Creator’s Dynamic Relationship

A partially completed jigsaw puzzle is both captivating and frustrating. One often feels compelled to add just one more piece, yet repeatedly the task seems impossible. Though it is known all the pieces ultimately will fit together, there appears to be no credible way for some to be placed in a coherent manner. God’s relationship to his creation is like such a puzzle, a puzzle that has not been treated kindly. We look at the pieces gathered and grouped by those who have come before and do not see a lucid pattern. Not only do the unjoined pieces seem not to fit, parts of the puzzle already assembled seem to have pieces that are forced in place, not matching in shape, color, or content. To successfully complete such an ill-treated puzzle, it is necessary to disassemble the areas where pieces seem to be forced.

In like manner, to understand God’s relationship with his creation it is necessary to look back and evaluate what has been taught by others. It may be necessary to disassemble and unlearn some things, and to begin again.

One such assembly, one that was forced many centuries ago, concerns God’s power—his control, and its relationship to creature freedom. How much of his creation’s affairs does God foreknow? How much is predestined? Does the creation truly have freedom? The answers to these questions set forth today by many in Christendom were formed long ago by individuals who did not understand the divine purpose.

Jeremiah 36:3 … they [house of Judah] may return every man from his evil way [a way contrary to life, thus distressful to God]; that I may forgive their iniquity and their sin [no retribution stipulated].

Hosea 11:8 How shall I give thee up, Ephraim [northern ten tribe nation]? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

2. For all the apostles taught that there were indeed two testaments among the two peoples; … [testaments that] foreshadowed the images of those things which [now actually] exist in the Church, in order that our faith might be firmly established; and [that] contained a prophecy of things to come, in order that man might learn that God has foreknowledge of all things.—Irenaeus (c. 180 C.E.)

… This [human] race we have distributed into two parts, the one consisting of those who live according to man, the other of those who live according to God. And these we also mystically call the two cities, or the two communities of men, of which the one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil.—Augustine (413-426 C.E.)

The God of the Bible—he who is love—respects the integrity of his intelligent creatures and relates dynamically with them in working out his purpose. Entering Rest he ensured the choices made by these free beings were not predestined. Their choices, being previously unknown, influence that relationship and the divine reaction.

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The God of the Bible not only plans, but is flexible enough to adapt to decisions made and to actions taken by his creation. That is the lesson of Jonah's mission to Nineveh.

Because of the wickedness of Nineveh, God directed Jonah to go there and warn of the destructive consequence of their “evil way.” The people's positive response averted for a time the pending disaster, much to Jonah's chagrin.

**Jonah 3: & 4:**

3:10 … they [the Ninevites] turned from their evil way; and God repented8 of the evil [reproof], that he had said that he [it] [their “evil way”] would do unto them; and he [it] did it not.

4:1 But it displeased Jonah exceedingly … .

2 And he prayed … , O LORD, was not this my saying … for I knew that thou art a gracious God, and merciful, slow to anger9 [indignation] and of great kindness, and repentest8 thee of the evil [reproof].

God spoke of this dynamic relationship with his creation in a very direct way through the prophet Jeremiah.

**Jeremiah 18:**

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

7 … 8 If that nation, against whom I have pronounced, turn from their evil [way of distress to God (vs. 10)], I will repent of the evil [reproof] that I thought to do unto them [withdrawing of divine favor].

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey10 [harken] not [to] my voice, then I will repent of the good [divine favor], wherewith I said I would benefit them. [God does not do evil, but withdraws doing good]

Above all, as John made manifest, God is love!11 Accordingly, he expresses his power through freedom. He does not control like a despot. The heart of the biblical message is not the existence of God, or his eternity, or his power. Its essence is that God has given his creation liberty so love is possible! Early in his ministry Jesus validated that essence by quoting the prophet Isaiah.

**Isaiah 61:**

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives [of the DEATH], and the opening of the prison to them that are bound [by the SIN];

**Luke 4:**

18 The spirit of the Lord [God] is upon me; [Jesus (vss. 14-17)], because he [God] hath anointed me to preach the gospel to the poor [in spirit]; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind [to the divine purpose], to set at liberty them that are bruised13 [broken] [broken in spirit by the oppression of DEATH and SIN],

Paul substantiated that essence.

**2 Corinthians 3:**

17 Now the Lord is that spirit [12] [of love]11 and where the spirit of the Lord is, there is liberty.

Love is the very nature of God! Consequently, love must not be regarded as simply one of a number of divine activities, along with create, sustain, judge, or any others a fertile mind may conceive. Love is what all of God's activities accomplish and the spirit of liberty is the kernel from which it can grow, from which his creation may develop into his “likeness.”14

**Galatians 5:**

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

**PRAYER**

The privilege of prayer illustrates the dynamic relationship the Creator has with his creation. He who is love promises to hear and answer the prayers of those who respond to that love.

**Matthew 21:**

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

**James 5:**

16 … The effectual fervent prayer of a righteous man [a man of faith]15 avails much.

A freely given prayer can impact the future. Because of prayer things can be different than they would have been without it.

**Matthew 7:**

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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8. nacham, #5162H.
9. lybθ, #0637/0638/0639H.
10. shama’, #8085H.
11. 1 John 4:8,16.
12. Capitalization not inspired.
13. ibrauo, #2352G.
15. HABAKKUK’S PRECEPT, page 67.
If all is predestined there is no freedom. Prayer would have no efficacy. That God answers prayer reveals an individual’s future is not predetermined and fixed! Because there is liberty and love (Rest), aspects of the future are dependent on free acts that are undetermined and open, acts not foreknown and closed.

**PROPHETY**

Predictive prophecy is no exception to the dynamic relationship the Creator has with his creation.

**ISAIAH 46:**

9 … I am God, and there is none like me, 10 Declaring the end from the beginning [through prophecy], and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 … yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

**ISAIAH 48:**

I [God (vs. 2)] have even from the beginning declared it [by prophecy] to thee [Israel (vs. 1)]; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Prophecy does not signify God knows everything about the future. As cited in the Bible, prophecy is accounted for by three factors:

- an announcement of what God intends to do; 16
- conditional instructions which leave the outcome dependent upon the response of others; 17
- predictions based on God’s exhaustive knowledge of his creation and of the past and present (not future). 18

The Bible presents a God who does not exercise absolute prerogative, but one who Rests, 19 who steps back and allows his created beings freedom to choose their own destiny. He entrusted angels as ministers 20 only to have them not keep their “first estate.” 21 He invited humankind to have dominion over his nonhuman earthly creation, 22 only to have them ignore his guidance. 23 Of all peoples of the Earth he called the children of Israel to be his people, only to have them worship false gods. 24 When by love God sent his Son to the world, 25 the Son took on the role of a servant. He made no attempt to dominate, nor to put himself between God and his creation.

**PHILIPPIANS 2:**

7 But [Jesus (vs. 5)] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

**MATTHEW 23:**

11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

**LUKE 14:**

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Being at one with the Father 26 the Son freely took all necessary action to ensure that which had been foretold was fulfilled.

**HEBREWS 5:**

8 Though he [Jesus (vs. 5)] were a Son, yet learned he obedience 28 [the harkening] to the Father by the things which he suffered;

**ROMANS 5:**

19 For as by one man’s disobedience 29 [unwillingness to harken] to God [the] many [all humankind] were made sinners, so by the obedience 28 [harkening] of one [Jesus] shall [the] many be made righteous [in the Age-to-Come].

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27. Isa 61:1,2.  
28. hupakoe, #5218G, with article.  
29. parakoe, #3876G, with article.  
30. The Greek text has the article.
GOD WEPS

Divine love, open and dynamically responsive, is vulnerable to disappointment. For example, God was open to angels (“sons of God”) cohabiting with human creation, but gravely concerned of the consequence.

GENESIS 6:
2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
3 ... 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Other examples of God’s openness occurred when Abraham contended for Sodom and Gomorrah and Moses for Israel.

