Chapter Three: Priests of God—Twofold

... These are the two anointed ones [Israel and Church], that stand by the Lord of the whole earth.1—Zechariah 4:14

PREDESTINED PLAN OF GRACE

By entering Rest after creating a being with free-will God permitted that creature the liberty to determine its own destiny. To do otherwise would have violated that act of grace (creation of a free being), and negated his ultimate purpose.

To be The-All-in-All6 with a free creation is attainable only by love freely given. Thus, while filling his designated dwelling places with free living creatures, angelic and human, God set in motion a plan that would edify both. Though his purpose to be The-All-in-All is predestined, the individual beings who will some day enjoy that relationship are not. The choice to be made by each individual free being could not be predestined, otherwise there could not be love freely given. Also, because God is grace7 that choice is to be made with full knowledge of divine intent. To attain that objective God is developing an anointed priesthood of earthly (Israel) and divine (Church) beings to freely serve his High Priest (Jesus) in an Age-to-Come and to minister to his fallen creation by providing much needed support and guidance.

ELECTION BY GOD

During the Present-Evil-Age God elects (chooses) and anoints two peoples10 to serve him and his High Priest to fulfill his plan of grace for the Age-to-Come (Zechariah’s Precept). The apostle Peter cited that purpose in a simple, straightforward, declaration.

1. See note 261, page 38.
2. Greek text has the article.
3. The article implies creation in total.
4. 
7. 2 Cor 9:8; 2 Thes 2:16; 1 Pet 5:10.
8. Capitalization not inspired.
10. See »ZECHARIAH’S PRECEPT . . ., page 38.
11. telos, #5056G.
12. See note 251, page 80.
This definitive postulate that “the end [goal] of the faith” is “salvation” clarified the earlier promises to Abraham and to David.

**Genesis 22:18** And in thy seed shall all the nations of the earth be blessed, inasmuch as he blessed Abraham and his seed for the mitigation of their [dishonour]?

This wondrous “gospel unto Abraham” was later detailed by the prophet Nathan unto David—an expansion David understood to be the **Torah of The Adam** (David’s Precept).

**2 Samuel 7:12** And it shall come to pass, when your days be come that ye shall die, and have [dishonour]?

As Paul explained, God is electing (choosing) two peoples as Abraham’s promised seed to accomplish that purpose—**Gospel unto Abraham, Torah of The Adam**, “end [goal] of the faith.”

**Romans 9:1** What shall we say then? Is there any unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

As the apostle asserted earlier in his epistle, divine election is not earned by one’s good works. It is an act of grace!

**Romans 9:**

10 ... when Rebecca also had conceived by one ... ; 11 ... 12 It was said unto her, The elder [Jacob] shall serve the younger [Esau] shall serve the younger [Jacob] [thus, both sons were “called” and “elected” by God for service]. 13 As it is written, Jacob [a figure for the Church] have I loved, but Esau [a figure for Israel] have I hated [disregarded] [not given favor for a time]. 14 What shall we say then? Is there unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

As the apostle asserted earlier in his epistle, divine election is not earned by one’s good works. It is an act of grace!

**Romans 4:**

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it [that belief, faith] was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Paul made emphatic election’s connection to grace and faith. A creature can do nothing to merit such favor from the Creator.

**Romans 11:**

5 Even so then at this present time also, [just as it has been since Mt. Sinai] there is a remnant [of faithful Jews (not the Church)] according to the election of grace.

6 And if by grace, then is it no more of works: ... .

Earlier in his epistle Paul recounted a metaphor of a potter to illustrate the dynamic relationship God has with his creation—a figure previously used by Israel.

**Isaiah 64:**

8 But now, O LORD, thou art our father; we [Israelites (vs.7)] are the clay, and thou our potter; and we all are the work of thy hand.

**Jeremiah 18:**

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.

**Romans 9:**

20 ... Shall the thing formed [the creature] say to him [the Creator] that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour [for uncommon use] [for a heavenly ministry (Jacob)] and another unto dishonour [for common use] [for an earthly ministry (Esau)]?

There is a subtlety here that is easily overlooked. The apostle used God’s election of Esau/Jacob to assert the election of two peoples (Israel/Church)—peoples to bring about deliverance of humankind, “end [goal] of the faith,” **Torah of The Adam**.

**Romans 9:**

22 What if God, willing to shew his wrath [indignation], and to make his power known, endured with much long-suffering the vessels of wrath [indignation] fitted to destruction [all humanity subject to death through Adam]:

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13. see, #1471H, plural.
16. 2 Sam 7:4-14.
17. Torah, #8451/8452H; with ‘adam, #0120/0121H and article. See note 61, page 7, and CJB, NASB, TNK, YLT.
18. Punctuation not inspired. See ASV, RSV, NAB, ESV.
Chapter Three: Priests of God—Twofold

THE ANOINTING

Anointing with a precious and perfumed oil was a divinely appointed ritual given to Israel for the consecration of not only priests, but kings and prophets as well. Though priest or prophet performed the physical act, the pouring of the especially formulated oil on the head of one elected (chosen) by divine grace was to be perceived as an anointing by God.

1 KINGS 19:
16 And Jehu the son of Nimshi shalt thou [Elijah] anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

Anointing with oil symbolized God's enablement of an individual, or group, to accomplish a divinely commissioned task—e.g., king, priest, prophet, an elect people (Israel, Church).

1 SAMUEL 10:
1 Then Samuel took a vial of oil, and poured it upon his [Saul's] head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

Anointing with oil included blessing, authority, and favor. The oil was a visible sign of the favor of God. It symbolized God's approval and endorsement of the one anointed.

1 SAMUEL 16:
13 Then Samuel took the horn of oil, and anointed him [David] in the midst of his brethren: and the [spirit] of the LORD came upon David from that day forward. ...

PSALMS 89:
20 I [God] have found David my servant; with my holy oil [a figure for “the spirit of the LORD”] have I anointed him.

Moses considered the “reproach” that resulted in Egypt from the anointing to be greater than the treasures of Egypt.

27. miseo, #3404G (“disregarded,” not “hated”).
30. Ex 4:22; Deut 14:1; Jer 3:19; 23:7,8; Hos 1:10.
32. eax, #1437G.
33. arithmos, #0706G.
34. o, #5600G.
35. Just as sand “bounds” the sea (Jer 5:22), Israel in its Diaspora with its “oracles of God” (Rom 3:2) has “bounded” fallen human nature (e.g., U.S. Constitution reflects principles set forth in the OT). Gen 3:12; Deut 32:8; Isa 1:9; 10:21,22.
37. Greek has the article.
38. logos, #3056G.
39. See ISAIAH'S PRECEPT ... , page 193.
40. Priests: Ex 29:7,29; Lev 8:12; Psa 133:2.
Kings: 1 Sam 10:1, 15:1; 16:13.
Prophe:ps 1 Kings 19:16.
41. 1 Sam 10:1; 2 Sam 12:17.
42. mashach, #4886H. Not to be confused with cuwk, #5480H, also rendered “to anoint,” but not used for anointing for sacred service. Though not exact, a similar caution holds for the Greek chrio, #5548G, and aleipho, #0218G.
43. Capitalization not inspired.
44. See 1 Sam 10 & 16 above.
HEBREWS 11:11
26 Esteeming the reproach of Christ [the anointing] [the reproach experienced by those anointed as God’s servants] greater riches than the treasures in Egypt: for he [Moses] had respect unto the recompence of the reward [the blessings promised the “fathers”].

INDIVIDUAL/COLLECTIVE ANOINTING
The Bible’s first mention of anointing is that of a rock by Jacob. After a night of sleep and a dream of a ladder reaching to heaven he anointed the stone he had placed at his head. Perhaps indicating anointing is to follow an awakening, an enlightenment.

GENESIS 28:
16 And Jacob awoke out of his sleep … .
17 And [because of his dream] he was afraid, and said, How dreadful [awesome] is this place! this is none other but the house of God, and this is the gate of heaven.
18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows [at his head], and set it up for a pillar, and poured oil upon the top of it.
19 And he called the name of that place Bethel: … .
20 And Jacob vowed a vow … ,
21 … 22 And this stone, which I have set for a pillar, shall be a [marker of] God’s house: … .

GENESIS 31:
13 I am the God of Bethel, where thou [Jacob] anointedst [set apart] the pillar, and where thou vowedst a vow unto me: … .

This act of reverence by Jacob was a precursor of the anointing to be introduced to Israel by God—a physical rite emblematic of a particular sanctification for holy and sacred use. It exemplified a setting apart by God’s holy spirit, a spirit of Rest, for a designated ministry. This anointing is not to be confused with the common practice of rubbing oil on the body for protective or cosmetic purposes. In the Bible a distinction is carefully maintained by consistent use of different word groups in both Hebrew and Greek. Unfortunately, English versions are not as careful and often use the one term “anoint” for both practices.

The first recorded use of the especially formulated oil to anoint a human was the anointing of Aaron, setting him apart as High Priest. Moses, acting as priest and prophet of God, poured the special oil upon Aaron’s head.

EXODUS 29:
7 Then shalt thou [Moses] take the anointing oil [emblematic of the spirit of God], and pour it upon his [Aaron’s] head, and anoint him.

EXODUS 40:
13 And thou [Moses] shalt put upon Aaron the holy garments, and anoint [set apart, dedicate, for sacred service] him; that he may minister unto me [God] in the priest’s office.

LEVITICUS 8:
12 And he [Moses] poured of the anointing oil [emblematic of the spirit of God] upon Aaron’s head, and anointed him, to sanctify [set apart, dedicate, for sacred service] him [set him apart].

This was not a meager sprinkling, the precious perfumed oil was liberally poured over Aaron’s head.

PSALMS 133:
2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts [mouth] [collar] of his garments [from his head to his body];

As shown in the divine instructions for the design of Aaron’s robe, the “mouth” was the opening for the head—the collar.

EXODUS 28:
31 And thou shalt make the robe of the ephod all of blue.
32 And there shall be an hole [mouth] in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole [mouth] of it, as it were the hole [mouth] of an habergeon, that it be not rent.

This flow of oil from head to body indicated the total person, head and body, was set apart for sacred service—an absolute, unreserved commitment of the whole of the person (Joshua’s Precept). It also signified the anointing was collective, or corporate, not to be repeated at every succession. In the case of High Priest or king, transmitted from father to son without need
for renewal. The anointing of the dynasty founder (Head) was sufficient as long as the regular line of descent (Body) was undis-
turbed. For example, it was required that David be anointed
because he superseded Jonathan, who as the son of Saul was to
have been Israel’s next king without the necessity of an anointing.

**ANointed /MESSIAH/CHRIST**

During the ministry of John a certain Jew of Nazareth whose par-
entage was of David went to him to be baptized. As anticipated
by Isaiah centuries earlier, and later announced by an angel
(Gabriel?), this Jew was anointed for a very special ministry.

**ISAIAH 61:**
1 The [s]pirit of the Lord GOD [as the oil of anointing] is upon me;
because the LORD hath anointed me [spirit—oil of anointing] to
preach good tidings ... ;

**LUKE 2:**
10 And the angel said unto them [shepherds of Israel (vs. 8)], Fear
[Be] not [in awe] of the glory of the Lord (vs. 9); for, behold, I bring
you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Saviour,
which is Christ [anointed] the Lord.

After the promise God covenanted with David, the descriptor
“anointed” (Hebrew: messiah) often referred directly to that
promised seed, the seed through whom the blessing of the Torah
“anointed” (Hebrew: messiah) After the promise God covenanted with David, the descriptor
anointing with oil, an anointing to assign a cho-

**LUKE 4:**
18 The [s]pirit of the Lord is upon me [Jesus (vs. 14-17)],
because he [God] hath anointed me [spirit—oil of anointing] to
preach the gospel to the poor [in spirit]; he hath sent me [from
birth] to heal the brokenhearted, to preach deliverance to
the captives [of DEATH and SIN], and recovering of sight to the
[spiritually] blind, to set at liberty them that are bruised [broken
in spirit by the captivity],

65. christos, #5548G. With Pentecost (Acts 2:1-21) came
the anointing with the holy spirit typified by the
anointing with oil, an anointing to assign a cho-

67. ibrauo, #2352G.
68. bagios pneuma, #’s 0040G, 4151G (no article).

**ANointed ONes (PEOPLES): PREDEstINE**

Just as there are three realms of existence (divine, spiritual,
physical) and two salvations (earthly, heavenly), the Bible
reveals the gracious Father has ordained separate and distinct
entities to serve his anointed High Priest—Israel (seed of Jacob,
earthly) and Church (New Creation, heavenly). These entities,

58. Capitalization not inspired.
59. masbach, #4886H.
60. pboheu, #5399G.
61. christos, #5547G.
62. No article in the Greek.
63. 2 Sam 7:14-19 (page 40).
64. For ancestral relationship between Jesus’ parents
The Hope—Gospel unto Abraham—Torah of The Adam—Light&Salvation—God’s Rest

predestined and elected (chosen), are anointed through their respective Heads (Moses and Jesus)—corporate anointings as pictured by the anointing of Aaron, unique anointings that set each apart to serve.

Ephesians 1:
10 That in the dispensation of the fulness of times [the Age-to-Come] he [God (vss. 3-5)] might gather together in one all things in Christ [the anointing], both which are in [the] heaven[s] [anointed Church (STARS)], and which are on [the] earth [anointed Israel (S AND)]; even in him [lit] [the anointing]:

Using a metaphor of two houses, Paul affirmed this twofold nature of God’s predestined elected and anointed peoples.

Hebrews 3:
1 Wherefore, holy brethren, partakers of the heavenly calling [New Creation (heavenly salvation)], consider the Apostle and High Priest of our profession, Christ Jesus;
2 Who was faithful to him [God] that appointed [by anointing] him, as also Moses was faithful in all his house.
3 For this man [one] (Jesus [vs. 1]) was counted worthy of more glory than Moses, inasmuch as he who hath builded [the earthly] house [Israel] hath more honour than the house [as Angel-of-the-LORD at Mt. Sinai, Jesus set forth the Torah of Moses].
4 For every house is builded by some man [one]; but he that built all things is God.
5 And Moses verily was faithful in all his [earthly] house [Israel], as a servant, for a [earthly] testimony [Torah of Moses] of those things which were to be spoken after [Torah of The Adam];
6 But Christ [Anointed One] as a son over his own [heavenly] house [Church (New Creation)]; whose house are we [as disciples of Jesus], if we hold fast the confidence and the rejoicing of the hope firm unto the end [The Hope of the “great salvation,” “the salvation of souls,” the goal, purpose, of the FAITH—torah of The Adam].

Israel (Jacob): House of the Servant, Moses

For many centuries after the patriarchs, God through Michael90 (Angel-of-the-LORD), related only with the people of Israel—the Israelites, the Jews (Amos’ Precept).

