**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:

### Israel’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.

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1. In Hebrew “ye” is plural, “servant” is singular.
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:

The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

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,”19 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.

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!

Behold, the Lord GOD will come with strong hand, and his arm [Anointed] shall rule for him: behold, his [God’s] reward is with him [the Anointed], and his work before him.

He [God] shall feed his flock [Jews first, then Gentiles (remainder of humankind)12 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.

After this [after completing the Church (vs. 14)] I [God]13 will return, and [as Amos prophesied] will build again the tabernacle of David14 [God’s earthly kingdom, Israel], which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men [the rest of fallen humanity] might seek after the Lord, and15 [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.

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.

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.

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 world17 shall devour [the dross of 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.

The LORD also shall save the tents18 [the physical habitation] of Judah first, that the glory of the house of David19 [God’s earthly kingdom] and the glory of the inhabitants20 [Jews’will desire to return before God blesses them with their promised “glory”].

11. See KJV marginal reading.
12. Rom 2:9,10.
15. kai, #2532G.
16. Lev 26:44,45; Num 10:36; Deut 30:3,9; Psa 6:4; 80:3,7,14,19; 90:13; Amos 9:11-15.
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)
8 In that day [the Age-to-Come] shall the LORD defend the inhabitants [21] 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 [22] [a god] [a mighty one], as the [Angel of the LORD before them.
9 And it shall come to pass … , that I will seek to destroy all the nations that come against Jerusalem [by changing hearts].
10 And I [God vs. 4] will pour upon the house of David [God’s earthly kingdom, Israel], and upon the inhabitants [21] of Jerusalem [God’s earthly priesthood], the spirit of grace and of supplications: and they [the people of Israel] shall look upon [23] [unto] 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 [24] [weep bitterly] for him, as one that is in bitterness [24] [weepers 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 first-born 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 them (Jesus), as one mourneth for his only son, and shall be in bitterness [weep bitterly] for him, as one that is in bitterness [weepers bitterly] for his firstborn.

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:
25 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 (egocentric) 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”].
26 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:
6 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 ….
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:

After this unconditional preamble, divine intent was recapitulated.

Deuteronomy 7:
12 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. ‘edoqyym, #0430H.
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.
NUMBERS 23:
9 …: 10, the people [of Israel (vs. 10) shall dwell alone, and shall not be reckoned among the nations.

LEVITICUS 20:
26 And ye [Israelites] shall be holy35 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, if36 [when] ye [Israelites] will obey37 [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 holy35 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 heathen38 [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]39 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], 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.

35. qadosh, #6918H.
36. im, #0518H, meaning temporal, “when” better.
37. shama, #8085H.
38. gowy, #1471H, plural.
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 “Fullness” 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 [of Moses], and if [for 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.

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 fall9 [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] fullness?

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 “fullness.” Fullness 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 fullness 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!\(^{55}\)

Hosea set forth specific timing for this future:

**Hosea 6:**
1. Come, and let us return unto 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] he will 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,\(^{57}\) 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\(^{58}\) 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.\(^{59}\)

**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]: . . .

**Zechariah 9:**
9. Rejoice greatly, O daughter of Zion [Israel’s faithful (the religious); shout, O daughter of Jerusalem [Israel’s unfaithful (the secular)]: behold, thy King [Messiah] cometh unto thee [Israel]:\(^{60}\) he is just, and having salvation; lowly, and riding upon an ass, . . . [fulfilled by Jesus, literally at First Advent, figuratively at the Second].
10. And I [God] will cut off the chariot from Ephraim [ten tribe nation], and the horse from Jerusalem [two tribe nation], and the battle bow shall be cut off [the nations will no longer be at war]: and he [Messiah, as King in the Age-to-Come] shall speak peace unto the heathen\(^{61}\) [peoples] [rest of fallen humanity]; and his dominion
shall be from sea even to sea, and from the river even to the ends of the earth.