GENESIS 18:
25 [Abraham challenged the LORD] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

NUMBERS 14:
19 Pardon, I [Moses] beseech thee [LORD], the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
20 And the LORD said, I have pardoned according to thy word:

As recorded by Jeremiah, God grieved over the waywardness of his earthly anointed people and the inevitable consequence.

JEREMIAH 9:
1 Oh that my head were waters, and mine eyes a fountain of tears, that I [God (8:17)] might weep day and night for the slain of the daughter of my people!
3 ... 10 ... I [God] take up a weeping and wailing, ... , because they [mountains and wilderness (land of promise)] are burned up ...
11 ... 16 I will scatter them [God’s people (vs. 1)] also among the heathen [nations] [the Diaspora], whom neither they nor their fathers have known [worldly kingdoms, existing and yet to be founded]: and I will send a sword after them, till I have consumed them.
17 ... call for the mourning women, ... :
18 And let them ... take up a wailing fee [together with] us [God and probably Michael (Angel-of-the-LORD)], that our eyes may run down with tears, and our eyelids gush out with waters.

GOD’S DESIRE

Though God’s spirit can be grieved, quenched, and resisted, as Creator he Rests, gives freedom to his creation, and allows the consequences, good or bad. The Parable of the Prodigal Son provides a compelling picture of his willingness to let his free creatures choose their own destiny, yet he stands ever ready for any of the wayward to return.

LUKE 15:
11 ... [Jesus] said, A certain man [a figure for God] had two sons: 12 And the younger of them [the prodigal] said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 ... 20 And he [the prodigal] arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found.
To have a creation that loves, free-will is requisite. God willingly entered his Rest and yielded his prerogative in order to have a close and intimate relationship with his creation. Only with free beings can such loving communion exist. Thus, freedom is not a threat to divine sovereignty, but is its crowning achievement. God’s willingness to create free beings demonstrates his “amazing grace” and his superiority over all things. To bring about a loving creation requires power of a kind far higher than that characterized by force and coercive dominion.

Though the Bible has little to say directly on human freedom, it is filled with instances of choices to be made—from Adam’s option to heed God’s simple guidance, to Israel’s decision as a nation to serve its God, to Paul’s admonition to the Church to be servants of righteousness, to the call to go out to human-kind in God’s future Kingdom.

Revelation 22:
17 And the [spirit][45] [of God (love)] and the bride[46] [of the Son (“new heavens” of 3rd Heavens & Earth)] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will [an individual choice], let him take the water of life freely.

Both Jesus and his apostles made evident there are significant choices to be made in the present as well as the future.

Matthew 7:
13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat [“way” chosen a free-will act, not predestined by God]: 14 Because strait is the gate, and narrow is the way, which leadeth unto [the] life [the life of a New Creature][47] …

Hebrews 4:
11 Let us labour therefore to enter into that rest [an individual choice], lest any man fall after the same example of unbelief.

Revelation 22:
12 And, behold, I [God (vs. 13)][49] come quickly; and my reward is with me, to give every man according as his work shall be.

The core of the biblical code of conduct is love—love for God, love for one’s neighbors.[50] Such may be realized only by a creation that has entered God’s Rest—restraint of self, liberty for others. Love has no meaning if not freely given.

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

Divine Kingship
Though there is diversity in the biblical description of God’s kingship, it speaks primarily of his power and dominion.

1 Chronicles 29:
11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven[51] and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

Psalms 95:
3 For the LORD is a great God, and a great King above all gods[52] [mighty ones (spirit beings)].

Jeremiah 10:
10 But the LORD is the true God, he is the living God, and an everlasting[53][54] king [of an age]: …

In the Bible “king” and “kingdom” are also used to describe the special relation between God and Israel—a theocracy divinely instituted, first accepted but later rejected by the people.

Exodus 24:
3 And Moses came and told the people all the words of the LORD … all the people answered [freely] with one voice, and said, All the words which the LORD hath said will we do.

Isaiah 44:
6 Thus saith the LORD the King of Israel, and[55] [even] his [Israel’s] redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

1 Samuel 8:
7 … they [Israelites] have not rejected thee [Samuel], but they have rejected me [God, as king], that I should not reign over them.

43. Ex 24:3; Jos 24:15,16.
44. Rom 6:12-18.
45. Capitalization not inspired.
46. 2 Pet 3:13; Rev 21:1,2.
47. Greek text has the article.
48. 2 Cor 5:17; Gal 6:15; Eph 2:6; 1 John 3:1,2.
51. The word in the Hebrew text is plural.
52. ’elohiym, #0430H.
53. Note translator’s use and nonuse of capitalization for God and gods—appropriate for this text.
55. Hebrew prefix waw.
God’s Future Kingdom

On the one hand, God’s kingship is asserted to be continuous and all encompassing—past, present, and future.

Psalms 145:
13 Thy [God’s] kingdom is an everlasting [56] kingdom [of all ages], and thy dominion endureth throughout all generations.

Yet, on the other hand, there is expectation of a kingdom to come, one that will bring salvation for God’s fallen creation.

Daniel 2:
44 And in the days of these kings [worldly kingdoms depicted by a great image (vss. 31-43)] shall the God of heaven set up a kingdom [on Earth], which shall never be destroyed: and the kingdom shall not be left to other people, but it [God’s kingdom] shall break in pieces and consume all these [worldly] kingdoms, and half of them toward the hinder sea of the east: in summer and in winter shall it be the west and thy dominion endureth throughout all generations.

Micah 4:
1 But in the last days [of Present-Evil-Age] it shall come to pass, that the mountain [58] [kingdom] of the house of the LORD shall be established in the top of the mountains [great worldly kingdoms], and it shall be exalted above the hills [small worldly kingdoms, religious systems]: and people [humankind] shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] [58] of the LORD [God’s kingdom on Earth], and to the house of the God of Jacob; and he [Jacob (Israel)] [59] will teach us of his [God’s] ways … .

Zechariah 14:
8 And it shall be in that day [Age-to-Come (Day of Battle, vs. 4), that living waters [60] [God’s “pure language”] shall go out from Jerusalem [the sign of Jonah] [61]; half of them toward the former sea [62] [peoples of the east], and half of them toward the hinder sea [62] [peoples of the west]; in summer and in winter shall it be a continual flow.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

To establish this future Kingdom on Earth the anointed seed of David [63] is to begin his “rule” for God by delivering Israel.

Isaiah 40:
10 Behold, the Lord GOD will come … his arm [anointed Arm] [64] shall rule for him: behold, his [God’s] reward is with him [with the anointed Arm], and his [God’s] work before him [anointed Arm].

Jeremiah 23:
3 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch [anointed Arm], and [he] shall reign and prosper, and shall execute judgment [65] [deliverance] and justice [66] [righteousness] in the earth [67] [land] [Israel].

6 In his [the Branch’s/anointed Arm’s] days [the Age-to-Come] Judah [two tribe house] shall be saved, and Israel [68] [ten tribe house] shall dwell safely: and this is his [God’s] name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel [68] [all twelve tribes (vs. 6)] out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed [of faithful Jews] of the house of Israel [68] out of the north country, and from all countries whither I had driven them [the Diaspora]; and they shall dwell in their own land.

Luke 1:
31 And, behold, thou [Mary (vs. 30)] shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he [Jesus] shall reign over the house of Jacob for ever [69] [the age]; and of his [God’s] kingdom there shall be no end.

The governance of the “righteous Branch,” the “seed of David,” the “Anointed,” will be such that the wicked are no more—not necessarily by death, but by changing the hearts and making righteous. Though some may refuse to change and die, most will joyfully and freely embrace God’s “ways,” the spirit of Rest.

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56. kol, #3605H; with 'owlam, #5769H, plural.
57. 'alam, #5957H, plural, corresponds to 'owlam, #5769H. See YLT.
58. See note 305, page 41.
60. In biblical imagery “water” and “rain” are used as figures for “truth,” a “pure language” (Deut 32:2; Isa 55:10,11; Zeph 3:9, Rev 22:1).
62. The “sea” with its ebb and flow is an apt figure for the unrestrained restlessness of fallen humanity. See note 306, page 111.
63. The Torah of The Adam (2 Sam 7:19).
64. See also Ps 98:1; Isa 52:10.
65. Divine judgment differs greatly from that of the world. Biblical judges were deliverers (Judg 2:18). Judgment = deliverance.
66. tsΔdaγaβ, #6666H. See note 11, page 84.
67. 'erets, #0776H.
68. See note 312, page 42.
69. aion, #0165G (with the article).

