Chapter Two

WORD OF GOD—THE PERSON

22 The LORD possessed me [wisdom (vss. 11,12); the Word (John 1:1)] in the beginning of his way, before his works of old.
23 I was set up from everlasting, from the beginning, or ever the earth was.—Proverbs 8:22,23

ANGEL-OF-THE-LORD

In the biblical account of the six creative days1 (eons), God spoke and a result was attained.

GENESIS 1:
3 And God said, Let there be light: and there was light.
4 ... 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

With the creation of humans, however, that changed.

GENESIS 1:
26 And God said, Let us make man in our image [with free-will], after our likeness [loving]: and let them have dominion ... over all the earth [over all the nonhuman earthly creation] ....

Though there has been much speculation on the meaning of “us,” the explanation is simple if the being that appears often in OT accounts of God’s interaction with his creation is identified—Angel-of-the-LORD3 (Angel-of-Yahweh4).

JUDGES 2:
1 ... [A]ngel ... said, I [citing the words of God for God] made you [Israelites] to go up out of Egypt, and have brought you unto the land which I [speaking as God] sware unto your fathers; and I said, I will never break my covenant with you.
2 ... 4 And it came to pass, when the [A]ngel3 of the LORD spake these words [for God] unto all the children of Israel, that the people lifted up their voice, and wept.

ZECHARIAH’S VISION: BRANCH/MICHAEL

A vision experienced by the prophet Zechariah, and the insight into its meaning provided by Jude, give critical input to that identification (underlined comments highlight Jude’s input).

ZECHARIAH 3:
1 And he [the angel (1:9,13,14,19; 2:3)] shewed me [Zechariah] Joshua the high priest [representing Israel’s priesthood] standing before the [A]ngel3 of the LORD [Michael the archangel], 6 standing at his [the High Priest’s] right hand [indicating Satan’s influence over the Levitical priesthood] to resist him [Satan vs. Michael].
2 And the [Angel-of-the-] LORD [Michael]7 said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem [to be capital of Israel] rebuke thee: is not this a brand plucked out of the fire?
3 ... 8 Hear now, O Joshua the high priest, thou, and thy fellows [Body of Moses — Israel (whole of the nation, priesthood and people)]6 that sit before thee: for they are men wondrous at8 [who are a sign]: for, behold, I will bring forth my servant the BRANCH.

2. For the distinction between “image” and “likeness” see note 99, page 69.
3. Hebrew has no indefinite article, text has no definite article. Renderings of the title often obscure its singularity—Angel-of-the-LORD (see note 377, page 47): Gen 16:7,9,10,11; 22:11,15; Ex 3:2; Num 22:22,23,24,25,26,27,31,32,34,35; Judg 2:1,4; 5:23; 6:11,12,21,22; 13:3,13,15,16,17,18,20,21,21; 1 Sam 24:16; 1 Kings 19:7; 2 Kings 1:3,15; 19:35; 1 Chr 21:12,15,16,18,30; Psa 34:7; 35:5,6; Isa 57:36; Zech 1:11,12; 3:1,5,6; 12:8; Mal 2:7.
4. y’hovah, #3068H. Spelling of Tetragrammaton (YHWH) is uncertain, but Yahweh is commonly accepted. See SALIENT TRANSLATION PRACTICES, page 20.
5. elohiym, #0430H, plural. Though used in the sense of “mighty ones” for angels and humans, it is also used for God consistently with singular verbs, adjectives, and pronouns, and is considered to be the plural of majesty.
7. See MESSIAH/PRINCE OF ISRAEL, page 84.
8. mowphet, #4159H. See ASV, NASB, JPS, TNK.
This vision revealed “Joshua” and his “fellows” were a “sign” of God’s protective grace and a separate entity from the “Branch.” Jeremiah identified the “Branch” as a “seed of David.”

Jeremiah 23:
5 Behold, the days come [Age-to-Come], saith the LORD, that I will raise unto David a righteous Branch, and [as]9 a King he shall reign and prosper, and shall execute judgment10 [deliverance] and justice11 [righteousness] in the earth.12 [land] [Israel].

Jude identified “Joshua” and “fellows” as “the body of Moses,” which in turn is a metaphor for Israel in its totality, priesthood and people.13 He also indicated the Angel-of-the-LORD was the archangel Michael.

Jude 1:
9 Yet Michael the archangel [Angel-of-the-LORD], when contending with the devil [Satan] he disputed about the body of Moses [Israel (priesthood and people)],15 durst not bring against him a railing accusation, but said, The Lord [God] rebuke thee.

Messiah/Prince of Israel
Michael is further identified in the book of Daniel as the Messiah, the Prince, tutelary angel, of Israel.14

Daniel 10:
21 But I [angel Gabriel (9:21)] will shew thee [Daniel] that which is noted in the scripture of truth: and there is none that holdeth me in these things, but Michael your [Israel’s] prince.

Though Daniel prophesied of the Diaspora he also foretold of a time when Michael will “stand up,” as God’s Anointed (Messiah) he will assume authority; and, in fulfilling the mission of Jeremiah’s “Branch,” the nation of Israel will be “delivered.”

Daniel 9:
25 Know therefore and understand, that from the going forth of the commandment16 [word] to restore and to build Jerusalem unto the Messiah [Anointed] the Prince17 [of Israel]14 shall be seven weeks, and threescore and two weeks [69 weeks of years]: the street shall be built again, and the wall, even in troubled times.

26 And after [the]18 threescore and two weeks [in the “midst” of the 70th week (vs. 27)] shall Messiah [Anointed] be cut off, but not for himself: and the people of the prince [of Rome (Satan with Titus)] that [later] shall come [70.c.e.] shall destroy the city [Jerusalem] and the sanctuary [Temple]; … .

Daniel 12:
1 And at that time [Age-to-Come] shall Michael stand up,15 the great prince [tutelary angel]19 which standeth for the children of thy [Daniel’s] people [the Israelites]: and [first] there shall be a time of trouble [for those people (Holocaust)], such as never was since there was a nation even to that same time: and [second] at that time [the Second Advent] thy [Daniel’s] people shall be delivered [in one of three ways], [the first way] every one [living and resurrected dead] that shall be found written in the book [the faithful, delivered to be God’s earthly priests].

2 And many of them [the unfaithful, living and resurrected dead] that sleep in the dust of the earth21 [those who have slept spiritually in fleshly desires] shall awake, [in the second way] some [the repentant] to everlasting23 life [of an age] [delivered to be as Levites to God’s priesthood], and [in the third way] some [the unrepentant] to shame and everlasting23 contempt [of an age]25 [delivered to Second Death].

Isaiah concluded his book with a graphic description of the end for the unrepentant, Second Death. The use of the same Hebrew word [dara’own—contempt, abhorring]24 by the two prophets connects their thought.

Isaiah 66:
24 And they [humankind (vs. 23)] shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring24 unto all flesh.

Jesus of Nazareth, during his First Advent ministry, echoed the prophets with yet another striking metaphor.
12 But the children of the kingdom [unfaithful Jews (vs. 10)] shall [in this Present-Evil-Age] be cast out into outer darkness [the Diaspora and loss of God's guiding light of truth (set forth as loss of food and drink to Isaiah)] 26: [in the Age-to-Come] there shall be [the] weeping [self-reproof by those of good heart (repentant unfaithful)] and [the] gnashing of teeth [others-reproof by those of hard heart (unrepentant)].

Described here is the beginning work of Messiah/Branch in God's future Kingdom (Micah's Precept). Israel's faithful will be delivered for their appointed service as priests in that Age-to-Come. For the unfaithful Jews, living and dead, the privilege of being of that earthly priesthood will be lost; however, they will have an opportunity to repent (Ezekiel's Precept) and serve in the manner the Levites served the Aaronic priesthood.

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

All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live [the righteous shall live by faith].

In a number of texts the words spoken by Angel-of-the-LORD are identified as the words of God himself.

26 And so all Israel [all who freely enter God's Rest] shall be saved: as it is written: There shall come out of Sion the Deliverer [Branch/Messiah], and shall turn away ungodliness from Jacob: For this is my [new] covenant unto them [Jeremiah's Precept], when I [God] shall take away their sins [not just forgiveness, but release from a sinful nature].

As concerning the gospel, they [unfaithful Jews] are enemies for your [the Church's] sakes: but as touching the election [as God's earthly chosen people], they are beloved for the fathers' sakes.

Paul, in describing the return of Jesus, the “seed of David” (Messiah), stated he would come “with the voice of the archangel.” Since the Bible speaks of only one such angel, Michael, Jesus must have initially been that glorious being.

1 The Revelation of Jesus Christ [anointed], which God gave unto him, to shew unto his servants things which must shortly come to pass; ... :
In the days of Judges, in conversation with Angel-of-the-LORD about a son (Samson), Manoah asked for the angel’s name.

**Judges 13:**

18 And the [A]ngel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? [Wonderful?]

Isaiah gave a list of titles applicable to Israel’s Messiah—titles made familiar to many today by Handel’s great musical work. Wondrous “names” for the child that God later anointed to be the High Priest after the Order of Melchizedek.

**Isaiah 9:**

6 For unto us a child is born, ... called Wonderful, Counselor, The mighty God [not Almighty God], The everlasting Father [as the second Adam], The Prince of Peace.

**Hebrews 5:**

5 So also Christ [the Anointed] glorified not himself to be made an high priest; but he [God] that said unto him [at Jordan], Thou art my Son, to day have I begotten thee.

