house of Israel and the house of Judah. 271

Ezekiel 37: 21 … I [God] will take the children of Israel [all twelve tribes] from among the heathen 272 [nations], whither they be gone [during the Diaspora], … and bring them into their own land: 22 And I will make them one nation 272 in the land; …; and one king [David’s anointed seed] shall be king to them all: …, 272 neither shall they be divided into two kingdoms any more at all:

Jeremiah described the subsequent reaction of the Jews following fulfillment of the promised regathering.

Jeremiah 50: 4 In those days [Age-to-Come], and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the LORD their God. 273

This is the same “day” of which Zechariah spoke, the day when a fountain shall be opened “for sin and for uncleanness.” 273

259. See note 61, page 7.
260. Punctuation not inspired.
See ASV, RSV, NAB, ESV.
261. See James’ Precept . . . , page 69.
262. Psalms 132:11.
263. ‘ad, #5703/5704/5705/5706H with ‘owlam, #5769H.
264. ‘owlam, #5769H.
265. ‘ad, #5703/5704/5705/5706H.
266. The Hebrew text has the article.
268. Isa 55:3; Acts 13:34.
269. yashab, #3427H (singular).
270. yashab, #3427H, plural.
271. See note 95, page 115.
272. gowy, #1471H.
NEW COVENANT

Under the Mosaic Covenant, a repentant Israelite through an appropriate offering could obtain forgiveness of sin.285

PSALMS 85:
1 LORD, thou hast been favourable unto thy land [Israel]; thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people [Israel], thou hast covered all their sin. Selah.

Though forgiveness through the Torah of Moses was an important and necessary step forward for humankind, it was not sufficient. As Paul cited in Hebrews, it is not the end to be sought.

HEBREWS 10:
1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered … make the comers there unto perfect [in spirit (behavior)].
2 For then would they not have ceased to be offered? because that the worshippers once purged [made perfect, complete, in spirit] should have had no more conscience of sins.

Though it provides a means for forgiveness,285 the Mosaic Covenant cannot “purge,” cleanse, change the heart, “make perfect” the spirit. Under the Torah of Moses by an offering sin is forgiven, but the person is still fallen. Dead sacrifices by a dying priesthood cannot bring about needed transformation. It is this lack that makes another priesthood and another covenant necessary.

HEBREWS 7:
11 If therefore perfection [of the spirit] were by the Levitical priesthood … what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

HEBREWS 8:
6 But now hath he [Jesus] obtained a more excellent ministry [antitypical Aaron], by how much also he is the mediator [antitypical Moses] of a better covenant [a “new” covenant], which [ministry] was established upon better promises [thus, “more excellent”].

The New Covenant, as declared by the prophet Jeremiah, will

275. See ASV, JPS, NASB, RSV.
276. Ezekiel’s Precept …, pg. 74 (judgment = deliverance).
277. tsedaqah, #6666H. Isa 26:9.
278. kodesh, #0776H.
279. sâdeq, #6664H.
282. See PRINCES, page 51.
release the human heart from its “bondage of corruption.”

**Jeremiah 31:**
31 … I [God] will make [ratify] a new covenant [for Adam and seed (vs. 27)] with [offering] the house of Israel, and with [offering] the house of Judah [as covenant-victims synergised with the Church].
32 … 33 … ; After those days [of ratification], … , I will put my law [Torah] [Torah of The Adam (spirit of Rest)] in their inward parts, and write it in their hearts [put in spirits, minds (vs. 27) of humankind]; ….

It is this promise of writing the Torah of The Adam, the spirit of Rest, in human hearts, that makes the New Covenant “better”—a covenant that will fulfill the promise made to the “fathers.”

New Covenant victims/priests—Israel, Church
New Covenant recipients—Humankind

**Release from the SIN**
Unhappily, this purpose—changing human hearts (mind, spirit), releasing from sin so one is no longer a sinner—has been veiled in most English versions. Belief in only one salvation (release from the DEATH), a failure to understand the difference between **forgiveness** and **release** from the SIN, and poor translation, have been contributing factors to this obscurity. An example may be found in the Acts of the Apostles. Luke recorded Peter’s response to a command of the Jewish hierarchy not to teach in Jesus’ name:

**Acts 5:**
31 Him [Jesus] hath God exalted … , for to give repentance [reformation] [of humankind] to Israel [as God’s earthly priesthood], and forgiveness [release] of sins [for all humans willing].

The Greek *aphesis* has the thought of “letting go” or “release”; however, it is often rendered “remission” or “forgiveness.” Associated with SIN it connotes release of sinful behavior, removal from SIN’s enslavement.

**Luke 4:**
18 … he [God] hath anointed me [Jesus] … to preach deliverance [release] to the captives [of DEATH], and recovering of sight to the [spiritually] blind, to set at liberty [release] them that are bruised [oppressed] [by SIN],

**Release** is forward looking. With release the future will not entail bondage to the great monarchs, the SIN and the DEATH.

**Forgiveness**, on the other hand, is backward looking. It pardons sinful acts already committed. Forgiveness does not necessarily involve a transformation. Release does! It results in a change of behavior so one is no longer a sinner, the spirit is “perfect.” When the New Covenant for Adam and his seed is “made,” ratified, and there is the guidance of the antitypical Melchizedek priesthood, humankind will repent of their contrary ways—their hearts will be cleansed, their spirits “made perfect.” They will be released from the bondage of SIN and DEATH.

**Zechariah 13:**
1 In that day [in the Age-to-Come] there shall be a fountain opened to the house [kingdom] of David [Israel and Judah] and to the inhabitants of Jerusalem for sin and for uncleanness.

If Peter’s response recorded in Acts 5 had been about forgiveness (or remission) of sin, his answer would have bewildered the High Priest. Israel’s covenant already provided for such forgiveness. No doubt, he would have asked Peter what was so different that required the disciples not to harken to his charge.

Later, Paul echoed Peter. Quoting Jeremiah he made manifest the **new** covenant is to provide **release**, not just forgiveness.

**Hebrews 10:**
16 This is the covenant that I [God] will make with them [the Jews] after those days [Diaspora], saith the Lord, I will put my laws [precepts, principles, of the Torah of The Adam] into their hearts, and in their minds will I write them [thus, changing the human ego];
17 And their sins and iniquities will I remember no more [no divine retribution, Ezekiel’s Precept].
18 Now where remission [release] of these [“sins and iniquities”] is, there is no more offering for sin [if no more sin, no need for offering].

**Making of a Mediated Covenant**
As Paul explained in Hebrews, the making of the Mosaic Covenant was a figure, a shadow, of the making of the New Covenant. Regrettably, the pertinent passage has been severely mishandled in English versions. In unusual candor, one scholar has said such renderings involve the passage in “hopeless obscurity.”

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289. See note 312, page 42.
290. *torah*, #8451/#8452H.
291. *metanoia*, #3341G.
292. *aphesis*, #0859G.
293. *thrauo*, #2352G.
294. See THE ENSLAVING MONARCHS . . . , page 35.
296. Ezk 37:21,22.
Nevertheless, apt renditions may be found in Young's *Literal Translation of the Bible* (YLT) and Wilson's *Emphatic Dia-glott* (ED).

**Hebrews 9: YLT**

16 for where a covenant is, the death of the covenant-victim to come in is necessary, 17 for a covenant over dead victims is stedfast, since it is no force at all when the covenant-victim liveth, 18 whence not even the first [the Mosaic Covenant] apart from blood hath been initiated, 19 for every commandament [instruction] having been spoken, according to [the] law [Torah (Mosaic)], by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle, 20 saying, 'This is the blood of the covenant that God enjoined unto you,'

**Hebrews 9: ED**

16 For where a Covenant exists, the Death of that which has RATIFIED it is necessary to be produced; 17 because a Covenant is firm over dead victims, since it is never valid when that which RATIFIES it is alive. 18 Hence not even the FIRST [Mosaic Covenant] has been instituted without Blood. 19 For Every Commandament [instruction] in the Law [Mosaic Torah] having been spoken by Moses to All the PEOPLE, taking the BLOOD of BULLOCKS and of Goats, with Water and scarlet Wool, and Hyssop, he sprinkled both the BOOK itself, and All the PEOPLE, 20 saying, “This is the BLOOD of the COVENANT which God enjoined on you.”

The apostle argued ratification of the New Covenant required the sprinkling of the blood of “covenant-victims.” As proof he cited the record for the ratification of the Mosaic Covenant.

**Exodus 24:**

3 And Moses came and told the people all the words … : and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar … . 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Biblically death of covenant-victims is required to ratify a covenant. Sprinkling of blood attested to that death. It was to this rite of covenant ratification Jesus made reference when he passed the cup to his disciples at the Last Supper.

**Matthew 26:**

27 And he [Jesus] took the cup, and gave thanks, and gave it to them [the apostles], saying, Drink ye all of it; 28 For this is my blood of the [new] testament [covenant], which is shed for [the] many [seed of Adam] for the remission [release] of sins.

In the same manner as the Mosaic Covenant, the New Covenant is to be ratified by the death of “covenant-victims” before its blessings flow forth—a death substantiated by “the blood of the covenant.” It was this requirement Jesus cited when he passed the cup of wine and said, “this is my blood of the new covenant.” The wine as a symbol for blood represented the death of Jesus’ human ego (free-will). As he prayed a short time later,

**Luke 22:**

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Complete submission to the Father’s way, his plan, his purpose, his Rest: restraint of self, liberty for others. As God’s High Priest he freely partook of the “blood” that sanctifies and testifies to his entering that Rest, to the death of the human ego (will) so God’s will be done, and to the ratification of God’s New Covenant for the fallen human creation.

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301. *entole*, #1785G. 304. Word not in some Greek manuscripts. 307. *aphesis*, #0859G.


Like the Mosaic ministry with its priests and Levites, the New Covenant ministry is a duality, Church and Israel.310 As High Priest, Head of that duality, Jesus’ blood continued the process that began two millennia earlier for the earthly priesthood. The physical sprinkling detailed in the OT typified the spiritual process brought forth in the NT. A process in which the twofold members of God’s anointed priesthood, like their anointed Head, are “covenant-victims”—“made perfect” by the mortification of the egocentric nature of “flesh.”311 As experienced by Israel, so the New Creation, those of a heavenly resurrection312 and who join Israel in an “assembly of firstborns”313 as “able ministers.”

In the night of the first Passover all firstborn in Egypt were in jeopardy of death; thus, only Israel’s firstborn were in need of protection by blood.318 In antitype, only those who are of the “Church of God” are asked to partake of the cup, the blood of the New Covenant, only they are in jeopardy319 during antitypical Passover night (the age for developing a New Creation). All who partake of the cup, like the Israelites, are “covenant-victims” ratifying the New Covenant, Abraham’s “seed” of faith.320

In English translations (KJV, ASV) it is rendered “my covenant” 51 times. Only in Psa 50:5 is it improperly rendered “a covenant with me.”

310. Ex 19:6 (Israel); 1 Pet 2:5,9 (Church).
311. Heb 2:10; 5:8,9; 13:20,21; 1 Pet 5:10.
312. Col 1:18; Rev 20:5,6.
313. Heb 12:23. Literally, the Greek has “assembly of firstborns, plural.”
315. b'riyoth, #2427G.
316. 2 Cor 1:1-4. See note 163, page 217.
317. diatbeke, #1242G, no article (note 57, page 210).
318. Ex 11:4-6; 12:12,13,23.
319. 1 Cor 15:30.
321. The Hebrew b'riyoth (#1285H) with the first person singular suffix appears 52 times in the Bible. In English translations (i.e., KJV, ASV) it is rendered “my covenant” 51 times. Only in Psa 50:5 is it improperly rendered “a covenant with me.”
324. Jer 31:31-34; Rom 2:10.
325. nomos, #3551G.
327. See DaviDic CoVENANT, page 224.
329. Ex 24:3-8; Heb 9:16-20 ED.

321. Hebrew b'riyoth (#1285H) with the first person singular suffix appears 52 times in the Bible. In English translations (i.e., KJV, ASV) it is rendered “my covenant” 51 times. Only in Psa 50:5 it is improperly rendered “a covenant with me.”

**Chapter Six: Covenants of God—Counsel**

**Mediator of the New Covenant**

Christendom’s concept of mediator as one who mediates between two discordant parties—a concept used to support its clergy/laity structure—is not scriptural! As set forth in the Bible mediation is the means used to establish a covenant and its necessary accouterments and involves nothing more. The work of the mediator of the New Covenant was foreshadowed by the work of Moses serving as mediator of the “Law” Covenant.

**Galatians 3:**

19 Wherefore then serveth the law?325 It was added because of transgressions, till the seed of Abraham, the twofold seed of faith,326 should come to whom the promise of the Torah328 by God through Moses, the people freely responded.

**Exodus 24:**

3 And Moses came and told the people all the words which the LORD hath said will we do.

Covenant ratification was completed by sprinkling the blood of the covenant, blood verifying the sacrificial death of bulls and goats329 symbolizing the death of the human ego (free-will becoming God’s will). As typified by the “goats” the people of Israel pledged “All the words which the LORD hath said will we do”! A pledge later echoed by Jesus and the Church (bulls).

**Luke 22:**

42 … : … not my will, but thine, be done.

Following God’s instruction, Moses directed the building of the Tabernacle. When completed he anointed it and the priesthood.
EXODUS 40:
9 And thou [Moses (vs. 1)] shalt take the anointing oil, and anoint the tabernacle, and all that is therein, ... .
10 ... 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood [of an age] throughout their generations.

LEVITICUS 8:
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
11 ... 12 And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.
13 ... 30 And Moses ... sanctified Aaron ... and his sons ... .

After the covenant was ratified, the Tabernacle and its priesthood anointed (sanctified), the work of mediation was complete. Subsequently, the High Priest served as the agency for approaching God. The Urim and Thummin provided divine communication. The Levitical priesthood, however, could not provide release from SIN. So, as the apostle explained to the Hebrews, its ministry was not “faultless”; and, as he declared to the Galatians, the Mosaic Covenant, the Torah of Moses, was “added” temporarily as a “schoolmaster,” “till the [dual] seed [of faith] should come.”

HEBREWS 8:
6 But now hath he [Jesus (6:20)] obtained a more excellent ministry [as antitypical Aaron], by how much also he is the mediator [as antitypical Moses] of a better covenant [the New Covenant is better than the Mosaic by providing release from SIN rather than forgiveness] ... .

15 And for this cause he [Jesus] is the mediator of the new testament [covenant], that by means of death [which ratifies the covenant], 338 for the redemption of the transgressions that were under the first [Adamic testament] covenant, they [Israel & Church] which are called [to be covenant-victims and priesthoods] which are called [the] eternal inheritance [of an age] [the promise made to Abraham’s twofold seed, Stars and Sand].

12: 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling [blood of the covenant, of consecration, and of Atonement Day], 341 that speaketh better things [death of the egocentric desires of flesh] than that [blood] of Abel 342 [which spoke of an animal’s death].

19 Wherefore then serveth the law [Torah of Moses]? It was added because of transgressions, till the seed [of faith] should come to whom the promise was made; and it was ordained by angels in the hand of a mediator [Moses].

The Levitical priesthood “vanished away” in 70 C.E. with the destruction of its Temple, after which the nation experienced the curse of its covenant (Diaspora/Jacob’s Trouble).

Though its priesthood was deposed, as Paul wrote, the Mosaic Covenant remains active until the “seed should come,” the seed that will be “able ministers” of the New Covenant. Thus, the covenant continues until the new dual priesthood is complete and the New Covenant ratified. Then, the Jews, being dead to their Torah of Moses, will be the earthly ministers of a new Torah, the Torah of The Adam.

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

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330. ‘adam, #5769H.
331. Aaron was instructed to “offer” the Levites, not Moses (Num 8:11).
332. See note 179, page 218.
333. Greek words rendered “ministry,” “which,” “first,” and “second,” are feminine, “that” is neuter. Thus, referent must be neuter “example” in vs. 5.
334. nomos, #3551G.
339. The Greek text has the article.
340. anointos, #0166G.
341. Ex 24:8; Matt 26:28; Heb 9:19,20.
342. In Christendom “blood of Abel” is understood to be his personal blood, the blood that cries for vengeance (Gen 4:10,11); however, “better” is a comparative of “good” not “bad.” The reference in Heb 12:24 is not to Abel’s personal blood, but to the blood of his sacrificial animal, Abel’s “more excellent sacrifice” described in Heb 11:4.
Hebrews 11:
4 By faith Abel offered unto God a more excellent sacrifice than Cain [whose sacrifice came from a ground cursed by God], by which he obtained witness that he [Abel] was righteous, God testifying of his gifts [of blood]: and by it he being dead yet speaketh. Though Abel’s sacrifice was “more excellent,” the “blood of sprinkling” of Jesus, as antitypical High Priest and mediator, speaks of “better things—better even that of that of Moses and Aaron. This “blood of sprinkling” (blood of the covenant, blood of consecration, and blood of Atone ment Day) speaks not only of forgiveness of sin, but more importantly release.

At Jordan, as mediator, Jesus began the antitypical sacrifice and sprinkling of blood, a process that continues to this day. One that not only ratifies the New Covenant but “makes perfect” the priesthhoods that will be its “ministers,” “living stones” that will be an antitypical Tabernacle, a spiritual temple.

Ephesians 2:
19 Now therefore ye [Church, ones “in anointed Jesus” (vs. 13)] are no more strangers and foreigners, but fellowcitizens with the saints [faithful Israel], and of the household [house] of God;
20 And are built upon the foundation of the apostles [Church] and prophets [Israel], [anointed] Jesus Christ himself being the chief corner stone [the High Priest];
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord [Holy—Israel; Most Holy—Church];
22 In whom ye [the Church] also are builded together [with the faithful of Israel] for an habitation of God … .

1 Peter 2:
5 Ye [Chosen of God (vs. 4)] also [with faithful Israel], as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by [through] Jesus Christ [anointed].

Revelation 3:
12 Him that overcometh will I [Jesus] make a [heavenly] pillar in the temple of my God, and he shall go no more out: … .

Note the metaphoric use in the above texts of: house, built, foundation, chief corner stone, building, framed, temple, builded, habitation, living stones, spiritual house, pillar.

When mediation is completed, the New Covenant ratified, the twofold priesthood perfected, the provisions of the ratified covenant will be ministered by that priesthood—the “house of God” [Holy—Israel (Earth); Most Holy—Church (Heaven)].

Exodus 19:
6 And ye [Israel] shall be unto me a kingdom of [earthly] priests, and an holy nation. … .

Revelation 5:
10 And [the Lamb (Messiah)] hast made us [them] [those gathered out of the Diaspora and are “before the throne”] unto our God kings [a kingdom] [Micah’s Precept] and [earthly] priests: and we [they] [the Jews] shall reign on the earth [an earthly kingdom].

Moses died in the wilderness and did not enter the promised land. It was the priesthood that went into the land and ministered unto the people, not the mediator. Inasmuch as Israel’s settling of the promised land was a picture of the work of God’s future Kingdom, Moses’ death in the wilderness signifies the work of mediator does not extend into the Age-to-Come Kingdom.
In the taking of the land Israel was instructed to destroy all enemies therein\(^{357}\); likewise, in the taking back of God’s creation, all enemies must be destroyed. All lust, greed, hate, anger, pride—all weaknesses of fallen flesh—must be expunged, the heart circumcised,\(^{358}\) the flesh crucified.\(^{359}\) The sons of Adam must be released from their bondage to the SIN! Moses’ death before Israel entered the land indicates this work is not the responsibility of a mediator, but of a priesthood.

**CHRISTENDOM’S UNTENABLE CLAIM**

To justify usurpation of its promises Christendom claims the New Covenant for itself. Unlike other teachings, there is almost universal and unqualified agreement in Christendom over this claim. There is, however, a perplexity seldom addressed. There is only one way for the “perfection,”\(^{360}\) completion, of the heavenly priesthood—one way applicable for both Head and Body.

**HEBREWS 10: NEB**\(^{361}\)

19 So now, my friends, the blood of Jesus makes us free to enter boldly into the sanctuary [Most Holy of the “true tabernacle”]\(^{362}\) by the new living way which he [God (vs. 15-17)] has opened for us through the curtain, the way of his [Jesus’ (vs. 19)] flesh.

**EPHESIANS 4:**

4 There is one body, and one [spirit,\(^{363}\) even as ye are called in one hope of your calling [The Hope];
5 One Lord, one faith, one baptism,

For the apostle the way of the New Creation applied to Jesus as well as those who are to be joint heirs with him.\(^{364}\)

**HEBREWS 2:**

10 For it became him [God (vs. 9)], for whom are all things, and by whom are all things, in bringing many sons [New Creation, anointed Body] unto glory, to make the captain [Jesus (vs. 9), anointed Head] of their salvation [for humankind] perfect through sufferings.

**HEBREWS 6:**

1 Therefore leaving the principles of the doctrine of Christ\(^{365}\) [anointing] given in the Torah of Moses (5:12), let us [as priests after the order of Melchizedek (5:10)] go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God [not returning to the Torah of Moses],

Just as it was necessary for Jesus as High Priest to be “made perfect” through sufferings, so all who are to be his Body members must “go on unto perfection.”\(^{366}\)

Thus, if the Body is developed under the New Covenant as Christendom contends, then Jesus as the Head must have been under it as well; and, here is the dilemma! Christendom also argues Jesus’ sacrifice ratified the New Covenant. If the covenant was not ratified until the sacrifice was complete at the end of his earthly ministry how could Jesus have been developed under it? For Jesus to be under the New Covenant it had to have been in effect at Jordan. If it was effective at that time how was it ratified by sacrifice? There is no answer!

Ergo! As emphatically declared by Jeremiah the New Covenant is for Adam and his seed.\(^{367}\) It is an earthly covenant with earthly promises for an earthly people—promises still future, promises that go first to the Jewish people; afterward, all of humankind who desire may enter.\(^{368}\) Jesus, the Church, and Israel, as God’s chosen are the “covenant-victims” that ratify the covenant.\(^{369}\) In addition, the Church (STARS) join with the faithful of Israel (S AND, DUST) as its heavenly and earthly priesthood.\(^{370}\) Consequently, neither Jesus, nor Israel, nor Church, are developed under the New Covenant!

As set forth by Jeremiah and confirmed by Paul, a significant provision of the New Covenant is the release from sin.\(^{371}\)

**HEBREWS 10:**

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws [teachings of Torah of The Adam] into their hearts, and in their minds will I write them:

\(^{357}\) Ex 22:20; Deut 7:2; 13:15; 20:16,17.


\(^{359}\) Rom 6:6; 8:13; Gal 5:24; Col 3:5.

\(^{360}\) Heb 2:10; 5:8,9; 6:1; 13:20,21; 1 Pet 5:10.

\(^{361}\) There are difficulties with the many translations that connect “vail” (or “curtain”) with “of his flesh.” The Greek readily permits the alternative connection to “the way” as used by the NEB. This sense is closer to the argument presented in Hebrews and in other epistles.

\(^{362}\) Eph 2:19-22; Heb 8:2.

\(^{363}\) Capitalization not inspired.

\(^{364}\) Rom 8:17; Gal 3:29; Eph 3:6; Heb 1:14; 6:17; James 2:5.

\(^{365}\) The Greek text has the definite article.

\(^{366}\) christos, #5547G.

\(^{367}\) Jer 31:31 (page 227).

\(^{368}\) Rom 1:16; 2:9,10.

\(^{369}\) Heb 9:16,17 ED.

\(^{370}\) 2 Cor 3:6.

\(^{371}\) Jer 31:33.
Chapter Six: Covenants of God—Counsel

HEBREWS 10: (con’t)
17 And their [humankind’s] sins and iniquities will I remember no more [no divine retribution (Ezekiel’s Precept)].
18 Now where remission [release] of these [sins and iniquities] is, there is no more [need for an offering for sin.
Initially, forgiveness (vs. 17), then release (vs. 18). All under the New Covenant will experience this release. That there will be “no more offering for sin,” means all will be without sin!

COVENANT SIGNS (TOKENS)
Over the millennia as God interacted with his creation he set in place covenants that established conditions for a relationship. To act as physical reminders of that arrangement he gave signs or tokens.

ADAMIC
And God said, Let there be lights in the firmament of the heaven [sun, moon, stars] to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 9:
13 I do set my bow in the cloud, and it shall be for a token [sign] of a covenant between me [Creator] and the earth [creation].

Genesis 17:
11 And ye [Abraham] shall circumcise the flesh of your foreskin; and it shall be a token [sign] of the covenant … .
12 And he that is eight days old shall be circumcised … .
13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and [the sign of] my covenant shall be in your flesh for an everlasting covenant [of an age].
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Noahic—Drought (Error) vs. Rain (Truth)
Adamic—Darkness (Ignorance) vs. Light (Knowledge)
Abrahamic—Flesh (Egocentrism) vs. Spirit (Altruism)

THE SIGN OF CIRCUMCISION (CUT OFF THE FLESH)
It seems evident the seed of Abraham faithfully continued the practice of circumcision—removal, cutting off, of the flesh that covered the head of the male reproductive organ—throughout its enslavement in Egypt. No doubt, that was the reason the daughter of Pharaoh was able to identify the baby Moses as Hebrew.

Acts 7:
8 And he [God] gave him [Abraham] the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat [and circumcised] Jacob, and Jacob begat [and circumcised] the twelve patriarchs.

Exodus 2:
5 And the daughter of Pharaoh came down to wash herself at the river; … ; and when she saw the ark among the flags, she sent her maid to fetch it.
6 And when she had opened it, she saw the child [Moses]: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.

The requisite of circumcision given Abraham and the consequence for parents not so doing set forth a graphic answer to the universal question first asked by Cain.

Genesis 4:
9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? An uncircumcised child was to be “cut off,” not the parents, even though the responsibility of such failure was that of parents.

Genesis 17:
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off … . Individual personal acts can impact others and have far reaching effects. All the children of Adam must come to understand they are of one family. They must believe and act as their brother’s keeper! The continuation of the human race is dependent on its acceptance of the spirit of Rest, the altruistic spirit of love, and its rejection of the egocentric spirit of the animal kingdom.

By the requisite for circumcision God made abundantly evident to Moses this requirement for altruism even before he called him to deliver his chosen people from their bondage. For a reason not recorded, the son of Moses had not been circumcised. Angel-of-the-LORD appeared before the family to “cut off” not Moses, not his wife Zipporah, but the uncircumcised son.
Hear, O Israel

Exodus 4:
24 And it came to pass by the way in the inn, that the [Angel of the] LORD met him [Moses with his family (vs. 20)], and sought to kill him [Moses' son, probably his firstborn, Gershom (2:22)].

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it [the foreskin] at his feet [the feet of the Angel], and said [to Moses], Surely a bloody husband art thou to me.

Zipporah directly connected circumcision with blood, a connection that was to have resonance much later.

Circumcision—Blood—Cutting off the Flesh (egocentrism)

From that near death experience of his son, there is little doubt Moses, as Mediator of God's covenant with Israel, did not hesitate in having all males fulfill God's desire. The divine requisite given Abraham carried over to his seed at the first Passover. Circumcision was a precondition for one to participate in the Exodus and to be "as one born in the land." All the male seed of Abraham delivered from the oppression of Egypt were circumcised.

Exodus 12:
41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: ... .

43 ... 47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof [no egocentric person was to abide there].

49 ... 50 Thus did all the children of Israel; as the LORD commanded [instructed] Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Abrahamic Covenant—Circumcision—Mosaic Covenant

God's desire was again made evident in the word given at Sinai.

Galatians 3:
19 Wherefore then serveth the law [Torah of Moses]? It was added because of transgressions, till the [twofold] seed [of Abraham] should come to whom the promise was made; and it [the Torah of Moses] was ordained by angels in the hand of a mediator [Moses].

Leviticus 12:
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: ... .

3 And in the eighth day the flesh of his foreskin shall be circumcised [as a sign (token) of the covenant].

Though adjured at Sinai, for a reason not made readily evident circumcision was not performed during Israel's prolonged sojourn in the Wilderness. When it came time to enter the promised land, God commissioned Joshua to reinstitute the practice.

Joshua 5:
2 At that time the [Angel of the] LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not [harkened] not [to] the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, ... .

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised themselves by the way.

Thus, to this day physical circumcision is the sign of God's covenant with his earthly people. Unfortunately, the people have failed to heed the warning given by Moses. That to which the sign pointed has been given little attention and seldom practiced.
DEUTERONOMY 10:
16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
17 For the LORD your God is God of [the] gods, and Lord of [the] lords,
380 ... which regardeth not persons, nor taketh reward.

Cutting off the Flesh—Circumcision of the Heart

THE SIGN OF CRUCIFIXION (MORTIFY THE FLESH)
The second covenant with a mediator also has a sign, a sign that carries the lesson of circumcision to a consummate conclusion.

HEBREWS 8:
6 But now hath he [Jesus (6:20)] obtained a more excellent ministry [as antitypical Aaron], by how much also he is the mediator [as antitypical Moses] of a better covenant [New Covenant, better than Adamic, Mosaic] which was established upon better promises.

LUKE 2:
34 And Simeon blessed them, and said unto Mary his mother, Behold, this child [Jesus (vs. 21)] is set for the fall and rising again of many in Israel [the Diaspora]; and for a sign [his crucifixion] which shall be spoken against [a perennial cause for Israel's rejection of him];

JOHN 2:
18 Then answered the Jews ... , What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered ... , Destroy this temple [Jesus' body], and in three days I [God] 388 will raise it up [sign—crucifixion & resurrection].
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Thus, the two covenants (Mosaic and New) with human mediators (Moses and Jesus) have signs (circumcision, crucifixion), signs that are related and set forth an imperative lesson for human creation. Paul, building on Moses' circumcision of the heart, 389 set forth critical guidance for Church and Israel at the present time and humankind in the Age-to-Come.

GALATIANS 5:
16 ... Walk in the [s]pirit, 390 and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the [s]pirit, and the [s]pirit against the flesh: and these are contrary to the one to the other: so that ye cannot do the things that ye would.
18 But if ye be led of the [s]pirit, ye are not under the law 391 [Torah of Moses].
19 Now the works of the flesh are manifest, ... ,
20 ... 21 ... they which do such things ["works of the flesh"] shall not inherit the kingdom of God.
22 But the fruit of the [s]pirit is love, joy, peace, long-suffering, gentleness, goodness, faith,
390 Meekness, temperance: against such there is no law 391 [Torah].
24 And they that are Christ's [of the anointing] have crucified the flesh with the affections and lusts.

In his letter to the faithful in Colossae, Paul equated this crucifixion of the flesh, the cutting off of fleshly appetites, to a “circumcision made without hands.”

COLOSSIANS 2:
11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 392 [of the anointing]

386. Hebrew has articles. See note 48, page 86.
387. Jer 31:31-34.
388. Jesus as the Logos speaking for God as God giving a lesson typified by experience in Jonah 2:1-10.
390. Capitalization not inspired.
391. nomos, #3551G (no article).
392. christos, #5547G (genitive with the article).
393. These words are not in Sinaitic, Alexandrine, and Vatican manuscripts (Tischendorf). See ASV, NASB, NET, RSV, et al. .
COLOSSIANS 1:
12 Giving thanks unto the Father, which hath made us [the Church (vs. 2)] meet 394 [sufficient] to be partakers 395 [sharers] of the inheritance of the saints 396 [faithful Israelites] in light:
13 Who [God (Father)] hath delivered us [the Church] from the power of darkness, and hath translated us [with the "saints" (Israelites)] into the kingdom of his dear Son [Jesus (vs. 4)]:
14 In whom [the Son] we [God's priesthoods (Israel & Church)] have [the] redemption 397 [after deliverance of fallen creation from bondage of DEATH] through his blood, even 398 the forgiveness 399 [release] of sins:
15 … 18 And he [the Son] is the head of the body, the church: who is the beginning.
19 … 20 And, having made peace [for the creation with the Creator] through the blood of his cross, by him [the Son] to reconcile all things unto himself [the Father]; by him [the Son], I say, whether they be things in earth [Jews first, then humankind], 400 or things in heaven [Church].

Blood—Cross (Crucifixion)—New Covenant

ROMANS 8:
13 For if ye live after the flesh, ye shall die: but if ye through the [spirit] do mortify the deeds of the body, ye shall live.

COLOSSIANS 3:
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Discerning the lesson from Zipporah’s observation to Moses, 402 Paul made manifest another commonality of the Mosaic and New Covenants—blood as associated with both circumcision (Israel) and crucifixion (Church).

ZIPPORAH: Circumcision—Blood—Cutting off the Flesh

PAUL: Crucifixion—Blood—Mortify the Flesh

As the apostle made manifest in his epistle to the Hebrews, in divine symbology the connection between circumcision and the blood of animals (bulls and goats) with crucifixion and the blood of humans (Anointed, Head and Body) has critical significance.

Circumcision ▶ Blood ◀ Crucifixion

HEBREWS 9:
13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh [by providing forgiveness of sin to the circumcised]:
14 How much more shall the blood of Christ [the Anointed] 404 [Head and Body], who through the eternal Mosaic 405 [the Anointed] of an age offered himself without spot to God, purge your conscience from dead works [by providing release from sin to those who "crucified the flesh"] 406 to serve the living God?

Failure to appreciate the lesson of God’s Rest 407—restraint of self, liberty for others—lead to Israel’s not entering. In like manner, failure to make the connection between circumcision and crucifixion has lead to its inability to recognize Jesus of Nazareth as its Messiah and to discern God has a “more excellent ministry” with a “better covenant.” 408 A covenant providing not just forgiveness of sin, but an enduring release from a sinful nature.

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394. hikanoo, #2427G.
395. meris, #3310G.
396. The title “saints,” meaning “ones set apart,” applies not only to the Church (Acts 26:10; 1 Cor 1:2), but also to the faithful of Israel (Psa 79:2; Matt 27:52).
397. apolustrois, #0629G, with article.
398. The Sinaitic, Alexandrine, and Vatican manuscripts omit these words (Tischendorf). See ASV, NASB, NET, RSV, et al.
400. Rom 2:10.
401. Capitalization not inspired.
403. christos, #5547G.
404. Greek text has the article.
405. atones, #0166G.
408. Heb 8:6.
Romans 6:
6 Knowing this, that our old man [egocentric body of fallen flesh] is crucified with him [Anointed (vs. 4)], that the body of sin [the flesh] might be destroyed [made impotent], that henceforth we should not serve [the] sin [egocentric mindset of unbelief].

Such is the promise of the New Covenant with its twofold priesthood, earthly Israel and heavenly Church.

1 Corinthians 1:
17 For Christ [Anointed] [the Head] sent me [Paul] not to baptize, but to preach the gospel [to the Body]: not with wisdom of words, lest the cross of Christ [Anointed] [Head] should be made of none effect.

18 For the preaching of the cross [crucifixion of the egocentric desires of the flesh] is to them that perish foolishness; but unto us [the Body of Anointed] which are saved it is the power of God.

19 … 23 But we preach Christ [Anointed] [Head and Body] crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

Matthew 16:
21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God [spirit (altruism)], but those that be of men [flesh (egocentrism)].

Import of Covenant Signs and God’s Rest

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete (Revelation 21:4)—Charles T. Russell (1886 C.E.)

An Abbreviated Outline of Divine Purpose

To every thing there is a season, and a time to every purpose under the heaven:—Ecclesiastes 3:1

I. In the Beginning

A. God Was Alone

God “quickeneth all things” (Moses' Precept—God's Word) .............. Gen 1:1; Ex 3:13-16; 20:1-7; Deut 6:4; 1 Tim 6:13.

B. Spirit Realm Created

Spirit Realm (Heaven) and Angel-of-the-LORD created .......... Gen 1:1; 10:13-21, 12:1; John 1:1,2; Rom 8:29; Col 1:13-15; Rev 19:13.

Angelic host created with assistance of Angel-of-the-LORD ............. Psa 104:4; 148:5; John 1:3; Eph 3:9; Col 1:16.

C. Physical Realm Created (Six Creative Days)

Cosmos created with assistance of Angel-of-the-LORD ................ Gen 1:1; Col 1:15-16.

Earth prepared .................................................. Gen 1:2-25.

All nonhuman earthly life created mortal 1 (subject to death), governed by God-given instinct (no free-will) .......... 2 Pet 2:12.

Activity for five of six creative eons (“days”) pronounced “good” . Gen 1:4(1st), 10(3rd), 12(3rd), 18(4th), 21(5th), 25(6th).

Second eon 2 (“day”) excepted (work with “waters” not complete until Flood) .............. Gen 1:6-8.

D. Humans Created

Humans created in God’s image (free-will) and nonmortal 1 (dieable, but not dying) ........ Gen 1:26; 2:7,21-25; Eccl 12:13; Mic 6:8.

Make in God’s likeness initiated: free-will (image) makes love (likeness) possible . Gen 1:26; 2:2; Luke 4:18; 2 Cor 5:17; Gal 5:13;

(James’ Precept—Liberty; Jesus’ Precept—Love Enemies) .......... Heb 3:17-19; 4:1; James 1:25; 2:12; 1 John 4:7-16.


E. God Rests

God enters his Rest (Restraint of Self, Liberty for Others) .................. Gen 2:2,3

Humans given dominion of physical realm (except for other humans) ........ Gen 1:26-28; 9:1; Judg 8:23; 17:6; 21:24,25;
Psa 8:4-8; Eccl 8:9; Heb 2:6-8.

1. Nonmortal—Not subject to death, dieable but death not certain.

2. yowm, #3117H. Diverse meanings: day, eon, etc.

3. Divine plan involves three separate and distinct Orders (Heavens and Earth) taken from both the spiritual (heavenly) and physical (earthly) aspects of creation.
II. THE AGES

The Ages depicted below were preceded by eons of creative activity—creation of the hosts of the spirit realm, the physical cosmos, and the Earth with its diverse nonhuman creation (that which provides the ecology required to sustain human creation).

A. THE EARLY DAYS

In the Early Days of “the world (order) that then was” God enters his Rest—restraining his prerogatives, and allowing his rational creation (spiritual, physical) liberty to exercise free-will and dominion. Satan uses deception to incite unbelief; angels and humans “fall,” and evil enters the world. God interacts with selected individuals of faith—e.g., Enoch, Noah, etc. Humans in unbelief (Paradise/nonmortality lost) .... Gen 3:6-19; Hos 6:7; Rom 5:12-19; 8:1; 1 Cor 15:21,22; 1 Tim 2:13,14.

Present-Evil-Age begins ............................................ Luke 21:34,35; John 9:32; Rom 12:2; 1 Cor 2:8; 2 Cor 4:4; Gal 1:4; 2 Tim 4:10; Tit 2:12.

The DEATH (Adamic) and the SIN (unbelief) begin reign of terror ....... Rom 5:12; 7:7-9; 1 Cor 15:56; Heb 2:15; Rev 17:5.

Ground cursed for a time (until the Flood) ................................................... Gen 3:17,18; 8:21.


4. “Early Days” is suggested by the apostles’ use of “Last Days”

(Acts 2:17; 2 Tim 3:1; Heb 1:2; James 5:3; 1 Pet 1:20; 1 John 2:18).

B. The Flood

Evil becomes so pervasive God uses a Flood to interrupt its progression.

Work with “waters” that was initiated on the 2nd creative eon (“day”) is completed ......................... Gen 1:6-8; 7:10,11.
Noah and family saved (a remnant), Curse on ground removed ................................................. Gen 7:6,7; 8:13-22.
The Angelic Order, the “world” (order) that then was (1st Heavens & Earth), deposed .................. 2 Pet 3:5-7.

C. Patriarchal Age

Satan and the fallen angels, though constrained, continue their work of usurpation and deception. God from his Rest continues to interact with selected individuals—e.g., Melchizedek, Job, specific members of one family (Abraham, Isaac, Jacob)—and, be again directly intervenes to slow progress of evil. Circumcision introduced as a sign (cutting off the flesh).


Gospel of the Anointed ........................................ Rom 1:16; 15:19,29; 1 Cor 9:12,18; 2 Cor 2:12; 4:4; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thes 3:2.

Gospel unto Abraham, Circumcision introduced ................................................................. Gen 17:10-14; 22:15-18; Gal 3:8; Phil 3:3; 1 Pet 1:9 ED, YLT.

D. Season of the Moon

God broadens his interaction with humankind to include a nation, but he continues to interact with selected individuals (e.g., Moses, the prophets, John the Baptist). Kingdoms with the egocentric characteristics of a beast begin to dominate.

Israel chosen and anointed to be a present light (Moon) and future priests and Levites. .... Ex 19:5,6; Deut 30:4-10; 2 Sam 7:23,24;


MOSES MEDIATES MOSAIC COVENANT, ratifies by blood, Circumcision continued ... Ex 12:29-39; 24:3-8; Lev 12:2,3; Jos 24:15;


Covenant “ordained” by angels ...................................................................................................... Deut 33:2; Acts 7:53; Gal 3:19.

2nd Heavens & Earth: Levitical Order instituted. ......................................................... Ex 25:8,9; 28:1; 29:43-46; Num 3:5-13; 8:11-26; 35:1-8; Deut 18:1,2.
Judges & Kings (Israel Blind in Part) ......................................................................................... Deut 17:14-20; Judg 2:16-19; 21:25; 1 Sam 8:4-9; Acts 13:20,21; Rom 11:25.

Levitical Order soon corrupted ..................................................................................................... Deut 4:25; 31:29; Ezk 20:44; Matt 3:7; 4:8,9; 12:34; 13:39; 23:33; John 8:44.

GOD MEDIATES DAVIDIC COVENANT (David’s Precept—Torah of The Adam) ..................... 2 Sam 7:4-19; 1 Chr 17:3-27.
Exile: Ten Tribes (Israel, Ephraim); Two Tribes (Judah) ............................................................. 2 Kings 17:6,23; 25:8-11; Jer 39:8,9;

NOAHIIC COVENANT

ABRAHAMIC COVENANT

MOSAIC COVENANT

DAVIDIC COVENANT

7. yowm, #3117H.
8. kosmos, #2889G.
10. Gen 14:18; Psa 110:4; Matt 2:4;
    Spelling uncertain. For uniformity spelling found in Genesis (KJV) is followed.
14. towrah, #8451/8452H; with ‘adam, #0120/0121H and article.
Chapter Six: Covenants of God—Counsel

E. **FIRST ADVENT**

**Angel-of-the-LORD humbles himself, gives up existence as preeminent spirit being.**

Born as the human named Jesus, he was anointed by God for his ministry to Israel and humankind. Crucifixion (mortifying the flesh) introduced as a sign.

Daniel’s 70th week ministry ensures a Remnant of faithful Jews.

John the Baptist fulfills the first half of Daniel’s 70th week.

Jesus’ baptism in “midst of the week” begins final half of 70th week.

Jesus at 30 gives “himself” at Jordan as a ransom to offset humankind’s mortality.

Jesus mediates New Covenant, begins its ratification offerings.

Development of New Creation begins, Jesus as Head and Firstborn.

Jesus made perfect in spirit as a High Priest.

Israel rejects Anointed (Messiah), 70th week ministry.

F. **LAST DAYS—SEASON OF THE SUN**

In the “Last Days” of the Present-Evil-Age, God “draws” and “anoints” individuals to be “Body” members of his New Creation (Church) while continuing to interact with his elect and anointed nation, Israel. With the influence of Babylon’s golden cup, Satan and his angels continue to deceive humankind and attempt to subjugate God’s anointed people.

Covenant cursings fulfilled, Israel removed from land.

Development of New Creation continues with the Body (Church).

“Perfected” as a sympathetic priesthood by sufferings (blood).

Offerings to ratify the New Covenant continue.

**NEW COVENANT**

15. A non-biblical designation: *First Advent*, time of the earthly ministry reported by the NT; *Second Advent*, time of the promised return of Father and Son, and the restoration of Israel.


18. Mortality through the Fall is not set aside (“in Adam all die,” 1 Cor 15:22).

19. Psa 104:19; Jer 31:35.


21. In Rev 21:1 the Greek *protos*, #4413G, should be rendered “former,” not “first.” See MRD, NAB.
G. SECOND ADVENT, 22 AGE-TO-COME 23
The judgment (deliverance) of God’s fallen creation, angel and human (Jews first, then Gentiles) 24—“Torah of The Adam,” “Gospel unto Abraham.” 25 (See Section III for greater detail)


Church completed, Heavenly Resurrection 26 concluded (“sleeping” raised first) . . . Rom 11:25; 1 Thes 4:14-17; Rev 2:10; 20:5,6.

Ratification of the New Covenant completed . . . . . Psal 50:5; Jer 31:31-34; Col 1:24; Heb 10:16-18.


Ministry of the Anointed begins (Head and Body) . . . . John 5:22-31; 14:3; Acts 1:11; 1 Thes 4:14-16; Rev 19:11.

Unlike First Advent—invisible, detected only by signs . . Matt 24:3; John 14:19; 1 Thes 5:2; 2 Thes 2:1-3; 2 Pet 3:10; Rev 16:15.

Satan “bound,” fallen angels tested and judged . . Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6; Rev 20:1-3.


Humankind delivered from the DEATH and the SIN (‘Torah of The Adam’), 25 . . . . 2 Sam 7:1-19; Isa 35:3-10; 49:9,10; Mic 4:1,2; (Micah’s Precept => Future Kingdom) Zech 14:8,9; Gal 1:4; 1 Pet 1:9 ED, YLT; Rev 7:16,17; 20:13,14; 21:3,4.


H. AGES-TO-COME 31
The Bible reveals little of the future beyond the Seasons of Restoration.

24. Rom 2:9,10.
25. 2 Sam 7:19; Gal 3:8.
27. The name Armageddon (#0717) is a transliteration of a Greek word formed from a word of Hebrew origin. It appears only once in the Bible (Rev 16:16). Spelling variations found in the manuscripts include: one g (γ) and two d’s (δ); two g’s, one δ; and two g’s, two d’s. Harmagedon has the best support (see ASV, NASB). Though the meaning of the original Hebrew is uncertain it may have been derived from the Hebrew verb gadad, #1413H, which has a secondary sense “to gather troops” (Mic 5:1). A Greek noun may be formed from a Hebrew verb by using the prefix ma (μα). Adding ma to gadad, and adding the suffix o (ο) meaning “his,” yields magedo—a noun meaning “his place of gathering troops.” Taking the Hebrew bar as “mountain” (#2022H), then bar-magedon could mean “mountain of his troop gathering,” a name that accords well with Mt. Zion as set forth in Rev 14:1. See PRECIS ON THE WORD “ARMAGEDDON”, page 396.
28. The Greek word translated “times” (plural) in Acts 3:21 (KJV) is chronos, #5550G, and rendered “season” (singular) in Rev 20:3.
30. Dan 7:1-28; 8:20,21; Rev 17:3-13, 18:21; 19:19-21. In accord with the dream of Nebuchadnezzar, the human view of worldly powers is that of a glorious image (Dan 2). In Daniel’s later dream, however, the divine view is that of terrible beasts (Dan 7). The controlling instinct of a beast is egocentric. Survival is its prime concern. Such egocentricity has governed the institutions of humankind, all of whom partake of Babylon’s cup (Rev 18:3).
Chapter Six: Covenants of God – Counsel

III. AGE-TO-COME

A. BEGINNING OF RESTORATION

Citation of events and references is not exhaustive and activities subsequent to the return of God and his Anointed are not necessarily sequential. Except for Satan’s binding they are not instantaneous events but concurrent processes that transcend many years, if not centuries. The resurrection of the Church begins before its last members are “faithful unto death.”

Binding of Satan (accomplished suddenly, an event not a process) ............................. Mark 3:27; Rev 20:1-7.

Heavenly Resurrection initiated with Jesus resumes ............................ 1 Cor 15:51,52; 1 Thes 4:13-17; Rev 2:10; (initially the “sleeping,” followed by the living who are “faithful unto death”) ............................. Mark 3:27; Rev 20:1-7.


Spoothing Satan’s house (accomplished over extended time, a process not an event) ............................. Matt 12:29; Rev 20:1-7.


Judgment of nations ............................................. Dan 12:1; Amos 5:18-20; Zeph 1:14-18; 3:8.


32. Eph 2:21; 1 Pet 2:5; 2 Pet 1:10; Rev 2:10. Acceptance and resurrection of the Church before its “fulness” (Rom 11:25) was prefigured by God’s acceptance of the Temple (1 Kings 6:38) before its completion (1 Kings 8:32).

33. The Greek word in Rev 20:2 rendered “laid hold” (KJV) is krateo, #2902G, and has the meaning “to seize,” “to restrain suddenly.”
B. COMPLETION OF RESTORATION

With the New Covenant ratified (the New Creation completed), Israel receives the covenant blessings.

David’s “Branch” on David’s throne

Isa 9:6,7; Jer 23:5,6; 30:9; 33:15; Ezk 34:23-26; Hos 3:5.

God’s spirit poured out on Israel


Israel’s mourning

Jer 31:9; Ezk 36:21; Zech 12:10.

Israel’s jealousy

Deut 32:21; Matt 20:12; Rom 10:19; 11:11; Heb 12:2 (Rom 9:8-13).

Israel’s weeping/gnashing


Blessings of New Covenant

Deut 30:5-9; Isa 26:1,9; 27:6; 52:9,10; 66:12; Jer 30:5-9; 31:27-34; Ezk 36:21-38; Hos 6:2; Zeph 3:14-20; Rom 11:15-29.

Second (Earthly) Resurrection begins (bondage of the DEATH removed)


Earthly Priesthood (Israel, Priests and Levites) completed

Ex 19:5,6; Isa 26:1,9; 27:6; 43:10; 49:3,6; 66:21; Ezk 36:33-38; Acts 15:14-17; Rom 11:15.

“New Jerusalem,” “Tabernacle of God” with humankind

Rev 21:2,3.

Ministry of God’s twofold anointed Priesthood begins (3rd Heavens & Earth)


Seasons of Restoration (Judgment) (Torah of The Adam)


A Day of Battle (bondage of the SIN removed)


Babylon the Great, Beasts of Daniel, Man of the Sin, “found no more”

Dan 7:26,27; 2 Thes 2:3-12; Rev 18:21; 19:19-21.

Highway of holiness (“the Gospel unto Abraham”)


Blessing all families of Earth (Paradise restored)


Sabbath/Jubilee fulfilled

Ex 31:12-17; Lev 25:1-7; 25:8-17; Matt 5:17,18; 11:13; Rom 8:18-21; Col 2:16,17.

Jubilee trumpet

Lev 25:9; Zeph 1:16; Matt 24:31; 1 Cor 15:52; 1 Thes 4:16; Rev 11:15.

Unwilling perish (Satan, angels and humans)


Humankind fully prepared to sustain its restored nonmortality

Gen 1:26; 1 Cor 15:22-28; 1 John 4:16-21.

Human creation “made” in divine “likeness” (love)

GOD, THE-ALL-IN-ALL (God’s free creation, heavenly and earthly, dwell in God, God in them)

Psa 18:37,38; Jer 31:34; Zeph 3:9; Zech 14:9; 1 Cor 15:24-28; 1 John 4:16.

36. Torah, #8451/8452H; with 'adam, #0120/0121H and article.
38. Total loss of existence, not eternal torment.
A SYNOPSIS OF DIVINE PURPOSE

1. There are two fundamental convictions of faith:
   - There is one God, immortal, the one and only Creator of all—a God who loves his enemies (Jesus’ Precept).
   - The Bible is the Word of that Creator (Moses’ Precept).

2. The Bible delineates three separate and distinct realms of existence. God’s purpose is to fill each with beings that are free, beings with whom he may ultimately dwell, and them with him—that he may be The-All-in-All in Rest, in liberty and love!

3. The first sentient being created, the Firstborn, was a pre-eminent, free, nonmortal being of the spirit realm. Having no desire to be equal with God, and “for the joy that was set before him,” he was “one” with God and a willing, active, participant in the subsequent creative work during ensuing eons (“days”) and was given commensurate titles (Angel-of-the-LORD, Logos, Michael, Wonderful, the Son of God).

4. A divers host of the spirit realm (angels) were also created. Given free-will and nonmortality, they are able to live forever if they enter God’s Rest, the spirit of liberty (James’ Precept) and of love (Jesus’ Precept)—the divine altruistic paradigm all free nonmortal creatures must in delight eagerly engage in order to sustain unending life.

   REST—Restraint of Self, Liberty for Others

5. Subsequently in six eons (“days”) the physical realm was prepared and on planet Earth a myriad of living entities were developed (micro-organism, plant, tree, insect, fish, fowl, beast)—entities governed by a God-given instinct, mortal (subject to death), and without free-will, so not able to love. Entities, however, that are critical for the continuity of the physical creation and survival of humankind (last and highest form of earthly creation). Physical creation declared “good,” except for the “waters” of the second creative eon.

6. At the close of the sixth eon (“day”) humans were created as nonmortal beings with free-will (image of God)—capable of living forever if they freely develop the likeness
of God by entering God’s Rest and live in the spirit of liberty and of love, the divine altruistic paradigm for life. Created as male and female (Adam and Eve) they could procreate.

7. God mediated the Adamic Covenant with human creation,61 charged them to “fill the earth,” and gave them the “work” of dominion over all of the physical realm except themselves.62 God’s intent to be The-All-in-All63 precludes human dominion of human. An Angelic Order of the spirit realm was given responsibility for humankind’s guidance, spiritual (heavenly) and physical (earthly),64 1st Heavens & Earth.65 Having given angels and humans their commissions, God entered Rest on the seventh eon (“day”)—restraint of self, liberty for others—allowing his nonmortal creation (angel and human) to exercise its God-given free-will.66

8. With God at Rest, in the Early Days67 Lucifer (Satan), a great angel, entered the physical realm. Unlike Angel-of-the-LORD,68 he desired to be as God and incited rebellion.69 Adam, the first human, in lust70 and unbelief, freely harkened to Satan rather than God, violated the covenant, and lost nonmortality (the Fall); consequently, his “seed,” all humanity, are born mortal,71 in bondage to the DEATH. For his part in this Fall Satan is bound to the “air” of the physical realm72 where he eats “dust,” spiritually “devours humanity (‘highest part of the dust’),”73 and is to eventually die (lose existence).74

9. With the passing of mortality upon the race, awe of the DEATH (Adamic) brought upon an imaginative creation the bondage of the SIN (such awe impedes love).75 As Solomon in his wisdom was to later avow, “as he [a human] thinketh in his heart [soul], so is he:” (Solomon’s Precept).76

10. Other angels (sons of God),77 following Lucifer/Satan, leave their “habitation” (spirit realm) for his “air”; interact with fallen humanity in the physical realm; and, by possession become “mighty ones”78—one who dominate and control, who defy the spirit of Rest, of liberty and of love, the way of God.79

11. In those Early Days God, in Rest, allows willfulness to flourish in his free creation; however, evil becomes so pervasive as to inhibit creation’s recovery in the predestined “Seasons of Restoration”80 of a future Kingdom81 (Micah’s Precept). A great Flood is used to slow evil’s progression.82 Except for eight of faith, all humans perish. Work with “waters” initiated

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60. See ¶ 4, page 245. Jer 34:17; Rom 8:21; 1 Cor 6:12; 9:19; 10:23; 2 Cor 3:17; Gal 5:13; James 1:25; 2:12. The Torah of Liberty does not entail the freeing of oneself from all restraint. Its essence is altruistic, allowing others to follow their own predilection. It precludes oppression (Ex 23:9; Deut 24:14; Psa 62:10; Prov 14:3; 28:3; Eccl 5:8)—the liberty which Sabath and jubilees foreshadow (Lev 25:10; Isa 61:1; Jer 44:15-17; Ezk 46:17).

61. Adamic Covenant (Gen 1:28 NASB; 2:16,17 margin; Hos 6:7; Rom 7:7-9).


64. Gen 1:26-28; 9:1; Psa 8:3-8; Heb 2:6-8.

65. 1 Cor 15:28. As God explicitly evinced with Israel, human is not to have dominion over human (Judg 8:23; 17:6; 21:25; Eccl 8:9). Everyone is to do what is “right in his own eyes” (Judg 21:25).


67. The Creator’s plan for developing his human creation involves three distinct and separate orders, each styled as an Heavens & Earth, to provide spiritual (heavenly) and physical (earthly) guidance (Isa 6:5; 16:62; 22:12; 2 Pet 3:5-7; Rev 21:1). Conceivably, through the angelic 1st Heavens & Earth, humans learned language, mathematics, horticulture, animal husbandry, architecture, making of musical instruments, metallurgy, etc.—knowledge required for survival and a full life (Gen 2:15; 4:3; 4:4,20; 4:17; 4:21; 4:22).

68. See ¶ 3, page 245.


71. See note 56, page 245.

72. Gen 3:14,15; Eph 2:2; Jude 1:6. “Air” must be an invisible realm of existence that is extra-dimensional. Those confined there are constrained compared to normal spirit existence. May be antecedent for Tartarus (2 Pet 2:4) of Greek mythology where rebel Titans were enchained.


75. Gen 6:5; Prov 23:7; Rom 5:12; 1 Cor 15:56; Heb 2:15; 1 John 4:18.

76. Prov 23:7 (nephesh, #5315H=soul, not heart).


78. The words “and also after that” in Gen 6:4 require “mighty men” (gibbowr, #1368H) not be linked with “giants” (rphyl, #5303H).


during second creative eon completed. God mediates the Noachic Covenant.

12. The Angelic Order (1st Heavens & Earth, "world" [order] that then was”) is deposed. The fallen are constrained to the “air” of the physical realm and their activity is repressed, but not prohibited. Many reject God’s Rest and violate the Torah of Liberty, introducing renewed sophistries to subjugate and oppress humankind. Like fallen humanity, angels who fall lose nonmortality and become subject to death.

13. Contrary to divine will a “kingdom,” Babel, a singular place for humans to dwell is established. In rebellion human usurps dominion over human. To restrain the advance of even greater evil, God “confounds” language. The inability to communicate separates people, giving impetus for human aggression, resulting in oppression (harlotry) introduced at Babel, later cited as Babylon the Great, “mother of harlots” [Babel (Hebrew) — Babylon (Greek)], spreads over Earth. Two great seductions, systematized politics and religion, have their beginnings and take many forms—sophistries that underpin future nations of human oppression conceived through lust—the egocentric animus of fallen humanity is like that of a wild beast, survival.

14. Centuries pass, evil flourishes. God renames a man of faith Abraham, an oath mediates the Abrahamic Covenant, institutes the sign of circumcision (a cutting off of flesh, to illustrate need for control of egocentric fleshly desires), and gives promises that are requisites for life in Rest (Torah of Liberty, introducing renewed sophistries to subjugate and oppress humankind. Like fallen humanity, angels who fall lose nonmortality and become subject to death.

15. After more centuries of continued evil, remaining in Rest God takes action to release his creation from its bondage to sin and death. By a man of faith named Moses, the anointed and elect natural seed of Abraham (Israel, Amos’ Precept) is delivered out of its physical enslavement in Egypt. This seed, as a nation, is set apart to be God’s future earthly priesthood. Michael, Angel-of-the-LORD, is tasked to be its Prince. Moses mediates the Mosaic Covenant, God’s covenant with Israel of blessings and cursings to make plain the requisites for life in Rest (Torah of Moses) — a covenant ordained by angels. Circumcision, as a physical metaphor for cutting off the egocentric drive of the flesh, is established as a national sign. A second Order (kosmos) for spiritual and physical guidance is instituted, human rather than angelic—the Levitical with its Tabernacle/Temple, priesthood, and Levites. Like the first, this second order, the 2nd Heavens & Earth, is soon corrupted. As a corporate whole the nation fails to abide in God’s way (Josua’s Precept).

16. Following a tumultuous period of judges and one king, another man of faith comes to the fore, one whom God elects to be Israel’s second king—a shepherd named David. With this man God by a divine oath mediates yet another covenant,
a covenant whose promises supplement the Abrahamic and
are also personal, national, and universal. David, in awe
of the import, declares it to be the Torah of The Adam (David’s
Precept). Israel as a nation remains uncommitted to
God’s way and continues in its corruption. Living contrary
to the way of God it does not enter God’s Rest, his Sab-
bath and Jubilee—the way of liberty and of love. By direct
intervention, God predestines a Remnant of Faith (Isaiah’s
Precept) and, thereby, ensures survival of this unique
people (Amos’ Precept). This Remnant, living in harmony
with the precept of “serve to be served” (Elder’s Precept)
is righteous (Habakkuk’s Precept).