11. As for thee [Israel] also [in that Age-to-Come], by the blood of thy [Mosaic] covenant\(^{62}\) have sent forth thy prisoners out of the pit [the Diaspora, the Valley of Dry Bones] wherein is no water [no understanding (“blindness in part”).\(^{63}\)]
12. Turn [commanded after “fulness of the Gentiles be come in”]\(^{64}\) ye prisoners of [the]\(^{65}\) hope: even to day [the Age-to-Come] do I declare that I will render double\(^{58}\) [double blessing as the firstborn of God’s chosen people] unto thee [Israel];
13. When I [God] have bent Judah for me, filled the bow with Ephraim, and raised up thy sons [as arrows], O Zion [faithful Israel], against thy sons, O Greece [fallen humankind], and made thee [Israel] as the sword of a mighty man.

Arrows and sword are used in a number of OT texts as metaphors for the instrumentality used to change the condition of the heart, the spirit. The modern Valentine Day symbolism of Cupid’s arrow in the heart may have its roots in this metaphor.

**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.

\(^{58}\) mishnah, #4932H. Ex 16:5,22.

\(^{59}\) Deut 21:15-17.

\(^{60}\) 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.

\(^{61}\) peace of Israel’s faithful (the religious).

\(^{62}\) 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).

\(^{64}\) See the “fulness of God’s peoples, page 327.

\(^{65}\) Psa 61:2,3; Prov 18:10; Isa 26:4 margin; Joel 3:16.

\(^{66}\) See “Come Out of Her My People,” page 271.

\(^{67}\) 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 [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!

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69. Jews being at the forefront of the world’s behavioral science studies has not been accidental.
70. Ex 19:5,6. See on page 326.
71. Jer 30:10,11.
72. gowy, #1471H, plural.
HEAR, O ISRAEL

EZEKIEL 20:
41 ... when I bring you out from the people[s],73 and gather you out of the countries74 [lands] wherein ye have been scattered; and I [God] will be sanctified in you [Israel] in the sight of the heathen75 [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 Israel76 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 ... Thou80 [the nation as a corporate entity] art my servant, O Israel, in whom80 I [God (vs. 1)] will be glorified.

4 ... And he [God (vs. 5)] saith, It is a light81 [small] thing that thou80 [the nation] 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 [as a greater thing] give thee80 [Israel (vs. 3)] for a light to the Gentiles;82 fallen humanity, that thou80 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.

The election of the nation and the gift of the land were unconditional. The final restoration and blessing of the nation are also unconditional. God’s plan for blessing all the nations through his beloved Israel84 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 new86 [covenant], that by means of death87 [to the Torah of Moses] for the redemption88 [deliverance] of the transgressions that were under the first testament86 [covenant], they which are called [Jews, as an earthly priesthood] might receive the promise of [the89 eternal90 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 [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 runneth, but of God that sheweth mercy.

It is not for any of the created to judge the Creator or to question 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 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]: for 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 divorces;

9 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 [Zion—city of David—capital of Israel]99 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].100
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. Again, the nation’s predestination does not apply to individuals. 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.

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 covetan 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 ruler [shall appoint] over his household [healing], to give them their [a] portion of meat [plan and purpose of God] in due season [Age-to-Come]? 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 ruler [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 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 ... 5 While the bridegroom tarried, they all slumbered and slept [the Diaspora].
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish [unfaithful Israel] said unto the wise [Remnant of Faith], Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, Not so; lest there be not enough ... : but go ye ... , and buy for yourselves.
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. Lord, Lord, open to us. Lord, Lord, open to us. Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know not you.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Jeremiah 24:
1 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, ... .
2 ... 3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.
4 ... 6 For I [God] will set mine eyes upon them [good figs (vs. 5)] for good, and I will bring them [good figs=Remnant of Faith] again to this [promised] land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God; for [in that Age-to-Come] they shall return unto me with their whole heart.
8 ... 9 And [in this Present-Evil-Age] I will deliver them [evil figs (vs. 8), unfaithful Israel] to be removed into all the kingdoms of the earth for their hurt [the Diaspora], to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

Matthew 7:
21 Not every one that saith unto me [Jesus (vs. 28)], Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"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. 
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:] 

[I] [God] will build again the tabernacle of David, 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, and [even] all the Gentiles, upon [by] whom my name is called [all those who freely “seek” God] ... .