6 ... the age [the Age-to-Come] after the order of Melchizedek.

**Multifaceted Identification**

Thus, following Peter’s Precept, Jesus as a created being in his human and pre-/post- human existence was/is:

- Angel-of-the-LORD, Michael (Archangel), Logos (Word), Son of God, Son of Man, Seed of David, Anointed (Christ), Messiah, High Priest (Order of Melchizedek), Only Begotten; as well as, Lord of lords, King of kings, Lamb of God, Branch, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, Faithful, True, Head.

The man Jesus was not an “incarnation” of that great spirit being. There was a discontinuity between the life of the archangel and that of the embryo in the virgin’s womb, just as there was between the man and the resurrection of the New Creature.

As a New Creature (*Paul’s Precept*) the resurrected Jesus is greater than he was as an archangel! Raised to the divine he is now even more above the rest of creation than previously; even so, he continues his role as Michael, Prince of Israel, and as the Logos (Word), the Son who speaks the word of God for God.

**The Firstborn Son of God**

As Angel-of-the-LORD (Logos, Michael) in his pre-human existence, Jesus was the *firstborn* of all creation.

**Colossians 1:**

15 Who [Jesus, Son (vs. 13)] i s [Angel-of-the-LORD] the image of the invisible God [Father (vs. 12)], the firstborn of every creature: Maintaining the names/titles Michael and Logos, the resurrected Jesus is the *firstborn* of a New Creation and is raised to the divine realm with God.

**1 Peter 3:**

22 Who [Jesus] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**Ephesians 1:**

10 That … he [God] might gather together in one all things in Christ [the anointing], both which are in heaven [Church], and which are on earth [Israel]; even in him [the anointing]:

17 That the God of our Lord [Jesus] … may give unto you the spirit of wisdom and revelation in the knowledge of him:

20 Which he [God (vs. 17)] wrought in Christ [the anointing], when [at Jordan] he raised him [the Lord (vs. 17)] from the dead [dead and dying human race], and [as a New Creature] set him at his own right hand in the heavenly places.

21 Far above… every name… , not only in this world [Present-Evil-Age], but also in that which is to come [Age-to-Come]:

**The Logos and Creation**

John gave the definitive statement concerning the Logos and creation by identifying the “us” in the creation account.

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38. See note 3, page 83.
39. p'il'iy, #6383H.
41. pele, #6382H.
42. Articles not in the Hebrew. See YLT, ASV.
43. Ex 6:3.
44. 'ad, #5703/5704/5705/5706H.
45. 1 Cor 15:22,45.
46. christos, #5547G (masculine with article).
47. aion, #0165G (with the article).
48. See note 261, page 38
49. Dan 12:1.
52. Gen 22:15,16; John 14:10.
53. ek, #1537G.
In the beginning was the Word (Logos), and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made, that has been made. In him was life; and the Life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not.

And the Word was made flesh. And he abode among us, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth. (John 1:1-14)

Melchizedek

In the OT a personage is introduced whose ministry as both King and Priest was superior to that of Levi (Aaron) and which was the archetype of the great ministry for which Jesus was anointed. Named Melchizedek, he had no recorded genealogy nor chronology, however, Abraham paid him homage.

Paul set forth the significance of that act of approbation.

Hebrews 7:

11 If therefore perfection were by the Levitical priesthood, (… ) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed (to provide not only forgiveness of SIN, but release), there is made of necessity a change also of the law [from Torah of Moses to Torah of The Adam (New Covenant)].

13 For he [Jesus] of whom these things are spoken pertaineth unto us [in] his [first] Son, [Logos—Jesus], whom he [God, the Father] hath appointed heir of all things, [through] whom [Jesus] also he [God] made the worlds [ages];

Chapter Two: Word of God—the Person

Melchizedek

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HEBREWS 7: (con’t)

21 (For those [levitical] priests were made without an oath; but this with an oath by him that said unto him, The Lord [God] sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
22 By so much was Jesus made a surety of a better testament [covenant] [one that provided release from sin, not just forgiveness of sin].
23 And they truly were many priests, because they were not suffered to continue by reason of death:
24 But this man, because he continueth ever, hath an unchangeable priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him [in The Hope], seeing he ever liveth to make intercession for them.
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.
28 For the law [Torah of Moses] maketh men high priests which have infirmity [see 5:1,2]; but the word of the oath, which was since the law [Torah], maketh the Son, who is consecrated [perfected] for evermore.

Taking the OT’s historic account of Melchizedek and turning to the prophecy of Jeremiah, the apostle set forth the wondrous promise God gave humankind and the people of Israel.

HEBREWS 8:

6 But now hath he [Jesus] obtained a more excellent ministry [being of the order of Melchizedek], by how much also he is the mediator of a better covenant [the “New”], which [ministry] was established upon better promises [promises for all humankind].
7 For if that first covenant [ministry] had been faultless, then should no place have been sought for the second [ministry].
8 For finding fault with them [Levitical priesthood, the ones having “infirmity” (7:28)], he [God] saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant … ;
9 Not according to the [Adamic, Mosaic] covenant that I made with their fathers in the day when I took them by the hand … .

For this is the [New] covenant that I will make [with humankind] with [the offering of] the house of Israel [synergized with the Church] after those days, saith the Lord; I will put my laws [teachings] into their mind, and write them in their hearts [mind, heart—spirit]: and I will be to them a God, and they [all humankind] shall be to me a people [God All-in-All].

LIFE OF JESUS:

PRE-HUMAN/POST-HUMAN

That Jesus experienced life and death in the spirit realm before his life and death as a human, and subsequently life as a divine being, immortal, life without death, is made evident in both OT and NT texts.

While conversing with some Pharisees Jesus quoted a psalm of David and followed with a question concerning himself.

MATTHEW 22:
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?

Only Jesus—who in his pre-human existence was an angel, who as a human was born of parents that were of the seed of David, and who in his post-human existence is a divine being (New Creature)—can be both the son and Lord of David.

Paul gave strong implication of Jesus’ pre-human existence in his epistle to the Hebrews:

HEBREWS 10:

5 Wherefore when he [Anointed (9:28)] cometh into the world … :

To “cometh into the world” requires there be an existence prior to the coming. Paul also used a psalm’s confirmation of the ascension, the post-human existence of Jesus, as proof of the pre-human existence.

73. nomos, #3551G.
74. diatheke, #1242G.
75. teleioo, #5048G.
76. Jer 31:31-34.
77. See note 68, page 66.
78. nomos, #3551G, plural.
79. See DIVINE PURPOSE … , pg. 68.
80. The Greek text as the article.
83. For genealogy see page 96.
Psalms 68:
18 Thou [one who is Lord (vs. 17), but not LORD God] hast ascended on high, thou hast led captivity [SIN and DEATH] captive: thou hast received gifts [the deliverance] for men [humankind]; yea, for the rebellious also [salvation for the just and unjust], 84 that the LORD God might dwell among them [thus, be “The All-in-All”].

Ephesians 4:
8 Wherefore … , he [Jesus] led captivity [SIN and DEATH] captive, and gave gifts [deliverance] unto men [humankind].
9 (Now that he [as Firstborn of a New Creation] ascended [to heaven], what is it but that he also descended first [from life as a mighty spirit being to one as a human who died] into the lower parts of the earth? As recorded by John, Jesus himself spoke directly and unequivocally of his pre-human and post-human existence.

John 8:
58 … I [Jesus] say unto you, Before Abraham was, I am [as Angel-of-the-LORD, I am he who spoke to Abraham].

John 16:
28 I [Jesus (vs. 19)] came forth from the Father [leaving angelic, pre-human, existence], and am come [as human] into the world: again, I leave the world [leaving human existence], and go to the Father [as a post-human New Creature].

John 17:
5 And now, O Father, [as the Firstborn of a New Creation (post-human)] glorify thou me with thine own self with the glory [as the Logos which I [as Angel-of-the-LORD (pre-human)] had with thee before the world was] [let me return to the glory of “sitting on the right hand of power”].
6 … 24 Father, … : for thou lovedst me [in pre-human existence as Angel-of-the-LORD, the Logos] before the foundation of the world.

Jesus, the Son of Man

In the OT there is recorded a number of divine promises that involve a being who is a “seed” (descendant)—a being with a specific genealogy, a “branch” from the “root,” The Hope.

Genesis 3:
14 And the LORD God said unto the serpent [Satan], Because thou hast done this [contributed to the human Fall], thou art cursed … :

Psalm 68:18 "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men [humankind]; yea, for the rebellious also [salvation for the just and unjust], that the LORD God might dwell among them [thus, be “The All-in-All”]."

Ephesians 4:8 "Wherefore, he [Jesus] led captivity captive, and gave gifts unto men [humankind]."

John 8:58 "I [Jesus] say unto you, Before Abraham was, I am [as Angel-of-the-LORD, I am he who spoke to Abraham]."

John 16:28 "I [Jesus (vs. 19)] came forth from the Father [leaving angelic, pre-human, existence], and am come [as human] into the world: again, I leave the world [leaving human existence], and go to the Father [as a post-human New Creature]."

John 17:5 "And now, O Father, [as the Firstborn of a New Creation (post-human)] glorify thou me with thine own self with the glory [as the Logos which I [as Angel-of-the-LORD (pre-human)] had with thee before the world was] [let me return to the glory of “sitting on the right hand of power”]."