17. In due time, four millennia after Eden, in the Last Days corporate Israel’s continued neglect to enter God’s Rest results in the covenant cursings. First, however, a promised week of years “to confirm [strengthen]” that covenant is fulfilled by two men of great faith—John the Baptist, a prophet of whom none was greater, and Jesus of Nazareth, the Anointed (Messiah) foretold by Daniel.

18. The Baptist’s birth, a miracle by parents beyond the age, was by normal human conception. On the other hand, Jesus was born of a virgin. Angel-of-the-LORD (Wonderful, Logos, Michael) gave up angelic glory as the primal Son of God to become the man Jesus, the Son of Man (his surrogate parents being of the seed of Abraham and David). This was not an “incarnation”! The fertilized egg implanted in the womb of a Jewish maiden named Mary was not other than human, though not of Adam. Like Adam before the Fall, the child was nonmortal (not dying, but dieable). There was a dis-
continuity in the life of archangel and man. He was not “the
God,” but had been previously “a god,” a spirit being, the Firstborn of all creation. These two servants of God sequentially for a week of years—the last week in a sequence of seventy weeks of years—cried out to the nation to “bring forth therefore fruits worthy of repentance.” That seven year ministry of proclaiming the way of God, for which each gave his life, was not heeded by the nation’s hierarchy.

19. Like the Baptist, Jesus as the Anointed (Messiah) entreats Israel to return to its relationship with God, completing Daniel’s 70th week prophecy. Also, as antitypical Moses, he mediates a “new” covenant for Israel to replace the “old” in the Age-to-Come (Jeremiah’s Precept) and “presents himself” for 3½ years as an antitypical bullock (“calves”) to begin covenant ratification. The resultant experiences of a life lived for others, a “living sacrifice,” prepares him to be the covenant’s High Priest—not an Aaronic priest, his parents being of the tribe of Judah—but, a priest of “the order of Melchizedek.”

20. Unlike the Baptist, Jesus’ mission was not limited to serving God’s earthly chosen people. As a nonmortal, not subject to death but dieable, Jesus at his baptism freely gave himself as a ransom to deliver all of the human race, Adam and his seed (nonmortal soul—nonmortal soul)—deliverance from the great monarch DEATH by an earthly resurrection.
“to be testified in due time.”127 With the yielding of his human nonmortality at his baptism he was begotten by God128 as the “firstborn” of a New Creation of beings and anointed to be “Head” of a new Order129 like Melchizedek,130 a king and high priest—an order (the 3rd Heavens & Earth) that dedicates for the Ages-to-Come a life eternal in service to God and to minister unto God’s creation.

21. Jesus’ ministry introduced yet another great work by God, a second salvation, a salvation implied centuries earlier by the psalmist (Psalist Precept).131 This work involves taking out of fallen humanity a second elect people (Church)132—a people to be heavenly priests—a New Creation of divine beings like the resurrected Jesus (Paul’s Precept).138 By faith they freely offer themselves as “living sacrifices,” as contrasted to the “dead” sacrifices of the Levitical Order. These “living” sacrifices by Jesus and the Church (typified by bulls and goats)133 ratify Israel’s New Covenant. As it did for Jesus, a life lived for others prepare, complete, this second priesthood—a life first exemplified by the sign of circumcision, then by crucifixion, a life of cutting off and mortifying the egocentric drive of the flesh, a life of the “greater love” as Jesus ardently demonstrated in his First Advent ministry.135

22. Having “proved” him, God resurrects Jesus after his death—firstborn of the First (Heavenly) Resurrection136—another discontinuity in his life for parts of three days.137 Being raised to the divine realm as an immortal New Creature, he is made preeminent in all creation in the three realms.138

23. Because of continued national unbelief, God’s favor temporarily departs his first elect people and they suffer the curses of their covenant139 (Diaspora/Jacob’s Trouble). The Temple and its Levitical Order (2nd Heavens & Earth) perish.140 To ensure survival of the nation during the ensuing trouble a Remnant of Faith141 (Isaiah’s Precept) is strengthened by the First Advent (70th week) ministry of the Baptist, Jesus, and their disciples—a Jewish Remnant, not the Church. During Israel’s disfavor God continues the development of the New Creation (Paul’s Precept) began by Jesus. Many of the world, if not seduced by the harlot Babylon the Great (political/religious), are beguiled by a second great deception identified as Man of the Sin142 (religious/political).

24. Six millennia after Eden, God with his glorified Son as High Priest (Messiah, Anointed), return to Israel (Second Advent). Blindness in part is removed. God’s kingdom is unveiled on Earth. The New Creation with its heavenly resurrection is completed.136 The mediated and ratified New Covenant with its resurrected heavenly priesthood (New Creation) provide God’s earthly chosen people (living and resurrected dead) an opportunity for transformation. With its Remnant of Faith (Isaiah’s Precept) ministering unto the unfaithful,143 Israel will gain release from the bondage of the great monarch DEATH, the people of this chosen nation will enjoy a restored nonmortal earthly life—a life made possible by the First Advent ransom by Jesus.145

127. 1 Tim 2:6.

128. Jesus is the only “Son of God” (angel) to be begotten as a New Creature ("only begotten Son"); all others so begotten are “sons of Adam” (Paul’s Precept). John 1:18; 3:16-18; Acts 13:33; 2 Cor 5:17; Gal 6:15; Heb 1:5; 5:5; 1 John 4:9.


130. See note 10, page 240.

131. See Psalmist’s Precept (Two Salvations), page 72.

132. ekkllesia. #1577G. The Church consists of fallen humans, individuals not a people (Deut 32:21; Rom 10:19), ones who become a people in God’s name (Acts 15:14). They follow the teachings of Jesus of Nazareth and are the second chosen and anointed people of the God of Abraham. Their destiny (as younger son and firstborn from the dead) is different from that of Israel, the first chosen and anointed people (elder son, firstborn of the chosen); but, both are elect, both present themselves as “living sacrifices” (one corporately, one individually), both are anointed for sacred service (Rom 9:10-13).

133. See note 121, page 248.


137. See ¶ 18, page 248.


140. Heb 8:13; 2 Pet 3:7; Rev 21:1. In Rev 21:1 the Greek protos, #4413G, should be rendered “former,” not “first.” See MRD, NAB.


142. 2 Thes 2:3-9.


144. See ¶ 9, page 246.

145. See note 126, page 248.
25. To begin the Age-to-Come Satan is “bound” (incapacitated) for a time and as a result is unable to introduce new deceptions.146 Fallen angels are judged—without repentance and transformation (purification) there is a permanent loss of life, of existence (Second Death, no resurrection). 148

26. God’s fully prepared dual priesthood as “new heavens and new earth”149 [3rd Heavens (Lamb’s Bride) & Earth (God’s Wife)] begin humankind’s restoration under Israel’s New Covenant (Torah of The Adam, David’s Precept)150—the “Tabernacle of God” will be with his fallen creation, the “end [goal] of the faith, salvation of souls.”151 Through Israel an outpouring of divine truth (sign of Jonah)152 exposes the sophistries that have deceived and oppressed human creation and brings forth the spirit of Rest.153 This spirit, the spirit of God’s future Kingdom, results in the complete demise of Babylon the Great and Man of the Sin.154

27. Subsequently, in “Seasons of Restoration” all humans are delivered from mortality and the tyranny of DEATH155—first the living, then the dead (Second Resurrection, Hosea’s Precept). Death through Adam is not rescinded—all must die to that heritage, either in symbol or in reality.156 By resurrection in nonmortality (symbolic or real) all are delivered. Thus, living and resurrected dead, will have an opportunity to learn of the way of God; to be released from the bondage of the SIN155 (no retribution, Ezekiel’s Precept); to regain the ability lost by Adam to sustain nonmortal earthly life (Torah of The Adam)150; and, thereby, forever live in righteousness of faith (Habakkuk’s Precept).157

28. Just as the spirit of altruism has suffered in an egocentric world, so egocentrism will suffer in the altruistic world of the Age-to-Come. All not living in the spirit of liberty, love, and Rest (restraint of self, liberty for others), will ultimately perish in Second Death148—not life in torment, but nonexistence, a total loss of life with no recovery, no resurrection. Divine mercy, however, will ensure all have ample time to consider—the “sinner being an hundred years old shall be accursed.”158

29. When the work of restoration by his High Priest and dual priesthood (3rd Heavens & Earth) is complete, God’s free creation, angel and human, shall be altruistic, loving—those created in God’s “image” (free) shall have been made into his “likeness” (love)159—Gospel unto Abraham fulfilled.

30. Beyond the “Seasons of Restoration”160 the Bible is mostly silent. Angel and human who enter God’s Rest will have nonmortal life, life everlasting though dieable. The Earth will be humankind’s dwelling “to perpetuity” and God will “tabernacle” with his living, loving, nonmortal creation. They will dwell together in him and he in them. The God who is love161 will be The-All-in-All162 and Dead Sea Scrolls, improved lexicons, concordances, translations, etc.). These all (as the sign of the Son of Man) greatly improve the layperson’s access to God’s Word. The resulting knowledge (wisdom) has brought about pervasive movements (Zionism, Jewish Publication Society, United Bible Societies, collapse of colonialism, rise of democracy, advances in science and technology, global economy, etc.) that have changed both the Jewish and Christian worlds (Rev 7:17) [knowledge—the “living fountains of waters”].

146. Rev 20:2,3.
147. Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6. As with humans, the purpose of the judgment of angels is their salvation. Only the incorrigible will be lost.
150. 2 Sam 7:4-19; Acts 3:21; Rom 2:9,10; 1 Pet 2:5,9.
151. Through Israel an outpouring of divine truth (sign of Jonah) exposes the sophistries that have deceived and oppressed human creation and brings forth the spirit of Rest. This spirit, the spirit of God’s future Kingdom, results in the complete demise of Babylon the Great and Man of the Sin.
152. Matt 12:39-42; 16:4; Luke 11:29-32. Mention in Luke of Solomon as well as Jonah makes evident the “likeness” (love) created in God’s “image” (free) shall have been made into his “likeness” (love)159—Gospel unto Abraham fulfilled.
153. Rev 21:3-5, page 276 (Holy, Most Holy—Church); 1 Pet 1:9, page 80.
154. Rev 21:3-5, page 276 (Holy—Israel, Most Holy—Church); 1 Pet 1:9, page 80.
155. See ¶ 6, page 245 and note 60, page 246.
158. Rom 6:3-5; 1 Cor 15:22.
159. Hab 2:4; Rom 1:17; 3:21,22,28; Gal 3:11; Heb 10:38.
160. See ¶ 9, page 246.
162. Psa 37:29-31; Jer 31:33,34; Ezek 36:27; 1 Cor 15:28; 1 John 4:16; Rev 21:3.
Chapter Seven: Ministry of the Circumcision

Now I [Paul] say that Jesus Christ [the Anointed] was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:—Romans 15:8

FIRST ADVENT MINISTRY

Appreciation of Isaiah’s Precept, recognition of the meaningful role Israel is to have in the divine purpose, and acceptance of the doctrine of two salvations, require a comprehensive rethinking of the First Advent ministry of John the Baptist and Jesus of Nazareth. Based on a belief in only one salvation Christendom’s portrayal of that ministry has been seriously limited. The Jews, on the other hand, not seeing through the sophistries of the Man of the Sin, and in their unbelief “in part,” reject the vital lessons of that ministry as spurious. The consequence of that rejection was graphically illustrated by Jesus using a parable about a rich man and a beggar.

Luke 16:
19 There was a certain rich man [Pharisees (vs. 14)—Israel], which was clothed in purple and fine linen, and fared sumptuously every day [rich in the covenant relationship with God]:
20 And there was a certain beggar named Lazarus [devout Gentiles, searching for truth but without a covenant], which was laid at his gate, full of sores [delusions],
21 And desiring to be fed with the crumbs [of divine truth] which fell from the rich man’s [Pharisees’] table: moreover the dogs5 [false teachers] came and licked his sores [supported his delusions].
22 And it came to pass [dispensational change, divine favor departs Israel, development of devout Gentiles as Abraham’s heavenly seed (Church) begins], that the beggar died [baptized into death], and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried [Israel “died” as a nation (70 C.E.) and enters its Diaspora];
23 And in hell [the curses of Israel’s covenant arrangement] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he [the “richman” (vs. 19)] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water [truth], and cool my tongue; for I am tormented in this flame [fire of purification (the Diaspora)].
25 But Abraham said, Son [Israel], remember that thou in thy lifetime [when in God’s favor] receivestst thy good things, and likewise Lazarus [devout Gentiles] evil things: but now [following the First Advent] he is comforted, and thou art tormented [Diaspora].
26 And beside all this, between us and you there is a great gulf fixed [a “gulf” of unbelief]: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house [focus has shifted from self to others]:
28 For I have five brethren [Leah, a type for Israel, had six sons]; that he may testify unto them [all of Israel], lest they also come into this place of torment.
29 Abraham saith unto him, They [future generations of Israelites] have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one rose from the dead [as of today, Israel still does not “hear” Jesus].
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead [as of today, Israel still does not “hear” Jesus].

Such was the nature of Israel (rich man) and the Gentile world (beggar) at the First Advent. The time for a dispensational change had come, and Israel was in dire need of guidance.

1. Sinaiitic, Vatican, Alexandrine, manuscripts omit (Tischendorf). See ASV, NASB, NIV.
2. christos, #5547G. See Anointed/, page 21.
3. See Isaiah’s Precept (Remnant), page 193.
4. See Man of the Sin, page 57.
5. Psalms 21:16; Prov 26:11; Phil 3:2; 2 Pet 2:22; Rev 22:15.
7. Gen 30:20; 35:16-18. The use of siblings as figures for the Church and Israel, and the setting aside of the one with the right of the firstborn, is presented several times in scripture: Ishmael and Isaac, Esau and Jacob, Leah and Rachel, Manasseh and Ephraim, are examples. In that setting aside Israel is still a chosen nation, earthly firstborn, to be used by God for his purpose (Rom 9:15, 26-29).
Divine concern was for the development of both aspects of God's priesthood, earthly as well as heavenly; consequently, the purpose was not to "save" the Jews, in the sense Christendom gives that word. The ministry of John and Jesus was not only to lay the foundation for the development of the Church, but also to fulfill Daniel's 70th week prophecy.

**Daniel 9:**
25 … unto the Messiah the Prince shall be seven weeks, and threescore and two weeks [7+62=69 weeks of years]: … . 26 And after threescore and two weeks [in the 70th week] shall Messiah be cut off … . 27 And he [God (vss. 19,20)] shall confirm the covenant [of Israel (vs. 24)] with [the] many [Jews] for one week [70th week of years]: … .

**Matthew 15:**
24 But he [Jesus (vs. 21)] answered and said, I am not sent but unto the lost sheep of the house of Israel.

The 70th week ministry was to ensure a faithful Jewish Remnant, an elect earthly people that harken to God's counsel and honor the promise their fathers made through Joshua.

**Joshua 24:**
22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart [mind, spirit] unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey [harken].

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law [torah] of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

Continuation of a Remnant of Faith made certain the nation's survival while again in a "wilderness"—the time of the cursing of the "fig tree," the time when its "house" was to be desolate.  

**Isaiah 1:**
9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

As Zechariah prophesied, the "brand was plucked out of the fire." The existence of God's earthly chosen people today is direct testimony, there was, and is now, such faithful ones.

An understanding of the two salvations and Israel's role in the divine purpose, taken to their sure conclusion, requires a paradigm shift in biblical interpretation. When Jesus' words are read and studied, it must not be presupposed they are addressed only to the Church. An appreciation that a great part of the First Advent public message was for Jews, as Jews, is crucial to understanding many of the lessons Jesus set forth to the multitudes during his earthly ministry. The foreordained destiny of the faithful of Israel to makeup an earthly priesthood required the mission of John and Jesus to have been unlike anything suggested by the "scholars" of Christendom for so many centuries.

**A Consequential Sifting**

Though some of the populace responded positively to the 70th week ministry, the nation's leaders were in violent opposition.

**Luke 7:**
29 And all the people that heard him [Jesus (vs. 22)], and [even] the publicans, justified God, being baptized [as Jews] with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God [given by John the Baptist, Jesus, and their respective disciples] against themselves, being not baptized of him [of John (vs. 29)].

31 And the Lord [Jesus (vs. 22)] said, Whereunto then shall I liken the men [the Jews] of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying [in irony], We [Pharisees and lawyers (vs. 30)] have piped unto you [John and disciples], and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
JOHN THE BAPTIST

Jews have been at the forefront of socialism, communism, humanism, etc.

JEREMIAH 30:

7 Alas! ... : it is even the time of Jacob's trouble; 18 but he [Jacob (Israel)] shall be saved out of it.

18. Dispensational theology asserts Jacob's Trouble is a future crisis to be experienced by Israel in the promised land; however, Jeremiah declared Jacob (Israel) was to be saved out of the trouble "from afar," saved "out of the land of their captivity."

JOEL 1:

2 Hear this . . . : it is a prophetic description of the "evils" that are to come (2:13), ye old men [elders], and give ear, all ye inhabitants of the land. Hath this [evil] been in your days, or even in the days of your fathers? 19, *yare', #3372/3373H.

MATTHEW 3: PARABLE OF WHEAT AND CHAFF

12 ... he [Jesus (vs. 11)] will thoroughly [thoroughly] purge his [God's (vs. 9)] floor [Israel], and gather his [God's] wheat [faithful Jews] into the garner [divine grace]; but he [God] will burn up the chaff [the unfaithful] with unquenchable fire [of purification (the Diaspora)].

DIASPORA/JACOB'S TROUBLE

Jeremiah foretold of this future for an unfaithful Israel. It would partake of the fruit of its failure to follow divine counsel; however, by God's mercy there was to be recovery, deliverance.

As John and Jesus experienced, God's earthly chosen "servant" as a corporate entity was a rebellious and "stiffnecked" nation. Failing to harken to God, a time of trouble was going to be an inevitable outgrowth, a great day of trouble (a day many centuries long). God promised, however, "I will save thee from afar."

JOEL 1:

2 Hear this . . . : it is a prophetic description of the "evils" that are to come (2:13), ye old men [elders], and give ear, all ye inhabitants of the land. Hath this [evil] been in your days, or even in the days of your fathers? 19, *yare', #3372/3373H.

MATTHEW 13: PARABLE OF WHEAT AND TARES

30 Let both grow together until the harvest: and in the time of harvest [First Advent] I [God] will say to the reapers, Gather ye together first the tares [the unfaithful], and bind them in bundles [Scribes, Pharisees, etc.] to burn them [so as to purify]: but gather the wheat [the faithful] into my barn [divine grace].

Chapter Seven: Ministry of the Circumcision

John the Baptist

Chapter Seven: Ministry of the Circumcision


15. *gory, #1471H, plural.
17. Heb 6:17. The Abrahamic Covenant was mediated by an oath. See page 213.
18. Dispensational theology asserts Jacob's Trouble is a future crisis to be experienced by Israel in the promised land; however, Jeremiah declared Jacob (Israel) was to be saved out of the trouble "from afar," saved "out of the land of their captivity."

20. *min, #4480H.
21. *naqah, #5352H.
24. Feminine, singular. The Hebrew words for "cursing" (Deut 28:15) and "evil" (Joel 2:13; Deut 31:17,21,29) are feminine.
HEAR, O ISRAEL

Tell ye your children of it, and let your children tell their children, and their children another generation.  

That which the palmerworm [Babylon] hath left hath the locust [Medo-Persia] eaten; and that which the locust hath left hath the cankerworm [Greece] eaten; and that which the cankerworm hath left hath the caterpillar [Rome] eaten.  

Awake [time for God’s favor to depart has come] ye drunkards [wine of narration, false teachings], because of the new wine [true word of God]; for it is cut off from your mouth.  

For a nation [unfaithful Israelites] and an asleep, and all ye drinkers of wine [wine of fornication, false teachings], because of the new wine [true word of God]; for it is cut off from your mouth.  

And he [Christendom—Man of the Sin (Church)] hath laid my God’s vine waste, and barked my fig tree: he hath made it the fig tree (Israel) clean bare, and cast it away; the branches thereof are made white.

Amos 8:  

And he [God (vs. 1)] said, Amos, what seest thou? And I said, A basket of summer fruit [the last of the year’s harvest]. Then said the LORD unto me, The end is come upon my people of the last of the year’s harvest. A basket of summer fruit [Medo-Persia] eaten; and that which the locust hath left hath the cankerworm [Greece] eaten; and that which the cankerworm hath left hath the caterpillar [Rome] eaten.  

Ezekiel also warned of a “day of trouble” and foretold of a day after the running “to and fro” when Israel will hear “the word” and will “know” their God.

Ezekiel 7:  

Joel 1: (con’t)  

The hope—the gospel unto Abraham—Torah of the Adam—Light & Salvation—God’s Rest

I will also make the pomp of the strong to cease; and their holy places shall be defiled [fulfilled in 70 C.E. by the Roman army].  

As recorded by Daniel, the king of Babylon (Nebuchadnezzar), saw in a dream the same circumstance as the prophets; however, his perspective was that of a fallen human rather than the divine. He saw a great image of gold (Babylon) (palmerworm), silver (Medo-Persia) (locust), copper (Greece) (cankerworm), iron (Rome) (caterpillar), and iron and clay (Christendom) (lion like nation). Daniel, in another vision, saw yet a different perspective. The entities were great carnivorous beasts: a lion (Babylon), a bear (Medo-Persia), a leopard (Greece), and a “dreadful and terrible” beast (Rome/Christendom).

Daniel’s vision also indicated the trouble for Israel was to be followed by deliverance.

Daniel 12:  

And at that time [the Age-to-Come] shall Michael [glorified Jesus] stand up, the great prince which standeth for the children of thy [Daniel’s] people [Israel]; and there shall be a time of trouble [for those people, the Jews (Holocaust)], such as never was since there was a nation [of Israel] even to that same time: and at that time [Second Advent] thy [Daniel’s] people [Israel] shall be delivered . . . .

Note the coincidence of three events in the Age-to-Come: Michael standing up, Israel’s unique time of trouble, and its deliverance.

Joel 2:  

And I [God] will restore to you [Israel] the years that the locust [Medo-Persia] hath eaten, the cankerworm [Greece], and the caterpillar [Rome], and the palmerworm [Babylon], my great army [great in number, the Gentile nations] which I sent among you [during the “times of the Gentiles”].

My (God’s) Great Army—Gentile Nations of Present-Evil-Age

And afterwards ye [Israel] shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and your people shall never be ashamed.
JOEL 2: (CON’T)
27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people [Israel] shall never be ashamed.
28 And it shall come to pass afterward [after the blessing of Israel (vss. 25-27)], that I [God] will pour out my spirit [the spirit of love] upon all flesh [all humankind]; and your [Israel’s] sons and your daughters shall prophesy, your old men [elders] shall dream dreams, your young men shall see visions [as God’s earthly priests and Levites they shall receive and deliver divine communications];

God is to again dwell “in the midst of Israel.” As foretold, it is the “whole house,” faithful and unfaithful, that is saved “from afar.”

EZEKIEL 39:
25 … ; Now will I [God] bring again the captivity of Jacob, and have mercy upon the whole house of Israel [faithful and unfaithful], and will be jealous for my holy name;
26 After that they [as a nation] have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid [no further divine correction].

AMOS 9:
14 And I [God] will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them.
16 After that they [as a nation] have bore their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid [no further correction], saith the LORD thy God.

This divine promise is not a nationalistic fantasy imagined by the prophets. The destiny they foretold is firmly founded on the covenants God made with Abraham and David many centuries earlier, covenants God swore oaths to keep.

ENSURING A REMNANT OF FAITH
For Israel to survive the curses of its covenant it was necessary there be a Remnant of Faith.

Isaiah made manifest should there no longer be faithful ones among the sons of Jacob they would cease to exist as a nation. Jews baptized into anointed Jesus, as Sons of God, not Jacob, could not fulfill this need!

The First Advent ministry did involve preparing the “way” for a heavenly priesthood; however, that development could only begin after Jesus’ death. Consequently, a major concern for him while on Earth was to strengthen the faith of Israel. A purpose that was not to convert, in the sense to become a “Christian,” nor was it to “save their souls”; rather, it was to ensure they as a nation maintained a proper relationship with their God. This Jesus did by exposing the people of Israel to their shortcomings with respect to their covenant and the sophistry of their leaders.

Just as it had been by John earlier, the message of Jesus for the Jews was an appeal for repentance, a cry of warning, because of the vital nature of the crisis.

LUKE 13:
6 He [Jesus] spake also this parable; A certain man [God] had a fig tree [Israel] planted in his vineyard [the Earth]; and he came and sought fruit [a righteous people] thereon, and found none.
7 Then said he unto the dresser of his vineyard [Jesus], Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
8 And he [Jesus] answering said unto him [God], Lord, let it alone this year also, till I shall dig about it, and dung it:
9 And if it bear fruit [if Israel repents], well; and if not, then after that thou shalt cut it down [withdraw divine favor].

During his last journey to Jerusalem, Jesus used this vexing relationship of Israel with God to give a critical lesson for the Church concerning the need for constancy in prayer.

LUKE 18:
1 And he [Jesus] spake a parable unto them [his disciples] to this end, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared [was not in awe of] God, neither regarded man:

41. Gen 22:16; Psa 89:3.
42. See ISAIAH’S PRECEPT … , page 193.
43. See SON(s) of GOD /SON(s) of ADAM, page 80.
44. Heb 10:20.
46. phobeo, #5399G.
HEAR, O ISRAEL

Within this parable, Jesus set forth a graphic picture of Israel's future if it remained unrepentant, a picture that demonstrated the urgency of his ministry. God's favor would be removed, the nation would enter a condition of widowhood and experience great adversity (Jacob's Trouble).49 Though it would continually seek for relief—even turning to the unjust, unbelieving, world—it would find little solace for a long time. As a consequence of the Zionist movement beginning in late 19th century C.E., the world grew weary of Israel's cry and by an act of the United Nations in 1948 the nation was "avenged." The Jews are now returning to their land! Even so, the question Jesus raised in his conclusion echoes down to this day. Shall there be faith in the land?

CURSING A FIG TREE

As foreseen by Ezekiel, at the First Advent the Shekinah had "gone up from the cherub ... to the threshold of the house."50 If Israel did not change its way, divine favor would soon depart. Its precarious state was dramatically illustrated when Jesus cursed a fig tree that had leaves but no fruit.

MATTHEW 21:
19 And when he [Jesus] saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward [unto the age]51 [unto the age]. And presently the fig tree withered away [a representation of Israel in its Diaspora].

MARK 11:
13 And [Jesus (vs. 11)] seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter [unto the age]. And his disciples heard it.

It is the nature of fig trees to grow fruit before leaves; so, a tree with leaves, even if it was not yet the season, in effect proclaimed itself to be fruitful. As God's elect, Israel proclaimed itself to be righteous. As a nation it had many leaves, but there was little fruit.

A GREAT TRIBULATION

Israel's peril was echoed and re-echoed in Jesus' entreating words as his earthly ministry came to its foreordained conclusion.

LUKE 19:
41 ... he [Jesus] beheld the city [Jerusalem], and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

LATER IN THE TEMPLE

MATTHEW 23:
37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee [the "violent" take the Kingdom by force], how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you desolate.

With God's favor and his overruling providence withdrawn, Israel was left to the dire consequences of the acts of its people. During his last week Jesus told his followers of a great tribulation that was to be Israel's near future.

47. phobeo, #5399G.
48. ge, #1093G.
50. Ezk 9:3 (page 263).
51. eis, #1519G; aion, #0165G (singular with article).
52. Matt 11:12 (page 260).
and to the hills, Cover us.

31 For if they do these things in a green tree [Jesus], what shall be done in the dry [Israel]?

Failing national repentance the “fig tree” was sure to “wither away,” Israel’s house was sure to become “desolate.” Without God’s favor the nation would be as a destitute “widow.” As Hosea had forewarned:

Hosea 3:
4 … Israel shall abide many days without a king, and without a prince, and without a sacrifice … :

Beginning with the loss of its priesthood and Temple, Israel suffered centuries of persecution, culminating in the genocide of the Holocaust.

John the Baptist and the Shepherds of Israel

At the First Advent Israel as a nation was at a critical juncture. If it continued in its “stiffnecked” ways the cursings of its covenant were sure to come. Malachi, speaking for God, foretold of this crisis centuries earlier.

Malachi 4:
4 Remember ye [Israel] the law [Torah] of Moses my servant, which I [God] commanded unto him in Horeb for all Israel, with the statutes and judgments [the blessings and the curses].
5 Behold, I [God] will send you [one like] Elijah the prophet [John the Baptist] before the coming of the great and dreadful day of the LORD [the curses of the Mosaic Covenant to come to an unrepentant Israel]:
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth [land] with a curse [Jacob’s Trouble].

God, through the prophet, promised to send a Messenger to whom it was imperative Israel harken. He also promised the coming of another, one addressed as “Lord.”

53. kosmas, #2889G.
54. dia, #1223G (accusative). Some change the meaning of this text by rendering dia as “through.” Such rendering, however, though appropriate for the genitive, is not apt for the accusative.
56. See God’s “Great Army,” page 253.
57. ’erets, #0776H.
58. See “Stumble” and Restoration of Israel, page 191.
59. Ex 32:9; 33:3-5; 34:9; Deut 9:6,13; 10:16; Acts 7:51.
60. See Mosaic Covenant, page 215.
61. torah, #8451/8452H.
63. In light of the recorded ascension of Elijah to heaven without mention of death (2 Kings 2:11), many Jews have anticipated his physical return as an aspect of the Messianic Age (John 1:19-28). Jesus identified John the Baptist as the fulfillment of Malachi’s prophecy because he came in the “spirit and power” of the prophet of old (Matt 11:14; 17:1-13; Mark 9:2-13; Luke 9:28-36).
64. See note 18, page 253.
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MALACHI 3:
1 Behold, I [God (2:17)] will send my messenger [John], and he shall prepare the way before [65] for me [God]: and the Lord [Messiah (Jesus)], whom ye seek, shall suddenly come to his temple, even [60] and the messenger of the covenant [John, whom which covenant ye delight in: behold, he [Lord (Messiah)] shall come, saith the LORD of hosts.

God by John (messenger) and Jesus (Lord) “confirmed” the covenant that is Israel’s “delight,” fulfilling Daniel’s prophecy.67

“MESSENGER OF THE COVENANT”
Six months before the miraculous conception of Jesus, the angel Gabriel appeared to a Jewish priest named Zacharias. Though both the priest and his barren wife Elisabeth were “well stricken in years,” they were to have a child and were to name him John. Gabriel, in some detail, delineated the future work of that child and declared he would fulfill the prophecy of Malachi.68

LUKE 1:
17 And he [John] shall go before [in the presence of] him [God (vs. 16)] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
So, John, as the Messenger of the Covenant,69 was well aware of the work for which he was anointed.70 He understood the national peril God’s chosen people faced and that his mission was to begin the fulfillment of God’s promise through Daniel to confirm Israel’s covenant, its blessings and its cursings.67

MATTHEW 3:
7 But when he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath [71] indignation] to come [Jacob’s Trouble]?22
8 Bring forth therefore fruits meet for repentance:
9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And now also the axe is laid unto the root of the trees:

therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire [of purification (Jacob’s Trouble)].73

11 [John] indeed baptize you with water unto repentance: but [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with [74] in the [a] holy Ghost [75] spirit, and with fire [of purification]:
12 Whose fan [winnowing shovel] is in his hand, and he [Jesus] will throughly purge his [God’s] floor [Israel], and gather his wheat [faithful Jews] into the garner [barn]; but he will burn up the chaff [unfaithful Jews] with unquenchable fire [of purification (Diapora)].73

John knew God’s anointed earthly priesthood was in crisis. False teachers sat in “Moses’ seat”76—not because God had so decreed, but because they had deceitfully taken it for themselves. As Jesus was later to affirm:

LUKE 11:
52 Woe unto you, lawyers! for ye [Israel’s evil shepherds] have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
As in the days of the prophets,77 evil shepherds were not caring for God’s earthly flock and, as recorded in the vivid metaphor of that earlier time, God was to respond forcefully.

JEREMIAH 12:
1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?
2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins [they speak of God, but do not heed his guidance].
3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.
4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

65. Hebrew preposition פ.
66. Hebrew prefix וָאֵלֶו.
68. Luke 1:13f; Mal 4:4-6 (page 257).
69. Mal 3:1 (see above).
70. Luke 1:15. It is recorded John was “filled with the holy spirit” from the womb. This condition, as used to describe the experience of those gathered on Pentecost, seems to indicate it was an anointing by God, anointing not by oil but by the spirit.
71. וָאֵלֶו, #1722G.
72. See note 18, page 253.
73. See note 18, page 253.
74. או, #0040G.
75. חָגִית, #5709G. No article in the Greek.
77. Ezk 34:2-10.
Ezechiel 34:
4 The diseased have ye [Israel's shepherds (vs. 2)] not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.
5 … 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Malachi 4:
6 And he [one sent by God like unto Elijah (vs. 5)] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I [God] come and smite [withdraw divine favor] the earth [land] with a curse [Jacob's Trouble].

“ELIJAH IS COME”
In an exchange with disciples following the Transfiguration, Jesus confirmed that John had fulfilled the Malachi prophecy.

Matthew 17:
9 … 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Mark 9:
9 … 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

“ELIJAH IS COME”
In an exchange with disciples following the Transfiguration, Jesus confirmed that John had fulfilled the Malachi prophecy.

Matthew 17:
9 And as they came down from the mountain, Jesus charged them [his disciples (vs. 6)], saying, Tell the vision [with Moses and Elijah] to no man, until the Son of man be risen again from the dead.
10 And his disciples asked him, saying, Why then say the scribes that Elias [Elijah] must first come?

11 And Jesus answered and said unto them, Elias [Elijah] cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought?
12 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

As he often found it necessary to do, Jesus corrected the traditional teachings of the scribes. Having just told his disciples it was necessary for the “Son of man” to die and be resurrected, he asked them, “How is it that scripture foretells the suffering and death of the Anointed (Messiah)? Why is such necessary if Elijah’s work puts everything right first?” He then stated clearly, one like unto Elijah had indeed come. He came not to “restore all things” as taught by the scribes, but as stated by the prophet to “turn the heart of the fathers to the children, and the heart of the children to their fathers.” John the Baptist fulfilled Malachi’s prophecy and Israel had not harkened to the message, hearts remained unchanged; consequently, the curse of Israel’s covenant was soon to come upon the land.

Jesus of Nazareth and the Shepherds of Israel
The sorrowful state of Israel was dramatically revealed as Jesus began his ministry to “gather his [God’s] wheat.”
LUKE 4:5 And the devil [Satan],87 taking him [Jesus] up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

5 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Satan asserted “the kingdoms of the world” were “delivered” unto him—a dominion that included Israel. Jesus did not challenge his claim. In fact, during his ministry he confirmed Satan’s power over Israel by his explicit characterization of its leaders, its evil shepherds.

JOHN 8:44 Ye [scribes, et al. (vs. 3)] are of your father the devil [Satan]87 . . . .

SITTING IN MOSES’ SEAT
The leaders of Israel sat in “Moses’ seat,” not because God had so decreed, but because they had taken it for themselves. As Jesus declared to the multitudes that came to him:

MATTHEW 11:12 And from the days of John the Baptist until now [the First Advent] the kingdom of heaven[s]88 [Israel] suffereth violence, and the violent take it by force.

MATTHEW 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven[s]88 against men [the Jews male and female]: for ye neither go in yourselves, neither suffer ye them [Jews of faith who hear his message] that are entering to go in.

14 … 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell93 [Gehenna] than yourselves.

16 … 31 … ye [scribes and Pharisees] are the children of them which killed the prophets.

32 … 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Those “violent” who sat in Moses’ seat did shortly kill the rightful

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87. See SATAN/DEVIL, page 52.
88. The Greek word is plural. See KINGDOM OF HEAVENS, KINGDOM OF GOD, page 154.
89. The burning of the remains of the sacrificial victims “without the camp” was an intrinsic part of the offerings that included sprinkling of the blood and represented the Anointed’s suffering “without the gate” (Heb 13:10-13), where “gate” was the venue for governance (note 78, page 114).
90. Ezek 34:4 (page 259).
91. Rev 4:10,11.
93. geenna, #1067G. See G EHENNA …(SECOND DEATH), page 155.
heir in order to maintain their corrupt authority. The Kingdom, indeed, suffered “violence” and was in a state of crisis.

**SHEPHERDS TO BE REMOVED**

Just as evil shepherds of the earlier time were ultimately removed, Jesus indicated in due time those of his day would be cast off. They would no longer prosper from the sacrifices of the people.

**MATTHEW 13:24-30**

24 Another parable put he [Jesus] forth unto them [his disciples (vs. 10)], saying, The kingdom of heaven is likened unto a man [God] which sowed good seed in his field [his chosen nation Israel]: 25 But while men slept, his enemy [Satan] came and sowed tares [unfaithful] among the wheat [faithful], and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat [faithful] with them. 30 Let both grow together until the harvest [First Advent “harvest” of faithful Jews to ensure Israel’s survival during its Diaspora]95; and in the time of harvest [God] will say to the reapers, Gather ye together first the tares [unfaithful], and bind them in bundles [Scribes, Pharisees, Sadducees, Essenes, etc.] to burn them [in the fire of purification (the Diaspora)]: but gather the wheat [Remnant of Faith] into my barn.

**MARK 12:1-2**

1 And he [Jesus] began to speak unto them [chief priests, scribes, and elders] by parables. A certain man [God] planted a vineyard [Israel], and set an hedge about it [Torah of Moses], and digged a place for the winefat, and built a tower, and let it out to husbandmen [leaders of Israel], and went into a far country. 2 And at the season he sent to the husbandmen a servant [a prophet], that he might receive from the husbandmen of the fruit of the vineyard [faithful people].

4 And again he [God] sent unto them another servant [another prophet]; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he [God] sent another [prophet]; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son [Jesus], his wellbeloved, he sent him also last unto them [the unfaithful], saying, They will reverence my son. 7 But those husbandmen [Israel’s unfaithful leaders] said among themselves, This is the heir [the seed of David]; come, let us kill him, and the inheritance shall be ours. 8 And they took him [“without the camp”], and killed him [which was soon to happen to Jesus], and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen [unfaithful leaders of Israel], and will give the vineyard unto others [Jews of faith].

**A CRITICAL TIME FOR ISRAEL**

The dire circumstances of God’s earthly flock and the need for divine correction was of great concern to Jesus. A concern affirmed by Peter in his Temple sermon shortly after Pentecost. 

**ACTS 3:**

26 Unto you [Jews] first [before the cursing] God, having raised up [at the river Jordan] his Son [servant] Jesus, sent him to bless you, in turning away every one of you from his iniquities. During his 3½ year ministry (last half of Daniel’s 70th week) 100 just as the prophets and John before him, Jesus attempted to bring Israel to repentance—not unlike the mission of Jonah to Nineveh. Such repentance was the only way to forestall the cursings of the Mosaic Covenant.101 Unlike Nineveh, Israel did not repent.

**LUKE 11:**

29 And when the people were gathered thick together, he [Jesus] began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas [Jonah] the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Hear, O Israel

L E V I T I C 7 5 : 1 7 ( C O N ’ T )
31 … 32 The men of Nineve shall rise up in the judgment102 [day of judgment] with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Steadfast Jews of faith were critical for Israel’s survival from the “indignation to come.”103 Its future was dependent on the existence of such a Remnant (Isaiah’s Precept)104—not New Creatures, but Jews faithful to their covenant with God. Perpetuation of such a Remnant was a vital concern to both John and Jesus.

M A N I N L I N E N W I T H A N I N K H O R N

Ezekiel was given a vision that foretold of the effort to ensure a Jewish Remnant of Faith.

E Z E K I E L 9:
2 And, behold, six men [angels?] came from the way of the higher gate105 [heaven?], which lieth toward the north, and every man a slaughter weapon in his hand [God’s agents to bring covenant curses upon Israel]; and one man [an archangel] among them was clothed with linen [clothed as a High Priest on Day of Atonement],106 with a writer’s inkhorn by his side [Jesus at the First Advent]; and they went in, and stood beside the brasen altar.
3 And the glory of the God of Israel [Shekinah]107 was gone up from the cherub [Mercyseat], wherupon he [it] was, to the threshold of the house [God’s favor was set to depart Israel (First Advent)].
And he [God (vs. 4)] called to the man clothed with linen [Jesus], which had the writer’s inkhorn by his side;
4 And the LORD said unto him [Jesus], Go [First Advent] through the midst of the city, through the midst of Jerusalem [as the capital representing all Israel], and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof [“mark” a Remnant of Faith].
5 And to the others [those with “slaughter weapons”] he [God] said in mine [Ezekiel’s] hearing, Go ye after him [the man in linen (Jesus)] through the city [thenation], and smite: let not your eye spare, neither have ye pity [fulfilled with the use of the Roman army in 70 C.E.]:
6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary [the Temple with its priesthood of “evil shepherds”]. Then they began at the ancient men [elders] which were before the house.

The protection provided by the “marking” is reminiscent of that given Israel’s firstborn in Egypt. Paul noted the result of this marking by the man “clothed with linen.”

R O M A N S 1 1 : 1 1
2 God hath not cast away his people which he foreknew.
Wot ye not what the scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men [Jews (male and female) faithful to their covenant], who have not bowed the knee to the image of Baal.
5 Even so then at this present time [at the time of writing] also [as in the days of Elijah] there is a remnant [of faithful Jews] according to the election of grace [just as it has been since Mt. Sinai].

Because it sees only one “election of grace,” and that heavenly, Christendom asserts the “remnant” addressed here by Paul were those Jews “elected in Christ,” i.e. a “Christian.”

Election is made in Christ. But no one is in Christ, except he is a believer. Therefore no one is elected in Christ, unless he is a believer. . . For the people, “which God foreknew” [Rom 11:2] . . . is the people, which believed, not that which followed after righteousness by the works of the law (Romans 9:31) [not the Jews]. This people God “hath not cast away.” For thus is to be understood the fifth verse [Rom 11:5], “there is a remnant according to the election of grace,” that is, they, only, are to be esteemed as the remnant of the people of God, who believe in Christ, as they alone are embraced in the election of grace, the children of the flesh, who followed after righteousness by the law, being excluded.—James Arminius (1602 C.E.)108

As Paul taught, however, “election in the Anointed” requires a

102. See JUDGMENT … OF HUMAN CREATION, page 169.
103. Matt 3:7-12 (page 258).
104. See ISAIAH’S PRECEPT … , page 193.
105. “higher gate”—governance of Heaven. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
107. See SHEKINAH, page 47.
baptism into death; thus, Jews so baptized die to the Torah of Moses. To God they are no longer Jews, but New Creatures.\(^{109}\)

**GALATIANS 3:** 28 There is neither Jew nor Greek … : for ye are all one in Christ\(^{110}\) [anointed] Jesus.

Jews who are of the heavenly priesthood cannot be of a Jewish Remnant of Faith. Note the word “also” in verse 5 of Romans 11 (above). Just as the 7000 mentioned in verse 4 were faithful Jews, there being no baptism into death before Jesus,\(^{111}\) the “remnant according to the election of grace” were also Jews, not New Creatures.

**EXPULSION OF SATAN**

As part of his outreach to Israel as the *Man in Linen*, Jesus sent out seventy of his disciples, two by two\(^{112}\) (the number seventy is closely associated with God’s earthly people).\(^{113}\) The disciples returned rejoicing and gave a glowing report of their accomplishments. In response, Jesus asserted:

**LUKE 10:** 18 I beheld Satan as lightning fall\(^{114}\) from [Israel’s] heaven.

The people’s ready acceptance of the message of the seventy revealed Satan’s dominion of Israel’s “heaven,” the second of three Heavens & Earth,\(^{115}\) had been breached, his ecclesiastical control weakened. Daniel’s 70th week, the First Advent mission of John and Jesus, was being achieved.\(^{116}\) A Remnant of Faith would ensure the continued existence of God’s earthly chosen people through its Diaspora, “the indignation to come.”\(^{117}\)

**THE GLORY OF GOD (SHEKINAH)**

Removal of Israel’s favor was explicitly pictured in Ezekiel’s vision. Before the *Man in Linen* began his ministry, the Shekinah “glory”\(^{118}\) left its resting place over the Mercyseat and went to the “threshold” (door) of the Temple in preparation to depart.

**EZEKIEL 9:** 3 And the glory of the God of Israel [Shekinah]\(^{118}\) was gone up from the cherub [Mercyseat],…;

**EZEKIEL 11:** 23 And the glory of the LORD [Shekinah]\(^{118}\) went up from the midst of the city … .

Then men (angels?) with “slaughter weapons” began their work, the curses of the covenant\(^{120}\) came upon the Israel of God.

As John before, Jesus understood the prophecies, and he did all he could during the last half of Daniel’s 70th week to return Jews to their covenant. National repentance not being achieved he “marked” faithful Jews (male and female), preparing them for the departure of divine favor (Shekinak) and “the indignation to come.”\(^{117}\) As a result, Jesus’ words during his 3½ year, First Advent, ministry were often for Jews, as Jews! To presume that ministry had only one goal and that was the Church, as done by Christendom, results in a serious misreading of divine purpose.

Ezekiel, when asserting a future regathering of God’s scattered earthly elect, also spoke of the return of the Shekinah,\(^{118}\) God’s glory. Thus, he set forth a complete sequence: the preparation to depart, the departing, and finally, the future returning.

\(^{109}\) 2 Cor 5:17. See PAUL’S PRECEPT … , page 76.

\(^{110}\) christos, #5547G.

\(^{111}\) Rom 6:3-5; 7:4.


\(^{113}\) Ex 1:5; 15:27; Num 11:16,24,25; 33:9; Deut 10:22; Ezk 8:11,12; Jer 25:11,12; Dan 9:2,24; Zech 1:12.

\(^{114}\) “Fall” here connotes “cast out” or “expel,” where “fallen” in Isa 14:12 signifies “corrupt.” See SATAN / DEVIL, page 52.

\(^{115}\) See 2ND HEAVENS AND EARTH … , page 125.

\(^{116}\) Dan 9:25-27.

\(^{117}\) Matt 3:7-12 (page 258).

\(^{118}\) See SHEKINAH, page 47.

\(^{119}\) Mal 3:1 (page 258).

\(^{120}\) See CURSING A FIG TREE, page 256.

\(^{121}\) See note 275, page 39.

\(^{122}\) See MOUNTAIN(s)/HILL(s), page 33.
"I WILL BE THEIR GOD"

The return of God’s glory (Shekinah) will bring about the fulfillment of God’s promise to Abraham.

**GENESIS 17:**
8 And I [God] will give unto thee [Abraham], and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession [for an age] [Age-to-Come]; and I will be their [Abraham’s earthly seed, Israel] God.

**LEVITICUS 26:**
11 And when Israel returns to its covenant relationship (vs. 3) I [God] will set my tabernacle among you [Israel]: ...
12 And I will walk among you, and will be your God, and ye shall be my people.

**JEREMIAH 24:**
7 And [when divine favor returns (vs. 6)] I will give them [the Israelites] an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return ...

**JEREMIAH 32:**
12 And I will walk among you, and keep my judgments, and do them: and they shall be my people, and I will be their God, in truth and in righteousness.

**EZEKIEL 11:**
19 And [in the Age-to-Come] I [God (vs. 17)] will give them [people of Israel (vs. 15)] one heart, and [namely] I will put a new spirit within you [them]; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
20 That they may [freely] walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

**EZEKIEL 36:**
27 And I [God (vs. 23)] will put my spirit [of Rest] within you [Israel (vs. 22)], and cause you to walk in my statutes, and ye shall [freely] keep my judgments, and do them.
28 And [in the Age-to-Come] ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

**EZEKIEL 37:**
23 Neither shall they [the people of Israel (vs. 21)] defile themselves any more with their idols [the creature created religious/political systems], nor with their detestable things, nor with any of their transgressions: but I [God (vs. 21)] will save them out of all their dwellingplaces [gather them from the "four winds"], wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 … 27 My tabernacle also shall be with them: yea, [in the Age-to-Come] I will be their God, and they shall be my people.

**ZECHARIAH 8:**
7 Thus saith the LORD of hosts; Behold, I will save my people [Israel (vs. 3)] from the east country, and from the west country;
8 And I will bring them, and they shall dwell in the midst of Jerusalem: and [in the Age-to-Come] they shall be my people, and I will be their God, in truth and in righteousness.

**ZECHARIAH 13:**
9 … they [the Jews (vs. 1)] shall call on my [God’s] name [in the Second Advent], and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

**REBUKE OF SATAN**

Just as required in the development of the Church, the First Advent work to “mark” a Jewish Remnant of Faith—work to ensure the survival of God’s earthly chosen nation—informed direct intervention with Satan. An intervention that was foreseen by the prophet Zechariah in vision.

**ZECHARIAH 3:**
1 And he [an angel] shewed me [Zechariah] Joshua the high priest standing before the [Angel of the LORD [Michael (Jesus)] and Satan standing at his right hand to resist him.
2 And the LORD [as represented by Angel-of-the-LORD (vs. 1)] said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem [Israel] rebuke thee: is not this a brand plucked out of the fire?

Jude cited this prophetic vision and provided needed insight.

**JUDE 1:**
9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses [Body of Moses—Israel], durst not bring against him a railing accusation, but said, The Lord rebuke thee.
A “WAR IN HEAVEN”

John the apostle was also given a vision of this confrontation between Jesus and Satan. He likened it to a “war in heaven.”

**REVELATION 12:**

1 And there appeared a great wonder in [the] heaven [the second, or former, heaven,141; a woman [Israel, God’s wife]142 ... ;
2 And she being with child cried, travelling in birth ...

The woman pictured the Kingdom of God, which at the First Advent was embodied in Israel, the “wife” of God.142 When Jesus went to be baptized, the “woman” was “in expectation”—she was expecting the coming of the Anointed.

**LUKE 3:**

15 And as the people [of Israel] were in expectation, and all men mused in their hearts of John [the Baptist], whether he were the Christ143 [Anointed], or not;

Micah had foretold of the aftermath to this “expectation.”

Micah 4:

9 Now why dost thou [Israel (vs. 8)] cry out aloud? is there no king in thee? Is thy counsellor perished? for [birth] pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now [after giving birth to the Anointed]144 shalt thou go forth out of the city [under the curses of the Mosaic Covenant], and thou shalt dwell in the field [having been scattered to the four winds],145 and thou shalt go even to Babylon146 [the Harlot]; there [while in the “field”] shalt thou be delivered [Second Advent];147 there [in that deliverance] the LORD shall redeem thee from the hand of thine enemies [the SIN and the DEATH].148

As John’s vision continued he saw an exceptional confrontation involving a “great red dragon” and “STARS of the heaven”:

**REVELATION 12:**

3 And there appeared another wonder in [the] heaven [2nd (Levitical)149; and behold a great red dragon [Satan (vs. 9)] ... .
4 And his tail drew the third part of the stars [faithful shepherds] of [the] heaven, and did cast them to the earth: ...

The “dragon” is identified (vs. 9) as “that old serpent, called the Devil, and Satan.” The “STARS” represented the shepherds of Israel, particularly those in control of Israel’s heaven, the religious (spiritual) activities of the nation,149 the 2nd Heavens & Earth of Peter’s insightful prophecy.141

By the First Advent Satan had corrupted a significant portion of that leadership. They were a “generation of vipers”150 having been fathered by that “old serpent.”151 As a result, the “STARS” who remained faithful to God were given little voice in the spiritual affairs of the nation. They were cast out of its heaven.

**JOHN 12:**

42 Nevertheless among the chief rulers also many believed on him [Jesus]; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

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132. Rom 6:3.
133. 1 Cor 12:12-14. See CHURCH ANOINTED, page 118.
134. 1 Cor 10:1,2. See ISRAEL ANOINTED, page 116.
135. 1 Sam 24:6-10 (1 Chr 16:22; Psa 105:15—“touch not my anointed”).
137. Ezek 9:2; Mal 3:1.
140. Greek text has the article.
141. 2 Pet 3:5-13 (2ND HEBREWS & EARTH ... , page 125).
142. Isa 54:4-7; Ezek 16:8-14.
143. christos, #5547G.
145. Isa 43:5,6; Ezek 5:12; Zech 2:6; Matt 24:31.
146. See HISTORIC SEDUCTIONS, page 55.
147. Rev 18:4. See GATHERING HIS ELECT ... , page 270.
148. See THE ENSLAVING MONARCHS, page 35.
149. See POWERS OF THE HEAVENS, page 143.
151. John 8:44.
The “stars” not cast “to the earth,” Israel’s remaining hierarchy, were the wicked husbandman, the evil shepherds, those who had taken the kingdom by force. Jude, in describing some false teachers at work against the Church, called them “wandering stars” (Church\(^5\)). Such were the “stars” left in Israel’s heaven.

**Jude 1:**

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever \(^{153}\) [an age].

As John’s vision continued, he saw . . . :

**Revelation 12:**

4 . . . and the dragon stood before the woman [Israel (God’s Wife)] \(^{154}\) which was ready to be delivered, for to devour her child [Jesus, who was to be The Anointed] as soon as it was born.

5 And she brought forth a man child [Jesus], who was to rule all nations [in the Age-to-Comel with a rod of iron] \(^{155}\) [shepherd’s staff] \(^{156}\); and her child was caught up unto God [at the Jordan], \(^{157}\) and to his throne [after Calvary].

6 And the woman [Israel] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days \(^{1260}\) years.

In addition to the wilderness temptations, Satan’s efforts to “devour” the man-child included Herod’s command to slay all babes two years old and under. \(^{160}\)

As foretold by Isaiah the birth of the “man-child,” unlike the natural birth process, was to precede the “travail.”

**Isaiah 66:**

7 Before she [Jerusalem (vss. 10, 20) — Israel] travailed [Diaspora (70 C.E.)], she brought forth [Messiah (30 C.E.)]; before her pain [Jacob’s Trouble] came, she was delivered of a man child [Anointed].

Israel’s “travail” followed Jesus’ ministry and the “marking” of the faithful; thus, birth came first, followed by the “marking,” then afterwards the “travail” by those with “slaughter weapons”— the birth of the “man-child” preceded Jacob’s Trouble. \(^{161}\)

At Jordan, with his baptism, Jesus was “caught up unto God” and as the seed of David he was anointed as antitypical Melchize-dek, king and priest. The confrontation was then immediately initiated with Satan’s wilderness temptations. \(^{165}\) Subsequently with his earthly ministry, Jesus and his angels (the disciples, the seventy) warred against Satan and his angels (the corrupted leaders of Israel, the remaining two parts of the “stars”). \(^{166}\)

**Revelation 12:**

7 And there was war in heaven: Michael [Jesus] and his angels [disciples] fought against the dragon; and the dragon [Satan (vs. 9)] fought and his angels [Israel’s corrupt leaders],

8 And [Satan] \(^{168}\) prevailed not; neither was their place found any more in heaven [Israel’s religious order],

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him [Civil leaders, Hebrews, Jewish hierarchy, NOT the Levitical Order, 2nd Heavens & Earth, removed in 70 C.E.]. \(^{169}\)

This, then, was the import of Jesus’ words recorded by Luke:

**Luke 10:**

18 I beheld Satan as lightning fall from [Israel’s] heaven.

By the ministry of John, Jesus, and their disciples, by the truth they spoke, Satan’s ecclesiastical control was broken and he was cast out of Israel’s heaven.

**John 12:**

31 Now [First Advent] is the judgment of this world \(^{170}\) [order] [Israel’s hierarchical order]: now shall the prince of this world \(^{170}\) [Satan] be cast out [from Israel’s heaven].

A short time following the decisive ministry of the seventy, Jesus was challenged concerning his casting out of demons. His response explained the fall of Satan from Israel’s heaven.

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153. *aton*, #0165G.
154. Isa 54:4-7; Ezk 16:8-14.
155. 2 Sam 7:14 FF; Rev 19:15.
163. 2 Cor 12:2-4.
164. See note 91, page 26; and, JESUS, THE SEED . . . , page 96.
168. The Greek verb rendered “prevailed” is singular while the pronoun rendered “their” is plural.
169. See 2ND HEAVENS AND EARTH . . . , page 125.
170. *kosmos*, #2889G.
Matthew 7:
30 Let both [faithful and unfaithful Jews] grow together until the harvest: and in the time of harvest [First Advent] I [God] will say to the reapers, Gather ye together first the tares [unfaithful], and bind them in bundles [Scribes, Pharisees, etc.] to burn them [so as to purify]; but gather the wheat [faithful] into my barn [divine grace].

Teachings that were as no man had ever taught 173 “divideth his [Satan’s] spoils” by exposing the deceptions and false teachings.

Matthew 21:
43 Therefore say I [Jesus] unto you [chief priests and elders (vss. 23, 45), the Sanhedrin], The kingdom of God [the earthly Kingdom] shall be taken from you [fulfilled 70 C.E., and given] at the Second Advent to a nation [people] [the Jews of faith] 176 bringing forth the fruits thereof [the fruits of righteousness].

Following destruction of the Temple, the Sanhedrin was abolished, the priesthood with its scribes ceased to exist, the Sadducean party disappeared. The corrupt leaders, the evil shepherds, the angels of Satan, were “cast out” of Israel’s ecclesiastical hierarchy, no longer able to mislead God’s people.

The ones to whom God will give his earthly Kingdom are those of the “good ground,” the penitent publicans and harlots—the Lazarus class. 178

As foretold, however, because of national unfaithfulness God’s earthly chosen people, faithful with the unfaithful, were to know the national loss of favor for a time, times, and half a time. 179

Revelation 12:
13 And when the dragon [Satan] saw that he was cast unto the earth, he persecuted the woman [Israel, God’s wife] 180 which brought forth the man child [Messiah].

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where [the Diaspora] she is nourished for a time, and times, and half a time [1+2+½=3½ times (1260 years)], 179 from the face of the serpent. 15 ... 17 And the dragon [Satan (vs. 9)] was wroth with the woman [Israel], and went to make war with the remnant of her seed [Jews of faith], which keep the commandments 161 [precepts] of God [the Torah of Moses], and have the testimony 182 [witness] of Jesus 183 [Joshua] Christ. 184

The phrase “witness of Joshua” alludes to the stone witness set up by Joshua as a testimony that the people of Israel had pledged to serve God and not the gods of Egypt or of the Amorites.

171. *daimonion*, #1140G.
175. *ethnos*, #11484G. Used in singular to denote Jewish people (Luke 23:2; John 11:49-52; Acts 10:22) and in plural to signify the rest of humankind, i.e., Gentiles (Matt 20:25; 24:14; Acts 9:15).
178. See note 158, page 266.
179. It is believed by some that a prophetic “time” is based on twelve thirty-day months (360). With a day used for a year, 3½ times would thus equal 1260 years (Rev 12:6, page 266).
180. Isa 54:4-7; Ezek 16:8-14.
182. *marturia*, #3141G.
183. *Iesous*, #2424G (Heb 4:8).
184. Word not found in Alexandrine ms. (Tischendorf). See ASV, NASB, RSV, NIV.
John recorded a direct statement that those sealed were of the “children of Israel” (vs. 4). Though some attempt to apply this to the Church, the sealing of the New Creation (Head and Body) being of God, not angels, precludes such an interpretation.¹⁰¹

**John 6:**

27 Labour … for that meat which endureth unto everlasting life [of an age], which the Son of man shall give unto you: for him [the Son of Man (Jesus, the Head)] hath God the Father sealed.¹⁰⁰

**2 Corinthians 1:**

21 Now he which stablisheth us [apostles and associates (vs. 19)] with you [Christians] in Christ [the anointing], and hath anointed us* [us+you], is God; 22 Who [God] hath also sealed us [us+you], and given the earnest of the [s]pirit in our hearts.¹⁹⁵

The Church’s sealing is singular and coincides with anointing—a personal process started at Pentecost and continues to this day. The sealing of the “144,000,” on the other hand, was not by God, but his angels (messengers).¹⁹⁵ It was communal and preceded the land’s “hurt.”¹⁹³ It involved a Remnant of Faith to ensure national survival during the Diaspora (Jacob’s Trouble).