Numbers 23:
8 For from the top of the rocks I [Balaam] see him [Jacob/Israel, the chosen of God (vs. 10)] … : lo, the people shall dwell alone, and shall not be reckoned among the nations [being chosen, set apart].

Footnotes:
77. rabab, #7235H.
78. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
79. Hebrew preposition b.
80. gowy, #1471H, plural.
83. See note 261, page 38.
84. christos, #5547G (masculine singular).
85. The Greek text has the article. 
86. ouranos, #3772G, plural. Throughout the OT “heaven” is either dual or plural.
87. 2 Cor 5:17; Gal 6:15.
88. Sinaitic, Vatican, Alexandrine manuscripts do not have word (Tischendorf). See ASV, RSV, et al.
89. “Man” was supplied by the translators.
90. In his pre-human existence as Michael, the Angel-of-the-LORD, Jesus “laid the foundation of the earth” (earth—Israel). Psa 102:25; Acts 7:53; Gal 3:19; Heb 1:10.
91. 2 Sam 7:4-19; Heb 2:3 (page 129); 1 Pet 1:9 (page 109,117).
Israelites (Jews) are the descendants (seed) of one man, Jacob—
he who God renamed Israel.93 Biblically the names “Jacob” and
“Israel” are used to include all descendants of Jacob; however,
“Israel” is also used for the northern ten tribe nation, the “house”
that separated itself after the reign of Solomon.94 Some, in their
Replacement Theology, attempt to differentiate between the two
houses, Israel and Judah (the southern two tribe nation). Nonethe-
less, the descendants of the two tribes are as really Israelites
as are those of the ten tribes, being all alike the children of the
one man named Jacob/Israel and under the one covenant of
Moses—the Torah of Moses.95

That this relatively small number of people, as a corporate entity
(a nation), was set apart by God, elected and anointed for his
service, has been misunderstood and trivialized, if not wholly
dismissed, by the vast majority of the peoples of the world.

ISRAEL ELECTED (CHOSEN)
The unique status of the people of Israel with respect to God
and his creation is unequivocally proclaimed throughout the
Bible, OT and NT.

DEUTERONOMY 7:
6 For thou [Israel] art an holy96 [set apart] people97 unto the
LORD thy God: the LORD thy God hath chosen98 [elected] thee to
be a special people97 unto himself, above all people[s]99 …. 

ISAIAH 65:
9 And I will bring forth a seed103 [Anointed (Messiah)] out of Jacob
[Israel], and out of Judah an inheritor103 of my mountains
[mountains—kingdoms (nations)]104; and mine elect105 [ones] [the
Israelites] shall inherit it [the blessing (vs. 8)], and [as] my [earthly]
servants106 shall dwell there [God’s earthly kingdom in Age-to-Come].
10 … 22 … mine elect105 [ones] [the Israelites] shall long enjoy the
work of their hands [“the salvation of souls,” saving of humankind].107

To ensure the successful completion of the long term process in
making the Israelites “his people,” God has on occasion enlisted
the unperceptive aid of some outside of this chosen circle.

ISAIAH 45:
4 For Jacob my servant’s sake, and Israel mine elect,108 I [God
(vs. 1)] have even called thee [Cyrus (vs. 1)] by thy name: …. 

MATTHEW 24:
31 And he [“Son of man” (vs. 30)] shall send his [God’s]109 angels110
[messengers] with a great sound of a [Jubilee] trumpet,111 and
they [the messengers] shall gather together his [God’s]
elect112 [ones] [people of Israel] from the four winds [from all the
Earth], from one end of [ecclesiastical] heaven[s]113 to the other
[from all forms of “heavenly” (spiritual) practices, good and bad].114
ISMEL ANOINTED

Apostle and prophet provided needed insight into the collective anointing of Israel—a national anointing that began with the baptism of the “fathers” into anointed Moses and later confirmed by the anointing of the “fathers” into anointed Jesus, 117 Israel as a corporate entity is designated as the figurative Body of anointed Moses. 118 Just as the Church as a corporate entity is cited as the figurative Body of anointed Jesus, 117 Israel as a corporate entity is designated as the figurative Body of anointed Moses. 118

ROMANS 9:

4 Who are Israelites; to whom pertaineth the adoption…; 5 Whose are the fathers, and of whom as concerning the flesh Christ came [the anointing], who is [the one being] over all [the one anointing of Israel in Moses “being over all” Israelites], God blessed for ever [the age]. Amen.

1 CORINTHIANS 10:

1 … all our fathers [Israelites that came out of Egypt] were under the cloud, and all passed through the sea; 2 And [as a chosen, set apart, nation] were all baptized unto [anointed] Moses in the cloud and in the sea; 3 And [as provided by God] did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of [the anointing], 5 Whose are the fathers, and of whom as concerning the adoption of the “fathers” into anointed Moses and later confirmed by the anointing of the “fathers” into anointed Jesus, 117 Israel as a corporate entity is designated as the figurative Body of anointed Moses. 118 Israel's restoration took place at the end of the Old Testament and the dawn of the New Testament. 119

JUDE 1:

9 Yet Michael the archangel [Angel-of-the-LORD], when contending with the devil [Satan] he disputed about the body of Moses [anointed Israel (priesthood and people)], 122 durst not bring against him a railing accusation, but said, The Lord [God] rebuke thee.

1 SAMUEL 2:

35 And I [God] will raise me up a faithful priest [after the order of Melchizedek] … and I will build him a sure house; and he [the “faithful priest” (Jesus)] shall walk before mine anointed [house] Israelites as a national entity (vss. 28, 29) for ever [all the days].

1 CHRONICLES 16:

21 … he [God (vs. 14)] made known kings for their sakes, 22 Saying, Touch not mine anointed [people] [at that time, only the Israelites (vss. 13, 17)], and do my prophets no harm.

PSALMS 28:

8 The LORD is their [the Israelites'] strength, and he is the saving strength of his anointed [house] [God’s chosen people (vs. 9)]. 9 Save thy people and bless thine inheritance: feed them [God’s earthly people as a corporate entity] also, and lift them up for ever [the age] [the Age-to-Come].

PSALMS 105:

15 … Touch not mine anointed [people] [the Israelites (vss. 11-14)], and do my prophets no harm.

ISAIAH 10:

27 And it shall come to pass in that day, that his [Assyrian’s (vs. 24)] burden shall be taken away from off thy [Israel’s (vss. 21-24)] shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing [oil] [of anointing]. 129

LAMENTATIONS 4:

20 The breath of our nostrils [the life-breath of Israel (vs. 6)], the anointed [people] [of the LORD, was taken in their [Israel’s (vss. 14)] pits, of whom we [Israelites] said, Under his [God’s] shadow we shall live among the heathen nations.

HABAKKUK 3:

3 … Thou [God (vs. 8)] warest forth for the salvation of thy people [Israel], even for salvation with [of] thine anointed [house] [the Israelites as a national (corporate) entity]. …

CHURCH (NEW CREATION):

HOUSE OF THE SON, JESUS

After four millennia of working in general with humankind and specifically with Israel two of the four, God began a new work. At the river Jordan with the baptism of the man Jesus

117. 1 Cor 12:13 (page 118).
118. Zech 3:1,2; Jude 1:9. Moses was anointed from his “mother’s womb.” Heb 11:26 (page 112); Ex 2:2.
119. christos, #5547G (masculine, with article).
120. on, #5607G (masculine, with article).
121. aion, #9615G, with article.
122. See note 13, page 84.
124. mashiyach, #4899H (singular).
125. yowm, #3117H (plural, article) and kol, #3605H.
126. mashiyach, #4899H, plural.
127. ‘adam, #5769H, with article.
128. shemen, #8081H.
131. Christ, #5547G (masculine, with article).
132. See ASV, JPS, NASB, RSV.
he began a work foretold by Moses, a work with “a people for his name” that were not a people—a New Creation. 133

DEUTERONOMY 32:
21 They [Israelites] have moved me [God] to jealousy134 [a zealous response] with that which is not God; they have provoked me to anger135 [aroused me] with their vanities: and I will move them to jealousy134 [to a zealous response] with those which are not a people136 [kinsmen] [not of Israel]; I will provoke them to anger135 [arouse them] with a foolish nation137 [the Church, those who follow God’s Spirit of Rest, a spirit that appears foolish to the fallen world].

ACTS 15:
14 Simeon [Peter] hath declared how God at the first [before God’s favor returns to Israel (vs. 15)] did visit the Gentiles, to take out of them a people for his name [Church (New Creation)].

ROMANS 10:
14 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy137 [zeal] by them that are no people138 [not of Adam, the New Creation], and by a foolish nation138 [what Israel views as foolish] I will anger139 [arouse] you [at the Second Advent].

GALATIANS 6:
12 As many [of Israel] as desire to make a fair shew in the flesh, they constrain you [non-Jews] to be circumcised; only lest they [as Jews] should suffer persecution [from other Jews (Pharisees, etc.)] for the cross of Christ140 [the anointing]141 [circumcision, the “cross of the anointing,” requires separation from the world as a holy (set apart) people], 142 For neither they themselves who are circumcised keep the law143 [Torah requires the spirit of flesh be cut off with literal flesh]; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ144 [anointed] “[cross of our Lord Jesus anointed],” the cross for crucifixion of the ego-centric spirit of flesh, the cross for putting down the prevailing spirit in the world (5:24), by whom144 [which] [this second cross]

the world145 [and “the elements of” (4:3) is crucified unto me, and I unto the world.145
15 For in Christ Jesus146 neither circumcision [literal cutting off of flesh, the cross of the Jewish anointing] availeth any thing, nor uncircumcision, but a new creature147 [creation] [outward show avails little, it is inward affinity that brings life].
16 And as many as walk according to this rule [the rule of this second cross, crucifixion of the ego-centric spirit of flesh]],148 peace be on them [New Creation], and mercy, and mercy, and149 [also upon the Israel of God [Jews who “stumbled” over the cutting off of not just the flesh, but the spirit of the flesh—circumcision (Jewish cross,” “cross of the anointing”) vs. crucifixion (“cross of our Lord Jesus anointed”)].150

Stumbling of the Jewish nation, its corporate “trespass,” provided an occasion for blessing a limited number of individual humans, Jews and non-Jews151 a mixed group elected to serve God as a new creation and to bring salvation to the fallen—the end [goal] of the faith,” Gospel unto Abrahám,152 Torab of The Adam,153

ROMANS 11:
25 For I would not, brethren, that ye should be ignorant of this mystery, ...; that blindness in part is happened to Israel, until the fulness of the Gentiles [New Creation completed] be come in.

1 PETER 1:
7 That the trial of your faith [the trial resulting from living the faith], being much more precious than of gold that perisheth, though it be tried with fire [of purification],154 might be found unto praise and honour and glory at the appearing of Jesus Christ155 [anointed]:
8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing [Habakkuk’s Precept ...];
9 Receiving the end155 [goal, purpose] of your156 [the]141 faith, even the156 salvation of your156 souls [salvation of all the fallen seed of Adam] [the end, or goal, of the faith—Torah of The Adam, salvation of God’s fallen creation].

133. 2 Cor 5:17; Gal 6:15.
134. qana’, #0665H.
135. ka’ac, #3707H.
136. ‘am, #5971/5972H.
137. parazelos, #3863G.
138. ethnos, #1484G. People grouped together: a company, a body, a nation. In the Bible often used in singular to denote the Jewish people (Luke 22:32; John 11:48-52; Acts 10:22). In the plural it is used to signify the rest of humankind. i.e., Gentiles (Matt 20:25; 24:14; Acts 9:15).
139. parorgizo, #3949G.
140. christos, #5547H. Capitalization not inspired.
141. Greek text has article.
142. 1 Kings 8:53.
143. nomos, #3551G. See note 71, page 8.
144. Greek text has article.
145. ktisis, #2937G.
146. Rom 6:6; 8:13; Gal 2:20; 6:14; Col 3:5.
147. Rom 6:6; 8:13; Gal 2:20; 6:14; Col 3:5.
149. Many are called, few are chosen (Matt 22:14).
151. See note 251, page 80.
152. See note 251, page 80.
The term *Church* is applied to this small number of individuals whom God calls to be of his New Creation. Jews and non-Jews (Gentiles) who follow the teachings of Jesus of Nazareth, enter the “narrow way” unto life, and believe the God of Abraham. To attain his desired result, his end [goal], God choses two peoples—Israel and the Church (New Creation). Though different, with diverse destinies, both are elect of God, both are God anointed, both are a holy people set apart by God for a purpose.

**CHURCH ELECTED (CHosen)**

Whereas the natural seed of Jacob was corporately elected to be God’s earthly servants, a “little flock” of fallen humans (Jew and non-Jew) are individually elected to be heavenly servants—an election that requires a change of nature.

**Romans 8:**

31 … If God be for us [the Church (vss. 28, 29)], who can be against us? 32 … 33 Who shall lay any thing to the charge of God’s elect [anointed]? It is God that justifieth [the Church].

**Colossians 3:**

12 Put on therefore, as the elect [anointed] of God [the Church (vss. 9-11)], holy (set apart) and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

**1 Peter 2:**

9 But ye [the Church (vs. 5)] are a chosen [anointed] generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light [Shekinah].

**Romans 12:**

2 And be not conformed to [the egocentric spirit of] this world [age]: but be ye transformed by the renewing of your mind [the spirit], that ye may prove what is that good, and acceptable, and perfect, will of God.

**CHURCH ANOINTED**

In accordance with the practice instituted by God with the Levitical priesthood, those individuals elected (chosen) to be body members of God’s two priesthoods freely participate in the anointing of their particular Head. The Israelites are anointed into Moses as his Body members. The Church is anointed into Jesus as his Body members—both anointings confirmed by baptism, collective for Israel and individual for the Church.

**1 Corinthians 10:**

2 And [the Israelites] were all baptized unto [anointed] Moses in the cloud and in the sea;

**Romans 6:**

3 … so many of us [the New Creation] as were baptized into Jesus Christ [anointed Jesus] were baptized into his death [Sacificial Death on behalf of the “dead” (the dead and dying human race)]?

**1 Corinthians 12:**

12 For as the [natural] body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ [Anointed] (anointed), is first.

13 For by one [spirit] [altruistic spirit of God’s Rest (liberty and love)—spirit that sets apart] are we all baptized into one [spiritual] body, ….

14 For the body of the Anointed is not one member, but many.

15 … 27 Now ye [the Church (vs. 28)] are the body of Christ [Anointed], and members in particular.

**1 Corinthians 15:**

29 Else what shall they [Jesus and his followers] do which are baptized for the dead? [in behalf of] the dead [the dead and dying human creation]?