John 17:6 "… 24 Father, … : for thou lovedst me [in pre-human existence as Angel-of-the-LORD, the Logos] before the foundation of the world.

15 And I will put enmity between thee and the woman, and between thy seed [89] and her seed [88]; [he] the woman's seed shall bruise thy head [terminal consequence (Second Advent)], and thou shalt bruise his [the seed’s] heel [a non-terminal consequence (First Advent)].

Genesis 49:10 "The sceptre shall not depart from Judah … until Shiloh come [84] [he come to whom it belongs]; and unto him [the “seed”] shall the gathering of the people be [Church/Israel first, then humankind]."

1 Samuel 16:16 "And the LORD said unto Samuel, … fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons [through David to Jesus]."

Isaiah 11:1 "And there shall come forth a rod [82] [shoot] [David] out of the stem of Jesse, and a Branch [Jesus] shall grow out of his [David's] root [85] [“root”—“better hope” accorded Abraham, Issac, Jacob, Judah, et al.]: 2 … 4 … he [Branch—“seed” of that “better hope”] shall smite the earth [Church/Israel first, then humankind] with the rod [shepherd's staff] [94 of his mouth, and with the breath [95] [spirit] of his lips [divine truth] shall he slay the wicked [of humankind by transforming hearts].
5 … 9 They shall not hurt nor destroy in all my holy mountain [in God’s future kingdom humans will no longer act as egocentric beasts (vs. 6, 7)]: for the earth shall be full of the knowledge of the LORD, ….
10 And in that day there shall be a [the] root [86] of Jesse [The Hope], which shall stand for an ensign of the people; to it [“ensign” = “holy mountain” (vs. 9) fulfilling The Hope] shall the Gentiles [fallen humanity] seek: and his [God's] rest [97] shall be glorious.

Romans 15:12 “… There shall be a [the] root of Jesse [The Hope], which shall stand for an ensign of the people; to it [“ensign” = “holy mountain” (vs. 9) fulfilling The Hope] shall the Gentiles [fallen humanity] seek: and his [God’s] rest shall be glorious.

Psalms 89:
34 My covenant will I [God] not break, … .
35 Once have I sworn … I will not lie unto David.
36 His seed [the “seed” to fulfill The Hope] shall endure for ever [an age], and his throne as the sun before me.

See RSV, NET, NASBmargin, YLT. 92. elbeter, #2415H.
93. Hebrew is singular, Heb 7:19 (page 87).
94. shebet, #7626H. Lev 27:32;
Psa 23:4; Ezk 20:37; Mic 7:14.
95. ruwach, #7306/7307/7308H. 96. Singular with article.
97. See God’s Rest, page 71.
98. elpizo, #1679G; elpis, #1680G.
99. 'owlam, #5769H.

85. 1 Cor 12:6; 15:28; Eph 1:23; 1 John 4:16.
86. Gen 22:15,16.
87. Matt 26:64; Mark 14:62.
88. See The Hope, page 5.
89. Satan, without gender, cannot procreate (SONS of God …, page 80). “Seed” must be ones who succumb to his influence.
90. Masculine, singular.
91. Many ancient versions (LXX, Targums) support this reading.
92. elbeter, #2415H.
Born to human parents that were of the lineage of Adam (Eve), Abraham, Jacob, Judah, Jesse, and David—the man Jesus, though not genetically linked, was heir to these sublime promises.

Luke 3:
23 And Jesus ... the son of Joseph, ... ,
24 ... 31 ... which was the son of David,
32 Which was the son of Jesse, ... ,
33 ... which was the son of Judah [Judah],
34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, ... ,
35 ... 36 ... which was the son of Sem [Shem], which was the son of Noe [Noah], ... ,
37 ... 38 ... which was the son of Seth, which was the son of Adam [and the “seed” of the woman, Eve], which was the son of God.

As the genealogy indicates, the man Jesus was the focal point of divine purpose. As the descendant (Seed, Branch), he is the Son of Man, the heir to God’s promises. This he affirmed with certitude, he that is the Son of God, the Son of Man, the “seed” of the woman that will “bruise” the head of the “serpent.”

John 5:
19 ... , The Son [of God (vs. 18)] can do nothing of himself, ... ,
20 ... 26 For as the Father hath life in himself; so hath he given to the Son [as a New Creature] to have life in himself;
27 And [the Father] hath given him authority to execute judgment [deliverance]101 also, because he [Jesus] is the [in] son of man.102

Hebrews 2:
14 Forasmuch then as the children [Church (vss. 12,13)] are partakers of flesh and blood [blood and flesh],103 he [Jesus] also himself likewise took part of the same: that through [the]104 death [of him as symbolized by the Passover] he might destroy [render powerless] him that had [having] [at Eden] the power of [the]105 death [of Adam (thus, humankind) by deception], that is, the devil [“Prince of this world”].106

2 Thessalonians 2:
8 And then shall that Wicked [institution of deception, Man of the Sin (vs. 3)]109 be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [presence]:

As Son of Man, Jesus has and will fulfill that which was foretold.

Daniel 7:
13 I [Daniel] saw in the night visions, and, behold, one like the Son of man111 Jesus [came] in a day of “judgment” (vs. 10) with the clouds of heaven [divine truth],112 and came to the Ancient of days [God (vs. 9)], and they [those ministering unto God (vs. 10)] brought him [the Son of Man] near before him [God].
14 And [by the Son] there was given him [Ancient of Days (vs. 13)] dominion, and glory, and a kingdom [Micah’s Precept], that all people, nations, and languages, should serve him [Ancient of Days (God)]: his dominion is an everlasting113 dominion [of an age], which shall not pass away, and his kingdom that which shall not be destroyed [God’s purpose to be The-All-in All].114

Day of the Son of Man/Sabbath/God’s Rest
During his First Advent Jesus asserted a day will come when the promises to which he as the Son of Man is heir will be fulfilled.

Matthew 16:
27 For the Son of man102 shall come in the glory of his Father [Ancient of Days] with his angels; and then he shall reward every man according to his works [the works following edification].115

Matthew 19:
28 ... when the Son of man102 shall sit in the throne of his glory, ye [the Church] also shall sit upon twelve thrones, judging [to deliver]101 the twelve tribes of Israel [Jews first, then all humankind].
116
29 And every one that hath forsaken [all ... , for my name’s sake, ... shall inherit everlasting117 life [of an age] [not life for themselves, but life for others, for humankind].

100. The “seed” implanted in the womb of the virgin Mary was a non-mortal human, so could not have been of mortal parents. See God’s Economy and the Virgin Birth, page 189.
101. See Ezekiel’s Precept, ... , page 74.
102. anthropos, #0606G (singular, no article).
103. So reads the Greek. Refers to the Passover emblems (John 6:53-57; 1 Cor 11:23-26) and that which they symbolize—a lifestyle like that of Jesus, a life lived for others. Compare to Eph 6:12 (page 182).
104. The Greek text has the article.
105. For types of death explained see Death, Death, and Death, page 28.
106. katargeo, #2573G.
107. Present, active, accusative, participle.
109. See Man of the Sin, page 74.
110. parousia, #3952G. See note 100, page 26.
111. “adam,” #0606H.
112. Clouds——depository of water; water——truth. See Water, ... , page 158.
113. “adam,” #5957H (masculine, singular).
114. See Divine Purpose, ... , page 68.
117. aionios, #0166G.
MATTHEW 24:10
6 But as the days of Noë [Noah] were, so shall also the coming 110 [presence] of the Son of man 102 be [Second Advent].
37 And knew not until the flood came, and took them all away; so shall also the coming 110 [presence] of the Son of man be.
40 Therefore be ye also ready: for in such an hour as ye think not the Son of man 102 cometh. 118

MATTHEW 25:
1 For the Son of man 102 shall come 116 in his glory, and all the holy angels with him, then shall he sit upon the throne . . .
32 And before him shall be gathered all nations: . . .

Drawing from divine arrangements with Israel, Jesus indicated the day of the Son of Man was prefigured by the “sabbath day.”

EXODUS 31:
12 And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying . . .
14 Ye shall keep the sabbath therefore: for it is holy unto you: every one that defileth it shall surely be put to death. 120 [dying he shall die]: for whosoever doeth any work therein [work in accordance with self-will, not God’s], that soul shall be cut off from among his people [thus, no longer under God’s protection].
15 Six days may [egocentric] work be done [God placed little restraint on human creation for six figurative days]; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work [contrary to God’s Rest (restraint of self, liberty for others)] in the sabbath day [day of Son of Man (Age-to-Come)], he shall surely be put to death. 120 [dying he shall die] [the natural consequence of failing to enter God’s Rest].
16 Wherefore the children of Israel shall . . . observe the sabbath throughout their generations, for a perpetual covenant.

Jesus, Only Son Begotten

Another title given Jesus of Nazareth, as abstrusely set forth in English translations, is “only begotten son of God,” 121 a title to be “rightly divided.”

John 3:
18 He that believeth on him [Son of Man (vs. 10-14)] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten 122 Son of God.

An Ambiguity

“Only begotten” is rendered from the Greek monogenes 122 and the phrase “only begotten son of God” is ambiguous and may be understood as:

➢ The only creature directly begotten, created, by God; or,
➢ The only “son of God” begotten as a New Creature.