144,000 sealed before Diaspora—children of Israel

**A Multitude Great**¹⁹⁶

The vision that followed the sealing of the “144,000” declared there was a multitude great serving “before the throne.”

**Revelation 7:**

9 After this [vision] I [John] beheld [another], and lo, a great multitude [multitude great] [great in character, not number], which no man [none] [including God] could number, [out of] 199 [all nations, … [Israel gathered from Diaspora], stood before the throne [of judgment], and before the Lamb [the Anointed], clothed with white robes [spirits made perfect], and palms in their hands [freely serving God as his earthly priesthood & antitypical Levites];

**TWO SEALINGS AND A MULTITUDE GREAT**

A sequence of visions given the apostle John gave additional insight into the prophetic visions of a Messenger of the Covenant and a Man in Linen with an Inkhorn,¹⁸⁶ and the parables Wheat and Chaff and Wheat and Tares.¹⁸⁷

**THE SEALINGS**

After hearing messages for seven churches and “in the spirit” seeing a heavenly throne and the opening of a book sealed with seven seals, John saw four angels—whether in a continuum or at a discrete time is not evident.

**Revelation 7:**

1 And after these things [previous visions] I [John] saw four angels standing on the four corners of the earth¹⁸⁸ [land], holding the four winds of the earth¹⁸⁸ [land], that the wind should not blow on the earth¹⁸⁸ [land], nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four winds of the four corners of the earth, [land], and the sea [fallen humanity], 3 Saying, Hurt not the earth¹⁸⁸ [land], neither the sea, nor the trees [trees for spiritual food, healing],¹⁸⁹ till we [angels] have sealed¹⁹⁰ the servants of our God [faithful of Israel (vs. 4)] in their foreheads. 4 And I heard the number of them which were sealed¹⁹⁰ [before the “hurt” (Diaspora)]: and there were sealed¹⁹⁰ one hundred and forty and four thousand of all the tribes of the children of Israel.¹⁹¹

Chapter Seven: Ministry of the Circumcision

REVELATION 7: (CONT)
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
11 ... 13 And one of the elders answered, saying unto me, What are these [the “multitude great” (vs. 9)] which are arrayed in white robes? and whence came they?
14 And I said unto him, Sir, thou knowest. And he said to me, These [the faithful and repentant unfaithful of Israel] are they who came out of [the] great tribulation204 [cursings of Israel’s covenant (Jacob’s Trouble, Diaspora)], and have washed their robes, 205 and made them white in the blood206 of the Lamb [and who sing not only the Song of Moses, but the Song of the Lamb].
15 Therefore are they before the throne of God [as God’s earthly chosen people], and serve208 him day and night in his temple [as earthly priests and Levites]209; and he [God] that sitteth on the throne shall dwell among them [as promised].210
16 [As prophesied]211 They shall hunger no more, neither thirst any more [for the truth of God]; neither shall the sun light on them, nor any heat [no more “drought” (water—truth)].212
17 For the Lamb which is in the midst of the throne shall [with truth] feed them [Jews first, then all humankind],213 and shall lead them unto living fountains of waters214 [truth]: and God shall wipe away all tears from their eyes.

Multitude Great—Israel in the Age-to-Come

Again, the New Creation is here precluded since they are to sit upon thrones, not stand before them.215 The vision characterized the time foretold by the prophets, the Age-to-Come, when this Multitude Great (great in character)205 of earthly chosen people is to serve God and his creation in his future Kingdom.

Earthly Priests and Levites

As Isaiah prophesied, this Multitude Great is to be God’s earthly servants, his antitypical Priests and Levites.

ISAIAH 66:
21 And I will also take of them [children of Israel (vs. 20)] for [earthly] priests [faithful] and for Levites [repentant unfaithful], saith the LORD.

ISAIAH 49:
8 ... 1 [the LORD] will preserve thee, and give thee [Israel] for a covenant of the people [fallen humankind], to establish the earth216 [land], to cause [the people] to inherit the desolate heritages [the greatly abused planet];
9 That thou mayest say to the prisoners [the prisoners of the grave], Go forth: to them that are in darkness [the living, blinded by Satan, and know not God], shew yourselves. They shall feed [on the truth] in the ways, and their pastures shall be in all high places.
10 [And as quoted by John]217 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water212 shall he guide them [they will no longer be famished of truth].

The return of God’s favor to Israel will be evinced by a cloud218 that will pour out the divine water of truth.212 The great deceptions of Satan and the “evil shepherds” will at last be swept away.

ISAIAH 41:
17 When the poor and needy seek water [truth],212 and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.
18 I will open rivers of [truth] in high places [venues for worship],219 and fountains in the midst of the valleys: I will make the wilderness a pool of water,212 and the dry land springs of water.

God’s “Exceeding Great Army”

Shortly after the sealing ministry of God’s messengers (John and Jesus), the Temple (God’s sanctuary)220 was destroyed and the people taken captive and scattered to the four winds—the “hurt” of the Diaspora, Jacob’s Trouble. As Isaiah foretold, a Remnant of Faith ensured the nation’s survival. As a vision given Ezekiel set forth, Israel would recover from its “hurt.” The
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Ezekiel foresaw in a valley filled with dry bones. The regeneration of those bones depicts Israel’s resurrection as a nation following its national death under its covenant curses. A recovery fulfilled in the Second Advent when the “wind” is told to blow.

**EZEKIEL 37:**

4 Again he [God] said unto me [Ezekiel], …, O ye dry bones [Israel in Diaspora, having little of God’s truth (water)], hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath 221 [spirit] to enter into you, and ye shall live: 6 … 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and beheld a shaking, and the bones came together, bone to his bone 

6 … 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone [Israel’s national revival]. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath 221 in them.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath 221 in them.

9 Then said he unto me, Prophesy unto the wind, 221 prophesy, son of man, and say to the wind, 221 Thus saith the Lord GOD; Come from the four winds 221 [the four winds of John’s vision], 222 O breath, 221 and breathe upon these slain, that they may live.

9 Then said he unto me, Prophesy unto the wind, 221 prophesy, son of man, and say to the wind, 221 Thus saith the Lord GOD; Come from the four winds 221 [the four winds of John’s vision], 222 O breath, 221 and breathe upon these slain, that they may live.

10 So I [Ezekiel] prophesied as he [God] commanded me, and the breath 221 [spirit] came into them, and they lived, and stood up upon their feet, an exceeding great army 223 [an army exceeding great in character].

10 So I [Ezekiel] prophesied as he [God] commanded me, and the breath 221 [spirit] came into them, and they lived, and stood up upon their feet, an exceeding great army 223 [an army exceeding great in character].

11 Then he said unto me, Son of man, these bones are the whole house of Israel [faithful and unfaithful, all twelve tribes] … .

11 Then he said unto me, Son of man, these bones are the whole house of Israel [faithful and unfaithful, all twelve tribes] … .

This “exceeding great army” 223 is God’s antitypical earthly priests (faithful Jews) and Levites (repentant unfaithful Jews) and is not to be confused with God’s “great army” foretold by Joel. 224

**“Great Army” — Gentile Nations in Present-Evil Age**

**“Exceeding Great Army” — Israel in the Age-to-Come**

**GATHERING THE ELECT FROM THE FOUR WINDS**

Before the “breath” is to be “breathed” upon the “bones” of the earthly elect people there must first be a regathering. Early in the relationship God, through Jacob, spoke of this need.

**GENESIS 49:**

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come 225 [he come to whom it belongs]; and unto him [Judah’s seed in the Age-to-Come] shall the gathering of the people be [“gathering” of Israel first, then all humankind to the “narrow way” unto life]. 227

**THE SCATTERING**

That God promised a gathering indicated there first had to be a scattering. Prophets warned of this time and again.

**DEUTERONOMY 30:**

1 And it shall come to pass, when all these things are come upon thee [Israel], the blessing [of Sinai] and the curse [of the covenant], which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee [the Diaspora],

2 And [though] Israel shalt return unto the LORD thy God, and shalt obey 226 [harken to] his voice … ;

3 That then the LORD thy God will … gather thee [Israel] from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven [involved in spurious spiritual teachings], from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

**ISAIAH 48:**

1 …, O Israel, Fear 226 [Be] not [in awe] [of your circumstance]: for I [the LORD] have redeemed thee, …; thou art mine.

2 … Fear 226 [Be] not [in awe]: for I am with thee: I will bring thy seed from the east, and gather thee from the west; 6 I [the LORD] will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

**EZEKIEL 5:**

12 A third part of thee [Israel] shall die with the pestilence, and with famine [of God’s truth] shall they be consumed in the midst of thee: and a third part shall fall by the sword [“tradition of men”] 229 round about thee; and I will scatter a third part [faithful with unfaithful] into all the winds [the four winds] … .
Zechariah 2: 6 Ho, ho, come forth, and flee from the land of the north [Babylon the Great], saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

Jesus, knowing these prophecies of God’s marvelous promise to Israel, also spoke of the regathering.

Matthew 24: 30 And then [after the Diaspora] shall appear the sign of the Son of man in heaven [Israel taking possession of the land (Shiloh comes)]; and then shall all the tribes of the earth [all Israel] mourn [because of the regathering and “cleansing”], and they shall see the Son of man [not physically, but perceive spiritually, as a divine being] coming in the clouds of heaven with power and great glory [Second Advent].

31 And he shall send his angels [messengers] with a great sound of a [Jubilee] trumpet, and they shall gather together his elect [Israel] from the four winds, from one end of the earth [Jubilee] to the other [from the Diaspora].
32 Now learn a parable of the fig tree [Israel] and all that sea [the world] that summer is nigh:

“COME OUT OF HER MY PEOPLE”
Several prophets, when speaking of the regathering of God’s earthly elect, gave name to the venue of their Diaspora.

Isaiah 48: 20 Go ye [God’s earthly chosen people] forth of Babylon [the Great (the world’s political/religious systems of dominion)] and flee ye from the Chaldeans [Greek advocates of worldly philosophies], with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob [Israel].

Jeremiah 51: 5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon [the Great (the world’s political/religious systems of dominion)], and deliver every man his soul: be not cut off in her [Babylon’s] iniquity; for this is the time of the LORD’S vengeance; he will render unto her a recompence.
7 … 45 My people [Israel], go ye out of the midst of her [Babylon the Great], and deliver ye every man his soul from the fierce anger [indignation] of the LORD.

Micah 4: 10 … for now shalt thou [daughter of Zion] go forth out of the city [Jerusalem—Israel], and thou shalt dwell in the field [Diaspora], and thou shalt go even to Babylon [the Great] there [in the “field”]; thou shalt be delivered to the “land”; there [in the “land”] the LORD shall redeem thee from the hand of thine enemies [SIN and DEATH].

Zechariah 2: 6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.
7 Deliver thyself, O Zion [Israel], that dwellest with the daughter of Babylon [the Great (the world’s political/religious systems of dominion)],

The apostle John also wrote of this venue and the regathering. He recorded a vision that specified a call that would go forth.

Revelation 18: 2 And he [an angel from heaven (vs. 1)] cried mightily with a strong voice, saying, Babylon the great [the world’s political/religious systems] is fallen, is fallen [domination exercised in the world is corrupt, like a “fallen woman”], and is become the habitation of devils [fallen angels], and the hold [guardian] of every soul spirit, and a cage [guardian] of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
4 And I heard another voice from heaven, saying, Come out of her [Babylon the Great (vs. 2)], my people [Israel], that ye be not partakers of her sins, and that ye receive not of her plagues [when God goes forth].

230. Land of the North—Babylon the Great (Jer 3:18; 16:15; 25:9). The corrupt political/religious systems conceived by fallen creatures, not the Creator.
231. Gen 49:10 (page 270).
232. ge, #1093G.
233. Return of Jesus as a divine being is like that of God, invisible to human eyes (Ex 33:20).
234. Inasmuch as “God” is the antecedent for the second “his,” it is probable it is also for the first.
236. Greek word is in the plural.
238. See HISTORIC SEDUCTIONS, page 55.
239. #0637/0638/0639H.
240. #098G. To fall physically, morally, or spiritually (Rev 2:5).
241. #1142G.
242. #5438G. No article in the Greek text.
243. #2372G.
244. Zech 14:3 (page 277).
This call for the people of Israel to come out of their comfortable environs in the corrupt, egocentric, world and return to their homeland no doubt had the beginnings of fulfillment with the Zionist movement of the late 1800's. A divine call that resulted in the reestablishment of the nation in 1948!

**Zechariah’s “Day of the Lord”**

Another vision given the prophet Zechariah provided a vivid overview of the sifting of an unrepentant Israel; however, as in many such visions, it concluded with a glorious picture of a coming Day of the Lord, God's future earthly kingdom.

**Zechariah 9:16** And the LORD their God shall save them [Judah and Ephraim (vs. 13)] in that day as the flock of his people [all twelve tribes]: for ['in that day' (Age-to-Come)] they shall be as the [precious] stones of a crown, lifted up as an ensign upon his land.

Ezekiel also used this metaphor and identified the shepherd.

**Ezekiel 34:**

23 And I [God] will set up one shepherd over them [flock of Israel], and he shall feed them, even my servant David [seed of David (Jesus)]; he shall feed them, and he shall be their shepherd. This flock is misidentified when the words Jesus spoke the night before his crucifixion are not “rightly divided” and Peter’s Precept not followed.

**Matthew 28:**

20 ... lo, I [Jesus] am with you [his disciples] alway, even unto the end of the world [age]. ... .

In his use of the metaphor Ezekiel not only identified the shepherd, but foretold of the future recovery of the scattered flock.

Jesus' followers were to be “offended,” while the sheep were to be “scattered”; thus, disciples and sheep are separate entities with different destinies.

At that time the disciples were expecting a reestablishment of the power and glory of Israel as an earthly kingdom with Jesus as king; however, the vision given Zechariah gave a different scenario, one not appreciated by the disciples. Their reaction to subsequent events is shown by the response of the two who encountered the resurrected Jesus as they walked to the village of Emmaus.

**Luke 24:**

19 And he [the resurrected Jesus] said unto them [two disciples], What things? And [not recognizing him] they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: ... .

Jesus’ followers were “offended” because the need for the smiting of the shepherd and the resultant scattering of the “sheep” of Israel was not something they understood. Only later did that understanding come.

The scattered “sheep” cannot be the Church because Jesus, as its shepherd, promised he would always be with them.

**Zechariah 13:**

7 Awake, O sword ["tradition of men"], against my shepherd [the anointed seed of David], and [namely] against the man that is my fellow, saith the LORD of hosts: smite the shepherd [crucify Jesus], and the sheep [the Jews] shall be scattered [fulfilled shortly after the First Advent]: ... .

The prophet had introduced the metaphor of Israel as a flock of sheep a little earlier in the context.

**Zechariah 11:**

16 And the LORD their God shall save them [Judah and Ephraim (vs. 13)] in that day as the flock of his people [all twelve tribes]: for ['in that day' (Age-to-Come)] they shall be as the [precious] stones of a crown, lifted up as an ensign upon his land.

Ezekiel also used this metaphor and identified the shepherd.

**Ezekiel 34:**

11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep [the Jews], and seek them out.

12 As a shepherd seeketh out his flock [Israel] in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day [of the Diaspora].

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245. See note 260, page 168.
246. See DAVIDIC COVENANT, page 224.
247. Hebrew prefix waw.
250. aion, #0165G.
As Zechariah cited, however, national correction was to precede recovery.

**ZECHARIAS 13:7** … I [God] will turn mine hand upon [God will purge the little ones] the poor of the flock [the faithful (vs. 9)].

The expression “turn my hand upon” was used by Isaiah to depict the purging (correction) to be experienced by the nation subsequent to the smiting of the Shepherd.

**ISAIAH 1:24 … 25** And I [God] will turn my hand upon thee [the nation], and purely purge away thy dross, and take away all thy tin:

The “little ones” to be purified Zechariah described as “poor of the flock,” the faithful who do not sit on “Moses’ seat.”

**ZECHARIAH 11:7** And I [God] will feed the flock of slaughter [whole nation, faithful with unfaithful], even you, O poor of the flock [the faithful] … 8 … 11 … the poor [faithful] of the flock that waited upon me knew that it was the word of the LORD.

The “purging” of the nation involved a cutting off, a sifting.

**ZECHARIAH 13:8** And it shall come to pass [after smiting of the shepherd], that in all the land, saith the LORD, two parts therein [of the unfaithful nation] shall be cut off [from divine favor] and die [one part to pestilence (famine—lack of truth), one to sword (“tradition of men”)]; but the third [unfaithful, with faithful “little ones”] shall be left therein [in favor].

Though physically scattered with the unfaithful, the faithful continue to live in accord with their covenant. They suffer with the nation, but are not removed from God’s favor (grace).

As seen earlier, Ezekiel also spoke of the scattering of a third part, a part that included the faithful.

**EZEKIEL 5:12 … 11** And I [God (vs. 11)] will scatter a third part [that includes the faithful] into all the winds [the four winds] … .

Cutting off two parts of Israel was to entail destruction of the “city.”

**EZEKIEL 7:15** The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

**DANIEL 9:26** And after threescore and two weeks shall Messiah [Anointed] be cut off [“midst” of 70th week (Jordan)], … : and the people of the prince [Titus] that shall come [following 70th week (70 C.E.)] shall destroy the city [Jerusalem (political hierarchy)] and the sanctuary [Temple (religious hierarchy)]; and the end thereof shall be with a flood [Roman army came as a flood over the land] … .

Because of the Temple, Jerusalem was not only Israel’s civil center, but also its religious, or spiritual, center. The work of those with “slaughter weapons” began there with God’s “sanctuary.”

Understanding these prophecies, Jesus forewarned his followers of what was ahead and gave much needed instruction.

**LUKE 21:20** And when ye [Jesus’ disciples] shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance [curses of Mosaic Covenant], that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress & wrath [great tribulation] upon this people [God’s earthly chosen people].

24 And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled [“trodden down” is finite (seven times), not eternal].

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251. The phrase “turn mine hand upon” is idiom for purging (Isa 1:25).
255. Ezek 5:12 (page 270).
256. Feminine “therein” anticipates the antecedent “city” in Zech 14:2; Jerusalem was often used as a pseudonym for the earthly Kingdom (e.g., Zech 1:16; 3:2; 8:3,22; 14:12).
257. See Gospel of the Anointed, page 131.
259. mashiyach, #4899H (singular).
260. No doubt, under the influence of Satan, the “prince of this world” (John 14:30).
261. Rev 12:15,16.
262. See MAN IN LINEN WITH AN INKHORN, page 262.
263. See note 305, page 41.
265. Deut 4:30; Matt 24:21; Rev 7:14.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

Not only were the Jews to lose capital, Temple, and land—as a nation they were to be “trodden down” until “times of the Gentiles be fulfilled.” When those “times” are fulfilled it is the time for Israel’s deliverance, the time when Michael shall stand up. Just as the prophets before him, Jesus knew the “days of vengeance” were not everlasting. There would be deliverance.

**Matthew 24:**
29 Immediately after the tribulation of those days [destruction of Jerusalem and Temple] shall the sun [Gospel unto Abraham] be darkened, and the moon [Torah of Moses] shall not give her light, and the stars [Jewish religious hierarchy] shall fall from heaven, and the powers of the heavens [sun, moon, stars] shall be shaken [fulfilled in the Diaspora following the great distress and wrath of 70 C.E.];
30 And then [following the Diapora] shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth [twelve tribes of Israel] mourn [in their reluctance to be regathered], and they shall see [perceive] the Son of man [as a divine being] coming in the clouds of heaven with power and great glory.
31 And he shall send his [God’s] angels [messengers] with a great sound of a [Jubilee] trumpet, and they shall gather together his [God’s] elect [earthly chosen people] from the four winds [as foretold], from one end of heaven[s] to the other [from ensnarement of secular (earthly, physical) and religious (heavenly, spiritual) activities engaging them for centuries].
32 Now learn a parable of the fig tree [as a figure for Israel]; When his branch is yet tender, and putteth forth leaves, ye know that summer [the Kingdom] is nigh:

During Diaspora Israel’s “powers of the heavens” were shaken. The unfaithful received no “light” from the Gospel unto Abraham (Sun), nor from the Torah of Moses (Moon). Its emasculated priesthood (wandering stars), giving ear to the influence of Satan, provided little spiritual guidance. There was a famine of the Word, a thirst for God’s blessing.

**Isaiah 5:**
13 Therefore my [God’s] people [Israel] are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

**Micah 3:**
6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

The correction of the “little ones” includes refining by fire.

**Zechariah 13:**
9 And I [God] will bring the third part [that includes Israel’s “little ones” (vs. 7)] through the fire [curses of the Mosaic Covenant (Jacob’s Trouble)], and will refine them as silver is refined, and will try them as gold is tried: they [the “refined” faithful] shall call on my name [in the Second Advent], and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

At the inception of Israel’s relationship with God, Moses made a great effort to ensure the people fully appreciated the import of their covenant. The blessings and cursings thereof were communicated to all with emphasis on the consequence of not hearkening to divine counsel.

**Deuteronomy 28:**
15 But it shall come to pass, if thou [Israel] wilt not hearken unto the voice of the LORD thy God ... that all these curses [consequences of not following divine counsel] shall come upon thee [collectively, faithful and unfaithful], ... :

After successfully bringing Israel into the land, Joshua reiterated that consequence.

**Joshua 24:**
20 If ye [Israel, as a nation] forsake the LORD, and serve strange gods, then he will turn and [collectively] do you [faithful and unfaithful] hurt, and consume you, after that he hath done you good.

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266. Dan 7:13,14 (page 90); Matt 25:31,32 (page 91).
267. See STARS, SUN/MOON, page 144, 145.
269. ge. #1093G.
270. optanomai. #3700G. As a divine being Jesus will not be “seen” visually (Ex 33:20; John 14:19).
271. See note 447, page 52.
275. Greek word is plural.
277. See EXPULSION OF SATAN, page 263.
279. See “I WILL BE THEIR GOD,” page 264.
Israel’s unfaithfulness did “provoke” God to “walk contrarily,” still he vowed he would not forget his covenant with the “fathers.”

**Leviticus 26:**
41 And that I [God] also have walked contrary unto them [Jews], and have brought them into the land of their enemies [Diaspora]; if then their uncircumcised hearts be humbled, and they then accept of the punishment [consequence] of their iniquity:
42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 ... 44 And yet for all that [Israel’s siniquity (vs. 43)], when they [the Jews] be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them [God ensures Israel will always have a Remnant of Faith]: for I am the LORD their God.
45 But I will for their sakes remember the [Mosaic] covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen [nations], that I might be their God: I am the LORD.

Ezekiel spoke of this outcome for Israel and indicated there would be a new arrangement, a new order.

**Ezekiel 37:**
26 ... I [God] will [after Israel’s revival (vss. 21-25)] make a covenant of peace with them [Israel’s people (vs. 21)]; it shall be an everlasting covenant of age with them: and I will place my tabernacle also with them: yea, I will be their God, and they shall be my people.

This is the mystery of which the apostle Paul wrote.

**Romans 11:**
25 And so all Israel [both faithful (priests) and repentant unfaithful (Levites)] shall be saved: as it is written, There shall come out of Sion [God’s dwelling place] the Deliverer [The Anointed], and shall turn away ungodliness from Jacob [Israel]:
26 For this is my [new] covenant unto them [the Jews], when I shall take away their sins.
28 As concerning the [heavenly] gospel, they are enemies for your [the Church’s] sakes: but as touching the election [as God’s earthly chosen people], they are beloved for the fathers’ sakes. The correction, the sifting, the refining, necessitated a spoiling of the nation.

**Zechariah 14:**
1 Behold, the day of the LORD cometh [day of the Mosaic Covenant curses], and thy spoil [Israel’s substance] shall be divided in the midst of thee [by a corrupt world].
2 For I will gather all nations [as embodied in Babylon the Great] against Jerusalem [Israel] to battle; and the city [the nation] shall be taken, and the houses rifled, and the women ravished; half of the city [half of remaining third part (13:8,9)] shall go forth into captivity [sucumb to false teachings], and [but] the residue of the people [faithful Jews] shall not be cut off from the city [of promise].

Here “city” is used with a twofold meaning. First, as a figure for the whole of the nation; second, as the city of promise, the “new Jerusalem,” God’s future Kingdom.

**Isaiah 1:**
25 And I [God] will turn my hand upon thee [Jerusalem (vs. 21)], and purely purge away thy dross, and take away all thy tin: 26 And I will restore thy judges [deliverers] as at the first ... : afterward thou shalt be called, The city of righteousness, the faithful city.

**Isaiah 26:**
1 In that day [Second Advent] shall this song be sung in the land of Judah [in Zion]: We have a strong city; salvation [of human-kind, Abrahamic promise] will God appoint for walls and bulwarks.
**ZECCHARIAS 8:3**

Thus saith the Lord; I am returned unto Zion [God's dwelling place], and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.

**HEBREWS 11:10**

For he [Abraham (vs. 8)] looked for a city which hath foundations, whose builder and maker is God.

**MALACHI 3:2**

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap to purify and cleanse:

Both prophets described this Day of the Lord, the day of the curses of the Mosaic Covenant, in vivid metaphor. It was to be a day in which Israel was to be ravaged as if overrun by locust, a day of purification and cleansing by fire and soap, a day in which the curses of Mosaic Covenant would come upon the nation.

**AMOS 8:10**

And I [God] will turn your feasts into mourning, and all your songs into lamentation; ...

**REVELATION 21:2**

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Before the promised advent of the glorious city, the nation must experience a refining fire. As used by Zechariah, Day of the Lord is the day of that experience. It is a day that had its beginning with the Babylonian exile, but only came to its fullness with the destruction of the national polity by the Roman army. It is a day in which there quickly arose a great religious system, the “mystery of iniquity,” that deceived many. A system that tormented and scattered God's earthly chosen people, as well as persecuted the Church. It “spoiled” Israel by claiming all the divine promises for itself; yet, it declared the cursings remained with Israel.

Joel and Malachi also wrote of such a day—Day of the Lord.

**JOEL 1:6**

For a nation [the four Gentile nations (locusts) used by God as a single entity to accomplish Israel's correction] is come up upon my land, strong, and without number ...

**MALACHI 3:15**

Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

**AMOS 8:10**

And I [God] will turn your feasts into mourning, and all your songs into lamentation; ...

By not sending any more prophets, God brought upon the people of Israel as a whole a spiritual famine, a spiritual thirst, resulting in an impoverished understanding of the divine purpose and God’s marvelous promises. Though the scattered people were to experience the curses of their covenant, as Paul made manifest, by God’s grace there would continue to be faithful Jews. A small band of faithful that continue in the covenant relationship with God—Isaiah’s Precept.

**ROMANS 11:2**

Hath God cast away his people [the Jews]? God forbid. ... 

2 God hath not cast away his people which he foreknew ...

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296. See note 305, page 41.
297. See Babel/Babylon the Great, page 56.
299. See Blind Leading the Blind, page 159.
300. See page 253.
301. No article in the Hebrew as in Zech 14:1 above.
RODANS 11: (CON'T)
3 … 7 What then? Israel [as anation] hath not obtained that which he seeketh for [righteousness by works];[302] but[303] [Yea,] the election [elect Remnant of Faith (vs. 5)] hath obtained it [righteousness by faith].[304] and[305] but[303] the rest ofthe nation were blinded[305] [hardened]
8 (According as it is written [by Moses and Isaiah],) God hath given them [the unfaithful] the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day [Just as Amos foretold, they did not hear “the words of the LORD”].
9 And David saith, Let their table[306] be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
10 Let their eyes be darkened, that they may not see, ...

The nation failed to grasp the spirit of its God-given covenant, the spirit of forgiveness and love. The circumstance of the nation as a consequence of its “hardened” condition was graphically portrayed by the prophets using the figure of a grave.

ISAIAH 24:
21 And it shall come to pass in that day [a day of the LORD (Jacob’s Trouble)], that the LORD shall punish[307] visit] the host of the high ones that are on high, and the kings[308] [rulers] of the earth[309] [land] upon the earth[309] [land] [Israel’s evil shepherds],
22 And they [the unfaithful of Israel] shall be gathered together, as prisoners are gathered in the pit[310] [Israel’s national grave, the valley of “dry bones”] shall be shut up in the prison, and after many days shall they be visited[307] [Second Advent].

ZECHARIAH 9:
11 As for thee [Israel (Judah and Ephraim, vs. 13)] also, by the blood ofthy [Mosaic] covenant I [God (vs. 1)] have sent [send] forth [Second Advent] thy prisoners out of the pit[310] [Israel’s Diaspora, the valley of “dry bones”] wherein is no water[313] [Word of God].[314]

As described by Zechariah the city from which the faithful will not be “cut off” is the city of promise, the city that will bring blessing to all of God’s human creation.[315]

HEBREWS 11:
9 By faith he [Abraham (vs. 8)] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
10 For he looked for a city which hath foundations, whose builder and maker is God.

ZECHARIAH 8:
3 Thus saith the LORD; I am returned unto Zion [God’s dwelling place][316] and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain [kingdom] of the LORD of hosts the holy mountain.
4 … 7 … Behold, I will save my people from the east country, and from the west country;
8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

The correction, sifting, refining, and spoiling, is to come to an end.

ZECHARIAH 14:
3 Then [following the Diaspora (vss. 1,2)] shall the Lordin the day of battle[317] shall the LORD go forth [the Second Advent], and fight against those nations [that divided Israel’s “spoil” (vss. 1,2)], as when he fought in the[318] day of battle[317]
4 And his[318] God’s] feet [his twofold priesthood] shall stand in that day [Second Advent] upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley [valley of decision];[319] and half of the mountain shall remove toward the north [heavenly Kingdom (the Church, a heavenly priesthood)], and half of it toward the south [earthly Kingdom (Israel, an earthly priesthood)].

The day of “Jacob’s Trouble,” lasts for parts of three 1000 year days—parts of three millennia.

HOSHEA 6:
2 After two days will he [God (vs. 1)] revive us [Ephraim (northern kingdom)] and Judah (southern kingdom) (vs. 4): in the third day he will raise us up, and we shall live in his sight.
After those days divine favor returns. Jacob is “saved” out of his trouble. Through the ratified New Covenant, God’s earthly chosen nation will receive a “new heart,” a “new spirit.”

EZEKIEL 36:
26 A new heart also will I give you [all Israelites (vs. 21)] one nation in the promised land…; and one king shall be king to them all: and they shall be no more two nations:…
27 And I will put my spirit within you, and cause you to walk in my statutes, and keep my judgments, and do them.

EZEKIEL 37:
22 And I [God] will make them [all Israelites (vs. 21)] one nation in the promised land…; and one king shall be king to them all: and they shall be no more two nations:…
23 Neither shall they defile themselves any more with their idols, nor with any of their transgressions: but I will save them out of all their dwellingplaces [Babylon the Great/Man of the Sin], wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.
24 … they shall also walk in my judgments, and observe my statutes, and do them.
25 … 26 Moreover I [God] will make a covenant of peace [the New Covenant] with them [the people of Israel]; it shall be an everlasting covenant [of an age] with them:…
27 … yea, I will be their God, and they shall be my people.
28 And the heathen [nations] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore [an age] [the Age-to-Come].

JOEL 2:
25 And I [God] will restore to you [Israel] the years that the locust [Medo-Persia] hath eaten, the cankerworm [Greece], and the caterpiller [Rome/Christendom], and the Palmerworm [Babylon], my great army [the four locusts] which I sent among you.
26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

Thus, God vowed to Moses and prophets, when his earthly anointed people, “walk in my judgments, and observe my statutes, and do them” they will be a blessed nation of priests and Levites.

EXODUS 19:
5 Now therefore, if ye [Israel (vs. 3)] will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people:…
6 And ye Las Priests and Levites] shall be unto me a kingdom of priests, and an holy nation. …

ISAIAH 66:
21 And I will also take of them [children of Israel (vs. 20)] for earthly priests [faithful] and for Levites [repentant unfaithful], saith the LORD.

As the world becomes aware of God’s work in Israel the first reaction of many will be negative.331

PSALMS 2:
1 Why do the heathen [nations] rage, and the people[s] imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [people]…

REVELATION 11:
17 … We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
18 And the nations [indig- nation] is come, and the time of the dead [the dead and dying human creation], that they should be judged, and灭亡.

In due time God’s anointed High Priest with his twofold priesthood, heavenly and earthly, will be the divine agent for unveiling his marvellous truths.

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321. See New Covenant, page 226.
322. The words “heart” and “spirit” are singular, while “you” is plural. It is the national heart and spirit that is to be changed.
323. Hebrew prefix וָאֵוָאֵב. (waw).
324. The world’s deceptive political/religious systems.
325. See Historic Seductions, page 55.
326. gowy, #3709G.
327. See God’s “EXCEEDING GREAT ARMY,” page 269.
329. im, #0518H, meaning temporal, “when” better.
330. sbama’, #8085H.
331. See Day of Battle/Great Day of God Almighty, page 171.
332. gowy, #1471H, plural.
333. See Historic Seductions, page 55.
334. ethnos, #1484G, plural.
335. groeg, #3709G.
5 … the LORD my God shall come [Second Advent], and all the saints [Israel and Church] with thee [him].
6 And it shall come to pass in that day, that the light shall not be clear, nor dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that evening at evening it shall be light.
8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former [eastern] sea [fallen masses of the east], and half of them toward the hinder [western] sea [fallen masses of the west]: in summer and in winter shall it be [God’s truth to flow from Israel to the world in an extended, unabated, process].
9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one [not three!]

ISAIAH 58:
10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then thy light rise in obscurity, and thy darkness be as the noonday:
Thus, the revealing of the divine purpose will be like an “overflowing rain” accompanied with “great hailstones” and “fire and brimstone” that will be resisted. Though it will cause much vexation, over time it will carry away the great deceptions which have blinded humankind for so long.

EZEKIEL 38:
22 And I [God (vs. 18)] will plead against him [Gog (vs. 18), one opposing the incoming Kingdom] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain [truth], and great hailstones [hard truth to dismantle great deceptions], fire, and brimstone [of purification].
23 Thus will I [God] magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.
An understanding of God’s true character and his gracious and loving purpose will ultimately quicken a desire in fallen humankind to freely share in the blessings being poured forth.

ZECHARIAH 8:
23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the hem of the skirt of him that is a man [human], a Jew, saying, We will go with you: for we have heard that God is with you.

Other prophets also spoke of the day of this positive reaction of fallen humankind and its consequence.

EZEKIEL 36:
33 Thus saith the Lord GOD: In the day that I shall have cleansed you [Israel (vs. 32)] from all your iniquities [by the fire of purification] I will also cause you to dwell in the cities, and the wastes shall be builded.
34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.
35 And they [fallen humanity] shall say, This land [Israel] that was desolate is become like the garden of Eden [a “watered garden”]; and the waste and desolate and ruined cities are become fenced, and are inhabited.
36 Then the heathen [nations] [fallen humanity] that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.
37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel [all twelve tribes], to do it for them; I will increase them with men [all of fallen humankind who seek for God and his salvation] like a flock.
38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they [the human creation] shall know that I am the LORD.

DANIEL 2:
44 And in the days of these kings shall the God of heaven set up a kingdom [a kingdom of divine invention], which shall never be destroyed: and the kingdom shall not be left to other peoples, but it shall break in pieces and consume all these kingdoms [the ego-centric kingdoms of creature invention], and it shall stand for ever [the age].

336. See note 284, page 40.
337. See NJB, RSV, NASB, NIV, NET, ESV, et al. .
339. kanaph, #3671H. Consider the physical position necessary to hold to the hem of a skirt (Isa 60:14).
340. ‘iysh. #0376H (Man—Jew). Rom 2:1,3; 7:1; 9:20; 1 Cor 10:28; 2 Cor 12:2; Gal 6:1; (Est 2:5).
343. Isa 58:11 (page 279).
Micah 4:
1 But in the last days [of Present-Evil-Age] it shall come to pass, that the mountain [Kingdom] of the house of the LORD shall be established in the top of the mountains [have dominion over all nations], and it shall be exalted above the hills [venues for religious services]; and people [fallen humanity] shall flow unto it.
2 And many nations [large and small (mountains, hills)] shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he [Jacob (Israel)] [as Priests and Levites] will teach us of his [the LORD’S] ways, and we will walk in his [God’s] paths: for the law 347 [Torah] [Torah of The Adam] shall go forth of Zion [God’s dwelling place], 348 and the word of the LORD from Jerusalem.

Psalms 114:
1 When Israel went out of Egypt, the house of Jacob from a people of strange language [a language not knowing of God];
2 Judah was his [God’s] sanctuary, and Israel his dominion.
3 The sea [fallen humanity] saw it, and fled:
Jordan was driven back [the flow of water (truth) was greatly resisted].
4 The mountains [large nations] skipped like rams,
and the little hills [small nations] like lambs.
5 What ailed thee, O thou sea, that thou fleddest?
thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped [away] like rams;
and ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
8 Which turned the rock 4 [the anointing of Israel]
into a standing [pool of] water[s] [the Truth],b
the flint into a fountain of waters.


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Chapter Eight
Soul—Death, Resurrection

25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.
26 … 32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16:25,32

THE HUMAN SOUL

The biblical description of the creation of the human soul indicates there are two separate and distinct elements that form its existence: body and spirit.

Genesis 2:
7 … God formed [the Adam] of the dust of the ground [body], and breathed into his nostrils the breath [of life] [spirit]; and [the Adam] became a living [body+spirit].

The first human being, as created, was a “soul.” The text clearly avers a human is a “living soul.” Humans do not have souls! They are souls! Yet, Christendom, adhering to the pagan belief of Hellenism, claims a human has a soul, a soul immortal—a teaching that has fostered much confusion over the nature of humankind and its ultimate destiny. Again, God’s Word avows a human does not have a soul, but is a soul.

The two elements, body and spirit, that constitute, make up, a “living soul,” are characterized in a number ways.

BREATH OF GOD, SPIRIT OF LIFE

The element “breath of life” in the Genesis account is otherwise identified as “breath of the Almighty” and “spirit of life.”

Job 33:
4 [As Elihu professed] The [spirit] of God hath made me, and [namely] the breath [of the Almighty] hath given me life. 7

Ecclesiastes 12:
7 Then [in death] shall the dust [body] return to the earth as it was: and the spirit [of God] shall return unto God who gave it.

Revelation 11:
9 … nations shall see their [two witnesses (vs. 3)] dead bodies … 10 … 11 And … the [spirit of life] from God entered into them [the dead bodies], and they [two witnesses] stood upon their feet; …

Elihu, in the above Job text, echoed an earlier thought of Job that equated breath and spirit.

Job 27:
3 All the while my breath [is in me, and] [namely] the spirit [of God] is in my nostrils;

Elihu made this even more explicit in subsequent remarks.

Job 34:
14 If he [God (vs. 12)] set his heart upon man, if he gather unto himself his spirit [and] [namely] his breath; 15 All flesh shall perish together [alike], and [the bodies of humankind] shall turn again unto dust.

James later succinctly summed up.

James 2:
26 For as the body without the spirit is dead, …

Thus, as blood is a figure for soul (body + spirit), so breath is a figure for the “spirit of life.”

Genesis 7: margin
22 All [of earthly creation] in whose nostrils was the breath [of the spirit] of life, [of all that was in the dry land, died].

The breath encompasses the “spirit of life.” The air taken in by an earthly creature interacts with the elements present in its body and thereby produces the energy on which life depends; so, the appropriateness of using breath as a symbol for spirit is...
readily apparent. It identifies the inner character, the spiritual aspect, of human life—breathed in at creation it constitutes humans as creatures with moral and spiritual capacities.

**Proverbs 20:**
27 The spirit [breath] of man is the candle of the LORD, searching all the inward parts of the belly.

The description recorded by Isaiah of this wondrous gift of God echoed the words of Elihu.

**Isaiah 42:**
5 Thus saith God the LORD, he that spreadeth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and to them that walk therein:

**Spirit and Body**
Numerous scriptures in addition to the above define the human creature, a living soul, as consisting of spirit and body.

**Living Soul = Spirit + Body**

**Daniel 7:**
15 I Daniel was grieved in my spirit in the midst of my body....

**1 Corinthians 7:**
34 ... The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit:

The spirit and the body are diverse entities, one incorporeal, the other corporeal. Though they may considered as discreet entities, apart there is no life.

**James 2:**
26 For as the body without the spirit is dead....

Two gases dangerous to life, hydrogen and oxygen, combine to form water, a liquid essential for sustaining life. In like manner, two nonliving entities, spirit and body, when combined form a living being, a soul. Whether beast or human, living creatures do not have souls, they are souls!

**Genesis 1:**
20 And God said, Let the waters bring forth abundantly the moving creature [soul] that hath life....

21 And God created great whales, and every living creature [soul] that moveth, which the waters brought forth abundantly, after their kind....

**Heart and Flesh**
These dual elements of spirit and body are also characterized using other words. For example, “heart” is often used as synonymous of “spirit.”

**Psalm 84:**
2 My soul longeth, yea, even fainteth for the living God.

**Proverbs 14:**
30 A sound heart [sound spiritually as well as physically] is the life:

**Jeremiah 17:**
5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

13. reshamah, #5397H.
14. 'adam, #0120/0121H.
15. beten, #0990H.
16. 'erets #0776H.
17. Hebrew prefix waw.
18. ruwach, #7306/7307/7308H.
19. nidneh, #5085H Chaldee.
20. soma, #4983G.
21. pneuma, #4151G.
22. nephesh, #5315H.
23. chay, #2416H.
24. See “Living Soul”.... page 27.
25. leb, #3820H.
26. sh*er, #7607H.
27. lehab, #3824H.
28. basar, #1320H.
Chapter Eight: Soul—Death, Resurrection

The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Ezekiel 11:
19 ... I [God] will take [from the Jews] the stony heart\(^{29}\) out of their flesh\(^{30}\) ... :

**Spirit and Flesh/Heart and Body**

There are also texts that transpose the coupling of these terms.

\[
\text{SPIRIT} + \text{FLESH} = \text{SOUL} \quad \text{HEART} + \text{BODY} = \text{SOUL}
\]

Numbers 16:
22 ... God of the spirits of all flesh ... ?

Daniel 5:
21 ... [Nebuchadnezzar] was driven from the sons of men; and his heart\(^{31}\) was made like the beasts ... his body\(^{32}\) was wet with the dew of heaven; ... .

Matthew 26:
41 ... the spirit\(^{33}\) indeed is willing, but the flesh\(^{34}\) is weak.

2 Corinthians 7:
1 ... let us cleanse ourselves from all filthiness of the flesh\(^{34}\) and spirit\(^{33}\) ... .

**Inward and Outward Man**

In the NT the duality of a living soul is also styled as “inward” (or “hidden”) and “outward” man.

\[
\text{INWARD (HIDDEN) MAN} + \text{OUTWARD MAN} = \text{SOUL}
\]

Luke 11:
39 ... ye Pharisees make clean the outside of the cup and the platter [body]; but your inward part [spirit] is full of raving and wickedness.

Romans 7:
22 For I delight in the law\(^{35}\) [Torah] of God [Torah of The Adam] after the inward man [spirit]:

2 Corinthians 4:
16 ... our outward man [body] perish\(^{36}\) [is being wasted], yet the inward man [spirit] is [being] renewed\(^{36}\) day by day.

Ephesians 3:
16 That he [God (vs. 14)] would grant you ... to be strengthened with might by his [spirit\(^{37}\)] in the inner man [spirit];

1 Peter 3:
4 But let it be the hidden man of the heart\(^{38}\) ... a meek and quiet spirit\(^{33}\), which is in the sight of God of great price.

**Spirit versus Flesh**

Expressed in divers ways this duality of the human creature is an unambiguous teaching of the Bible. Understanding this complexity and the inherent antagonism that exists in such duality—spirit vs. body, heart vs. flesh, inner vs. outer man—is more than important, it is essential!

In scripture “flesh” often carries a greater meaning than the literal. It involves not only the tangible, visible organism composed of various members, but the instinctual behavior of those physical members—the behavior the Creator provided his creatures to facilitate survival. This comprises the sensations of pleasure and pain to include hunger, thirst, the sexual drive, the adrenaline rush that accompanies fear (that reflex action of the body when it prepares for “fight or flight”). The underlying purpose of this behavior is self preservation; consequently, the instinct of the flesh\(^{39}\) is fundamentally egocentric. It is this drive, “lust,” of the flesh that resulted in humankind’s bondage of DEATH and the consequential bondage of SIN.

Ephesians 2:
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit that now worketh in the children of disobedience\(^{40}\) [the unbelief] [of Satan & Adam]:

3 Among whom also we all [as human beings] had our conversation\(^{41}\) [behavior] in times past in the egocentric lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath\(^{42}\) [wrathful children] [as children of the unbelief], even as others.

David addressed this egocentric drive of humankind in a psalm.

Psalms 51:
5 Behold, I was shapen in iniquity [born a fallen, fleshly, creature]; and in sin [by instinctual behavior] did my mother conceive me.

The man after God’s own heart\(^{43}\) was not suggesting his birth was the result of an inappropriate sexual act as some unwisely contend. His point was that from the moment of his existence he...
was a fleshly creature. He makes it even more emphatic by going back to the moment of conception. The egocentric, survival instinct, was dominate from the very beginning. It was that drive that compelled his father’s sperm to fertilize his mother’s egg. This fleshly drive, the instinctual behavior, is common in all earthly creatures. What makes humans different from the rest of creation is that God gave them a means of controlling that drive.

2 Corinthians 10:
4 (For the weapons of our [the Church’s] warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations [great sophistries], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience [harkening] of Christ [the anointing];

Galatians 5:
16 This I [Paul] say then, Walk in the [altruistic] spirit, and ye [the Church] shall not fulfil the [egocentric] lust of the flesh.
17 For the flesh lusteth against the [spirit], and the [spirit] against the flesh: and these are contrary the one to the other: so that by the spirit ye cannot do the things that ye in the flesh would.

2 Timothy 1:
7 For God hath not given us the spirit of fear [timidity]; but of power, and of love, and of a sound mind.

Instinct is essential for survival and is not evil of itself. The power with which the human is endowed, however, makes it imperative the egocentric instinct of the flesh be kept in control. That humankind has failed in this endeavor is marked in the Bible by relating human behavior to that of animals.

Matthew 7:
15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravenous wolves.

Acts 20:
29 For I [Paul] know this, that after my departing shall grievous wolves [false teachers] enter in among you, not sparing the flock.

Such a conclusion applies to great spirit beings as well.

1 Peter 5:
8 ... your adversary the devil [Satan], as a roaring lion, walketh about, seeking whom he may devour:

God would have his rational creation rise above the behavior of beasts and subdue this egocentric instinct; otherwise, the continued existence of creation would be in constant threat.

Psalms 51:
17 The sacrifices of God are a broken spirit: a broken and a contrite heart [an altruistic heart (spirit) that puts the welfare of others before self], O God, thou wilt not despise.

Proverbs 14:
29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

Proverbs 16:
18 Pride goeth before destruction, and an haughty spirit before a fall.

Matthew 5:
3 Blessed are the poor in spirit [one whose spirit is not “haughty”]: for theirs is the kingdom of heaven[s].

The need for control of the egocentric instinct of the flesh was stated simply and definitively by Jesus.

Matthew 5:
39 But I [Jesus] say unto you, That ye resist not [the] evil [person] [by giving tit for tat]: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Self preservation, the instinctual drive of the flesh, would strike back or flee, not turn the other cheek. As Paul taught, however, to be a loving creature requires a behavior driven by altruism, placing the welfare of others before self.

Romans 8:
4 That the righteousness of the law [Torah, Torah of The Adam, a torah of love might be fulfilled in us [Church], who walk not after the [egocentric] flesh, but after the [altruistic] spirit.
5 For they that are after the flesh do mind the things of the flesh [self-centered]; but they that are after the [spirit] the things of the [spirit] [others-centered].
6 For to be carnally minded [egocentric] is death; but to be spiritually minded [altruistic] is life and peace [with God (vs. 7)].
ROMANS 8: (con’t)
7 Because the carnal [fleshly] mind is enmity against God: for it is not subject to the law52 [torah] of God [Torah of The Adam, torah of love], neither indeed can be [because its survival instinct is egocentric].
8 So then they that are in the flesh cannot please God.

In writing to the Corinthians, Paul emphasized the need for an active reaction to the fleshly, egocentric, acts of others.

1 CORINTHIANS 5:
5 To deliver such an one53 [a fornicator (vs. 1)] unto Satan[,]54 [so as to motivate others] for55 the destruction of [the egocentricity of] the flesh,56 that the [altruistic] spirit57 [of them]58 may be saved . . . .
6 Your [the other Body members] glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Acceptance of such “carnel” conduct demonstrated a spiritual failing in the Corinthian church. Paul challenged them just as he did the Hebrews—they must “discern both good and evil.”59

To “walk in the spirit” requires an understanding of human nature. There is an abiding conflict between the altruistic desires of a loving heart and the egocentric urges of flesh centered on self. To discern between good and evil it is necessary to differentiate between these drives. The spirit of love and Rest must control.

ROMANS 8:
13 For [in the Age-to-Come (vs. 1)] if ye live after the flesh, ye shall die: but if ye through the [spirit]60 do mortify the deeds of the body, ye shall live [imperative for the survival of the human creation].

ROMANS 16:
18 For they that are such [unbelievers (vs. 17)] serve not our Lord Jesus[61 [anointed], but their own belly [fleshly desires]; and by good words and fair speeches deceive . . . .

HEBREWS 5:
13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses [mental faculty of perception] exercised to discern both good and evil.

SPIRIT NOT THE SOUL
Spirit is not to be confused with soul, especially with the Hellenistic concept of “immortal soul.” The spirit is not a living entity, rather it is that essence from God that gives life to a creature. Again,

JAMES 2:
26 … the body without the spirit is dead, . . . .

The belief in an immortal entity that survives death, perpetuated by Christendom, has its roots in Greek paganism. The biblical account of creation makes evident the soul is the being, not something separate. After fashioning a body from earthly materials, God gave it spirit. The body plus spirit became a human, a “living soul.” The being is a soul, and without spirit the soul ceases to exist. Human souls are dieable!

ISAIAH 53:
12 … because he [Jesus, the “Arm of the LORD” (vs. 1)] hath poured out his soul63 unto death: . . . .

EZEKIEL 18:
4 Behold, all souls63 are mine [Lord GOD (vs. 3)]; … the soul63 that sinneth, it shall die.

SPIRIT MADE PERFECT
In his epistle to the Hebrews, the apostle Paul’s use of the verb64 “to make perfect,” or “to complete,” can be seriously misunderstood if Peter’s Precept65 is not followed.

HEBREWS 12:
23 To the general assembly[,]66 [festal gathering] and church[,]67 [assembly] of the firstborn[s]68 [Israel and Church], which are written [recorded] in heaven, and to God the Judge of all, and to the spirits57 of just men69 [ones] [humans] made perfect.64

The perfection addressed by Paul in this text is not that of the body. His concern was for the spirit “made perfect,” not the physical organism. Perfection of the spirit is a work for the creature that has been given the sublime gift of a free-will. For such a
privileged being (human or angel) to be “just,” or righteous, it
is the spirit that must be “made perfect,” or “complete.”
Such favored beings have responsibility for that completion!
Though the Creator provides wherewithal, every free being must
ultimately understand and respond to this need. The spirits of
beings with free-will (angel and human) must conform to this
mandate for life. For humans the instinctual egocentric behavior
of the flesh⁷⁰ must be controlled. Humans with an “animal”
(egocentric) spirit will not endure in God’s future kingdom.

**SPIRIT AND DEATH**

In addition to free-will there is a second, very significant, dif-
ference between the human and the rest of earthly creation.
Unlike the spirit of other earthly creatures, the human spirit
returns to the Creator at death.

**PSALMS 31:**

5 Into thine hand I [David] commit my spirit⁷¹: thou hast
redeemed me, O LORD God of truth.

**LUKE 23:**

46 And when Jesus had cried with a loud voice, he said,
Father, into thy hands I commend my spirit⁷³ [expired].

**ACTS 7:**

59 And they stoned Stephen, [as he was] calling upon God, and
saying, Lord Jesus, receive my spirit.

Solomon is often quoted to “prove” there is no difference
between the spirit of a beast and that of a human. The text used,
however, when properly translated, indicates just the opposite.

**ECCLESIASTES 3:**

17 I [Solomon] said in mine heart, God shall judge the right-
eous and the wicked: … .

18 I said in mine heart concerning the estate of the sons [chil-
dren, male and female] of men [the Adam], that God might man-
dest⁷⁵ [purify] them, and that they might see that [without God] they
themselves are beasts.

19 For [in this life] that which befalleth the sons [children] of men [the Adam] befalleth beasts; even one thing befalleth them:
as the one dieth, so dieth the other: yea, they have all one⁶⁶ breath⁷¹ [spirit]; so that [in this life] a man [one of the Adam]⁷⁴
male and female hath no preeminence above a beast: for all is vanity [all have only one spirit, not two, not three].

20 All go unto one⁷⁶ place [the grave]; all are of the dust, and
the bodies of all turn to dust again.

21 Who knoweth the spirit of man [sons]⁷⁷ [children] [of the
Adam]⁷⁴], [the one]⁷⁸ [that goeth upward, and the spirit of the
beast], [the one]⁷⁹ that goeth downward to the earth?

22 Wherefore I perceive [in the logic of Adam’s unbelieving offspring
(vss. 18-20)] that there is nothing better, than that a man [one
of the Adam] male and female should rejoice in his own works;
for [if there be no resurrection] that is his portion: for who shall
bring him [in his unbelief] to see what shall be after him?

The question of verse 21 is the critical text and is misconstrued
as a declaration that there is no difference between the spirits of
humans and of animals. As shown by the supplied corrections
such a view depends upon poor translation and does not reflect
Solomon’s thought. He affirmed a significant difference—human
spirit goes up (to God for a future resurrection), while animal
spirit goes down (returns to the “dust” from which it came).

In verse 17 he declared there will be a judgment for “the right-
eous and the wicked” of humankind. To have any meaning such
a judgment requires living beings—a body with a spirit. There-
fore, unlike animal spirits, human spirits return to God until
the time for a resurrection and that judgment. As Solomon
stated later:

**ECCLESIASTES 12:**

7 Then [at death] shall the dust [human body]⁸⁰ return to the earth
as it was: and the [human] spirit shall return unto God who
gave it [to be returned to a body in due time by resurrection].

Solomon echoed the psalmist.

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⁷¹. #1305H – the number one. Not “same,” as in some modern versions.
⁷². pneuma, #4151G.
⁷³. ekpneo, #1606G.
⁷⁴. ‘adam, #0120/0121H with article.
⁷⁵. barar, #1305H.
⁷⁶. ‘echad, #0259H — the number one. Not “same,” as in some modern versions.
⁷⁷. So reads the Hebrew text.
⁷⁸. Punctuation not inspired.
⁷⁹. In the Hebrew the definite article is prefixed to “goeth upward” and to
“goeth downward” and acts as a relative pronoun.
Chapter Eight: Soul — Death, Resurrection

Psalms 146:

4 His [spirit] goeth forth [to God], he [the body] returneth to his earth [ground]; in that very day his thoughts perish.

The spirit that returns to God is not a living entity. It has no thought! It includes the indelible record of who the individual is — character, personality; however, it does not think! It will not again live until rejoined with a body in the resurrection.

Ecclesiastes 11:

3 … if the tree fall toward the south, or toward the north, in the place where the tree falleth [i.e., spirit in death], there it shall be.

Not understanding that through the ransom there will be a resurrection, the wicked see no future consequence for their acts. From all outward appearances the fate of beasts and humans is the same — the grave. So, the question of Solomon is the cry of a wise man who sees the foolishness of the wicked. The apostle echoed Solomon’s thought in Hebrews.

Hebrews 9:

27 And as it is appointed unto men once to die, but after this the judgment:

In his letter to Corinth, Paul cited the consequential logic of those who were teaching there will be no resurrection.

1 Corinthians 15:

32 … if the dead rise not? let us eat and drink; for to morrow we die.

Spirit and Resurrection

In the revivifications performed by Jesus, as well as those of prophets and apostles, the spirit that had returned to God in death was restored, the body healed.

Luke 8:

52 And all wept [for Jairus’ daughter] … : but he [Jesus] said, Weep not; she is not dead, but sleeppeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again [to her body (from God)], and she arose … .

Like the revivifications, in the resurrection of the Kingdom the spirit is again vitalized with a body; however, unlike them, the resurrection will be accomplished with a new body, not with a restoration of the old. At that time the elements that made up the old body will have been widely distributed, possibly even recycled on occasion.

1 Corinthians 15:

35 But some man will say, How are the dead raised up? …

36 … 37 … thou sowest not that body that shall be, but bare grain [seed (the spirit)] … :

38 But God giveth it a body as it hath pleased him, and to every seed [spirit] his own body.

39 … 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

An Inspired Example: Two Witnesses Revived

In a vision given John, the spirits of dead ones, spirits in God’s keeping, returned to new bodies and became living souls.

Revelation 11:

3 And I will give power unto my two witnesses, and they shall prophesy … .

4 … 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them [at which time the spirit returns to God].

8 And their dead bodies [bodies without spirits] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 … 11 And after three days and an half [a day for a year?] the [spirit] of life from God [where it had returned at death] entered into them [new bodies, the old being long dead and decayed], and they stood upon their feet; and great fear fell upon them which saw them.
REVELATION 11 (con’t):
12 And they heard a great voice from heaven saying unto them, Come up hither. And they [in new bodies suitable for heaven] ascended up to heaven in a cloud; and their enemies beheld them.

LIFE, DEATH, AND HUMAN CREATION

Some in Christendom assert the human creation experiences two death conditions, death of body and death of spirit. This is a meaningless concept, however, inasmuch as neither body nor spirit is a living entity by itself. The Bible reveals only one death—the condition of oblivion, nonexistence, nothingness.93 Also, it delineates three ways for a human to enter that nothingness and two ways to be recovered from it—two resurrections.94 These different ways of death are the consequence of the different ways humankind may live.

THREE LIVES

For the ages considered, the Bible delineates three ways a human may live: two in the Present-Evil-Age, one in the Age-to-Come.

FALLEN LIFE

The first, and most obvious life, is the life lived by the human race as Adam’s descendants—the fallen life, the life of the “children of disobedience,”95 the life that ends in Adamic death.

SACRIFICAL LIFE

A second life is that proclaimed by Jesus as recorded by John. John 8:
12 Then spake Jesus again unto them [his disciples], saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light [witness] of [the]96 life.97 As is so often the case in the Bible, these words are metaphoric. Life is not an entity that can be detected by the human senses. Just as faith is shown by the works it engenders,98 the existence of life can only be detected by its consequences. A doctor determines the presence of life by the breathing of the lungs, the beating of the heart, the waves of the brain. So, life in its basic sense cannot be a light to anyone. It is the consequences of life, the “fruit” of life, that reveal its presence.

JOHN 12:
24 ... Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. It is the life “fruit” of the man Jesus subsequent to his baptism into death that shines forth as a beacon. It is his selfless life full of suffering that is a light, a witness, to the New Creation. Jesus, near the end of that earthly life, declared the principle by which he lived.

JOHN 15:
13 Greater love hath no man than this, that a man lay down his [soul]99 for his friends.

The Greek word translated “life” in this text is more properly rendered “soul.” Love is the altruistic laying down of oneself, one’s soul, the whole of one’s being. It is this love, the soul laid down for others, that is the guiding light that leads to Jesus. This selfless life of love is the terminus of the “narrow way.”

MATTHEW 7:
14 Because strait is the gate, and narrow is the way, which leadeth unto [the]96 life97 [of sacrifice] and few there be that find it.

Since all who enter the narrow way must die, the life here must, as in the previous texts, be figurative. The life cited by Jesus is a sacrificial life, an altruistic life of love, a life like the one he lived. It is a life lived for others, a “living sacrifice,” that is the light, the witness, to the Church.

ROMANS 12:
1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

ADAMIC LIFE

A third life is the life given at the beginning, the life that will be shared by all humanity following “Seasons of Restoration.”100 This is the life mentioned by Jesus and recorded by John.