**Baptized “for the dead”—Baptized “by one spirit” (altruism)**

**Ephesians 3:**

3 … he [God] made known unto me [Paul] the mystery; … , 4 … 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy (set apart) apostles and prophets by the spirit [the Anointed].

6 That the Gentiles should be … of the same [spiritual] body, and partakers of his [God’s] promise in Christ [Anointed Jesus] by [through] the gospel [unto Abraham].

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157. *ekklesia*; #1577G.
160. *eklektos*; #1588G.
161. *aiton*; #5016G.
162. *metamorphoo*, #5339G.
163. Zech 3:1; 2; Jude 1:9 (page 116).
164. See note 118, page 116.
165. In Greek *christos* (anointed), #5547G, is first.
166. Matt 8:22; Luke 9:60; 1 Cor 15:29.
167. *christos*; #5547G.
168. The Greek text has the article.
169. Capitalization not inspired.
170. *huper*, #5228G.
171. *en*, #1722G, without the article.
173. So read Sinaitic, Vatican, and Alexandrine manuscripts (Tischendorf). See ASV, NASB, NIV, RSV.
EPHESIANS 5:  
23 For the husband is the head of the wife, even as Christ [the Anointed] is the head of the church: and he is the saviour of the body [the Church].

24 ... 30 For we [the Church (vs. 29)] are members of his [Anointed's (vs. 25)] body, of his flesh, and of his bones.  
31 ... 32 This is a great mystery: but I speak concerning Christ [Anointed] and the church [Head and Body].

To achieve the “end” [goal] of the faith” the Church is anointed to be a Body (of heavenly priests) with Jesus as Head (High Priest).

ROMANS 12:  
4 For as we [as humans] have many members in one [natural] body, and all members have not the same office:

5 So we [in New Creation], being many, are one body in Christ [the anointing], and every one member one of another.

2 CORINTHIANS 1:  
21 Now he which stablisheth us [apostles and associates (vs. 19)] with you [Corinthians] in Christ [the anointing], and hath anointed [us * (us+you), is God;]

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

COLOSSIANS 1:  
18 And he [the Son (vs.13)] is the head of the body, the church: ... .

HEBREWS 3:  
1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ [the anointing];

2 ... 14 For we are made partakers of Christ [the anointing], if we hold the beginning of our confidence stedfast unto the end;

HEBREWS 10:  
10 By [in] which will [of God (vs. 9)] we [the “partakers of the anointing,” as a heavenly priesthood] are [being] sanctified [are being set apart] through [by means of] the offering [at Jordan] of the [corporate] body of Jesus Christ [the anointing] once [for all] [time].

1 JOHN 2:  
27 But the anointing [which ye have received of him] [the Father (vs.13-16, 20)] abideth in you, ... and even as it hath taught you, ye shall abide in him [it] [the anointing].

A TWOFOOLD PRIESTHOOD  
God’s two elected and anointed peoples are to perform the restoration work of his future Kingdom (Micah’s Precept), peoples to serve his High Priest—earthly Israel and heavenly Church. The Bible reveals this twofold priesthood—one serving in the physical realm, the other in the divine—by straightforward prophecy as well as by simple comprehensible figures.

**TWOFOLD FIGURES IN THE BIBLE**  
(Not exhaustive)

- Elder & Younger Sons ........................................ Gen 25:23; Rom 9:10-12.
- Moon & Sun ....................................................... Isa 30:26; 60:1-3; Jer 31:34,35; Dan 12:3; Matt 13:43.
- Fig Tree & Vine ..................................................... Mic 4:4; Zech 3:10; Matt 21:19; 24:32.
- God’s Wife & Lamb’s Bride .................................... Isa 54:4-7; Ezk 16:8-14; Rev 19:7,8.

ELDER AND YOUNGER SONS  
One such depiction is given in God’s historic relation with elder and younger sons. In ancient times it was custom for the firstborn to inherit any special family blessing; yet, in significant instances God’s special blessing went not to the firstborn, but to a younger son—Cain and Abel, Ishmael and Isaac, Esau and Jacob, Manasseh and Ephraim, Zarah and Pharez, Aaron and Moses.

GENESIS 25:  
23 And the LORD said unto her [Rebekah (vs. 20)], Two nations are in thy womb, and two manner of people shall be separated from thy womb; and the one people shall be stronger than the other people; and the elder [people] [Esau (Edom)] shall serve the younger [people] [Jacob (Israel)].
While not yet fulfilled, in the Age-to-Come the Edomites (seed of Esau) will serve the Israelites (seed of Jacob). As the apostle set forth, however, there is another, even greater, fulfillment.

**Romans 9:**
8 That is, They which are the children of the flesh [Ishmael (Israel)], these are not the children of God; but the children of the promise [Isaac (Church)] are counted for the seed.

9 ... 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth):

12 It was said unto her [Rebecca, vs. 10], The elder shall serve the younger.

13 As it is written, Jacob [a figure for the Church] have I loved, but Esau [a figure for Israel] have I hated [disregarded] [not given favor for a time].

In this divine disregard of custom, the relationship of God’s “firstborns” was explicitly revealed: Israel, first elect; Church, first resurrection; but, the elder (Israel, earthly priesthood), serving the younger (Church, heavenly priesthood). This synergy of “firstborns,” High Priest (first created) with a twofold priesthood, serving God and his creation will achieve the purpose for which all were elected and anointed—God, All-in-All.193

**God’s Earthly Priests (Elder, Moses’ House)**
The privilege of being God’s earthly priesthood was given to Israel at Mount Sinai—some eight centuries after the Flood.

**Exodus 19:**
5 Now therefore, if ye [Israelites] will obey [harken] unto my [God’s] voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people [promise unique (Amos’ Precept)]; for all the earth is mine [promise earthly]:

6 And in the Age-to-Come ye shall be unto me a kingdom [Mica’s Precept] of [earthly] priests and an holy [set apart] nation. . . .

God elected and separated the seed of Jacob so it could serve him and his creation. He anointed it, not as a heavenly priesthood, but as an earthly. Moses asserted the predestined consequence of this national election and anointing for sacred service:

**Deuteronomy 7:**
12 ... It shall come to pass [in the Age-to-Come], if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers [Abraham, Isaac, Jacob]:

As Creator, God may do with creation as he desires. It pleased him to elect the children of Israel to be a “peculiar treasure”—a people who harken to his “judgments” and “keep and do them.” Learning from their national experiences while “disregarded” by God (the Diaspora), they will be sympathetic to the plight of the fallen creation. Thus, as Jesus declared, in time the Jews will fulfill the mandate to be a “holy nation,” an anointed nation “set apart for sacred service,” and accomplish the divine, oath-bound, promise to their “fathers” (Abraham, Isaac, and Jacob).

**John 4:**
22 ... : we know what we worship: for salvation is of the Jews.

**Isaiah 49:**
6 ... [God] said, It is a light thing that thou [Israel (vs. 3)] shouldest [presently] be my servant ... : I will also [as a greater thing in the Age-to-Come] give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth [for all humankind].

The prophet Ezekiel made evident how Israel’s keeping and doing of God’s “judgments” (deliverances) will be brought about.

**Ezekiel 36:**
27 ... I [God] will put my [altruistic] spirit [of Rest, of liberty and of love] within you [people of Israel (vs. 12,22)], and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

God promised there will be a time when the Jews will walk in his statutes; and when they do, they will have God’s spirit of Rest, the spirit of liberty and of love, in their hearts.199 Because of recurrent unbelief God’s chosen people scattered throughout the Earth; nevertheless, Ezekiel foretold there was to be a national regathering.

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191. misoe, #3404G.
192. See note 25, page 5

194. 7m, #0518H, meaning temporal, “when” better.
196. Jer 51:31-33; Ezk 36:24-27.
197. Some make God’s promise conditional rendering _eqeb_ , #6118H, “if” instead of “because.” As in ASV, NASB, KJV margin, the promise is unequivocal.
198. Deut 28:63,64; Rom 9:13 (above). In exile Israel “bound” the restless masses as sand bounds the sea (Gen 22:17; Jer 5:22; see note 35, page 111).
199. Lev 25:10; Isa 61:1; Jer 34:17; Ezk 46:17; Rom 5:5.
EZEKIEL 36:
24 For I [God] will take you [people of Israel (vss. 12,22)] from among
the heathen [nations], and gather you out of all countries,
and will bring you into your own land.

God is bringing his earthly elect people back to the land,
the land he gave them. It is sure, there will come a time when
God's love is in their hearts; and, in belief, the seed of Jacob, as
a divinely anointed people, will not only “keep” his judgments,
but freely “do” them. The faithful will delight to be God's earthly
“kingdom of priests.” The repentant unfaithful will serve that
priesthood as did the Levites the Aaronic priesthood.

ISAIAH 61:
6 But ye [faithful Israelites (vs. 7)] shall be named the Priests of the
Lord: men [fallen humankind] shall call you the Ministers of our
God: ye shall eat the riches of the Gentiles [as the Levitical priest-
hood ate the tithes of Israel], and in their [humankind's] glory [as a
restored creation] shall ye boast yourselves.

ISAIAH 66:
21 And I [God will “come with fire” of purification (vs. 15) and]
will also take of them [all Israel (vs. 20)] for priests [faithful] and for Levites
[repentant unfaithful], … .

Prophet and apostle understood this role for Israel. Unhappily,
English translations have obscured their vision.

ISAIAH 26:
9 … when thy [God's (vs. 8)] judgments [deliverances] are in the
earth [Israel, the “Earth” of the “3rd Heavens & Earth”], the inhabit-
ants of the world [human creation] shall learn righteousness.

ROMANS 3:
30 Seeing it is one God, which shall justify the circumcision
[the Jews] by [out of] faith [belief of God like that of Abraham (4:12)], and
uncircumcision [fallen humanity] through [the] faith [of the Jews].

The article with the second mention of “faith” refers that faith
to that first cited, the faith of the “circumcision.” The Jews who
in faith freely walk in God's statutes and follow his guidance will
be an earthly priesthood. Out of their faith, a faith like Abraham’s,
they will be the means whereby fallen humanity learns of God,
comes to believe his Word, and thus be justified. Through the faith
of the Jews the “inhabitants of the world will learn righteousness.”
There is a caution! This preordained destiny for the Jew does
not apply to individuals. God will not violate free-will!

ROMANS 2:
28 For he is not a Jew, which is one outwardly; … :
29 But he is a Jew, which is one inwardly; and circumcision
is that of the heart, in the spirit, and not in the letter; whose praise
is not of men, but of God.

ROMANS 9:
6 … For they are not all [the ones] out of Israel, which
are of Israel [of promise];

Only those Jews who, out of faith, freely, willingly, follow divine
guidance, enter God’s Rest and serve in liberty and in love, will
be God's earthly priesthood (144,000). Just as in the days of
Elijah, every individual Jew must choose (Joshua's Precept).

1 KINGS 18:
21 And Elijah came unto all the people, and said, How long
halt ye between two opinions? if the LORD be God, follow
him: but if Baal, then follow him. … .

Though predestined to be God's earthly priesthood, only the
Remnant who in faith freely enter God’s Rest, will serve—“for
not all the ones out of Israel, are Israel.”

GOD'S HEAVENLY PRIESTS (YOUNGER, JESUS' HOUSE)
The apostles Paul and Peter set forth the destiny of those who
are to be God's second priesthood, the heavenly.

HEBREWS 3:
1 Wherefore, holy brethren, partakers of the heavenly calling
[a calling from the celestial to ones of the terrestrial to become celestial], … ;
1 Peter 2: 5 Ye also, as was Jesus (vss. 3,4)], as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices [“living” sacrifices], \(^{213}\) acceptable to God by \(^{214}\) [through] Jesus Christ \(^{215}\) (anointed).

6 ... But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [possessed] people [a “people of God” (vs. 10)]; that ye should shew forth the praises of him [God] who hath called you out of darkness into his \(^{216}\) marvelous light [as depicted by the Shekinah of the Most Holy]:

2 Peter 1: 4 Whereby are given unto us [those who have “like precious faith” (vs. 1)] exceeding great and precious promises: that by these ye might be partakers of the divine nature ... .

John, in vision, saw the divine purpose for this heavenly priesthood (the younger, last chosen). In the Age-to-Come, with their High Priest and fellow earthly priests (the elder, first chosen), they will “Judge” \(^{204}\) (deliver) the fallen creation. \(^{217}\)

Revelation 20: 4 And I saw [in vision] thrones, and they [Church] \(^{218}\) sat upon them, and judgment \(^{219}\) [deliverance of God’s creation] \(^{220}\) was given unto them; \(^{221}\) and \(^{222}\) [namely] saw \(^{223}\) the souls of them that were beheaded [as Body members of the Anointed] for the witness of Jesus [their new Head], and for the word of God, and which had not worshipped the beast, neither his image [political and religious systems of deception], neither had received his [the] \(^{224}\) mark [of Beast (State/Church)] or Image (Church/State) upon their foreheads, or in their hands [not affiliated with them in head (intellectually) or hand (materially)]; \(^{225}\) and they lived [heavenly resurrection (vss. 5,6)] and reigned [over God’s restored creation] with [the] \(^{226}\) Christ \(^{227}\) [Anointed] ... .

5 ... 12 And I saw the dead [dead & dying human creation], small and great [no exceptions, no matter previous status], stand before God \(^{228}\) [the throne]; and the books [of the Bible] were opened [to understanding]: and another book was opened, which is the book of life [“common salvation” of fallen humanity]; and the dead [dead & dying] were judged [by God’s priesthood] out of those things which were written in the books [Bible], according to their works [after understanding]. \(^{221}\)

Inasmuch as the great majority of humankind have had little, if any, knowledge of the Bible, let alone understanding, the judgment here described by John follows a future period of enlightenment. In the vision: first books, open, “books that set forth the true character of the Creator who is love \(^{229}\) and that make explicit and unambiguous the divine purpose. When there is a clear and unabridged understanding of God and his doings \(^{230}\) and reaction thereto, fallen creation will be judged.

**ABRAHAM’S TWO WIVES**

The twofold aspect of God’s future priesthood, heavenly and earthly, the priesthood that is to open the “book of life” to God’s fallen creation, was also typified by the wives of Abraham.

_Hagar—Israel—God’s Wife_  _Sarah—Church—Lamb’s Bride_  

In his letter to the “churches of Galatia” Paul cited this allegory.

Galatians 4: 22 For it is written, that Abraham had two sons, the one [Esau] by a bondmaid [Hagar], the other [Isaac] by a freewoman [Sarah].

23 But he who was of the bondwoman was born after the flesh [SAND]; but he of the freewoman was by promise [STARS]. \(^{231}\)

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai [Mosaic Covenant], which gendereth to bondage, which is Agar [Hagar].