Isaiah 11:
1 And there shall come forth a root [root] [David] out of the stem of Jesse, and a Branch [Jesus] shall grow out of his [David's] roots [root] [The hope that goes back to Judah and Abraham].
2 And the spirit of the LORD shall rest upon him [the Branch], …;
3 … with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod [shepherd's staff] of his mouth, and with the breath [spirit] of his lips [God's truth] shall he slay the wicked [by the truth changing hearts, making them righteous].

When the Anointed has completed the work of transforming (purifying), the creation will be returned to its gracious Creator.

1 Corinthians 15:
23 But every man in his own order: Christ [Jesus] the firstfruits [Israel and Church]; afterward they [of fallen humankind] that are Christ's [the Anointed's] [those who hear the message] at [his coming] the presence of him. When the Anointed has completed the work of transforming (purifying), the creation will be returned to its gracious Creator.
24 Then cometh the end, when he [Jesus (anointed Son, vs. 20,28)] shall have delivered up the kingdom to God, even the Father [purpose of Age-to-Come]; when he shall have put down all rule and all authority and power [that has misguided and dominated humankind].
25 For he [the Anointed (vs. 23)] must reign, till he hath put all enemies [of humankind] under his [restored humankind's (vs. 23)] feet.
26 The last [most] enemy [of fallen humanity] that shall be destroyed is [the] death [Adamic Death (vs. 22)].
27 For [by the "end" (vs. 24)] he [the Son] hath put all things [of earth under his] restored humankind's (vs. 23) feet (thus, fulfilling God's original intent). But when he [the Son] saith all things [of earth are put under him (humankind), it is manifest that he [the Father, Creator of all] is excepted which did put [the] all things [of heaven and earth] under him [the Son].

Chapter Four: Way Of God – Deliverance

28 And when [in the "end" (vs. 24)] [the] all things [of heaven and earth] shall [freely] be subdued [yield] unto him [the Son], then shall the Son also himself [freely] be subject [yield] unto him [the Father] that put [the] all things [of heaven and earth] under him, [God may be] [the] all-in-all.

The prophet Daniel had a vision manifesting this progression which probably was the headspring for the words of the apostle.

Daniel 7:
13 … behold [after dominion of "beasts" is "taken away" (vss. 3-12)], one like the Son of man [came with the clouds of heaven and came to the Ancient of days [God], and they [heavenly ones serving God (vs. 10)] brought him [the Son] near before him [God].
14 And [by the Son] there was given him [God] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: as the All-in-All his [God's] dominion is an everlasting dominion [of an age], which shall not pass away, and his [God's] kingdom that which shall not be destroyed.

PRAY FOR THE KINGDOM
It was for this relationship in God's kingdom in the Age-to-Come that Jesus taught his disciples to pray:

Matthew 6:
9 After this manner therefore pray ye: Our Father which art in [the] heavens, Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth … .

With the Father's kingdom established and divine will “done in earth,” the human creation will have been made in divine likeness [human view of worldly powers is that of a glorious image (Dan 2)]. In Daniel's late dream, however, the divine view is that of terrible beasts (Dan 7), whose controlling instinct is egocentric—survival being the utmost concern. Such egocentricity has governed the kingdoms of humankind, all of whom partake of Babylon's cup (Rev 18:3).

89. Jesus—the seed of Abraham (Gen 22:18) and David (2 Sam 7:12; 22:51).
90. "adam," plural.
91. ouranos," plural with article.
92. See James' Precept (Liberty), page 69.
93. 2 Sam 7:4-19. See note 93, page 69.
Kingdom of Heavens, Kingdom of God
There are two terms used in the Bible for God’s future Kingdom, the kingdom of the Age-to-Come: Kingdom of Heavens and Kingdom of God. Though their perspectives are different, both terms refer to the same entity and were sometimes used interchangeably in the same context.

Matthew 19:
23 … Verily I [Jesus] say unto you [his disciples], That a rich man shall hardly enter into the kingdom of [the] heavens[94], 24 … It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of [the] God.[95]

The other gospel writers observed the same latitude. For example where Matthew used Kingdom of Heavens, Luke for the same parable employed Kingdom of God.

Matthew 13:
33 Another parable spake he [Jesus] unto them; The kingdom of [the] heavens[94] is like unto leaven … .

Luke 13:
20 … Whereunto shall I [Jesus] liken the kingdom of [the] God?[95]?
21 It is like leaven … .

The appropriateness of both Kingdom of Heavens and Kingdom of God is seen in an avowal by David.

Psalms 103:
19 The LORD hath prepared his throne in the heavens[96] [Kingdom of Heavens]; and his kingdom [Kingdom of God] ruleth over all.

Christendom’s belief in one salvation, a salvation that involves going to heaven rather than hell, has led some to assume Kingdom of Heavens is the same as “heaven,” and to enter the kingdom means “going to heaven.” As seen, however, the Kingdom of Heavens is the Kingdom of God. When God reigns on Earth there will be the Kingdom of Heavens.

God of Hell?
The Bible clearly declares the consequence of sin is death, not life—not even a life of torment in a place called “hell.” It also asserts that for humankind there are two deaths, Adamic in the Present-Evil-Age and Second in the Age-to-Come (Sacrificial Death being for the Church only in the Present-Evil-Age). By God’s grace, through his Son there will be deliverance, a resurrection, from the death resulting from father Adam’s unbelief; however, from Second Death there is no such deliverance.

Genesis 2: margin
17 But of the tree of the knowledge of good and evil [*“tree of life” (vs. 9)], thou shalt[98] [must] not eat of it: for in the day that thou eatest thereof thou shalt surely die[99] [dying thou shalt die].

Ezekiel 18:
4 … the soul[100] that sinneth, it shall die.

John 5:
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 …; they that have done good, unto the resurrection of life [in oneself (vs. 26)]; and they that have done evil, unto the resurrection of damnation[101] [judgment] [deliverance].[102]

Romans 6:
23 For the wages of [the] sin [of unbelief] is death; but the gift of God is eternal[104] life [of an age] [by a resurrection] through [anointed] Jesus Christ[105] our Lord.

There are three words rendered “hell” in English versions: the Hebrew Sheol[107] (OT) and the Greek Hades[108] and Geenna[109] (NT).

Sheol => Grave (Adamic Death)
Sheol, the only Hebrew word to be translated “hell,” has the meaning of “pit,” “grave,” or “tomb.” Christendom’s inappropriate rendering of this word is decisively revealed in the KJV where “hell” was used in texts that dealt with the wicked, while “grave” or “pit” was used where the righteous were involved. An inattentive reader could easily be led to an entirely wrong conclusion concerning the death state of the wicked and the righteous, both of whom as the seed of Adam are subjects of the monarch Adamic Death (the DEATH).

94. ouranos, #3772G, plural with article.
95. theos, #2316G, with article.
96. shamayim, #8064H, plural with article.
97. See Death, Death, and Death, page 28.
98. See GJB, CSB, NET, NJB, YLT.
99. KJV marginal reading.
101. krisis, #2920G. See YLT, ASV, RSV, et al.
102. See Judgship in Ancient Israel, page 75.
103. The Greek text has the article.
104. aionios, #0166G.
105. christos, #5547G (Greek has “anointed” first).
107. sbaol, #7585H.
108. bades, #0086G.
109. geenna, #1067G.
Hades \(\Rightarrow\) Grave (Adamic Death)

Hades, the Greek equivalent of Sheol, also signifies the state of death—not life in which there is suffering or torture. In the Age-to-Come by the resurrection provided by the Father through the Son, all who are in Hades (Sheol), the grave, the terminus of a fallen race, will be raised and returned to life.