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94. See TWO RESURRECTIONS PLUS A FIGURE, page 300.
95. Eph 2:2,3.
96. The Greek text has the article.
97. zoe, #2222G.
99. psuche, #5590G.
Chapter Eight: Soul — Death, Resurrection

**The Anointing — Gospel of the Anointed — Jubilee — Festal Gathering**

John 6:
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

This “life of the world” is the pristine life given to Adam, the life to be enjoyed in God’s future kingdom. It is a life of obedience and love here on Earth, and will have the potential of never ending.

**THREE DEATHS**
Life may end in one of three ways — three deaths applicable to the Present-Evil-Age, one to the Age-to-Come.

**ADAMIC DEATH**
The first, and most obvious death, is the death that has reigned over the human race since it’s failure to harken to God.

**Romans 5:**
17 For if by one man’s [Adam’s] offence [the] death reigned over all humans but one, Jesus by one: …

This “Adamic” death has been, and continues to be, experienced by all of the seed of Adam—both the evil and the good.

The ransom given by the man Jesus, who was not of Adam, does not deter Adamic Death, instead it provides deliverance by an earthly resurrection from the resulting nonexistence.

**1 Corinthians 15:**
21 For since by man came [Adamic] death, by man came also the resurrection of the dead.
22 For as in Adam all die, even so in [the] Christ shall all be made alive.

This promised resurrection is to come in God’s “due time.”

**Second Death**
The apostle John wrote of another kind of death, one of annihilation from which nothing survives.

**Revelation 20:**
14 And [the] Adamic Death and [the] hell [grave] were cast into the lake of fire. This is the second death.

John’s symbolization of this “second” death as a “lake of fire” undoubtedly was a reference to Gehenna, the valley of Hinnom near Jerusalem. This valley (Tophet) had been the venue for the idolatrous rites of Molech and Chemosh, introduced by Solomon. These inhuman rites continued until abolished by Josiah, who defiled the venue by scattering human bones over it.

**2 Kings 23:**
10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.
11 … 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

This act made the valley ceremonially unclean. No Jew could enter it. As a result, it became Jerusalem’s refuse dump, a place where the fires were never quenched and the worms continually did their work. All within its environs was consumed.

This total obliteration by fire and/or worms is an apt picture of Second Death. The consequence of this death is the same as with Adamic Death—oblivion, nonexistence. The difference between the two lies in how that condition is attained, and what follows. Adamic Death is the consequence of one man’s (Adam) “offence.” Through the ransom by the man Jesus there will be deliverance, a resurrection. Second Death, on the other hand, is the consequence of each individual’s own sin subsequent to release from the condemnation through Adam. No resurrection will nullify the death condition.

**Jeremiah 31:**
30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

In Second Death the spirit does not return to God to be reserved for a future resurrection as there is no such deliverance.

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101. The Greek text has the article.
102. aion, #0165G.
103. zoe, #2222G.
104. See Death, Death, … , page 28.
105. Gen 2:17; Ex 19:5; 1 Sam 15:22.
108. christos, #5547G.
109. hades, #0086G. Not to be rendered “hell” nor understood as a place of fire and eternal torment.
110. See The Divine Fire, page 155.
111. Isa 30:33; Jer 7:31 (page 181).
112. 1 Kings 11:7.
114. Rom 5:17 (page 289).
Sacrificial Death

Jesus, born of a virgin,116 a surrogate mother, was not of the seed of Adam;117 hence, he was not subject to the condemnation of Adam. As a nonmortal, though dieable, he had a potential to live forever.118 Since he was resurrected,119 he did not experience Second Death for there is no such deliverance. Therefore, the man Jesus experienced a third death—a voluntary death for the benefit of others, Sacrificial Death.

JOHN 10:
15 ... I [Jesus] lay down my life120 [soul] for the sheep.
16 ... 17 Therefore doth my Father love me, because I lay down my life120 [soul], that I might take it again.
18 No man taketh it from me, but I lay it down of myself. ...

1 JOHN 3:
16 ... he [Jesus] laid down his life120 [soul] for us [the Church]; and we ought to lay down our lives120 [souls] for the brethren.

Baptism is a figure of this Sacrificial Death—a “baptism into death” “for the dead,” for all of the seed of Adam.

ROMANS 6:
3 Know ye not, that so many of us as were baptized into [anointed]121 Jesus Christ122 were baptized into his death?
4 ... we are buried with him by baptism into [the]123 death [Sacrificial Death]: ...
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

1 CORINTHIANS 15:
29 Else what shall they [the Church] do which are baptized for the dead? why are they then baptized for the dead?

So, those baptized into Jesus’ death must experience a death like his. It was this third death the psalmist had in mind.

PSALMS 116:
15 Precious in the sight of the LORD is the death [sacrificial death] of the ego of his saints [the Church (New Creation)].

PSALMS 50:
5 Gather my saints [Church, Israel] together unto me [God]; those that have made a covenant with me125 [my covenant] by sacrifice [of human will].

Adamic Death is not precious. Paul declared it to be an enemy.126 Second Death is for the incorrigible127 and God would have “all men to be saved”128; so, it cannot be precious. The only death precious to a gracious Creator is a voluntary death of the ego, a death on behalf of others. The death that is an act of love.

JOHN 15:
13 Greater love hath no man than this, that a man lay down his life120 [soul] for his friends.

1 CORINTHIANS 11:
26 For as often as ye [the Church] eat this bread, and drink this cup, ye do shew129 [proclaim] the Lord’s death [the Sacrificial Death like that of Jesus] till he130 [lit] [that death] come [to you].

There is an unique deliverance from Sacrificial Death, a heavenly resurrection, a raising to a different nature.131

REVELATION 20:
6 Blessed and holy is he that hath part in the first resurrection [those of the New Creation]: on such the second death hath no power, but they shall be [a kingdom of]132 priests of God and of [the]133 Christ134 [Anointed] [of the order of Melchizedek],135 and shall reign [with grace as priests]136 with him a thousand years.
Chapter Eight: Soul — Death, Resurrection

ReCapitulation
Thus, there are three lives manifested in the scripture:

- **Fallen Life.** The life of disobedience and sin inherited from father Adam and which ends in death.
- **Sacrificial Life.** The suffering life of love demonstrated by the man Jesus in his earthly walk, the life the New Creation dedicates itself to live in the present age and for eternity.
- **Adamic Life.** The life enjoyed and lost by Adam. The life to be regained by humanity by harkening to God’s counsel during the 1000 year reign of Jesus and his twofold priesthood, Israel and Church. A life that has a potential for never ending.

Also manifested in the scripture are three deaths:

- **Adamic Death.** The death (oblivion, nonexistence) experienced by all of humankind as a consequence of father Adam’s failure to harken to God. By the ransom given by Jesus there will be an earthly resurrection from this death.
- **Second Death.** The death that will result through an individual’s own failure to harken to the counsel of God. For fallen humanity this death is not a danger until there is deliverance from the condemnation of Adam. For angels and the New Creation, however, there is jeopardy.¹³⁷ No resurrection will negate the resulting nonexistence.
- **Sacrificial Death.** The death that is precious to God, a death for the benefit of others. Those who so die will be delivered in the heavenly resurrection as priests of the order of Melchizedek, New Creatures, divine beings like God.¹³⁸

The Nonhuman Earthly Creation

The urbanization of modern culture has resulted in a significant change in the relationship between humankind and the rest of earthly creation—a relationship that had been constant for millennia until recently exacerbated by the humanization of animals in popular Western media. There are those today who have come to believe animals think, feel, and have emotions, just like humans. Movies like Bambi and Lion King provide great entertainment, but as a consequence of their influence numerous individuals have almost completely replaced human interaction with that of an animal. Billions of dollars are spent every year on the care of pets while humans live and die on the streets.

There is an obvious emotional side to the killing and eating of animals. In the post-Disney culture the anthropomorphism of animals (the Bambi syndrome) has so distorted the suffering of animals that some believe God did not create carnivores. They contend all animals were herbivores until the Fall (some even say until the Flood). Yet, plants “suffer” when eaten and they experience bleeding, bruising, scarring, and death. Why is the suffering of plants acceptable and not of animals? Consider, too, how little concern is felt over the death of insects? Why the difference?

Mortality of Nonhuman Earthly Creation

The nonhuman earthly creation—be it plant, tree, insect, fish, fowl, or mammal—was created mortal, subject to death. Though some contend death for animals came with the condemnation of Adam, the Bible professes no such claim. In the ecology of the Earth there has been a food chain from the beginning. The characteristics of a species—body structure, metabolism, strength of jaws, type of teeth, ability to walk, run, fly, etc.—determines where it fits within that chain. The Antelope eats the Grass, the Lion eats the Antelope, the Vulture eats the Lion. Thus, plants and grasses form the foundation of the food chain. Those at the lower end pass the nourishment of the plants and grasses to those higher in the chain through their flesh.

Peter understood this food chain. In an admonition concerning false teachers, he stated:²

2 Peter 2: 12 But these [who walk after the flesh (vs. 10)], as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; … ;

Animals were “made to be taken and destroyed.” In Earth’s ecology they all have a place in the food chain. Carnivores were designed to eat flesh, not plants or grasses. The instinctual behavior given by God make them capable of feeding on other...

¹³⁷ 1 Cor 15:30.
¹³⁸ 1 John 3:2. See Paul’s Precept … , page 76
animals. They were provided the necessary skill and ability to catch their prey and were given the kind of teeth and digestive organs necessary to convert the plant nutrients residing in the flesh into nourishment.

**Psalms 104:**

20 Thou [God] makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

If carnivores were not created at the beginning, it would have required another creation after the Fall (or Flood) to bring about such abilities and behavior. There is no biblical or scientific evidence for such a creation.

Within the herbivores there are exceptional and highly diverse methods for self-defense. Ox and buffalo have pointed horns; deer, moose and elk have antlers; elephant, hippo, and boar have tusks; the horse has hoofs; the skunk has chemical warfare, others resort to poison, or mimicry, or speed, or camouflage. These wonders of self-defense make evident the simultaneous creation of carnivore and herbivore.

All the carrion-eating birds and animals, commonly called scavengers, presuppose death; otherwise they would have no purpose and would be without food. They would have had to be different creatures to have existed at all. Again, their presence after the Fall (Flood) would have required another creation.

Recently a large piece of fossilized dinosaur dung was found to contain what may be the first direct evidence that Tyrannosaurus Rex chomped the bones of its prey to pieces instead of gulping them down in big chunks. The whitish-gray fecal fossil is littered with bone fragments from a young dinosaur. To say there were no animals eating animals before the Fall (Flood) would have Tyrannosaurus Rex roaming the Earth with human-kind. Though some claim they have found tracks showing coexistence, no such find has withstood rigorous investigation.

There is no credible evidence to indicate the coexistence of humans with dinosaurs. Animals were eating animals long before humans appeared upon the scene.

That God instructed Noah to use pitch in the building of the Ark indicates there had been death among animals much before the Flood. Pitch, like petroleum, is an organic material generally regarded as having been formed from decayed plant and animal matter. It is unlikely the extent of death in the centuries between Adam and Noah in the local area was sufficient to produce much in the way of such products. Animals had to have been dying long before Adam was created.

**Animals and the Adamic Fall**

The instruction given by the Creator to his free creature in the Garden said nothing about animals. Adam was told he would die if he failed to harken. There was no mention of animals.

**Genesis 2:**

17 But of the tree of the knowledge of good and evil "tree of life" (vs. 9), thou shalt [must] not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The consequences that followed Adam’s failure to harken to God involved not only the condemnation of death on him and his seed, but also a curse on the Serpent (Satan), a curse on the woman, and a curse on the ground for humankind’s sake—again, there was nothing said about animals.

The ransom given by the man Jesus was the act of a human for the benefit of humans.

**1 Corinthians 15:**

21 For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead [humans].

22 For as in Adam all [humans] die, even so in [the] Anointed shall all [humans that die through Adam] be made alive.

In the equation of human for human there is nothing for animals—after all, none was needed for there was no curse placed on them.

**Animals and the Food Chain**

There are two texts often quoted to support the supposition animals as originally created did not die. The first, a statement by...
God to Adam and Eve, is used in an attempt to show animals were not eaten by humans or other animals before the Fall (Flood).

**Genesis 1:**
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, where in there is life, I have given every green herb for meat: and it was so.

God declared the “green herb” to be the foundation of the food chain. There is nothing in this declaration, however, that indicates how the nourishment of the “green herb” is obtained by a particular beast, fowl, or creeping thing. There is nothing to preclude them from receiving that nourishment through the flesh of another creature—i.e., through the food chain.

The second text often quoted to support the supposition animals were not created mortal is a statement by God to Noah shortly after the Flood.

**Genesis 9:**
3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

The verb rendered “shall be” is in the Hebrew imperfect and expresses repeated or habitual actions. The verb rendered “have given” is in the perfect and indicates a completed act. In the beginning when God gave humans the “green herb” he gave them “all things,” dominion over all of the earthly creation (except for other humans). Thus, God’s statement to Noah reaffirmed an existing condition. “Every moving thing that liveth” continued to be food for humankind.

**Genesis 9: Edited**
2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered [the human relationship with animals was to continue to be that of dominion].

3 Every moving thing that liveth shall continue to be meat for you; even as the green herb have I given you all things.

The psalmist understood this arrangement set forth by God.

**Psalms 104:**
14 He causeth the grass to grow for the cattle, and herb for the service of man[,]; that he may bring forth food out of the earth;

In his pre-Flood instructions to Noah, however, God differentiated between clean and unclean animals.

**Genesis 7:**
2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

As spelled out later in the Torah of Moses, these designations identified animals that should or should not be used for food.

**Leviticus 11:**
46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
47 To make a difference between the beast that may be eaten and the beast that may not be eaten.

So, in God’s instruction to Noah, there is a strong inference humans used animals for food before the Flood. Other significant indicators are that Abel was a “keeper of sheep” and a descendant of Cain raised cattle. If these animals were not slaughtered, why did humans spend time and effort caring for them?

**Animals and the Kingdom**
Prophetic texts that describe God’s future kingdom are also quoted to “prove” there were no carnivores before the Fall (Flood). Since these texts on a cursory read seem to suggest there will be no carnivores in the Kingdom, it is argued there must not have been carnivores at the beginning since the work of the Kingdom is restoration, not creation. But, do these texts actually support that argument?

**Isaiah 11:**
6 The wolf also shall dwell with the lamb [herbivore], and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; ...
7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

147. *bakelah*, #6402H.
149. *mowra’,* #4172H.
150. Imperfect: repeated, habitual act.
151. Perfect: completed act.
152. So reads the Hebrew. See YLT, NJB, JPS, et al.
153. *towrah*, #8451/8452H.
Hear, O Israel

The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Isaiah 11: (CON’T)
8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.
9 They [“beasts” (humans) of egocentric (survival) behavior] shall not hurt nor destroy in all my holy mountain [the Kingdom of God]: ...

Isaiah 35:
9 No lion shall be there, nor any ravenous beast shall go up thereon; it [“beasts” of egocentric (survival) behavior] shall not be found there [on the Way of Holiness (vs. 8)]: ...

Isaiah 65:
25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They [“beasts” of egocentric (survival) behavior] shall not hurt nor destroy in all my holy mountain [the Kingdom of God], saith the LORD.

To interpret such texts literally results in a serious problem. What would carnivores eat? Humans can maintain an appropriate level of health eating only fruit and vegetable products, but only because they possess the intellect and technology to process vegetable matter into a fully nutritional form in concert with their physical makeup. The only option for large, active carnivores in the wild to receive the nourishment of the “green herb” is to eat herbivores. If there is to be no eating of animals in the future kingdom then all carnivores will have to be in captivity and given properly prepared food by humankind. There could be no carnivores in the wild.

Isaiah’s language is highly figurative, much like that used by the psalmist, the prophet Zephaniah, and the apostle Peter.

Psalms 57:
4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Zephaniah 3:
3 Her [Jerusalem’s] princes within her are roaring lions; her judges are evening wolves; ...

2 Peter 2:
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government [of God]. Presumptuous are they, selfwilled ... .
11 ... 12 But these, as natural brute beasts ... shall utterly perish in their own corruption;

13 ... 14 ... [they] cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
15 Which have forsaken the right way, ...
16 ... 17 These are wells without water [do not have God’s truth], clouds that are carried with a tempest; ...
18 For when they speak great swelling words of vanity [as “brute beasts” that roar], they allure through the lusts of the flesh, through much wantonness, ...
19 While they promise them liberty, they themselves are the servants of corruption [as “brute beasts” they serve the corrupted flesh]155: for of whom a man is overcome, of the same is he brought in bondage.

Thus, the figures used by Isaiah must be studied with care. Analysis of their context reveals literal animals are not the prophet’s subject. Just as God used the instinctual behavior of beasts (carnivores) in a vision to Daniel to describe the egocentric characteristics of nations and peoples,156 so in these texts animals are used as figures to portray the good (altruistic) and evil (egocentric) characteristics of human beings157—a common practice in the Bible, as shown above by psalmist, prophet, and apostle. Jesus also used this kind of imagery.

Matthew 10:
16 Behold, I [Jesus] send you [his disciples] forth as sheep in the midst of wolves: be ye therefore wise as serpents in avoiding direct confrontation, and harmless as doves.

Sheep—Altruistic Beings; Wolves—Egocentric Beings
There is nothing in the Bible to indicate there will be a change in the nature of nonhuman creation in God’s future kingdom. The thought that “they shall not hurt nor destroy in all my holy mountain,” concerns the human race (when perfected) and does not apply to animals. All egocentric beastly behavior will be expunged from human hearts.158 Love will be the operative word. Then, humans “shall not hurt nor destroy” other humans!

Divers Texts Regarding Death

Unhappy translation and misinterpretation of a number of scriptures have resulted in fallacious opinions regarding the Bible’s teaching on death.

AWE OF DEATH/STING OF DEATH
As Paul cited in his epistle to the Romans, DEATH and SIN became the destiny of human creation through father Adam’s unbelief.

**Romans 5:12**
12 Wherefore, as through one man [Adam] the SIN of unbelief entered into the world, and the DEATH [Adamic] through the SIN; and so the DEATH passed upon all men [all humans], in which passing [of the DEATH] all [humankind since Adam] have sinned: The apostle asserted the passing of Adamic death (mortality) upon the human race resulted in all becoming sinners. In his epistle to the Hebrews there is elaboration on that thought.

**Hebrews 2:14**
14 And deliver them who through fear of death were all their lifetime subject to bondage [of DEATH and SIN].

It has been “awe of DEATH” that has kept humankind in bondage to the SIN of unbelief. Rather than follow the desire of the Creator, the creature because of its awe of DEATH has continually sought ways to circumvent the divine Torah. Paul wrote similarly to the Corinthians, beginning with a quote from Hosea.

**Hosea 13:1**
1 ... where is thy penalty, O death? O Hades [grave] where is thy victory? ...

**1 Corinthians 15:55**
55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of [the] death [Adamic] is [the] sin; ... Paul did not say “the sting of sin is death,” which is axiomatic. His thought was the same as he wrote to the Romans and Hebrews: awe of DEATH quickens the SIN, unlike awe of GOD which engenders love. Awe of DEATH, if not restrained, results in the survival instinct taking control and putting self before others. This was exemplified by Israel in its wilderness experience. The awe of DEATH caused the people to time and again not harken to God. Their awe of DEATH was greater than their faith of God. John prescribed the antidote for awe of DEATH—love.

**1 John 4:17**
17 ...; ... as he [a living, immortal, God] is, so are we in this world.

Chapter Eight: Soul—Death, Resurrection

**The Utmost Enemy**
A text whose translation has introduced needless confusion about the eventual passing away of Adamic Death is found in Paul’s first epistle to the Corinthians.

**1 Corinthians 15:25**
25 For he [the Anointed (vs. 23), Head and Body] must reign, till he hath put all enemies under his [“man’s” (vs. 23), humankind’s] feet. 26 The last [utmost] enemy [utmost, or chief, enemy humankind faces] shall be destroyed[,] is [the] death [Adamic (vs. 22)].

The rendering “last enemy” sets up an inconsistency. Adamic Death will pass away during God’s future kingdom, before the Little Season. Therefore, Adamic Death cannot be the “last” enemy to be destroyed since a number of enemies are to be destroyed during that culminating Season. Also, the verse is declarative, not explanatory as the italicized words imply.

The DEATH—the death that has resulted in the SIN reigning—shall be destroyed! This DEATH that humans have experienced since the Fall, is not the “last” enemy to be destroyed, but is the chief enemy, the “utmost enemy.”

**Death of the Death**
This passing away of Adamic Death, death of the DEATH, is categorically affirmed in the book of Revelation.

**Revelation 20:14**
14 And [the] death [Adamic] and [the] hell [grave] were cast into the lake of fire. This [obliteration] is the second death.

**Revelation 21:4**
4 And God shall wipe away all tears from their [humankind’s] eyes; and there shall be no more [the] death [Adamic], neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
In both passages the death that passes away is the death experienced by the human race as a result of father Adam’s failure to harken to God. It is the death from which deliverance was made possible through the ransom given by the man Jesus.

When the last human being is resurrected (probably Adam), when all have been given an opportunity for an enduring non-mortal life on Earth, the condemnation that was the consequence of the Fall, humankind’s “utmost enemy,” will have passed away. There will no longer be any who are in the grave through Adam. Adamic Death and its grave will have passed into oblivion as if they had been cast into a “lake of fire.”

After Adamic Death passes away there will still be Second Death. The rendering of Ezekiel 18:4 in the Jewish Tanakh leaves no doubt. Sin will always lead to death.

EZEKIEL 18: TNK
Consider [in the Age-to-Come, all lives are Mine; the life of the parent and the life of the child are both Mine. The person who sins, only he shall die [death will no longer be the consequence of the first human’s failure to harken to God].

This is the death Satan and his followers, angels and humans, will experience in the Little Season. It is the death that has been experienced by the animal kingdom from the beginning and which it will continue to experience. It is the death from which there is no return, no resurrection.

DEATH FLEES AWAY
Still another perplexing Revelation text foretells of a time when some will seek death but will be unable to find it.

REVELATION 9:
6 And in those days [in the days the 5th angel “sounds”] shall men seek [the] death, and shall not find it; and shall desire to die, and [the] death shall flee from them.

If this text is understood to be referring to Adamic Death a great deal of confusion results. If all in Adam are to die, how can this death flee away? The use of the article with death provides the clue needed to interpret the text. The death that could not be found during the days of the fifth angel is Sacrificial Death, the death the New Creation must experience. As Jesus taught, many will seek this death, but few will find it.

MATTHEW 7:
14 Because strait is the gate, and narrow is the way, which leadeth [through Sacrificial Death] unto [the] life [eternal Sacrificial Life in the Anointed], and few there be that find it.

MATTHEW 22:
14 For many are called [for the Sacrificial Death/Life], but few are chosen.

There have been many who in seeking the truth of God’s purpose have been diverted by erroneous teaching of one kind or another. Though they searched diligently for the “narrow way” of Sacrificial Death that leads to Sacrificial Life, they were lead astray and failed to find it.

SIN AND DEATH
Believing there is only one salvation, and that available only now in this lifetime, Christendom has misconstrued a number of scriptures dealing with sin and death.

“SOUR GRAPE”
The future work of restoration in God’s kingdom in the Age-to-Come gives significant meaning to the graphic metaphor of “sour grape” as used by the prophets.

JEREMIAH 31:
29 In those days [in the Age-to-Come] they shall say no more, The fathers have eaten sour grapes, and the children’s teeth are set on edge [Adamic Death will be no more].
30 But [in that Age-to-Come] every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [humans will die because of their own unbelief, not another’s].

EZEKIEL 18:
1 The word of the LORD came unto me [Ezekiel] again, saying,
2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?
3 As I live, saith the Lord GOD, [in the Age-to-Come] ye shall not have occasion any more to use this proverb in Israel.
4 … the soul that sinneth, it shall die [all will die only for their own sin, not for another’s].

171. Following the principle “many that are first shall be last; and the last shall be first” Adam would be the last resurrected (Matt 19:30).
173. See SECOND DEATH, page 289
174. The Greek text has the article.
175. See SACRIFICIAL DEATH, page 290
176. Rom 8:2.
The great lesson given by Adam’s failure to heed God, and later by the like failure of the fathers of Israel, is that the human race is interconnected. SIN hurts others, even the innocent. Unlike today’s world which attempts to differentiate between a crime that results in injured parties and one that does not, God made evident that a singular disregard of divine counsel impacts all. Throughout the history of human creation this lesson has been seldom heeded. Time after time many have suffered because of one egocentric act of another—“fathers have eaten sour grapes, and the children’s teeth are set on edge.” In God’s future kingdom where love is to be universal—“one egocentric act of another—at an unspecified future time, “fathers have eaten sour grapes, and the children’s teeth are set on edge.” In God’s future kingdom where love is to be universal any who eat the “sour grape,” will not prevail.

EZEKIEL 18:
20 [In the Age to Come] The soul [freed from the condemnation of Adam] that sinneth, it shall die [Second Death]. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

It is God’s purpose for his rational, free, creation (angelic and human) that the spirit of love and God’s Rest (restraint of self, liberty for others) be the spirit that guides all conduct.

STANDING “IN JEOPARDY (PERIL)”
The life the apostle Paul chose to live set forth a living example of this spirit. Unfortunately, the exuberant use of synonyms by translators (see Box, page 21) has muddled the record.

1 CORINTHIANS 15:
29 Else what shall they [the Church, ones who chose to live a life for others] do which are baptized for the dead [dead and dying human race],178 if the dead rise not at all [in resurrection]? why are they then baptized for the dead [God’s fallen creation]?

30 And why stand we in jeopardy?179 [peril] every hour?

2 CORINTHIANS 11:
7 Have I committed an offence in abasing myself that ye [those of the Church in Corinth] might be exalted, because I have preached to you the gospel of God freely?

8 … 23 Are they [Paul’s detractors, “false apostles” (vs. 13)] ministers of Christ?180 [Anointed]? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in perils of deaths oft.

24 Of the Jews five times received I forty stripes save one.
25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

“SIN UNTIL DEATH”
Another text concerning sin and death that has resulted in confusion was written by the apostle John in his first epistle.

1 JOHN 5:
14 And this is the confidence that we [who believe in Jesus, the Church (vs. 13)] have in him [God], that, if we ask any thing according to his will, he heareth us:
15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
16 If any one sin [see his brother (vs. 13)] see his brother [a fellow member of the Church (vs. 13)] sin a sin which is not unto death, he shall ask, and he [God] shall give [back] to him [see his brother (the sinner)] life[,] for them,185 [to the ones] that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

The import of this text is lost if an attempt is made to apply it to humankind in general. The context makes it certain this admonition was addressed to the Church, those baptized into death for the dead. Those who are raised in newness of life as New Creatures,186 and thus “stand in peril.”

James also addressed the consequence of such an altruistic prayer by this elect group (the Church).

177. See God’s Rest, page 71; The Spirit of Rest, page 203.
179. kinduneuo, #2793G.
180. christos, #5547G.
181. kindunos, #2794G.
182. See ED, YLT, RSV, NASB, NIV.
184. Dative, singular.
185. The dative, plural article used as a pronoun.
186. See Paul’s Precept . . . , page 76.
15 And the prayer of faith [by those of the Church (vs. 14)] shall save the sick [sick physically or spiritually], and the Lord shall raise him [the one that is sick] up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed [physically or spiritually]. The effectual fervent prayer of a righteous man availeth much.

17 Brethren, if any of you do err from the truth, and one convert him;

18 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Where John indicated God would answer the prayer by giving “life” back to the sinner, James stated God would “raise him up” and save him “from death.”

**“BLASPHEMY OF THE SPIRIT”**

Unhappily, by failing to appreciate the difference in the who and time addressed, some inappropriately associate the 1 John text above with a statement by Jesus recorded by Matthew and Mark.

**MATTHEW 12:**

31 Wherefore I [Jesus] say unto you, All manner of sin and blasphemy [in the Present-Evil-Age] shall be forgiven [in the Age-to-Come] unto men [all of fallen humanity]: but the blasphemy against the Holy Ghost [of the spirit] of love and Rest shall not be forgiven unto men [in either Age (vs. 32)].

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost [of love and Rest], it shall not be forgiven him, neither in this world [age] [bringing on “stripes”], nor in the world [one] to come [bringing on death].

**MARK 3:**

28 Verily I say unto you, All sins [in the Present-Evil-Age] shall be forgiven [in the Age-to-Come] unto the sons of men [fallen humanity], and blasphemies wherewith soever they shall blaspheme:

29 But [in that Age] he that shall blaspheme against the Holy Ghost [of love and Rest] hath never forgiveness, but is in danger of eternal damnation [guilty of sin of an age] [the Age-to-Come].

**DID ENOCH DIE?**

In the list of the faithful given in Hebrews, an observation concerning Enoch has been a problem for some.

**HEBREWS 11:**

5 By faith Enoch was translated [removed] from life that he should not see death; … .

At first reading and taken out of context, Paul’s observation seems to contradict the teaching in his first epistle to the Corinthians.

1 CORINTHIANS 15:

22 For as in Adam all die … .

In the context of Hebrews, however, Paul affirmed Enoch was no exception and “died in faith.”

**HEBREWS 11:**

13 These all [those listed in vss. 4-12] died in faith, not having received the promises … .

Enoch was “removed” from life several decades after Adam’s death. Also, there was death in the animal kingdom and animals were being sacrificed (e.g., the sacrifice by Abel). Enoch not “seeing” death cannot be understood to mean he did not visually observe the death of other creatures.

Even if he somehow lived until the Flood, the record indicates Enoch did not survive beyond that cataclysmic event.

**GENESIS 7:**

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

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188. *pneuma*, #4151G (genitive with article).
189. See GOD’S REST, page 71; THE SPIRIT OF REST, page 203.
190. Capitalization not inspired.
191. *aion*, #0165G.
193. A common mistranslation of *hagion pneuma*, #0040G, 4151G.
194. *enochos*, #1777G.
195. aionios, #0166G. See BIBLICAL AGES, page 24.
196. Sinaitic and Vatican manuscripts have *hamar-tema*, #0265G, not *krisis*, #2920G (Tischendorf).
197. *metatithemi*, #3346G.
198. *eido*, #1492G (to see, to be aware, to experience).
199. See ANIMALS AND THE ADAMIC FALL, page 292.
Chapter Eight: Soul—Death, Resurrection

The Power of the Death

A description of Satan used by Paul in Hebrews is troublesome if one is dependent on English translations.

Hebrews 2:

14 Forasmuch then as the children [children (sons) of God (vss. 10–13), the New Creation (Church)]202 are partakers of flesh and blood [blood and flesh] the Church’s Passover (cup and bread), he [Jesus] also himself likewise took part of the same [which the emblems symbolize]; that through [the]204 death [of himself, as a nonmortal (His Sacrificial Death, vs. 9)] he might destroy [render powerless] him that had [having] at Eden the power206 of [the]204 death [of Adam (thus, humankind) by deception], that is, the devil209;

15 And deliver them [Church first, followed by Israel, then all humankind] who through fear10 [awe] of death were all their lifetime [as children of Adam] subject to bondage [of death and SIN].

The Greek kratos207 may have the thought of dominion, sovereignty, authority over. In this text, however, power is the better thought. Adamic Death is the consequence of Adam’s failure to harken to his Creator. It follows Satan does not have authority over that death even though a first reading of the text seems to suggest he did. He did not mandate the condemnation. He cannot take it away. Neither does Satan have authority over Second Death. By giving his creation free-will, God signified Second Death must be the consequence of a deliberate act of free-will by an individual being with full knowledge of the consequence of the act.

Revelation 2:

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Though God does protect his elect from the wiles of the Evil

201. eido, #1192G (to see, to be aware, to experience).
202. John 1:12; Rom 8:14,19; Phil 2:15; 1 John 3:1,2—Heb 2:10-13.
203. Greek text has “blood and flesh,” not the phrase “flesh and blood” which signifies the human creature; thus, the thought is a reference to the Passover of Jesus (1 Cor 5:7; Eph 6:12). The introduction of the Passover emblems in this text demonstrates their direct linkage to Sacrificial Death.
204. The Greek text has the article.
205. katargeo, #2673G.
206. Present, active accusative, participle.
207. kratos, #2904G.
208. Scriptures that indicate Satan has had “the power of the death” include:
For Jesus: Luke 22:3; John 13:2,27; 14:30; 1 Cor 2:8.
209. diabolos, #1228G. Word appears 37 times in the NT and is modified by the article 29 of those times. In the 28 texts other than Heb 2:14 the title “the devil” refers to the being known as Satan (the fallen Lucifer). This all-inclusive consistency strongly negates “the devil” in Heb 2:14 from referring to anyone or anything other than Satan. Also, the pronoun in the phrase “him that had the power of death” (KJV) is masculine in gender. This pronoun should have been neuter if it refers to a thing, a non-being, as some have suggested.
210. phobos, #5401G.
One, he does allow Satan the opportunity to prove them, even unto death—the death of their covenant of sacrifice.

**Psalms 50:**
5 Gather my saints [Church, Israel] together unto me [God]; those that have made a covenant with me [my covenant] (the New Covenant for all humankind) by sacrifice.

**John 13:**
2 …, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him [by deception Satan brought about the betrayal of Jesus which resulted in his death];

**Luke 21:**
16 And ye [Church] shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you [of the Church] shall they cause to be put to death [possibly by the instigation of Satan].

Thus, “the power of the death” exercised by Satan is founded on his power of deception and, though permitted for a time, is limited by a merciful and gracious God.

There is one, however, whom God has granted authority over death, one through whom all the children of Adam will be resurrected.

**John 5:**
27 And [God] hath given him [Jesus] authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming [in the Age-to-Come], in which all that are in the graves shall hear his voice,
29 …; they that have done good, unto the [heavenly (first)] resurrection of life [life in oneself (New Creation, vs. 26)];
31 and they that have done evil [mortal humanity], unto the [earthly] resurrection of damnation [judgment] (deliverance).

**1 Thessalonians 4:**
16 For the Lord [Jesus] himself shall descend from heaven with a shout, with the voice of the archangel, and with the [Jubilee] trump of God [having authority over death] the dead in Christ [anointing] [the dead of the Church] shall rise first: 17 Then we, [the remaining members of the Church] which are alive and remain shall [after death] be caught up together with them [those previously resurrected] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

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**Two Resurrections plus a Figure**

The apostle Paul made evident in his first epistle to the Corinthians that God preordained two separate and distinct resurrections—different bodies, different natures.

**1 Corinthians 15:**
35 But some man will say, How are the dead raised up? and with what body do they come?
36 Thou fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain [seed, spirit], it may chance of wheat [faithful Jews], or of some other grain [Church, rest of humanity]:
38 But God giveth it [the seed, spirit] a body as it hath pleased him, and to every seed [spirit] his own body.
39 … 40 There are also celestial [heavenly] bodies, and bodies terrestrial [earthly]; but the glory of the celestial [Church] is one, and the glory of the terrestrial [Israel, humankind] is another.

For Israel and humankind there is a resurrection to life here on Earth with “bodies terrestrial” (physical). For the Church there is a resurrection to life with God in the heavens with “celestial bodies” (spirit, heavenly).

**Interim Resurrection—a Figure**

A third kind of resurrection set forth in the Bible has caused some confusion—the interim resurrections accomplished by prophets, Jesus, and a few of his faithful disciples, through the power of the God’s spirit. There are significant differences between those resurrections used as examples during Satan’s reign of evil and the two Paul defined in his epistle. These interim acts were figures, demonstrations, of the future purpose of God. Though identified in the Bible as resurrections they were no more than revivifications. Though healed, the bodies of the individuals revived were still mortal. They were still under the condemnation of Adam—subject to death. On the other hand, the two resurrections described by Paul entail the giving of new

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211. John 14:17; Eph 6:10-18; Phil 4:2.
212. See note 321, page 229.
213. exousia, #1849G.
214. krisis, #2920G.
215. 2 Cor 5:17; Gal 6:15.
216. See Judgeship in Ancient Israel, page 75.
218. christos, #5547G.
221. 2 Cor 4:4; Eph 2:2.
bodies, one immortal, the other nonmortal. Just as the heavenly resurrection must not be confused with the earthly, care must be taken not to confuse these ultimate resurrections with the ones that were interim.

**Earthly (Physical) Resurrection**

God’s purpose was not fully revealed to the OT faithful. They knew only of one resurrection and that to life on Earth. 222

**Job 19:**
26 And though after my skin worms destroy this body, yet in my flesh shall I see [ perceive] God:

As cited by Paul, Abraham’s life was directed by his understanding of this earthly resurrection, and his belief in it.

**Hebrews 11:**
17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
18 Of whom it was said, That in Isaac shall thy seed be called:
19 Accounting that God [was] able to raise him [Isaac] up, even from the dead; from whence also he [Abraham] received him in a figure.

The prophets knew and spoke of this earthly resurrection.

**Hosea 13:**
14 I [God] will ransom them [unfaithful Israel (vs. 9)] from the power of the grave; 224 I will redeem them from death: O [Adamic] death, I will be thy plagues; O grave, 224 I will be thy destruction: repentance shall be hid from mine eyes [God’s] eyes [God will not repent, his purpose will not change].

**Daniel 12:**
1 And at that time [Second Advent] shall Michael 225 [Jesus] stand up 226 [take authority as King], 227 the great prince which standeth for the children of thy [Daniel’s] people [Israel]: and there shall be a time of trouble [for the Jews (Holocaust)], such as never was since there was a nation [of Israel] even to that same time: and at that time thy people [Israel] shall be delivered, [first] every one that shall be found written in the book 228 [the faithful], 2 And many 229 of them [Daniel’s people] that sleep in the dust of the earth [sleeping spiritually in fleshly desires (dust of earth—flesh)] 230 shall awake, [second] some [repentant unfaithful] 231 to everlasting life [of an age], and [third] some [unrepentant unfaithful] to shame and everlasting contempt 232 [of an age] for such waste of life. 233 And they that be wise [faithful, repentant unfaithful] shall shine as the brightness of the firmament [as earthly priests and Levites] 234; and they that turn [the] 235 many [fallen humanity] to righteousness [shall shine] as the stars for ever and ever 236 [an age] to perpetuity.

Though the focus of the prophets was the nation of Israel in the Present-Evil-Age, their words leave no question. The destiny of Israel is to be this earthly destiny for the human race.

**Isaiah 2:**
3 And many people [fallen humanity] shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he [Jacob (Israel)] will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, 239 [Torah] [of The Adam], and the word of the LORD from Jerusalem.

The blessing of Abraham—made possible by the earthly resurrection resulting from the ransom given by the man Jesus—will be experienced first by Jews. 229

**Romans 2:**
6 Who [God] will render [in a day of judgment] 229 to every man according to his deeds:
7 … 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. 229

This resurrection and blessing will “in due time” be experienced in an orderly manner 241 by Adam and all his seed. 242

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222. Eph 3:5; Col 1:26,27.
223. chazah, #3272H.
224. sb#tow, #7585H. Often mistranslated “hell.”
225. See Angel-of-the-LORD, page 83.
226. In Daniel “stand up” is idiom for “assume rule,” “take charge” (Dan 8:22,23,25; 11:2,3,4,7,20,21).
228. Ex 32:32,33; Psa 69:28; Isa 4:3; Mal 3:16.
229. Earthly judgment (salvation) begins with the “house of God” (1 Pet 4:17); so, it comes to the Jew first (Rom 1:16; 2:9,10). See Divine Judgement, page 167.
232. owlam, #5769H.
233. d’ra’awen, #1860H. Used only twice in the OT, the word is related to Second Death in Isa 66:24.
234. Perhaps leading to Second Death.
236. Hebrew text has the article.
237. ‘owlam, #5769H; ‘ad, #5703/5704/5705/5706H.
238. See note 305, page 41.
239. torah, #5615/5616H.
ISAIAH 35:
10 And the ransomed of the LORD [Jesus—Adam] shall return [by resurrection], and come to Zion with songs and everlasting joy [of an age] upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

As shown by the above texts the raising of humankind from the grave is not the end—all of God’s purpose. As free rational beings each individual will have the same character, the same condition of heart, that was manifested before death.

ECCLESIASTES 11:
3 … if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

Therefore, following the raising from the grave there will be a need for cleansing, a removal of sin from the hearts of God’s earthly creation. That is the work for which Israel as earthly priests and Levites, and the Church as a heavenly priesthood, were chosen. That is the purpose of a day of “judgment”244 in God’s future kingdom

One text, though obscure, indicates an individual will have at least one hundred years to accomplish the necessary change.

ISAIAH 65: BAT
20 No more will you find there [in God’s future kingdom] a baby living only a few days or an old man who doesn’t live all his days, for anyone dying at a hundred years old will still be a young man. If a man is cursed as a sinner he may live to be only a hundred.

This is a difficult text, so a few other versions are given to assist the reader in gleaning its meaning.

ISAIAH 65: YLT
20 There is not thence any more a suckling of days, And an aged man which doth not complete his days, For the youth a hundred years old dieth, And the sinner, a hundred years old, is lightly esteemed.

ISAIAH 65: REB
20 There [in God’s future kingdom] shall be thenceforward no more A suckling of a few days or an elder. Who filleth not up his days, —But a youth a hundred years old may die, Yea a sinner a hundred years old shall be accursed [lightly esteemed (YLT)].

HEAVENLY (SPIRIT) RESURRECTION
Subsequent to the First Advent a different sort of resurrection was revealed—a resurrection like that of Jesus, a resurrection not to physical life, but spirit.

ROMANS 6:
4 Therefore we [the Church] are buried with him [Jesus] by baptism into death: that like as Christ245 [the Anointed] was raised up from246 out of [the] dead [at the river Jordan] by the glory of the Father, even so we also should walk in newness of life [as a New Creature].

5 For if we have been planted together in the likeness of his death [through baptism], we shall be also in the likeness of his [heavenly] resurrection:

Those baptized into the death like that of Jesus will have a resurrection like his. John cited this heavenly resurrection as the “first resurrection”—chronologically it precedes the earthly.

REVELATION 20:
4 … and I saw the souls of them [the Church] that were beheaded [gave up their fleshly will] for the witness of Jesus [their new Head], and for the word of God … ; and they lived and reigned with [the]247 Christ245 [Anointed] a thousand years. 5 … This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, … .

1 CORINTHIANS 15:
22 For as in Adam all [humans] die, even so in [the]247 Christ245 [Anointed] [Jesus (High Priest, Head)] shall all be made alive.

23 But every man in his own order: Christ245 the first-fruits,248 [anointed] firstfruits249 [Israel and Church]; afterward [in Age-to-Come] they [of fallen humanity] that are [the]247 Christ’s245 [Anointed’s] [Head and Body] at250 [in] his coming251 [presence] [Second Advent].

Unlike the earthly resurrection, the heavenly resurrection is not an outcome of the ransom. The ransom provides an earthly
body, life in the physical realm. The heavenly resurrection, on the other hand, provides a heavenly body, life in the divine realm. As revealed by Paul this resurrection is attained by God’s grace through the blood of the New Covenant—the blood that ratifies that covenant.252

**Hebrews 13:20** Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant [of an age] [the New Covenant of the Age-to-Come],

All who partake of the Cup, the blood of the New Covenant,255 share in the heavenly resurrection if “faithful unto death.”

**Revelation 2:10** Fear none [Be not in awe of] of those things which thou [Church] shalt suffer: … be thou faithful unto death, and I will give thee a [the] crown of [the] life256 [after a heavenly resurrection].

**“Better” Resurrection**

The desire of translators to use variety in rendering a given word257 has muddled up a thought of Paul in Hebrews. As set forth in the KJV the text appears to advocate a third kind of resurrection, a “better” resurrection than that to be experienced by the fallen creation. A “better” resurrection the faithful of OT times obtain by their own works. A presumption, if true, invalidates a need for a ransom. Careful study is required!

**Hebrews 11: KJV**

35 Women received their dead raised to life again258; and259 others were tortured, not accepting deliverance260; that they might obtain a better resurrection258 [one providing a change in nature (to nonmortality), thus better than a revivification]:

No doubt, as it was for Shadrach, Meshach, and Abednego,262 the deliverance offered required recantation and denial of the Creator, which those “not accepting” would not do. The “better resurrection” they anticipated was that of God’s future kingdom, a resurrection “better” than the revivifications accomplished by a few of God’s faithful (those revived were still children of Adam and under condemnation). Revived mortal, death was still their certain destiny. In the Age-to-Come the “better” resurrection resulting from the ransom, along with the “better” ministry of the “better” covenant,263 humankind will have opportunity for nonmortality, an earthly life everlasting.

**Hebrews 8:**

6 But now hath he [Jesus, Son (7:28), High Priest (8:1)] obtained a more excellent ministry, by how much also he is the mediator of a better covenant [New Covenant better than Adamic, Mosaic], which264 [ministry] was established upon better promises [for all humans].

**Graves opened at Calvary**

Another unhappily used text with regard to resurrection describes an event that took place on the day of Jesus’ crucifixion.

**Matthew 27:**

50 Jesus … yielded up the ghost265 [spirit].266

51 … and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

As rendered the account seems to indicate those “saints” who arose on the Friday of the crucifixion remained in their graves
until the resurrection of Jesus on Sunday. This presents a perplexing problem, an enigma. Why would persons so awakened not come “out of the graves” for two nights and a day? Why only after the resurrection of Jesus did they depart their interment abodes for the city?

Poor verse separation along with improper punctuation help create the problem. The thought in verses 51, 52 concludes part way into verse 53. The word “saints” describes a people “set apart” for sacred service. Since Pentecost was still future the Church had not as yet been “set apart.” As shown by the psalmist, and often missed by Christendom, the title “saints” may also be applied to the faithful of Israel.

**Psalms 79:**

1 O God, the heathen [nations] are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints [faithful Israelites] unto the beasts of the earth.

This understanding of “saints” is confirmed by Paul.

**Ephesians 2:**

19 Now therefore ye [the Church (vss. 11-13)] are no more strangers and foreigners, but fellowcitizens with the saints [faithful Israelites], and of the household [house] of God.

A reasonable solution to the above questions is dependent upon Peter’s Precept. Context must be considered to insure pronoun antecedents are properly identified.

**Matthew 27:**

38 Then were there two thieves crucified with him [Jesus], one on the right hand, and another on the left.

39 And they that passed by [some travelers who happened to be passing that way] reviled him [Jesus], wagging their heads,

40 … 47 Some of them that stood there [some of the travelers who stopped to watch (vs. 39)], when they heard that [the words of Jesus (vs. 46)], said, This man calleth for Elias.

48 … 49 The rest [of the travelers] said, Let be, let us see whether Elias will come to save him [Jesus].

Apparent, the three crosses were on or near a much used road with many travelers passing by; so, there was a gathering of spectators (like at a modern day traffic accident).

**Matthew 27:**

51 … the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints [faithful Jews] which slept arose,

53 And came out of the graves. [A]fter his resurrection, and 270 [they] [the travelers (vss. 39, 47, 49)] went into the holy city [Jerusalem], and appeared unto [informed] many.

The word “and” was added by the KJV translators. The verb “went” is plural so requires a plural pronoun. The Greek word rendered “appeared unto” is better translated “informed.”

“They” does not refer to the corpses, but to the travelers that had passed by and gathered around the crosses. These spectators would have hurried home to remove themselves from the dead bodies because of the upcoming Sabbath. The next day, the Sabbath, they would have remained at home. Then, on Sunday, after Jesus’ resurrection, they went into Jerusalem and told all who would listen of their Friday experiences—the crucifixions, the earthquake, the rending of the veil, the ejection of bodies from their graves, etc.

A translation of the Codex D (Bezae Cambridge) supports this interpretation.

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267. Verse and chapter designations along with punctuation were not part of the inspired record but were added centuries later by fallible men.

268. goyey, #1471H, plural.

269. For text analysis see page 231

270. There is no word for “and” in the Greek text.

Matthew 27: Codex D
52 Tombs were laid open, and many bodies of those buried there were tossed upright.
53 In this posture they projected from the graves and were seen by many who passed by the place on the way back to the city.

A Thief and Paradise
Within the same context of events there is another verse where the translators have again introduced gratuitous confusion by improper punctuation.272

Luke 23:
39 And one of the malefactors which were hanged [crucified with Jesus] railed on him, saying, If thou be [the] Christ [Anointed], save thyself and us.
40 But the other answering rebuked him, saying, Dost not thou fear [Are you not in awe of] God, seeing thou art in the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
Since Pentecost was still future, the thief was not a “chosen” member of the Church. He was not begotten as a New Creature.270 As the firstborn of the New Creation Jesus was not resurrected until Sunday; so, even if in some way the thief was a recipient of the heavenly resurrection, it could not have been on that day, Friday. Neither could the thief have received the “better” resurrection on that day as it would not be in accordance with the “due time” of the divine purpose.

In verse 43 the comma after “thee” should have been placed after “To day.” On that day, the day of the crucifixion, the thief was promised by Jesus that he would be with him in his future kingdom. As with the rest of humankind in the Age-to-Come, he will be resurrected and have an opportunity for everlasting life, nonmortality, here on Earth.

Luke 23: Edited
43 And Jesus said unto him, Verily I say unto thee to day, thou shalt be with me in paradise277 [in due time in the Kingdom of the Age-to-Come].

272. See note 267, page 304.
273. The Greek text has the article.
274. christos, #5547G.
275. phobeo, #5399G.
276. See Paul’s Precept . . . , page 76.
277. See 3RD Heavens/Paradise, page 130.

Psalms 8:
A Psalm of David

1 O LORD our Lord,
how excellent is thy name in all the earth!
who hast set thy glory above the heavens.
2 Out of the mouth of babes and sucklings [fallen humans of faith] hast thou ordained strength because of thine enemies [fallen angels & humans, the unbelieving], that thou mightest still the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6 Thou madest him to have dominion over the [physical] works of thy hands; thou hast put all things [physical] under his feet:
7 All sheep and oxen, yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
9 O LORD our Lord, how excellent is thy name in all the earth!
Psalms 144:
A Psalm of David

1 Blessed be the LORD my strength,
which teacheth my hands to war, and my fingers to fight:
2 My goodness, and my fortress;
my high tower, and my deliverer;
my shield, and he in whom I trust;
who subdueth my people under me.

3 LORD, what is man, that thou takest knowledge of him!
or the son of man, that thou makest account of him!

4 Man is like to vanity:
his days are as a shadow that passeth away.
5 Bow thy heavens, O LORD, and come down:
touch the mountains, and they shall smoke.
6 Cast forth lightning, and scatter them:
shoot out thine arrows, and destroy them.
7 Send thine hand from above;
rid me, and deliver me out of great waters,
from the hand of strange children;
8 Whose mouth speaketh vanity,
and their right hand is a right hand of falsehood.
9 I will sing a new song unto thee, O God:
upon a psaltery and an instrument of ten strings
will I sing praises unto thee.
10 It is he that giveth salvation unto kings:
who delivereth David his servant from the hurtful sword.
11 Rid me, and deliver me from the hand of strange children,
whose mouth speaketh vanity,
and their right hand is a right hand of falsehood:
12 That our sons may be as plants grown up in their youth;
that our daughters may be as corner stones,
polished after the similitude of a palace:
13 That our garners may be full, affording all manner of store:
that our sheep may bring forth thousands
and ten thousands in our streets:
14 That our oxen may be strong to labour;
that there be no breaking in, nor going out;
that there be no complaining in our streets.
15 Happy is that people, that is in such a case:
yea, happy is that people, whose God is the LORD.
Chapter Nine

CREATION AND FLOOD

... who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?—Proverbs 30:4

THREE DISTINCT LIFE REALMS

Alone in the beginning, dwelling in a divine realm of life, God created and filled a spirit realm with living creatures—spirit beings of great variety. He then created a physical realm and filled a portion with life, also of great variety.¹

NEHEMIAH 9:6 Thou, even thou, art LORD alone;² thou hast made the heavens, the heaven[s]³ of heavens[the spirit realm], with all their host, the earth [habitable part of the physical realm], and all things that are therein, . . .

The various natures created by God, both physical and nonphysical, are separate and distinct! Confusion has reigned where there has been a lack of appreciation for this underlying natural law the heavenly Father set in place.

GENESIS 1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind [separate and distinct]: . . .

1 CORINTHIANS 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial [heavenly, spirit, incorporeal] bodies, and bodies terrestrial [earthly, physical, corporeal]: . . .

Within the physical realm there are natural barriers put in place by the Creator to ensure the various physical natures remain separate and distinct (barriers that God may permit human ingenuity to breech). Scripture seems to indicate there is no procreation in the spirit realm,⁵ thus no such barrier would be required. It is possible for a creature of the spirit realm to “possess” the form of the physical.⁶ It was not God’s intent, however, that such ability be used except for the benefit of the physical creation. Angels who abused this privilege have been restrained.⁷

JUDE 1:6 And the angels which kept not their first estate, but left their own habitation [left spirit realm and entered the physical], he [God] hath reserved in everlasting chains [chains everlasting, not binding] under darkness unto the judgment of the great day [Age-to-Come].

Though “spirit” is used in the Bible to describe both divine and spirit realms of life, they must not be thought of as equivalent. When John wrote, “God is spirit,” he should not be understood to mean God is the same as angels. Angels, created spirit beings, are dieable. God is not! The apostle was simply indicating God is nonphysical. Unlike the lifeless gods of fallen humanity, he exists outside of the four dimensional physical realm and does not dwell in it. He is an immortal spirit, nonphysical, of the divine realm of life!

PHYSICAL NATURE

Based on what is known as of today, life in the four dimensional physical realm is limited to the Earth; however, this is not specifically declared in the Bible.

ISAIAH 45:18 ... God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: . . .

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¹. See NATURES SEPARATE AND DISTINCT, page 48.
³. In the Hebrew text the article is with the first “heavens,” not the second.
⁴. In the Hebrew text the word is plural. See POWERS OF THE HEAVENS, page 143.
⁵. See ANGEL(S), page 50.
⁶. For example, the “mighty men” of Gen 6:4. See THE FALL OF ANGELS, page 182.
⁷. See FALL AND RESTORATION OF ANGELS, page 182.
Made up of multitudinous natures—microorganism, plant, tree, insect, fish, fowl, beast, human—physical life requires sustenance (food, drink, tolerable habitat, etc.). With but one exception, all such life was created finite—mortal, subject to death. The exception, the human race, was created with free-will, rational, and nonmortal—a nature not subject to death, though dieable. As created, humans were capable of living forever if observant of the principles of life set forth by the Creator.

Unlike the rest of physical creation, certainty of death came upon humanity only after the Fall. A certainty that is to be removed for those who harken in the future kingdom of God.

JEREMIAH 31:29 In those days [Age-to-Come] they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge [death will not be foreordained for Adam’s seed, no Adamic Death!].

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [humans will die for their own failure to harken, not another’s].

REVELATION 21:4 … there shall be [in God’s future kingdom] no more [Adamic] death,10 neither sorrow, … .

When the work of the Kingdom is complete and God is The-All-in-All,11 then the human creation will again have the ability to live forever. Though dieable, nonmortal humankind will regain the dominion over the mortal earthly creation God gave it at the beginning.12

SPIRIT NATURE

In the spirit realm, like the physical, there are divers natures—archangel, cherub, seraphim, throne, dominion, principality, power.13 Unlike humans, they are apparently without gender and are unable to procreate.

MATTHEW 22:30 For in the resurrection [emphatic, the resurrection, the heavenly (first)] they [the New Creation] neither marry, nor are given in marriage, but are as the angels of God in heaven [both being without gender].

Like humans as first created, spirit beings are nonmortal; dieable, but not mortal, not subject to death. The life they enjoy also requires sustenance (unspecified). Though not cited directly this nonmortality is indicated by two factors:

- Angels who left their “own habitation” did not die, but were severely restrained until a time of judgment; thus, indicating they are not mortal, not subject to death.
- The final fate for Satan is Second Death; thus, angels are dieable. Though they may live forever if dutiful, they can die!

JUDE 1:6 And the angels which kept not their first estate [as spirit beings], but left their own habitation [left the spirit realm and entered the physical], he hath reserved in everlasting chains [chains everlasting, not the binding] under darkness [constrained to the physical realm] unto the judgment of the great day.14

DIVINE NATURE

In the beginning only God enjoyed the divine nature—he who existed before recorded creation. That changed with the work of the New Creation.17 Through his grace God is offering to a limited few of his free and rational human creation an opportunity to join him—to be of the divine family and enjoy the highest condition of life. No similar offer has been made to any of the angelic host except for he who humbled himself and became human.18

HEBREWS 1:3 For unto which of the angels said he [God] at any time [as he did to the man Jesus at the river Jordan], Thou art my Son, this day have I begotten thee? … ?

6 … 13 But to which of the angels said he [God] at any time [as he did at Jesus’ ascension], Sit on my right hand, until I make thine enemies thy footstool?

8. See FALL AND RESTORATION OF HUMANITY, page 186.
10. See THREE DEATHS, page 289.
11. 1 Cor 15:28. See DIVINE PURPOSE … , page 68.
17. See PAUL’S PRECEPT … , page 76.
HEBREWS 1:

14 Are they [the angels] not all ministering spirits, sent forth to minister for them [the New Creation] who shall be heirs of salvation [heirs of the salvation of God's fallen creation]?

Thus, the first to be given this privilege was the man Jesus, the being who had previously enjoyed the highest of spirit nature.

HEBREWS 1:

2 [God (vs. 1)] Hath in these last [millennial] days [5&6:7] spoken unto us [the Church] by his Son [Jesus], whom he hath appointed heir of all things, by [through] whom as Angel-of-the-LORD also he [God made] [brought about] the worlds [ages];

3 Who being the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power, when he [Jesus] had by himself purged [made possible] our [divine being, a New Creature] on the right hand of the Majesty on high;

ROMANS 8:

29 For whom he [God] did foreknow, he also did predestination to be conformed to the image of his Son, that he [as a New Creature] might be the firstborn among many [New Creation] brethren.

COLOSSIANS 1:

18 And he [Jesus] is the head of the body, the church: who is the beginning [of the New Creation], the firstborn from the dead; that in all [divine] things he might have the preeminence.

At the time Paul wrote his first epistle to Timothy only Jesus, the “firstborn” of the New Creation, had been raised to the divine nature; however, afterwards there are to be “many sons.”

1 TIMOTHY 6:

13 I give thee charge in the sight of God, who quickeneth [gives life to] all things [to include the immortal]; …

14 That thou keep this commandment [precept] … until the appearing [in your life] of our Lord Jesus Christ [anointed]:

15 Which in his [God's] times he [Jesus, the Son (vs. 14)] shall shew, who [God, the Father (vs. 13)] is the blessed and only Potentate, the King of [the] kings, and Lord of [the] lords;

16 Who [God] only hath [holds] immortality [to give], dwelling in the [Shekinah] light, …

At that time only Jesus of God's creation had been made “perfect through sufferings,” and raised to divine nature—immortal.

HEBREWS 2:

10 For it became him [God], for whom are all things, and by whom are all things, in bringing many sons [Church and Israel] unto glory, to make the captain [Jesus] of their salvation [for fallen humankind] perfect [as the High Priest] through sufferings.

By grace God, who “holds immortality,” has extended this opportunity to be raised to the divine nature to those who follow his Son.

1 PETER 2:

21 For even hereunto were ye [the Church] called: because Christ [the Anointed] also suffered for us [you], leaving us [you] an example, that ye should follow his steps:

2 CORINTHIANS 5:

17 Therefore if any man [human] be in Christ [anointing], he is a new creature: old things are passed away; behold, all things are become new.

1 JOHN 3:

2 Beloved, now [in this life] are we [the Church, those “in anointing”] the sons [children] of God, and it doth not yet appear [is not yet manifest] [to the world] what we shall be: but we know that, when he [it] shall appear [is manifest], we shall be like him [God]; for [as divine beings] we shall see him as he is.

NATURE RESTORED, NATURE CHANGED

The plan God has for his human creation is not a change in the life realm as Christendom has taught for so many centuries. The divine purpose for humanity is a return to its created estate, the restoration of the nonmortal life lost in Eden. Neither is there a change of nature in store for the angels, be they the holy angels or the fallen who repent.
The change of nature revealed in the Bible is a privilege extended to a select few human beings, the New Creation—those who respond to the “high calling,” the “heavenly calling.” It is only this “elect” group of humans who become “sons of God” and “put on” the immortality of divine nature.