25 For this Agar ... answereth to Jerusalem which now is [Mosaic Covenant], and is in bondage with her children.

26 But Jerusalem which is above [Abrahamic Covenant] is free, which is the mother of us all [both Church and Israel].

27 For it is written, \(^{232}\) Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. \(^{233}\)
Chapter Three: Priests of God—Twofold

GALATIANS 4: (cont.)
28 Now we, brethren [Church], as Isaac was, are the children of promise [the promise of the Abrahamic Covenant].
29 But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now [in the apostle’s day, Israel’s hierarchy “persecuted” the Church].
30 Nevertheless what saith the scripture? Cast out the bondwoman and her son [fulfilled by the Diaspora]: for the son of the bondwoman [Israel’s inheritance is earthly] shall not be heir with the son of the freewoman [the Church’s inheritance is heavenly].
31 So then, brethren, we are not children of the bondwoman [Hagar], but of the free [Sarah].

WIFE AND BRIDE
Graphic metaphors define these relationships of God’s anointed people: Israel as the “wife” of God, the Church as “bride” of the Lamb.

»PROPHETS’ PRECEPT (GOD’S WIFE)
The twentieth precept to be delineated underscores the intimate relationship enjoyed by Israel with the Creator of all. It was proclaimed clearly and ardently to Israel by their faithful prophets.

ISAIAH 54:
4 Fear not; for thou [Israel] shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood [the Diaspora] any more.
5 For thy Maker is thine [Israel’s] husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.
6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

EZEKIEL 16:
8 … I [God (vss. 1,3)] passed by thee [Jerusalem (vss. 2,3) = Israel], and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou [Israel] becamest mine.
9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil.
10 I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk.
11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.
14 And thy renown went forth among the heathen [nations] for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

»JOHN’S PRECEPT (LAMB’S BRIDE)
The twenty-first precept regards the relationship of the Church and the Son of God, a relationship vividly described by apostle John in the language and grandeur of a marriage ceremony.

REVELATION 19:
7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb [the Son, Jesus] is come, and his wife [the Church] hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

REVELATION 21:
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 … 9 And there came unto me one of the seven angels … , and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

REVELATION 22:
17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

233. Capitalization not inspired.
234. goy, #1471H, plural.
HEAVENS AND EARTH

No biblical idiom makes more evident the need for “rightly dividing the word of truth”235 than that of “heavens and earth”—an expression used in a number of different ways.

- **Physical Heavens & Earth:** the four dimensional cosmos (space+time) which is to abide forever.236

- **1st Figurative Heavens & Earth:** Heavens & Earth “of old,” the pre-Flood Angelic Order that provided humankind spiritual (heavens) and physical (earth) guidance—“the order that then was” and which “perished” with the Flood.237 The Order perished, not the individual angelic beings.

- **2nd Figurative Heavens & Earth:** Heavens & Earth “which are now” (pre-70 C.E.) and “reserved unto [purifying] fire,”238 Levitical Order (Tabernacle, priesthood, Levites) established at Sinai to provide spiritual (heavens) and physical (earth) guidance for God’s first chosen people (Israel). This Order was described in a vision of the Age-to-Come as “former” (not “first”) Heavens & Earth which “passed away”239 (fulfilled in 70 C.E. by the action of the army of Rome);

- **3rd Figurative Heavens & Earth:** Heavens & Earth which are “new,” and which will provide God’s fallen creation spiritual (heavens) and physical (earth) guidance in the Age-to-Come. A Heavens & Earth that are to perish in the Present-Evil-Age; yet, are to “be changed” and accomplish the salvation of that fallen creation in the Age-to-Come.240

HEAVENS AND EARTH, PHYSICAL

Under divine guidance, biblical writers were emphatic. Though often misinterpreted, the physical planet Earth and its heavens are not to perish.

**PSALMS 104:**

\[…\] who [God] stretcheth out the heavens241 like a curtain: \[…\]

**PSALMS 37:**

Who laid the foundations of the [planet] Earth,242 that it should not be removed for ever243 [a time to perpetuity].

Context shows the psalm’s focus is the permanent nature of physical creation, one not uncommon in the Bible. The physical Earth (planet) and its heavens (universe) “should not be removed.”

**NEHEMIAH 9:**

6 … thou [God] hast made [the] heaven[s],241 the heaven[s]241 of heavens242 [physical cosmos and spirit realm], with all their [angelic] host, the [E]arth242 [physical realm], and all things that are therein [earthly creation] … and thou preservest them all; … .

**PSALMS 37:**

29 The righteous [Jews/Humankind] shall inherit the land242 [promised land/Earth], and dwell therein for ever244 [perpetuity].

**PSALMS 115:**

16 … the [E]arth242 hath he [God] given to the children of Adam245 [Jews].

If God gave the promised land to the Jews, and the planet Earth to humankind, as a home to dwell “therein for perpetuity,” then it shall not be destroyed. As promised, the God that made the “heavens” and “Earth,” “preserveth them all.”

**PSALMS 119:**

90 Thy [God’s] faithfulness is unto all generations: thou hast established the earth242 [promised land/Earth], and it abideth.

**ISAIAH 45:**

18 … God himself that formed the earth242 [promised land/Earth] and made it; he hath established it, he created it not in vain, he formed it to be inhabited: … .

HEAVENS AND EARTH, FIGURATIVE

The physical heavens and earth, however, do not well serve other prophecies—such as ones by Isaiah and John.

**ISAIAH 65:**


**ISAIAH 66:**

22 For as the new heavens247 and the new earth,248 which I [God] will make246 [am making], shall remain … .
Chapter Three: Priests of God—Twofold

REVELATION 21:
1 And I [John] saw [in vision] a new heaven and a new earth [in the Age-to-Come]: for the first heaven and the first Earth were passed away [in 70 C.E.].

As psalmist avowed planet Earth “should not be removed,”251 the “former” and “new” Heavens and Earth cannot be the physical cosmos. They must be figurative; thus, these prophecies do not signify a disruption of the physical cosmos as some have passionately, but incorrectly, proclaimed for so long.

1ST HEAVENS & EARTH (THAT THEN WAS), PRE-FLOOD
Peter’s second epistle provides needful insight to understand prophet, psalmist, and apostle. It is self-evident the physical heavens and Earth did not pass away in the Flood; yet, Peter clearly states there were Heavens and Earth that did perish, and which were replaced with a “Heavens and Earth” that existed in his day (“the Heavens and the Earth, which are now”).

2 PETER 3:
5 … by the word of God the [physical] heavens were of old, and the [physical] Earth standing out of the water [canopy] and in up through the water [oceans].
6 Whereby the world [order] that then was [pre-Flood, angelic, spiritual and physical institutions (1st figurative Heavens & Earth)], being overflowed with water, perished:

The only possible explanation is that Peter changed his reference from the physical to the figurative in mid-paragraph. The first divinely ordained figurative “world” (kosmos), order or arrangement, was the angelic spiritual (heavenly) and physical (earthly) institutions God established to provide guidance to his creation. Conceivably, through the angelic 1st Heavens & Earth, humans learned language, mathematics, horticulture, animal husbandry, architecture, making of musical instruments, metallurgy, etc.—knowledge required for survival and a full life.257 This Angelic Order “fell.” Opposing the way of God, it was deposed at the time of the Flood.258

2ND HEAVENS & EARTH (WHICH ARE NOW, FORMER), POST-SINAI
After the 1st Heavens & Earth (Angelic Order) was put aside in concert with the Flood, the heavenly Father was deliberate in his introduction of a 2nd Heavens & Earth.

ROMANS 5:
13 (For until the law [Torah of Moses] sin was in the world: but sin is not imputed when there is no law [Torah].
14 Nevertheless [the] death [Adamic Death] reigns from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression [the SIN of unbelief], ….

To provide recovery for his fallen creation and be a living example, God chose a people who were “fewest of all people.”262 Through a man named Moses they received instruction essential for sustaining life,263 a Torah. To ensure continuity over generations an order of anointed priests,264 ably assisted by the tribe of Levi, was ordained—2nd Heavens & Earth.265 As Peter explained:

2 PETER 3:
7 But the heavens and the earth [2nd figurative Heavens & Earth], which are now [in the apostle’s day (pre-70 C.E.)] ….

This Order was to provide God’s chosen people spiritual (heavenly) and physical (earthly) acuity that would prepare them for their earthly ministry in a yet future 3rd Heavens & Earth.

ROMANS 3:
1 What advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them [the Jews] were committed the oracles of God [through the Levitical Order (2nd Heavens & Earth)].
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Leviticus 10:
8 And the LORD spake unto Aaron [as High Priest], saying,
9 ... 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them ...

Deuteronomy 6:
2 That thou [Israel (vs. 3)] mightiest fear267 [be in awe of] the LORD thy God, to keep all his statutes and his commandments268 [commissions], which I command269 [instructed] thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.

Proverbs 4:
13 Take fast hold of instruction270; let her271 [wisdom with understanding (vs. 7)] not go: keep her; for she is thy life.
14 ... 20 My son, attend to my words [God’s words as “gotten” and “understood” by Solomon (vs. 7)]; incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they [God’s words] are life unto those that find them, and health to all their flesh.

The Levitical Order (2nd Heavens & Earth) was to “teach the children of Israel all the statutes” of God, the words that prolong life, and to keep “the charge of the children of Israel.”

Numbers 3:
5 And the LORD spake unto Moses, saying,
6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation ...
8 And they shall keep ... the charge of the children of Israel, to do the service of the tabernacle.

Numbers 8:
19 And I have given the Levites as a gift to Aaron and to his sons [the priesthood] from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Moses reiterated that charge by citing specific circumstances.

Deuteronomy 17:
9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they [the Levitical Order] shall shew thee; and thou shalt observe to do according to all that they inform thee:
11 According to the sentence of the law272 [Torah] which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they [Levitical Order—2nd Heavens & Earth] shall shew thee, to the right hand, nor to the left.

Deuteronomy 24:
8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I [God] commanded269 [instructed] them [the Levitical Order], so ye [Israelites] shall observe to do.

Deuteronomy 33:
10 They [the Levitical Order (vs. 8)] shall teach Jacob [Jacob’s seed] thy God’s judgments, and Israel thy law272 [Torah]: ... .

The urge to be like others, however, was so strong the children of Israel greatly resisted God’s desire for them to be set apart. They did not follow the words that “are life.”

1 Kings 8:
53 For thou didst separate them from among all the people of the earth, to be thine inheritance, ... , O Lord GOD.

Ezra 10:
11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

Satan and his host (fallen 1st Heavens & Earth) soon corrupted the Levitical Order (2nd, or Former, Heavens & Earth).273 God’s prophets were unable to overcome the sophistries they introduced. God’s Rest, the spirit of liberty and of love that was to set them apart, was repeatedly violated by the subjugation of one another and of other peoples. Instead of a “living example” of such spirit, the nation became one of oppression.

267. yare’, #3372/3373H.
268. mitsarah, #4687H.
269. tsavah, #6680H.
270. Masculine singular.
271. Feminine singular (in verse 7 “wisdom” and “understanding” are feminine, singular).
272. tawrah, #8451/8452H.
\[274.\text{See\ note} 457,\ \text{page}\ 52.\]
\[275.\text{eis, } #1519G,\ \text{no\ article.}\]
\[276.\text{No\ article\ in\ the\ Greek\ text;\ Lev\ 26:14-46;\ Deut\ 27:9-26;\ 28:15-68;\ 32:15-36;\ Jos\ 8:30-35;\ Ezek\ 13:1-9;\ Joel\ 1:15;\ 2:1,11;\ 3:14.}\]
\[277.\text{apoleia, } #0684G.\]
\[278.\text{Rev}\ 21:1\ \text{(first—former).}\]
\[279.\text{Dan}\ 9:27.\ \text{See\ page}\ 76.\]
\[280.\text{parousia, } #3952G.\ \text{See\ note} 100,\ \text{page}\ 26.\]
\[281.\text{dia, } #1223G\ \text{(accusative).}\]

\[282.\text{ri'shown, } #7223H\ \text{(feminine\ plural).\ Hebrew\ noun\ rendered\ “heavens”\ is\ masculine\ plural\ and\ that\ rendered\ “earth”\ is\ feminine\ singular.\ It\ is\ “former\ troubles”\ (vs.\ 16)\ that\ “shall\ not\ be\ remembered,”\ not\ “former\ heavens\ and\ earth”\ as\ some\ claim.}\]
\[283.\text{Qal\ Participle\ may\ denote\ continuous\ action\ in\ time\ of\ context.}\]
\[284.\text{sh'evayim, } #8064H,\ \text{plural.}\]
\[285.\text{erets, } #0776H.\]
\[286.\text{Acts}\ 3:25.\]

\[\text{Chapter Three: Priests of God—Twofold}\]

\[\text{3rd Heavens & Earth (New), Age-to-Come}\]

From the beginning God anticipated the need for a twofold priesthood to provide deliverance to his fallen creation, the promised heavenly and earthly seed of Abraham—a “new heavens” and “new earth,” two peoples elected and anointed by God.

\[\text{Isaiah 65:}\]
\[16 \ldots\ because the former troubles are forgotten, and because they are hid from mine eyes [no divine retribution (Ezekiel’s Precept)].\]
\[17 \text{For, behold, } I [God] \text{create [am creating] new heavens, and a new earth [earthly priesthood]; and the former troubles [Israel’s troubles experienced because of its unbelief (vs. 12,16)] shall not be remembered, nor come into mind.}\]

\[\text{Psalm 102:}\]
\[25 \text{Of old hast thou [?] laid the foundation of the [E]arth: and the heavens and the heavens [284 are the work of thy [?] hands.}\]
\[26 \text{They shall perish, but thou [?] shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou [?] change them, and they shall be changed:}\]
By itself this psalm is difficult. The referent for the second person pronouns is not readily evident. Providentially, the apostle Paul quoted the psalm in part in his epistle to the Hebrews.287

**Hebrews 1:**
10 … [God saith (vss. 1,2)], Thou, Lord [the Son (vs. 8)], in the beginning[s]288 hast laid [aorist tense] the foundation of the earth,289; and the heavens290 are [present tense] the works of thine hands: 11 They shall perish; … ;

Paul made evident the words of the psalm were spoken by the Father to his Son. Hence, the 1st and 2nd Heavens & Earth, being constituted not by the Son but by the Father, cannot be the subject. Other texts must be considered to find a meaning that is coherent. In yet another psalm, the divine purpose for bringing forth new Heavens and new Earth was revealed.

**Psalms 50:**
4 He [God] shall call to the [new] heavens291 from above, and to the [new] earth,292 that he may judge his people [human creation].

God calls for a Heavens & Earth so “he may judge his people.” “Judge” here must not be misconstrued.293 As Isaiah explained:

**Isaiah 26:**
9 … when thy [God’s] judgments are in the [new] earth [Israel], the inhabitants of the world will learn righteousness.