Revelation 1: edited

17 And he [Son of man (vs. 13)] . . . , saying unto me [speaking for God as the “word (Logos) of God” (vss. 2,9)], Fear not [Be not in awe] of the vision; I [God] am the first and the last:

18 I [God] am he that liveth, and I was [became as] dead [by entering Rest]; and, behold [and yet], I [God] am alive for evermore [the ages], Amen; and have the keys of hell [the grave] and of death [Adamic].

Revelation 20:

13 And the sea [restless masses of fallen humanity] gave up the dead which were in it; and [the] death [Adamic] and hell [the grave] [Hades] delivered up the dead which were in them: . . .

Gehenna \(\Rightarrow\) Obliteration (Second Death)

In Jesus’ day a ravine near Jerusalem called Gebenna (valley of Hinnom, used 12 times in the NT) was utilized for refuse disposal. Its fires, constantly burning, ensured destruction, obliteration, of everything cast into it—an apt picture of Second Death.

Matthew 10:

28 And fear [be not in awe of] them which kill the body [Adamic Death, the spirit returns to God], but are not able to kill the soul [body+spirit]; but rather fear [be in awe of] him which is able to destroy both soul [spirit is no more, does not return to God] and body in hell [Gehenna] [Second Death].

Sheol/Hades is for those who are to be awakened from Adamic Death, Gebenna is for those who prove to be incorrigible, hence unworthy of “life of the age.” The spirit of those consigned to Gebenna does not return to God. They are not to have life so they may be eternally tortured as Christendom proclaims.

**GOD OF FIRE AND WATER**

Of the many informative images used in the inspired Word to convey its message, there are two that require special note because of long term fallacies: “Fire” and “Water.” When properly construed, they provide crucial aid in understanding that Word and its Torah of The Adam, its Gospel of the Anointed.

**The Divine Fire**

The Hebrew and Greek words rendered “fire” in English versions of the Bible are used in a figurative sense as well as the literal. “Fire” may depict not only total destruction, but a purification by a selective destruction focused on impurities.

**Fire \(\Rightarrow\) Purification**

Life experiences that reveal personal deficiencies are the “fiery trials” that incite the progression of the spirit into the “likeness” of God. Removal of dross from precious metals by the fire of a furnace is a related metaphor used to characterize this transformation of the human spirit from ego-centricism to altruism.

Isaiah 5:

24 Therefore as the fire [devoureth the stubble, and the flame consumeth the chaff [Jacob’s Trouble/Diasporal], . . . : because they [Israelites] have cast away [spurned] the law [Torah] of the Lord of hosts [Torah of The Adam, spirit of Rest (liberty and love)], and despised the word of the Holy One of Israel [the LORD (God)].

110. \(\text{sheol}, \#7588\)
111. John 1:1,14; Rev 19:13.
112. \(\text{phobeo}, \#5399\).
113. \(\text{ginomai}, \#1096\).
114. \(\text{nekros}, \#3498\).
115. \(\text{idou}, \#2400\).
116. \(\text{ai翁}, \#0165\) (plural with the article).
117. \(\text{hades}, \#0086\), with article.
118. \(\text{thanatos}, \#2288\), with article.
119. Sinaitic, Alexandrine manuscripts (Tischendorf) do not have “Amen” and reverse the order of “grave” and “death.” See AVS, NASB, RSV, et al.
120. See note 36, page 111.
122. \(\text{geenna}, \#1067\).
123. See Death, Death, and Death, page 28.
124. \(\text{esb}, \#0784\).
125. \(\text{pur}, \#4442\).
126. 1 Pet 4:12.
127. See JAMES’ PRECEPT . . . , page 69.
128. \(\text{ma’ac}, \#3988\).
129. \(\text{torah}, \#8451/8452\).
130. See TORAH OF THE ADAM, page 40.
131. Isa 1:4; 10:20, 30:15; 41:14; 43:3,14; 45:11; et al.
ISAIAH 33:
14 ... Who among us shall dwell with the devouring fire? who among us shall dwell with [the everlasting] burnings [of an age] [the “devouring fire” of purification]?

EZEKIEL 22:
18 Son of man [Ezekiel], the house of Israel is to me [God] become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.
19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you ... 20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine indignation and in my fury [heat], and I will leave you there, and melt [purify] you.
21 Yea, I will gather you, and blow upon you in the [purifying] fire of my wrath [outpouring] [Jacob’s Trouble/Diaspora], and ye shall be melted in the midst thereof [dross (impurities) removed].
22 As silver is melted in the midst of the furnace, so shall ye [Israelites] be melted in the midst thereof; and ye shall know that I the Lord have poured out my [purifying] fury [heat] upon you.

1 PETER 1:
6 Wherein ye [the Church (vs. 4)] greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [in a period of testing]:
7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, though it be found unto praise and honour and glory at the appearing of Jesus Christ [anointed]:

1 PETER 4:
12 Beloved, think it not strange concerning the fiery trial which is to try you [to bring about transformation (metamorphosis)], as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of [the] Christ’s [Anointed’s] sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Though the above are specifically addressed to God’s two elect and anointed peoples (Israel and Church), all of God’s rational creation in the Age-to-Come will ultimately undergo the divine fire of purification.

PSALMS 21:
9 Thou [God (vs. 7)] shalt make them [those that hate God (vs. 8)] as a fiery oven in the time of thine anger [presence]: the Lord shall swallow them up in his wrath [indignation], and the fire shall devour them [devour the “dross” of character, not the individual].

ISAIAH 31:
9 And he [the enemy, personified by the Assyrian (vss. 2, 8)] shall pass over to his [God’s (vs. 5)] strong hold for fear [broken], and his princes [rulers] shall be afraid [dismay] of the ensign [“root of Jesse” (Jesus)], saith the Lord, whose [God’s] fire [purification] is in Zion [earthly priesthood], and his furnace in Jerusalem.

ZEPHANIAH 3:
8 ... my [God’s] determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce [burning] anger [indignation]: for all the earth [land] shall be devoured with the fire of my jealousy [the corruption in the land is “devoured,” not the people].
9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to [freely] serve him [in the altruistic spirit of Rest (liberty and love)] with one consent.
Zephaniah indicated the people continue to exist after the land is “devoured with the fire.” With Satan’s confounding deceptions exposed, their hearts will be able to hear the “pure language” of God’s truth, the “sign of Jonah.”

This use of fire as a method for purification and transformation is not limited to just a prophet or two. Inspired writer after inspired writer used the figure.

PROVERBS 25:
4 Take away the dross from the silver [by the fire of purification], and there shall come forth a vessel for the finer.
5 Take away the wicked from before the king, and his throne shall be established in righteousness.
ZECHARIAH 13:
9 And [during the Diaspora] I [God] will bring the third part147 [“little ones” of Israel (vs. 7)] through the fire [of purification], and will refine them as silver is refined, and will try them as gold is tried: they [the Jewish faithful] shall call on my name, and I will hear them: I will say, it is my people: and they shall say, The LORD is my God.

MALACHI 3:
2 But who may abide the day of his coming? and who shall stand when he appeareth? for he [“messenger of the covenant” (vs. 1)] is like a refiner’s fire, and like fullers’ soap [to cleanse, purify]:

MATTHEW 3:
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the [purifying] fire.
11 I [John the Baptist] indeed baptize you with water unto repentance [cleansing of one’s acts (body)]: but he [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with148 [in the] [h]oly Ghost149 [Spirit], and with fire [of purification]:

12 ... he [Jesus] will ... gather his [God's] wheat into the garner; but150 [moreover] he will burn up the chaff [the “dross”] with unquenchable fire [of purification].

1 CORINTHIANS 3:
13 Every man’s work shall be made manifest [in Age-to-Come]: for the day [day of judgment (deliverance)] shall declare it, because it shall be revealed by [purifying] fire; and the fire shall try every man’s [human’s] work of what sort it is.