To be true the first phrase requires all subsequent creation to have been accomplished by someone other than God. The only being the Bible makes evident that might qualify is Michael, the Angel-of-the-LORD (Logos, pre-human Jesus). Though the man Jesus was given “life in himself” with his resurrection, 123 in his pre-human existence as the Logos he was not divine. He was not a “quickening spirit.” As the apostle made manifest, before the New Creation only God could give life. 124

1 Timothy 6:

Also, there is no scriptural precedence for the use of divine begettal in this broad sense. Every text that speaks of begettal by God relates it only to the New Creation.

1 John 5:
18 . . . whosoever is born 125 [begotten] of God [as a New Creature] sinneth 126 not [does not continue in unbelief]; but he that is begotten 125 of God [as a New Creature] keepeth himself, . . .

Another difficulty with the first explanation is found in the divine promise given in the Davidic Covenant. A promise that concerned the Messiah and which was enlarged upon in the Second Psalm.

118. erchomai, #2064G.
119. See GOD’S REST, page 71.
120. The Hebrew is the same as in Gen 2:17 (page 35).
See YLT, KJV margin, for proper thought. In the type those not honoring Sabbath were “cut off” and no longer under God’s promise that their “days may be prolonged” (Deut 4:40; 6:2).
122. monogenes, #3439G (monos, only one, alone; gennao, to beget, engender).
124. John 1:3; 5:26; 1 Cor 15:45.
125. gennao, #1080G.
126. Indicative, present, active—continued action.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

2 SAMUEL 7:
13 He [David’s seed, Messiah] shall build an house for my name, and I [God] will establish the throne of his kingdom for ever. 127
14 I [God] will be his father, and he [the Seed] shall be my son. … :

PSALMS 2:
7 I will declare the decree: the LORD hath said unto me [the one anointed], Thou art my Son; this day have I [God] begotten129 thee.

In the Second Psalm the anointed relationship between God and Messiah (Father/Son) is placed in the day of the begetting, which by the first explanation (begettal equals direct creation by God) occurred long before David. If, however, Messiah is of the seed of David, then the anointing must come after David.

Third and lastly, this avowal of begettal is applied to Jesus of Nazareth at least three times in the NT. 130 “This day,” the day of his begettal, is directly linked to the day of his baptism.

LUKE 3:
22 And the [h]oly Ghost131 [spirit] descended in a bodily shape like a dove upon him [Jesus (vs. 21)], and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 132

ACTS 13:
33 God hath fulfilled the same unto us [Israelites] their [the Fathers’ (vs. 32)] children, in that he hath raised up132 Jesus again133 [as “newness of life”]134; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee [as a New Creature].

Having been anointed at his human birth as a High Priest (of the order of Melchizedek)135 and given the title Anointed (Messiah, Christ), the thought that Jesus was not begotten as a New Creature until his baptism at age thirty136 requires a more intense scrutiny of the psalm Paul quoted.

The Greek word rendered “raised up”132 is used in the Bible for resurrection; however, it is also used to denote the raising, or elevation, of a person to a position of eminence.

ACTS 3:
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up132 unto you of your brethren, like unto me [both Moses and Jesus mediated a covenant with Israel]137; him shall ye hear in all things whatsoever he shall say unto you.

23 … 26 Unto you [Israel] first [before the consequence of its unbelief] God, having raised up132 his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities [not to convert, but along with the Baptist to “confirm the covenant” in accord with Daniel’s 70th week prophecy].138

HEBREWS 7:
11 If therefore perfection were by the Levitical priesthood … what further need was there that another priest should rise132 after the order of Melchisedec … ?
12 … 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth132 another priest, these texts evince Jesus was “raised up” the day he was baptized. On that day, having reached the age to serve as a priest,136 Jesus died as a human and was begotten as a New Creature.139

ROMANS 6:
3 Know ye not, that so many of us [the Church] as were baptized into Jesus Christ140 [anointed] were baptized into his death [a Sacrificial Death “for the dead,” for all humankind]141?
4 … that like as Christ140 [Anointed] was raised up142 [at Jordan] from the dead [dead and dying human creation] by the glory of the Father, even so we also should walk in newness of life [as a New Creature].

Peter’s Precept makes the first explanation of the title “only begotten son of God” unacceptable.

THE RESOLUTION
The second way to understand “only begotten son of God” resolves the problem and comes from a literal reading of an often quoted text of John.

127. ‘ad, #5703/5704/5705/5706H; ‘owlam, #5709H.
128. nacak, #5258H. See YLT, DBY, NJB.
129. yalad, #3205H.
131. bagios pneuma, #s 0040G, 4151G.
132. anistemi, #0450G. Not only used in the sense of raising up from the grave, but also raising to a position of eminence.
133. The word “again” was supplied by the translators.
140. christos, #5547G.
141. 1 Cor 15:29 (page 77).
142. egeiro, #1453G.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

JESUS, THE ANOINTED HEAD

The above Acts text (page 92) in which the apostle quotes Psalms 2 has been often misconstrued. Again:

ACTS 13:
33 God hath fulfilled the same unto us their [the “Fathers” (vs. 32)] children [the Jews], in that he hath raised up [151] Jesus [in “newness of life”] [152] again [153]; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee [as a New Creature].

Paul in Hebrews indicated the psalm was relevant for the time Jesus serves as a High Priest after the order of Melchizedek. [154]

HEBREWS 5:
5 So also Christ [146] [the Anointed] [155] glorified not himself to be made an high priest; but he [God] that said unto him, Thou art my Son, to day have I begotten thee [Son].

If as some claim “raised up” in the Acts text refers to his resurrection, “this day” would be the day Jesus was “raised up” from the grave. Thus, it would have to be concluded he became High Priest only after his death and resurrection. There is a serious problem with such a conclusion. It denies Jesus’ First Advent offering once for all time was not a priestly act.

JESUS, THE HIGH PRIEST

There are, however, very direct statements by Paul signifying Jesus as a man sacrificed as a High Priest.

HEBREWS 7:
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who [Jesus] needeth not daily, as those [Aaronic high priests, to offer up sacrifice . . . for this he did [at his First Advent] once [156] [for all time], when he offered up himself [for eternal service].

HEBREWS 9:
25 Nor yet that he [Jesus] should offer himself often, as the [Aaronic high priest entereth into the [Most] holy place every year [Atonement Day] [157] with blood of others [bullock and goat];

143. In Sinaitic and Vatican manuscripts “of him” is not found (Tischendorf).
144. gennao, #1080G.
145. See Son(S) of God/Son(S) of Adam, page 80.
146. christos, #5547G.
147. egeiro, #1453G.
148. phaneroo, #5319G. 1 John 1:2; 2:19; 3:5,8; 4:9.
149. See notes 224 and 225, page 78.
150. ek, #1517G.
151. anistemi, #0450G. See note 132, page 92.
153. The word “again” was supplied by the translators.
155. The Greek text has the article.
156. ephapax, #2178G. A strengthened form of hapax. #0530G. Meaning is temporal, not quantitative.
157. Lev 16:3-29.
HEBREWS 9: (cont')
26 ...: but now once [one time] in the end [consummation] of the world [ages] [First Advent] hath he appeared [been "raised up"] to put away [the] sin of unbelief] by the sacrifice of himself [giving of himself for eternal service to God and his creation].

There is one text concerning Jesus serving as a High Priest to put away the sin of unbelief that has caused some difficulty.

HEBREWS 8:
3 For every high priest [whether of Aaron or Melchizedek] is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man [high priest] [Jesus] have somewhat also to offer.
4 For if he [being of Judah] were not a [Levitical] priest, seeing that there are priests [descendants of Aaron] that offer gifts according to the law [Torah of Moses]:
The apostle did not state the glorified Jesus (vs. 1) could not offer gifts and sacrifices: rather he said, there was already a priesthood that offered "according to Torah" of Moses. Even he who now sits on the right hand of God could not come to Earth as a son of Judah, not of Levi/Aaron, and offer according to that Torah. The offering of himself as Head and those who are to be his Body members was and is spiritual, not physical; not dead, but living; not according to Torah of Moses but the Torah of The Adam, that which the Levitical sacrifices foreshadowed.

HEBREWS 10:
5 Wherefore [because a "more excellent" ministry was needed (vs. 1-4)] to offer gifts and sacrifices: wherefore it is of necessity that this man [high priest] [Jesus] have somewhat also to offer.

For if he [being of Judah] were not a [Levitical] priest, seeing that there are priests [descendants of Aaron] that offer gifts according to the law [Levitical priesthood], he should not be a priest, seeing that there are priests [descendants of Aaron] that offer gifts according to the law [Levitical priesthood].

The apostle did not state the glorified Jesus (vs. 1) could not offer gifts and sacrifices: rather he said, there was already a priesthood that offered "according to Torah" of Moses. Even he who now sits on the right hand of God could not come to Earth as a son of Judah, not of Levi/Aaron, and offer according to that Torah. The offering of himself as Head and those who are to be his Body members was and is spiritual, not physical; not dead, but living; not according to Torah of Moses but the Torah of The Adam, that which the Levitical sacrifices foreshadowed.