107. 1 Cor 15:49; Eph 2:6; Heb 3:1; 6:4.
108. Amos 9:11,12 LXX.
109. skene, #4633G.
111. In the prophecy of Amos this clause refers to David’s seed (Head and Body), not to his “tabernacle.” The LXX did not maintain the gender variance evident in the Hebrew. See note 119, page 334 Apparently, since James had already spoken of the Church (vs. 14) the difference was not critical to his argument, so he followed the LXX without comment.
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. Scholarly 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 would “remember the covenant of their ancestors,” 116 be 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 1 [God (vs. 12)] raise up the tabernacle118 of David [Israel] that is fallen, and close up the breaches119 [two houses of Israel] thereof; and I will raise up his [David’s] ruins,119 and I will build119 it [tabernacle (David’s kingdom)] as in the days of old: 12 That they [Israel and Judah unified] may possess the remnant of Edom121 [mystical Babylon], and the heathen122 [peoples], which are called by my name123 [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];124 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 1 [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 house126 as a moth, and127 [namely] as a booth118 [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 reunite 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.

115. Amos 9:11,12 LXX.
118. cikkub, #5521H.
119. The parsing in this text requires careful attention. The feminine plural suffix on the word rendered “breaches” could only refer to “tabernacle,” which is feminine, and alludes to the division of David’s kingdom. Hence, the closing of the “breaches” must connote the future unification of the two houses, the unification Ezekiel foretold (Ezk 37:15-28). The masculine suffix on the word rendered “ruins” must refer to David himself, not his “tabernacle;” however, the feminine singular suffix on the word rendered “build” must address the “fallen” tabernacle (kingdom).
121. Edom was the name given Esau after he sold his birthright (Gen 25:30). It was subsequently given to his descendants and their home country. It was used by the prophets as a figure for mystical Babylon (Rev 17:5-6) where unbelief like Esau’s has been prevalent.
122. goyisy, #1471H, plural.
123. The phrase “which are called by my name” implies a creature’s willing acceptance of God’s sovereignty—the goal of the Kingdom in the Age-to-Come, God “all-in-all” (1 Cor 15:28).
125. Isa 2:2; 40:4; 41:15. See MOUNTAIN(S)/HILL(S), page 33.
126. bayith, #1004H.
127. Hebrew prefix waw.
128. God promised David to “establish his kingdom” (2 Sam 7:12). Yet, in his response, David specified “house,” not “kingdom” (2 Sam 7:18-29). This suggests the terms “house” and “kingdom” were synonymous to David.
129. Amos 9:12; Isa 2:2,3; Jer 31:27; Ezek 36:37,38.
130. 2 Sam 7:10-19; Isa 16:5; Zech 12:10-13:1.
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]:

[I] 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].

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] shalt 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], and come unto me [God]; … and I will make an everlasting covenant [NewCovenant] with you [plural (Israel and Judah)], even the sure mercies 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 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]; 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; but my kindless shall not depart from thee [Israel], neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

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.146

**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 corruption147 [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.”150

**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.151 Israel’s “receiving,” its acceptance of Messiah, will bring the pouring out of God’s spirit.152

**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 up 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 born 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.

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146. See Torah of The Adam, page 40.
150. Rom 1:16.
153. *ruwach*, #7306/7307/7308H.
154. *shataph*, #7857H.
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.

**ISAIAH 26:**
1 In that day [Age-to-Come] shall this song be sung in the land of Judah [by inhabitants of Jerusalem]; we have a strong city; salvation of humankind will God appoint for walls and bulwarks. 2 ... 9 ... for they judgments are in the earth [land] [Israel], the inhabitants of the world will learn righteousness. 10 ... 11 ... they shall see, and be ashamed for their envy at the people; yea, the fire [of purification] of thine enemies shall devour them [evil character traits].