LAKE OF FIRE ◄ GEHENNA ◄ SECOND DEATH
In First Advent Israel the literal fires in the Valley of Hinnom (Gehenna) obliterated everything brought to it. This graphic reality makes it easy to understand the Lake of Fire metaphor introduced in the prophecies of Revelation.

REVELATION 20:
14 And [the] death151 [Adamic] and [the] hell152 [grave] [or, tomb] were cast into the lake of fire. This is the second death.153

When the work of restoration (transformation, purification) in the Age-to-Come is complete and all of humankind have been given the opportunity for life, there will be no more human mortality. By nonmortality Adamic Death and its resultant grave will have been totally abrogated and will be nonexistent.

REVELATION 21:
8 But the fearful154 [cowardly], and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.153

The removal and demise of impure acts and thoughts by “fire and brimstone” is to result in a righteous being; however, if all therein is impure, if all is “dross,” the end will be annihilation. This was dramatically manifested by the finale of Sodom and Gomorrah, cities where not even ten righteous were found.155 Such thorough purification makes Lake of Fire an apt representation for Second Death, the death that is final and absolute.153 The individual experiencing such death is so degraded there is no redeeming feature. All is dross so the fire and brimstone of purification leaves nothing.156

During his First Advent ministry Jesus likened the Lake of Fire, the fire of purification, to the fire of the Valley of Hinnom.

MARK 9:
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell157 [Gehenna], into the fire that never shall be quenched:

The gracious teacher was not advocating self-mutilation as some poor souls have been led to believe. The hand, or any other fleshly member, does only that which the mind directs. The “cutting off” to be accomplished is in the mind, the spirit. If such “cutting off” is not realized, if the flesh and its egocentric drive remain dominant, then all will be consumed by the fire of purification. That which is lost in Gehenna is lost forever.

147. One part to “die with the pestilence,” a second to “fall by the sword,” and a third (including the faithful) scattered “into all the winds” (Ezk 5:12).
148. en, #1722G.
149. hagion pneuma, #’s 0040G, 4151G (no article).
150. de, #1161G.
151. thanatos, #2288G, with article.
152. bades, #0086G, with article.
154. deilos, #1169G.
156. Brimstone (sulfur) being very combustible is used in the manufacture of gunpowder and matches; however, it also has purifying properties and is used as an antiseptic and fungicide.
157. geenna, #1067G. See page 23.
**WATER (RAIN/SNOW/CLOUDS/DEW/HAIL/DROUGHT)**

The various forms in which water is found on Earth are essential for physical life, yet too little or too much can be a great danger. Both the positive and the negative aspects are reflected in the Bible's metaphoric use of water.

- Water and its storage as snow are essential for physical life; so, truth of God and his way are requisite for the spiritual aspect of life.
- Hail, frozen water, may be destructive; so, truth challenges error and is hard and distressing to those merchandising it.
- Overabundance of water may bring destruction, even death. Immersion into water symbolizes baptism into death.
- Lack of water may also bring death. Lack of truth allows corruption of the spirit, culminating in death.
- As a cloud, water (truth) may be dispersed over a large area.
- In the physical realm water is an agent for purification. Such outward cleansing was the focus of the baptism of John. For the spiritual, it is truth that cleanses, the baptism of Jesus (death of the egocentric behavior of the flesh).

**WATER (RAIN, SNOW, DEW) ≠ TRUTH ≠ LIFE**

**DEUTERONOMY 32:**
1 Give ear, O ye heavens [religious powers], and I [God] will speak; and hear, O earth [civil powers], the words of my mouth.
2 My [God's] doctrine [divine truth] shall drop as the rain, my speech [the Word of God] shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

**ISAIAH 55:**
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth ... : 11 So [like rain/snow (vs. 10)] shall my [God's (vs. 8)] word be that goeth forth out of my mouth: it shall not return unto me void, ... .

*Divine Truth ← rain, snow, dew, raindrops (small rain), showers*

**JOHN 4:**
13 ... Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the [symbolic] water that I [Jesus] shall give him shall never thirst; but the water that I shall give him shall be in him a well of water [truth] springing up into everlasting life [of an age].

**REVELATION 22:**
1 And [in vision] he [an angel] shewed me [John] a pure river of water of life [divine truth], 159 clear as crystal [unadulterated], proceeding out of the throne of God and of the Lamb.

**CLOUDS ≈ TRUTH**

**DANIEL 7:**
13 I [Daniel] saw in the night visions, and, behold, one like the Son of man [Jesus] came [in a day of "judgment" (vs. 10)] with the clouds of heaven [clouds ← divine (heavenly) truths], ... .

**PSALMS 57:**
10 For [God] thy mercy is great unto the heavens, and thy truth unto the clouds [clouds ← divine truths].

**PSALMS 108:**
4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds [clouds ← divine truths].

**JUDE 1:**
12 These are spots in your feasts of charity, ... , feeding themselves without fear [awe] of God: clouds they are without water [beliefs without divine truths (water), thus delusions], carried about of winds; trees whose fruit withereth, without fruit, twice dead [Second Death], plucked up by the roots;

**DEW ≈ TRUTH**

**MICAH 5: KJV** (5:6 in Hebrew text)
7 And the remnant of Jacob [Israel] shall be in the midst of many people [fallen humanity] as a dew from the LORD, as the showers upon the grass, that [dew ← showers ← divine truths] tarrieth not for man, nor waiteth for the sons of men [comes by God].

**PROVERBS 3:**
13 Happy is the man that findeth wisdom, and the man that getteth understanding.
14 ... 19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.
20 By his [God's (vs. 19)] knowledge the depths [the abysses of darkness] are broken up, and the clouds drop down the dew [clouds ← dew ← divine truths].

**HAIL ≈ HARD TRUTH**

**JOB 38:**
22 ... hast thou seen the treasures of the hail [God's hard truths], 23 Which [truths] I [God] have reserved against the time of trouble, against the day of battle [in the Age-to-Come] ... ?

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truth has resulted in extensive pollution of the divine Word, a corruption introduced by misguided leaders who set forth an extraordinary effort to de-Judaize “Christianity.” Declaring God provided for only one anointed people, one salvation, their erroneous teachings soon had significant influence and seriously corrupted the common understanding of biblical instruction.

**LACK OF TRUTH**

**ISAIAH 5:**
13 Therefore my people [Israel] are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst [for truth].

**JEREMI APHER O Sappy (vss. 35) waters; and they [the waters (what little truth Babylon had)] shall be dried up: for it is the land of graven images, and they are mad upon their idols.

**AMOS 8:**
11 Behold, the days come [Diaspora], saith the Lord GOD, that I will send a famine in the land [Israel (vs. 2)], not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

**ROMANS 11:**
1 … Hath God cast away his people [of Israel]? God forbid. … 2 God hath not cast away his people which he foreknew. …

As exemplified by a writing entitled “Epistle of Barnabas,” author unknown, these misguided teachers harshly warned those who believed Jews remained in a covenant relationship with God.

… take heed … , and not to be like some, adding largely to your sins, and saying, “The covenant is both theirs [Jews] and ours [Christians].” But they thus finally lost it — *Unknown (c. 130 C.E.)*

This epistle was at first highly regarded and was included in some of the preliminary canon lists. Providentially, it was critically removed and is no longer given such recognition.

Other teachers with like convictions followed. Not accepting Paul’s teaching of the Church as a collateral graft into the one tree, they spiritualized the promises to Israel and asserted Christendom was the true Israel, the new Israel. Introducing such titles as spiritual Israel and nominal Israel, they declared Christendom had replaced Israel in God’s purpose.

Justin Martyr was one such — like the author of *Barnabas*, his interpretation emptied Israel of its meaning and legitimacy. Writing just a few decades after the death of the apostle John, he adamantly proclaimed:

**BLIND LEADING THE BLIND**

Christendom’s failure to understand and accept Zechariah’s Precept168 (God has two anointed peoples) as a fundamental
HEAR, O ISRAEL

... for I have read that there shall be a final law, and a covenant, the
chiepest of all, which it is now incumbent on all men to observe, as
many as are seeking after the inheritance of God. For the [Mosaic]
law promulgated on Horeb is now old, and belongs to yourselves [the
Jews] alone; but this [law of the New Covenant] is for all universally.
Now, law placed against law has abrogated that which is before it,
and a covenant which comes after in like manner has put an end to
the previous one [the New Covenant has replaced the Mosaic]. ... For the
true spiritual Israel, and descendants of Judah, Jacob, Isaac, and
Abraham ... are we [Christians] who have been led to God through
this crucified Christ ... —Justin Martyr (c. 150 C.E.)