162. "Man" is inappropriately supplied by the translators. The proper antecedent is "priest" from verse 11.
163. nomos, #5551G, no article. See note 71, page 8.
164. Heb 7:11,12; 8:6-8,13.
165. It is not recorded that Jesus literally said these words, but the physical act of his baptism set forth their meaning. It is likely Psalms 40 and 110 were much on his mind when he replied to John's protest, "it becometh us [God and Jesus] to fulfil all righteousness" (Matt 3:13-15).
166. soma, #983G. Does not refer to Jesus' physical nonmortal body; otherwise, as cited in verse 10, all of the human race would be "sanctified." His sacrifice was spiritual, not earthly (John 6:63; Heb 8:4; 1 Pet 2:5). He offered his corporate self, Head and Body (1 Cor 12:12,13; Col 1:18,24).
168. 1 Sam 15:22; Psa 40:6; 50:12-14; 51:16,17; Prov 21:3; Isa 1:11.
169. The adjectives protos, #4412G, deuteros, #1208G, rendered "first" and "second" respectively, are neuter in gender, singular in number. In the context only the words soma, #983G, in vs. 5, and thelema, #2307G, in vs. 7, agree with these adjectives in both gender and number. The Greek words rendered "sacrifices" and "offerings" in vs. 8 are feminine, plural. Those for "covenant" and "ministry" are also feminine. Context requires the adjectives' antecedent be soma—"body" (of priests).
In contrast to the dead, physical, egocentric, short term, sacrifices of the Torah of Moses, the First Advent offering of Jesus was living, spiritual, altruistic, and for eternity.

**1 Corinthians 10:**
18 Behold Israel after the flesh: are not they which eat of the [fleshly] sacrifices partakers of the altar?

Though implied, there is no scripture that directly avows Jesus’ sacrifice was living and spiritual; however, inasmuch as the Church’s sacrifice is such, than that of Jesus could be no less.

**Romans 12:**
1 I beseech you therefore, brethren [Church], by the mercies of God, that ye present your bodies a living sacrifice [an eternal, altruistic, “living” service to God and his creation].

**1 Peter 2:**
5 Ye [Church] also [as Body members of the Anointed] as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by [through] Jesus Christ [anointed].

**Jesus, the Anointed**

Peter, in his sermon to the family of the Roman centurion Cornelius, declared Jesus was anointed by God for the purpose of “doing good” and delivering the “oppressed.”

**Acts 10:**
38 How God anointed Jesus of Nazareth with the [h]oly Ghost [spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; … .

As asserted by an angel (possibly Gabriel) and as witnessed by a faithful Jew named Simeon, Jesus was anointed for that “more excellent ministry” at his birth, a ministry to be the fulfillment of the “better promisses” of the New Covenant.

**Luke 2:**
10 And the angel said unto them [shepherds of Israel (vs. 8)], Fear not [Be not in awe] [of the “glory of the Lord” (vs. 9)]: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you [people of Israel (vs. 32)] is born this day in the city of David a Saviour, which is Christ [Messiah, Christ] [Anointed] the Lord.

12 … 25 And, behold, there was a man in Jerusalem, whose name was Simeon; … .

26 And it was revealed unto him by the [h]oly Ghost [spirit], that he should not see death, before he had seen the Lord’s [God’s (vs. 24)] Christ [Messiah, Christ] [Anointed one].

27 And he came by the [s]pirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law [Torah of Moses],

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, … :

30 For mine eyes have seen thy salvation, … .

The title “Anointed” (Messias, Christ) was used for and by Jesus throughout his earthly ministry.

**Matthew 16:**
16 And Simon Peter answered and said, Thou [Jesus] art the Christ [Messiah, Christ] [Anointed], the Son of the living God.

**Luke 4:**
41 And devils [demons] [fallen angels] also came out of many [possessed persons], crying out, and saying, Thou [Jesus] art Christ [Messiah, Christ] [Anointed] the Son of God. And he rebuking them suffered them not to speak: for they knew that he was the Christ [Messiah, Christ] [Anointed].

**John 4:**
25 The woman saith unto him, I know that Messias [Messiah (Greek transliteration of Hebrew for “Anointed”)] cometh, which is called Christ [Anointed]: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

**Jesus, the Son of God**

Before setting aside definitively the thought that “this day” in Paul’s quote from the Second Psalm may refer to the raising of Jesus from the grave, there is another text to consider.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

Romans 1:
3 Concerning his [God's] Son Jesus Christ our Lord,194 which was made of the seed of David according to the flesh;
4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead195 [raising out of dead ones] [by the baptism into death and raising unto newness of life],196 Jesus anointed197 our Lord198:

As rendered the text seems to suggest Jesus was “declared to be the Son of God” only after his resurrection. There is a problem with translation. As made evident later in his epistle, the “raising” Paul had in mind was not that from the grave, but that of baptism into death and begettal as a New Creature.199

Romans 6:
4 Therefore we [the Church] are buried with him by baptism into the [raising up of dead ones] [by the baptism into death and raising unto newness of life] 200; that like as Christ197 Anointed was raised up from the dead195 out of the dead and dying human race202 by the glory of the Father, even so we [as New Creatures] also should walk in newness of life.

By the works performed during his earthly ministry Jesus demonstrated he was the “Son of God”—a title applied to him not only by himself,203 but by Jew and Gentile,204 by angels (holy and unholy),205 and by a “voice” from heaven.206 All addressed Jesus as the Son of God prior to his death and resurrection.

Jesus, the Seed/Branch of David

The inspired writers provided the genealogy of both parents, thereby ensuring it was manifest the man Jesus was of the seed of David, Judah, and Abraham—the Branch of David.

Matthew 1: Father’s Genealogy
1 The book of the generation of Jesus Christ197 [Anointed], the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas [Juda] and his brethren;
3 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
7 And Jacob begat Joseph the husband of Mary, of whom [surrogate mother] was born Jesus, who is called Christ197 [the Anointed]200 [note: the apostle did not say Joseph “begat” Jesus].

Luke 3: Mother’s Genealogy
23 And Jesus ... (as was supposed) the son of Joseph, which was the son [in law] of Heli [Mary’s father],
24 ... which was the son of David,
25 ... 33 ... which was the son of Judah [Juda],
26 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham ...
27 ... 38 ... which was the son of Adam [and “the woman” Eve], which was the son of God [Adam having been directly created].

These genealogies answer the question Jesus asked the Pharisees (page 88) — a question they could not answer, not understanding the pre- & post- human existence of Jesus.

Psalms 110:
1 The LORD said unto my [David’s] Lord,207 Sit thou at my right hand, until I make thine enemies thy footstool.

Matthew 22:
41 ... Jesus asked them [the Pharisees],
43 He saith unto them, How then doth David in spirit [as recorded in the Psalms] call him Lord, saying,
44 The LORD208 said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

As firstborn angel of God, Jesus was David’s Lord. As the son of a descendent of David, he was Son (Branch/Seed) of David.209 As Seed of David he was heir to the divine promises given David through prophet Nathan, the Torah of The Adam.210 As that heir and Firstborn of the New Creation he would fulfill those promises.

194. In the Greek text these words in verse three follow “dead” in verse four. See YLT, ASV, RSV, NASB, et al.
195. anastasis, #0386G; ef, #1537G;
nekros, #3489G (plural, no article).
196. Rom 6:3-5.
197. christos, #5547G.
198. See note 194, page 96.
199. See ALTRUISTIC BAPTISM … , page 77.
200. The Greek text has the article.
201. 1 Cor 15:29.
203. Matt 11:27; 26:63,64.
205. Luke 1:32,35 (holy); Matt 8:29 (unholy).
207. This text confirms the being who is David’s Lord is not the LORD God.
208. Upper case for the name of God was carried over from the OT. No such distinction is possible from the Greek Testament (NT).
209. Isa 11:1; Jer 23:5; 33:15.
210. 2 Sam 7:4-29.
Chapter Two: Word of God—the Person

THREE DIFFICULT EPISODES

Today, just as at the First Advent, there are those who fail to follow Peter’s Precept and, consequently, find some of the sayings and events of the man Jesus difficult to understand.211

JOHN 6:

60 Many therefore of his disciples, when they had heard this [the words of Jesus], said, This is an hard saying; who can hear it?

“LET THIS CUP PASS FROM ME”

One such difficulty is found in Jesus’ prayer in Gethsemane, the night before his crucifixion.

MATTHEW 26:

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he … began to be sorrowful and very heavy [for his disciples].

38 … 39 And he … prayed, saying, O my Father, if it be possible, let this cup pass212 from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples [for whom he was concerned], and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass212 away from me [to my disciples], except [at this time] I drink it, thy will be done.

43 And he came and found them asleep again: … .

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest [so they would be better able to withstand the unhappy events just ahead]; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Not following Peter’s Precept, some interpret Jesus’ “sorrow” that night to reflect personal uncertainty and possibly dread for death by crucifixion. Such is a serious misreading of his mindset, as well as a misjudgment of his purpose in giving up human life as he had previously given up angelic. Falling asleep at that crucial time, along with events of previous days, revealed the apostles had not fully assimilated his counsel. They were his concern!

LUKE 18:

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Note that in faith Jesus believed (knew) he was to be resurrected, so fear of death was not the source for his “sorrow.” After all, he had gone through a similar transformation when he gave up his angelic existence to become human. His concern was altruistic. As he had prophesied, the experiences that were his, were to also be those of God’s chosen peoples (Israel and Church). Having little understanding of that need at the time, the “twelve” did not foresee nor comprehend.

JOHN 15:

17 These things I [Jesus] command213 [enjoin] you [his disciples (those of the New Creation)], that ye love one another.

18 … 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you … . If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name’s sake, because they know not him [the Father] that sent me.