That “inhabitants of the world will learn righteousness” directs attention to God’s covenant with Abraham. The Creator who is love294 promised blessing for “all the nations of the [E]arth,” not retribution (Ezekiel’s Precept).

**Genesis 22:**
17 … [Abraham] in multiplying295 [making great] [thy name (12:2)] [God] will multiply296 thy seed as the stars of the heaven [heavenly seed], and as the sand which is upon the sea shore [earthly seed]; and thy seed [heavenly and earthly] shall possess the gate297 [the governance] of his enemies [the SIN, the Death, and all who oppose the establishment of God’s future Kingdom];
18 And in298 [through] thy [twofold] seed shall all the nations299 of the Earth [all of fallen humanity] be blessed [not “bless themselves”]300; because thou [Abraham] hast obeyed301 [harkened to] my voice.

Discerning the import of Heavens & Earth,302 the meaning of God’s promise becomes apparent. Through the heavenly and earthly seed of Abraham, through God’s twofold anointed priesthood, Church (heavenly STARS) and Israel (earthly SAND), fallen humanity will be blessed. Through that elect seed, that new Heavens & new Earth, humankind “will learn righteousness.”

As foretold by psalmist, affirmed by apostle, development of new Heavens & new Earth requires a change that embraces death. The self-centered survival instinct of the Present-Evil-Age must die by means of a metamorphosis, a “renewing of the mind.”

The egocentricity of the “old man” must be “crucified” and in the Age-to-Come superseded by the altruism of a “new man.”303

Isaiah also cited the necessity of this metamorphosis—a change Jesus described using a simple metaphor.

**Isaiah 51:**
6 … the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein [heavenly and earthly seed] shall die in like [same] manner [egocentricity of both must die]: but my [God’s] salvation shall be for ever304 [the age], and my righteousness [altruism] shall not be abolished.

**John 12:**
24 … Except a corn [seed] of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

**Death Precedes Change (Fruit)**
There is one understanding that harmonizes this dictate of prophet, psalmist, and apostle for death preceding change.

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287. See note 17, page 20.
289. *ge*, #1093G.
291. *shamayim*, #8064H, plural.
292. *erets*, #0776H.
293. See Ezekiel’s Precept … , page 74.
294. 1 John 4:8,16.
295. *rabab*, #7235H.
296. Act of governing, analogous to a modern City Hall (Ruth 4:1-12; Dan 2:49; Amos 5:15).
297. Hebrew preposition *b*.
298. *goey*, #1471H, plural.
301. See Box: Twofold Figures in the Bible, page 119.
302. Rom 6:6; 12:1,2; Eph 4:22-24; Col 3:9,10.
303. *owlam*, #5769H.
Psalms 102:

25 Of old [as Angel-of-the-LORD at Mt. Sinai] hast thou [Jesus] laid the foundation of the New Earth, and the New Heavens are [since the First Advent] the work of thy hands.

26 They [3rd Heavens & Earth (Church and Israel)] shall perish [to be revived and changed later], but thou [as the High Priest] shalt endure: ...:

Hebrews 1:

10 And, Thou, Lord [Jesus], in the beginning[s] hast laid [as Angel-of-the-LORD at Mt. Sinai] the foundation [Torah of Moses] of the New Earth [Israel] [and at First Advent as Mediator of the New Covenant (Torah of The Adam)] and the New Heavens [Church] are [since First Advent] the works of thine hands [as its High Priest and Advocate]: 11 They [Israel and Church] shall perish [to be revived later]; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed [to be God's earthly and heavenly priesthoods in Age-to-Come] ...

In verse 10 the aorist tense of the Greek verb rendered “laid the foundation” follows the Hebrew perfect used in the psalm, while the verb rendered “are” is present tense.

Paul associated this divine proclamation with others set forth in Scripture.

Hebrews 1:

5 For unto which of the angels said he [God (vs. 1,2)] at any time, Thou art my Son, this day [at his baptism in the Jordan] have I [God] begotten [as a New Creature] thee [Jesus]? And again, I will be to him a Father, and he shall be to me a Son? [the only Son of God (angel) begotten as a New Creature.]

6 ... 9 ... God, even thy God, hath anointed thee [at birth] with the oil of gladness above thy fellows.

Jesus’ “begettal” as a New Creature—subsequent to his anointing as God’s High Priest of the order of Melchizedek—fixes the relevant time as the First Advent, a time in perfect accord with the verb tenses used by Paul. At the First Advent the foundation (the Torah of Moses, the “schoolmaster”) of the New Earth (Israel) had been laid long before at Mt. Sinai (aorist tense, act accomplished). On the other hand, with the baptism in the Jordan of the anointed Jesus, development of the New Heavens (the Church) had its introduction (present tense, an act in progress).

The Greek word rendered “beginning” in verse 10 is plural, indicating multiple beginnings. Mt. Sinai for New Earth and Jordan/Pentecost for New Heavens. Paul spoke of the second beginning in a text often obfuscated by the translators.

Hebrews 2:

3 How shall we escape, if we neglect so great salvation [heavenly salvation]; which at the first began [beginning to be] spoken by the Lord [Jesus], and [which beginning (of the New Creation)] was confirmed unto us by them [the apostles] that heard him;

This “great salvation,” the heavenly salvation of the New Creation, which began with the First Advent, was not only unavailable earlier, it was unknown. Jesus was the first to receive this “heavenly calling,” the first to reveal this largess of divine grace.

Development of New Heavens & New Earth began generally with God’s promise to Abraham of a twofold seed. Specifically, it began at Mt. Sinai for New Earth (earthly seed) and at Jordan/Pentecost for New Heavens (heavenly seed). Both “perish,” both are changed. For the latter if individually “faithful unto death” there will be a change of nature. For the former change follows national death. For both, “stony hearts” (ego-centrism) must give place to “hearts of flesh” (altruism).

Psalms 102:

26 They shall perish ... yea, all of them shall wax old like a garment; as a vesture shalt thou [Lord (Jesus)] change them [3rd Heavens & Earth (Church and Israel)], and they shall be changed to become God’s anointed heavenly and earthly priesthoods: ...
1 CORINTHIANS 15:
51 Behold, I [Paul] shew you a mystery: We [Church (vs. 49)] shall not all sleep [not sojourn in the grave], but we shall all be changed, 325

Israel, along with its Levitical Order, perished as a nation after the devastation by Rome. 326 The Church, every Body member, following begettal, must be “faithful unto death.” 322

EZEKIEL 37:
11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.
12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your [plural] graves [individual, as well as national], and cause you to come up out of your graves, and bring you into the land of Israel.
13 And ye shall know that I am the LORD [change to follow national resurrection], when I have opened your graves, O my people, and brought you up out of your graves [literal and figurative],
14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

REVELATION 2:
10 … be thou [those of the Church (vs. 11)] faithful unto death, and I will give thee a [the] crown of [the] life [the divine nature]. 327

Isaiah as a nation, each member of the Church as a New Creation, will bring forth the fruit of righteousness. 328

ISAIAH 49:
13 Sing, O heavens [heavenly priesthood]; and be joyful, O earth [earthly priesthood]; and break forth into singing, O mountains [kingdoms (nations)]. 329; for the LORD hath comforted his [select] people [Church, Israel], and will have mercy upon his afflicted [fallen creation].

3RD HEAVENS/PARADISE
Paul, in defense of his apostleship, described an early experience of his walk in the “narrow way.” 330 In the account he used a phrase that has received much attention over the centuries. 331

2 CORINTHIANS 12:
2 I knew a man in Christ [the anointing] [Paul himself] above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up [in vision] to the third heaven.
3 … 4 How that he was caught up into paradise, 332 and heard unspeakable words, which it is not lawful for a man to utter.

Thinking spatially, many have conjectured on the number of heavens—suggesting three, seven, even as many as ten; however, as shown by the juxtaposition of “third heavens” with “paradise,” Paul’s thought was temporal, not spatial.

The English word “paradise” is transliterated Greek for “garden” 333 and was used for Eden by the Septuagint translators.

GENESIS 2: LXX BRENTON
8 And God planted a garden [paradise] eastward in Edem [Eden], and placed there the man whom he had formed.
9 And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of [the] life in the midst of the garden [paradise], and the tree of learning the knowledge of good and evil.
10 And a river [proceeds out of Edem] divides itself into four heads.

The prophet Isaiah wrote of the future Age-to-Come when conditions would again be paradisiacal.

ISAIAH 51:
3 For the LORD shall comfort Zion [Israel]: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden [paradise] of the LORD; … .

While speaking of the trouble that Zion/Israel was to experience because of unbelief, 337 Joel foretold of this future garden, this paradise.

JOEL 2:
3 A fire [purification] devoureth before them [the inhabitants of Zion/Israel (vs. 1)]; and behind them a flame burneth: the land is as the garden [paradise] of Eden before them [in the Age-to-Come], and behind them [during the Diaspora] a desolate wilderness; … .

325. allasso, #0236G. Heb 1:12.
326. Diaspora/Jacob’s Trouble (Lev 26:31-33; Jer 50:7).
327. Greek text has articles. See Heb 3:1; 2 Pet 1:4.
329. See note 309, page 41.
331. christos, #5547G.
332. paradisos, #3857G (transliterated “paradise”).
333. kai, #2532G. One tree “in the midst of the garden” having two titles.
334. Probably led by “mist” (Gen 2:6) and springs.
335. See note 309, page 41.
336. gen, #1588H (LXX—paradisos, #3857G).
337. Diaspora/Jacob’s Trouble (Lev 26:31-33; Jer 50:7).
The apostle John followed this usage in the Revelation of Jesus. 

Revelation 2:
7 ... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise

Accordingly, “paradise” is a descriptor for God’s future Kingdom (Micah’s Precept). It follows that Paul’s “third (3rd) heaven” must bear a similar connotation. The assertions of Peter and the vision of John confirm this when juxtaposed.

2 Peter 3:
5 ... by the word of God the heavens were of old, and the earth standing out of the water and in [up through] the water:
6 Whereby the world,[order] that then was [1st Heavens & Earth – spiritual and physical arrangements under angelic governance], being overflowed with water, perished:

Again, though not explicit, it is implied the “order,” kosmos, that perished was the figurative 1st Heavens & Earth—the pre-Flood Angelic Order, not the individual angels.

A similar fate awaited the post-Sinai Levitical Order (2nd Heavens & Earth) corrupted by Satan with his great deceptions.

2 Peter 3:
7 But the [figurative] heavens and the [figurative] earth [Levitical Order (post-Sinai)], which are now [pre-70 C.E., by the same word are kept in store, reserved unto fire [of purification] against the 3rd heaven [in a] day of judgment [consequence of Israel’s unbelief (Jacob’s Trouble)] ...

It was this 2nd Heavens & Earth “reserved unto fire” that John saw as “the former heaven and the former earth” in his vision of the future. As before, it was the “former” Order that “passed away,” not necessarily the individuals involved.

Revelation 21:
1 And I [John] saw a new heaven [singular] and a new earth: for the first heaven [singular] and the first earth were passed away [fulfilled in 70 C.E.]Again, ... ]... .

Earlier prophecies regarding New (3rd) Heavens used the plural, indicating the heavenly elect to be an assembly of discrete individuals. In his vision John apparently saw this assembly as a complete corporate entity and, consequently, used the singular.

Thus, the new heaven(s) is the third divinely ordained heaven in the time line from Eden to the Age-to-Come. Apostle Paul was privileged to see in vision the future paradise God has in store for his creation under the care and guidance of the 3rd Heavens & Earth (Church & Israel). It was “not lawful” for him to speak of it because God had given that ministry to another. 4

Revelation 21:
4 And God [through his priesthood (Israel, Church)] shall wipe away all tears from their eyes: for [in Age-to-Come] the former things [tears, DEATH, sorrow, etc.] are passed away.

Gospel of the Anointed

As emphatically declared by the apostle Paul, his mission was to “fully preach the Gospel of the Anointed.”

Romans 15:
19 Through mighty signs and wonders, by the power of the [spirit] of God [the spirit of REST, of love]; ... , 1 [Paul] have fully preached the gospel of Christ [the Anointed].

Paul’s Olive Tree allegory provides crucial insight. Those believing in only one salvation unhappily declare the Church replaced Israel in the divine purpose and they fail to understand there are three entities anointed by God for the ministry of the Age-to-Come—a High Priest and two priesthoods. With their misreading they do the very thing Paul advised not to do.

Romans 11:
18 Boast not against the branches [God’s earthly priesthood (those of the Torah of Moses). But if thou [those called to be of the heavenly priesthood, the Church, vs. 13] boast, thou [as non-Jews (Romans)] bearest not the root, but the root thee ["root"—The Hope].

Jews were not “broken off” to make room for the Church as asserted in Christendom! That was not the reason some of God’s holy (set apart) people were removed from the “root.” Lack of domain is not a problem for God. Removal of some was not required in order to bring in others. The insight given a woman of Samaria by the anointed High Priest is to the point:

339. #3857G.
340. #2223G.
341. #3857G.
342. #3857G.
343. Fire—purification process. See note 457, page 52.
344. #1519G, no article.
345. #4413G (masculine, singular).
347. #1223G (genitive).
348. #3857G.
349. See DEATH, DEATH, and DEATH, page 28.
350. #4413G (neuter, plural).
351. Capitalization not inspired.
352. #5547G, with article.
353. See THE HOPE, page 5.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

**Romans 4:**

16 For I [Paul] am not ashamed of the gospel of the Anointed [354] Christ [355]: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek [Jews: God’s first anointed people; first called to be of the Church; first to experience earthly resurrection in the Age-to-Come]. [357]


**Romans 3:**

28 Therefore we conclude that a man is justified by faith without the deeds of the law [Torah of Moses]. [360]


**Romans 4:**

4 Now to him that worketh is the reward not reckoned of grace, but of debt [not of FAITH, not a belief of God and his purpose]. [364]

5 But to him that worketh not, but believeth on him [God (vs. 3)] that justifieth the ungodly [those who harken (Ezekiel’s Precept)], his faith [360] is counted for righteousness.

11 And he [Abraham (vs. 9)] received the sign of circumcision, a seal of the righteousness of the faith [360] which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also [the Church as well as Israel]: [366]

12 And the father of circumcision to them who are not of the circumcision only, but who [like the faithful Israelites] also walk in the steps of that faith [356] of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world [order] was not to Abraham, or to his [twofold] seed, through the law [Torah of Moses], but through the righteousness of faith [360].