For the prophetic gifts remain with us [Christians], even to the pre-
sent time. And hence you [Trypho, as a Jew] ought to understand that
the gifts formerly among your nation [Israel] have been transferred
to us [Christendom] ... —Justin Martyr (c. 150 C.E.)

Declaring Christendom to be the “true spiritual Israel,” he claimed
the divine favor once shown the Jews had been transferred to it.
He insisted, as did those who followed him, all that had been
Israel’s was “abrogated.”

Irenaeus, contemporary to Justin Martyr, had a kindred spirit.

... they [the Jews] used the Mosaic Law until the coming of the Lord;
but from the Lord’s advent [First Advent], the new covenant which
brings back peace, and the law which gives life, has gone forth over
the whole earth ... —Irenaeus (c. 180 C.E.)

In their inordinate zeal to appropriate the divine promises, these
early “scholars” claimed the “new covenant” for Christendom.
Unlike many of their other teachings, there has been widespread
acceptance within Christendom for this claim. If, however, this
alludes to Jeremiah’s “new covenant,” there is a problem. The
prophet made categorical the “new covenant” as ratified175 by
its covenant-victims (Israel and Church) is for all humankind.
Its promises are earthly. Its salvation is earthly. There is no heav-
enly promise in it, no promise of a New Creation.

Jeremiah 31:
33 But this shall be the [New (vs. 31)] covenant that I will make
[ratify] with [the offering of] the house of Israel [all twelve tribes (vs. 31)]

plus Church]; After those days [of covenant ratification], saith the LORD,
I will put my law [Torah] in their [Adam’s seed (vs. 27)] inward parts, and write it in their hearts; and will be
their God, and they shall be without sin. Is there any in Christendom today who would make such a claim?

In the third century C.E. one who joined in the usurpation of
God’s promises was Origen. To achieve his desired goal he
changed obvious literal meanings into allegory.

7. ... Many, not understanding the Scriptures in a spiritual sense,
but incorrectly, have fallen into heresies.
8. ... 9. Now the reason of the erroneous apprehension of all these
points on the part of those whom we have mentioned above [Jews and
heretics] ... is no other than this, that holy Scripture is not understood
by them according to its spiritual [allegorical], but according to its lit-
eral meaning, ... But all the narrative portion, relating either to the
marriages, or to the begetting of the children, or to battles of differ-
et kinds, or to any other histories whatever, what else can they be
supposed to be, save the forms and figures of hidden and sacred
things? ... —Origin (c. 230 C.E.)

160 [The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest]
By the time of Augustine and Chrysostom Replacement Theology was firmly entrenched. It has dominated Christendom’s thinking through the Reformation to this day. “One of Europe’s foremost NT scholars” wrote concerning Israel:

... insofar as it [Israel] rejects Christ and trusts in the possession of the law, circumcision, and its own righteousness, it can no longer assert its right to the name and privilege of Israel in the redemptive-historical sense. The church, then, as the people of the New Covenant has taken the place of Israel, and national Israel is nothing other than the empty shell from which the pearl has been removed and which has lost its function in the history of redemption.

—H. N. Ridderbos (1966 C.E.)

Such self-serving declarations have effectively established within Christendom the conviction its converts are the sole people of God. Such anti-Israel bias, however, is not scriptural.  

Matthew 15: 
14 ... if the blind lead the blind, both shall fall into the ditch.

As Paul set forth in Hebrews, it is the offerings of God’s anointed as covenant-victims that ratify the New Covenant. Jesus as High Priest, the Church and Israel as the priesthood (heavenly and earthly), will provide the “more excellent ministry” of the Age-to-Come. Consequently, the development of that priesthood was not and could not be accomplished under the New Covenant. The New Covenant is earthly, not heavenly—for Israel and the fallen human race. Its blessings are yet future.

Be it noted, the Church did not replace Israel in divine arrangements. It is an added dimension. During Israel’s correction (Jacob’s Trouble/Diaspora) the heavenly Father introduced something new, something additional to his work with Israel.

DIVINE JUDGESHIP

As exampled by Job’s friends, divine judgment and justice are topics that frequently show themselves in the Scripture. God’s judgeship as there presented, however, differs greatly from that practiced by fallen humanity and does not function in the likeness of the courts of law established by human societies.

MERCY, not RETRIBUTIVE JUSTICE (WRATH)

Solomon’s Precept makes manifest the cruciality of following the Word and not the reasonings of men. The false conceptions of divine judgment have resulted in the merciful heavenly Father being regarded as a god of wrath. This polluted conception has been greatly augmented by the teaching of Retributive Justice, a teaching that has dominated human thinking for millennia.

... This, however, is in general to be noticed, that if any are evil, not so much in their mind as in their doings, and are not born to sin under the incitement of purpose, upon whom punishment is inflicted more speedily, and more in the present life; for everywhere and always God renders to every one according to his deeds, as He judges to be expedient. But those who practice wickedness of purpose, so that they sometimes even rage against those from whom they have received benefits, and who take no thought for repentance—their punishment He defers to the future. For these men do not, like those of whom we spoke before, deserve to end the punishment of their crimes in the present life; but it is allowed them to occupy the present time as they will, because their correction is not such as to need temporal chastisements, but such as to demand the punishment of eternal fire in hell; and there their souls shall seek repentance, where they shall not be able to find it. —Unknown (c. 230 C.E.)

... All the terrible retribution which shall come upon a wicked world and a fallen Church in the appalling castigatory judgments of the Almighty at the close of the Gentile Dispensation will be signal answers to the prayers of the martyrs in bygone ages. These martyrs all cried to God for vindication. Rest assured He has not forgotten a solitary wail or groan. Hence, an awful retribution, with accumulated and compound interest, is on the track of all the people in all ages who have persecuted God’s saints. ... —W. B. Godbey (1900 C.E.)

“Retributive” has the thought of future reward or punishment commensurate with deeds of the past, whether that future is in the present life or later. “Justice” has the thought of treatment and due reward or punishment in accordance with prescribed standards or law without regard to circumstance.

179. Heb 9:16,17 ED.
180. 1 Pet 2:5,9.
181. 2 Cor 3:6.
182. See LESSON FROM JOB’S FRIENDS, page 31.
183. See page 32.
If as declared in the above quotations the principle of Retributive Justice is true, then God is in fetters and cannot act independently. Grace, mercy, repentance, forgiveness, are not to be found where there is retribution. Justice becomes greater than God! Such teaching is a consequence of human reasoning, the product of the fertile imaginations of fallen beings, inventions like that of Job’s friends.186

GOD OF GRACE
As the psalmist reverently declared, God is a god of grace, mercy, and love—not retribution.

**PSALMS 103:**
6 The LORD [in the spirit of liberty and love] executeth righteousness and judgment for all that are oppressed [the spirit of Rest].
7 He made known his ways unto Moses, his acts unto the children of Israel.
8 The LORD is merciful and gracious, slow to anger [be indignant] [patient], and plenteous in mercy.
9 He will not always chide: neither will he keep his anger [indignation] for ever [an age].
10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities [no divine retribution].
11 For as the heaven is high above the earth, so great is his mercy toward them that fear [be in awe of] him.
12 As far as the east is from the west, so far hath he removed our transgressions from us.
13 Like as a father pitieth his children, so the LORD pitieth them that fear [be in awe of] him [and his grace, his mercy].
14 For he knoweth our frame [be ye in awe of Him]; he remembereth that we are dust.