First, however, they must “put on” incorruption of spirit—a creative process that is the reverse of that used for angels and humans. These earlier creations were first given perfect bodies, then as creatures with free-will they had the responsibility for developing incorruption, a perfect spirit. The New Creature, on the other hand, must first develop incorruption, then it will be given a divine body.

1 Corinthians 15:
53 For this corruptible [sinful creature] must put on incorruption [of the spirit], and this mortal [dying creature] must put on immortality [of the body].

54 So, in this life, when this corruptible [humans baptized as New Creatures] shall have put on incorruption, and this mortal [after resurrection] shall have put on immortality, then through this New Creation shall be brought to pass the saying that is written. [Adamic] Death is swallowed up in victory.

John described those of the New Creation, after their resurrection, as being not “hurt” by death.

Revelation 2:
11 … He that overcometh [as a New Creature] shall not be hurt of the second death.

Revelation 20:
6 … he [a New Creature] that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of the Christ [Anointed], … .

If death “hath no power” it is evident divine life requires no sustenance. If subsequent to resurrection death has no power over the New Creation, then such beings are immortal. There is, however, more. Not only are they immortal, they are also described as having life in themselves.

The Bible and Physical Creation

There is significant misunderstanding of the biblical account of physical creation vis-à-vis evolution. Some contend evolution reveals the Bible to be nothing but an imaginative product of fallible men and should be given little regard. Others say the two are not at odds and with appropriate adjustments both may be accepted. Still others argue evolution is fallacious and a literal interpretation of the biblical account is required—all creation having been accomplished in six literal days. None of these positions, however, are harmonious with the Bible.
THE DAYS OF CREATION
The Hebrew yom is rendered “day” in the English translation of the biblical account of creation. Both words have a similar diversity of meaning.

- yom/day = time of daylight
- yom/day = 24 hour calendar day
- yom/day = period of time, an age

In the sixth creative “day” God brought forth the animal kingdom, then created the man, Adam. He planted, not created, a garden to provide food for Adam.

GENESIS 2:
8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; … .

The trees were grown, not created in full maturity!

Adam “gave names to all cattle, and to the fowl of the air, and to every beast of the field.” As made evident by the use of names in the rest of the Bible, this naming would not have been arbitrary. Adam must have had a relationship of sufficient length so as to have an understanding of the function and characteristics of each of the species.

Later, God determined it was “not good” that man was alone.

GENESIS 2:
18 … It is not good that the man should be alone; I will make him an help meet for him.

This record strongly suggests a significant time lapse before the woman was created, yet it was still the sixth day. Such activity as detailed required a period of time much longer than 24 hours; thus, the sixth creative day was an epoch, not a calendar day! That being so, it is highly probable the other creative days were also epochs, extended periods of time.

After the heavenly Father completed the creative work of the physical, he rested. He had created what was necessary to set in motion a plan. All that remained was to allow that creation to develop and accomplish the purpose for which it was brought forth (God to be The-All-in-All).

GENESIS 2:
2 And on the seventh day God ended his work which he had made; and he rested 60 [restraint of self, liberty for others] on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it he had rested 60 from all his work which God created and made.

Many centuries later Israel was invited to enter into God’s Rest, but did not because of unbelief. Since Pentecost of 33 C.E. followers of Jesus of Nazareth have been called to enter that Rest. A call that is still going out today. So, the day of God’s Rest has continued for many millennia, an epoch. Consequently, there is no justification for considering the first six creative days as calendar days. Except for the timing of the creation of humans, there is nothing in the Bible that conflicts with the geological ages postulated by the scientific community.

THE GAP THEORY
To account for imagined inconsistencies between the Bible and science some have suggested there was a large interval of time, a great gap, between the creation of “heavens and earth” and the activity of the six creative days.

GENESIS 1:
1 In the beginning God created the heaven[s] and the earth.
2 And the earth was without form, and void; … .

Those who promote the Gap Theory translate verse 2 as “and the earth became void ….” They argue verse 1 describes the original creation of a finished earth, while verse 2 refers to a judgment that reduced it to a chaotic condition (a judgment that was a consequence of an imaged revolt among the angelic host). They assert the subsequent work of the six creative days was necessary to negate that voiding. This argument, however,
is not persuasive. The disjunctive clause at the beginning of verse 2 cannot be translated as if it were relating the next event in a sequence. For verse 2 to be sequential, the \textit{waw} consecutive followed by a prefixed verbal form and a subject is required. The Hebrew verb rendered “was”\textsuperscript{65} is qal perfect, and when used with a predicate adjective describes a past situation which no longer exists. The Earth “was without form and void” as created, it did not become such at some later time. If Peter’s Precept\textsuperscript{66} of “no private interpretation” is heeded, other scriptural accounts of creation lend little credence to the reality of such a gap.

**Genesis 2:**

4 These \textit{words} \textit{are the generations} \textit{historic account} of the heavens and of the earth when they were created, in the day \textit{of six epochs} that the LORD God made the earth and the heavens,

**Exodus 20:**

11 For \textit{in} six days \textit{epochs} the LORD made heaven[s]\textsuperscript{67} and earth, ..., and rested the seventh day \textit{epoch}: ...

**Exodus 31:**

17 ... \textit{in} six days \textit{epochs} the LORD made heaven[s]\textsuperscript{67} and earth, and on the seventh day \textit{epoch} he rested ...

The record preserved by Moses included the “heavens and earth” in the work of the six creative days (epochs). He made no provision for a gap in the creative activity.

**Two Harmonious Accounts of Creation**

Critics have incorrectly argued the reports of earthly creation as given in the first two chapters of Genesis are not only different, but contradictory. With a little careful study, however, the accounts are easily harmonized. The record in Genesis 1:1—2:3 is an overview through a wide-angle lens, a sketch of the creative activity that accounts for all of earthly creation as it exists. Starting with Genesis 2:4, the view changes to that of a macro lens, up close and personal. The focus is on human creation, the rest of physical creation fades into the background—the view that prevails through the rest of the Bible.

Both accounts were quoted by Jesus when a question was raised concerning divorce.

**Matthew 19:**

4 ... Have ye not read, that he [God] which made them at the beginning made \textit{them} male and female, 5 ... For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

The quotation in verse 4 is from the wide-angle view.\textsuperscript{68} That in verse 5 is from the macro.\textsuperscript{69} There can be little question, Jesus regarded the first two chapters of Genesis as belonging to one harmonious and interrelated record.

**Sun, Moon, Stars**

There is one verse of the creative account that may be confusing if it is not properly rendered and recognized to be parenthetical.

**Genesis 1:**

16 And God \textit{had} \textit{two great lights}; the greater light to rule the day, and the lesser light to rule the night: he \textit{had} made the stars also.

The verb \textit{’asab}\textsuperscript{70} rendered “made” is imperfect with the \textit{waw} consecutive and indicates an action in past time. Thus, the sun, moon, and stars were made sometime before the fourth day (epoch). It is reasonable to believe their creation occurred during the first epoch. At that time, however, their light would have been greatly diffused by atmospheric particles left over from the forming of the planet (\textit{e.g.}, vulcanism, plate tectonics).

**Genesis 1:**

3 And God said, Let there be light: and there was light. 4 And God saw the light, that \textit{it was} good: and God divided the light from the darkness.

3 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Only on the fourth day, after the precipitation of those particles over an extended period of time and the atmosphere changing from translucent to transparent, did these “lights” created in the first epoch become visible and begin “to rule.”

**The “Big Bang”**

God created out of nothing! This is a problem for the “big bang” theory as set forth by the scientific community. There are two significant disparities. First, the “big bang” requires preexistence...
of matter. It does not start with nothing. So, even if the "big bang" is accepted as the work of God, creation began before that. God created out of nothing the primal matter that preexisted the "big bang."

**Hebrews 11:**
3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Second, the "big bang" is inadequate in that it provides no explanation for the spirit realm and its hosts.

**Psalms 33:**
6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

### Creation, Evolution:
**Science or Religion?**

In a counter to the maxim of creation, the "science" issue is often raised. As evolutionists point out, and rightly so, creation is not science, but religion. Without belief in the two fundamental articles of faith—there is a God and the Bible is the Word of God—there is no observable reason to accept the biblical account of creation as the explanation of origins.

The same argument, however, may be applied to evolution. The essence of the scientific method is observation and experimentation. As defined in *The New Oxford Dictionary of English* "science" is "systematic study of the structure and behaviour of the physical and natural world through observation and experiment." Since it has not been possible to make observations or experiments on the origin of life, the use of the term "scientific" when talking about evolution’s explanation of origins is precluded. Scientists may speculate about the past, or the future, but they can only observe and measure the present. For now, the study of origins—whether by creation or by evolution—is necessarily outside the scope of science. That part of evolution that has to do with origins is no more science than is creation.

This is not to discount evolution where it deals with adaptation through natural selection. The often used examples of the British moths whose color change gave protection from predators and the great variations made in Hawaiian fruitflies by artificial selection demonstrate adaptation; however, neither has anything to do with origins. So, the question is not, does natural selection occur? It does. The question is, did God use natural selection to create the highly diverse life on Earth? On this question, except for the creation of humans, the Bible has little to say.

If some desire to believe such a process was used for all living organisms except humans, there is no direct scriptural statement contrariwise; yet, a statement by the apostle Paul indicates if such a process was used, there were limits—limits that science has confirmed.

**1 Corinthians 15:**
39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

The creation account also indicates there are differences and limits on a broader scale.

**Genesis 1:**
12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: … 
13 … 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: … 

Evolution has not explained how a plant germ evolved into an animal cell, nor has it proved such ever occurred. Yet, many assert, evolution is a fact! They argue gravity was a fact long before Newton and Einstein, hence evolution was a fact long before Darwin. There is a serious flaw in such an argument. Gravity is observable, origin of species is not. What has been observed is adaptation, not origins!

As long as evolutionists address adaption they are on solid ground. Once they turn to origins, however, they have stepped into the quicksands of speculation. In the real world, stories of

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72. Deut 10:14; Neh 9:6 (see page 307.).  
73. See Point of Departure, page 19.  
74. Oxford University Press. See Relevant Criteria, page 3; Index of References, page 399.
trees and frogs turning into men are to be found only in fairy tales and books of fables. When a beast is transformed into a man in an instant it is called magic; yet, the conjecture a beast became a man over a period of a million years is called “evolution.” Without observation and experiment, such speculation is not science.

**EVOLUTION AND FAITH**

Close examination of the assumptions and suppositions that underlay the evolutionary explanation of origins reveals many unanswered questions. Such underpinnings defy logic and require an unreasoning faith for acceptance—a faith, not in scientific fact, but in mathematical probabilities of occurrence so infinitesimal that when properly understood they have to be considered impossible by all but the most devout. In fact, there are so many problems there is not just one theory, but many. Each theory has been developed to answer a specific objection. There is no one theory of evolution that provides a credible overall explanation!

When advocates attempt to define evolution, it is readily apparent they depart science and enter philosophy, even religion. The thought of Sir Julian Huxley is typical: “Our present knowledge indeed forces us to the view that the whole of reality is evolution—a single process of self-transformation.” Anything that embraces the “whole of reality” is intrinsically philosophical, religious.

Since Louis Pasteur and the understanding of sterilization, the nonexistence of spontaneous generation of life has been considered one of the best proven facts of science. Nonetheless, the evolutionist must deny this fact. In spite of the evidence that spontaneous generation does not happen today, the evolutionist must have blind faith that at some time in the past it did happen.

To accept any of evolution’s explanations of humankind’s origin requires an exercise of faith just as does belief in creation. In fact, the incredible problems associated with each of the current theories makes necessary a much greater faith, and a far less reasonable faith. Their interpretation of origins is not science, but religious dogma in borrowed clothes.

There is also the problem of the other realms of existence. Evolution provides no explanation for the existence of angels and the spirit and divine realms.

**WHY EVOLUTION?**

Why believe in evolution? Fallen humankind has long sought a way to escape acknowledging a Creator and any accountability to him, especially the “god of wrath” taught by most in Christendom (many still believe such a god is the God of the Bible). Evolution provides a pseudo-scientific foundation upon which to build a philosophy that disavows the existence of such a god. Some claim evolution does not challenge the existence of God and is, in fact, neutral in this regard. Yet, if evolution be true with respect to origins, then the Bible is false. As the only reasonable record outlining the character of God and his purposes, it would be discredited. All that is known of God would be challenged, even denied.

Also, evolution permits denial of an absolute standard for behavior, a standard fallen beings care not to abide.

**Psalms 104:**

4 Who [God] maketh his angels spirits;…

**Revelation 5:**

11 And I [John] beheld in vision, and I heard the voice of many angels round about the throne of God… and the number of them was ten thousand times ten thousand, and thousands of thousands;

The recently proposed String Theory which requires a dimensional realm beyond the four of human experience may provide some small insight into those other realms.

**Psalms 14:**

1 The fool hath said in his heart, There is no God;…

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

To admit there is a Creator opens up the awesome question of the creature’s relationship and responsibility to that Creator. Down through the ages most have sought to avoid that question. The thinking person, however, who wants to not believe in the biblical God, cannot just disbelieve. There must be a reasonable alternative, a plausible explanation for the origin of life apart from the biblical account; hence, the theories of evolution. But, are they plausible explanations? Are they reasonable alternatives?
Fallen humanity does not want the responsibility associated with belief in a Creator; so, no matter how conclusive the scientific arguments mustered in opposition, evolution will continue to advance. God’s plans and purposes, however, do not depend on the beliefs of his creation, spiritual or physical. Paul’s words concerning the Jews applies equally to all unbelievers.

**Romans 3:**

3 For what if some did not believe? shall their unbelief make the faith of God [the faith in God whose purpose is salvation of all] without effect?

4 God forbid: yea, let God be true, but every man a liar; … .

**Science Supports Creation**

Those who penetrate the maze of assumptions that surround the various theories of evolution will discern that science presents substantial evidence the biblical account best explains origins. When properly understood it provides a much more reasonable foundation for belief. The fossils, found and studied millennia after the Bible was written, reveal life appeared on the Earth in the sequence set forth by the Bible. Furthermore, they reveal living organisms over many eons have not been modified enough to change their basic relationships one to the other. Though investigation of these life forms has shown change and adaptation are fundamental principles of life, it has also revealed there are limits beyond which change does not go naturally and as a consequence species have become extinct. Humans with their knowledge of genetics may soon force change beyond these limits, however, this will not be an “evolutionary” change. Verified scientific facts do not refute the creation account. Instead they support it. The Bible discloses science is as much the work of God as creation.

**Psalms 104:**

1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 … 5 Who laid the foundations of the earth, that it should not be removed for ever[u] [a time to perpetuity].

6 Thou coverestst it [Earth] with the deep [waters] as with a garment: … .

7 … 10 He [God] sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: … .

12 … 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

17 … 19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 … 22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Apparent disagreement between the Bible and science is always ultimately resolved when yesterday’s misinterpretation is corrected and yesterday’s scientific fact is discovered to be today’s scientific error. One such example is the “Nebraska Man.” He was an important defense witness at the Scopes trial—the trial often mentioned by evolutionists in derision. The Nebraska Man was attested by “experts” to be the “link” in the chain of human evolution. Yet, today, Nebraska Man is a missing “link.” He has disappeared from the scientific scene as completely as has the “Piltdown Man,” and for the same reason. He was a scientific error!

Unhappily, as shown so conclusively in Germany, Japan, and Russia in the last century, and the Arab world in this, an untruth asserted often enough may in time be accepted no matter how wrong. This phenomenon, akin to brainwashing, has happened to many people without their being aware. Added to the basic desire of some to escape God and his spirit of Rest, his liberty and love, it provides the psychological substructure on which the theories of evolution are sustained.

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75. ‘OWLAM, #5769H; ‘aad, #5704/5705/5706H.

76. Gen 1:2-6.
HEAR, O ISRAEL

The Bible records God’s human creation became ruinously corrupt within a few generations after the Fall.79

Evil was becoming so deeply ingrained in humankind there was a danger the work of God’s future kingdom would not be able to remove it. Hence, for his purpose to be accomplished, divine intercession was necessary. All of the human race were destroyed except for the family of Noah—eight individuals; however, those who died will live again. In that day there will be full knowledge of the consequence of good and evil through experience. Righteousness will reign and evil will not prosper.80

As a surgeon uses a scalpel to remove a cancer, God used a great deluge of water to accomplish the needed intervention.

Matthew 24:
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; …

Translators have introduced a serious misunderstanding of the Flood’s magnitude. By using “earth” for the Hebrew erets81 in the Genesis account, they have inferred water completely enveloped the planet. The word is better rendered “land.”

Genesis 6:
11 The earth [land] also was corrupt before God, and the earth [land] was filled with violence.
12 And God looked upon the earth [land], and, behold, it was corrupt; for all [human] flesh [except for Noah] had corrupted his way upon the earth [land].
13 And God said unto Noah, The end of all [human] flesh is come before me [“the end” that was sure to be if the “corruption” was allowed to continue]; for the earth [land] is filled with violence through them; and, behold, I will destroy them with the earth [land].

This correction to the text makes manifest the coverage of the Flood was not necessarily total. The phrase “all flesh had corrupted his way” applied only to humankind. Animal behavior is governed by instinct, not free-will, so “corrupt” could have no application to animals. Also, “all” applied to all humankind other than he whom God addressed and those of his “house.”

Genesis 6: & 7:
6:8 But Noah found grace in the eyes of the LORD.
9 … : Noah was a just man and perfect in his generations, and Noah walked with God.
10 … 22 Thus did Noah; according to all that God commanded him, so did he.
7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee [alone]82 have I seen righteous before me in this generation.

77. aidios, #0126G.
78. theious, #2305G.
79. See FALL AND RESTORATION OF HUMANITY, page 186.
80. See DIVINE JUDGMENT, page 167.
81. erets, #0776H.
82. Not said directly, but strongly implied. See TNK.
The prophet Micah was to later make manifest what it was that made Noah unique among all humankind.

**Micah 6:**
8 He [God (vs. 7)] hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

**Total Global Immersion Not Required**
Evidently in pre-Flood times, just as commonly done post-Flood, humanity gathered into a community, inhabiting the plains watered by the rivers Tigris and Euphrates (now part of Iraq). God looked on this community and saw only evil. The influence of fallen angels had been so great only Noah and his family were untouched by the corruption.

The Flood is a historical fact, not myth nor legend as some assert. As a judgment of God, it was a one-time cataclysmic event that impacted the whole of human creation. The biblical account is not a scientific treatise, but a journal of those who experienced it, survived, and gave testimony of the judgment.

To accomplish divine purpose only the “land” in which the community existed needed to be submerged. Though the effects of the Flood were global, there was no need for higher elevations to be inundated. If, in fact, the planet had been completely immersed there would have been no place for the water to drain.

**Genesis 7:**
19 And the waters prevailed exceedingly upon the earth [land]; and all the high hills, that were under the whole heavens, were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth [land], both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth [land], and every man [human being].

**Genesis 8:**
3 And the waters returned from off the earth [land] continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

The covering of the hills may be understood literally as covering the high places within the land in which the community existed. In the Bible, however, mountains, hills, and heavens are often used figuratively, so it may refer to the destruction of a hierarchical secular and religious dominion that had developed and those who exercised the power; perhaps, the “giants in the land,” or the “mighty men.”

**Water Canopy a Possible Cause**
A great many theories have been advanced to explain the physical cause of the Flood, some well-founded, others not so. The Genesis record, however, is consistent with a view the immediate determinant of the Flood was a giant tidal wave (tsunami) or series of such. Such a rush of water sweeping up the Persian Gulf would deluge the whole of the Mesopotamian plain up to the foothills of the Kurdish mountains. Also, the rapid transfer of so great a body of water would induce atmospheric disturbances that could also result in torrential rain. Disasters of this nature are not unknown in history (the “Perfect Storm” of last century and the southern Asian tsunamis of recent time); however, because all of human creation at that time were gathered in one locality, the impact of the Flood was the greatest of them.

One suggestion as to the cause of such an onrush of water is the collapse of a water canopy—a canopy that existed from the second creative day. With such a collapse taking place over the Poles, the water would spread over the planet as giant waves and inundate all but the highest elevations. Though disputed by some scientists, its proponents have assembled persuasive arguments in its favor. It deserves serious consideration, especially since there appears to be strong scriptural support.

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84. See Fall and Restoration of Angels, page 182.
86. *erets,* #0776H.
87. *bar,* #2022H. Hill(s) and mountain(s) are on occasion used as a figure for kingdom, nation, secular power. See Imagery of Humanity, page 33.
89. *adam,* #0120/0121H.
HEAR, O ISRAEL

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

GENESIS 1:
6 And God said, Let there be a firmament\textsuperscript{91} [atmosphere] in the midst of the waters, and let it divide the waters [oceans] from the waters [canopy].
7 And God made the firmament\textsuperscript{91} [atmosphere], and divided the waters which were under the firmament [oceans] from the waters which were above the firmament [canopy]: …
8 And God called the firmament\textsuperscript{91} [atmosphere] Heaven[s].\textsuperscript{92} And the evening and the morning were the second day.

PROVERBS 3:
19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.
20 By his knowledge the depths [waters] are broken up\textsuperscript{93} [canopy from oceans], …

The waters “above the firmament” could possibly be describing the canopy, perhaps of vapor or ice crystals.

COMPLETION OF THE 2ND CREATIVE DAY WORK

With but one exception each creative day’s activity was concluded with the declaration “it was good.” That exception, the day God divided the waters, implies there was a work yet to be done with respect to the waters. That work may have been the Flood.

In a challenge to Job, God used a vivid metaphor to describe the ejection of waters from the Earth’s surface to the great heights where they were “stayed,” a “sea” encased with clouds below and darkness of space above. He liken it to a birth.

JOB 38:
8 Or who shut up the sea [canopy] with doors, when it\textsuperscript{94} brake forth, as if it had issued out of the womb [birth of the canopy]? 9 When I made the cloud the garment thereof [the lower edge of the canopy (“sea”)], and thick darkness [outer space] a swaddling-band for it\textsuperscript{94} [the upper edge of the canopy (“sea”)],
10 And brake up for it my decreed place, and set bars and doors,
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Some interpret this text as describing atmospheric clouds. As shown, however, a water canopy seems to provide a more harmonious and complete interpretation.

By God’s decree the canopy remained in place until his command for it to descend in the days of Noah as an instrument of his judgment. It was of this judgment that Peter wrote:

2 PETER 3:
5 For this they [skeptics of fallen humanity (vs. 4)] willingly are ignorant of, that by the word of God the [physical] heavens were of old, and the [physical] Earth standing out of the water [canopy] and in\textsuperscript{95} [up through] the water [oceans]:
6 Whereby the world\textsuperscript{96} [order] that then was [1st Heavens & Earth], being overflowed with water, perished;\textsuperscript{97}

PRE-FLOOD CLIMATE

The existence of a water canopy in the pre-Flood world would have provided a climate very different from that presently experienced.

GENESIS 2:
5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
6 But there went up a mist [dew, springs?] from the earth, and watered the whole face of the ground.

A pre-Flood canopy could account for the discovery of tropical vegetation and animals buried in the permanently frozen soil of the Arctic regions—plants and animals that could not inhabit the area under post-Flood conditions. A great deluge of water over the pole followed by an almost instantaneous climate change could account for the frozen flesh of mammoths and other animals found there. The evidence indicates the temperature drop was so rapid there was not time for the animals to migrate to a more suitable area. The sudden nature of the catastrophe is evidenced by some animals being found with freshly eaten grasses and herbage still in their mouths and undigested in their stomachs (plants that now grow only in a tropical environment). Their carcasses were frozen so rapidly the meat remained edible after many centuries and has been used in recent times to feed dogs.

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91. raqiya’, #7549H. In Gen 1:20 “firmament” was that in which birds could fly; ergo, the atmosphere.
93. baqa‘, #1234H.
94. Hebrew has no neuter gender. In this verse the pronouns are masculine and agree with “sea.”
95. dia, #1223G.
96. kosmos, #2889G. See 3RD HEAVENS …, page 130.
97. It is self-evident physical heavens and earth did not perish. See 1ST HEAVENS & EARTH …, page 125.
Note that such a global change in climate could impact the dating processes used by science inasmuch as it is contrary to the uniformitarian assumptions on which those processes are based.

**RAINBOW PERMANENCY? CANOPY RESTORATION?**

The psalmist in reciting God’s creative activity detailed a significant change following the canopy collapse. The water cycle as known today was brought into existence.

**Psalms 104:**

6 Thou [God] coveredst it [Earth] with the deep [waters] as with a garment [as a canopy]: the waters [canopy] stood above the mountains.

7 At thy rebuke they [the canopy waters] fled; at the voice of thy thunder they hasted away [in the Flood].

8 [As a result] They [the waters] go up by the mountains [as clouds]; they go down by the valleys [as streams] unto the place which thou hast founded for them [the oceans].

The introduction of this cycle created the atmospheric conditions necessary for the appearance of the rainbow, the token of God’s covenant with Noah.

**Genesis 9:**

9 And I [God] have set a bound that they [the waters (vss. 6-8)] may not pass over; that they [as a canopy] turn not again to cover the earth.

**Animals in the Ark**

There was no need for Noah to have all earthly species represented on the Ark. Only those plants and animals necessary for a rapid restoration of agriculture, the economy, the culture, and for worship practices, were required: seeds of all kinds, sheep, cattle, goats, pigs, fowl, dogs, cats, asses, camels, etc. — seven pairs of “clean” animals, two pairs of “unclean.” The work to feed, water, and clean up after scores of confined animals would have been more than enough to keep eight humans very busy. Though the work may have been made easier by taking only newborns, they certainly could not have cared for the thousands of mature species the common myth purports were on the Ark.

**Genesis 7:**

23 And every living substance was destroyed which was upon the face of the ground [inhabited land], both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth [land]; and of all that lived in the inhabited land [land]: Noah only remained alive, and they [humans and animals] that were with him in the ark.

That there were animals on Earth after the Flood other than those from the Ark is made evident in God’s covenant with Noah.

**Genesis 9:**

9 And [God], behold, I establish my covenant with you [Noah and his family], and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth [land] with you; from all that go out of the ark, to every beast of the earth [land] [those not on the Ark].

The statement “from all that go out of the ark, to every beast of the land” signifies the survival of creatures other than those on the Ark. Such survival could have been easily made certain by migration to higher elevations, areas that would be untouched by the onrush of waters over the lower terrain. A recent Asian tsunami affords an example of such migration. A failure to

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98. ‘adamah, #0127H.

99. The Hebrew text has the article.


101. ‘erets, #0776H.
migrate by some may account for the sudden disappearance from Earth of some species.

**THE ARK’S RESTING PLACE**

There is a common belief the Ark came to rest on what is today known as Mount Ararat, a mountain in eastern Turkey whose peak is slightly less than 17,000 feet above sea level. This unfortunate misconception has, no doubt, contributed to the belief the Flood was global.

Noah recorded the Ark came to rest in the seventh month; however, land was not seen until the tenth month. If the Ark had rested on the side of Mount Ararat, the higher elevations would have been visible even before the Ark came to rest, not three months after. If it rested on the peak, at 17,000 feet it is questionable any would have survived the cold and lack of oxygen. If in some way there were survivors, the task of getting themselves and the animals down the mountain to an area in which they could live comfortably would have been overwhelming. Also, since olive trees do not grow at such extreme altitudes, all would have been immersed in water for over ten months; thus, none would have survived and there would have been no leaf for the dove to “freshly pluck.”

The biblical account states the Ark came to rest on the mountains of Ararat, plural not singular. This results in a significant difference in the interpretation. This range of mountains extends from north and east of the mountain currently identified as Mount Ararat all the way down to the foothills skirting the Mesopotamian plain, several hundred miles north to south. The Ark could have come to rest anywhere within this area of thousands of square miles.

The Hebrew  render “mountain(s),” may also be rendered “hill(s).” For example, it is often applied to Mount Zion—a hill whose peak extends only a few hundred feet above the surrounding area and is a little less than 2600 feet above sea level. In all probability the Ark grounded on the peak of a hill in or near the plain. The outlying mountains being many miles distant would have been shrouded at first by a haze of mist or fog induced by the deluge. Anyone who has visited the great central valley of California is familiar with the effect of such a haze. There are many days when the mountains on either side, though only a few miles away, are not visible from the valley floor. After 74 days the haze would have dissipated sufficiently for the tops of the mountains to be seen. Resting on the top of a hill when the time came to disembark there would be no difficult terrain to surmount for Noah and his family or for the herding of animals.

The resting place would probably have been not far removed from where later cities were located, including Nineveh. The Ark’s high quality precut timbers would have been a valuable resource and, in all probability, were used in the construction of homes, barns, etc. There is little likelihood it exists today.

**NOAH AND WINE**

Following the Flood, Noah planted a vineyard and made wine. On one occasion he became drunk.

*Genesis 9:20 And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; ... .*

In an unnecessary attempt to explain away the drunkenness of this righteous man, there has been speculation there had been no fermentation before the Flood; thus, Noah would have been unaware of the effects of a fermented drink. Bacteria, molds, fungi, and yeasts, however, have played a vital role in God’s physical creation from the beginning. They are necessary for the survival of many plants and animals. Fermentation constitutes an essential part of the digestive process in a number of creatures. For fermentation not to happen until after the Flood, another burst of creative activity would have been necessary post-Flood to have the world as it exists today. That God said “it was good” after the work of the third, fifth and sixth creative days expressly intimates there was not to be such activity. There is no mention in the Bible of the creation of any additional physical life forms after the sixth day, be it yeast or any other living entity.
In his description of the creative work the psalmist indicated that from the beginning God made wine available for his human creation, just as he made water available for the nonhuman.

**Psalms 104:**
10 He [God] sendeth the springs into the valleys, which run among the hills.
11 They give drink to every beast of the field: ...
12 ... 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
15 And wine\(^{109}\) that maketh glad the heart of man, ...

**THE “NAKEDNESS” OF NOAH**

There is another aspect of Noah’s drunkenness that has resulted in confusion when Peter’s Precept has not been followed.

**Genesis 9:**
21 And he [Noah (vs. 20)] drank of the wine,\(^{109}\) and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered\(^{110}\) the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.
24 And Noah awoke from his wine, and knew what his younger son had done unto him.
25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.
26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

If the phrase “saw the nakedness of his father” is privately interpreted\(^{112}\) and taken literally, as some are inclined to do, serious questions result. What was so unusual for grown men to see each other naked, especially considering they had spent a year together in the cramped quarters of the Ark? What was there about seeing Noah’s nakedness that would justify such an extreme consequence? Why was Canaan the object of the curse when it was Ham who looked upon Noah’s nakedness?

If Peter’s Precept is followed and reference is made to other texts having similar language, the expression may be seen to be highly figurative. It is not to be understood literally.

**Leviticus 18:**
8 The nakedness of thy father’s wife shalt thou not uncover\(^{111}\); it is thy father’s nakedness.

**Leviticus 20:**
11 And the man that lieth with his father’s wife hath uncovered\(^{111}\) his father’s nakedness: ... .
20 And if a man shall lie with his uncle’s wife, he hath uncovered\(^{111}\) his uncle’s nakedness: ... .
21 And if a man shall take his brother’s wife, it is an unclean thing: he hath uncovered\(^{111}\) his brother’s nakedness; ... .

From the above texts the phrase “saw the nakedness of his father” signifies Ham copulated with his father’s wife while Noah was in the drunken stupor. The act of Shem and Japheth concealing “the nakedness of their father” suggests they covered the wife in an attempt to conceal the thing.

It follows from this understanding that the birth of Canaan was the consequence of this illicit and possibly incestuous encounter. As the child of such a liaison he became the object of the curse. Also, if Noah’s wife was the mother of his sons (a detail never clarified in the Bible), then Canaan was their half-brother. Such a relationship may explain why only Canaan of all the offspring of Noah’s sons is mentioned in verse 18.

**Genesis 9:**
18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

There is recorded in the Bible another incident of a similar nature.

**Genesis 35:**
22 And it came to pass, when Israel [Jacob’s new name\(^{113}\)] dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: ...:

**1 Chronicles 5:**
1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph ... .

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Psalms 53:

A Psalm of David.

1 The fool [people of no faith] hath said in his heart, There is no God [no Creator].
   Corrupt are they [the foolish], and have done abominable iniquity:
   there is none [who have not faith] that doeth good.

2 God looked down from heaven upon the children of men,
   to see if there were any that did understand [that they were created],
   that did seek God [their Creator].

3 Every one of them [without faith] is gone back:
   they are altogether become filthy;
   there is none [who believe not] that doeth good, no, not one.

4 Have the [unbelieving] workers of iniquity no knowledge?
   who eat up my people [of faith (Israel)] as they eat bread:
   they have not called upon God [their Creator].

5 There were they [of faith] in great fear, where no fear was:
   for God hath scattered the bones [doctrinal skeleton] of him [of no faith]
   that encampeth against thee [those of faith];
   thou [of faith] hast put them [of no faith] to shame,
   because God [the Creator] hath despised them.

6 Oh that the salvation of Israel [for humankind] were come out of Zion!
   When God bringeth back the captivity of his people [first Israel, then all of humankind],
   Jacob shall rejoice, and Israel shall be glad.

Psalms 101:

A Psalm of David

1 I will sing of mercy and judgment: unto thee, O LORD
   as Creator of all, will I sing [as a faithful creature].

2 I will behave myself wisely in a perfect way.
   O when wilt thou come unto me?
   I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes:
   I hate the work of them that turn aside;
   it shall not cleave to me.

4 A froward [contrary] heart shall depart from me:
   I will not know [be intimate with] a wicked person.

5 Whoso privily slandereth his neighbour,
   him will I cut off [withdraw any and all relationship]:
   him that hath an high look and a proud heart
   will not I suffer.

6 Mine eyes shall be upon the faithful of the land,
   that they may dwell with me:
   he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit
   shall not dwell within my house:
   he that telleth lies shall not tarry in my sight.

8 I will early destroy [put an end to]
   all the wicked of the land [by a reformation of their hearts];
   that I may cut off all wicked doers
   from the city of the LORD.
Chapter Ten

Earthly Priesthood

Ye [people of Israel] are my witnesses, saith the LORD, and [as a nation] my servant whom I have chosen: that ye may know and believe me, and understand that I am he: … —Isaiah 43:10

Abraham’s Earthly Seed

God’s purpose for Israel as the earthly seed of Abraham is a dominant theme of the Bible. A purpose directly linked to the future of the human race. As a result of the ransom given at the First Advent, this future is certain and will be glorious.

Romans 2:
10 But [in the Age-to-Come (Second Advent)] glory, honour, [nonmortal life] and peace [with God], to every man that worketh good, to the Jew first, and also to the Gentile:

Isaiah’s Future and Ministry Predestined

The promised deliverance of Israel as a nation and the irresistible certainty of its fulfillment was ardently foretold by the prophets.

Isaiah 40:
1 Comfort ye, comfort ye my people [Israel], saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [compulsory servitude] [the Diaspora] is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins.

After this solicitous introduction Isaiah set forth a message sublime in its import.

Isaiah 40:
3 The voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a highway for our God.
4 … 5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Isaiah had described this highway earlier, a desert highway—the highway of God’s kingdom on Earth.

Isaiah 35:
6 … for in the wilderness shall waters break out, and streams in the desert.
7 And the parched ground shall become a pool, and the thirsty land springs of water [water=truth]: … .
8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it [the “unclean” must be “clean” at its end]; but it shall be for those [the “unclean”]: the wayfaring men, though fools, shall not err [go astray] therein.

It was the work of preparing this highway John the Baptist proclaimed when he quoted the wondrous words of Isaiah. His purpose was not to find some to use the “highway” for it was not yet ready. His purpose was to find volunteers for the work to “prepare” it, to “make straight.”

Luke 3:
3 And he [John (vs. 2)] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
4 As it is written in the book of the words of Esaias [Isaiah] the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.
5 … 6 And all flesh [all humanity] shall see the salvation of God.

In the Age-to-Come, in God’s future kingdom, all flesh “shall see the salvation of God.” With John’s summons the work of preparing “the way” for that end began. A work that is still going on today after some twenty centuries.

After hearing the divine command for that preparation work, Isaiah also heard a conversation between two voices.

1. In Hebrew “ye” is plural, “servant” is singular.
4. Isa 52:1-6,9; 65:19,22.
5. Isaiah, #6635H.
8. Isa 40:3.
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ISAIAH 40:
6 The voice [voice one] said, Cry. And he [voice two] said, What shall I cry? [voice one] All flesh is grass, and all the goodness thereof is as the flower of the field:
7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.
8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Though in its national experience there was to be “compulsory servitude,”[9] Israel was not to lose heart. The oppressors were mortal, their suppression and domination will pass. The divine purpose, on the other hand, will never fail.

With this assurance in place, the prophet addressed the time when God will return to his people.

ISAIAH 40:
9 O Zion, that bringest good tidings [thou that tellest good tidings to Zion],[11] get thee up into the high mountain; O Jerusalem, that bringest good tidings [thou that tellest good tidings to Jerusalem][11], lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong hand, and his arm [Anointed(Messiah)] shall rule for him: behold, his [God’s] reward is with him [the Anointed], and his work before him.
11 He [God] shall feed his flock [Jews first, then Gentiles (remainder of humankind)] like a shepherd: he shall gather the lambs with his arm [Anointed], and carry them in his bosom, and shall gently lead those that are with young.

This thought of God himself coming is not unique. It was used by James in his introduction to a quote from the prophet Amos.

ACTS 15:
16 After this [after completing the Church (vs. 14)] I [God][13] will return, and [as Amos prophesied] will build again the tabernacle of David[14] [God’s earthly kingdom, Israel], which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men [the rest of fallen humanity] might seek after the Lord, and[15][namely] all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

To fulfill Isaiah’s prophecy of a kingdom in the Age-to-Come God’s favor will return to Israel.

JEREMIAH 12:
14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.
15 And it shall come to pass, after that I have plucked them [the Israelites] out I [God (vs. 14)] will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.[16]

To characterize the Creator’s relation with his creation, Isaiah likens God’s care for his people Israel as that of a shepherd with his sheep[10]—an understanding of prophecy that is shaped by an overall comprehension of God’s plans and purposes.

A SADNESS (MOURNING) TO ACCOMPANY BLESSING
Though the return of divine favor will bring blessing to Israel, there will be a sadness over the lost opportunity of the past.

ZECHARIAH 12:
1 The burden of the word of the LORD for Israel, … .
2 … 6 In that day [the Age-to-Come] will I make the governors of Judah [the house of David and the inhabitant of Jerusalem (vs. 7)] like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they [Israel (vs. 1)] will be a fire of purification for the world[17] shall devour [theross of] all the people [fallen humanity] round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7 The LORD also shall save the tents[18] [the physical habitation] of Judah first, that the glory of the house of David[19] [God’s earthly kingdom] and the glory of the inhabitants[20] inhabitant of Jerusalem [God’s earthly priesthood] do not magnify themselves against [the land of] Judah [physical habitation saved first so the scattered Jews will desire to return before God blesses them with their promised “glory”].

11. See KJV marginal reading.
12. Rom 2:9,10.
15. Ait, #2532G.
19. 2 Sam 7:23-29; Amos 9:11,12.
20. The Hebrew word is singular (Zech 12:7,8,10).
Zechariah 12: (Con’t)

In that day [the Age-to-Come] shall the LORD defend the inhabitants of Jerusalem [God’s earthly priesthood]; and he that is feeble among them at that day shall be as David; and the house of David [God’s earthly kingdom] shall be as God [a god] [a mighty one], as the [Angel of the LORD] before them.

And it shall come to pass . . . , that I will seek to destroy all the nations that come against Jerusalem [by changing hearts].

And I [God. vs. 4] will pour upon the house of David [God’s earthly kingdom, Israel], and upon the inhabitants [inhabitant] of Jerusalem [God’s earthly priesthood], the spirit of grace and of supplications: and they [the people of Israel] shall look upon me [God] whom they have pierced, and they shall mourn for him [Jesus], as one mourneth for his only son, and shall be in bitterness [weep bitterly] for him, as one that is in bitterness [weep bitterly] for his firstborn.

The reading “look unto him” found in some modern versions of verse 10 has little support; on the other hand, “look unto me” (KJV) is supported by all the ancient manuscripts and versions. The antecedent for “me” is “Lord” in verse 9. God, as a loving Father, was pierced by the piercing of Jesus, his beloved firstborn who in character and purpose was as one with him.

The mention in vss. 12 and 13 of David’s son Nathan and Levi’s grandson Shimei indicates the “great mourning” is to be taken literally. In the Age-to-Come the lineage of Israel’s kings and priests, its “governors,” will be ashamed of their failure as the favored luminaries of God’s chosen people. They will mourn for their past lack of appreciation for the sublime privilege God extended to them. As Ezekiel prophesied, not only Israel’s “governors,” but all of unfaithful Israel will “loathe” themselves for their past iniquities and abominations. It will be this “mourning” of repentant hearts that will result in Israel becoming the benevolent earthly kingdom and dedicated priesthood God had purposed from the beginning.

AN UNCONDITIONAL PROMISE

In the future foretold, all of God’s human creation will have an opportunity for earthly life through a resurrection, but, as apostle Paul asserted, the Jew will be “first,” in the forefront.

Ezekiel 34:

And I [God, in the Age-to-Come] will make with them [the Israelites (vss. 2, 30)] a covenant of peace [New Covenant], and will cause the evil beasts [humans with beastly (ego-centric) behavior] to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods [no anxiety over nature or humankind—all at “rest”].

And I will make them [Israelites] and the places round about my hill [Mt. Zion, God’s earthly dwelling] a blessing; and I will cause the shower [water—truth] to come down in his season; there shall be showers of blessing [not only for Israel, but for all humankind].

That Israel is to be used by God to bless his human creation was evident in the divine design from the beginning of God’s relationship with the seed of Abraham.

Deuteronomy 7:

For thou [Israelites] art an holy [people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people . . .] people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people . . .

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

After this unconditional preamble, divine intent was recapitulated.

Deuteronomy 7:

Wherefore it shall come to pass, if [because] ye [Israelites] hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers [Abraham, Isaac, Jacob], God decreed there will be time when the Israelites will freely hearken to him. His chosen people will be a dedicated and compassionate earthly priesthood, a “holy” nation, a nation set apart for sacred service.

21. The Hebrew word is singular (Zech 12:7,8,10).
22. ‘edobiyem, #0430H.
23. See ASV, YLT, et al.
24. The Hebrew matur, #4843H, may have the thought “to weep bitterly.” See NASB, RSV, NRSV.
29. The salvation of Israel and the world set forth in the Bible differs greatly from the spiritual, out-of-body, salvation asserted by Christendom. See FALL AND RESTORATION OF HUMANITY, page 186.
30. Rom 2:10 (page 323).
31. See JUDGMENT (DELIVERANCE) OF HUMANITY, page 190.
32. Psa 9:11; 132:13; Isa 8:18; Jer 31:6; Joel 3:17. Zion is the hill of Jerusalem on which was built the city of David.
33. qadowsh, #6918H.
34. eqeb, #6118H. By rendering this word “if,” rather than “because,” the translators make the promise conditional instead of unconditional. See ASV and NASB for proper thought.
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Hear, O Israel.

Leviticus 20:

26 And ye [Israelites] shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

Exodus 19:

5 Now therefore, if ye [Israelites] will obey [harken] unto my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me [the LORD] above all people: for all the earth is mine:
6 And ye shall be unto me a kingdom of priests, and an holy nation [holy nation—nation set apart for sacred service]. . . .

As foreseen by Moses a time will come when the people of Israel “harken to” God and, as the earthly seed of Abraham, they will bring a blessing to all the families of the earth! Ezekiel made evident when and how this blessing is actuated.

Ezekiel 36:

24 For I [God] will take you [Israel] from among the heathen [peoples], and gather you out of all countries, and will bring you into your own land [after the Diaspora, a regathering].

25 Then will I sprinkle clean water [water—truth] upon you, and ye shall be clean [regathering precedes cleansing, thus Israel is regenerated in unbelief]: from all your filthiness, and from all your idols, will I cleanse you [nation’s false beliefs will be exposed and removed].

26 . . . 27 And I [God] will put my spirit [spirit of Rest: restraint of self, liberty for others] within you, and cause you [Israel] to walk in my statutes, and ye shall keep my judgments, and do them.

Ezekiel 37:

11 Then he [God] said unto me [Ezekiel], Son of man, these bones are the whole house of Israel [Israel and Judah (vs. 19-22)]; behold, they say, Our bones are dried, and our hope [The Hope] is lost: we are cut off for our parts [cry coming out of Diaspora (Jacob’s Trouble)].

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves [Jewish communities in Diaspora], and cause you to come up out of your [national] graves, and bring you into the land of Israel.

13 And ye shall know that I am the LORD, when I have opened your [national] graves, O my people [Israel and Judah (vs. 19-22)], and brought you up out of your graves [out of the Diaspora],

14 And shall put my spirit in you, and ye shall live [as a nation], and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Again, this is an unconditional promise for a national life after death, life for the “whole house” of Israel. A promise, as of now, only partially fulfilled. Though revived as a nation it does not have God’s spirit within it. It is not yet prepared to be God’s earthly “kingdom of priests.”

Individual Choices not Predestinated

God is gathering Israel back to its land. Subsequently, it is predestined to be cleansed of its “idols”; however, this predestination does not apply to individuals. It concerns the aggregate, the sum. Israel will be God’s servant and his holy people. The individual Jew, however, is not compelled to share in this divine purpose. God will not violate the free-will of his creatures, and will not have any serve him who are unwilling. As demonstrated in the days of Joshua, the choice is the individual’s to make.

Joshua 24:

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood [river Nile], or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

This legacy of Israel as the earthly seed of Abraham was often addressed by God’s spokesmen. Their confidence in the future and in Israel’s appointed role in the divine purpose was absolute and was explicitly proclaimed in their prophecies.

Jeremiah 24:

6 For I [God] will set mine eyes upon them [the Jews] for good, and I will bring them again to this land: and I will build them, and not pull them down; I will plant them, and will not pluck them up.

Jeremiah addressed not only the return of divine favor, but the eternal consequence. He prophesied Israel will never again be pulled down, never again plucked up, and he asserted, in this abiding return, Jewish hearts will have been freely changed.
Jeremiah 24:
7 And I will give them [the Jews] an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Though Israel has been planted in the land, this unconditional avowal of the return of the hearts of a free people to the Lord is to see a future fulfillment.

The “Fulness” of God’s Peoples
Thus, contrary to the teachings of Christendom, the subsequent election of the Church does not signify God abandoned Israel. Paul’s answer to just such a suggestion was unequivocal.

Romans 11:
1 … Hath God cast away his people [Israel]? God forbid, … .

This affirmation has its roots in God’s long-standing promise.

Deuteronomy 30:
9 … the LORD will again rejoice over thee [Israel] for good, as he rejoiced over thy fathers:
10 For thou shalt hearken unto the voice of the LORD thy God, to keep His commandments, and His statutes which are written in this book of the law [Torah] of Moses, and if thou shalt turn unto the LORD thy God with all thine heart, and with all thy soul.

As shown by the KJV rendering, the Replacement Theology of Christendom interprets this text as if it were conditional. Such a conclusion cannot stand before the clear message of Scripture. That the Lord set aside an age for Israel’s correction makes evident it has a future, a time when his favor will return; otherwise, the correction would be in vain.

Jeremiah 32:
42 For thus saith the LORD: Like as I have brought all this great evil upon this people [Israel], so will I bring upon them all the good that I have promised them.

God has spoken. He will not change his mind. He will not repent!

Romans 11:
28 As concerning the [heavenly] gospel, they [the Jews (vs. 26)] are enemies for your [the Church’s (vs. 25)] sakes: but as touching the election [as God’s earthly chosen people], they are beloved for the fathers’ sakes [Abraham, Isaac, Jacob and his sons (vs. 1)].
29 For the gifts and calling of God are without repentance.

God will not change his purpose! He has not and will not cast away his chosen people! The NT echoes the OT.

Romans 11:
12 Now if the fall [trespass] of them [the Israelites] be the riches of the world [fallen humanity], and the diminishing of them the riches of the Gentiles [the Church]; how much more their [the Israelites] fulness?

Because of its “trespass” Israel lost favor; but, as the apostle declared, its “diminishing” is not permanent. Israel is to recover. The Jews are to have a “fulness.” Fulness stands in contrast with diminishing, and represents their full, complete, national restoration. Paul set forth the finite extent of divine disfavor.

Romans 11:
25 For I would not, brethren [the Church], that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness [hardening] in part is happened to Israel, until the fulness of the Gentiles be come in [until the Church is complete].

When the number of the Church is full, when the work of developing a heavenly priesthood is complete and the New Covenant is ratified, then Jewish eyes will be opened, ears unstopped. The “hardening in part” because of unbelief will pass.

As noted, Jeremiah also wrote of this future “good.”

Jeremiah 30:
2 Thus speaketh the LORD God of [unified] Israel, saying, … .
3 … 8 For it shall come to pass in that day [of Jacob’s Trouble (vs. 7)], saith the LORD of hosts, that I will break his yoke from off thy [Jacob’s (vs. 7)] neck, and will burst thy bonds, and strangers shall no more serve themselves of him [Jacob—Israel unified]:
9 But they [Israel and Judah (vss. 3,4)] shall serve the LORD their God, and David [David’s seed, Messiah] their king … .

40. See Author’s Caveat, page 2.
41. Deut 29:1,2.
42. kiy, or ki, #3588H.
43. shama’, #8085H.
44. mitzvah, #4687H, plural.
45. torah, #8451/8452H.
46. See YLT and NASB marginal reading.
47. Jer 30:10,11.
49. paraptoma, #3900G.
50. porosis, #4457G.
51. See Making a Covenant, page 227.
52. Deut 29:4; Isa 6:9,10; 29:18; 35:5.
54. Jer 32:42 (see above).
The prophet asserted that when the end comes to the “great evil” experienced by Israel as divine favor passed away, when Jacob’s Trouble runs its course, then David’s seed will reign—not with force and coercion, but with love and freedom, and then Israel will be God’s servant! Hosea set forth specific timing for this future:

**Hosea 6:**
1. **Come and let us return to the LORD:** for he hath torn, and he will heal us; he hath smitten, and he will bind us up [based on Biblical chronology Israel was “torn” and “smitten” at the end of the 4th thousand year day following creation].
2. **After two days** [two thousand year days, 5th and 6th day after creation] will he revive us: in the third day [during the 7th thousand year day (the present epoch)] he will raise us up, and we [Israelites (vs. 4)] shall live in his sight.

Those who watch see this prophecy being fulfilled today and conclude that third day (7th from creation) has come.

**Israel’s Double Blessing**
A man of Uz by the name of Job experienced many trials and suffered great loss of family, health, and wealth. After a sublime altruistic prayer for his unworthy friends, he was blessed of God and received back “twice as much as he had before.”

**Job 42:**
10. **And the LORD turned the captivity of Job, when he prayed for his friends:** also the LORD gave Job twice as much as he had before.

In similar fashion, Israel’s trials and sufferings are to be followed by a double blessing, the blessing of the firstborn.

**Exodus 4:**
22. **And thou [Moses (vs. 21)] shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:**
23. **And I say unto thee, Let my son [Israel] go, that he [Israel] may serve me [God]: . . . .

**Psalm 38:**
1. **O LORD, rebuke me not . . . : neither chasten me . . . .
2. For thine arrows stick fast in me [arrow in heart—change of heart], and thy hand presseth me sore.

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55. See “Stumble” and . . . . of Israel, page 191.
56. . . . . , one day is with the Lord as a thousand years, and a thousand years as one day. (2 Pet 3:8; Psa 90:4).
57. See Lesson from Job’s Friends, page 31.
58. mishneh, #932H. Ex 16:5; 22.
60. Except for the second person, plural, masculine, pronoun in verse 12a (antecedent “prisoners”), second person, singular, feminine pronouns are used throughout context; thus, “daughter of Jerusalem” and “daughter of Zion” are addressed as a corporate whole, Israel.
61. gracy, #1471H, plural.
62. The phrase “blood of the covenant” is found in only two OT texts: Ex 24:8; Zech 9:11.
63. Water is used in the Bible as a metaphor for “truth” (Amos 8:11). Having “no water” indicates lack of understanding of God’s truth (plans and purposes), a condition graphically portrayed by Jesus in his Parable of Lazarus and the Rich Man (page 251). Paul described this condition as “blindness” or “hardening” (Rom 11:25, page 218).
64. See “The “fulness” of God’s Peoples, page 327.
65. Psa 61:2,3; Prov 18:10; Isa 26:4 margin; Joel 3:16.
67. Hebrew text has the article.
Chapter Ten: Earthly Priesthood

Psalms 45:
5 Thine arrows are sharp in the heart of the king’s enemies [arrow in heart—changes an enemy to a friend]; whereby the people fall under thee.

Ishmael, just as Esau, was a picture, a type, of Israel. Though he was the firstborn, he did not receive the promise. In this context Ishmael's destiny is significant. He became an archer.

Genesis 21:
20 And God was with the lad [Ishmael]; and he grew, and dwelt in the wilderness, and became an archer [metaphorically, one with the ability to pierce the heart with an arrow (bring about change of heart)].

There was purpose in Israel experiencing the wilderness condition of the Diaspora. By it God’s chosen have been prepared to be the instrumentality (arrow) for changing the hearts of God’s earthly creation. Isaiah foretold of this inheritance.

Isaiah 49:
1 Listen, O isles, unto me [Israel (vs. 3)]; and hearken, ye people, from far [humankind]; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me [a sword/arrow for the heart];

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Israel's inheritance, its double blessing as God’s earthly elect, is to be a “kingdom of priests” through whom the hearts of the fallen creation will be changed.

Why Israel?

A question naturally follows an understanding of the marvelous divine promises to Israel—promises that are unconditional. Why? After all the Jews have done, after their failure to honor his Torah, why does God continue his favor? If he is to make a full end of other nations, why not Israel? The Bible reveals three reasons:

Reason One:

God’s favor returns to Israel for the cause it was originally given.

As Paul explained:

Romans 11:
28 As concerning the gospel, they [the Jews] are enemies for your [the Church’s] sakes: but as touching the election, they are beloved for the fathers’ sakes.

The Jews are different from all other peoples. They are not different because of any genetic, ethnic, moral, or political quality on their part. They are different because God chose them as the means to fulfill his promise to their fathers. This blessed condition has existed since Israel was delivered from Egypt.

Deuteronomy 9:
5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

Reason Two

God’s favor returns to the Jews so as to remove the discredit brought upon his holy name by their conduct in exile.

Ezekiel 36:
21 But I [God] had pity for mine holy name, which the house of Israel had profaned among the heathen [nations], whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD: I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen [nations] [the rest of humankind], whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen [nations], which ye have profaned in the midst of them; and the heathen [nations] all of fallen humanity shall know that I am the LORD, …

Thus, to sanctify his great and holy name, God's favor will return to Israel!
EZEKIEL 20:
41 … when I bring you out from the people[s, 73 and gather
you out of the countries 74 [lands] wherein ye have been
scattered; and I [God] will be sanctified in you [Israel] in the
sight of the heathen 75 [nations].

REASON THREE
God’s favor returns to Israel because he has a work for it to do.
ISAIAH 43:
21 This people [Israel] have I [God] formed for myself, they
shall shew forth my praise.

God will not correct Israel 76 in vain. He will not resurrect it 77
cleanse it, and put his spirit within it, 78 and not have a purpose. 79
Through the prophet Isaiah the heavenly Father addressed this
very issue.
ISAIAH 49:
3 … Thou 80 [the nation as a corporate entity] art my servant, O Israel,
in whom 80 I [God (vs. 1)] will be glorified.
4 … And he [God (vs. 5)] saith, It is a light 81 [small] thing that
thou 80 [the nation] shouldest be my servant[,] I [a “light thing”] to
raise up the tribes of Jacob, and to restore the preserved of
Israel [faithful and unfaithful]; I will also [as a greater thing] give thee 80
[Israel (vs. 3)] for a light to the Gentiles; 75 [fallen humanity], that
thou 80 mayest be my salvation unto the end of the earth.

For God to raise up Israel as a nation is a “light [small] thing.”
Such national restoration, however, is not the end-all of divine
purpose. It is to be “a light to the Gentiles.” It is to be God’s
“salvation unto the end of the earth,” unto all of fallen human
creation.
ISAIAH 43:
10 Ye [people of Israel (vs. 1)] are my witnesses, saith the LORD,
and [as a nation] my servant whom I have chosen; 82 … .

Salvation of the human creation in its totality is the Creator’s
purpose. 83 As his witnesses and servant Israel will be the “light”
to that end.

73. ‘am, #5971/5972H, plural.
74. ‘erets, #0776H, plural.
75. gouy, #1471H, plural.
76. Jer 30:10,11.
77. Ezek 37:11,12.
79. Isa 55:11.
80. Singular pronoun.
81. qalal, #7043H.
82. In Hebrew “ye” is plural, “servant” is singular.
83. 1 Tim 2:4.
85. Isa 40:10.
86. diatheke, #1242G.
87. Death frees the Jew from the Mosaic Covenant
(Rom 7:1-6).
88. apolutrosis, #0629G.
89. The Greek text has the definite article.
90. aionios, #0166G.
92. miseo, #3404G.

The election of the nation and the gift of the land were uncondi-
tional. The final restoration and blessing of the nation are also
unconditional. God’s plan for blessing all the nations through
his beloved Israel 84 can be realized only after it has again become
a united people in possession of its ancient inheritance.

HEBREWS 9:
15 And for this cause he [Messiah] 85 is the mediator of the new
testament 86 [covenant], that by means of death 87 [to the Torah
of Moses] for the redemption 88 [deliverance] of the transgres-
sions that were under the first testament 86 [covenant], they
which are called [Jews, as an earthly priesthood] might receive the
promise of [the eternal 90 inheritance [of an age].

The restoration of all peoples is the “inheritance” of God’s earthly
chosen people, 91 an inheritance that will have fulfillment in the
Age-to-Come. By God’s grace this is the divine purpose for Israel!

IS ISRAEL’S FAVOR JUST?
Despite its grand purpose, some may question the justness of
the return of God’s favor to Israel. Paul anticipated just such a
concern, and gave answer.

ROMANS 9:
13 As it is written, Jacob [the younger (Church)] have I loved, but
Esau [the elder (Israel)] have I hated 92 [disregarded].
14 What shall we say then? Is there unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will
have mercy, and I will have compassion on whom I will
have compassion.
16 So then it is not of him that willeth, nor of him that run-
net, but of God that sheweth mercy.

It is not for any of the created to judge the Creator or to ques-
tion to whom he may or may not show mercy.

ROMANS 9:
21 Hath not the potter power over the clay, of the same lump to
make one vessel unto honour, and another unto dishonour?
God’s relationship with his creation is based on grace. There is nothing a creature can do to merit divine favor. Any special blessing the heavenly Father may give, whether it be to the Church or to Israel, does not take away from the blessings in store for the earthly creation. It does not reduce in any way the salvation for humankind God foreknew from the beginning of the world. Israel’s election does not imply the rejection of others, but rather their inclusion. Israel was chosen, not for its own aggrandizement, but to be a model to the world—an example that will bring all who are willing to their gracious Creator so they may share in his salvation and blessing.

ZEPHANIAH 3:
15 In the day of God’s “pure language” (vs. 9) the LORD hath taken away thy Israel’s judgments, he hath cast out thine enemy Satan, the king of Israel, even the LORD, is in the midst of thee [God as King, represented by Messiah]: thou shalt not see evil any more.
16 … 17 The LORD thy God in the midst of thee [as King (vs. 15)] is mighty; he will save, he will rejoice over thee [Israel] with joy; he will rest in his love, he will joy over thee with singing [join them with singing the Song of Moses and the Song of the Lamb].
18 I [God] will gather them that are sorrowful [afflicted] for the solemn [appointed] assembly [the gathering of “all things in the anointing”], … .
19 … 20 At that time will I bring you again [bring the Jews back to their land], even in the time that I gather you [from the Diaspora]: I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

**BILL OF DIVORCES**

For a man to divorce his wife under the Torah of Moses two distinct actions were required: first, a bill of divorce had to be written and given to her; second, she had to be sent away.