22 … 26 But when the Comforter is come, whom I will send unto you from the Father, even the [spirit214 of truth, which proceeded from the Father, he [the spirit of truth] shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

211. See »PETER’S PRECEPT . . . , page 65.

212. pairecbomai, #3928G. The meaning is “to pass by,” or “to pass through,” not “to pass away.” The word “away” was added by the translators. Jesus was not asking the cup be done away, but that it pass through him to those who were to follow and also partake.

213. entellomai, #1781G.

214. Capitalization not inspired.
On that last night he knew he had accomplished his purpose on Earth. He knew God was with him at that very moment, and that a life with the heavenly Father was shortly to be his. His foreknowledge of the trials his followers were to experience subsequent to his departure was one source of Jesus’ “sorrow.”

John 16:
32 Behold, the hour cometh, yea, is now come, that ye [Jesus’ disciples] shall be scattered, every man to his own, and shall leave me [Jesus] alone: and yet I am not alone, because the Father is with me [God had not “forsaken” him].

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Jesus’ concern was not just for the Church. As manifested in his prayer before entering Gethsemane, he was also “troubled” for the future that awaited God’s earthly chosen people—Israel.

John 17:
1 These words spake Jesus [in prayer] … the hour is come; … :
2 … 4 I have glorified thee [God] on the earth: I have finished the work which thou gavest me to do [to nurture Abraham’s dual seed]215,
5 … 8 For I have given unto them [faithful Israel and the Church] the words which thou gavest me; and they have received them … and they have believed that thou didst send me.
9 I pray for them [Israel and Church]: I pray not for the world, but for them which thou hast given me; for they are thine.
10 … 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy name those whom thou hast given me, that they may be one [in purpose], as we are.
12 … 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]216
16 … 20 Neither pray I for these alone, but for them also which shall believe on me through their word [the chosen during subsequent centuries];
21 That they all [faithful Israel and the Church] may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Just as it had been throughout his 3½ year ministry, Jesus’ concern that last night was not for self but for the maturation of a twofold priesthood. Priesthoods God was setting apart from the world in preparation to save his fallen creation. Thus, from this context, the Son’s later prayer in Gethsemane was not egocentric, but altruistic. His focus was not on self, but on others. His thought was not that “the cup” should pass away (be no more) so he did not have to drink. He knew it was his privilege to drink. His request was that the cup should pass through him as the Head to those who were to be God’s dual priesthood.217 His concern was that they also participate fully in the privilege accorded him— that they also become one with the Creator of all and enter the divine Rest.

“WHY HAST THOU FORSAKEN ME?”

The texts reviewed above concerning Jesus’ prayer for the cup to pass from him to his disciples are also applicable to Jesus’ words the next day as he hung from the cross—words that have also been interpreted without abiding Peter’s Precept.218

Matthew 27:
46 And about the ninth hour Jesus cried [from his cross] with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

In his last hour Jesus quoted the opening line of Psalms 22. In light of what he declared the day before in the Upper Room makes it impossible to believe he loudly recited that line to describe his personal situation as some are content to assert.

John 16:
16 A little while, and ye [his disciples, Body members] shall not see me [Jesus]: … because I go to the Father.
17 … 32 … ye [Jesus’ disciples] shall be scattered, every man to his own, and shall leave me [Jesus] alone: and yet I am not alone, because the Father is with me [God had not “forsaken” him].

John 17:
21 … [in his last night Jesus prayed] as thou, Father, art in me, and I in thee, that they [his disciples] also may be one in us: … .
22 And the glory which thou gavest me I have given them; that they may be one [in purpose], even as we [Father and Son] are one:

215. See ABRAHAM’S PRECEPT (TWO SEEDS), page 39.
216. See ASV, ESB, NASB, NIV, NET, RSV, et al.
218. See PETER’S PRECEPT …, page 65.
As a New Creature, and at one with the heavenly Father, Jesus was not “forsaken”; however, in the context of Psalms 22, as Anointed (Messiah) and “King of the Jews,” Jesus exemplified God’s first chosen people. In his humanity he symbolized the nation.

Matthew 2:
1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Luke 19:
37 And when he [Jesus (vs. 35)] was come nigh, ... , the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;
38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Matthew 27:
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 ... 37 And [on the cross] set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

John 19:
19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22 Pilate answered, What I have written I have written.

As Israel personified Jesus’ crucifixion set forth a vivid message. His experience on the cross—the cross on which he was openly declared “King of the Jews” explicitly manifested what was soon to be the nation’s experience.

Isaiah 54:
7 For a small moment have I [God] forsaken thee [Israelites as a collective entity]; but with great mercies will I gather thee.

The psalm Jesus quoted testifies to his purpose as a messenger from God. By those emotionally charged words he revealed his concern for the cup to pass to others went beyond those chosen to be a heavenly priesthood. His concern included God’s first chosen people, those elected to be an earthly priesthood.

Psalms 22:
1 My God, my God, why hast thou forsaken me [seed of Jacob] (vs. 23), faithful Israel as personified by Jesus (King of the Jews)? why art thou so far from helping me, ... ?
2 ... 16 ... the wicked have inclosed me: they pierced [like a lion at] my hands and my feet.
17 ... 18 They part my garments among them, and cast lots upon my vesture [the “robe of righteousness” of Israel’s faithful was to be desecrated and claimed by others (Diaspora/Jacob’s Trouble)].
19 ... 22 [after being saved (vs. 21)] I [faithful Israel] will declare thy [God’s (vs. 19)] name unto my brethren [unfaithful Israel]:
225 in the midst of the congregation will I praise thee [fulfillment requires Israel’s return to its land (vs. 25)].
23 Ye that fear [be in awe of] the LORD [an awe that leads to love], praise him; all ye the seed of Jacob, glorify him; and fear [abide] in him, all ye the seed of Israel.
24 For he [God] hath not despised nor abhorred the affliction of the afflicted (Diaspora/Jacob’s Trouble); neither hath he hid his face from him [“afflicted” Israel]; but when he cried unto him, he heard.
25 My praise shall be of thee in the great congregation [vs. 22]: I will pay my vows before them that fear [be in awe of] him.
26 ... 27 [By faithful Israel’s example and ministry] All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

The psalmist declared God’s earthly chosen and anointed people would be forsaken for a time; persecuted and abased, they would have possessions confiscated and “righteousness” demeaned.

220. karab, #3800H.
221. Second person, feminine, singular.
222. Gen 22:17,18; Ex 19:5,6; Deut 7:6; 14:2; 1 Sam 12:22; Psa 147:19,20; Isa 61:6; 66:21 Amos 3:2; Zech 8:23.
225. ‘arezi. #0738H, not karab. #3738H. “Lion” used to picture Israel’s enemies (Jer 4:7; 5:6; Joel 1:6; Nah 2:11-13). Satan a “roaring lion” (1 Pet 5:8). See note in NET.
227. yare’, #3722/3732H.
228. guwr, #1481H.
The conclusion, however, would be a hallelujah chorus. As Isaiah prophesied, the forsaking would be “for a small moment.” In God’s future Kingdom (Micah’s Precept) the faithful of Israel will be vindicated and will serve God and his creation.

Jesus’ concern, as his ministry followed that of the Baptist (two sent to “confirm” God’s covenant with Israel), was for the earthly chosen people, as well as the heavenly. Never was his concern for self. His faith in his relationship with God was fixed. He was at one with his Father! Though his ministry did begin the New Creation, he was dedicated to ensuring a faithful Israel. He understood the future was such that many Israelites, like the fathers in Egypt, may come to believe they were abandoned.

By quoting the psalm in a loud voice, Jesus emphasized the divine promise for the future. “God will not abandon Israel!” Though forsaken “for a small moment,” God’s purpose for electing Israel will come to pass! Thus, for Jesus, even as he was dying on a cross, altruism trumped egocentrism.

“**Strong Crying and Tears**”

When the altruism of Jesus is not fully appreciated, Paul’s account of the event that lead to the crucifixion is often misconstrued.

**Hebrews 5:7** *(an inapt rendering)*

> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared?

... Notice the words used to describe His life and especially His experience in the Garden of Gethsemane: prayers and supplications, with vehement cries and tears. They all speak of His career as a dependent Man, living in obedience to God, and sharing all man’s emotions that are not connected with sin.

Christ’s prayer was not that He might be saved from dying; after all, to die for sinners was His very purpose in coming to the world (John 12:27). His prayer was that He might be delivered out of death ... , that His soul might not be left in Hades. This prayer was answered when God raised Him from the dead. He was heard because of His godly fear.—William MacDonald (Ed. Art Farstad, 1995 C.E.)

233. Matt 27:46; Mark 15:34.
235. krauge, #2906G.
John 11: (con’t)  
43 And when he thus had spoken, he cried[239] [shouted] with a loud voice, Lazarus, come forth.  
44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.  

Thus, the text in Hebrews does not assert Jesus’ last moments were egocentric, focused on self and his personal future. Rather, it cites the altruism, the compassion, the empathy, Jesus demonstrated for God’s fallen creation throughout his earthly walk, and particularly for those gathered at the tomb of a beloved friend.  

Hebrews 5:  
7 Who [Jesus] in the days of his flesh [First Advent], when he had offered up prayers and supplications with strong crying [of voice] and tears [of compassion for the grieving ones] unto him [God] that was able to save him [Lazarus] from death, and was heard in that[239] he feared[240] [because of the veneration] [for Lazarus];  

As Jesus joined that heavy-hearted group, he was greatly moved. He understood the comment that questioned his ministry[241] to be the result of a faith eroded. Why one so venerated have to die? He prayed to God for the deliverance of Lazarus as a means of reawakening that faith.  