**PSALMS 118:**
1 O give thanks unto the LORD; for he is good: because his mercy endureth for ever [an age].
2 Let Israel now say, that his mercy endureth for ever [an age].
3 Let the house of Aaron now say, that his mercy endureth for ever [an age].
4 Let them now that fear [be in awe of] the LORD say, that his mercy endureth for ever [an age].

A thought found in a few English versions of a psalm (e.g., KJV) is often cited to justify the teaching of Retributive Justice.

**PSALMS 89:**
14 Justice [righteousness] and judgment [deliverance] are the habitation of thy [God’s (vs. 8)] throne: mercy and truth shall go before thy face.

As evinced in another psalm where the same Hebrew words are found, the translators use of “justice” is unfortunate.

**PSALMS 97:**
2 ... righteousness [deliverance] are the habitation of his [God’s (vs. 1)] throne.

Isaiah’s use of the same Hebrew words to describe the work of God’s future kingdom demonstrates there is no thought of retribution (Retributive Justice) as “the habitation” of God’s throne.

**ISAIAH 16:**
5 ... in mercy shall the throne be established: and he [anointed seed of David (Son of Man)] shall sit upon it in truth in the tabernacle of David [House of David—Israel], judging, and seeking judgment [deliverance], and hasting righteousness.

**MATTHEW 25:**
31 When the Son of man [the anointed seed of David] shall come in his glory, ... then shall he sit upon the throne of his glory:

**ISAIAH 26:**
9 ... when thy [God’s (vs. 8)] judgments [deliverance] are in the [new] earth [Israel], the inhabitants of the world will learn righteousness.

God’s judgments are to teach and renew, not punish!

**ISAIAH 2:**
3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he [Jacob (Israel as a nation)] will teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah of The Adam] and the word of the LORD from Jerusalem.

Isaiah’s image of that future Kingdom echoed the psalmist’s words of grace, mercy, and love. Micah, as he reflected on the divine character, was awestruck by the span of God’s mercy toward Israel and ultimately all humanity.

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186. See LESSON FROM Job’S FRIENDS, page 31.
187. 'aph, #0637/0638/0639H. Prov 25:15.
188. ‘owlam, #5769H.
189. yare', #3372/3373H.
190. tsedeq, #6664H.
191. mishpat, #4941H. See JUDGESHIP IN ANCIENT ISRAEL, page 75.
192. ‘abel, #0168H.
193. See “TABERNACLE OF DAVID,” page 333.
194. 'erevts, #0776H.
195. towrah, #8451/8452H.
196. See DAVID’S PRECEPT (TORAH …A DAM), page 40.
Ezekiel 18:

21 But if the wicked [in belief] will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
22 All his transgressions that he hath committed, they shall not be mentioned unto him [retribution]: in his righteousness [of faith] that he hath done [in the Age-to-Come] he shall live.
23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Again, retribution is not to be found—“all his transgressions . . . shall not be mentioned.” God judges as one “thinketh in his soul”199 (Solomon’s Precept), not by past acts. In his text that opened this chapter Hosea provided a moving example of the depth of God’s mercy when he detailed the divine anguish over the need to discipline the rebellious ten tribe nation. Again:

Hosea 11:

8 How shall I [God] give thee up, Ephraim [the northern ten tribe nation]? how shall I deliver thee, Israel? how shall I make thee as Admah200? how shall I set thee as Zeboim200? mine heart is turned within me, my repentings are kindled together. 9 I will not execute the fierceness of mine anger,197 I will not return to destroy Ephraim: for I am God, and not man; . . .

God is not man that demands retribution. By his promise of a New Covenant with his human creation he demonstrated afresh that “in mercy shall the throne be established.”201

202. Admah and Zeboim, close neighbors of Sodom and Gomorrha, were destroyed in the same cataclysmic event (Gen 10:19; 14:2,8; 19:24; Deut 29:23).

198. See #5703/5704/5705/5706H.
200. See #5547G, #8451/8452H.
201. Isa 16:5 (page 162).
203. Christos, #5315H—soul (page 32).
By the Flood, by the later confounding of language, and by the “oracles of God” given Israel,205 God has contained the evil his creation in unbelief has sought to do—kept within limits as the sand bounds the sea. Only in this way was it made certain a large portion of humankind would not be lost before a day of “judgment.” This text, therefore, concerns God’s love and mercy, not retribution.

SEEK NOT RETRIBUTION

Inasmuch as humans were created in God’s image with free-will, and are to be made in his likeness as love,206 it is essential there be a clear understanding of the responsibility entailed. Having free-will, the shaping of character has to be a free and willing act. Also, as Solomon’s Precept207 makes evident, such an act cannot be successfully accomplished without knowledge.

ISAIAH 45:
20 Assemble yourselves and come; draw near together, ye
that are escaped of the nations: they have no knowledge
that set up the wood of their graven image, and pray unto
a god that cannot save.

JEREMIAH 4:
22 For my people is foolish, they have not known me; they
are sottish children, and they have none understanding: they
are wise to do evil, but to do good they have no knowledge.

ROMANS 10:
2 For I [Paul] bear them [the Jews] record that they have a zeal
of God, but not according to knowledge.
3 For they being ignorant of God’s righteousness, and going
about to establish their own righteousness, have not sub-
mitted themselves unto the righteousness of God.

GALATIANS 4:
8 Howbeit then, when ye knew not God, ye did service unto
them which by nature are no gods.
9 But now, after that ye have known God, or rather are
known of God, how turn ye again to the weak and beggarly
elements, whereunto ye desire again to be in bondage?
If, as asserted by some, justice overrides mercy, then a serious
question arises as to the creature’s responsibility to the counsel
set forth in the Bible. The guidance given throughout God’s
inspired instruction is for his creation not to seek retribution.

LEVITICUS 19:
18 Thou [the Israelites] shalt not avenge, nor bear any grudge
against the children of thy people, but thou shalt love thy
neighbour as thyself: I am the LORD.

PROVERBS 20:
22 Say not thou, I will recompense evil; but wait on the
LORD, and he shall save thee.

MATTHEW 5:
7 Blessed are the merciful: for they shall obtain mercy.

MATTHEW 5:
39 But I [Jesus] say unto you, That ye resist not [the]
evil [person]: but whosoever shall smite thee on thy right cheek,
turn to him the other also.
40 And if any man will sue thee at the law [in a court], and
take away thy coat, let him have thy cloke also.
41 And whosoever shall compel thee to go a mile, go with
him twain.
42 Give to him that asketh thee, and from him that would
borrow of thee turn not thou away.
43 Ye have heard that it hath been said, Thou shalt love thy
neighbour, and hate thine enemy.
44 But I say unto you, Love your enemies, bless them that
curse you, do good to them that hate you, and pray for them
which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in
heaven: for he maketh his sun to rise on the evil and on the
good, and sendeth rain on the just and on the unjust.

LUKE 6:
36 Be ye therefore merciful, as your Father also is merciful.

ROMANS 12:
14 Bless them which persecute you: bless, and curse not.
15 … 17 Repay not evil for evil: but love your enemies, and pray for them which despitefully use you, and persecute you.
18 If it be possible, as much as在于 you.
19 Dearly beloved, avenge not yourselves, but give place unto
wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst,
give him drink: … .
21 Be not overcome of evil, but overcome evil with good.

205. Acts 7:38; Rom 3:2; Heb 5:12.
206. See note 99, page 69.
208. The Greek text has the article.
209. kritio, #2919G.
210. orge, #3709G.
211. ekkinesis, #1557G.
212. antapodidomi, #0467G.
1 Corinthians 13:7 [Love (vs. 4)] Bear all things ... endureth all things.

1 Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing [the blessing of Abraham].

In the words of prophet and apostle, mercy is to overrule retribution. The children of the heavenly Father are to love their enemies. They are to bless, not curse. Their mind is to be “one” with the gracious and merciful Father, the Creator of all.

John 17:21 That they all may be one; as thou, Father, art in me [Jesus], and I in thee, that they also may be one in us [Father and Son]: ...

Thus, if the creature is to have no desire for retribution and character is to be one with God, then Retributive Justice must be a device of the creature’s imagination. Such a teaching is a slander of a God who is love.