14 For if they which are of the law [Torah of Moses] be heirs [without having FAITH], [the] faith [360] is made void, and the promise made of none effect:

By Grace Abraham’s anointed seed has three aspects: a High Priest and two priesthhoods—one priesthood of FAITH under Torah (Israel), another of FAITH without Torah (Church). Just as with the High Priest, Grace and Faith sustain both priesthhoods, and thereby is the Gospel unto Abraham made certain. [367]

**Romans 5:**

1 … justified by [358] faith, we [Church] have peace with God through our Lord Jesus Christ [356] [anointed] [High Priest]: [366]

2 By whom [Jesus (4:25)] also we [like Abraham] have access by faith into this grace wherein we stand … .

3 … (… 15 … For if through the offence [unbelief (lack of FAITH)] of one [Adam] [the] many [all of Adam] be dead, much more the grace of God, and the gift (of life) by grace, which is by one man, Jesus Christ [356] [anointed], hath abounded unto [the] many [all of Adam’s children].

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354. Rom 1:16; 15:19,20; 1 Cor 9:12,18; 2 Cor 2:1,12; 4:4; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thes 3:2.

355. The Greek text has the article.

356. *christos*, #5547G.

357. Though “of Christ” and “first” do not occur in some versions, they are validated by the Majority Text.

358. ek, #1537G.


360. *pistis*, #1062G.

361. *gar*, #1063G.

362. *nomos*, #5511G.

363. See text and interpretative comment, page 121.

364. *charis*, #5485G.

365. *kosmos*, #2889G.


368. This verse has been misconstrued and used to support Replacement Theology and the denial of a divine purpose for Israel.


370. The Greek text has the article.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Chapter Three: Priests of God—Twofold

Romans 5: (Con’t)
16 ... 20 Moreover the law [Torah of Moses] entered, that the offence [unbelief, like Adam (vs. 15)] might abound. But where [the] sin [of unbelief] abounded, grace [373] did much more abound:

Romans 6:
14 For sin shall not have dominion over you: for ye are not under the law [Torah of Moses], but under grace. [373]
15 What then? shall we sin, because we are not under the law [Torah of Moses], but under [the] grace [373]? God forbid.

Romans 11:
5 ... [now, as in Elijah’s day (vss. 2-4)] there is a remnant [of faithful Jews (vs. 4, Isaiah’s Precept)] according to the election of grace. [373]
6 And if by grace [373] then is it no more of works: otherwise grace [373] is no more grace. [373] But if it be of works, then is it no more grace: [373] otherwise work is no more work.

The call to be a member of God’s anointed people is an issue of divine Grace and individual Faith, whether earthly or heavenly, physical or spiritual. Just as the favor received by the Jews originating in divine Grace, so too for the Church; however, in the spirit of liberty God will not violate his creation’s free-will.

Exodus 33:
16 For wherein shall it be known here that I [Moses] and thy people [Israel] have found grace [376] in thy sight? is it not in that thou [God] goest with us? so shall we be separated [Amos’ Precept], I and thy people, from all the people that are upon the face of the earth [by Grace Israel is holy, set apart, from the rest of human creation].

Jeremiah 31:
2 Thus saith the LORD, The people which were left of the sword found grace [376] in the wilderness; even Israel, when I went to cause him [Israel] to rest [which Rest Israel in national unbelief rejected]. [377]

Ephesians 2:
8 For by grace [373] are ye [heavenly elect (vs. 6)] saved through faith [378]; and that not of yourselves: it [being saved] is the gift of God:
1 Peter 1:
10 Of which salvation [salvation of humankind (vs. 9)] the prophets have enquired and searched diligently, who prophesied of the grace [373] that should come unto you [heavenly elect (vs. 2)]:

So, as Paul averred, [379] in accord with the Gospel of the Anointed, God’s dual priesthood, Israel and Church, are a “seed” of divine Grace, a product of unmerited favor. They have not done, nor could do, a work which would earn such favor. It is a divine gift! They must, however, freely, willingly, respond to God’s Grace in Faith. The anointed ones, just as humankind in the Age-to-Come, must walk in Faith and live in God’s Rest.

Ergo, major themes that run through the writings inspired by the Creator of the physical world are Grace, Faith, and Rest.

Jews: Faithful/Repentant Unfaithful
In his letter to the brethren in Rome, Paul established a fundamental precept—heirship, earthly or heavenly, was a matter of righteousness that is a construct of Faith.

Romans 4:
13 For the promise, that he should be the heir ... was not to Abraham, or to his [twofold seed, through the law [Torah of Moses], but through the righteousness of faith. [378]
14 For if they which are of the law [Torah of Moses] be heirs, faith [378] is made void, and the promise made of none effect:

As he continued, the apostle cited an elemental edict underlying the Gospel of the Anointed and God’s relationship.

Romans 9:
6 ... For they are not all [the ones] [out of] Israel [Jacob], which are of Israel [the Israel of promise]. [382]
7 Neither, because they [the Israelites] are the seed of Abraham, are they all children [of the promise (vs. 8)]: but, In Isaac [the issue of Faith] shall thy [Abraham’s] seed be called. [383]

371. nomos, #3551G.
372. The Greek text has the article.
373. charis, #5485G.
374. aionios, #0166G.
375. christos, #5547G.
376. cben, #2580H.
378. pistis, #4102G.
379. Rom 4:16.
381. elk, #1537G.
382. Text does not averse some not of Israel are to be added to Israel (Replacement Theology)! It states some of Israel are not Israel. It is a statement of exclusion, of sifting and removal (Matt 3:12), not of inclusion, of adding to. See YLT, RSV, NIV, ESV, NET, NAB.
Not all the sons of Abraham, not all the sons of Isaac, are the promised seed. In the same manner not all who are “of Israel (Jacob)” are recognized by God as “Israel.” FAITH supersedes! Subsequently, the apostle imparted yet another edict.

**Romans 9:**

18 Therefore hath he [God] mercy on whom he will have mercy, and whom he will he hardeneth.

Then, quoting Isaiah, Paul made manifest the practical outcome of this divine edict—a remnant of Jews faithful to their covenant.384

**Romans 9:**

27 … [if]385 the number386 multitude of the children of Israel [are to] be [in purpose] as the sand of the sea [to “bound” fallen humanity as sand bounds the sea],387 a [the] remnant [of FAITH] shall be saved: 28 … 29 …, Except the Lord of Sabaoth [Hosts] had left us a seed [of faithful Jews (Isaiah’s Precept)], we had been as Sodoma, and been made like unto Gomorrha [no faithful seed, no Israel].

To be fulfilled, the promises of God to Abraham and David require a Remnant of Jews faithful to their anointed purpose.

**Jeremiah 30:**

10 … O Israel: … I [God (vs. 4)] will save thee from afar, and thy seed [of FAITH] from their captivity [of fallen humanity]: and Jacob [Israel] shall return, and shall be in [God’s] rest [restraint of self, liberty for others], and be quiet, and none shall make him afraid [The Age-to-Come]. 11 For I am with thee, saith the LORD, to save thee: … I have scattered thee [in the Diaspora], yet will I not make a full end of thee: but I will correct thee in measure … . 12 … 22 And ye shall be my people, and I will be your God. 23 … 24 The fierce388 [burning] anger389 [indignation] of the LORD [removal of national favor and not deterring the consequences of unbelief] shall not return390 [turn back], until he [the “burning indignation”] have done it [the correction (vs. 11)], and until he [the LORD] have performed the intents of his heart [development of anointed Israel as a compassionate priesthood through FAITH]; in the latter days [when returned to the land (vs. 10)] ye [Israelites] shall consider it [God’s salvation (vs. 10)].

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385. See page 111.
386. arithmos. #0706G.
387. See notes 35 and 36, page 111. (sand—Israel; sea—fallen humanity).
388. charown, #2740H.
389. ἡγέω, #0637/0638/0639H (masculine singular).
390. ἱππόβουλος, #7725H.
391. See note 94, page 115.
392. ἡγέω, #7451H. See note 326, page 43.
393. Jerusalem—nation (note 89, page 8).
395. Matt 8:12.
ISAIAH 29: (con’t) 
they [the “fathers” with the children] shall sanctify my name, and sanctify the Holy One of Jacob [the anointed “Deliverer”], and shall fear [be in awe of] the God of Israel.
24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine [Ezekiel’s Precept].

Under the provisions of the Gospel of the Anointed and the New Covenant the “Deliverer” cited by Paul shall “turn away ungodliness from Jacob” (Israel), they “that erred” shall “come to understanding” and “learn doctrine”—comprehend the Torah of The Adam (David’s Precept) and freely enter God’s Rest.

ROMANS 2:
9 In the Age-to-Come (vss. 5,6) Tribulation and anguish [the certain end of unrighteousness], upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good [the spirit of Rest], to the Jew first, and also to the Gentile:

ISAIAH 65:
16 That he [unfaithful Jew] who blesseth himself in the earth shall repent and bless himself in the God of truth; and he [unfaithful Jew] that sweareth in the earth shall repent and swear by the God of truth; because the former troubles [caused by unbelief] are forgotten, and because they [the troubles that result from unbelief] are hid from mine eyes [Ezekiel’s Precept].

After the return of the “whole house” of Israel to their God—the faithful serving as earthly priests, the repentant unfaithful as Levites—the rest of fallen humankind, as foretold by the prophets, will go with the Jews to learn of their loving Creator.

ZECHARIAH 8:
7 …; Behold, I [LORD of hosts] will save my people [Israelites] …; And it shall come to pass, that as ye were a curse [manifestation of God’s disfavor] among the heathen [nations], O house of Judah, and house of Israel; so will I save you, and ye shall be a [manifestation of God’s] blessing: ….
14 …; Thus saith the LORD …; In those days [Age-to-Come] it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold [of the hem] of the skirt of him that is [a man] [human], a Jew, saying, We will go with you: for we have heard that God is with you.

EZEKIEL 36:
36 Then the heathen [nations] [fallen humankind] that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate [God’s future Kingdom (Micah’s Precept)]; I the LORD have spoken it, and I will do it.
37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men [fallen humankind] like a flock.
38 …; so shall the waste cities [of the Diaspora] be filled with flocks of men [humankind under the New Covenant]; and they [God’s recovered human creation] shall know that I am the LORD.

Those who embrace Replacement Theology reject this divine appointed role for anointed Israel and attempt in a number of ways to spiritualize the meaning of the apostle’s unconditional assertion that “all Israel shall be saved.”

1. How this conversion of the Jews is here [in Romans 11] described.
   (1.) It is said to be their fullness (v. 12), that is, the addition of them to the church, the filling up again of that place which became vacant by their rejection. …

   (2.) It is called the receiving of them [vs. 15]. The conversion of a soul is the receiving of that soul, so the conversion of a nation. …

   (3.) It is called the grafting of them in again (v. 23), into the church, from which they had been broken off. …

   (4.) It is called the saving of all Israel, v. 26. True conversion may well be called salvation; it is salvation begun. See Acts 2:47. The adding of them to the church is the saving of them: …

—Matthew Henry (John Evans, 1849 C.E.)

It was just such reasoning that provoked Paul to implore “boast not against the branches”? The immediate context of Romans 11 does not permit such “private interpretation” (Peter’s Precept).
In verse 2, Paul asserted “God hath not cast away his people.” His focus in verses 25-29 is the return of the “whole house” to its covenant as God’s earthly elect and anointed people. Context requires “all Israel” (vs. 26) be understood in that light.

More Instructive Figures

To better convey their life sustaining lessons, writers of the Bible with divine guidance used numerous everyday figures to set forth their messages. In addition to those already highlighted, these figures include:

Earth/Land

The Hebrew and Greek words rendered “earth” and “land” in the Bible have a multiplicity of meanings.

- the physical realm, particularly when contrasted with that which is of the spirit realm;
- the planet Earth;
- a country, territory, nation (notably Israel);
- the physical land, ground, soil.
- juxtaposed with “heavens” it is a figure for the governance encompassing physical aspects of life—secular hierarchy, civil authority.
- a gathering of humanity dwelling in relative peace, in contrast to the chaotic masses of humankind (restless sea).

Because of the versatility of both the Hebrew and Greek words it is often difficult to differentiate between “earth” and “land.”

Isaiah 24:
1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.
2 ... 3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.
4 The earth [land] of Israel mourneth and fadeth away, the Levitical world languisheth and fadeth away, the haughty people of the earth do languish.
5 The earth [land] of Israel also is defiled under the inhabitants thereof; because they have transgressed the laws [torahs—principles], changed the ordinance, broken the everlasting covenant of an age [God’s covenant with Israel].

Isaiah 40:
22 It is he that sitteth upon the circle of the planet, and the inhabitants thereof are as grasshoppers; ...

Dust

The Hebrew word rendered “dust,” though similar in meaning, is used differently. On occasion it encompasses the basic elements that make up the physical realm.

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

Job 34:
14 If he [God (vs. 12)] set his heart upon man, if he gather unto himself his spirit and [even] his breath of life;
15 All flesh shall perish together, and man shall turn again unto dust.

Psalms 103:
14 For he knoweth our frame; he remembereth that we are dust.

Ecclesiastes 12:
7 Then shall the body return to the earth, and the spirit shall return unto God ...

From this usage the metaphor was expanded and “dust” became a figure for humankind.

Job 19:
25 For I know that my redeemer liveth, and that he shall stand [rise] at the latter day upon the earth; [the Redeemer (God) shall “visit” the “dust” (humankind)]:

411. Hebrew: ‘erets, #0776H; Greek: ge, #1093G.
416. See Peter’s Heavens ... , page 124.
417. Isa 5:30.
418. torah, #8451/8452H, plural.
419. ’adam, #5769H.
420. 1 Chr 16:17; Psa 105:10.
421. ‘erets, #0776H.
422. ’aphar, #6083H.
423. ’adam, #0120/0121H with article.
424. ’adamah, #0127H.
425. Hebrew prefix waw.
Proverbs 8:
26 While as yet he [God (vs. 22)] had not made the earth, 428 nor the fields, nor the highest [chief] part of the dust 429 of the world [the “highest (chief) part of the dust” is the human creation].

Dust/Sand
Though utilized as different figures in the Bible, “dust” and “sand” are both used in relation to Israel.

Genesis 28:
14 And thy seed shall be as the dust 429 of the earth 428 … and in thee and in thy seed [the children of Israel (Jacob)] shall all the families of the earth 430 be blessed.

Genesis 32:
12 And thou saidst, I [God] will surely do thee [Jacob] good, and make thy seed as the sand 431 [that “bounds”] of the sea … .

The figure of “Dust” emphasizes the humanity of Israel and its earthly hope. The figure of “Sand” emphasizes the mission of Israel as God’s earthly priesthood to “bound” the “Sea.”

Sea/Sand
As previously shown, 432 the biblical writers were inspired to use “sea” as a figure for the unrestrained masses of fallen humanity, an incisive picture of the impetuous ebb and flow of sinful humanity.

Isaiah 60:
4 Lift up thine eyes 433 [Jacob—Israel (59:20)] eyes round about, and see: all they [the Gentiles (vs. 5)] gather themselves together, they come to thee: … .