Israel will be the example that will bring humankind back to the Creator! The Jews' return of favor will demonstrate God's mercy and benevolence to his earthly creation.

**EZEKIEL 36:**
35 And they [other peoples (vs. 34)] shall say, 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 Then the heathen [the peoples of Earth] that are left round about you [Israel] shall know that I the LORD build the ruined places, and plant that that was desolate: ... .
37 ... 38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities [of Israel] be filled with flocks of men: and they [peoples of Earth] shall know that I am the LORD.

**PARADISE RESTORED**

When divine favor returns and the partial hardening of the sons of Jacob is removed, the Jews will be enlightened of divine purpose. Then, as a corporate entity they will freely return to their God and enter his Rest. He will bless them and, as Ezekiel foretold, Israel will become like the “garden of Eden,” and as Malachi declared, it will be a “delightsome” land.

**MALACHI 3:**
6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. ...
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.

\textit{EZEKIEL 38:}

10 \ldots ; \ldots 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]; \ldots ,

12 To take a spoil, and to take a prey [to take the blessings of God by force, without the requisite maturation]; \ldots ,

13 \ldots 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.

\textit{REVELATION 16:}

14 For they are the spirits of devils [demons] [fallen angels], working miracles, \textit{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.

\textit{1 JOHN 4:}

8 He that loveth not knoweth not God; for God is love.

9 \ldots 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.

\textit{PROVERBS 28:}

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh \textit{them} shall have mercy.

\textit{ISAIAH 54:}

17 [In the Age-to-Come] No weapon that is formed against thee [Israel (vs. 5)] shall prosper; and every tongue \textit{that} shall rise against thee in judgment thou shalt condemn. This \textit{is} the heritage of the servants of the LORD [as God’s earthly priesthood], and their righteousness \textit{is} of me, saith the LORD.

\textit{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 \textit{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 \textit{that} God \textit{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 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.

\textit{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.

\textit{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 \ldots 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 \ldots .\textsuperscript{175}

\textsuperscript{165.} See 3RD HEAVENS \ldots , page 127.

\textsuperscript{166.} A “chief prince” of fallen humanity (vss. 1,2).

\textsuperscript{167.} daimon; \#1142G. See “… DEMONS,” page 52.

\textsuperscript{168.} Deut 30:3.

\textsuperscript{169.} 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.

\textsuperscript{170.} iysh; \#0376H.

\textsuperscript{171.} Col 1:18.

\textsuperscript{172.} 2 Cor 5:17; Gal 6:15.

\textsuperscript{173.} christos; \#5547G.

\textsuperscript{174.} Mal 3:2.

\textsuperscript{175.} Psa 89:37,38.
ISAIAH 30: 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]; and they shall call thee [as God's earthly priesthood] 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 33: 8 And it [God] shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them [Jews]: and they [nations, remainder of humankind] shall fear [be in awe] and tremble for all the goodness and for all the prosperity that I procure unto it [Israel].

Though this work will be a wondrous marvel, the prophets indicated there may be those who are unwilling to accept God's blessing through Israel.

GOD’S WITNESSES AND SERVANT
The God of Jacob made a promise—a 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 Fear not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the of my right hand.
6 See, therefore, and be glad, and sing, O house of Jacob: fear not, O house of Israel; for I will save you, saith the Lord; I will help you, and give you the monuments of salvation in the land of the heathen, that ye may know that I am the Lord God, which do prosper thee, and Jacob.

ISAIAH 2:
2 And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
3 And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

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 man, and the seed of the woman, with the seed of the young tree, and with the seed of the old tree, and with the seed of the burning tree, and with the seed of the sheaf.

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.
4 … 20 Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:
5 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

This is God’s destiny for his creation, the divine purpose, the Torah of The Adam!