Just as Jesus “groaned in the spirit and was troubled” for those in grief, Paul was concerned that those who read his epistle believe in the glory of God—the heavenly Father who sent his Son that through him there will be a resurrection of the dead.  

Hebrews 13:  
20 Now the God of peace, that brought again[242] [up] from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting[243] covenant [of an age] [the blood of the New Covenant for the Age-to-Come],  
21 Make you [the Church] perfect in every good work to do his will [fallen creation’s deliverance from DEATH and SIN], working in you that which is wellpleasing in his sight, through Jesus Christ[244] [anointed]; to whom [“the God of peace”] be glory for ever[245] and ever[245] [the ages of the ages]. Amen.

239. kraugazo, #2905G. Verb form of krauge, #2906G.  
240. eulabeia, #2124G. The Greek has the article, but no personal pronoun.  
241. John 11:37 (see above).  
242. anago, #0321G.  
243. aionios, #0166G.  
244. christos, #5547G.  
245. aion, #0165G, with article.  
246. The words “I am Alpha and Omega, the first and the last: and” found in Rev 1:11 KJV are not supported by Sinaitic and Alexandrine manuscripts (Tischendorf). See ASV, RSV, NASB, NRSV.

Chapter Two: Word of God—the Person

Descriptors Clarified

Christendom’s belief that a created being is deity has resulted in confusion over the identities of Father and Son, the Creator and the creature. This confusion has carried over to the translations. There are a number of descriptors used in the Revelation of John that have been inappropriately applied to Jesus. Descriptors not belonging to the Son of Man, the only begotten Son of God; but, to Lord God Almighty—Alpha/Omega, Beginning/End, First/Last, and Is/Was/To Come.

Alpha/Omega, Beginning/End, First/Last  
There are three texts[247] in Revelation where the descriptor Alpha/Omega is used.

Revelation 1:  
8 I am Alpha and Omega, the beginning and the ending,[247] saith the Lord [God],[248] which is, and which was, and which is to come, the Almighty [Almighty = God].

Revelation 21:  
6 And he [the one “upon the throne” (vs. 5)] said … , It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.  
7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Revelation 22:  
12 And, behold [the words of God as spoken by his angel (vs. 6)], I [God] come quickly; and my reward is with me, … .  
13 I am Alpha and Omega, the beginning and the end, the first and the last.

These texts make manifest Alpha/Omega applies to God. In addition, the Revelation 21 text connects Beginning/End to God, and the Revelation 22 text uses both of these descriptors for God and adds a third, First/Last. Though the texts link all three descriptors to God, the “Almighty,” there are some apparent problems in such linkage.
“I COME QUICKLY”
The words “I come quickly” in the above Revelation text are considered by some to allude to the promised return of Jesus; consequently they endeavor to apply these descriptors to him. By putting them in red, “red letter” versions of the Bible reinforce this thought. Though spoken by Jesus as the Logos, the referent of the words is God. The prophet Isaiah made definite First/Last as a title applied to God only.

ISAIAH 41:
4 ... ? I the LORD, the first, and with the last; I am he.

ISAIAH 44:
6 Thus saith the LORD the King of Israel, ... ; I am the first, and I am the last; and beside me there is no God.

ISAIAH 48:
12 Hearken unto me [God (vs. 2)], O Jacob and Israel, my called; I am he; I am the first, I also am the last.

So, it is the LORD, the heavenly Father, that is First/Last! Though often overlooked, the promise of a “return” applies not only to Jesus, but God as well.

DEUTERONOMY 30:
3 ... the LORD ... will turn thy [Israel’s] captivity [resulting from covenant non-compliance], and have compassion upon thee, and [the LORD will return] and gather thee [Israel] from all the nations, whither the LORD thy God hath scattered thee [in the Diaspora].

ISAIAH 54:
4 ... thou [Israel] shalt forget the shame of thy youth, and shalt not remember the reproach [during the Diaspora] of thy widowhood [when God’s favor was withdrawn] any more.
5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.
6 ... 7 For a small moment have I forsaken thee [people of Israel]; but with great mercies will I gather thee [God’s favor returns].
8 In a little wrath [displeasure] I hid my face from thee for a moment; but with everlasting kindness do I love thee [of an age] the Age-to-Come will I have mercy on thee, saith the LORD thy Redeemer.

Thus, “I come quickly” may be directly linked to the promised return of God’s favor to Israel.

“I WAS DEAD”
Texts so far addressed make manifest descriptors Alpha/Omega, Beginning/End, and First/Last all apply to the heavenly Father. There are other verses, however, that are not so definitive.

REVELATION 1: KJV (an inapt rendering)
17 And when I [John] saw him [Son of man (vs. 13)], I fell at his feet as dead. And he laid his right hand upon me, saying [the word given by God (vs. 2)] unto me, Fear not; I [God] am the first and the last:
18 I am he that liveth, and was dead; ...

REVELATION 2:
8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

As rendered these texts apply First/Last to one who has died. If such be true, it could not be used for God. The problem, however, is not real, being the result of unhappy translation.

First, though spoken by another, the words of these texts are the words of God.

REVELATION 1:
1 The Revelation of Jesus Christ [Anointed], which God gave unto him ... ; and he sent and signified it by his angel unto his servant John:
2 Who [John] bare record of the word of God, ... .

In the OT the words spoken by Angel-of-the-LORD were often avowed to be God’s. In the same manner, words in the NT book entitled Revelation are God’s, spoken for him by his Word (Logos) As Jesus explained during the First Advent:

JOHN 14:
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11 ... 24 ... : and the word which ye [disciples of Jesus] hear is not mine, but the Father’s which sent me.

250. 'aczab, #5800H.
251. qetseph, #7110H.
252. 'owadam, #5769.
253. phobeo, #5399G.
254. christs, #5547G.
255. In Gen 22:10-18 Angel-of-the-LORD stopped Abraham from slaying Isaac and spoke as God (vss. 16-18). In Ex 3:1-6 Angel-of-the-LORD spoke to Moses out of the burning bush and is identified as LORD (vss. 4,6). In Num 22:21-35 Angel-of-the-LORD dealt with Balaam and his ass and is said to be the LORD (vs. 28). There are a number of other such instances.
In the texts that assert the First/Last “was dead” the Greek verb rendered “was” is not the verb “to be.”257 In both the verb used is “to become.”258 As a result, the texts should read:

**REVELATION 1:**

17 And when I saw [him speaking as God (vs. 13)] speaking as God (vs. 2) I am the first and the last: 18 I [God] am he that liveth, and was dead, and is alive evermore [the ages of the ages, … .

**REVELATION 2:**

8 And unto the angel of the church in Smyrna write; These things saith [God] the first and the last, which was dead, and is alive; The apostle Paul in his epistle to the Church at Rome provided much needed insight.

**ROMANS 1:**

21 Because that, when they [humankind] knew God, they glorified him not as God, neither were thankful; but became vain in [by] their imaginations [declaring God dead], and their foolish heart [mind, spirit] was darkened.

22 Professing themselves to be wise, they became vain in [by their own inanity],

23 … 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts … :

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator …:

26 For this cause God gave them up unto vile affections: … :

As human imaginations “were made vain,” God “gave them up” to the “affections” of their free-will. He “became as dead” to them.

**PSALMS 10:** NASB

4 The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, “There is no God.”

Though God lives and his work goes grandly on, the vast majority of human creation have no realization of it. To them, “there is no God!” Even Jews, especially since the Holocaust, have succumbed to this malady.

Thus, “became dead” means to be perceived as dead, not literally to be dead, and so the descriptor First/Last applies to God.

**IS/WAS/TO COME**

A fourth ill-treated descriptor requiring consideration is one often used in Revelation—Is/Was/To Come.

**REVELATION 1:**

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him [God (vs. 1,2)] which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ [anointed], who is the faithful witness, … ,

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While *Is*/*Was* emphasizes the eternal nature of the great “I Am,” the “To Come” descriptor highlights God’s promise to his earthly chosen people. Following the consequences of their unbelief, he will return to his people. Ergo, all four descriptors found in John’s book of Revelation—*Alpha/Omega, Beginning/End, First/Last, Is/Was/To Come*—do not apply to Jesus, the Firstborn, but to God, the heavenly Father, the Creator of all. The last, *Is/Was/To Come*, not only applies to God but emphasizes God’s oath-bound promise to his earthly chosen people Israel.

**PRIEST/MEDIATOR**

The Levitical priests watched over the fire on the altar of burnt-offerings, and sustained it both by day and by night. They trimmed and fed with oil the golden lampstand outside the veil so it burned continually. They maintained the “shewbread,” and offered “sweet incense” morning and evening. They performed the morning and evening sacrifices, each accompanied with a meal-offering and a drink-offering. These fixed, invariable duties, along with others, were performed so the priesthood was always prepared to execute its chief function, the priestly ministry for any guilty, or penitent, or rejoicing Israelite. The priests were spiritual paramedics, always ready and prepared to answer the call of those in spiritual need. The worshipper might come at any time. If the rich brought a bullock, it was the priest’s duty to slay it, sprinkle the blood, and make the offering on the altar. If the poor brought a pigeon, the priest was to wring its neck, drain its blood, and offer it on the altar. In either case he was to burn the offerings that accompanied the sacrifice.