5 Then [Age-to-Come] thou shalt see, and flow together, and thine heart shall fear 434 [be in awe], and be enlarged; because the abundance of the sea 435 [fallen humanity] shall be converted unto thee, the forces of the Gentiles shall come unto thee. 433

Jeremiah 6:
22 … Behold, a people cometh … .

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea: 435; and they ride upon horses, set in array as men for war against thee, O daughter of Zion 436 [people of Israel].

Ezekiel 26:
3 … ; Behold, I [God] am against thee, O Tyrus [representative of Satan’s kingdom], and will cause many nations to come up against thee, as the sea 435 causeth his waves to come up.

4 … 15 … ; Shall not the isles shake at the sound of thy fall [in the Age-to-Come], when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea 435 [worldly rulers] shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee [thy “fall” (vs. 15)].

Daniel 7:
2 … , behold, the four winds of the heaven strove upon the great sea [the masses of fallen humanity].

3 And four great beasts [kingdoms behaving as beasts (egocentric)] came up from the sea 435 [fallen humanity], diverse one from another.

Revelation 20:
13 And the sea 437 gave up the dead 438 which were in it [the fallen human creation, dead and dying]; and [the] 439 [Adamic] death and [the] 439 hell 440 [grave] delivered up the dead which were in them: and they [all of humanity, dead and dying] were judged every man according to their works [following their deliverance].

Revelation 21:
1 And I saw a new heaven and a new earth: for the former heaven and the former earth were passed away: and there was no more sea 437 [human creation will no longer be made up of fallen restless masses].

“The Sea,” being closely associated with “Sea,” is used on occasion as a figure for Israel’s relation to the restless masses of human-kind as God’s earthly anointed priesthood. 442

Genesis 32:
12 And thou [God (vs. 9)] saidst, I will surely do thee [Jacob (vs. 9)] good, and make thy seed [Israel] as the sand 431 of the sea 435 [in purpose], which cannot be numbered for multitude.

Just as the number of sand grains in the world is ever changing (erosion and amalgamation) and not a constant, so the multitude

428. ’erets, #0776H.
429. ’aphar, #5083H.
430. ‘adamah, #0127H.
431. ‘achor, #2344H. Deut 32:8; Job 26:10; Jer 5:22.
432. See Stz, page 33.
433. The Hebrew word is singular.
434. pachad, #6342H.
435. yam, #3220/3221H.
436. See note 309, page 41.
437. ‘halassa, #2281G.
438. Matt 8:22.
439. The Greek text has the article.
440. hades, #0086G.
441. protos, #4413G.
442. Job 26:10; 38:11; Psa 104:9; Prov 8:29.
“cannot be numbered” because it is the consequence of individual acts of free-will, therefore cannot be foreknown.

DEUTERONOMY 32:
8 …, he [the most High] set the bounds [as sand bounds the sea] of the people [the Sea] according to the number [narrative] of the children of Israel [the Sea].

JOB 26:
10 He hath compassed the waters with bounds [of sand (Israel)], until the day and night come to an end.

ISAIAH 10:
22 For though [Because thy people Israel are to be] as the sand [of the sea], yet a remnant of them [the faithful] shall return [as an earthly priesthood]: ….

HOSEA 1:
10 Yet the number of the children of Israel [faithful as priests, repentant unfaithful as Levites] shall be as the sand [of the sea] in purpose which cannot be measured nor numbered [because the number is the result of individual acts of free-will that cannot be foreknown]; ….

The prophet Jeremiah used this metaphor to provide meaningful insight into the divine narrative for Israel.

JEREMIAH 5:
22 Fear [Be] ye not [in awe of] me? saith the LORD: will ye not tremble at my presence, which have placed the sand [Israel] for the bound of the sea [fallen human race] by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; …?

In spite of Israel’s noncompliant conduct, the ethical teachings it received from God have had widespread influence. Though not necessarily a deliberate intent on the part of the Jews, Israel and the Torah of Moses have been a deterrent to fallen humanity’s evil tendencies, just as the literal sand bounds the literal sea.

TREES
As created by God, trees serve both physical (material) and spiritual (esoteric) purposes:

- “pleasant to the sight,”
- “good for food,”
- “leaves … for the healing of the nations,”
- “tree of knowledge of good and evil,”
- “tree of life.”

GENESIS 2:
8 And the LORD God planted a garden eastward in Eden; and there he put the man [human (male and female)] ….
9 And out of the ground made the LORD God to grow every tree …; the tree of life also in the midst of the garden, and [namely] the tree of knowledge of good and evil [one tree, two titles].

REVELATION 22:
1 And he [an angel (21:9)] shewed me [John (21:2)] a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

3 And there shall be no more curse [divine disfavor]: but the throne of God and of the Lamb shall be in it; …:

Their varied and beneficial purposes make trees a good source for allegory.

JEREMIAH 17:
7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.
8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, …; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

PSALMS 1:
1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2 But his delight is in the law [Torah (instruction)] of the LORD; and in his [God’s] law doth he meditate day and night.
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

**Psalms 1: (Con't)**
3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

**Fig and Olive Tree Allegories**
Two specific trees used in revealing allegory are fig and olive.

**Matthew 21:**
19 And when he [Jesus (vs. 16)] saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever 458 unto the age [Age-to-Come when divine favor returns to Israel]. And presently the fig tree [as a figure for Israel] withered away [70 C.E.].
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain [mountain=kingdom], Be thou removed, and be thou cast into the sea [sea=chaotic masses]; it shall be done.
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

**Romans 11:**
15 For if the casting away of them [Israel's national rejection of Messiah (9:30-33)] be the reconciling of the world, what shall the receiving of [by] them [national acceptance of Messiah] be, but life from the dead 460 [a promise for the nation as well as all humankind]?
16 For if the firstfruit [the “fathers” (9:5-18)] be holy 461 [set apart], the lump [the natural seed] is also holy: and if the root [Abraham (vs. 1), David (vs. 9)] be holy, so are the branches [thus, through both Abrahamic and Davidic covenants the natural people of Israel are holy, set apart]. 462
17 And if some of the branches [unfaithful Jews] be broken off, and thou [non-Jews, the Church (vs. 13)], being [at first] a wild olive tree, were graffed in among them [faithful, holy, Jews], and with them partake of the root and fatness [God's purpose by grace and faith] of the olive tree [Gospel unto Abraham, Torah of The Adam];
18 Boast not against the [natural, holy (set apart)] branches [Jews]. But if thou [the Church] boast, thou bearest not the root, but [by God's grace through the faith of Abraham and David] the root thee.
19 Thou [if you boast] will say then, The [natural, unfaithful] branches were broken off, that I [as a partaker “of the heavenly calling”] 463 might be graffed in.
20 Well [Beautiful!] [stated in irony]: because of unbelief they [unfaithful Jews] were broken off [not to make room for others], and thou [Church] standest by [the] 465 faith [faith like that of the Remnant, branches not broken off]. 466 Be not highminded, but fear [be in awe]:
21 For if God spared not the natural branches [unfaithful Israel], take heed lest also spare not thee [who at first were unnatural, unholy].
22 Behold therefore the goodness and severity of God: on them [the natural, holy, seed] which fell [by unbelief], severity; but toward [unnatural, unholy] thee [the Church], goodness [grace], if thou [by faith like that of the Remnant] continue in his goodness [grace]: otherwise thou also shalt be cut off.
23 And they [unfaithful Jews] also, if [in Age-to-Come] they abide not still in unbelief, shall [by their faith] be graffed in [not as priests, but as Levites] 468; for God [in his grace] is able to graff them in again.
24 For if thou [as an unholy non-Jew] wert cut out of the olive tree which is wild by nature [without a covenant], and wert graffed contrary to nature into a good olive tree [by God's grace and your faith]: how much more shall these [unfaithful, unholy Jews], which be the natural branches [those with a covenant], if repentant [graffed by grace and faith] into their own olive tree?
The Olive Tree with its “root and fatness” represents divine purpose—the Gospel unto Abraham—as actualized through Grace. The natural branches represent the elect and anointed people of Israel. Those of the “wild” tree represent those elect and anointed called out of fallen humanity, Jew and non-Jew, to be the Church and who freely respond in Faith. The natural branches broken off are Jews unfaithful to their covenant with God. The natural branches remaining on the tree are the Jewish faithful. This Remnant of Faith, belonged to the tree long before the call of the Church, are not of the Church as advocated by Replacement Theology. Following the First Advent, though the Remnant continued in God’s Grace (not broken off), national favor was lost because of the unbelief of the leaders and many of the people. Their covenant being national, just as in the Babylonian exile, the faithful suffered along with the unfaithful. For individuals, however, God continued to extend Grace to a small band of faithful and to sift out the unfaithful. This Remnant of Jewish faithful ensured Israel’s survival during its Diaspora.

Confusion over the divine purpose for Israel has resulted in Paul’s words being rendered in a way as to malign God’s earthly people and give support to a Replacement Theology. For example:

**Romans 11: RSV**

19 You will say, “Branches were broken off so that I might be grafted in.”
20 That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe.

The reply cited in verse 19 argues exactly what Paul said not to do in verse 18; so, it is not possible he indicated the whole of it to be true in verse 20. The implication of such an argument is that God could not graft in wild olive branches without first removing natural branches; that is, he could not develop a heavenly priesthood without first “casting off” the earthly. There is no scriptural support for such a thought. It is true unfaithful Jews have been “broken off,” but such removal was the result of their individual unbelief and God not willing to violate free-will. They were not broken off to make space on the tree for the wild branches (the Church). Grace is not so limited!

The Greek word rendered “well” in the KJV and “that is true” in the RSV is an ironic response bordering on sarcasm: “beautiful!” or more literally, “beautifully said!” Use of irony in the Bible is seldom appreciated and is often overlooked. Paul confirmed Jews were to be “broken off,” but such removal was because of an individual’s unbelief, not to make space for others. There is no want for “room” in the divine purpose.

Though both natural and wild branches are products of Grace, God’s relationship with one is not like that of the other. The salvation of the wild (Church) is individual and heavenly. The salvation of the natural (Jews) is national and earthly. Under their covenant with God divine favor was granted on a national basis and their heritage is the land—land here on Earth, not in heaven.

The call for the heavenly salvation, the New Creation, was only directed to those individuals, Jew and non-Jew, whom God “draws.” That call was never directed to Israel as a nation.

**John 6:**

44 No man [no individual person] can come to me [Jesus (vs. 43)], except the Father [God] which hath sent me draw him: … .

**Matthew 16:**

16 And Simon Peter answered and said, Thou art the Christ [Anointed], the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona [son of Jonah]: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
18 … 20 Then charged he his disciples that they should tell no man [a Jew] that he was Jesus [Anointed].

During and since the First Advent some individual Jews have received the heavenly call, but it was by no means extended to the nation. Those who respond and are baptized into death, die as Jews and to their previous covenant relationship.

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469. See Anointings by Grace/Faith, page 132.
470. Isa 1:9; 10:21,22.
471. kalos, #2573G. See note 464, page 139.
472. christos, #5547G.
473. It is probable this reference is not to his natural father, but to Jonah, the man of God whose preaching Peter was to emulate (Acts 2:37-40).
474. See note 406, page 135.
475. Word not in Sinaitic & Vatican manuscripts (Tischendorf). See ASV, NASB, RSV, NIV.
477. Rom 6:3-5; 7:2,3.
Christ heathen fear hath dominion over a man [a Jew] 478 as long as he liveth [only death releases a Jew from the Torah?]

2 … 6 … we [Jews baptized into death] 480 are delivered from the law 478 [Torah of Moses], that being dead wherein we were held [death sets free]; that we should serve in newness of spirit [freely in love], and not in the oldness of the letter [by rote without love].

Galatians 3:
27 For as many of you as have been baptized into Christ [Anointed] have put on Christ 472 [an anointing] [spiritual].
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for [having died and raised in newness of life] ye are all one in Christ 481 [anointed] Jesus.

Jews baptized into the Anointed as Body members of the heavenly priesthood are no longer sons of Jacob, but are New Creatures, sons of God—the Church. 482

Though the Remnant continued faithful to the Torah, the holy nation was removed from divine favor. This national loss of favor, the outcome of national unbelief, 483 was not to make them with men 491 [“the nations” (fallen humankind)] like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities of the Diaspora be filled with flocks of men [humankind under the New Covenant] and they [God’s recovered creation] shall know that I am the LORD.

Leviticus 26:
28 Then I [God] will walk contrary unto you [Israel] also in fury 486 [indignation]; and I, even I, will chastise you seven times for your sins.

Romans 11:
23 And they [unfaithful, holy Jews] also, if they abide not still in unbelief, shall [by their faith] be grafted in [as Levites]: for God [by his grace] is able to graft them in again [as part of faithful, holy Israel].

By divine grace Israel’s disfavor was not permanent. It was to last “seven times,” 484 God promised, following the period of disfavor 485 (Diaspora, Jacob’s Trouble), divine favor would return to his holy (set apart) people.

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The belief the Church has replaced Israel in God’s purpose is ascendant in Christendom. It has dominated Western thought for millennia; consequently, it is imperative all who follow Jesus keep Paul’s allegory and its lesson ever present in their minds.

**Romans 11:**
19 Thou [if you boast] wilt say then, The branches [unfaithful, holy Jews] were broken off, that I [a partaker “of the heavenly calling”] might be grafted in.
20 Well [Beautiful!] [stated in irony]; because of unbelief they [unfaithful Jews] were broken off, and thou standest by [the] faith [like faithful Jews, even the ‘fathers’]. Be not highminded [toward the Jews, God’s first anointed people], but fear [be in awe] [of God]:

The declaration “the branches were broken off, that I might be grafted in” manifests arrogance and was what Paul was warning against—“be not high-minded, but be in awe.” The Church is to spurn such sentiment. It has not replaced anointed Israel in the divine arrangements, but is an added dimension. During the period of Israel’s disfavor God introduced something new, something additional to his work with Israel. It was never the divine intent for Israel to be the Church, nor for the Church to replace Israel. Israel and the Church are two separate and distinct entities of God’s workmanship and have been anointed to serve different roles in the divine purpose. From the beginning God by his grace foreordained “the elder shall serve the younger.”

**Romans 9:**
10 And not only this; but when Rebecca also had conceived [two sons] by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder [Esau—Israel] shall serve the younger [Jacob—Church].

Thus, Israel and Church, children of one Father, are both anointed to serve him and his creation to accomplish the Gospel of the Anointed, “end [goal] of the Faith,” Torah of The Adam, “salvation of souls” recovery of God’s fallen creation.

**Tree of Life**
As rendered in many English translations, the record of God’s interaction with his creation after the Fall seems to manifest a simple means for removing the Fall’s consequence. Rather than a “ransom” and a long term development of a priesthood, those renderings make it seem God need only permit access to the “tree of life” and humankind could again live without death.