DEUTERONOMY 24:
1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement [singular], and give it in her hand, and send her out of his house.

The bill of divorce provided protection to the wife. The husband, if he later changed his mind, could not deny he had divorced her. It provided the wife with the needed evidence she was free to marry again.

DEUTERONOMY 24:
2 And when she is departed out of his house, she may go and be another man’s wife.

If the wife remarried, the first husband could never take her back, even if she was freed from the second marriage.

DEUTERONOMY 24:
3 And if the latter husband hate her, and write her a bill of divorcement [singular], and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;
4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: … .

ISRAEL (GOD’S WIFE) NOT DIVORCED!

Because of unhappy translation (KJV, NASB, TNK, LXX, etc.) one OT text has engendered confusion regarding God’s relationship with his earthly chosen people.

JEREMIAH 3:
8 And I God (vs. 6) saw, when for all the causes whereby backsliding Israel the ten tribe nation committed adultery I had put her away, and given her a bill of divorcement;[98] … .

By rendering “divorce” in the singular the thought is given that God divorced Israel, the ten tribe nation, as a single entity. Such a thought, however, stands in direct contradiction to God’s pledge given to the prophets.

ISAIAH 49:
14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I [God] not forget thee [Israel].

94. See A LATER FALL, page 185.
95. AN EARTHLY PEOPLE, TWO SONGS, page 200.
96. yagah, #3013H.
97. Eph 1:10 (pages 21, 86, 114).
98. keritut, or kerrythuwh, #3748H, plural.
99. 2 Sam 5:7; 1 Kings 8:1.
100. Psa 9:11; 132:13; Isa 8:18; Jer 31:6; Joel 3:17. Zion, the hill of Jerusalem on which was built the city of David, was used on occasion as a title for the nation.
ISAIAH 50
1 ... Where is the bill [singular] of your mother's divorcement [singular], whom I have put away [marriage of God and Israel is intact]? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away [but not divorced].

Hosea 11:
8 How shall I [God] give thee up, Ephraim? how shall I deliver thee, Israel? ... mine heart is turned within me, ... 9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim [Ephraim—Israel (vs. 8)]: for I am God, and not man; the Holy One in the midst of thee: ... .

God did “put away” Israel, but he did not divorce her. The marriage is unbroken! God did not give her a bill of divorce!

If in Jeremiah’s text “bill of divorces” is properly rendered in the plural the conundrum disappears. The divorces given by God were to the individuals who made up the unfaithful, not to the nation as a single entity. The unfaithful were sifted out, “cut off” from the faithful, the Remnant.101 Again, the nation’s predestination does not apply to individuals.102 The individual Jew is not compelled to share in the divine purpose. God will not violate free-will, and will not have any serve him who are unwilling.

Those unfaithful Israelites, though individually given a bill of divorce, may return to their husband, God, if they do not remarry. They can be grafted back into the Olive Tree.103 As Paul wrote ... .

1 Corinthians 7:
10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

If those given a bill of divorce turn to other religions and covenant with false gods, they cannot return to their previous sublime arrangement and will be as the rest of fallen humanity.

Romans 2:
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 9:
6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Parables of the Unaware and Foolish
Though the “bill of divorces” of which Jeremiah wrote concerned individual Israelites, Jesus made evident the principle applied to the whole of the nation as a collective. He did not use the word “divorce,” but he did speak of the sifting, removal, of the unfaithful, an inalterable result for those who “remarry.”

Luke 12:
37 Blessed are those servants, whom the lord [Messiah] when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 ... 41 Then Peter said unto him, Lord, speakest thou this parable unto us [the Church], or even to all [all Israelites in general]?

42 And the Lord [Jesus] said, Who then is that faithful and wise steward, whom his lord shall make ruler104 [shall appoint] over his household105 [healing], to give them their [a] portion of meat [plan and purpose of God] in due season [Age-to-Come]106?

43 Blessed is that servant [whether of the Church or Israel (Remnant of Faith)], whom his lord when he cometh [Second Advent] shall find so doing [“watching” (vs. 37)].

44 Of a truth I say unto you, that he will make him ruler104 [will appoint him] [Church and Remnant of Faith] over all that he hath [the restoration work of the Age-to-Come].

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens [the believers], and to eat and drink [with the unbelievers], and to be drunken [with false religions];

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him [those drunken, remarried] his portion with the unbelievers [fallen humankind].

102. See page 326.
103. See Fig and Olive Tree Allegories, page 139.
105. therapeia, #2322G (Luke 9:11; Rev 22:2). The verb therapeuo, #2323G, occurs 43 times in the NT and in all texts except for Acts 17:25 it is aptly rendered in a form of “to serve (heal).” That exception should also be so rendered.
106. “Due season” for healing and feeding of fallen creation will be in God’s Kingdom (Rev 22:1-3).
MATTHEW 25:
1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom [virgins—bridesmaids, the bride is not in view in this parable].
2 And five of them were wise, and five were foolish.
3 While the bridegroom tarried, they all slumbered and slept [the Diaspora].
4 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
5 Then all those virgins arose, and trimmed their lamps.
6 And the foolish [unfaithful Israel] said unto the wise [Remnant of Faith], Give us of your oil; for our lamps are gone out.
7 But the wise answered, saying, Not so; lest there be not enough … : but go ye … , and buy for yourselves.
8 And the foolish [unfaithful Israel] shall be ashamed, and the wise [Remnant of Faith] joyful, and shall stand up before the Son of man with head held high.
9 But the wise answered, saying, Give me of your oil … ; for the hour in which I shall come, ye that work iniquity.
10 And while they went to buy, the bridegroom came; and they [Remnant of Faith] that were ready [as bridesmaids] went in with him to the marriage; and the door was shut.
11 Afterward came also the other virgins [unfaithful Israel], saying, Lord, Lord, open to us. You not.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
14 Simeon [Peter] hath declared how God at the first did visit the Gentiles [non-Jewish world], to take out of them a people for his name.107
15 And to this agree the words of the prophets; as it is written,
16 After this [after taking out a people (vs. 14)] I [God] will return [to Israel], and [as Amos wrote:]108 [I] [God] will build again the tabernacle of David,109 which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men [all of fallen humanity] might seek after the Lord [through Israel],110 and [even] all the Gentiles, upon whom my name is called [all those who freely “seek” God]111 … .

“In Tabernacle of David”

At a meeting of Paul and Barnabas with apostles and elders of Jerusalem, James spoke of God’s purpose for Israel—salvation for all was to be the sequel to Israel’s restoration.

ACTS 15:
14 Simeon [Peter] hath declared how God at the first did visit the Gentiles [non-Jewish world], to take out of them a people for his name.107
15 And to this agree the words of the prophets; as it is written,
16 After this [after taking out a people (vs. 14)] I [God] will return [to Israel], and [as Amos wrote:]108 [I] [God] will build again the tabernacle109 of David,110 which is fallen down; and I will build again the ruins111 thereof, and I will set it up:
17 That the residue of men [all of fallen humanity] might seek after the Lord [through Israel],110 and [even] all the Gentiles, upon111 [by] whom my name is called [all those who freely “seek” God]111 … .
James made his point by quoting Amos using the Septuagint; however, the words “after this I will return” (vs. 16) are not the prophet’s. They are of James. “After this” refers back to “first” (vs. 14). “I will return” cites God’s promise through the prophets that his favor would return to Israel.

Scholars in Christendom interpret “I will return” as a reference to Messiah and conclude James indicated Amos’ prophecy was fulfilled at the First Advent.

... the presence of believing Jews in the Church fulfilled the prediction of the rebuilding of the tabernacle of David ... —F. F. Bruce

Interpreting “tabernacle of David” to be the Church, they assert there is no future role for Israel as a separate entity. In this way they justify the spiritualization of God’s promises and the envisioned transference to Christendom.

The text, however, requires a future fulfillment—one involving national Israel, David’s kingdom. The phrase “I will return” does not refer to Messiah, but to God. God promised Israel he would “remember the covenant of their ancestors,” he would return following their period of disfavor/correction. The purpose of this return was made evident in that prophecy of Amos.

Amos 9:

11 In that day will I raise up the tabernacle of David [Israel] that is fallen, and close up the breaches thereof; and I will raise up his [David’s] ruins, and I will build it as in the days of old:
12 That they [Israel and Judah unified] may possess the remnant of Edom [mystical Babylon], and [“residue”] of all the heathen [peoples], which are called by my name [those of humankind who turn to God], saith the LORD that doeth this.

13 Behold, the days come [the Age-to-Come], saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed [the land will be blessed and become superabundant]; and the mountains shall drop sweet wine, and all the hills shall melt [religious and secular institutions of fallen humanity, large and small, will be corrected or removed].

14 And I will bring again the captivity of my people of Israel, ... .

15 And I [God (vs. 13)] will plant them [the Israelites (vs. 14)] upon their land, and they shall no more be pulled up out of their land which I have given them ...

Amos declared David’s tabernacle, though fallen, will be reestablished. The prophet used “tabernacle” for “house” much as Job used it.

Job 27:

18 He buildeth his house as a moth, and [namely] as a booth [tabernacle] that the keeper [of a vineyard] maketh.

The expression “tabernacle of David” characterizes the ignoble condition of the “house of David,” the kingdom of Israel, the kingdom that will “possess the remnant of ... all the heathen.” God promised “in that day” he would “raise up the tabernacle,” “close up the breaches”—he would reuniﬁe Israel and Judah as one house, one kingdom, and “build it as in the days of old.” So, to “build again the tabernacle of David” refers to the restoration of Israel as a nation.
Amos addressed all four aspects of the Davidic Covenant. In that day God will raise up David’s seed, the Messiah (Jesus), and, “as in the days of old,” will give him the throne, the house (kingdom), and God’s earthly chosen people—who are never again to be “pulled up.” These entities are interdependent and inseparable. The reestablishment of one requires the existence of the others. When David’s seed (Messiah) sits on David’s throne, the “spirit of grace” is poured upon David’s house (kingdom of Israel), and divine favor returns to God’s people (Israelites). There has been no time since “the days of old” when this has been true. Fulfillment must be future! Thus, in his summation James separated human creation into three distinct and different entities: 

- people for his name (the Church);
- tabernacle of David (Israel);
- residue of men (rest of humanity).

**ACTS 15:**

14 Simeon [Peter] hath declared how God at the first did visit the Gentiles [fallen humanity], to take out of them a people for his name [the Church (the heavenly salvation)].

15 And to this agree the words of the prophets; as it is written, 16 After this [after taking the Church (vs. 14)] I [God] will return [to Israel], and [as Amos wrote:][II] will build again the tabernacle of David [the Kingdom of God (Israel)], which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men [rest of humanity] might [through Israel] seek after the Lord [the heavenly salvation], and [even] all the Gentiles, upon whom my name is called [those who freely “seek” God][135] … .

The setting forth of these three entities gives revealing detail of the promises God gave Abraham. The Church as the heavenly seed and Israel as the earthly seed will be God’s agents for the accomplishment of the promises he swore an oath he would keep—the blessing of “the residue of men,” God’s earthly creation, both the living and the dead.

Isaiah spoke not only of the restoration of David’s tabernacle but its enlargement.

**ISAIAH 54:**

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, … ;

3 For thou [Israel] shall break forth on the right hand and on the left; and thy seed shall inherit the Gentiles [the “residue” of humanity), and make the desolate cities to be inhabited.

“SURE MERCIES OF DAVID”

The “tabernacle of David” rebuilt, the “Israel of God” restored, will be the divine agent for the recovery of the earthly creation to its original glory, the “sure mercies” promised David—“Torah of The Adam.”

**ISAIAH 55:**

3 Incline your ear [servants of God][141] and come unto me [God]; … and I will make an everlasting covenant [New Covenant] with you [plural (Israel and Judah)], even the sure mercies[143] of David.

Isaiah prophesied not only of the “sure mercies,” but of David’s throne and house (kingdom) as well. Though he used a different Hebrew word (ohel) than Amos (cukkah), he also employed the figure of a “tabernacle” (tent) in place of “house” to highlight its fallen condition.

**ISAIAH 16:**

5 And in mercy shall the throne be established: and he [David’s seed] shall sit upon it in truth in the tabernacle[138] of David, judging, and seeking judgment, and hasting righteousness.

**ISAIAH 54:**

7 For a small moment have I [God (vs. 6)] forsaken thee [Israel]; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment [Jacob’s Trouble],[144] but with everlasting kindness [in the Age-to-Come] will I [God] have mercy on thee [Israel], saith the LORD thy Redeemer.

9 … 10 For the mountains [worldly nations] shall depart, and the hills [false worship systems] be removed;[145] but my kindness shall not depart from thee [Israel], neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

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131. God’s people, David’s seed, David’s house (kingdom), and David’s throne. See DAVIDIC COVENANT, page 224.
134. kai, #2532G.
135. epi, #1909G.
137. Gen 26:3; Heb 6:13,17.
138. ‘ohel, #0168H.
140. 2 Sam 7:19; Psa 28:6-9; Isa 16:5.
141. Isa 54:17.
142. Jer 31:31-34.
143. checed, #2617H. Though variously rendered, “mercies” best carries its meaning.
144. See DIASPORA . . . , page 253.
145. See MOUNTAINS . . . , page 33.
The rebuilding of the “tabernacle of David,” Israel as a nation, will be the maturation of the mercies set forth in the Davidic Covenant—the “sure mercies of David,” Torah of The Adam.  

Acts 13:  
34 And as concerning that he [God (vs. 33)] raised him [Jesus (vs. 33)] up from the dead, now no more to return to corruption [to the physical Earth], he said on this wise, I will give you [plural, (the Israelites)] the sure mercies of David [the blessings of the New Covenant, the Torah of The Adam].

Paul asserted the Second Advent of Messiah will not be physical as so many in Christendom believe. Quoting Isaiah, he made manifest Israel is to be God’s representative on Earth.

Also, as he wrote the Thessalonians, Jesus gathers his Bride “in the air,” the spirit realm, and will not be visible to the physical eyes of humanity.

1 Thessalonians 4:  
17 Then [in the Age-to-Come] we which are alive and remain [the last members of the Church] shall be caught up together with them [members resurrected (vs. 16)] in the clouds, to meet the Lord in the air: and so shall we [completed Church] ever be with the Lord.

Deliverance of God’s chosen peoples, earthly and heavenly, will be followed by an earthly (physical) salvation that reaches to “the ends of the earth.”

Isaiah 52:  
9 Break forth into joy ... [in the Age-to-Come] the LORD hath comforted his people, he hath redeemed Jerusalem.  
10 The LORD hath made bare his holy arm [Messiah] in the eyes of all the nations [all of fallen humanity]; and all the ends of the earth shall see the [physical] salvation of our God.

Isaiah 56:  
8 The Lord GOD which gathereth the outcasts of Israel [the Remnant of Faith, rejected by Israel’s polity] saith, Yet will I gather others [the residue of humankind] to him [Israel], beside those [the unfaithful of Israel] that are gathered unto him.

This is the gospel, the “good news” of which Paul was “not ashamed.”

146. See Torah of The Adam, page 40.  
147. diaithôra, #1312G. An intensified form of pálîbôra, #5356G, meaning complete corruption. In the Bible “corruption” refers to the immorality of the spirit, not to the decay of the body. See INCORRUPTION, NOT IMMORTALITY, page 29.  
150. Rom 1:16.  
153. ruwâch, #7857H.  
154. shataph, #7306/7307/7308H.

Romans 11:  
15 For if the casting away of them [Israel’s casting away of Messiah] be the reconciling of the world, what shall the receiving of them be [Israel’s receiving of Messiah], but life from the dead [first for Israel, then for all humankind]? Israel’s “casting away,” its rejection of the Messiah (Anointed), resulted in the sacrifice that reconciled Adam and his seed. Israel’s “receiving,” its acceptance of Messiah, will bring the pouring out of God’s spirit.

Ezekiel 37:  
10 So I [Son of Man (Ezekiel)] prophesied as he [God] commanded me, and the breath [spirit] came into them [“whole house of Israel” (vs. 11)], and they lived, and stood upon their feet, an exceeding great army.

National restoration of Israel will be the precursor of the restoration of all peoples—life from the dead for all of God’s human creation.

Isaiah 66:  
10 Rejoice ye [Gentiles (vs. 12)] with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:
11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out [drink deeply], and be delighted with the abundance of her glory.
12 For thus saith the LORD, Behold, I will extend peace to her [Jerusalem (vs. 10) --- Israel] like a river, and the glory the Gentiles like an [over]flowing stream: then shall ye [Gentiles] suck [as a newborn child], ye shall be borne upon her [Israel’s] sides, and dandled upon her knees [as a mother with child].

Again, there is a sequence to God’s blessing. Peace is first extended to Jerusalem (Israel) “like a river;” then the glory of the Gentiles (fallen humankind) is to be “like an overflowing stream.”

Isaiah 27:  
6 He [God] shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.
After the sons of Jacob are returned to their land the fig tree (a figure for Israel) shall blossom. Israel will bless the world with the fruits of righteousness. 

**Malachi 3:**
6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. ...

These promises are this day being unfolded and fulfilled.

**Psalm 66:**
7 ... 12 And all nations shall call you blessed: for ye shall be a delightsome land ... .

A **“Watered Garden”**

For many centuries Israel’s fall, Jacob’s day of trouble, has been an example of God’s cursing, of his correction; but, soon, Israel will be the paradigm of God’s blessing. Jacob’s return to favor will be a sign for all peoples of the Earth.

**Zechariah 8:**
13 And it shall come to pass, that as ye were a [manifestation of God’s] curse among the heathen [peoples] [fallen humanity], O house of Judah, and house of Israel: so will I [God (vs. 14)] save you, and ye shall be a [manifestation of God’s] blessing: ... .

The Gentile world, living in ignorance of God’s ways, has experienced great difficulties—misery and suffering; however, the spectacle of a restored Israel, the wonder of a desolate land

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157. 'erets, #0776H.
159. Hebrew prefix waw.
160. revuyah, #7310H.
161. See Diaspora ..., page 253.
162. goarty, #1471H, plural.
163. See Sea, page 33, and SEA/SAND,
becoming like unto the garden of Eden, a Paradise.\textsuperscript{165} will not at first have the intended consequence. Fallen humanity will resist the ethos of the incoming Kingdom.

\textbf{EZEKIEL 38:}

10 ... ; ... at the same time [of Israel's return to the land (vs. 8)] shall things come into thy mind, and thou [Gog, a "chief prince" of fallen humanity (vss. 2,3)], shalt think an evil thought:
11 And thou shalt say, I will go up to the land of unwalled villages [God's earthly kingdom]; ... ,
12 To take a spoil, and to take a prey [to take the blessings of God by force, without the requisite maturation]; ... .
13 ... 16 And thou shalt come up against my people of Israel [God's earthly kingdom], as a cloud to cover the land; it shall be in the latter days [after the New Covenant is established with Israel], and I will bring thee against my land, that the heathen [the whole of fallen humankind] may know me, when I [as the God who is love] shall be sanctified in thee, O Gog, before their eyes.

\textbf{REVELATION 16:}

14 For they are the spirits of devils [demons] [fallen angels], working miracles, which go forth unto the kings of the earth and of the whole world [leaders of the world with all their peoples], to gather them to the battle of that great day of God Almighty [to resist the purification work of the Age-to-Come].

As it becomes more and more evident a life without God (love) cannot prosper, humankind will turn to the earthly priesthood.

\textbf{1 JOHN 4:}

8 He that loveth not knoweth not God; for God is love. 
9 ... 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

\textbf{PROVERBS 28:}

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

\textbf{ISAIAH 54:}

17 [In the Age-to-Come] No weapon that is formed against thee [Israel (vs. 5)] shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD [as God's earthly priesthood], and their righteousness is of me, saith the LORD.

\textbf{ZECHARIAH 8:}

22 Yea, [after God's return (vs. 3)]\textsuperscript{168} many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold [of the hem]\textsuperscript{169} of the skirt of him that is a man,\textsuperscript{170} a Jew, saying, We will go with you, for we have heard that God is with you.

In most English renderings of this divine promise recorded by Zechariah, a critical word that appears in the Hebrew is overlooked, the word \textit{iysh},\textsuperscript{170} "man." Its use in this text precludes any possible spiritualization of the promise. At the time of its fulfillment the Anointed, Head and Body,\textsuperscript{171} as a New Creation\textsuperscript{172} will be neither man nor Jew.

\textbf{GALATIANS 3:}

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ\textsuperscript{173} [anointed] Jesus.

There can be no question. Zechariah spoke of a promise for God's earthly chosen people, the Jews.

\textbf{A “LIGHT” TO THE GENTILES}

Another metaphor used by the prophets to depict the future work of Israel is light—light of the sun as reflected by the moon.

\textbf{ISAIAH 60:}

1 Arise [Israel], shine [as the moon]; for thy light [sun] is come, and the glory of the LORD [Sun of righteousness (Messiah)]\textsuperscript{174} is risen upon thee [as the sun on the moon].
2 ... darkness shall cover the earth, and gross darkness the people [fallen humanity]: but the LORD shall arise upon thee [Israel], and his glory [God's glory—Messiah] shall be seen upon thee [as the sun's glory is seen on the moon].
3 And the Gentiles [the rest of humankind] shall come to thy [Israel's] light ... .\textsuperscript{175}

165. See 3RD HEAVENS ... , page 127.
166. A "chief prince" of fallen humanity (vss. 1,2).
168. Deut 30:3.
169. \texttt{kanaph}, #3671H—the edge or extremity of a garment. Consider the physical position that must be taken in order to take hold of the hem of a skirt. See Isa 60:14, page 339.
170. \textit{iysh}, #0376H.
171. Col 1:18.
172. 2 Cor 5:17; Gal 6:15.
173. \textit{christos}, #5547G.
175. Psa 89:37,38.
Isaiah 30:
26 Moreover the light of the moon [Israel] shall be as the light of the sun, ... etc., in the day that the LORD bindeth up the breach of his people [Age-to-Come Jews first, then all humanity], 176 and healeth the stroke of their wound [the condemnation of Adam].

Malachi 4:
1 For, behold [Israel (1:1)], the day cometh, that shall burn as an oven [fire of purification]; and all the proud, yea, and all that do wickedly, shall be stubble: ... etc.,
2 But unto you that fear [are in awe of] my name [Remnant of Faith] shall the Sun of righteousness [Messiah] arise with healing in his wings; and ye [as Moon reflects Sun] shall go forth, and grow up [spring about] as calves of the stall [rejoice in release from bondage of death and sin as calves released from confines of a stall].

During the battle of the great day of God Almighty 177 human-kind, dejected and forlorn, will look to Israel and see it as a bright light of hope, The Hope. 180 Then, they will go to the Jew and ask how they too may enter into a relationship with their Creator and share in the blessings. Just as the heart of the Jew will change, 181 so too will the heart of the Gentile.

Isaiah 60:
14 The sons also of them [Gentiles] that afflicted thee [Israel] shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet [at the hem of the skirt]; 182 and they shall call thee [as God's earthly priesthood] 183 The city of the LORD, The Zion of the Holy One of Israel. The world will be awestruck by the work the heavenly Father will do in Israel.

Jeremiah 12:
16 And it shall come to pass, if they [evil neighbours (vs. 14)] will diligently learn the ways of my people [Israel], to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built up in the midst of my people. 17 But if they will not obey, 186 [harken], I [God] will utterly pluck up and destroy that nation 184 [people], saith the LORD.

Zechariah 14:
17 And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
18 ... there shall be the plague, wherewith the LORD will smite the heathen 184 [nations] that come not up to keep the feast of tabernacles [with no rain (no truth) the economy, health, etc., shall fail].
19 This shall be the punishment 188 [sin offering] ... of all nations 184 that come not up to keep the feast of tabernacles. The transcendence of God's blessing of the Jews, however, will have most of the world's peoples in awe. They will turn to Israel to learn of the God of Abraham, Isaac, Jacob, and David.

Ezekiel 37:
26 Moreover I [God] will make a covenant of peace with them [the Jews]; it shall be an everlasting covenant [the New Covenant] with them: and I will ... set my sanctuary in the midst of them for evermore.
27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.
28 And the heathen [nations] [the rest of humanity] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ezekiel 36:
35 ... This land [Israel] that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.
36 ... 37 Thus saith the Lord GOD; ... I will increase them [faithful Jews] with men [the rest of humanity (vs. 36)] like a flock.
38 ... so shall the Israel's waste cities [that are restored (vs. 35)] be filled with flocks of men: and they [rest of creation (vs. 36,37)] shall know that I am the LORD.

176. Rom 1:16; 2:9,10.
177. yare', #3372/3373H.
178. paurasb, #6335H.
183. Ex 19:5,6.
184. gowy, #1471H, plural.
185. pachad, #6342H.
186. shama', #8085H.
187. chatta'ah, #2403H.
188. see page 333.
189. zimmah, #4951H.
190. laqash, #3697H.
GOD’S WITNESSES AND SERVANT

The God of Jacob made a promise—an promise repeated time and again by the prophets and apostles, a promise of which God has not repented. He foreordained the seed of Jacob to be his earthly witnesses and servant. After correction in their day of trouble, God will confirm a New Covenant with the house of Israel and the house of Judah, an everlasting covenant of peace. In this new relationship the faithful of Israel will serve their God as witnesses to his great mercy and benevolence. With his sanctuary in their midst and David’s seed on the throne, they will become “a name of joy” before all the nations.

ISAIAH 43:

5 [Be] not in awe: for I am with thee Israel: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7 Even every one that is called by my name: for I have created him Israel for my glory, I have formed him; yea, I have made him. 8 ... 10 Ye faithful of Israel are my witnesses, saith the LORD, and as a nation my servant whom I have chosen:

ISAIAH 2:

2 And it shall come to pass in the last days of Present-Evil-Age, that the mountain [kingdom] of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills [dominion of all assemblies of people, large and small, so as to enlighten and bless]; and all nations [peoples] shall flow unto it.

3 And many [not all!] people shall [freely] go and say, Come ye, and let us go up to the mountain [kingdom] of the LORD [Mt. Zion], to the house of the God of Jacob [house of David]; and he [God] will teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah] [Torah of The Adam], and the word of the LORD from Jerusalem. Just as in his relationship with Israel, God will not violate the free-will of humankind. Not all will freely enter into God’s Rest.

JEREMIAH 31:

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of Adam, ... .

ZECHARIAH 8:

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain [kingdom] of the LORD of hosts the holy mountain.

Psalm 29:

11 The LORD will give strength unto his people; the LORD will bless his people with peace.
Chapter Eleven

Heavenly Priesthood

Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: … .—Psalms 65:4
I will lift up the cup of salvation [for a fallen creation], and call upon the name of the LORD.—Psalms 116:13

Abraham’s Spiritual Seed

From the beginning the gracious Creator knew the work of perfecting the human creation would require not only an earthly priesthood, but a heavenly as well. He has been patiently developing both, since Mt. Sinai for the earthly and Jordan/Pentecost for the heavenly (four and two millennia respectively).

Exodus 19:
6 And [in the Age-to-Come] ye [“children of Israel” (vs. 3)] shall be unto me [God (vs. 3)] a kingdom of [earthly] priests and an holy nation. … .

Revelation 5:
10 And [the Lamb (vss. 8,9), Messiah] hast made us [them] [Israel] unto our God kings [a kingdom,] and priests: and we [they] shall reign on the earth.

1 Peter 2:
5 Ye [the Church] also, as lively stones, are built up a spiritual [heavenly] house, an holy priesthood, … .
6 … 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people; that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God’s] marvellous [Shekinah] light:

Revelation 1:
6 And [Jesus (vs. 5)] hath made us [the Church (vs. 4)] kings and [a kingdom,] [heavenly] priests unto God and his Father; … .

Thus, in his loving purpose the gracious Creator predestined for the Age-to-Come a greater priesthood than that given Israel at Sinai, a priesthood after the order of Melchizedek.

Hebrews 7:
11 If therefore perfection were by the Levitical priesthood, … , what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

God set aside an age for development, “making perfect,” of this priesthood. Just as the development of the heavenly (Church) has not interrupted the development of the earthly (Israel), this new work has not in any way curtailed the work already in process for the whole of the human creation.

That God predestined not one but two peoples was for the most part hidden from his creation until revealed to the apostles. The prophets had been given only shadowy glimpses.

Matthew 13:
11 … it is given unto you [Jesus’ disciples] to know the mysteries of the kingdom of heaven, but to them [the “multitudes” of Israelites (vss. 2,3)] it is not given.
12 … 13 Therefore speak I [Jesus] to them in parables: … .
14 … 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Matthew 13:
35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables [to the Jews as a whole]; I will utter things which have been kept secret from the foundation of the world.

Called, Chosen, and Faithful

As set forth in the NT, development of the heavenly priesthood involves preparation of a few individuals chosen from many who have been called.
MATTHEW 22:
14 For many [of human creation] are called [to be a heavenly priest], but few are chosen.

The preparation of the few who are chosen out of the many called involves a transformation process that requires they be not only called and chosen, but also faithful.

ROMANS 12:
11 [Paul] beseech you therefore, brethren [those called] ... that ye present your [future, celestial] bodies a living sacrifice [a "living" sacrifice in contrast to "dead" Levitical sacrifices] ... which is your reasonable service [an eternal, altruistic, service to God and his creation].
2 And be not conformed to this world [age] [age of dead ego-centric Levitical sacrifices]; but be ye transformed by the renewing of your mind ...

REVELATION 2:
10 ... be thou [the Church (vs. 11)] faithful unto death [not just death of temporal body, but death of the ego (altruism is to supplant ego-centric)] ... and I [God] will give thee a [the] crown of [the] life [immortality].

REVELATION 17:
14 ... for he [Lamb—Jesus] is Lord of lords, and King of kings; and they [the Church (14:4)] that are with him are called, and chosen, and faithful.

MAKING PERFECT
The "renewing" of the mind is the transformation that prepares both facets of the priesthood, earthly and heavenly, for the work of God's future kingdom—the work of blessing in accord with the Abrahamic Covenant. This transformation is termed scripturally “to make perfect.” For Israel it will have its completion in the Age-to-Come. For the Church, however, inasmuch as much of a change of nature is involved in its salvation, the transformation must be accomplished by each membe in the present lifetime.

HEBREWS 2:
10 For it became him [God], for whom are all things, and by whom are all things, in bringing many sons [Israel and Church] unto glory [as earthly and heavenly priests], to make the captain [Jesus, as High Priest] of their salvation [they are to administer, the salvation of the human creation] perfect through sufferings.

HEBREWS 6:
1 Therefore leaving the principles of the doctrine of Christ [anointing], let us [the Church (3:1)] go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

As made evident with the development of Jesus, making perfect does not refer to the physical organism, but to the spirit. At his birth Jesus was nonmortal and had a perfect human organism. The process of being made perfect as a priest during his 3½ year ministry had nothing to do with that God-given perfection (which Jesus gave to replace that lost by Adam). It is critical to an understanding of the divine purpose that this difference be carefully observed.

Unlike their Head, however, Israel and the Church as children of Adam must cleanse both flesh and spirit. In his epistles Paul addressed directly this need for the Church.

2 CORINTHIANS 7:
1 Having therefore these promises, dearly beloved [those who are the "temple of God" (the Church)], let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [awe] of God [the awe that kindles love].

"Washing" is a biblical metaphor used for the preconditional cleansing of the flesh, while "sprinkling" is used for the cleansing of the spirit.

JOHN 13:
10 Jesus saith to him [Peter (vs. 9)], He that is washed needeth not save to wash his feet, but is clean every whit: ...

As faithful Jews the apostles had repented and been forgiven. Their flesh had been “washed.” All that was necessary was an occasional washing of the feet. As followers of Jesus, however, there was an additional requirement.

HEBREWS 10:
22 Let us [the Church (3:1)] draw near with a true heart in full assurance of faith, having our hearts sprinkled [with blood (vs. 19)] from an evil conscience, and our bodies [the body] [corporate] washed with pure water [the pure word of God].

9. 1 Cor 15:37-42, page 73.
10. aion, #0165G.
11. Greek text has article.
13. See note 261, page 38.
14. teletos, #5048G.
15. christos, #5547G. See ANOINTED ... page 21.
16. teleiotes, #5047G.
17. See SPIRIT AND BODY, page 282.
19. 2 Cor 6:16.
20. epiteleos, #2005G.
21. phobos, #2005G.
22. See WATER ... , page 158.

Chapter Eleven: Heavenly Priesthood

A PRECEDENT FROM THE SEPTUAGINT (LXX)
The Greek noun *telos* 25 is frequently translated “end”; however, just as with the English “end,” *telos* has a broad range of meaning. It may signify the aim, purpose, or goal of an action—the final issue, result, or completion of a process. In the Septuagint, the family of words associated with *telos* and its verb *teleioo* 26 was used to depict the ordination process of the Aaronic priesthood. The priest had his hands filled (*teleioo o cheir*) 27 with portions of the slaughtered ram of consecration (*teleiosis*). 28 The Greek *teleioo o cheir*, 27 used for the Hebrew *mala yad*, 29 has the literal meaning “to complete (fill) the hand” and has been variously rendered “to consecrate” (KJV, ASV), “to ordain” (RSV, NASB), “to install” (NEB), and “to invest” (JB).

The apostle Paul, 30 following the Septuagint, used the *teleioo* word family to describe the development of the Melchizedek priesthood. Just as it was necessary for Jesus, the Head, to be “made perfect, complete” (*teleioo*) as a sympathetic priest, 31 so must all who aspire to be Body members. 32 To be “like him” they must “conform” to his image. 33 The apostle asserted this process was prefigured in the OT by the Aaronic priesthood.

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**TELEIOO WORD GROUP IN THE SEPTUAGINT (LXX)**

Chapter and verse designations in the LXX do not always agree with those in the KJV. Verse selections are representative only and are not exhaustive.

<table>
<thead>
<tr>
<th>Words related with the Greek verb <em>teleioo</em>, #5048G, include:</th>
<th></th>
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<tbody>
<tr>
<td>the noun <em>telos</em>, #5056G; the adjective <em>teleios</em>, #5046G; the noun <em>teleiotes</em>, #5047G; the adjective <em>teleios</em>, #5049G; the noun <em>teleiosis</em>, #5050G; the noun <em>teleiotes</em>, #5051G.</td>
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**Exodus 29: LXX**

22 And thou shalt take from the ram its fat, … the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration [*teleiosis*].

23 And one cake made with oil, and one cake from the basket of unleavened bread set before the Lord.

24 And thou shalt put them all on the hands [*cheir*] of Aaron, and on the hands [*cheir*] of his sons, …. 25 … 29 And the apparel of the sanctuary which is Aaron’s shall be his sons’ after him, for them to be anointed in them, and to fill their hands [*teleioo o cheir*].

30 … 31 And thou shalt take the ram of consecration [*teleiosis*], and thou shalt boil the flesh in the holy place.

32 … 33 They shall eat the offerings with which they were sanctified to fill their hands [*teleioo o cheir*], …. 34 And if aught be left of the flesh of the sacrifice of consecration [*teleiosis*] and the loaves until morning, thou shalt burn the remainder with fire: …. 35 … ; seven days shalt thou fill their hands [*teleioo o cheir*].

**Leviticus 8: LXX**

21 And Moses brought the second ram, the ram of consecration [*teleiosis*], and Aaron and his sons laid their hands on the head of the ram … ;

22 … 28 And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration [*teleiosis*]; … .

29 … 31 And Moses said … Boil the flesh … ye shall eat it and the loaves in the basket of consecration [*teleiosis*], … . 32 … 33 And ye shall not go out … until the day be fulfilled, the day of your consecration [*teleiosis*]; for in seven days shall he consecrate [*teleioo o cheir*] you,

**Leviticus 16: LXX**

32 The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate [*teleioo o cheir*] to exercise the priestly office after his father; and he shall put on the linen robe, … .

**Leviticus 21: LXX**

10 … , the oil having been poured upon the head of the anointed one, and he having been consecrated [*teleioo*] to put on the garments, shall not take the mitre off his head, … :
consecration rite, as well as the sacrifices on Atonement Day\(^{34}\) and those that provided covenant ratification.\(^{35}\) These institutions as given Israel reveal the ones who are to be of God’s new priesthood must be “made perfect (complete)” through suffering.\(^{36}\)

**THE FOOTSTOOL OF JESUS**

In the Levitical ritual the Aaronic priest entering the Most Holy to sprinkle the Ark of the Covenant with blood year by year fore-shadowed the work of making perfect the heavenly aspect of God’s future priesthood after the order of Melchizedek—Jesus as High Priest (Head, Bridegroom) and the Church as his heavenly priesthood (Body, Wife).\(^{37}\) The Mercyseat represented Jesus as the Head, Bridegroom; the Ark, the “footstool” for the Mercyseat, represented the Church as the Body, Bride.\(^{38}\)

\[\text{Jesus—Head/Bridegroom—Mercyseat}\
\text{Church—Body/Bride—Ark (Footstool)}\]

**HEBREWS 9:**
4 Which [the Most Holy (vs. 3)] had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;
5 And over it the cherubims of glory shadowing the mercyseat;\(^{39}\) of which we cannot now speak particularly.

**ROMANS 3:**
25 Whom [Jesus (vs. 24)] God hath set forth to be a propitiation through faith in his [God’s] blood [the blood of his Pass-over lamb],\(^{40}\) to declare his [God’s] righteousness for the remission [passing over] of sins that are past, through the forbearance of God;

**HEBREWS 10:**
12 … after he [Jesus] had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 … till his enemies [the Church]\(^{42}\) be made his footstool.\(^{43}\) Prior to receiving the heavenly calling all so privileged were “alienated and enemies.”\(^{42}\)

Thus, the sprinkling of blood on the Ark, as well as the sprinkling of blood to ratify the Mosaic Covenant, were physical parables.\(^{44}\) Both pictured the developmental process—sanctification, setting apart—of the Body of the Melchizedek priesthood. All so privileged must harken\(^{45}\) to divine guidance, demonstrate faithfulness, and be made perfect in spirit, just as did Jesus, their Head.

**HEBREWS 12:**
14 The Church is to Follow peace with all men, and holiness [sanctification], without which no man shall see the Lord: This development is imperative. Without sanctification, without being made perfect to conform to the likeness of Jesus, one cannot be of God’s royal priesthood.

**ROMANS 8:**
29 For whom he [God (vs. 28)] did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be the firstborn among many brethren.

**EPHESIANS 4:**
13 Till we [the Church (vs. 12)] 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 [the Anointed].\(^{47}\)

**COLOSSIANS 1:**
27 … Christ\(^{47}\) [anointing] in you, the hope [The Hope] of glory:
28 Whom we [Paul and his associates (vss. 1,7)] preach, warning … , and teaching … in all wisdom; that we may present every man [Body member] perfect in Christ [anointed] [Head] Jesus:

**JAMES 1:**
4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

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34. Ex 29, Lev 8, 9, & 16.
35. Ex 24:3-8.
See SPIRIT MADE PERFECT, page 285.

39. hilasterion, #2435G. Used only in Rom 3:25 and Heb 9:5.
40. Acts 20:28; 1 Cor 5:7. See PURCHASED BY BLOOD (Soul for Soul), page 207.
41. paresis, #3929G.
42. Col 1:21; Matt 9:13; 10:36; Rom 5:10.
43. The footstool metaphor should not be confused with that of a conquering king with his foot on an enemy’s neck (Psa 18:40; 1 Cor 15:25). Neither is Jesus’ footstool to be confused with God’s (1 Chr 28:2; Psa 99:5; 132:7; Isa 66:1; Lam 2:1; Matt 5:34,35; Acts 7:49).
44. Heb 9:9.
45. Heb 5:8.
46. buagiazmos, #0038G.
47. christos, #5547G.
48. Greek text has the article.
THE HOPE OF THE PRIESTHOOD

The consequence of the promise to Abraham, the Torah of The Adam, may be expressed in one postulation—The Hope! For all who believe the Word of God there is The Hope.51

EPHESIANS 4:
4 There is one body [of the "called"], and one [s]pirit [love] [body + spirit = royal priesthood], even as ye are called in one hope of your calling [The Hope: resurrection and nonmortality for all humankind]; One Lord, one faith, one baptism [into death], One God and Father of all, who is above all, and through all, and in you all.

1 THESSALONIANS 5:
8 But let us [the Church (vs. 5)], who are of the day [millennial day of judgment], be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation [of God's creation]. For God hath not appointed us to wrath, but to obtain salvation [for all] by [through] our Lord Jesus Christ [anointed], who are of the day [through] our Lord Jesus Christ [anointed], then are ye Abraham's seed, and heirs according to [with regard to] the promise [of blessing God's fallen creation].

It is for this hope, The Hope of resurrection and nonmortality for fallen humankind, that the called enter the "strait gate."

MATTHEW 7:
13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait is the gate, and narrow is the way, which leadeth unto life [for fallen humanity], and few there be that find it.

This hope for all—The Hope that vitalizes the called and chosen—is repeatedly cited by the inspired writers. The translators, not inspired and not understanding such a concept, often obscure it.

55. 1 Pet 2:9.
56. See SACRIFICIAL DEATH, page 290.
57. See DIVINE JUDGMENT, page 167.
58. dia, #1223G (genitive).
59. christos, #5547G (genitive).
60. The Greek text has the definite article.
61. See SPRINKLING OF BLOOD, page 363.
63. christos, #5547G (genitive).
64. kата, #2596G.
65. στις, #1909G (dative).
66. εἰς #1519G.
67. προς, #4314G (accusative).
HEBREWS 1:
14 Are they [the holy angels] not all ministering spirits, sent forth to minister for them [the Church] who shall be heirs of salvation [of all peoples of the Earth]?

HEBREWS 2:
3 How shall we [the called] escape, if we neglect so great salvation [of humankind]; which at the first began to be spoken by the Lord [God (1:1)] … ;

1 PETER 1:
5 Who [those begotten “unto a living hope” (vs. 3)] are kept by the power of God through faith unto salvation [for] salvation [of humankind] ready to be revealed in the last time [Age-to-Come].
6 … 9 … the end [goal, purpose] of your [the] faith, even the salvation [of your] souls.

REVELATION 20:
4 … and I saw the souls of them [the Church] that were beheaded for the witness of Jesus [their new Head], and for the word of God, … .
5 … 6 … they shall be priests of God and of Christ [the Anointed], and shall reign with him … .

Thus, there is divine purpose underlying the heavenly calling.
There is a hope associated with it.

EPHESIANS 4:
4 … ye are called [to be of the Church] in one hope of your calling [The Hope to bless God’s fallen creation];

PHILIPPIANS 3:
14 I [Paul] press toward the mark [the goal] for the prize of the high calling of God in Christ [the Anointed] Jesus.

The “one hope,” the “goal of the faith,” the “prize of the high calling” is the promise of the covenant made with that man of faith Abraham—salvation of human creation.

ROMANS 8:
16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ [Anointed]; if so be that we suffer with him, that we may be also glorified together.

There are two texts that express this hope, this work of the Kingdom, in an extraordinary way. Poor translation, however, has obscured their meaning.

EPHESIANS 1:
7 In whom [Jesus (vs. 5)] we have [the] redemption [deliverance] through his blood, the forgiveness [release] of sins [for humankind], according to the riches of his [God’s] grace;

COLOSSIANS 1:
13 Who [God (vs. 12)] hath delivered us [the Church (vs. 12)] … and hath translated [changed] us into [for] the kingdom of his dear Son:
14 In whom [the Son] we have [the] redemption [deliverance] through his blood, even the forgiveness [release] of sins [for humankind]:

Incorporating the indicated changes these two texts make evident The Hope of the Church as God’s spiritual priesthood—the release of fallen humanity from SIN.

EPHESIANS 1: edited
7 In whom [Jesus] we have the deliverance [of humankind] through his blood [of the New Covenant], the release of sins [for all] … ;

COLOSSIANS 1: edited
13 … [God] hath changed us [the Church] for the kingdom of his dear Son:
14 In whom we have the deliverance [of humankind], the release of sins [for all]:

Process of Making Perfect

The making perfect of each member of the royal priesthood has its beginning in an act of divine grace, a “draw” by God; and, it is The Hope that does that drawing.

JOHN 6:
44 No man can come to me [Jesus], except the Father which hath sent me draw him: and I will raise him up at the last [millennial] day [of Present-Evil-Age (Day 7)].
Chapter Eleven: Heavenly Priesthood

TWO BAPTISMS/TWO CONSECRATIONS

If this drawing awakens an interest in God and his ways, a baptism must follow, one like that of John, a baptism of repentance, a washing of the body. Though not found in scripture, a phrase that describes this response to God’s drawing is consecration to righteous living.

The “heavenly calling” follows such a consecration.

Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

If the call gives birth to a fervor to serve God and his creation in his heavenly priesthood there must follow another baptism, a baptism like that of Jesus, a baptism into death.

Acts 19:1 … Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the [h]oly Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any [h]oly Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

A phrase that describes this response to God’s call is consecration to service. Such a consecration, if and when accepted by God, results in divine choosing or “election.”

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were sacrificers or priests. The first represents the general consecration to holy living and obedience to God which all believers make … . This is what all true believers understand and experience in this age. But, as the Apostle explains, “the end of the commandment is love out of a pure heart” (1 Tim. 1:5); that is to say, God foresees that our compliance with our first consecration … will, in its end, lead us up to the second consecration as priests for sacrifice.

How so? Because holy living and obedience to God includes “love out of a pure heart” for God and for our fellowmen. Love for God means “with all our heart, mind, being and strength”; and such love will not wait for commands but will appeal for service, saying, “Lord, what wilt thou have me to do?” …—Charles T. Russell (1904 C.E.)

As pictured by water immersion, election involves death and begettal—death to the physical nature, begettal to the spiritual nature of the New Creation.

Romans 6:3 Know ye not, that so many of us as were baptized into [anointed] Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life [as a New Creation]. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

2 Corinthians 5:17 Therefore if any man [human] be in Christ [anointing], he is a new creature: old things are passed away; behold, all things are become new.

There are important doctrines, concepts, issues, and teachings, involved with the drawing, calling, baptism, consecration, election, and begettal of the royal priesthood; and, there exist significant differences in understanding. Consequently, care must be taken with the choice and use of words.

HEAR, O ISRAEL

For example, to be “given the holy spirit” is not the same as being “begotten of God” (often called spirit begettal though the phrase is not used in the Bible). There were numerous individuals before Jesus who were given the holy spirit, however they were not begotten as a New Creature.

EXODUS 31: 
2 See, I have called by name Bezaleel …: 
3 And I have filled him with the spirit of God [a filling, not a begettal], in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

NUMBERS 11: 
25 … the LORD … took of the spirit that was upon him [Moses], and gave it to the seventy elders [a giving, not a begettal]: ….

None of these spirit-filled individuals of old, however, were begotten by God. That privilege, the “new and living way,” was not open prior to the First Advent.

DRAWN AND CALLED BY TRUTH

Jesus declared only those whom God draws may become followers and partake of the heavenly calling.

JOHN 6: 
44 No man can come to me, except the Father which hath sent me draw him: ….
45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of [from] the Father, cometh to me.

To be “taught of God” there must be a positive response to God’s drawing. God will not violate free-will. To learn “from the Father” there must be a turning from the ways of unrighteousness and a turning to the ways of God, a washing of the body—a baptism of repentance, a consecration to righteous living.

JOHN 4: 
23 … the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

JOHN 7: 
17 If any man will do his [God’s] will, he shall know of the doctrine, whether it be of God ….

JOHN 8: 
32 And ye shall know the truth, and the truth shall make you free.

JOHN 16: 
13 Howbeit, when he [the Comforter (vs. 7)], the spirit of truth is come, he will guide you [followers of Jesus] into all truth: … and he will shew you things to come.

EPHESIANS 5: 
25 … even as Christ [the Anointed] also loved the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word,

Those who make such a response become “partakers of the heavenly calling.”

In the Bible the metaphors of seeing and hearing are used in connection with the process of being “taught of God.” An individual is first drawn, then called, by God through the opening of spiritual eyes and ears.

EPHESIANS 1: 
18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints (those called and chosen),

ROMANS 10: 
17 So then faith cometh by hearing, and hearing by the word of God.

1 THESSALONIANS 2: 
13 … ye [disciples of Jesus] received the word of God which ye heard of [from] us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
Spiritual eyes and ears are a gift of God. It is the way he enlightens and teaches those who respond with repentance and a consecration to righteous living. When heard and believed, the word of God “worketh” to transform the hearer. Believing the word of God begins a work in the person, a sprinkling of the spirit.

**James 1:**
17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights … .

**1 Peter 1:**
2 Elect [Church] according to the foreknowledge of God the Father, through sanctification of the [spirit]97 unto obedience98 [harkening] and sprinkling of the blood of Jesus Christ99 [anointed]: … .

This gift of spiritual eyes and ears is a matter of grace. No one has done, or can do, anything which merits such a privilege.

**2 Timothy 1:**
9 [God] Who hath saved us, and called us [the Church] with an holy calling, not according to our works, but according to his own purpose and grace, … ,

**Ephesians 2:**
5 … [God] hath quickened us [the Church] together with Christ99 [the anointing],100 (by grace ye are saved;) 6 … 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ99 [anointed] Jesus.

The call to be of God’s heavenly priesthood is a gift of grace, no one will ever be able to say they obtained the marvelous privilege through their own effort or merit. They will not be able to claim they deserve the glory they receive.

**1 Corinthians 1:**
26 For ye [the Church] see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 … 29 That no flesh should glory in his [God’s (vs. 28)] presence.

**CHosen through Truth**
In the conclusion to his Parable of the Wedding Garment,101 Jesus made clear there was more to the walk of the anointed than being called and living righteously. He stated simply “many are called, but few are chosen.” That God has called does not automatically make one a member of the Body. Again, God will not violate free-will! There must be an unambiguous response to the divine call and enlightenment—a consecration to service. Only after such response will God chose, or elect, one to be a member of his priesthood. The standard for that response is such that there are few who qualify—many are called, few are chosen.

**Matthew 7:**
14 Because strait is the gate, and narrow is the way, which leadeth unto [the]100 life102 [the life of the anointing] and few there are that find it.

**Ephesians 1:**
13 In [Jesus] whom ye [as disciples] also trusted, after ye heard the word of truth, the gospel of your [the] salvation [of you]103 [the salvation to be accomplished through you]: in whom also after ye believed, ye were sealed with that holy [spirit]97 of [the]100 [Abrahamic] promise,

Care must be taken not to confuse this response with what came earlier. The consecration to righteous living is egocentric. The consecration to service is altruistic. It is a baptism for the dead, for the work of saving the dead and dying human race, not a baptism for saving oneself.

**1 Corinthians 15:**
29 Else what shall they [the Church] do which are baptized for the dead [the dead and dying human creation], if the dead rise not at all? why are they then baptized for the dead?

Those who consecrate to righteous living believe in God. They know there is a God and there is a divine purpose. Those who consecrate to service, however, have gone beyond believing in God. They believe God! There is a great difference between believing in God and believing God!

**John 11:**
40 … Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?

In the wilderness of Paran, after an “evil” report of ten spies,104 the Israelites saw themselves as “grasshoppers” compared to
the “giants” in the land they were to enter. They focused on self, on their own strength, and became fearful. They were egocentric. Their fear overcame the little faith they had and they did not trust in God’s promise to be with them.\textsuperscript{105} Though they believed in God, they did not believe him. Accordingly, they refused to enter the land.

The definitive guidance on the necessity of believing God over and above believing in God is found in Paul’s epistle to the Hebrews. Those addressed were partakers “of the heavenly calling,”\textsuperscript{106} not of the heavenly election. They had not “resisted unto blood.”

**Hebrews 12:**

4 Ye [“of the heavenly calling”]\textsuperscript{106} have not yet resisted unto blood, striving against sin.

They had done a “work and labour of love”\textsuperscript{107} for which they were commended; but, they were resting on their laurels and had become “dull of hearing.”\textsuperscript{108}

**Hebrews 5:**

12 For when for the time ye ought to be teachers, ye have need that one teach you again which \textit{be} the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Those called ones were encouraged to complete the work they had begun—to go on to a second consecration, the \textit{consecration to righteous living}. Paul likened that to Israel’s crossing the Red Sea and entering the wilderness. Just as with Israel, however, the wilderness is not the goal for followers of Jesus—“Jordan” must be crossed, promised land (God’s Rest) entered. This the “Hebrews” had not done. They had not the boldness to enter that Rest. They had not “resisted unto blood.” They had not consecrated to eternally serve God and his creation!

As Jesus taught, there are many that come to this condition. Only a few, however, cross “Jordan.” Only a few are baptized for the dead.\textsuperscript{109}

**Hebrews 11:**

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

To enter God’s Rest requires a focus on him and not on self, a complete trust in him and a complete denial of all that is of this world, a step many of the called are not willing to take.

**Matthew 19:**

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life [of an age] [for humanity].

**Luke 14:**

26 If any \textit{man} come to me [Jesus (vs. 3), to follow him], and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [in the world] also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

**Luke 9:**

23 And he [Jesus] said to \textit{them} all [his disciples (vs. 18)], If any \textit{man} will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life [in the world] shall lose it [the privilege to “come after him”]: but whosoever will lose his life [in the world] for my sake, the same shall save it.

**Matthew 10:**

39 He that findeth his life [in the anointing] shall lose it [his life in the world]: and he that loseth his life [in the world] for my sake shall find it [his life in the anointing].

---

So, an individual drawn of God and given eyes that see and ears that hear is only at the beginning of the New Creature development. Edification of God’s character and of his plans and purposes must follow. This understanding, derived by the spiritual eyes and ears, must ignite a burning desire to emulate that character and to be part of the divine family—a desire to have a part in God’s marvelous plan to restore his creation. That altruistic desire will lead to a rejection of all that is of the world (possibly to include earthly family) and a total commitment and focus on things heavenly. This is not a casual commitment and is not something that can be done halfheartedly.

**Hebrews 10:**

31 It is a fearful thing to fall into the hands of the living God [the God that lives, not the lifeless gods of idolatry].

There is a great difference between the altruistic salvation of the Church set forth in the Bible and the egocentric salvation taught by Christendom. To be chosen for this great privilege requires an unqualified belief of God, a total trust. There are few that pass this test. As the Lord stated, many are called, few are chosen!

**Begotten by Truth**

Since the called and chosen are to be a spiritual priesthood, it is necessary that the election be accompanied with a “spirit begettal,” a begettal to a different nature, a New Creation.112

1 Corinthians 15:

40 There are also celestial [heavenly] bodies, and bodies terrestrial [earthly]: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 … 44 … There is a natural [physical] body, and there is a spiritual body.

45 … 46 … that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 … 49 And as we [the Church] have borne the image of the earthly [as physical human beings], we shall also bear the image of the heavenly [as spiritual New Creatures].

Because this new creation is to be immortal, it is necessary the development of the spirit precede receiving of the body—the reverse of that followed for human creation. During the First Advent, God’s work with Jesus, as the Head, set the pattern for development of all who are to serve as the Body of the Anointed.

**Hebrews 5:**

4 And no man taketh this honour [of being a priest of God] unto himself, but he that is called of God, as was Aaron.

5 So also Christ113 [the Anointed]114 glorified not himself to be made an high priest; but he [God] that said unto him [Jesus], Thou art my Son, to day [at Jordan] have I begotten thee [as a New Creature].

James and Peter made manifest that what was true for Jesus was also true for his followers. They must experience the same begettal—the begettal as a New Creature, a son of God.

**James 1:**

18 Of his own will begat he [God] us [Church] with the word of truth, that we should be a kind of firstfruits of his creatures.

**1 Peter 1:**

3 Blessed be the God and Father of our Lord Jesus Christ,113 [anointed], which according to his abundant mercy hath begotten us [the elect Church (vs. 2)] again [from above] unto116 [for] a lively hope [a hope that is not only alive but is maturing]117 by the resurrection of Jesus Christ113 [anointed] from the dead,

23 Being born again [begotten from above], not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Those “begotten from above” are no longer sons of Adam. As New Creatures they are “sons of God.”

**1 John 3:**

1 Behold, what manner of love the Father hath bestowed upon us [the Church], that we [as a New Creation] should be called the sons of God: … .

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [God (vs. 1)] shall appear, we [as his New Creation] shall be like him; for we shall see him as he is.

**Being Faithful**

There is a work to be done by all who are called and chosen (elected). As the apostle Peter indicated, those baptized into

111. phoberos, #5398G.
112. See Paul’s Precept . . . , page 76.
113. christos, #5547G.
114. Greek has the article.
115. anagenao, #0313G.
116. eis, #1519G.
117. See Hope of the Priesthood, page 345.
death and begotten to a new nature must also be developed. They must be made perfect (incorrupt) in spirit as a New Creature and priest.

**2 Peter 1:**
4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is spiritually blind, and cannot see afar off cannot see the Kingdom, and hath forgotten that he was purified from his old sins by the baptism of repentance.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

In his letter to the Romans Paul described the work to be done simply, but emphatically.

**Romans 8:**
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

**Romans 12:**
2 And be not 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 perfect will of God.

Those who aspire to be of the heavenly priesthood cannot continue to conform to this world. They must be transformed. As predestinated, they must conform to the likeness, the character, of Jesus. This is the only way they may make their “calling and election sure.”

**1 John 4:**
7 Beloved, let us love one another: for love is of the living, immortal God; and every one that loveth is born [begotten] of God, and knoweth God.
8 He that loveth not, knoweth not God; for God is love.
9 … Herein is our love made perfect [complete], that we [the Church] may have boldness [as a royal priesthood] in the day of judgment [in the Age-to-Come]: because as he [God (vs. 16)] is [without awe of DEATH and SIN], so are we in this world [Present-Evil-World].

**Revelation 17:**
14 … for he [the Lamb] is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Jesus in his Parables of the Talents, 126 the Unjust Steward, 127 and the Pounds, 128 made manifest the need for faithfulness. Paul also emphasized it.

**1 Corinthians 4:**
2 Moreover, it is required in stewards that a man be found faithful.

Faithfulness is not a short lived emotion. It is a lifestyle, a life lived in the fullness of faith.

**Luke 16:**
10 He that is faithful in that which is least is faithful also in much: … .

**Revelation 2:**
10 … : Be thou faithful unto death [of not just the body, but the ego], and I will give thee a [the] crown of [the] life.
Chapter Eleven: Heavenly Priesthood

Making Perfect a Priest

The Walk of a New Creature

Proverbs 24:27: Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Matthew 7:14: Strait is the gate, and narrow is the way [Restraint of Self, Liberty for Others], which leadeth unto [sacrificial] life, and few there be that find it.

Hebrews 10:20: ...the new, living way [a way of living, not dying] which he [God] has opened for us [the Church] through the curtain [vail], the [sacrificial] way of his [Jesus'] flesh.

Revelation 9:6: And in those days [Age-to-Come] shall men seek [the] death [required of the New Creation], and shall not find it; and shall desire to die [the death], and [the] death shall flee from them.
1 Corinthians 11:
26 For as often as ye eat this bread, and drink this cup [as Jesus’ disciples], ye do show130 [proclaim] the Lord’s death [the Sacrificial Death he exemplified]131 till he132 [it] [that death] come.

Those who make their calling and election sure by a life of faith unto death will have the privilege of blessing God’s creation.

Galatians 3:
9 So then they which be of faith [the Church] are blessed with faithful Abraham.

**JUSTIFICATION OF THE PRIESTHOOD**

Since Martin Luther’s vaunted dissertations, the language of justification has been central to Protestantism’s belief structure. Unhappily, through a lack of understanding of the two salvations and disregard of Habakkuk’s Precept,133 much of that language has distorted God’s word and changed a very simple concept into one very complex.

**DEFINITION**

One such distortion is the definition given by some to the associated word groups. They assert “to justify” signifies “to make righteous”134; however, both the Hebrew and Greek words, as used biblically, have the meaning “to declare righteous.”

Luke 7:
29 And all the people that heard him, and the publicans, justified God, ….

The people and the publicans did not, could not, make God righteous. They declared him to be righteous.

Luke 18:
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified ….

Though a sinner, because of his faith the publican was declared to be righteous. He was not made righteous.

Problematically for English readers, two different word groups have been used in translation. As shown in the box these word groups have separate origins and have meanings that are significantly different. The word group that more closely agrees with the biblical languages, the Anglo-Saxon, does not have a verb associated with it. This lack has resulted in the dominant use of the Latin group. A use that has given credence to the thought of making righteous.