After the birth of every child, the mother was to go to the priest with her sacrifice of turtle-doves or pigeons, and was thus to be purified from her “uncleanness.” A husband who suspected his wife of unfaithfulness might bring her to the priest to execute the “law (torah) of jealousies.” Lepers were to submit themselves to the priest’s inspection, that he might judge whether they were clean or unclean, and when healed perform for them the ritual of purification. The Nazarite was to come to the priest with his sacrifice and his wave-offering. All the numerous accidents which the torah looked upon as defilements or sins of ignorance had to be expiated by a sacrifice, which the priest was to offer.

Thus, the priests were to facilitate the worship of their brethren. Their purpose was to serve the children of Jacob who were striving to attain, if only for a season, a higher standard of spiritual life. Theirs was a work of mediation. There is no scriptural basis for such a belief to be strongly asserted.

In the following quotations emphasis has been added by use of italics.

While the word ‘mediator’ is rarely met with, the idea contained in it is one of the most vital and influential thoughts in religion. Nearly every religion bears witness to it. Both priesthood and prophecy rest upon the conception of mediation—priesthood in the selection of certain men for approach to God and the reconciliation of the people with Him by means of sacrifice; prophecy in the sending of Divine messengers who are to deliver to the people the oracles they have received from heaven. . . . — *A Dictionary of the Bible*
Chapter Two: Word of God—the Person

A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between men and God. ....

III. 3. ... To him [the priest] alone it pertained to represent the congregation before the Lord as mediator ... —The International Standard Bible Encyclopaedia

Note the word “between.” As shown in the Constitutions of the Holy Apostles, generally thought to have been written not later than the fourth century C.E., this coupling of priest to mediation was conceived very early; no doubt, to support the development of Christendom’s specious practice of a hierarchical clergy.

(Section 4, XXV) ... You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to Him reasonable and unbloody sacrifices through Jesus the great High Priest. You are to the laity prophets, rulers, governors, and kings; the mediators between God and His faithful people, who receive and declare His word, well acquainted with the Scriptures. ....

(Section 4, XXVI) The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety; and, next after God, your earthly God, who has begotten you again to the adoption of sons by water and the Spirit. He is your ruler and governor; he is your king and potentate; he is, next after God, your earthly God, who has a right to be honored by you. ....

(Section 4, XXIX) For if Aaron, because he declared to Pharaoh the words of God from Moses, is called a prophet; and Moses himself is called a God to Pharaoh, on account of his being at once a king and a high priest, as God says to him, “I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet;” why do not ye also esteem the mediators of the word to be prophets, and reverence them as gods? ....

There is no justification for the thoughts here presented. The presumption of the need for someone, a clergy, between the Creator and his creation is a direct consequence of the erroneous belief in a “god of wrath,” a god fallen humans cannot approach.

As shown by Israel’s reaction to God’s presence at Mt. Sinai the need for a “go-between” originates with the creature, not the God who is love, the Creator who is to be “The-All-in-All.”

EXODUS 20: 19 And they [people of Israel] said unto Moses, Speak thou with us, and we will hear: but let God speak with us, lest we die. 20 And Moses said unto the people, Fear [be in awe] of the wondrous display on the mountain: for God is come to prove you, and that his awe of him may be before your faces [awe that quickens love], that ye sin not.

Throughout the Bible God is shown to be ever ready to have an intimate relationship with his creation. There is no mention in his inspired instruction for the need of a go-between.

PSALMS 34: 15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.
16 ... 17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.
18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

PSALMS 145: 18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear [be in awe of] him: he also will hear their cry, and will save them.

284. See Jesus’ Precept (Love Enemies), page 68.
285. 1 Cor 15:28, page 68.
286. yare’, #3372/3373H.
287. yir’ah, #3374H.
In the Kingdom fallen humanity will stand before the throne of God in judgment.

**Revelation 20:**
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [2nd Heavens and Earth].
12 And I [John] saw [in vision] the dead [all humankind], small and great, stand before God [the throne] [no go-between (mediator)]; and the books [of the Bible] were opened [made plain]; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books [of the Bible], according to their works.
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and death and hell were brought together to a place of total destruction [total pain].

**Revelation 21:**
3 … Behold, the tabernacle of God is with men [human creation], and he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [the first heaven and earth] there shall be no more. [The first heaven and earth passed away].

**Revelation 7:**
4 And God shall wipe away all tears from their eyes; and they were judged every man according to their works.

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Chapter Two: Word of God—the Person

1 Timothy 2: 5 For there is one God, and one mediator between [of] God and men [humans], the [al] man Christ [anointed] Jesus; 

In all other texts where “mediator” appears the word is used in the sense of covenant mediation. Ignoring Peter’s Precept, the translators change its meaning in this text to “go-between,” one who stands between God and his creation. In the Greek, however, there is no word for “between.” “God” and “humans” are in the genitive. The most straightforward rendering is with the preposition “of.” Hence, the text does not indicate the function of mediator is to be “between,” but rather to be in the service “of God and humans.” 

Scripturally a mediator mediates, negotiates, a covenant arrangement with separate, free, and often disparate entities.

Galatians 3: 19 Wherefore then serveth the law [Torah of Moses]? It was added because of transgressions, till the seed should come to whom the promise was made; and it [the Mosaic Covenant] was ordained by angels in the hand of a mediator [Moses]. 

20 Now a mediator is not a mediator of one, but God is one. Moses mediated God’s covenant with Israel. As mediator he had no successor as did Aaron, the High Priest. Though Joshua took over the leadership role, unlike Moses he stood before the High Priest to receive God’s guidance. The covenant was in place and Joshua did not function as a mediator, nor as a “go-between.” 

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When Israel entered the land mediation had been completed. A covenant was in place, the Tabernacle anointed, the priesthood consecrated whose duties were not those of a “go-between,” nor of mediator; but, those of a facilitator, teacher. They were to be ever ready to assist the people in the worship of their God. This they did by ensuring the Tabernacle (Temple) was ever in a state of readiness to serve all who desired to approach unto God. Their function was to enable the people to interact with their God. At no time were they to stand between God and his people. In fact, such a presumptuous attitude was a contributing factor to the ultimate fall of the nation, just as it has been later for Christendom. As typified by the Levites, in the New Covenant Israel and Church are to serve God and his creation, not be “go-betweens”!

NUMBERS 27: 
18 And the LORD said unto Moses, Take thee Joshua the son of Nun, . . . , and lay thine hand upon him; 
19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 
20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Joshua 

Joshua shall stand before Eleazar the priest, who shall ask counsel [of God] for him [Joshua] after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

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Psalms 110: a Psalm of David

1 The LORD [God] said unto my [David’s] Lord [Messiah], * 
Sit thou at my right hand, 
until I make thine enemies [SIN and DEATH] thy footstool. 
2 The LORD shall send the rod of thy strength out of Zion: 
rule thou in the midst of thine enemies. 
3 Thy people [Israel] shall be willing in the day of thy power, 
in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 
4 The LORD hath sworn, and will not repent, 
Thou [Messiah] art a priest for ever an age [Age-to-Come] after the order of Melchizedek [king & priest]. 

5 The Lord [Messiah] at thy [God’s] right hand shall strike through kings [human hierarchy] in the day of his wrath [indignation]. 
6 He shall judge among the heathen [nations], he shall fill the places with the dead bodies [bodies resurrected]; he shall wound the heads [rulers] over many countries. 
7 He shall drink of the brook [water=truth] in the way: therefore shall he [God (the LORD)] lift up the head [Messiah].

* See Jesus the Seed . . . , page 96.
Psalms 34:
A Psalm of David

1 I will bless the LORD at all times:
   his praise shall continually be in my mouth.
2 My soul shall make her boast in the LORD:
   the humble shall hear thereof, and be glad.
3 O magnify the LORD with me,
   and let us exalt his name together.
4 I sought the LORD, and he heard me,
   and delivered me from all my terrors.
5 They [the humble (vss. 2, 6)] looked unto him,
   and were lightened:
   and their faces were not ashamed.
6 This poor [humble] [hu]man cried,
   and the LORD heard him [male and female],
   and saved him out of all his troubles.
7 The [A]ngel of the LORD encampeth round
   about them that fear [be in awe of] him,
   and delivereth them.
8 O taste and see that the LORD is good:
   blessed is the [hu]man that trusteth in him.
9 O fear [be in awe of] the LORD, ye his saints:
   for there is no want to them
   that fear [be in awe of] him.
10 The young lions [humans overly confident in self]
    do lack, and suffer hunger:
    but they that seek the LORD
    shall not want any good thing.
11 Come, ye children, hearken unto me:
    I will teach you the fear [the awe] of the LORD.
12 What man is he that desireth life, and loveth many days, that he may see good?
13 Keep thy tongue from evil,
   and thy lips from speaking guile.
14 Depart from evil, and do good;
   seek peace, and pursue it.
15 The eyes of the LORD are upon the righteous,
   and his ears are open unto their cry.
16 The face of the LORD is against them that do evil,
   to cut off the remembrance of them from the earth.
17 The righteous cry, and the LORD heareth,
   and delivereth them out of all their troubles.
18 The LORD is nigh unto them that are of a broken heart;
   and saveth such as be of a contrite spirit.
19 Many are the afflictions of the righteous:
   but the LORD delivereth him out of them all.
20 He keepeth all his bones:
   not one of them [bones of the righteous] is broken.
21 Evil shall slay the wicked [the wicked self-destruct];
   and they that hate the righteous shall be desolate.
22 The LORD redeemeth the soul of his servants:
   and none of them that trust in him shall be desolate.