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 [the curse of the Torah (vs. 1)], 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 [requital], 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 [Messiah, seed of David] shall rule for him: behold, his [God's] 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 (vs. 8)] 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 [all humankind] shall see [perceive] him [God], and they [the Jews] also which pierced [ekkenteo] him [God]: and all [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, as the Angel of the LORD before them.
ZECHARIAH 12: (CON’T)
9 … 10 … I [God (vs. 8)] will pour upon the house [kingdom] of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they [Jews] shall look upon me [God (vs. 8)] me I [God (vs. 8)] whom they have pierced, and they shall mourn for him [Angel-of-the-LORD (vs. 8)], 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.

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) 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] 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 anti-typical Passover lamb].

37 And again another scripture saith, They [the Jews] shall look on him [God] whom they pierced [ekkenteo].

The Greek word (nusso) John used for the piercing of Jesus’ side is not the word (ekkenteo) 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” 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 [all humankind] shall see [perceive] him [God], and they [the Jews] also which pierced [ekkenteo] him [God]: and all kindsreds [tribes] of the [promised] earth [land] [all of the Jews] shall wail because of him [Jesus (Angel-of-the-LORD)].
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 see 25 [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”],29 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 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 will obey 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].

**ISAIAH 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:

**ISAIAH 58:**
11 And the Lord shall guide thee [Israel] continually, and satisfy 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.

**GOD’S HOLY NAME**

**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 [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 [the Anointed] [Jesus, Israel, and Church] shall all be made alive.
23 But every man in his own order: Christ the firstfruits [anointed] firstfruit7; afterward they that are Christ’s [of the Anointed]8 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] (vs.23) 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; and half of the city shall go forth into captivity, and [but] the residue of the people shall not be cut off from the city.
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 [a] 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 there shall be a very great valley [the “valley of decision”]: and half of the mountain shall remove toward the north, and half of it toward the south [God’s two priesthoods].

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30. "im, #0518H.
31. "shama", #8085H.
32. qadowsh, #6918H.
34. goery, #1471H, plural.
35. christos, #5547G. See ANOINTED/ . . . , page 21.
36. Greek texts support the article.
37. Singular.
38. Genitive with article.
40. No article in the Hebrew.
41. Context requires the feet to be those of God, not Messiah. This is highly figurative language and refers to the restoration of divine favor and dominion. Israel will again be God’s footstool (Lam 2:1; Isa 66:1).
42. The two parts of the mountain represent the earthly and heavenly priesthoods God will use to restore his creation, Israel and the Church.
43. The “great valley” is identified by Joel as the “valley of Jehoshaphat” (jehovab judges) (Joel 3:12) and “valley of decision” (Joel 3:14). It may allude to the “valley of Berachah” (Blessing) where King Jehoshaphat and Judah blessed God for their great military victory (2 Chr 20:26). This should not be understood as a literal valley. The whole of human creation must pass through this valley. It is the figurative domain in which God judges his creation (Joel 3:9-14). See page 169.
**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 make war.

12 And his name is called The Word [Logos] of God. 13 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, raising up of civil and religious leaders, 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 . . . .

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**God is “Love” + God “All In All” = All Is Love!**

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44. See SEA, page 33 and SEA/SAND, page 137.
45. *paqad,* #6485H, not “punish” as NIV, NAB, et al., but “visit” as in Ex 3:16, 4:31, 20:5, Job 31:14; et al.
46. See Angel-of-the-Lord, page 83.
47. Idiom for “to assume rulership,” “to take charge” (Dan 8:22, 23, 25; 11:2, 3, 4, 7, 20, 21).
48. See page 172.
49. See Jesus, the Seed/Branch of David, page 96.
50. See Davidic Covenant, page 224.
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. The interaction between the glorified Anointed (Head and Body) and humanity will be through angels and the anointed nation of Israel. As the “city of truth” Israel will be the visible link to God and his spiritual kingship.

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 [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. 56

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 57 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”].

52. 1 Cor 15:25; Col 1:18; Rev 20:4-6.
53. For textual corrections see page 338.
55. Greek text has article.
56. John 1:18; 4:24; 5:37; Col 1:15; 1 Tim 1:17; 1 John 4:12.
58. Greek text has no article.
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 *Times 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] God and of Christ [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.”

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... 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

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, even so also they which sleep in [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 unto [into] the coming [presence] of the Lord shall not prevent [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:
17 Then [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” shall be incapacitated, “bound,” 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] 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].
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]; and the dead in Christ [Anointed] shall rise first [at beginning of the Presence (vss. 14,15)]:

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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; oisua; being). Use of “coming” confuses view of Second Advent.
67. phthano, #5348G.
68. christos, #5547G without article.
69. epette, #1899G.
71. apantesis, #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 trumpet: 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 putth 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.

75. Rev 2:10. See Being Faithful, page 351.
76. 1 Thes 4:17; Matt 24:30, 26:44; Acts 1:9-11. See Return with Clouds, page 373.
77. See Israel (Jacob): House of the . . . , page 114, and Gathering the Elect . . . , page 270.
78. See Diaspora/Jacob’s Trouble, page 253.
79. yobel, #3104H. Possibly derived from yabal, #2986H, meaning “to bring forth.”
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 [consequence] 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’, #3372/3373H. 82. See Babel/Babylon the Great, page 56. 83. Isa 14:13. See Fall and Judgment of Lucifer (Satan), page 184.
“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] law\(^84\) [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 ... 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 word\(^85\) 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.

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\(^{84}\) *towrah*, #8451/8452H.  
\(^{85}\) *yobel*, #3104H. See note 79, page 379.
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.

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.

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.

For the earnest expectation of the human creature waiteth for the manifestation of the sons of God the New Creation.

For the human creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Because the human creature itself also just as the New Creation shall be delivered from the bondage of corruption 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.

Think not that I am come to destroy the law, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law 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.

For the law of Moses 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.

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.

For all the prophets and the law prophesied until John.

The Torah of Moses prophesied! It foretold of a greater reality just as did the prophets.
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 have-nots are not cooperating. They resist 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.

80 nomos, #3551G.
90 nomos, #3551G.
92. 1 Thes 5:3.
94. See DESCRIPTORS CLARIFIED, page 101.
95. See RETURN OF GOD, page 371.
96. daemonion, #1140G. See UNHOLY, FALLEN ANGELS/DEMONS, page 52.

**REVELATION 11:**

17 Saying, We [the 24 Elders] 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.95
18 And the nations [fallen humanity] were angry, and thy wrath [against sin] is come, and the time of the dead, that they should be judged, … .

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 devils [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 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 priest-hoods (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 have 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.