<table>
<thead>
<tr>
<th>HEBREW:</th>
<th>GREEK:</th>
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<tbody>
<tr>
<td>tsadaq, #6663H</td>
<td>dikatoo, #1344G</td>
</tr>
<tr>
<td>to give redress,</td>
<td>to declare right</td>
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<td>to vindicate</td>
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**ENGLISH:**

Two Word Groups, Two Meanings

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<tr>
<th>ANGLO-SAXON:</th>
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<td>Right</td>
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<td>Righteous</td>
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<td>Righteousness</td>
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<td>(NO VERB)</td>
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**JUSTIFICATION AND BEGETTAL**

Another problem has been the association of justification with begettal. The above texts make manifest such a connection is inappropriate. In the first text135 the people that justified God did not “beget” him. The publican in the second text136 could not have entered his home a New Creature since the “new and living way”137 had not as yet been opened. This insight is critical to understanding justification. To be justified, to be declared righteous, is a separate and unique act to begettal as a New Creature.138

Justification, a declaration of righteousness, has to do with a person’s relationship with the heavenly Father, not a change of nature.

Romans 4:
3 … Abraham believed God, and it was counted unto him for righteousness.

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130. katangello, #2605G.
131. See SACRIFICIAL DEATH, page 290.
132. In Greek “death” is masculine and is the antecedent for the pronoun “he.” See note 130, page 290.
133. See HABAKKUK’S PRECEPT (FAITH), page 67.
138. 2 Cor 5:17; 1 John 5:1.
Because of his faith Abraham was justified, declared to be righteous. This man of faith, however, was not spirit begotten. He was not a New Creature.

**Hebrews 11:**
39 And these all [all the faithful of old to include Abraham (vss. 4-38)], having obtained a good report through faith, received not the promise:
40 God having provided some better thing for us [the Church (vs. 40)], …

Begettal involves a change of nature. Justification involves a change of relationship. The two acts are separate and distinct.

**Justify/Condemn**

In the Bible “to justify” is often juxtaposed with “to condemn.”

**Deuteronomy 25:**
1 … they shall justify the righteous, and condemn the wicked;

**Matthew 12:**
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**Romans 5:**
18 Therefore as by the offence of one judgment came upon all men to condemnation of death; even so by the righteousness of one the free gift came upon all men unto justification of life.

**Romans 8:**
33 Who shall lay any thing to the charge of God’s elect? It is God that justifieth.

34 Who is he that condemneth [the elect (Church)]? …

“To condemn” means to declare one to be wicked. It does not mean to make one wicked, nor does it mean to condemn one individual for another’s wickedness, an act directly prohibited by the Torah of Moses. In like manner, “to justify” does not mean to make one righteous, nor does it mean to justify one for the righteousness of another.

God’s long term purpose is to have a loving creation. Unless freely given love has no meaning; so, if God violated the free-will of his creatures by making them righteous it would counter his purpose. Free-will dictates character not be implanted. Free rational beings have the responsibility for their own characters. Just as God could not condemn his creatures by making them wicked, neither could he justify them by making them righteous. Either act would invalidate his purpose and God cannot deny himself.

**Justified by Grace/Faith**

Yet another problem results when there is failure to discern there are the two kinds of righteousness explicit in the Bible.

**Romans 3:**
21 But now the righteousness of God without the law of Moses is manifested, …;
22 Even the righteousness of God, which is by faith of Jesus Christ [anointed] to all, and upon all them that believe [the Torah of The Adam]: …:
23 … 24 Being justified freely by his [God’s] grace through the redemption that is in Christ [anointed] Jesus:

Fallen humans are “wretched” creatures, unable to do the things that they would. They cannot obtain righteousness by their own works, a righteousness through the Mosaic Torah. God, however, by his grace made overt another kind of righteousness, a righteousness that emanates out of faith, Habakkuk’s Precept. Thus, scripture sets forth two kinds of righteousness:

- righteousness by faith, believing God;
- righteousness by torah, being without sin, sinless.

The first, to be justified by faith, does not mean one is without sin or that one’s sin is somehow glossed over. The second, a righteousness by works, is a righteousness not obtainable by a fallen creation in the Present-Evil-Age.

**Romans 4:**
5 But to him that worketh not [keeps not the Torah], but believeth on him [God] that justifieth the ungodly [sinners], his faith is counted for righteousness.

139. rasba, #7561H.
140. katadikazo, #2613G.
141. katakrima, #2631G.
142. katakrino, #2632G.
143. See Justification, Ransom, …,
144. See R obe of Righteousness, page 356.
145. Gen 1:26. See James’ Precept (Liberty), page 69.
146. 2 Tim 2:13.
147. nomos, #3551G.
148. christos, #5547G.
154. logizomai, #3049G.
Faith righteousness was made evident in God’s relationship with Abraham. Following Habakkuk’s Precept, Paul asserted the record of that relationship was provided so the Church would know of it, and, consequently, be motivated to emulate it. Thus, to Paul, Abraham’s justification was the same as that to be experienced by the Church, both being justified by faith.

Romans 4 & 5:
4:22 And therefore it [faith (vs. 20)] was imputed to him [Abraham] for righteousness.
23 Now it was not written for his sake alone, that it [righteousness] was imputed to him;
24 but for us [the Church (vs. 11)] also, to whom it [righteousness] shall be imputed, if we believe on him [God] that raised Jesus our Lord from the dead,
25 Who was delivered for our [the Church’s, not Adam’s] offenses [as Aaron’s bull was “delivered” for his house], and raised again for our justification [his resurrection is the evidence needed for faith, to believe].
5:1 Therefore being justified by faith [in God (vs. 24)], we have peace with God through our Lord Jesus Christ [anointed];
This has been true for all who live their lives in accordance with their faith, Jews and Gentiles alike. Even though they may be morally weak, they are righteous.

Hebrews 11:
32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, … , and of the prophets:
33 Who through faith … wrought righteousness, …,
For the New Creation the faith by which one is justified comes as result of God’s drawing and enlightenment. It grows from a knowledge of God and his true character.

Romans 10:
17 So then, faith cometh by hearing, and hearing by the word of God.

This faith, founded on a belief of the Word of God and an appreciation of his gracious purpose, will influence lifestyle. It will transform! Consequently, justification of the Church is followed by development as a priest, the “making perfect” process represented by the “cup,” the blood of the Covenant.

Robe of Righteousness
A God of love will not, cannot, lie. Individuals justified by God, those declared righteous, are in fact righteous. Doing otherwise would be calling evil good.

Nevertheless, as evinced in the writing of the author of The Pilgrim’s Progress—a work that has greatly influenced the commonly held perception of the Christian walk—Christendom teaches that the followers of Jesus are made righteous by being covered with his “robe of righteousness.”

The righteousness then by which a man is made righteous … is the righteousness of another than he who is justified thereby. Hence it is said again, by the soul thus justified and made righteous, “The Lord hath clothed me with the robe of righteousness.” …
This we call a being made righteous by reckoning, by the reckoning of God; for none is of power to reckon us righteous but God, because none can make us so but him. …
This is the case; God makes a man righteous by bestowing of righteousness upon him, by counting the righteousness of his Son for his: he gives him righteousness, a righteousness already performed and completed by the obedience of his Son.—John Bunyan (c. 1680 C.E.)

There is one text in the Bible that uses the imagery of a “robe of righteousness,” the one quoted by Bunyan.

155. christos, #5547G.
156. See Habakkuk’s Precept (Faith), page 67.
157. The righteousness of Abraham was actual. It was not an illusion, not make-believe; however, it is not to be equated with sinlessness (Rom 3:20-28).
158. Rom 4:23.
159. logizomai, #3049G.
160. Lev 16:6,11.
161. The word “again” not supported by the Greek text.
162. See Priesthood Development and …, page 361.
163. Titus 1:2.
164. Rom 8:33.
Chapter Eleven: Heavenly Priesthood

ISAIAH 61:
10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he [God] hath clothed me [the “blessed” seed (vs. 9)] with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Following Peter’s Precept, context shows Christendom’s use of this text is flawed. The subject, the “me” in the verse, is a personification of the community of those “that mourn” in verse 3, those who “shall be named the Priests of the Lord” in verse 6—the earthly “seed,” the faithful of Israel.

The actions there announced—giving of “beauty for ashes,” the “oil of joy,” the “garment of praise,” the building “old wastes,” the raising up “former desolations, the repairing “waste cities”—are to have their fulfillment as stated in verse 10. Israel, having at that time entered the New Covenant (vs. 8), is to receive its double blessing (vs. 7), the blessing of the “firstborn” of the earthly creation.166 Verse 10 is an expression of the community’s joyous reaction to that fulfillment, a fulfillment the prophet had described earlier in very similar words.

ISAIAH 49:
18 Lift up thine eyes round about, and behold: all these [fallen humanity] gather themselves together, and come to thee [Israel]. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants [repentant of fallen humanity], and they that swallowed thee up [the unrepentant] shall be far away.

The robe of righteousness is the figurative covering enjoyed by the faithful Jewish Remnant in a restored Israel after its time of cursing167 (Jacob’s Trouble) has passed. Thus, Peter’s Precept disallows applying Isaiah’s imagery to the Church as Christendom is disposed to do; however, there is second text that uses the imagery without the rubric and does refer to the Church.

Revelation 19:
7 … for the marriage [feast]168 of the Lamb is come, and his wife [the Church] hath made herself ready.
8 And to her was granted that she [as the “wife” (Church)] should be arrayed in fine linen, clean and white: for the fine linen is the righteousness169 [righteous acts] of saints.

As shown by the commentary of Matthew Henry, Christendom’s lack of understanding of the divine purpose results in misinterpretation of this text.

The robe of Christ’s righteousness, which he has wrought out for his church, the Father imputes unto her, and bestows upon her. None are brought to Christ, but those whom the Father brings. This notes the conversion of souls to him. The robe of righteousness, and garments of salvation, the change of raiment Christ has put upon her.

—Matthew Henry (c. 1710 C.E.)170

… The church appeared; not in the gay, gaudy dress of the mother of harlots, but in fine linen, clean and white. In the robes of Christ’s righteousness, imputed for justification, and imparted for sanctification. … —Matthew Henry (c. 1710 C.E.)171

The Greek word dikaioma169 does not signify an intrinsic quality as suggested by the use of “righteousness” in the KJV, but the consequence of such a quality—“righteous acts.”172 The righteous acts are those of the “saints,” not of Jesus. The “wife” makes herself ready. She is clothed in her own righteous acts, her own works of faith.

James 2:
24 Ye see then how that by works [of faith (vs. 22)] a man is justified, and not by faith only.

Works of faith, righteous acts that naturally flow from believing God, are the justification for God’s “justification,” for declaring a being to be righteous.

Romans 3:
26 To declare, I say, at this time his [God’s] righteousness: that he [God] might be just, and the justifier of him [a disciple] which believeth in Jesus.

166. See Israel’s Double Blessing, page 328.
167. See Diaspora/Jacob’s Trouble, page 253.
169. dikaioma, #1345G, plural.
172. See ASV, RSV, NASB, NRSV.
No scripture speaks of covering one’s sins with another’s “robe of righteousness.” Such a procedure would not be just! It would be declaring evil good.

Neither, is there a scripture that states God cannot look upon a sinner without such a covering. Since Adam and Eve God has “looked upon” sinners. Every member of the Church has been drawn by God and all have been sinners.

**Psalms 25:**
8 ... upright is the LORD: therefore will he [God] teach sinners in the way.

There is one text that may confuse if not “rightly divided.”

**John 9:**
31 Now we [Pharisees (vs. 15)] know that God heareth not sinners: ... .

This belief of the Pharisees was based on their erroneous interpretation of scripture and is not true. Jesus often challenged the way they “read” the scripture. In his Parable of the Publican and the Pharisee he clearly taught God “heareth” sinners. After the publican went to the Temple and confessed to be a sinner, he “went down to his house justified.”

**Justification, Ransom, Justice**

The confusion of language, particularly the use of the Latin word group, has resulted in Christendom closely relating justification with ransom and the “satisfaction of justice.”

> ... Our justification comes freely of the mere mercy of God. For whereas all the world was not able to pay any part toward our ransom, it pleased Him, without any of our deserving, to prepare for us Christ’s body and blood, whereby our ransom might be paid, and his justice satisfied. Christ, therefore, is now the righteousness of all them that truly believe in him.—John Wesley

There is no such relationship! Abraham was justified many centuries before the ransom was given by Jesus. Neither did the ransom in any way make “justice satisfied.”

The metaphor of “justice satisfied” is not found in the Bible. The metaphor of “justice satisfied” is not found in the Bible.

The conditional life given in Eden required obedience to preclude death. All that has transpired since that penalty was inflicted, to include the ransom, has been a direct outgrowth of divine grace and love for his creation, not justice.

**John 3:**
16 For God so loved the world [his physical creation], that he gave his only begotten Son [Jesus], that whosoever believeth in him should not perish, but have everlasting life [of the nonmortal life of the Age-to-Come].

**Romans 5:**
15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ [anointed], hath abounded unto many.

Neither was the ransom a provision of the Mosaic Covenant (a life for a life). The Torah of Moses prohibited transference of guilt and its consequence from the guilty to the innocent. It demanded the individual deserving either a positive or a negative outcome personally receive it, otherwise justice is not served. Where a person suffers the consequence for another’s act the Torah is violated. There is found only injustice!

The soul (body+spirit) given by the man Jesus did not set aside the penalty of death, the penalty mandated for disobedience. Instead, it makes possible a resurrection after death—a resurrection that will provide opportunity for all the human creation to be restored to the physical perfection, the nonmortality, enjoyed at creation.

The act of Jesus giving his soul as a ransom has no effect on the present sins of human creation. These are “passed over.” The sinful nature, not past sins, will be addressed after resurrection—that is the work of the Kingdom. At that time torah righteousness will be possible, so humankind will be justified by works.

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173. Gen 3:9-24
174. John 6:44.
175. 1 Cor 6:9-11; 1 John 1:10.
179. See Love, ..., Not Propitiation, page 165.
180. See Jesus, Only Son Begotten, page 91.
181. *aionios*, #0166G.
182. *christos*, #5547G.
185. 1 Cor 15:21,22. See Earthly (Physical) Resurrection, page 301.


REVELATION 20:
12 And I [John] saw [in vision] the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works [that shall be at that time (22:12)].
13 And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to their works [works that follow the deliverance from death].

REVELATION 22:
12 And [an angel speaking for God (vs. 6)], behold, I [God] come quickly; and my reward is with me, to give every man according as his work shall be [following deliverance from death and sin].

For humankind to accomplish this works righteousness, there will first have to be a full and complete faith righteousness.

ISAIAH 35:
4 ... fear [be] not [anxious] [be patient in faith]: behold, your God [Jehovah] will come ... he will come and save you [the Jews].
5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped [spiritual eyes and ears as well as physical].
6 ... 8 And an highway shall be there, ... called The way of holiness; the unclean shall not pass over it [the unclean will be clean by its end]; but it shall be for those [the unclean]: the wayfaring men, though fools, shall not err [go astray] therein.
9 No lion shall be there, nor any ravenous beast shall go up thereon [humans with beastly characteristics will not “pass over”].
10 And the ransomed of the LORD [the human race] shall return, and come to Zion [to the Festal Gathering] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

SANCTIFICATION OF THE PRIESTHOOD
Just as with justification, a lack of understanding of the divine purpose and the two salvations has resulted in distortion and confusion over the word group associated with sanctification.

DEFINITION
Sanctification has a twofold meaning: “setting apart” as a one time event, and “setting apart” as a process over time. When related to living beings the act of “setting apart,” whether short or long term, may be accomplished either by the individual or by someone or something other.

1 CORINTHIANS 6:
11 ... but ye ["saints," the Church (vss. 1-4)] are washed, but ye are sanctified [a one time event by God], but ye are justified [by faith] in the name of the Lord Jesus and in the [spirit] of our God.
2 CORINTHIANS 6:
17 ... come out from among them [unbelievers (vs. 14)], and be ye separate [an act by an individual], saith the Lord [God, vs. 18] ... and I will receive you,

HEBREWS 2:
11 ... he [Jesus (vss. 9,10)] that sanctifieth, and they [the Church] who are [being] sanctified [a continuing process over time], are all of one [God]: ...

SANCTIFIED THROUGH TRUTH
Just as with justification, beliefs are critical to sanctification. Not only must there be faith in the divine purpose, that faith must come from a true understanding. Only through truth can there be sanctification.

PROVERBS 16:
6 By mercy and truth iniquity is purged: and by the fear [awe] of the LORD men depart from evil [awe is the pathway to love].

JOHN 17:
17 Sanctify them [Jesus’ disciples (vs. 6)] through thy [God’s] truth: thy word is truth.
18 ... 19 ... [Jesus (vs. 1)] sanctify myself, that they also might be sanctified through the truth.

HEBREW—qadosh, #6942H    GREEK—bagiazo, #0037G

to sanctify:
to set apart people or things for God’s service,
to make sacred (holy),
to make separate,
to consecrate.

HEAR, O ISRAEL

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

1 Peter 1:
22 Seeing ye [the Church] have purified your souls in obeying199 [harkening to] the truth through the [s]pirit196 unto unfeigned love of the brethren, ...

Ephesians 5:
26 That he [Jesus] might sanctify and cleanse it [the Church] with the washing of water by the word the truth through the [s]pirit196 and belief of the truth:

Though sanctification is by truth, not error, one does not have to be a member of a particular group to be of the Church. The emphasis is on beliefs and not on affiliation with a particular organization.198

Proverbs 23:
7 For as he thinketh in his heart199 [soul] [not the organization, institution, to which one belongs], so is he: ...

The Truth Separates
When accepted and believed the Truth results in separation. Light has no communion with darkness.200

2 Peter 2:
18 ... those [the Church] that were clean escaped from them who live in error.

2 Corinthians 6:
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 ... 17 Wherefore come out from among them, and be ye separate ... and I [God] will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, ...

Before those “called” are “received” they must separate themselves from “unbelievers.” “Received” here must mean “begotten of God,” since they are to be “sons” (children) of God.201

John 1:
12 But as many as received him [Jesus], to them gave he [God] power [as New Creatures] to become the sons of God, ...

1 Peter 2:
9 But ye [the Church] are a chosen generation ... that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God’s] marvellous [Shekinah] light:

John 3:
20 For every one that doeth evil hateth the light, ...
21 But he that doeth truth cometh to the light, ...

John 8:
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free.

Acts 26:
17 ... 1 [Jesus] send thee [Paul],
18 To open their eyes, and to turn them [called Gentiles] from darkness to light [Truth], and from the power of Satan unto God, ...

Ephesians 5:
8 For ye [the Church] were sometimes darkness, but now are ye light in the Lord: walk as children of light [Truth]:
9 ... 11 And have no fellowship with the unfruitful works of darkness [sophistries, human and Satanic],202 but rather reprove them.

1 John 1:
5 ... God is light ...
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

The charge of the apostles is unequivocal. Truth separates the Church from the world! This is not a new phenomenon. Israel experienced the same, though it was not an experience they appreciated. They did not want to be different and separate, but wanted to have a king and be like the nations around them.203

1 Samuel 8:
4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,
5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

Followers of the Anointed must resist all such temptations. The truth of divine purpose sets apart! It sanctifies!
**Priesthood Development and Hebrews**

In his epistle to the Hebrews, Paul indicated development of a new priesthood “after the order of Melchizedek” was prefigured by the consecration rite of the Aaronic priesthood (Leviticus 8 & 9), the Atonement Day sacrifice (Leviticus 16), and the covenant ratification sacrifice (Exodus 24).

**Hebrews 9:**

7 But into the second [tent] [the Most Holy (vs. 3)] went the high priest alone once every year [once every year on Atonement Day he entered the Most Holy twice], not without blood [of bull and goat], which he offered [blood of the bull] for himself [and his house], and [blood of the goat] for the errors of the people:

8 The [h]oly Ghost [spirit] this signifying [by such limitation (vs. 7), that the way into 6] [of the holy of all 211] [Holies] [“new and living way” 212 of “true tabernacle” 213] was not yet made manifest, while as the first tabernacle 214 [tent] [in which the Levitical priests ministered] was [having yet 215 standing [with God]]; 216

9 ... 12 Neither by the blood of goats and calves, but by his own blood he [Jesus] entered in once 217 [for all time] into the holy place [Most Holy of “greater and more perfect Tabernacle” (vs. 11)], having obtained eternal 218 redemption [of an age] [the redemption of the fallen creation in the Age-to-Come] for us 208 [himself] [Head and Body].

Here again, translators introduced a meaning not present in the Greek by adding the words “for us.” The verb rendered “having obtained” is singular in middle voice indicating Jesus acted for or with reference to himself. The apostle was drawing from the consecration rite, as well as Atonement Day, in which a bull was offered for Aaron and his house. Through “his own blood” the Anointed obtained “redemption,” the privilege of delivering human creation, for his corporate self, Head and Body.

**Hebrews 9:**

13 For if the blood of bulls and of goats [in the priesthood consecration rite and on Atonement Day], and the ashes of a heifer sprinkling the unclean [on other days], sanctifieth to the purifying of the flesh [by providing forgiveness of sin];

14 How much more shall the blood of Christ [the Anointed] [prefigured by blood of Aaron’s bull for himself and his sons] 221 ... purge your [Body members (Aaron’s sons)] conscience from dead works [transform your sin disposition] to serve the living God [by serving his creation as priests];

15 ... 22 And almost all things are by the law 222 [Torah] purged with blood; and without shedding of blood is no remission 223 [release].

The apostle made manifest the Mosaic arrangements set forth important lessons for the development of a new priesthood.

Sprinkling of blood — sanctification (vs. 13)
Sanctification — purging (purification) (vs. 13)
Purging — transforming of character (spirit) (vs. 14)

**The Anointed — Head and Body**

Having established these correspondences, Paul continued:
HEBREWS 9: (CON'T)

26 For then must he [Jesus] often have suffered since the foundation of the world: but now once224 [one time] in the end225 [consummation] of the world226 [ages] hath he appeared to put away sin [from human creation] by the sacrifice of himself.227

Jesus offered himself as a corporate entity—as the Anointed, Head and Body—High Priest of a twofold (heavenly and earthly) priesthood that would “put away sin” from God’s fallen creation.

HEBREWS 10:

14 For by [Jesus] one offering [for all time]234 he [God] hath perfected235 [perfects] for ever234 them [Body members of a twofold priesthood (Israel and Church)] that are [being] sanctified.236

A “MORE EXCELLENT” PRIESTHOOD

The apostle established the necessity for the taking away of the first priesthood earlier in his epistle.

HEBREWS 7:

11 If therefore perfection were by the Levitical priesthood … what further need was there that another priest [High Priest, Head and Body] should rise after the order of Melchizedec, … ?

12 For the priesthood being changed, there is made of necessity a change also of the law237 [torah], from Torah of Moses to Torah of The Adam.

13 … 28 For the law237 [torah] of Moses maketh men high priests which have infirmity; but the word of the oath [given David by God],238 which was since the law237 [torah], makest the Son [a High Priest], who is consecrated239 [perfected] for evermore241 [the age] for the work of the Age-to-Come.

The Torah of Moses can provide forgiveness of sin. It cannot, however, give release from sin. Consequently, following Israel’s cogent illustrative failures, God swore an oath to King David.242

PSALMS 110:

4 The LORD hath sworn, and will not repent, Thou [David’s Lord (vs. 1), who is of the seed of David] art a priest for ever after the order of Melchizedek.
Through David’s seed there is to be a “more excellent” priesthood, a “royal priesthood,” a priesthood of the order of Melchizedek.

**Hebrews 8:**
6 But now hath he [Jesus] obtained a more excellent ministry … established upon better promises [bath-bound promises].
7 For if that first [covenant] [ministry] [Levitical] had been faultless, then should no place have been sought for the second.
8 For finding fault with them [Levitical priesthood], he [God] saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant [for humanity] with [the offering of] the house of Israel [ten tribe nation] and with [the offering of] the house of Judah [two tribe nation] [offerings synergized with the Church):
9 … 13 In that he [God] saith, A new covenant, he hath made the first [covenant] old. Now that [example] [the Levitical ministry] which decayeth and waxeth old is ready to vanish away [fulfilled in 70 C.E.].

Paul’s foreboding over the “infirmity” of the Levitical priesthood and its resultant future was fulfilled by Rome’s destruction of the Temple. That “first ministry” did “vanish away.”

**SPRINKLING OF BLOOD**
As Paul made evident, the sprinkling of blood in the Most Holy by the Aaronic High Priest for himself and his house pictured the *making perfect through suffering* of the new priesthood. Again:

**Hebrews 9:**
245. The Greek words rendered “ministry,” “which,” “first,” and “second,” are feminine, “that” is neuter. Thus, its referent must be the neuter “example” in verse 5.
246. ἱεροσόλυμα, #0039 (plural, neuter, with article).
247. ἅπαξ, #0530G.
248. συντελεῖα, #4930G.
249. ζυγία, #0165G, plural.
250. See note 208, page 361.
251. See Spirit versus Flesh, page 283.
252. Capitalization not inspired.
253. 2 Cor 5:17.
254. ἐξοικονόμησις, #5218G, with article.
255. christos, #5547G, with article.

The continual sprinkling of blood year after year on Atonement Day by the Aaronic High Priest is contrasted to Jesus’ suffering once for 3½ years. Thus, the sprinkling was a figure, a physical metaphor, depicting suffering—not physical suffering, but the suffering related to the spirit making war with the flesh.251

**Romans 8:**
12 Therefore, brethren [the Church (vs. 1)], we are debtors, not to the flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die: but if ye through the [spirit] do mortify the deeds of the body, ye shall live.

**Galatians 5:**
17 For the flesh lusteth against the [spirit], and the [spirit] against the flesh: and these are contrary the one to the other: so that ye cannot do the things [of the flesh] that ye would.

**2 Corinthians 10:**
4 (For [as a New Creature] the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ

**Ephesians 4:**
22 That ye put off concerning the former conversation [behavior] the old man [the flesh], which is corrupt according to the deceitful lusts;
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Thus, the sprinkling of blood in the consecration rite, the covenant ratification, and on Atonement Day pictured the suffering to be experienced by the spirit in the process of being made in “true holiness”—suffering that results from spirit opposing flesh by “bringing every thought into captivity.”
Understanding that the process of crystallizing character, perfecting the spirit, results in suffering is the key to unlock earlier statements in Hebrews.

**Hebrews 2:**

10 For it became him [God] … in bringing many sons [Body members of the Anointed] unto glory, to make the captain [Jesus, as Head] of their salvation [God’s salvation of humankind through them] perfect [as High Priest] through sufferings.

**Hebrews 5:**

8 Though he [Jesus] were a Son, yet learned he obedience [to harken] by the things which he suffered; 9 And being made perfect [complete as a High Priest], he became the author of eternal salvation [of an age] [salvation for human creation in the Age-to-Come] to all them that obey [harken to] him;

These texts give the purpose for the correspondence the apostle revealed. 

suffering—making perfect as a priest  
made perfect—author of salvation

Paul added to this understanding later in his epistle:

**Hebrews 4:**

15 For we have not an high priest [in Jesus] which cannot be touched with the feeling of our infirmities: but was in all points tempted [spirit vs. flesh] like as we are, yet without sin.

16 Let us [as his Body members] therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Being made perfect as the Head, Jesus is able to work with those whom God has chosen, to make them perfect as Body members of his priesthood. They, in turn, will be able to work with fallen humanity, teaching them the ways of righteousness, just as they were taught by Jesus.

The critical nature of this sanctification, the process of being set apart, of being made perfect, was strongly emphasized by Paul.

**Hebrews 12:**

14 [The Church is to] Follow peace with all men, and holiness [sanctification], without which no man shall see the Lord:  

Sanctification, being made perfect as a priest, is a prerequisite for being of God’s royal priesthood. Without it “no man shall see the Lord.” It should be noted that God began his relationship with Israel only after the sprinkling of blood, only then did Moses, Aaron, Nadab, and Abihu, and seventy of the elders “see” God.

**“Without the Camp”**

As Paul concluded his epistle he set forth another lesson from those Levitical sacrifices that involved sprinkling of blood.

**Hebrews 13:**

10 We [who partake of the heavenly calling] have an altar, whereof they have no right to eat which serve the [Mosaic] tabernacle [the Levitical priesthood].  

11 For the bodies of those beasts, whose blood is brought into the sanctuary [Most Holy] by the high priest for sin, are burned without the camp.  

12 Wherefore Jesus also, that he might sanctify the people [humankind] with his own blood, suffered without the gate.  

13 Let us [as his Body members] go forth therefore unto him without the camp, bearing his reproach.

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256. ἑπάκοιος, #5218G.  
257. αἰωνίος, #0166G.  
258. ἑπακούο, #5219G.  
260. Verb is aorist tense which requires the antecedent for “he” to be “Son of God.” For “he” to refer to the disciple would require present tense as in Heb 2:11; 10:14. See Heb 10:14 on page 362.  
261. ἡγιάζω, #0038G.  
262. Ex 24:8-10.  
263. Heb 3:1.  
264. The Levitical sacrifices were offered to sanctify the people of Israel. That typical arrangement pictured the grand work of the Melchizedek priesthood that will sanctify fallen humanity.  
265. The burning of the remains of the sacrificial victims without the camp was an intrinsic part of the offerings that included sprinkling of the blood.
Here there are two more correspondences.

**body burned—suffering without the camp—without the gate**

The altar described by Paul was the altar mentioned by Daniel in his prophecy of Seventy Weeks.

**Daniel 9:**
24 Seventy weeks are determined upon thy people [Israel] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most [h]oly altar.266

That the “most holy” here alludes to an altar is shown by the only other texts that make reference to an anointing of something “most holy,” both of which concern the altar (Peter’s Precept).

**Exodus 29:**
36 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy, 267

The altar anointed by Jesus as Mediator,268 the altar to be used that given by Jesus—a spiritual sacrifice which an earthly priesthood has “no right to eat.”

**Exodus 40:**
10 And thou [Moses (vs. 1), as Mediator] shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

The altar anointed by Jesus as Mediator,268 the altar to be used by him and the Church, was prefigured by the altar from which the Levitical priesthood could not eat, the altar of the sin-offering. As the apostle detailed, the bodies of the sacrificial animals were totally consumed by fire (purification)269—their inward parts placed on the altar of the court, the remainder “burned without the camp.”270 There was nothing left that could be eaten. That there is an altar from which one priesthood may eat and another may not, is yet another demonstration one is “more excellent” than the other.271

**Exodus 36:**
And thou [Moses, as the Mediator in the consecration of the priesthood] shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: . . . .

**Romans 6:**
22 But now being made free from [the] sin of unbelief, and become servants to God, ye have your fruit unto holiness, and the end everlasting life of an age. 23 For the wages of [the] sin of unbelief is death; but the gift of God is eternal life of an age through [anointed] our Lord.

Whereas the sin-offering of the Levitical priesthood provided forgiveness of sin, that of the Melchizedek priesthood makes possible release from sin.279

The sacrifice of which the Melchizedek priesthood “eats” is that given by Jesus—a spiritual sacrifice which an earthly priesthood has “no right to eat.”

**Romans 12:**
1 I beseech you therefore, brethren [those called to emulate Jesus],272 by the mercies of God, that ye present your bodies a living sacrifice (living sacrifice, not dead like the Levitical; a dedication of one’s life for eternity to serve God and his creation), holy, acceptable unto God, which is your reasonable service [as Body members of Anointed].

2 And be not conformed to this world [go “without the camp”]: but be ye transformed by the renewing of your mind [spirit],273 that ye may prove what is that good, and acceptable, and perfect, [altruistic] will of God.

3 . . . 5 So we [having presented our individual bodies], being many, are one body in Christ [an anointing], and every one members one of another.

The “good, and acceptable, and perfect, will of God” is for his creation to be “free from [the] sin.”275

**1 Corinthians 11:**
23 . . . Lord Jesus the same night in which he was betrayed took bread: 24 And when he [Jesus] had given thanks, he brake it, and said, Take, eat;280 this is my body, which is broken for you: . . . .

In the sacrifices of the Mosaic Tabernacle the Levitical priesthood pictured that “more excellent” ministry which was to

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266. Capitalization not inspired.
267. See The Mediators, page 106.
269. See The Divine Fire, page 155.
274. Christos, #5547G.
275. See The Enslaving Monarchs, page 35.
276. Greek text has the article.
277. Aionios, #0166G.
278. In Greek text “anointed” precedes “Jesus.”
279. See Release from Sin, page 227.
280. Not supported by many manuscripts.
The people of Israel pictured fallen humanity, those for whom the “more excellent” ministry is to be established. The forgiveness of sin received by the people was a precursor of the release from sin to be enjoyed by the human creation. By using “gate” in verse 12 in place of “camp” in verse 11, Paul indicated the burning of the sin-offering victim’s body “without the camp” was also a picture. The “gate” in ancient times was the venue for the conduct of civic affairs, where public problems were resolved. It was the seat of government.

During his First Advent ministry Jesus was greatly opposed by those that sat in the gate, those that sat in Moses’ seat—the Pharisees, the scribes, the Sadducees, the Herodians. As he conveyed in his Parable of Vineyard and Husbandmen, they considered Jesus to be a threat to their authority and did all they could to limit his influence. So, as the body of the sin-offering victim was “burned without the camp,” Jesus “suffered without the gate,” outside of the circle of those in positions of power and influence.

With his charge to go “without the camp,” Paul signified those of the anointing must also “suffer without the gate.” Just as it was for Jesus, those who serve God are not welcomed by those who “sit in the gate.”

John 15:
19 If ye [disciples of Jesus] were of the world, the world would love his own: but because ye are not of the world, but I [Jesus] have chosen you out of the world, therefore the world hateth you. As John foresaw in vision, such has been the history of Israel and the Church in their relationship with Christendom.

Revelation 14:
4 These [faithful Jewish remnant] are they which were not defiled with women [Babylon and her daughters (Christendom)]; for they are virgins. These are they which [in Age-to-Come] follow the Lamb whithersoever he goeth. These were redeemed from among men, being the [earthly] firstfruits unto God and to the Lamb.

Revelation 20:
4 … I [John] saw the souls of them [the Church] that were beheaded for the witness of Jesus [Jesus became their Head], 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 [they were without the gate of the religious systems of the “beast” and “image”]; … .

Paul also spoke of this need to live “without the camp” in his great hymn to love.

1 Corinthians 13:
1 Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing.

The thought of giving “my body to be burned” directly relates to the going forth “without the camp” for it is there that “the bodies of those beasts, whose blood is brought into the sanctuary by
the high priest for sin, are burned.” — 289 “Body to be burned” is a figure for the purification process the Church must experience. 290

Romans 6:
6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 8:
13 For if ye live after the flesh, ye shall die: but if ye through the spirit 291 do mortify the deeds of the body, ye shall live.

Colossians 3:
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

So, in his hymn, Paul declared even though the followers of Jesus give their bodies to be burned “without the camp,” even though they suffer “without the gate,” if they have not love, such sacrifice will be of no avail. It will profit them nothing!

Paul was not saying the Corinthians were not to give their bodies “to be burned.” All of the New Creation must fulfill that charge! They must present their “bodies a living sacrifice” and experience the purification process. The apostle declared though necessary, it is not sufficient. Not only must “the deeds of the body” be mortified, love must come in to take their place.

Matthew 12:
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. … .

The requirement for love is absolute. The heavenly Father has decreed in his marvelous creation of free beings love is prerequisite for life.

1 John 4:
16 And we [the Church (vs. 15)] have known and believed the love that God hath to us. God is love; and he that dwelleth in love

dwelleth in [the living, immortal] God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment [Age-to-Come]: because as he [God] is [without awe of DEATH], so are we in this world [Present-Evil-World].

To be “in his likeness” 292 there must be love. So, for those who have consecrated their all, the giving of their bodies to be burned “without the camp” is only a beginning. To be “as he is” while “in this world” love must be made perfect, must be made complete.

Colossians 3:
9 … ye have put off the old man with his deeds;
10 And have put on the new man, which is renewed in knowledge after the image 293 [likeness] of him [God] that created him [Jesus]:

Bread, Wine, and Soul

By the First Advent the Jews had more or less kept the Passover for some sixteen centuries. This they did as a memorial of their deliverance from slavery in Egypt. 294 With it they celebrated their relationship with the heavenly Father—a unique association which no other people enjoyed. 295 Yet, though they performed all the ceremony, they understood not the antitypical significance of what they did. God’s due time for that understanding did not come until the night Jesus assembled his apostles in the Upper Room, the night of the fourteenth day of the first month of the Jewish year.

For all who believe Jesus is the Anointed, the Messiah, the simple ceremony he introduced using bread and wine gives a much greater depth of meaning to the Jewish feast.

The Bread

Matthew 26:
26 … Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

To understand the significance of this gracious act—Jesus giving his body—it is necessary to go back to the beginning.

When Adam ate of the forbidden fruit his body lost its ability to maintain life and the dying process began. His body no longer
nonmortal, Adam was not able to pass on life without death, and so mortality became the legacy of all of his seed.\footnote{296}

To reverse that result it was necessary that a new body be made available for Adam—a body not subject to death. None of his seed, however, could provide such a body. As the psalmist wrote:

Psalms 49:
7 None of them [fallen humanity (vs. 1)] can by any means redeem his brother, nor give to God a ransom for him:

This requirement for a nonmortal body, one not under death’s dominion, made requisite the miraculous conception of Jesus of Nazareth. Through the implantation of a perfect seed, the virgin Mary gave birth to a human being who was not of the seed of Adam—a being whose body could maintain life.

It was this body Jesus symbolized when he passed the bread. To replace that which had been lost, Jesus gave his body—a body human, dieable, nonmortal, not under condemnation.

John 6:
51 I am the \textit{living bread} which came down from heaven: if any man eat of this bread, he shall live for ever\footnote{297} [the age] [the Age-to-Come]: and the bread that I will give is my flesh, which I will give for the life of the world.

Thus, to take of the bread and eat, as Jesus directed, represents appropriation through faith of that “living bread”—the appropriation of a life not subject to death made available to God’s human creation by Jesus through the giving of his nonmortal human body.

\begin{center} \textbf{THE WINE} \end{center}

Following the bread, Jesus passed a cup of wine to those gathered with him in the Upper Room, and said:

Matthew 26:
27 ... Drink ye all of it;
28 For this is my blood of the \textit{new} \footnote{298} \textit{testament} \footnote{299} [covenant], which is shed for many for the remission \footnote{300} [release] of sins [for humankind].

Even though Jesus had spoken of this necessity in a “hard saying” earlier in his ministry,\footnote{301} this must have startled and bewildered the apostles. Under the Torah of Moses the drinking of blood was forbidden, all so doing to be “cut off.”\footnote{302}

In that long ago night all firstborn in Egypt were in jeopardy of the plague of death.\footnote{303} Only those protected by blood were passed over; however, all thus protected became God’s!

Numbers 3:
11 And the LORD spake unto Moses, saying,
12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

In antitype, those who are of the Church of God\footnote{305} are asked to partake of the cup, the blood of the Covenant. All who partake become God’s heavenly priesthood, just as the firstborn of the first Passover evolved into the Levitical priesthood.

The expression “blood of the covenant” has a twofold import. First, it indicates sacrifice is required to ratify a covenant.\footnote{306} Second, as Paul set forth in Hebrews, the rite symbolized the process whereby God’s dual priesthood is “made perfect [able] through suffering.”\footnote{307} That priesthood, as “able ministers” of the New Covenant serve God and his creation. Such “ableness” is assured by blood.

2 Corinthians 3:
6 Who [God] also [like with Israel] hath \textit{made} [empowered] us \textit{the} Church \textit{able} ministers of \textit{the} new \textit{testament} \footnote{299} [a new covenant]; not of the letter, but of the spirit: ... \footnote{308}

The implications of the cup can only be appreciated where there is a comprehension of Jesus’ earthly walk from Jordan to
Chapter Eleven: Heavenly Priesthood

The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Calvary, the time during which he drank from the cup. Only from his life of service, from the spirit of love he demonstrated under the most severe and adverse conditions, is it possible to grasp the twofold significance of drinking the forbidden blood. Jesus spent 3½ years doing remarkable works—healing the sick, feeding multitudes both temporal and spiritual food. There were whole nights spent in prayer, without physical rest. All the while Israel’s leaders gave him tremendous opposition, attempting to undo his ministry in every way they could. All this often brought great weariness, yet there was always the people. All came to him. The poor, the sick, all who were in need, came to him for his help, for his service.

Demands by the people, contention by Israel’s leaders, had their effect and accomplished the divine purpose. In the heavenly Father’s great plan of salvation there was a prearranged period during which the “captain” of that salvation was made “perfect,” set apart, sanctified—a salvation that is the inheritance of God’s anointed peoples, salvation of the whole of human creation.

HEBREWS 2:
10 For it became him [God], for whom are all things, and by whom are all things, in bringing many sons [Israel and Church] unto glory, to make the captain [Jesus] of their salvation [for humankind] perfect [a complete High Priest] through sufferings.

GIVING THE SOUL
From Jordan to Calvary, Jesus offered himself in sacrificial service. As he resolved:

MATTHEW 20:
28 ... the Son of man came not to be ministered unto, but to minister, and to give his life[309] [soul] [body+spirit] a ransom for many [all of fallen humanity who freely respond in the Age-to-Come].

By declaring he was giving his “soul” Jesus indicated he was not only giving his perfect human body to replace the body lost by Adam, but he was also giving his spirit to serve God. He dedicated himself eternally to a perpetual life of service to the Creator and his creation, a “living sacrifice.”

HEBREWS 7:
25 Wherefore he [Jesus, as a resurrected New Creature] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

To be “saved” humankind requires release from two slavements. First it must be delivered from “the DEATH,” Adamic death, the DEATH that was the consequence of one man’s disobedience. Second, it must also be delivered, released, from “the SIN,” the sin that has reigned in mortal (dying) bodies since Adam’s fatal act. This twofold need is the key to understanding the bread and wine. The human creation must not only be delivered from DEATH, it must also be released from SIN.

HEBREWS 7:
25 Wherefore he [Jesus, as a resurrected New Creature] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

To be “saved” humankind requires release from two enslavements. First it must be delivered from “the DEATH,” Adamic death, the DEATH that was the consequence of one man’s disobedience. Second, it must also be delivered, released, from “the SIN,” the sin that has reigned in mortal (dying) bodies since Adam’s fatal act. This twofold need is the key to understanding the bread and wine. The human creation must not only be delivered from DEATH, it must also be released from SIN.

ROMANS 8:

To facilitate such deliverance God set in motion a plan, a process, by which he develops a dual priesthood that will minister to his fallen creation, both the living and the dead. Jesus, by his consecration as the high priest of this priesthood,[315] dedicated himself, his soul, totally, and forever, for this service.

JOHN 15:
13 Greater love hath no man than this, that a man lay down his life[309] [soul] [his body and his spirit] for his friends.

All who desire to be of the heavenly aspect of this priesthood and serve in synergy with Israel, must make the same dedication, drink of the same cup. As Jesus declared to the apostles:

MARK 10:
39 ... Ye shall indeed drink of the cup that I drink of ... Thus, all who desire to be “conformed to the image of his [God’s] Son”[316] must experience the same preparation he experienced for they are to be with Jesus and see him as he is.[317]
1 Peter 1: 2 Elect ... through sanctification of the [s]pirit unto obedience, and sprinkling of the blood of Jesus Christ: BLOOD—SANCTIFICATION

John, the apostle of love, echoed Peter.

1 John 3: 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Those who would serve God must lay down their souls as did Jesus. They must be sanctified, dedicated, and thoroughly prepared as priests, just as was Jesus—a process symbolized by the drinking of the cup.

Following his charge to eat the bread and drink the wine, Jesus indicated this eating and drinking was not a simple one-time act, but was an activity that was to continue throughout the lifetime of the disciple.

1 Corinthians 11: 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come to you.

Those who eat of the bread and drink of the cup are to continue to do so until it, a death like the Lord's, comes.

This anticipated our Lord's instruction to the Church at Smyrna.

Revelation 2: 10 ... be thou faithful unto death, and I will give thee a crown of life immortal.

All who desire to follow in Jesus' footsteps must accept this charge. They must faithfully eat of the bread and drink of the cup until the sacrificial death, the Lord's death, come. They must eat of the body of Jesus (the bread), they must drink of his blood of the Covenant (the cup), continually and throughout their lives, “unto death.” Only in this way will they as a New Creation be “made perfect” in spirit so they may eternally serve God as his heavenly priesthood, a “living sacrifice.”

318. Capitalization not inspired.
319. hupakoe, #5218G.
320. kai, #2532G.
321. christos, #5547G.
323. psyche, #5590G.
324. Greek word rendered “death” is in masculine gender and is the antecedent for “he.”
325. Greek text has the articles.
326. See A METAMORPHOSIS, page 78.

Psalms 67:

1 God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
2 That thy way may be known upon earth, thy saving health among all nations.
3 Let the people praise thee, O God; let all the people praise thee.
4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
5 Let the people praise thee, O God; let all the people praise thee.
6 Then shall the earth yield her increase; and God, even our own God, shall bless us.
7 God shall bless us; and all the ends of the earth shall fear [be in awe of] him.
Chapter Twelve

God of Salvations

For God is my King of old, working salvation[s] in the midst of the earth.—Psalms 74:12
... salvation is of the Jews.—John 4:22

RETURN OF GOD

When Christendom discusses the future it is usually couched in the context of the return of Jesus. The Bible, however, does not limit such a return to the Son. It also speaks of the return of the heavenly Father, the return of God himself.

DEUTERONOMY 30:
3 That then the LORD thy God will turn thy captivity before thine eyes, and have compassion upon thee, and [God] will return and gather thee [Israel] from all the nations, whither the LORD thy God hath scattered thee.

ISAIAH 35:
4 … behold, your God will come with vengeance, even God with a recompence; he will come and save you.

ISAIAH 40:
10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him; behold, his reward is with him [Messiah], and his [God's] work before him [Messiah].

The Torah of Moses indicated a collective well-being for national harkening and collective distress for failing to harken. The distress, however, was not necessarily a permanent affliction. Time was allowed for an awakening and change! The return of God is linked to Israel's awakening and return to its promised land. Promise of God's return is not limited to the OT record. Quoting the prophets and Peter, apostle James declared:

ACTS 15:
14 … God at the first did visit the Gentiles, to take out of them a people for his name [the Church].
15 … 16 After this [Times of the Gentiles] I [God] will return, and will build again the tabernacle of David [Israel], which is fallen down; and I will build again the ruins thereof, and I will set it up:

James quoted the prophet Amos7 to support his argument. In the context of that prophecy it is manifest the antecedent for the first person pronoun is God.

AMOS 9:
11 In that day will I [God] 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:

James' statement “I will return”—in harmony with the prophets—refers to God’s return and restoration of divine favor to Israel.

GOD “PIERCED”

Another NT passage concerning God’s return is found in apostle John's Revelation.

REVELATION 1:
7 Behold, he [God] cometh with clouds; and every eye shall perceive him [God], and they [the Jews] also which pierced him [God]: and all the tribes of the earth shall wail ...

To “rightly divide” this declaration recorded by John and perceive that God is its subject it is necessary to first rightly understand a prophecy of Zechariah.

ZECHARIAH 12:
8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, and the [Angel of the LORD before them.

1. Hebrew word is plural.
2. Deut 29:2.
3. naqam, #5358/5359H.
7. See Chart, page 24.
8. optomai, #3700G.
9. ekkenteo, #1574G.
10. phule, #5443G.
11. ge, #1093G.
When God returns to Israel, he will pour out upon the nation “the spirit of grace and of supplications.” Verse 10 has been a mystery to many because the speaker has not been recognized to be God himself. First person pronouns occur over and over again in this chapter of Zechariah’s record (vss. 2, 3, 4, 6, 9, and 10). In every case they refer to God. The antecedent for “me” is “LORD” (God) from verse 8. The antecedent for “him” is “Angel-of-the-LORD” (Jesus)16 also from verse 8.

The apostle John referred to this prophecy in his account of the crucifixion of Jesus.

**John 19:**

34 But one of the soldiers with a spear pierced [nusso]17 his [Jesus’] side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him [Jesus] shall not be broken [as the antitypical Passover lamb].18 37 And again another scripture saith, They [the Jews] shall look on him [God] whom they pierced [ekkenteo].19

The Greek word (nusso)17 John used for the piercing of Jesus’ side is not the word (ekkenteo)19 he used in quoting Zechariah and in the Revelation text. The use of one English word to render the different Greek words has resulted in considerable confusion over the apostle’s meaning.

In his statement “these things were done, that the scripture should be fulfilled,” the apostle was not referring to the act of the Roman soldier, but to the whole of the events that culminated in Jesus’ death. The rejection and crucifixion of his beloved Son by his chosen people “pierced” God for it was a rejection of him. The people who were the “apple of his eye”20 choose the way of unbelief instead of his way of faith—the way of evil, not love.

During his ministry Jesus emphasized the message he delivered was not his, but God’s. So, Israel’s rejection of that message was a rejection of God.

**John 12:**

44 Jesus … said, He that believeth on me, believeth not on me, but on him [God (vs. 49)] that sent me. 45 And he that seeth me seeth him [God] that sent me.

**John 14:**

10 Believest thou not that I [Jesus (vs. 9)] am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

**John 15:**

23 He that hateth me [Jesus] hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

The bitter weeping of the Jews for the Angel-of-the-LORD mentioned by Zechariah will spring from Israel’s remorse in the Age-to-Come when it understands Jesus’ message, the message it rejected, was indeed from God.

Thus, Zechariah’s prophecy provides the needed insight to understand John’s declaration.

**Revelation 1:**

7 Behold, he [God] cometh with clouds; and every eye shall see [perceive] him [God], and they [the Jews] also which pierced [ekkenteo]19 him [God]: and all kindreds [tribes] of the [promised] earth [land] all of the Jews shall wail because of him [Jesus (Angel-of-the-LORD)].12

12. See DAVIDIC COVENANT, page 224.
13. ed, #0413H.
14. Some translations have a third person pronoun; however, the few manuscripts with the third person are highly suspect.
15. marar, #4843H. See NASB, RSV, NRSV.
17. nusso, #3572G.
19. ekkenteo, #1574G.
21. optomai, #3700G.
22. phule, #5443G.
23. ge, #1093G.
RETURN WITH CLOUDS
That God returns “with clouds” as stated by John has also been greatly misunderstood and has often been related only to the return of Jesus.

REVELATION 1:
7 Behold, he [God] cometh with clouds; and every eye [all humankind] shall see25 [perceive] him [God], … .
The return “with clouds” was prefigured in the Exodus and at Mt. Sinai, and was later manifested by the divine presence in the Tabernacle and the Temple.

EXODUS 13:
21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

EXODUS 16:
10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

EXODUS 19:
9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people [of Israel] may hear when I speak with thee, and believe thee for ever. … .

EXODUS 24:
15 And Moses went up into the mount, and a cloud covered the mount.
16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he [God] called unto Moses out of the midst of the cloud.

EXODUS 40:
34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.
35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

LEVITICUS 16:
2 And the LORD said unto Moses, Speak unto Aaron … , that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

1 KINGS 8:
10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD [the Temple of Solomon],
11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.
12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

In all these events the clouds were literal. They were a physical manifestation of divine presence. This was necessary because humans cannot safely see God.

EXODUS 33:
20 And he [God(vs.17)] said, Thou [Moses(vs.17)] canst not see my face: for there shall no man see me, and live.
The prophets associated clouds with God’s return. These clouds, however, are the spiritual reality that was prefigured by the physical symbols. Their presence is not to be understood literally.

PSALMS 97:
1 The LORD reigneth; … .
2 Clouds and darkness are round about him: … .

ISAIAH 19:
1 … Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, … .

As alluded to by the psalmist, and as indicated by Job, clouds are a repository for water.

PSALMS 104:
3 Who [God(vs. 1)] layeth the beams of his chambers in the waters: who maketh the clouds his chariot: … :

JOB 26:
8 He [God] bindeth up the waters in his thick clouds; and the cloud is not rent under them.

And, as Paul and Jesus taught, water is a symbol for God’s Word, the Truth.26

EPHESIANS 5:
26 That he [Jesus(vs. 25)] might sanctify and cleanse it [the Church (vs. 25)] with the washing of water by the word,

25. optomai, #3700G.
26. See WATER (RAIN/CLOUDS/…), page 158.
**John 4:**
10 Jesus answered and said unto her [a woman of Samaria (vs. 9)], If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life [of an age] [the Kingdom of the Age-to-Come].

Thus, God returning with clouds indicates his return will be accompanied with an outpouring of divine truth [water=>truth]. Just as a literal cloud made ancient Israel aware of the divine presence, so a cloud of truth will reveal that presence in the Age-to-Come.

Because of its failure to harken, Israel has been without such a cloud, such “water,” since before the First Advent.

**Isaiah 5:**
13 Therefore my [God’s] people [Israel] are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

**Amos 8:**
11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land [Israel], not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
The day will come, however, when the cloud of truth will pour out its water. Satan’s great deceptions will be swept away by an “overflowing rain.”

**Isaiah 41:**
17 When the poor and needy [in spirit] seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.
18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water [water=>truth].

**Isaiah 49:**
9 That thou mayest say to the prisoners [those in the grave], Go forth; to them that are in darkness [those who know not God, to include those “cast out into outer darkness”], Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.
10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

**Revelation 22:**
17 And the [spirit] and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

**OBJECTIVES OF RETURN**
The Bible reveals the following objectives associated with the return of God and the divine service for humankind:
- To complete the New Creation, the heavenly priesthood.
- To fulfill God’s promise to Israel’s “fathers”;
- To establish Israel as God’s earthly priesthood;
- To sanctify God’s holy name through Israel; and,
- To establish by Israel love between creation and God.

**GOD’S PROMISE**

**Deuteronomy 9:**
5 Not for thy [the Israelites’] righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.
6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

**Romans 11:**
28 As concerning the gospel, they [the Israelites] are enemies for your [the Church’s] sakes: but as touching the election [as God’s earthly chosen people], they are beloved for the fathers’ sakes.

ESTABLISHING ISRAEL

EXODUS 19:
5 Now therefore, if ye obey me, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
6 And ye shall be unto me a kingdom of priests, and an holy nation [holy nation—nation set apart for sacred service].

ISAM 43:
10 Ye [people of Israel] are my witnesses, saith the LORD, and [as a nation] my servant whom I have chosen: that ye may know and believe me, and understand that I am he: . . .
11 . . . 21 This people have I formed for myself; they shall shew forth my praise.

ISAIAH 58:
11 And the Lord shall guide thee [Israel] continually, and satisfy thy soul in drought, and make fat thy bones: and [for the rest of humankind] thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

GOD'S HOLY NAME

EZEKIEL 36:33
21 But I [God] had pity for mine holy name, which the house of Israel had profaned among the heathen [nations], whither they went [in the Diaspora],
22 Therefore [Ezekiel] say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen [nations], whither ye went.
23 And I will sanctify my great name, which was profaned among the heathen [nations], which ye have profaned in the midst of them; and the heathen [nations] shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you [Israel] before their eyes.

RESTORATION

1 CORINTHIANS 15:
22 For as in Adam all die, even so in Christ [Anointed] shall all be made alive.
23 But every man in his own order: Christ the firstfruits [anointed] firstfruit37; afterward they that are Christ's [of the Anointed]38 at his coming.
24 Then cometh the end, when he [the Anointed] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25 For he [the Anointed] must reign, till he hath put all enemies under his [Humankind's] feet.
26 The last [utmost] enemy [the utmost, or chief, enemy humankind faces] that shall be destroyed, [is the death [Adamic (vs. 22)].
27 For he [God] hath put all things under his [the Anointed's] feet. But when he saith all things are put under him, it is manifest that he [God] is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be [the all-in-all].

ZECHARIAH 14:
2 For I will gather all nations against Jerusalem to battle; . . .
3 Then [in the Second Advent] shall the LORD go forth, and fight against those nations [all peoples of the Earth (vs. 2)], as when he fought [separating faithful from unfaithful] in the day of battle [vs. 2].
4 And his [God's] feet shall stand in that day [of the Kingdom] upon the mount of Olives, which is before Jerusalem on the east, and [in symbol] the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and half of the mountain shall remove toward the north, and half of it toward the south [God's two priesthoods].
**RETURN OF JESUS**

In describing the return of Jesus the prophet Daniel recorded a meaningful expression from his vision.

**Daniel 12:**

1 And at that time shall Michael [Jesus] stand up [assume authority], the great prince which standeth for the children of thy [Daniel's] people [the people of Israel]: and there shall be a time of trouble [for Israel (Holocaust)], such as never was since there was a nation [of Israel] even to that same time: and at that time thy people [Israel] shall be delivered .... .

Thus, the return of glorified Jesus, his “standing up,” means he is to be personally and intimately involved in the affairs of this world as they impact God’s earthly chosen people, the Jews.

In vision the apostle John saw a even more comprehensive picture of Jesus’ return.

**Revelation 19:**

11 And I [John] saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and maketh war.

12 ... 13 ... and his name is called The Word [Logos] of God.

14 ... 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness [passion] and wrath [indignation] of Almighty God.

Jesus’ work following his return is many faceted. Events in Israel, overthrow of governments, outcome of elections, development of technology, increase of knowledge—all such activities are to be overruled by the returned Jesus, the seed of David, to accomplish God’s desired end (goal), the *Torah of The Adam*.

**Isaiah 9:**

7 Of the increase of his [the Son, Wonderful (vs. 6)] government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. .... .
Chapter Twelve: God of Salvations

The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

ISAIAH 40:
10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his [God's] reward is with him [Messiah], and his [God's] work before him [Messiah].

Jesus (Head), with his Church (Body), must reign until he has put all enemies under his feet. 

ZECHARIAH 8:
3 Thus saith the LORD; 
[in the Age-to-Come] I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain [kingdom] of the LORD of hosts[,] the holy mountain.
4 … 23 … ; In those days [in the Kingdom (vs. 3)] it shall come to pass, that ten men shall take hold out of all the languages of the nations [all of fallen humanity], even shall take hold [of the hem] of the skirt of him that is a man, a Jew, saying, We will go with you, for we have heard that God is with you.

When the restoration following Jesus' return is completed all humanity will be at one with the spirit of service—serve to be served—the spirit of liberty and love. The creation will have been made in God's likeness and God will be "the All-in-All."

1 CORINTHIANS 15:
28 And when all things shall be subdued unto him [Son], then shall the Son also himself be subject unto him [Father] that put all things under him, that God may be [the] all-in-all.

RETURN INVISIBLE AND NOT GEOGRAPHICAL

The glorified Jesus is a divine being, so like God he is invisible to the human creation.

COLOSSIANS 1:
12 Giving thanks unto the Father … :
13 Who … translated us into the kingdom of his dear Son:
14 In whom [the Son] we [the Church] have [the] redemption … :
15 Who [the Son] is the image of the invisible God, the first-born of every creature:

John 14:
19 Yet a little while, and the world seeth me [Jesus] no more; but ye [the Church] see me: because I live, ye shall live also. Consequently, just as with God, Jesus’ return and his work of restoration are not evinced by a visible manifestation, but are made apparent by the consequences, the effects, they have on the cosmos. As Jesus himself foretold:

REVELATION 3:
3 … If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come … .

This characterization of Anointed’s return as a thief appears a number of times in the Bible and validates the tenet of a return not seen by human eye, but by human spirit.

Following Jesus' ascension, an angel informed the apostles of the manner in which Jesus would return.

ACTS 1:
11 Which [two angels (vs. 10)] also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The manner in which he was taken was private, observed only by his close followers. Such will be his return! Only ones who watch, and who know for what to watch, will be aware of that return!

1 THESALONIANS 5:
2 For yourselves [the Church (vs. 1)] know perfectly that the day of the Lord [Jesus] so cometh as a thief in the night.
3 … 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day [Age-to-Come]: we are not of the night [Present-Evil-Age], … .
6 Therefore let us not sleep, as do others; but let us watch and be sober.

1 THESALONIANS 4:
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord [in the “air”].
Just as God’s return does not mean he leaves some isolated location in the material universe and physically moves to the planet Earth, so with Jesus. Like the work with the Church throughout the Time of the Gentiles, Jesus’ return does not require movement from one location in the physical cosmos to another.