**Genesis 3:**
22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

As commonly interpreted the phrase “live for ever” is connected with “eat,” creating the implication the fruit of that tree could give life. The phrase, however, does not have the meaning of endless duration. The verb “eat” should be construed as a continuation of the first clause “put forth his hand . . . .” Also, the English lest does not provide the strong negative sense of the Hebrew pen.

**Genesis 3: edited**
22 And the LORD God said, Behold, the man is become as one of us, [from] us [like one from the spirit realm (i.e., Satan, vs. 5)], to know good and evil: and now, [first I will] he [shall not] put forth his hand, and take also of the tree of life, and eat [taking away easy access to food (vs. 23)]; and [second he shall live for ever] [an age] not eternally (eating the fruit humans became mortal, death certain]):
23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24 . . . ; and he [God] placed at the east of the garden of Eden Cherubims, and a flaming sword [God’s word that denied access] which turned every way, to keep the way of the tree of life [the way of wisdom].

The “tree of life,” i.e. “tree of the knowledge of good and evil,” confronted human creation with divine guidance. The fruit of the tree of life and the tree of knowledge of good and evil were one and the same. This being true the end purpose does not change. See page 138.
was not supernatural! It could not magically impart great knowledge. It could not give life. The consequence for not believing God, was twofold:

**SPIRITUAL.** Removal from the garden resulted in losing a close relationship with the Creator. The “flaming” aspect of the sword, suggests an ensuing drought of God’s word, human access to divine wisdom sorely curtailed. Little water = little truth.510

**PROVERBS 3:**
13 Happy is the man that findeth wisdom,511 and the man that getteth understanding.511
14 ... 18 She [wisdom, understanding] is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

**PHYSICAL.** The loss of access to the tree of life required human-kind to labor to provide the food needed to sustain life, a labor made severe by no easy access to water (truth). Even more dire, there was in the forbidden fruit something (poison?) that changed nonmortality to mortality.

As made evident by his life as man, Jesus’ capability to live forever was not dependent on eating fruit of a special tree. Born of a virgin; not of Adam, but like Adam as originally created, nonmortal. There was no tree of life available to him; yet, he had the potential to live forever, not just for an age. It was this potential, this nonmortality, that made it possible for him to provide the ransom needed to deliver the fallen creation.

**JOHN 10:**
17 Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment [decree] have I received of my Father.

Access to the “tree of life” in Eden did not mean access to life. As created Adam already had life. Instead it meant easy access to food to sustain life, food that was readily available and obtainable with minimal effort. In addition to loss of nonmortality, the consequence for eating the fruit involved a curse that denied that ease. It was to be necessary for Adam “to till the ground” so that as God vowed “in the sweat of thy face shalt thou eat bread.”515

**LIGHT/DARKNESS**
Scripturally light is used as a descriptor for truth, while darkness is used for ignorance of God, his purpose, or for false teaching.

**PSAEMS 97:**
11 Light [truth] is sown for the righteous, and gladness for the upright in heart [mind, spirit].

**ISAIAH 8:**
20 To the law [Torah of Moses] and to the testimony: if they speak not according to this word, it is because there is no light [no truth] in them.

**1 THESSALONIANS 5:**
4 But ye, brethren, are not in darkness [ignorance, without truth], that that day should overtake you as a thief.

**1 PETER 2:**
9 But ye [Church (vs. 5)] are a chosen generation, a royal priesthood, ... ye should shew forth the praises of him who hath called you out of darkness into his marvellous [Shekinah] light:

**POWERS OF THE HEAVENS**
The words usually translated “heaven(s)” have a diversity of meanings.

- atmosphere surrounding the planet Earth (also rendered “air” and “sky”);518
- universe (cosmos) in which Earth exists (outer space);519
- realm of existence other than the physical, the spirit (not of the physical universe, but outside of it);520
- juxtaposed with “earth” it is a figure for the governance of spiritual aspects of life—religious authority, ecclesiastical hierarchy.521

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509. See note 506, page 142.
510. Deut 32:1,2. See WATER (RAIN) ... , page 158.
511. The Hebrew word is feminine.
512. See note 502, page 142.
513. pesche, #5590G.
514. entole, #1785G.
516. toerab, #8451/8452H.
517. Hebrew: shamayim, #8064H. Though rendered as singular as well as plural, throughout the OT the Hebrew word is dual or plural.
GREEK: ouranos, #5927G. Used in both singular and plural forms.
519. Psa 8:3.
520. 1 Kings 8:27.
521. See HEAVENS AND EARTH, page 124.
The physical heavens have the sun as ruler of the day (time of light, the Age-to-Come) and the moon and stars as rulers of the night (time of darkness, Present-Evil-Age); likewise, the figurative heavens have their rulers.

Luke 21:
26 Men’s hearts failing them for fear [awe] of worldly events, and for looking after those things which are coming on the earth: for the powers of heaven [ecclesiastical leaders (angel and human)] shall be shaken.

Stars
Just as sea/sand and earth/dust are linked in Bible figures, so heavens and stars are metaphoric companions.

Numbers 24:
17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star [Morning Star], son of the morning! how art thou cut down to the ground, [Titans] you who are the destroyers of men. . .

Isaiah 14:
12 How art thou fallen from heaven [s], [Morning Star], son of the morning! how art thou cut down to the ground, [Titans] you who are the destroyers of men. . .

Matthew 24:
29 Immediately after the tribulation of those days [destruction of Jerusalem and Temple (70 C.E.)] shall the sun be darkened, and the moon shall not give her light, and the stars [2] shall fall from heaven [2nd Heavens & Earth], and the powers of the heavens shall be shaken [fulfilled in the Diaspora]:

Hebrews 11:
12 Therefore sprang there even of one [Abraham (vs. 8)], and him as good as dead, so many [528] as the stars of the sky in multitude [community] [the Church], and as the sand [Israel] which is by the sea shore innumerable [as an act of free-will the number who chose to take God’s way cannot be foreknown].

Revelation 22:
20 ... The seven faithful stars [527] are the angels of the seven churches: . . .

Revelation 22:
16 I Jesus ... am the root and the offspring of David ... the bright and morning star [527]

With the “fallen” star Lucifer there are also “wandering” stars.

13 ... wandering stars [527] [unfaithful, false spiritual leaders (vs. 4)], to whom is reserved the blackness of darkness for ever [530] [the age] [the Age-to-Come].

The focus of “sand” is on the earthly ministry the people of Israel have performed in the Present-Evil-Age and will perform in the Age-to-Come. The figure of stars is used when the ministry is spiritual (heavenly) in nature.

Genesis 26:
4 And I [God (vs. 2)] will make thy [Isaac’s (vs. 1)] seed [of Faith] to multiply [532] [great] as the stars of heaven [Church], and in [the Age-to-Come] will give unto thy [natural] seed [Israel] all these countries; and in thy seed [Stars of heaven and Sand of the sea] shall all the nations [533] of the earth be blessed;

Exodus 32:
13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest ... , I [God] will multiply [532] [make great] your seed [of Faith] as the stars of heaven, and all this land that I have spoken of will I give unto your [natural] seed, and they shall inherit it for ever [534] [an age].

Deuteronomy 1:
10 The LORD your God hath multiplied you [Israel (vs. 8)], and, behold, ye are this day [Present-Evil-Age] as the stars of heaven for multitude [535] [greatness] to deliver God’s spiritual message.

Deuteronomy 10:
22 Thy fathers went down into Egypt with threescore and ten persons; and now [Present-Evil-Age] the LORD thy God hath made thee as the stars of heaven for multitude [535] [greatness] [to deliver God’s spiritual message].

Deuteronomy 28:
62 And ye shall be left few in number [536] [little], whereas ye were as the stars of heaven for multitude [535] [greatness]; because thou wouldest not obey [537] [harken to] the voice of the LORD thy God.

1 Chronicles 27:
23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase [532] [make great] Israel like to the stars of the heavens.
NEHEMIAH 9:
23 Their children also multiplied at[538] made great] thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

DANIEL 8:
10 And [the] “little horn” (vs. 9) waxed great, even to the [angelic] host of heaven; and it cast down some of the host and of the stars [Israel’s spiritual leaders (Levitical Order)] to the ground, and stamped upon them.

In God’s future Kingdom (Micah’s Precept) Israel, as an earthly priesthood, will have a dual ministry as sand and as Moon/stars.

HOSEA 1:
10 … the children of Israel [faithful as priests, repentant unfaithful as Levites] shall be as the sand of the sea[540] in purpose … .

DANIEL 12:
3 And [after Michael stands up (vs. 1)] in the Age-to-Come [they] [Daniel’s people, the Jews (vs. 1)] that be wise [the faithful] shall shine as the brightness of the firmament [Moon (priests)]; and they that turn [the] many [fallen humanity] to righteousness as the stars [the repentant unfaithful (Levites)] [for ever and ever][542] an age to perpetuity.

SUN/MOON
The literal Sun and Moon are lights in heaven. Like the stars, these heavenly lights are also used as symbols for heavenly, or spiritual, powers. From the beginning they were set forth to be signs.

GENESIS 1:
14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The Moon reflects the light of the Sun; thus, allegorically, the Torah of Moses (Moon in Present-Evil-Age) reflects the Gospel unto Abraham[543] (Sun in the Age-to-Come).

GALATIANS 3:
8 And the scripture, foreseeing that God would justify the heathen[544] nations through faith, preached before the gospel unto Abraham, saying, In thee [through his twofold seed of faith (Israel and Church)] shall all nations[544] be blessed.

ACTS 28:
23 And when they [Jews from Rome] had appointed him [Paul (vs. 17)] a day, there came many to him to his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law[545] Torah of Moses, and out of the prophets, from morning till evening.

MATTHEW 24:
29 Immediately after the tribulation of those days [destruction of Jerusalem and Temple (70 C.E.)] shall the sun [Gospel unto Abraham] be darkened, and the moon [Torah of Moses] shall not give her light, and the stars [Jewish religious hierarchy] shall fall from heaven [2nd Heavens & Earth], and[546] indeed] the powers of the heavens [Sun, Moon, and Stars] shall be shaken [fulfilled in the Diaspora]:

REVELATION 12:
1 And there appeared a great wonder in heaven; a woman [Israel, God’s “wife”][547] clothed with the sun [Gospel unto Abraham], and the moon [Torah of Moses] under her feet, and upon her head a crown of twelve stars[548] [stars—apostles]:

Specifically, the Sun and Moon are used figuratively for the two priesthoods (Church and Israel)[549] God is preparing for the deliverance of his creation from its bondage to SIN and DEATH.

ISAIAH 30:
26 … in the Age-to-Come the light of the moon [Israel with new Torah, Torah of The Adam] shall be as the light of the sun [Gospel unto Abraham],[550] and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people [Jews first, then non-Jews],[551] and healeth the stroke of their wound [remove Diaspora first, then bondage of SIN and DEATH].

ISAIAH 60:
1 Arise [Israel], shine [as the risen Moon]; for thy light [Sun] is come [the Age-to-Come], and the glory of the LORD [as the Sun rises on the Moon][550] is risen upon thee [Israel].
2 For, behold, the darkness [ignorance of truth] shall cover the earth, and gross darkness [great deceptions] the people [fallen humanity]: but [in the Age-to-Come] the LORD shall arise upon thee [Israel], and his glory shall be seen upon thee [The Sun’s glory reflected by the Moon].
3 And the Gentiles [humankind] shall come to thy [reflected] light, and kings [world leaders] to the brightness of thy rising.
HEAR, O ISRAEL

Hear, O Israel: The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

Jeremiah 31:
34 And they [all humanity] shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
35 Thus saith the LORD, which giveth the sun for a light by day [Age-to-Come], and the ordinances of the moon and of the stars for a light by night [Present-Evil-Age], which divideth the sea [restless masses of humankind] when the waves thereof roar; The LORD of hosts is his name:

Daniel 12:
3 And [in the Age-to-Come] they [faithful Israel] that be wise shall shine as the brightness of the firmament [the Moon reflecting the Sun]; …

Matthew 13:
43 Then [in the Age-to-Come] shall the righteous [God’s High Priest and anointed Priesthoods (Israel and Church)] shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Psalms 49:
A Psalm for (of) the sons of Korah

1 Hear this [“dark saying” (vs. 4)], all ye people [of faith];
give ear, all ye inhabitants of the world [fallen humanity]:
2 Both low and high, rich and poor, together.
3 My mouth shall speak of wisdom;
and the meditation of my heart shall be of understanding.
4 I will incline mine ear to a parable:
I will open my dark saying upon the harp.
5 Wherefore should I fear [be in awe] of worldly events in the days of evil,
when the iniquity [of the world] of [at] my heels [ASV]
shall compass me about [when beset by the world’s “iniquity”]?
6 They that trust in their wealth [during this Present-Evil-Age],
and boast themselves in the multitude of their riches;
7 None of them can by any means redeem his brother,
nor give to God a ransom for him:
8 (For the redemption of their [a] soul [a human] is precious,
and [without redemption] it [a soul (he/she)] ceaseth for ever:)
9 [Worldly “wealth” (honor, esteem) cannot ensure] That he [or she] should still live for ever, and not see corruption of the grave.
10 For he [any observant person] seeth that wise men die,
likewise the fool and the brutish person perish,
and leave their wealth to others.
11 [Those that “trust in their wealth” (vs. 6)] Their inward thought is,
that their houses shall continue for ever,
and their dwelling places to all generations;
they call their lands after their own names.
12 Nevertheless man being in [worldly] honour abideth not:
in his egocentric behavior he is like the beasts that perish.
13 This their [self-absorbed] way is their folly:
yet their posterity approve their sayings. Selah.
14 Like sheep they [the worldly “rich”] are laid in the grave;
death shall feed on them;
and the upright [those of faith (Israel, Church)] shall have dominion over them in the morning [of resurrection];
and their beauty [fostered by their “riches”] shall consume in the grave from their dwelling [therein].
15 But God will redeem my soul from the power of the grave:
for he shall receive me. Selah.
16 Be not thou afraid when one is made [worldly] rich,
when the [worldly] glory of his house is increased;
17 For when he dieth he shall carry nothing away:
his glory shall not descend after him.
18 Though while he [the worldly “rich”] lived he blessed his soul:
and [if you are such men] will praise thee,
when thou doest well to thyself [and this may turn you aside].
19 He [who is worldly “rich,” who seeks worldly “glory” (vs. 16)] shall go to the generation of his fathers [who are dwelling in their graves];
without God’s redemptive plan they shall never see light.
20 [In the Age-to-Come] Man that is in [worldly] honour,
and understandeth not [God and his altruism (God’s Rest)],
is like the beasts that perish.