Matthew 18:

20 For where two or three are gathered together in my name [anywhere on the planet], there am I [Jesus] in the midst of them.

Jesus’ Return and the “First Resurrection”

The belief by Christendom in only one salvation, and that heavenly, has led to a specious understanding of the “first resurrection.”

Revelation 20:

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of [the] 59 God and of Christ 60 [the Anointed], and shall reign with him a thousand years.

Not following Peter’s Precept and, consequently, not “rightly dividing” a statement by Paul to the Church in Thessalonica, some have developed a concept known as the “Rapture”—a belief that those of the Church living at the return of Jesus will all be instantaneously and simultaneously removed from Earth and taken to “heaven.”

... when Christ comes living Christians will be translated and the dead in Christ will be raised from the dead. After meeting Christ in the air they will go to the Father’s house as promised in John 14:1–3 and in the heavenly sphere will fulfill predicted events which will take place in heaven prior to Christ’s second coming to the earth.

—John F. Walvoord 61

Careful study, however, reveals the translators rendered certain words in such a way that would make Paul’s thought fit their one salvation theology.

1 Thessalonians 4:

14 For if we [the Church] believe that Jesus died and rose again, 60 even so [also] they also 65 which sleep in 66 [through] Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain 65 unto 66 [into the coming] of the Lord shall not prevent 67 [precede] them which are asleep.

16 For the Lord himself shall descend from heaven with a shout ... the dead in Christ [anointing] shall rise first: 68

Then 69 [Afterwards] we which are alive and remain shall be caught up [into the air] [into a meeting of the Lord] together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The word rendered “to meet” (vs. 17) is a noun, not a verb as in the KJV. The phrase “into a meeting of the Lord” should be construed with “shall be caught up.” The word rendered “together” modifies “meeting,” not “caught up.” The phrase “in the air” should also be construed with “shall be caught up,” not “to meet the Lord” as per KJV. That “the air” is the venue for such a “meeting” indicates the “prince of the power of the air”70 must be incapacitated, “bound,”72 at the time. Incorporating the above corrections, an edited and amended text reads:

1 Thessalonians 4: edited

14 For if we [ones living who are in Anointed] 62 believe that Jesus died and rose, even so also them which sleep through Jesus will God bring with him [all of the Church who have died].

15 For this we [Paul and his associates] say unto you by the word of the Lord, that we [the Church, New Creation] which are alive and remain into the presence [parousia] of the Lord shall not precede them which are asleep [the dead in Anointed (vs. 16)].

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God [the antitypical Jubilee trump]: 73 and the dead in Christ [Anointed] shall rise first [at the beginning of the Present (vss. 14,15)]:

59. Greek text has article.

60. Christos. #5547G with article.


62. No word in the Greek text for “again.”

63. In the Greek “also” is connected with “even so.”

64. Dia. #1223G (genitive).

65. Eis. #1519G. It has the idea of “up to and within.”

66. Parousia. #3952G (para, with; ousta, being).

67. Poblado. #5348G.

68. Christos. #5547G without article.

69. Epicteta. #1899G.


71. Apanstasis. #0529G.


73. See Jubilee: Year of Liberty, page 379.

74. Christos. #5547G.
1 Thessalonians 4: Edited (con’t)
17 Afterwards we which are alive and remain [into the Presence (vs. 15)] shall be caught up [after death] into the air [the domain that had been Satan’s] into a meeting of the Lord together with them [Jesus and the risen Church] in the clouds: and so shall we [all Body members, living and dead] ever be with the Lord [the Head].

The Lord’s meeting “in the air,” Satan’s kingdom, is first assembled with the raising of the “sleeping saints,” the Body members who have been “faithful unto death.”75 Afterwards, the living, as they complete their earthly walk of faith, are caught up into that assembly. Thus, the “rapture” of Christendom in which the dead and the living rise simultaneously is at odds with Paul. The apostle declared the dead rise first, at the beginning of the Presence (Parousia). The living who remain into the Presence are to rise afterwards. A simultaneous rising cannot be harmonized with the living being caught up into a meeting already assembled with those who have gone before.

The manner of the heavenly resurrection as described by Paul is unambiguous. It is a process over a period of time and not something that happens in an instant, a process in which the dead of the Anointed rise first, followed by those of the Anointed that live into the Presence. In his first letter to the Church in Corinth, Paul gave some additional insight into the process.

1 Corinthians 15:
51 Behold, I shew you a mystery; We [the Church] shall not all sleep, but we shall all be changed.
52 In a moment, in the twinkling of an eye, at the last trump: for the [Jubilee]73 trumpet shall sound, and the dead [in Anointed] shall be raised incorruptible [as New Creatures], and we [the ones who do not “sleep”] shall be changed.

For two millennia followers of the Anointed have died and slept. Only with Jesus’ return does such sleeping cease. All who die from that point will not sleep, but will be changed at the instant of death.

**Jesus’ Return with Clouds**

As Paul wrote to the Thessalonians, and as recorded by others, clouds are associated with Jesus’ return just as God’s.76 The figure is the same. Jesus’ return is accompanied by an outpouring of truth, truth upon every subject, physical and spiritual. Satan’s great deceptions are to be exposed and the truth revealed.

**Mark 13:**
26 And then [after Jacob’s Trouble (vss. 24,25)] shall they [Jews] see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels [the New Creation?], and shall gather together his elect [chosen and anointed Israel] from the four winds [as Moses foretold],77 from the uttermost part of the earth to the uttermost part of heaven [from their ensnarement in various secular and religious activities].

28 Now learn a parable of the fig tree [a figure for Israel];78 When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

### JUBILEE

At Mount Sinai, after their deliverance from slavery in Egypt, God gave the people of Israel special instructions concerning every fiftieth year. It was to be a special year of liberty.

**Leviticus 25:**
8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet of the jubile79 to sound on the tenth day of the seventh month, in of atonement shall ye make the trumpet sound throughout all your land. 10 And ye [Israel] shall hallow [set apart] the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile79 unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubile79 shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

During the Jubilee year there was to be no sowing, no reaping. Just as the seventh year, it was to be a year of rest.80 God instructed Israel through Moses to set aside every fiftieth year as a sabbath. They were to “return every man unto his possession.” It was to be a Year of Liberty! The proclamation was to be made throughout the land unto all the inhabitants! Israel’s Jubilee was to be all-inclusive, a national act of faith.
This Jubilee, a Year of Liberty, was the greatest sabbath, the culmination of the system of sabbaths God gave Israel. A system beginning with every seventh day and climaxing with every fiftieth year.

**THE ESSENCE OF JUBILEE**

Jubilee’s essence was stated simply and emphatically by God. **Leviticus 25:**

17 Ye [people of Israel] shall not therefore oppress one another; but thou shalt **fear** thy God [awe being the pathway to love]: for I am the LORD your God.

Jubilee was given to Israel to forestall oppression by emphasizing the spirit of liberty. It was a counter to the golden cup of Babylon the Great—spiritual prostitution, deification of the creature, negation of the Creator—all of which lead to tyranny and oppression.

Oppression has been and continues to be a root cause of much of the evil that has afflicted the human race since Cain killed Abel. When God placed humans in the Garden he gave them dominion over all the earthly creation except for themselves. **Genesis 1:**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Humankind’s gracious God did not intend for human to have dominion over human. This was typically demonstrated when God established Israel in the land. **Judges 21:**

25 In those days there was no king in Israel: every man did that which was right in his own eyes.

During the time of the Judges, Israelite did not rule over Israelite. Each and every inhabitant of the land was responsible to God for his or her actions. No human stood between! There was only a priesthood, not a mediator! This was God’s design and desire for Israel; however, it was not Israel’s desire.

After Gideon was raised up to take care of a problem with the Midianites, the people of Israel asked him to rule over them. Considering his fallen condition, Gideon’s reply is remarkable. **Judges 8:**

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

Israel was not to be denied and after much insistence God allowed them to install a king. History revealed the error of that course. As Solomon wisely observed, dominion is as injurious to the ruler as it is to the ruled.

**Ecclesiastes 8:**

9 All this have I seen, ... : there is a time wherein one man ruleth over another to his own hurt.

This principle applies to the angelic host, as well. No doubt, the desire to have dominion, to rule, to oppress, led to Lucifer’s fall.

The purpose of Jubilee, then, was to provide a periodic leveling in Israel which would prevent any long term establishment of ruling and serving classes, thereby averting oppression. Jubilee was given to promote and ensure a classless society. God knew the development of classes would bring great harm to the nation.

**ISRAEL’S FAILURE**

Israel did not appreciate the wisdom of the divine arrangement. They failed to observe Jubilee. As the prophets recorded, Israel did all it could to circumvent the spirit of Jubilee.

**Amos 2:**

6 Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: ...

Oppression was rampant in Israel. God’s lament over Israel’s shortcomings was also noted by Ezekiel.

**Ezekiel 22:**

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

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81. yare’, #5372/5373H. 82. See Babel/Babylon the Great, page 56. 83. Isa 14:13. See Fall and Judgment of Lucifer (Satan), page 184.
Chapter Twelve: God of Salvations


“Sabbaths” is plural. God was referring to all of his sabbath arrangements, the seventh day to the fiftieth year. The plural was used again in verse 26.

Ezekiel 22:
26 Her [Israel’s] priests have violated my [God’s] law84 [Torah] [of Moses], and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

And, finally, verse 29 leaves no doubt Israel’s failure to keep Jubilee was very much a part of God’s lament.

Ezekiel 22:
29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

The prophets left little doubt. Israel did not honor God’s Year of Liberty, his Jubilee.

A Hypothesis for Israel’s Failure

Though there is little scriptural detail of Israel’s failure, a reasonable hypothesis may be readily developed. As Jeremiah observed:

Jeremiah 17:
9 The heart is deceitful above all things, and desperately wicked: who can know it?

There can be little question the Israelites who were fortunate enough to gain land and riches resisted in every way the redistribution of their accumulated wealth. And, in the end, if they were forced to comply, it was grudgingly, not cheerfully; and they would delay as long as possible.

Amos 5:
11 … your [the house of Israel (vs. 4)] treading is upon the poor, and ye take from him burdens of wheat: …
12 For I [God (vs. 4)] know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

So, when the sound of the ram’s horn echoed throughout the land there would have been mixed reactions. The poor, the misfortunate, the have-nots, would have rejoiced and impatiently demanded their rights. The wealthy, the haves of Israel, on the other hand, would have moaned and sadly shaken their heads. They would have looked upon the have-nots as good-for-nothing riffraff. In their view anything worthwhile given to such ne’er-do-wells would be completely wasted. So to the haves, Jubilee was a time for struggle, a time for battle, to save all the wealth they could. Their way of life was not to be readily surrendered.

The ram’s horn, then, awakened great contention and controversy in the land. No doubt, the number of legal proceedings increased dramatically, everyone believing they were the injured party—the have-nots claiming their Jubilee rights, the haves trying to save all for which they had worked so hard, their families’ inheritance, their families’ standard of living.

Because of their lack of faith, that which was given for good, resulted in conflict and resentment. In the angry struggle God’s chosen people forgot his underlying purpose. They forgot the blessings they had received. What was intended to bring rejoicing and jubilation, brought strife and bitterness.

An Antitype

Jubilee was to bring about a periodic leveling of Israel’s society, thus forestalling development of upper and lower classes and the resultant oppression. Israel resisted this arrangement and failed to observe the Jubilee. Does this arrangement of God and Israel’s failure to abide thereby have meaning for a future time? Was the heavenly Father’s Year of Liberty applicable only when Israel was in the land and worshipped at the Temple? Or, is there a significance which applies to another day, another people?

In the KJV the use of the word “jubilee” is limited to two books—Leviticus and Numbers. The Hebrew word85 is used in only four books—Exodus, Leviticus, Numbers, and Joshua. None of the prophets used it. There is no Greek equivalent in the NT. To some this lack of use precludes a possible greater application. Ezekiel, however, though he did not mention Jubilee, did have something to say about a Year of Liberty—in his temple vision instructions were given concerning gifts to sons and gifts to servants.

84. torah, #8451/8452H.
85. yobel, #3104H. See note 79, page 379.
EZEKIEL 46:
16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.
17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

Context makes evident the phrase “year of liberty” has reference to Jubilee. So, though the prophets did not use the word, the concept of Jubilee was not put aside; and, this use in the temple vision of Ezekiel is persuasive evidence for a greater significance.

Another text using the word “liberty” is found in the NT.

ROMANS 8:
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory of the Abrahamic promise which shall be revealed in us as God's heavenly priesthood.
19 For the earnest expectation of the human creature waiteth for the manifestation of the sons of God the New Creation.
20 For the human creature was made subject to vanity, not willingly, but by reason of him God who hath subjected the same in hope,
21 Because the human creature itself also just as the New Creation shall be delivered from the bondage of corruption immorality into the glorious liberty of the children of God the liberty inherited by the Anointed for the human creation.

The language of verse 21 is that of Jubilee. To describe the glory to be revealed, Paul turned to the spirit of Jubilee. For him there was a greater meaning in the instructions given Moses; and, he applied the spirit of those instructions to the Kingdom that was to come. Fallen human beings are to be delivered. They are to be given a “glorious liberty,” the release from sin.

Another text validating a greater significance for Jubilee is found in Jesus’ Sermon on the Mount.

MATTHEW 5:
17 Think not that I am come to destroy the law [Torah] of Moses, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law [Torah] of Moses, till all be fulfilled. The word “fulfil” in this text does not mean “keep.” The point Jesus made was not that the Torah must be kept or followed. The keeping of the Torah is not the fulfilling of it. The fulfilling is reached when that which is pictured becomes reality, when it is accomplished. For example, Jesus fulfilled the Passover by dying as the antitypical paschal lamb.

In Hebrews, Paul also applied this design of God to the fulfillment of the Torah.

HEBREWS 10:
1 For the law [Torah] having a shadow of good things to come, … .

Jubilee was a part of the Torah; thus, its blessings were a shadow of a greater and grander reality. Paul was explicit on this point.

COLOSSIANS 2:
16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the sabbath[s] days:
17 Which are a shadow of things to come; … .

It is regrettable the translators felt it necessary to use “days” in this text. It is not to be found in the Greek. The word rendered “sabbath” is plural. A more exact rendering is “of sabbaths,” with “days” not added.

Paul had more than the seventh day in mind. He was thinking of the whole system of sabbaths, from the seventh day to the fiftieth year. And, as he declared, these sabbaths are “a shadow of good things to come.”

Jesus confirmed this significance when talking to the multitudes about John the Baptist.

MATTHEW 11:
13 For all the prophets and the law [Torah] prophesied until John.

The Torah of Moses prophesied! It foretold of a greater reality just as did the prophets.

86. See RELEASE FROM SIN, page 227.
87. nomos, #3551G.
88. pleroo, #4137G.
89. ginomai, #1096G.
So, as with prophecy, the Torah of Moses will be fulfilled when that greater reality, the Torah of The Adam, is realized. Only when the fallen human race experiences the greater Year of Liberty, only when all that is lost is restored, will that which was pictured by God with Jubilee be fulfilled. There is to be a greater Jubilee, a greater Year of Liberty — the Torah of The Adam.91

**THE SIGNS OF THE TIMES**

Today, the “signs of the times” are so evident, so graphic, there can be little doubt. Jubilee is the only reasonable explanation for what has transpired, and is transpiring. These signs make manifest God’s great Year of Liberty has begun. The most obvious signs are the most recent. Can the cry for liberty being heard throughout the world be the result of anything other than Jubilee? From Tiananmen Square to the Berlin Wall, from Johannesburg to Quebec, from the Baltics to Tibet, from the Ukraine to Indonesia, from Latin America, Africa, Middle East and Southeast Asia, the cry for liberty is going up.

It is heard and echoed “throughout all the land unto all the inhabitants thereof.” The economic have-nots, the political have-nots, throughout the world are demanding their rights. It is universal. No corner of the earth is exempt. And, just as in Israel in the days of old, the haves are not cooperating. They are resisting in every way possible — legal and illegal, moral and immoral, nonviolent and violent.

Jubilee is a process. A process that began very quietly over a century ago. It has gradually grown, and is becoming more and more intense just as “travail upon a woman with child.”92 In the Torah of Moses it lasted a full year. In the fulfillment it will take a thousand years.93 Deliverance of humanity, the returning of “every man unto his possession” will not be accomplished overnight. It will be a long process, bitterly opposed by those who exercise worldly power — not necessarily a deliberate opposition, but one resulting from failure to appreciate divine principles.

Some have difficulty understanding how all that is happening today, all the evil that is in the world, can be associated with such a glorious arrangement as Jubilee. The problem is not with the divine purpose. Just as with Israel, the problem is the result of humankind’s fallen condition and lack of faith.

In this context, there is an interesting aspect to the curse in the Garden of Eden.

**GENESIS 3:**

16 Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; … .

In a world under condemnation, “sorrow” accompanies the joy of bringing children into it. There is travail, distress, disappointment, grief. In like manner, the birth of liberty is not without struggle, not without anguish.

**“THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY”**

Just as the typical Jubilee brought strife and bitterness in Israel, so in the world antitypical Jubilee brings a time of great trouble; and, for the same reasons. The have-nots have little patience with the haves who are not eager to participate in the redistribution of their wealth.

John gave this day a very graphic title.

**REVELATION 16:**

14 For they are the spirits of [demons] [fallen angels], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

In a later chapter the apostle gave some vivid detail.
REVELATION 19:
19 And I [John] saw [in a vision] the beast [religious powers], and the kings of the earth [political powers], and their armies [fallen humanity holding to their beliefs, possessions, selfish desires], gathered together to make war against him that sat on the horse [Logos, Messiah (vs. 13)], and against his army [God’s anointed priesthoods (Kingdom)].

Misled by the teachings of false religion the “kings of the earth” have set themselves against God and his Year of Liberty. They are doing all in their power to hold back the tide of Jubilee. From the aristocracy at the beginning of the last century (the Kings and Czars), to the rulers of today (government, business, and even religious leaders), all resist God and his Anointed. They strive to preserve the present order, the present establishment; and, because of this resistance, there is and will continue to be strife and bitterness in the world.

1 Thessalonians 5:
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Those who watch and understand the “travail” of this birth of liberty must not allow themselves to be caught up in the ebb and flow of the great Sea. They must not take sides! They must never lose sight of the “bigger picture,” always remembering the Lord is in control.

The past century has seen great economic, political, and social movements unlike any previous time—fascism, communism, socialism, worker’s rights, civil rights, women’s rights, human rights, animal rights, environmental protection. Oppression is no longer accepted as a ruler’s natural right. Though not eliminated, the world’s society censures all who practice it. Amnesty International, for example, is a product of the present day. It could not have existed in earlier times.

Have-nots have learned to make their cry for equality more effective by joining together. In the United States, for instance, there is AF of L, CIO, NAACP, and more recently, NOW. There is the ANC of South Africa, the various Moslem groups in the Middle East. Even OPEC and the European Community. Their successes have introduced a degree of leveling, however, the problem has not been solved. The most common result has been to create additional groupings of haves and have-nots and, thereby, increase the level of anger and indignation. The communist revolution in Russia is an illustration. The Iraqi reaction to Kuwait’s arrogant conduct is another. A third is the ANC’s demand for one man/one vote in South Africa.

So, the signs are there in the heaven. The great changes that have taken place in the past century leave no doubt. The sound of the ram’s horn is echoing throughout the land, to every corner of the earth. The spirit of Jubilee, the spirit of liberty, infects “all the inhabitants thereof.” Truly, now is the time of fulfillment of this marvelous picture. The battle has begun!

Psalms 64:
9 And all men [of Adam] [all humankind] shall fear [revere], and [in the Age-to-Come] shall declare the work of God; for they shall wisely consider of his doing [for the whole of creation].

97. In biblical symbolism “sea” represents the restless masses of fallen humanity. See SEA/SAND, page 137.
Epilogue

PSALM OF SALVATION(S)

But ye are come unto mount Sion, ... . To the general assembly [festal gathering] and church [assembly] of the firstborn[s] [Israel and Church], which are written [recorded] in heaven, ... , [for support of corrections see page 388]—Hebrews 12:22,23

FESTAL GATHERING

The revelation of God and his wondrous plan for his creation as set forth in the Psalms has inspired generation after generation of humankind. One such psalm, Psalms 50, makes evident not only the ultimate outcome of that divine purpose, but the two salvations that will effectuate it—the heavenly salvation for the Church and the earthly salvation for Israel and the world.

GOD GATHERS THE EARTHLY PRIESTHOOD (GOD’S WIFE)

Like much of the Bible the Psalms are full of figurative language. The Hebrew word rendered “earth” is better translated “land” and is used as a synonym for Israel. The phrases “rising of the sun” and “going down thereof” are biblical idiom for the cardinal directions east and west. The opening thought of Psalms 50, then, is of God’s call to an Israel in Diaspora, a call going out from east to west, from one end of planet Earth to the other.

ISAIAH 11:

10 And in that day [Age-to-Come] there shall be a root of Jesse, which shall stand for an ensign of the people; to it [the “ensign”—The Hope] shall the Gentiles seek: and his rest [the Rest of God] shall be glorious.

11 And it shall come to pass in that day [Age-to-Come], that the Lord [not LORD, but Messiah doing his will] shall set his hand again the second time [Second Advent] to recover the remnant of his people [Israel], which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

ISAIAH 43:

5 Fear not [in awe] [of DEATH, but be in awe of me]: for I am with thee [Israel]: I will bring thy seed from the east, and ... the west;

6 ... the north, ... ; and ... the south, ... : I will bring my sons from far, and my daughters from the ends of the earth;

Other prophets also spoke of this gathering from one end of the Earth to the other.

JEREMIAH 31:

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he [SIN and DEATH].

JEREMIAH 32:

37 Behold, I [God (vs. 36)] will [in the Age-to-Come] gather them [Israel and Judah (vs.32)] out of all countries, whither I have driven them in mine anger [indignation], and in my fury [vexation], and in great wrath [displeasure]; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

42 For thus saith the LORD: Like as I have brought all this great evil upon this people [Jacob’s Trouble], so will I bring upon them all the good that I have promised them.
ZECHARIAH 8:
7 Thus saith the LORD of hosts; Behold, I will save my people [Israel] from the east country, and from the west country;
8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

So, the psalmist began by speaking of a time when God calls for the gathering of his earthly chosen people—a people that had been scattered “from the rising of the sun unto the going down thereof” (the Diaspora).

GOD SHINES
“Zion” is God’s chosen “habitation” and from it he shines.

PSALMS 132:
13 For the LORD hath chosen Zion; he hath desired it for his habitation.

PSALMS 50:
2 Out of Zion, the perfection of beauty, God hath shined.

ISAIAH 2:
3 And many people [fallen humanity in Age-to-Come] shall go and say, Come ye, and let us go up to the mountain of the LORD [Mt. Zion], to the house of the God of Jacob; and he [Jacob] will teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah] [Torah of The Adam], and the word of the LORD from Jerusalem.

The “mountain of the LORD,” God’s dwelling place, is Mount Zion and as proclaimed by the psalmist when God “shines” that “mountain” (kingdom) will be “the perfection of beauty.”

This proclamation contrasts greatly with the condition described during Israel’s lamentation, Jacob’s Trouble.

LAMENTATIONS 2:
15 All [people] that pass … hiss and wag their head at the daughter of Jerusalem [Israel], saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? The psalmist asserted that later, at the appointed time, there will no longer be those who “hiss and wag their head.” Out of “the mountain of the Lord,” the “perfection of beauty,” the heavenly Father will have his creation taught of his ways—the ways of righteousness and of love, the way of his Rest. They come out of Babylon and enter Zion; and, when that time comes, it will be wonderfully evident that “God hath shined.” God is light, so where God is there is light, there is the shining of truth.

PSALMS 80:
3 Turn us [Israel (vs. 1)] again, O God, and cause thy face to shine; and we [Israel, God’s kingdom (mountain)] shall be saved.

That “God hath shined” defines the period addressed by the psalm. It is the time of God’s return to Israel—the return of his favor following a time of disfavor.

DEUTERONOMY 30:
3 That then the LORD thy God will turn thy captivity [Israel’s captivity that began after the Roman conquest], and have compassion upon thee, and will [God] return and gather thee [Israel] from all the nations whither the LORD thy God hath scattered thee.

God returns to Israel. Divine favor will shine on his chosen people as the Sun shines on the Earth. With that return he gathers his people from the east and from the west.

GOD’S FIRE
When he shines God will not be silent.

PSALMS 50:
3 Our [Israel’s] God shall come, and shall not keep silence: a fire [of purification] shall devour before him, and it shall be very tempestuous round about him.

Verse 3 anticipates verse 21 and alludes to God’s silence while wickedness has reigned in the Earth. The fallen creation has misread this silence. They do not understand God’s permission of evil; but, the day will come when he will no longer be silent.

PSALMS 37:
9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

God, in the Age-to-Come, will no longer be silent. The permission of evil will come to an end. The psalmist forewarned there will be a fire when that silence ends, a fire of purification as dross is removed in a furnace. Ezekiel used just such a metaphor concerning this future purification of Israel.

EZEKIEL 22:
18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

Ezekiel 22: (con’t)
19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.
20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.
21 … 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

In the words made familiar by Handel:

Proverbs 17:
3 The fining-pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

God’s fire will remove the dross, the sin, from the hearts (spirits) of his creation—the Jew first, then all of the human creation.

2 Peter 3:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The psalmist forewarned of this fire in a day of judgment. God’s purifying work brings on a tempest. This tempest is the subject of a wide array of visions, figures, and prophecies in the Bible. It was described by Jesus as a time of “weeping and gnashing of teeth.”

Luke 13:
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

The apostle John described it as “the battle of that great day of God Almighty.”

Revelation 16:
14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth of the whole world, to gather them to the battle of that great day of God Almighty.
15 … 21 And there fell upon men a great hail of fire from heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

When the world’s belief systems are revealed to be the deceptions they are, it will not at first be readily accepted. Just as typical Jubilee was not relished by Israel as a whole, so God’s antitypical Jubilee will not be appreciated. It will be “very tempestuous”!

God will judge:
The psalmist declared God will “judge his people.”

Psalm 50:
4 He shall call to the heavens [heavenly priesthood] from above, and to the earth [earthly priesthood], that he may judge his people [the human creation].

Often the automatic reaction to the word “people” is to think of Israel or the Church, God’s chosen peoples. That, however, is not always appropriate. Here “people” is a separate entity from “heavens” and “earth.”

Psalm 96:
13 … for he [God] cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth [the great hail].

So, “people” may refer to the whole of humanity. God will judge his fallen creation; and, when he judges, it will be with truth, “unyielding truth,” a “great hail.” Here again judgment must not be understood in the negative sense.

Isaiah 26:
9 … when thy [God’s] judgments are in the land [Israel], the inhabitants of the world will learn righteousness.

Psalm 68:
20 … our God is the God of salvation[s]; and unto God the Lord belong the issues [escapes] from [the] Adamic death.

As Isaiah and David explained, when God judges, there are “escapes from the death,” salvation from the mortality brought on humankind by father Adam’s failure to harken!
In order to accomplish his judgment God calls to “heavens” and “earth.” The use of “earth” for God’s earthly chosen people in the beginning of the psalm suggests “heavens” is a figure for his heavenly people, the New Creation, the Church. God’s call is a summons to all of his elect, heavenly as well as earthly. It is a call to duty, a call to accomplish the work for which they were chosen. They are to serve God in his day of judgment. Thus, God calls his elect—the Church and Israel—that he may judge, that he may deliver, the remainder of his human creation.

**GOD GATHERS THE HEAVENLY PRIESTHOOD (SON’S BRIDE)**

After directing the gathering of his earthly chosen people (Mt. Sinai), God’s attention turned to the heavenly (First Advent).

**PSALMS 50:**

5 Gather my saints [Church, Israel] together unto me [God (vss. 1,4)]; those that have made a covenant with me [my covenant] by sacrifice.

Unhappily, as has been shown, this verse is poorly translated. It has nothing to say about an individual entering a covenant relationship with God as implied by the common rendering. Instead, God calls for the gathering of those whose sacrifice ratified his New Covenant.

**PSALMS 50: EDITED**

5 Gather my saints [Church, Israel] together unto me [God]; those that have made my [new] covenant by sacrifice.

God gathers all his “saints,” alive and dead (resurrected)—heavenly priesthood, earthly priesthood, those who will minister to his fallen creation the blessings of the New Covenant.

**JOHN 14:**

3 And if I [Jesus] go and prepare a place for you [Jesus’ disciples], I will come again, and receive you unto myself; that where I am, there ye may be also.

**COLOSSIANS 3:**

4 When Christ [the Anointed], who is our life, shall appear, then shall ye also appear with him in glory.

**1 THESSALONIANS 4: EDITED**

1 For the Lord [Jesus] himself shall descend from heaven … , and with the [Jubilee] trump of God: and the dead in Christ [anointing] [the Church] shall rise first:

16 For the Lord [Jesus] himself shall descend from heaven … , and with the [Jubilee] trump of God: and the dead in Christ [anointing] [the Church] shall rise first:

17 Afterwards we [of the Church] which are alive and remain [into the Presence (vs. 15)] shall be caught up into the air [Satan’s domain] into a meeting of the Lord together with them [Jesus and the risen Church] in the clouds: and so shall we [all Body members, living and dead] ever be with the Lord.

First, the “dead in anointing,” their earthly walk completed, are gathered when Jesus returns. Subsequently, those who are alive are “changed” and “caught up” as they complete their walk. All will then be together with “the Lord in the air.”

This gathering in the “air,” a gathering in the venue oppressed by Satan, was given a name by Paul in his letter to the Hebrews.

**HEBREWS 12:**

22 But ye [followers of Jesus] are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly [festal gathering] and church [assembly] of the firstborns [Israel and Church], which are written [recorded] in heaven, and to God the Judge of all, and to the spirits of just men [ones] [humans] made perfect,

With the mention of “mount Zion” and God’s title as “Judge of all” there is meaningful similarity in this text to Psalms 50.

The Greek word rendered “general assembly” has the meaning of “festal gathering.” Those who come to the “assembly of the firstborns” come to a Festal Gathering, a gathering prefigured in the events following the ratification of the Covenant of Moses.

26. See page 229.
27. See MAKING A COVENANT, page 227.
30. christos; #5547G.
31. Greek text has the article.
32. For an explanation of the editing see page 378.
33. Eph 2:2—Satan—“prince of the power of the air.”
34. See JESUS’ RETURN AND . . . , page 378.
35. paneguris. #5831G. Denotes a public festival.
36. ekklesia, #1577G.
37. Greek word is plural, “assembly of the firstborns.”
   - ISRAEL: elder son (Ex 4:22), firstborn of God’s chosen peoples (page 119), first to receive restored human nonmortality.
   - CHURCH: first “born” from the grave (Col 1:18) by a heavenly resurrection (Rev 20:4-6).
At first, after the arrival of the Israelites at Mount Sinai, Moses alone, as mediator of the covenant, was allowed to come near to God. This changed, however, following ratification of the covenant by the sprinkling of the blood, the blood of the covenant. On that day Aaron, two of his sons, and seventy elders (as representatives of the people) ascended the mountain along with Moses. The day before it would have been death for them to “break through to gaze.” But on that day “they saw God.” And such was their privilege due to the blood of the covenant, “they did eat and drink” in the divine presence.

**Exodus 24:**
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.
9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
10 And they saw the God of Israel: … .
11 And upon the nobles of the children of Israel he [God] laid not his hand: also they saw God, and did eat and drink.

That these nobles of Israel “saw” God is not to be taken literally. As God said to Moses:

**Exodus 33:**
20 And he [God] said, Thou [Moses] canst not see my face: for there shall no man see me, and live.

Also, as Jesus declared many centuries later:

**John 1:**
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.

These nobles intellectually apprehended God and his glory in the same sense Jesus used in his reply to Philip’s request to be shown the Father.

**John 14:**
8 Philip saith … , Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

The nobles privileged to “eat and drink” in God’s presence recognized him as their Creator and acknowledged his love and grace. They “saw” God!

This gathering on the mount following the sprinkling of the blood of the covenant was, no doubt, in the mind of the apostle when he used the expression “festal gathering” in Hebrews. The followers of Jesus will be gathered with him “in the air;”38 they will eat and drink at his table;39 and, as he promised, they will drink of a new cup.40

Mount Sinai dramatically prefigured a future Festal Gathering on Mount Zion, a gathering God purposes for all of his creation.

- Moses represented Jesus as Mediator of the New Covenant.41
- Aaron represented Jesus as Melchizedek, High Priest of the New Covenant.42
- Aaron’s sons represented God’s two priesthoods.43 Nadad, the elder, pictured Israel.44 Abihu, the younger, the Church.45
- The 70 elders, standing in for Israel, represented the rest of human creation.46

**Isaiah 4:**
2 In that day [of the Festal Gathering] shall the branch [Messiah] of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped [delivered] of Israel.
3 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:
4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purified the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning [purification by release from SIN].49
5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.
6 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.

38. 1 Thes 4:17.
40. Matt 26:29.
41. Gal 3:19,20; 1 Tim 2:5.
42. Heb 6:20.
43. See A Twofold Priesthood, page 119.
44. See RELEASE FROM SIN, page 227.
Revelation 21:
3 And I [John] heard [in a vision] a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he [God] will dwell with them [human creation], and they shall be his people, and God himself shall be with them, and be their God.

God's Purpose
As the psalmist continued, he related the reason God gathers his saints to Mount Zion. They are to declare God’s righteousness to his creation and assist in its judgment.

Psalms 50:
6 And the heavens [heavenly priesthood (vs. 4)] shall declare his [God’s] righteousness [to humankind]: for God is judge himself. Selah.

Psalms 97:
6 The heavens [heavenly priesthood] declare his [God’s] righteousness, and all the people [all of human creation, living and dead] see [perceive] his glory.

The Church’s mission is to declare God’s righteousness, his true character, and to ensure all of his earthly peoples “see” his glory, just as the “nobles” of Israel were privileged to do so many centuries before.

At this point in the psalm a pause is indicated by the Hebrew word Selah. Following that pause, the psalmist recorded God’s fervent plea to his earthly creation.

A Message for Unfaithful Israel
God, through the psalmist, speaks to all his earthly creation to hear as he addresses his chosen and anointed earthly people to edify and encourage.

Psalms 50:
7 Hear, O my people [humankind (vs. 4)], and I [God] will speak; O Israel, and I will testify against thee: I am God, even thy God.
8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.
9 I will take no bullock out of thy house, nor he goats out of thy folds.
10 For every beast of the forest is mine, and the cattle upon a thousand hills.

Like their pagan neighbors the Israelites had come to believe their sacrifices were somehow providing sustenance to God, that there was merit in them. They had come to believe their offerings made God their debtor.

Divine instruction is clear. The creature cannot give the Creator anything material that is not already his. The creature has nothing to offer except thanksgiving—love and worship.

Hosea 6:
6 For I [God] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

The message to Israel ends with an admonition for the Jews to call on their God in the “day of trouble” (vs. 15). Though a number of meanings could be given to this “day,” context (vs. 4) and Peter’s Precept requires it be a day of judgment, “the battle of that great day of God Almighty.”

In that day Israel will be the first to be pounded by God’s “great hail.” The first to feel the heat of God’s purifying “fire.”

Isaiah 1:
25 And I [God] will turn my hand upon thee [Israel], and purely purge away thy dross, and take away all thy tin [base metal, impurity]:

Ezekiel 20:
37 And I [God (vs. 36)] will cause you [Israel] to pass under the rod, and I will bring you into the bond of the [New] covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: 

In due time God will no longer be silent. He will no longer permit the wicked to prosper; and he “will render to every man according to his deeds” at that time, as they “shall be.”

50. See heavens and Earth, Figurative, page 124.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

ROMANS 2: EDITED 59
8 But unto them [fallen humans] that are contentious, and do not trust the truth [of God’s Rest (restraint of self, liberty for others)], … .
9 [there will be] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

REVELATION 22:
12 And, behold, I [God (vs. 13)] 60 come quickly; and my reward is with me, to give every man according as his work shall be.

Jesus described the reaction of the rebels of Israel when God’s permission of evil comes to an end.

LUKE 13:
28 There shall be weeping and gnashing of teeth, when ye [unfaithful Jews] 61 shall see [perceive] Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

There will, indeed, be a tempest! As the psalmist declared, however, God promised Israel deliverance after that “day of trouble.”

ISAIAH 58:
11 And the LORD shall guide thee continually, and satisfie thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
12 … 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: … .

God promised the Jews he will deliver them and they shall be as a “watered garden;” 62 and, when that deliverance takes place, they will join the Festal Gathering on the spiritual “high places” and be fed with the “heritage of Jacob.”

Jeremiah also spoke of this deliverance.

JEREMIAH 31:
9 They [the Jews] shall come with weeping, and with supplications will I [God] lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.
10 … 12 Therefore they [the Jews] shall come and sing in the height of Zion [Armageddon], 63 and shall flow together to the goodness of the LORD, for wheat [grain], and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Jeremiah emphasized the promise that Israel will be as a “watered garden.” 62 In addition, he indicated God’s earthly chosen people will come to understand the true meaning underlying the Torah of Moses and its offerings, and will join the Festal Gathering on spiritual Mount Zion with the new Torah, Torah of The Adam.

The list of grain, wine, oil, and young of flock and herd, is significant. Under the Torah these items made up the people’s tithes.

DEUTERONOMY 14:
23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there [Mt. Zion], 64 the tithe of thy corn [grain], of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear 65 [be in awe of] the LORD thy God always [the awe that is the precursor for love].
24 … 26 … and thou shalt rejoice, thou, and thine household, The venue for God’s communion with his people is Mount Zion, Armageddon, the “mountain of his troop gathering,” God’s dwelling place. 63

JEREMIAH 31:
4 Again I [God (vs. 3)] will build thee, and thou shalt be built, O virgin of Israel [all twelve tribes] 66; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.
5 … 6 For there shall be a day [Age-to-Come], that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion [for the Festal Gathering] unto the LORD our God. 7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

So, the eating of the tithe “before the LORD” 66 was another pre-figure of the Festal Gathering.

After entering the land, the Jews failed to “learn to be in awe of the LORD.” Instead of eating “before the LORD” in thanksgiving and reverence in a Festal Gathering, they offered their tithes as sustenance for God. They began to believe they were not dependent

59. See page 74 for editing.
60. See ALPHA/OMEGA, … , page 101.
61. Matt 8:12. See page 197.
62. See PARADISERESTORED, page 337.
63. See ARMAGEDDON: … , page 395.
64. Psa 132:13.
66. See note 81, page 8.
67. Deut 14:23 (see above).
Hear, O Israel

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God's Rest

upon God; rather, God was dependent upon them. The psalm’s admonition reminded Israel of the true purpose of their offerings. At the end of the message, God gave the reason for his deliverance. The divine purpose underlying the grace extended to Israel.

Psalm 50:15–16

As the prophets foretold, Israel was to be a “watered garden.”

Ezekiel 36:35

And they [the rest of fallen humanity] shall say, This land [Israel] that was desolate is become like the garden of Eden; … .

The reason Israel is to be a “watered garden,” an “Eden,” is to bring glory to the heavenly Father.

Isaiah 43:10–11

Ye [people of Israel] are my witnesses, saith the LORD, and [as a nation] my servant whom I have chosen; that ye may know and believe me, and understand that I am he: … .

Israel will be God’s servant, as a people they will be his witnesses to the rest of human creation. As God’s earthly priesthood they will show forth God’s praise and teach fallen humanity of God’s glory.

Psalm 96:3

Declare his [God’s] glory among the heathen [the nations], his wonders among all people.

GOD GATHERS THE HUMAN CREATION

Following the divine message for Israel (vss. 7–15) the psalmist set forth God’s good news for the rest of humankind. It, too, is a message of edification and encouragement.

A MESSAGE FOR THE “WICKED”

Psalm 50:16

But unto the wicked [fallen humanity] God saith, … ?

After the gathering of Israel and the Church the remainder of creation is addressed as “the wicked,” accentuating the principle that none are righteous.

Psalm 14:2

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

Psalm 50:16

What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

It’s not clear which covenant God had in mind – Abrahamic, New, or Mosaic – since all three have been taken “in the mouth.” All have been arrogantly claimed by various groups as belonging to them. It is possible all are implied.

Adherents of Islam take the Abrahamic Covenant “in their mouth” and claim they are the true heirs; advocates in Christendom take the New Covenant “in their mouth” and claim its promises are for them. Surprisingly, some in Christendom even take the Mosaic Covenant “in their mouth”; and notably, the unfaithful of Israel have taken the Torah “in their mouth” by the “tradition of men.”

Mark 7:6

He [Jesus] answered and said unto them [Pharisees and scribes], Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Psalm 50:17–18

Seeing thou hatest instruction, and castest my words behind thee.

Whichever covenant the “wicked” take “in their mouth,” they counter the will of God.

Psalm 50:17

When thou savest a thief, then thou consentedst with him, and hast been partaker with adulterers.

69. gowy, #1471H (plural, article).
70. Rom 3:10.
71. 1 John 5:19.
72. entalma, #1778G.
73. entole, #1785G.
To claim God's covenants is to attempt to disenfranchise his chosen people, to oppose his will for them.

PSALM 14:
Have all the workers of iniquity no knowledge? who eat up my people [Israel] as they eat bread, and call not upon the LORD.

Context requires “my people” in this verse be understood to mean God's earthly chosen people. All who take God's covenants “in their mouths” claim to be God's people in place of Israel. They “eat up” the Jews.

Though God rebukes the “wicked” in this last part of the psalm and enumerates a number of their failings, he still holds out a hope for them, The Hope!

THE SALVATION OF THE “WICKED”
The psalm ends on that note of hope. To those that “ordereth” their way God will show his salvation.

PSALMS 50:
21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

As the prophet Ezekiel asserted, there is hope for the wicked.

EZEKIEL 18:
21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

These words stand in direct contradiction to the future retribution taught by Christendom, an aberration its writings often reflect.

ISAIAS 13:
9 Behold, the [a] day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land [Israel] desolate [humankind will violently react and be reluctant to give up its ways]; and he [God] shall destroy the sinners [by changing their hearts] thereof out of it [as a consequence of edification humankind will sin no more].

The future retribution taught by Christendom is a god of wrath.

10 … 11 And I [God] will visit [visit] the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

When God “judges” his people, he will deliver them from their bondage to SIN and DEATH.

ISAIAS 26:
9 … when thy [God's] judgments are in the earth [land] [Israel], the inhabitants of the world [human creation] will learn righteousness [through edification unrighteousness will be put aside].

This is the purpose of God's two priesthoods—the purification of hearts. This is why Israel is a chosen nation and the Church is “baptized for the dead”;77 so, “all the people” may learn righteousness. The purpose of judging the world is not to insure every evil act receives just recompense. The Bible makes clear the purpose of God’s judgment is to save, not punish.

Paul cited this divine grace in his second epistle to the Corinthians.

2 CORINTHIANS 5:
19 To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; … .

No doubt, Paul was recalling the awestruck words of Micah.

MICAH 7:
18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

74. No article in Hebrew text.
75. paqad, #6485H (making a visitation to produce change). Use of “punish” reflects Christendom's belief in a god of wrath.
76. erets, #0776H.
77. 1 Cor 15:29.
78. christos, #5547G.
Though specifically addressed to Israel, the principle applies to all of God’s creation.

What a thought! The heavenly Father “pardoneth iniquity,” he “passeth by the transgression.”

**PSALMS 118:**
1 O give thanks unto the LORD; for he is good: because his mercy endureth for ever.

Though God will never violate free-will, he will provide in his kingdom all the help that is needful for any of the “wicked” to change, to “order” their way.79

**ISAIAH 25:**
6 And in this mountain70 [God’s future kingdom] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, …

7 And he [God] will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up [Adamic] death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

In the kingdom of the Age-to-Come the “covering” over human creation, Satan’s great deceptions that have “veiled” all, will be removed. God’s “overflowing rain” and “great hail” will expose all the lies humankind has come to believe.81

**ZEPHANIAH 3:**
9 For then will I [God] turn to the people a pure language [the truth of God and his purpose], that they may all call upon the name of the LORD to serve him with one consent.

When Satan’s vast deceptions are revealed for what they are, when the truth of God and his purpose become evident, the “wicked” will at first resist and create a tempest. They, too, must experience God’s fire of purification.

**PSALMS 97:**
1 The LORD reigneth; let the earth rejoice; …

2 … righteousness and judgment are the habitation of his throne.

3 A fire goeth before him [the fire of purification], and burneth up his enemies round about.

4 His lightnings enlightened the world [the light of God’s Truth]: the earth saw, and trembled.

5 The hills80 [false religions] melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.83

There will be recalcitrance. In his wisdom and patience God has promised that every individual will have as much as a hundred years to come to the realization that God’s way is the only way for free creatures to coexist.84

**ISAIAH 65: BAT**

20 No more will you find there a baby living only a few days or an old man who doesn’t live all his days, for anyone dying at a hundred years old will still be a young man. If a man is cursed as a sinner he may live to be only a hundred.

When God “judges” his fallen creation his “lightnings,” “hail,” “fire,” will ultimately turn many from their ways. The annals of human failure should convince all but the most iniquitous.

**ZECHARIAH 14:**
12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their [ways of the flesh] shall consume away while they stand upon their feet, and their [fleshly] eyes shall consume away in their holes, and their [fleshly] tongue shall consume away in their mouth.

Humankind will freely enter a new way, the way of the spirit, “the way of holiness,”85 and they will “learn righteousness.”86

**ISAIAH 35:**
10 And the ransomed of the LORD [the human creation] shall return, and come to Zion [Festal Gathering (Armageddon)] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

**ISAIAH 19:**
23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians [there will be peaceful interaction between peoples].

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80. See Mountain(s)/Hill(s), page 33.
81. See Day of Battle . . . , page 171; Water (Rain/ . . . ), page 158.
82. See The Divine Fire, page 155.
83. See note 261, page 38.
84. See Earthly (Physical) Resurrection, page 301.
85. Isa 35:8.
86. Isa 26:9.
ISAIAH 19: (CON’T)
24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:
25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

These “ransomed of the Lord,” first the Jews, then all of human-kind, shall join the Festal Gathering on spiritual Mount Zion (Armageddon) for the feast of “fat things full of marrow.” They “shall obtain joy and gladness.” They shall “see” God’s glory!

EPHESIANS 1:
10 That in the dispensation of the fulness of times he [God (vs. 3)] might gather together in one all things in Christ [the anointing], both which are in heaven, and which are on earth; even in him:

REVELATION 7:
15 Therefore are they [the Jewish “multitude great” (vs. 9)] before the throne of God, and serve him day and night in his temple: and he [God] that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
17 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.

REVELATION 21:
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men [humanity], and he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more [Adam’s] death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

When God judges his creation there will be a tempest, but there will also be deliverance—the salvation of God. That for which the Church has prayed for two millennia will be fulfilled. God’s kingdom will come! God’s will shall be done in earth; and, as Paul declared, God shall be “all-in-all.” It will indeed be a Festal Gathering! This is the Torah of The Adam!

ARMAGEDDON:
FESTAL GATHERING VENUE

Another name for Mount Zion, the Festal Gathering venue, is a word greatly used and abused by Christendom, as well as the world. A word used only once in the Bible—“Armageddon.”

In spite of its popular use, no one knows for certain what the word means. Many suppose it alludes to the plain of Megiddo which was a site of some minor battles in the history of Israel. The admissibility of such an association, however, is questionable.

As set forth in the Precis below (page 396) one suggestion that deserves serious consideration is based on the Hebrew verb gadad (#1413H). With appropriate prefix and suffix, this verb becomes harmagedo (armagedo) with the meaning “mountain (city) of his troop gathering”—a meaning that accords well with the context.

When this definition the use of “Armageddon” in John’s vision may be understood as follows:

REVELATION 16:
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east [the Anointed (the Head with his resurrected Body members)] might be prepared.
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
14 For they are the spirits of devils [demons] [fallen angels], working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them [“kings of the earth” with all peoples of the world] to the battle of that great day of God Almighty [to oppose God’s purification work of the 7th millennial day].

The phrase “kings of the east” alludes to the corporate Anointed, the Head and those Body members that have been raised.

87. Rom 2:9,10.
88. See “ARMAGEDDON: …” below.
90. christos, #5547G, with article.
91. See A MULTITUDE GREAT, page 268.
93. 1 Cor 15:28.
94. Rev 16:16.
95. See JESUS’ RETURN AND THE FIRST … , page 378.
96. daimonion, #1140G. See UNHOLY, FALLEN ANGELS/DEMONS, page 52.
97. See DAY OF BATTLE … , page 171.
The word “Armageddon” is a transliteration of a Greek word formed from Hebrew and is used as a place name.

**Revelation 16:**
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Import of “Armageddon” is uncertain. There is even doubt in spelling. Some manuscripts transliterate as Ar-magedon, others Har-magedon. Some have one g (γ), two d’s (δ); others have two g’s, one d; and still others have two g’s, two d’s.

The probable word is derived from the Hebrew verb gadad, which has a secondary sense “to gather the troops.”

**Micah 5:**
1 Now gather thyself in troops [gadad], … [4:14 in Hebrew text].

In Hebrew a way to make a noun using a verb is to add a prefix, in English/Greek transliteration: ma/ma. Adding ma to gadad, along with the suffix o (ו) (meaning “his”), yields magedo—a noun meaning “his place of gathering troops.”

Taking bar- as “mountain” (#2022H), then bar-magedo would mean “mountain of his troop gathering,” a name that accords well with the Revelation text. If ar-magedo is the word that would give “city of his troop gathering,” a result that is also possible, though less consonant.

Difficulty is compounded in a number of English versions where the clause “And he gathered them” (KJV) is changed to “And they gathered them” (ASV, RSV, et al.). The Greek verb rendered “gathered” is singular and should have a singular subject. It seems the KJV gives the proper thought.

Also, in some versions parenthesis is inappropriately added in verse 15. The pronoun “they” refers to the same group as “them” in verse 16, so verse 15 is not parenthetical. Who sees the “shame” of those who are not watching? Not the “kings of the earth” as suggested by the parenthesis. Being unaware of the Church, it is not possible kings notice anything associated with it. The antecedent of “them” must be “kings of the east” (verse 12)—those of the heavenly resurrection who are with Jesus at his return.

This gathering to Armageddon is the gathering “into the air,” Satan’s domain, cited by Paul; the gathering commanded by God through the psalmist:

**1 Thessalonians 4:**
17 Afterwards we [of the Church] which are alive and remain [into the Presence (vs. 15)] shall be caught up into the air into a meeting of the Lord together with them [Jesus and the previously risen Church] in the clouds: and so shall we [all Body members, Church complete] ever be with the Lord.

**Psalms 50:**
5 Gather my saints [Church, Israel]; those that have made my [New] covenant by sacrifice.

In an earlier vision John saw the completed gathering and identified the venue as Mt. Zion.

**Revelation 14:**
1 And I [John] looked, and, lo, a Lamb [Jesus] stood on the mount Sion [Armageddon], … .

Thus, Armageddon, the mountain (city) where God gathers his “troops,” is Mt. Zion!

Other meanings suggested by various scholars for Armageddon (“his fruitful mountain,” “rendezvous,” and “mount of assembly”) support this interpretation. In any case, the word is surely figurative and symbolic, and does not refer to a particular geographical location.

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a. See Strong’s Exhaustive Dictionaries.
b. 1 John 3:1; 1 Cor 2:8,14.
c. See Jesus’ Return and the First …, page 378.
d. Rev 3:14-22 (nakedness <= lukewarmness).
e. Eph 2:2.
f. See God Gathers His Heavenly …, page 388.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

**ISAIAH 41:**
2 Who [God] raised up the righteous man [Anointed] from the east, called him to his foot, gave the nations before him, and made him rule over kings [of the earth]? he [God] gave them [kings and nations (fallen humanity)] as the dust to his [Anointed’s] sword, and as driven stubble to his bow [instrumentalities for work of the Kingdom].

**EZEKIEL 43:**
2 And, behold, the glory of the God of Israel [the Anointed] came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.
3 … 4 And the glory of the Lord [the Anointed] came into the house by the way of the gate whose prospect is toward the east.

The gathering of the world’s peoples by “three unclean spirits” is for the purpose of opposing the work of the Kingdom—the work of those gathered to Armageddon.

**REVELATION 16:**
1 And I [God Almighty (vss. 7, 14)] saw another angel fly in the midst of heaven, and saw him coming down, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people [all of the human creation, living and dead], having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people [all of the human creation, living and dead],
2 And he [God] gathered them [the Anointed, Head and Body] together into a place called in the Hebrew tongue Armageddon [mountain (city) of his troop gathering (Mt. Zion)].

Gathering of God’s “troops” is a separate activity, not to be confused with gathering of the world’s peoples. First, the anointed Body members who “sleep” immediately join the anointed Head upon his return. Afterward, as the living anointed members complete their earthly walk, they are changed and joined with them. The venue for the “troop” gathering, Armageddon, is Mount Zion, mountain (city) of divine grace and deliverance. It is to be noted that there is no mention of a battle in this call to gather. Though often used in Christendom, in the Bible the phrase “Battle of Armageddon” is not found. Gathering of the world’s peoples for “the battle of that great day of God Almighty” is not associated with the Armageddon gathering, but follows; and, is the battle against DEATH and SIN—the work of purification on Earth, a work that delivers human creation from its bondage. Mount Zion, Armageddon, is not to be understood literally. It is a spiritual venue, the dwelling place of God.

**PSALMS 2:**
6 Yet have I [God] set my king [Messiah] upon my holy hill of Zion.

**ZECHARIAH 8:**
3 Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain [kingdom].

**REVELATION 14:**
1 And I [John] looked [in a vision], and, lo, a Lamb stood on the mount Sion, … .
2 … 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people [all of the human creation, living and dead],
7 Saying with a loud voice, Fear [be in awe of] God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven [heavenly priesthood (Church)], and earth [earthly priesthood (Israel)], and the sea [human creation], and the fountains of waters [Word of God (Truth)].

It will indeed be a Festal Gathering!

**PSALMS 53:**
6 Oh that the salvation of Israel were come out of Zion [deliverance to be effected by God’s dual priesthood]! When God bringeth back the captivity of his people [release of humankind from DEATH and SIN], Jacob [physical (Israel)] shall rejoice, and Israel [spiritual (Church)] shall be glad.

98. In the Bible sword and bow & arrows are used metaphorically as instrumentalities to change the condition of the heart, the spirit.
100. See Day of Battle . . . , page 171.
101. Rev 3:14-18. 102. A number of modern translations use “they” in this text. There is no support in the Greek manuscripts for such a change.
Psalms 147:

1 Praise ye the LORD:
   for it is good to sing praises unto our God;
   for it is pleasant; and praise is comely.

2 The LORD [in the Age-to-Come] doth build up Jerusalem:
   he gathereth together [in restoration]
   the outcasts [the fallen wicked (vs. 6)] of Israel.

3 He healeth the broken in heart [first Israel, then humankind],
   and bindeth up their wounds
   [great advances in mental health and medical science].

4 He telleth the number of the stars;
   he calleth them all by their names
   [great advances in physical science].

5 Great is our Lord [our Creator], and of great power:
   his understanding is infinite.

6 The LORD lieth up the meek:
   he casteth the wicked [ones misusing power] down to the ground
   [great advances in social science and governance].

7 Sing unto the LORD with thanksgiving;
   sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds,
   who prepareth rain for the earth,
   who maketh grass to grow upon the mountains.

9 He giveth to the beast his food,
   and to the young ravens which cry.

10 He delighteth not in the strength of the horse:
    he taketh not pleasure in the legs [strong muscle] of a man.
    [it is not the physical powerful that are God's delight]

11 The LORD taketh pleasure in them
    that fear [are in awe of] him,
    in those that hope in his mercy.

12 Praise the LORD, O Jerusalem;
   praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates [venues of governance];
   he hath blessed thy children [the meek (vs. 6)] within thee.

14 He maketh peace in thy borders,
   and filleth thee with the finest of the wheat
   [great advances in agriculture].

15 He sendeth forth his commandment* [speech] upon earth:
   his word runneth very swiftly.

16 He giveth snow [frozen water] like wool:
   he scattereth the hoarfrost [frozen water] like ashes.

17 He casteth forth his ice [frozen water] like morsels:
   who can stand before his cold
   [water<>divine "word"; frozen water<>hard truth]?

18 He sendeth out his word [of love],
   and melteth them [the hard truths]:
   he causeth his wind to blow,
   and the [unfrozen] waters [of divine truth (love)] flow.

19 He sheweth his word unto Jacob,
   his statutes and his judgments unto Israel
   [in preparation for the great work of humankind's restoration].

20 He [God (vs. 12)] hath not dealt so with any nation [of Gentiles]:
   and as for his judgments, they [Gentiles] have not known them.

Praise ye the LORD
   [praise God for the great advances humankind has made and is making
   in the knowledge and the capabilities needful for God's incoming kingdom].

*imrāh/emrāh, #0565H.

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Psalm 30:

4 Sing unto the LORD, O ye saints of his,
and give thanks at the remembrance of his holiness.
5 For his [indignation] endureth but a moment;
in his favour is life:
weeping may endure for a night,
but joy cometh in the morning.
# Index of Scriptures Referenced

in Notes (n), Outline (o), and Chart (c)

Unless otherwise noted chapter and verse notations are those found in the KJV. Entries identified with an “n” are located in the Notes of all chapters, an “o” in the Outline of Chapter Six, and an “c” in the Chart of Chapter Eleven.

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The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest
### The Anointing – Gospel of the Anointed – Jubilee – Festal Gathering

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Isaiah 11:

1 And there shall come forth a [shoot] [David] out of the stem of Jesse [David's father],
and a Branch shall grow out of his [David's] [root] [root—The Hope passed from Abraham, Issac, Jacob, Judah, et al.]:
2 … 4 … he [the Branch] shall smite [to purify] the earth with the [shepherd's] [staff] of his mouth [truth],
and with the [spirit] of his lips shall he slay the wicked [by the truth that transforms hearts].
5 … 6 [In the Age-to-Come] The wolf [a human, violent like a wolf] also
shall dwell with the lamb [a human, non-violent like a lamb] … ;
and [one innocent as] a little child [Messiah] shall lead them.
7 And the cow and the bear [humans behaving as animals (instinctual, egocentric, survivalist)]
shall feed [on the truth that transforms hearts (vs. 4)];
their young ones shall lie down together [there shall be no more fear of one another]:
and the lion shall eat straw like the ox [violent humans will become non-violent].
8 … 9 They shall not hurt nor destroy in all my holy mountain
[in God's future kingdom (mountain) humans will no longer act as predatory beasts]:
for the earth shall be full of the knowledge of the LORD,
as the waters [overflowing truth] cover the sea [fallen humanity].
10 And in that day [Age-to-Come] there shall be [the] root of Jesse [The Hope fulfilled],
which shall stand for an ensign of the people [restored humankind];
to it [the "ensign," God's "holy mountain" (vs. 9) fulfilling The Hope] shall the Gentiles seek:
and his [the LORD's (vs. 9)] rest shall be glorious [the Rest humankind will enjoy].
Romans 8:

18 For I reckon that the sufferings of this present time [Present-Evil-Age] are not worthy to be compared with the glory [of the Abrahamic promise] which [in the Age-to-Come] shall be revealed [for humankind] in us [the Church and Israel as God’s heavenly and earthly priesthods].

19 For the earnest expectation of the creature [fallen humanity] waiteth [in unknowing anxiety] for the manifestation of the sons of God [the Church (New Creation) and Israel].

20 For the [human] creature was made subject to [futility] [the DEATH (mortality)], not willingly;]

but by reason of him [God] who hath subjected the same in hope,

21 Because the creature [humankind] itself also [just as the “sons of God”] shall be delivered from the bondage of corruption [the DEATH (body) and the SIN (spirit)] into the glorious liberty of the children of God.

22 For we know that the whole [of human] creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit [spirit of love and Rest], even we ourselves groan within ourselves, waiting [in eager anticipation] for the adoption, to wit, the [deliverance] of [the] [corporate] body [of us] [anointed Head (Jesus) and Body].
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