The work of the Kingdom of God and a day of judgment is restoration, not retribution!

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

The sins of the past will not bring retribution! By God’s “forbearance” they are to be passed over!

Romans 3:24 Being justified freely by his [God’s] grace through the redemption [from SIN and DEATH] that is in Christ Jesus: 25 Whom God hath set forth to be a propitiatory [propitiatory] [of the SIN] through faith in his blood [as God’s Passover lamb], to declare his [God’s] righteousness for the remission [passing over] of sins that are past, through the forbearance of God;

Acts 17:30 And the times of this ignorance God winked at; but now commandeth [charges] all men everywhere to repent: 13 ... mercy rejoiceth [triumphs] against judgment.

Revelation 22:12 And, behold, I [God (vs. 13)] come quickly; and my reward is with me, to give every man according as his work shall be.

In the future Kingdom, each of God’s free creatures will be treated “according as his work shall be,” not according to any previous acts committed in “ignorance.”

Proverbs 16:2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits [for accord with the spirit of Rest].

Proverbs 17:3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts [for what is believed].

Proverbs 21:2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

Again, as Ezekiel foretold:

Ezekiel 18:21 But if the wicked [in belief] will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 All his transgressions that he hath committed, they shall not be mentioned unto him [no divine retribution]: in his righteousness [of faith] that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Though there will be no divine retribution, there will be “suffering” in that future Kingdom. The changes each creature created in God’s image must make to be in his likeness will not come easy. The more depraved an individual, the more difficult it will be. This retributive suffering, however, is a consequence of the creature’s own willful acts of a lifetime. It is not a retributive act of God! God will not, does not, “render evil for evil”!

Love, not Satisfaction of Justice, not Propitiation

A non-biblical metaphor often used in this context is closely related to the distorted view of God set forth by Job’s friends.

This seminal metaphor speaks of the ransom given by Jesus as a vicarious satisfaction of divine justice. Introduced by the Reformers in their challenge to the corruption of indulgences—the purchase of divine forgiveness by “satisfactions”—it resulted in another distortion that is as great.

12. ... our Lord came forth very man, adopted the person of Adam, and assumed his name, that he might in his stead obey the Father; that he might present our flesh as the price of satisfaction to the just judgment of God, and in the same flesh pay the penalty which we had incurred.—John Calvin (1536 C.E.)

16. ... Christ interposed, took the punishment upon himself and bore what by the just judgment of God was impending over sinners; with his own blood expiated the sins which rendered them hateful to God, by this expiation satisfied and duly propitiated God the Father, by this intercession appeased his anger, on this basis founded peace between God and men, ... —John Calvin (1536 C.E.)

The inference which the Papists draw from these words [Luke 11:41], that alms are satisfactions, by which we are cleansed from our sins, is too absurd to require a lengthened refutation.—John Calvin (1535 C.E.)

Though the thought of satisfying justice, human or divine, is not found in the Bible, this metaphor has dominated the theology of the Protestant wing of Christendom since the Reformation.

God hath set forth His Son to be a propitiatory sacrifice to make satisfaction to His justice. ... By a propitiation is meant that which appeaseth the wrath of God for sins and obtains His favor ... He was thus pacified towards believers in Jesus Christ, and made favorable to them, the demands of His law and justice being satisfied, and every obstruction to the exercise of His mercy towards them removed.—Robert Haldane (1839 C.E.)

It is not God that must change, but human hearts! The claim that the sacrifice of Jesus “satisfied and duly propitiated God” violates divine instruction on one vital point. The Torah of Moses requires the individual deserving the corrective action be the one receiving it.

Exodus 23:
7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I [God] will not justify the wicked.

Deuteronomy 25:
1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

Proverbs 17:
15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

Isaiah 5:
22 Woe unto them that are mighty to drink wine ... :
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Jeremiah 22:
3 Thus saith the LORD; Execute ye judgment and righteousness, and in the spirit of Rest deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

If the innocent suffer for the guilty there is no “satisfaction.” It is injustice, an abomination. So, just as with Job’s friends, metaphor not “rightly divided” leads to a grievous conclusion. The use of “propitiation” in the sense of God’s “justice being satisfied” results in the false concept of God as a god of wrath.

Divine justice is not a separate reality over which God has no power, a greater entity to which he is subservient. Rather, justice comes from within God. It is his own creation, which he can deal with as he chooses. Sometimes he brings deserved chastisement, other times does not. It is as his wisdom and love dictate to be the better course for the edification and maturation of his creation.

Exodus 32:
11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath ... [countenance] wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

226. *Institutes of the Christian Religion*, translated by H. Beveridge, Book 2, Ch. 12, Section 3, page 488.
227. *Institutes of the Christian Religion*, translated by H. Beveridge, Book 2, Ch. 16, Section 2, page 529.
231. See PROPITIATION OF THE SIN, page 43.
233. *aph*, #0637/0638/0639H.
EXODUS 32: (CON’T)
12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, … ? Turn from thy fierce wrath234 [countenance], and repent of this evil235 [distress] against thy people.
13 Remember Abraham, Isaac, and Israel [Jacob], thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven [Church], and all this land that I have spoken of will I give unto your seed [Israel],236 and they shall inherit it for ever237 [an age].
14 And the LORD repented of the evil235 [distress] which he thought to do unto his people.

Divine Justice is not a “roaring lion” that “walketh about, seeking whom he may devour.”238 Just as Hosea was informed of God, 239 Jonah knew God is merciful. He appreciated God is not in bondage to retribution, nor does he require propitiation. If Nineveh repented, he understood it would not perish. That was why he resisted doing as God directed.

JONAH 4:
2 And he [Jonah] prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger234, [be indignant] [patient] and of great kindness, and repentest thee of the evil235 [reproof].

DIVINE JUDGMENT

For many centuries Christendom has taught a divine judgment of every human is accomplished at the instant of death.

... At death, the sinner’s days are numbered and finished [Mene]; after death the judgment, when he will be weighed in the balance and found wanting [Tekel]; and after judgment the sinner will be cut asunder [Peres], and given as a prey to the devil and his angels. ... —Matthew Henry (c. 1706 C.E.)240

Jesus, however, taught differently.

MATTHEW 10:
15 Verily I [Jesus (vs. 5)] say unto you [apostles (vs. 5)], It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city [rejecting the message (vs. 14)].

MATTHEW 11:
22 But I [Jesus (vs. 7)] say unto you [a multitude of unbelieving Jews (vs. 7)], It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

The people of Sodom, Gomorrah, Tyre, and Sidon had long been dead but not yet judged. There had been no judgment of humankind by the First Advent. It was still a future event.

John saw in vision that such judgment was yet future to his day.

REVELATION 11:
17 ... O Lord God Almighty ...; because thou hast taken to thee thy great power, and hast reigned [Second Advent].
18 ... thy wrath242 [indignation] is come, and the time of the dead, that they should be judged ... .

DAY OF THE LORD

Though “day of the LORD”243 has been much debated, the clear connection between death, judgment, and the military language of confrontation (Day of Battle)244 is certain.

ISAIAH 2:
12 For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

EZEKIEL 13:
5 Ye [“foolish prophets” (vs. 3)] have not ... [prepared] the house of Israel to stand in the battle in the day of the Lord.

JOEL 3:
14 Multitudes [of living], multitudes [of the resurrected dead] in the valley of decision: for the day of the Lord is near in the valley of decision.

234. ‘aph, #0637/0638/0639H.
235. ra’, #7411H. See note 326, page 43.
237. ‘owlam, #5769H.
238. 1 Pet 5:8.
239. Hos 11:8,9 (page 163).
240. *Commentary on the Whole Bible, Vol. 7, page 639 (the three phrases refer to the three words of Dan 5:26-28 and are used to assert a sinner’s fate).
241. No article in Greek text.
242. orge, #5709G.
244. See Day of Battle ... , page 171.
245. No article in Hebrew text.
ZECCHARIAS 14:
3 Then [following the Diaspora (vss. 1,2)] shall the LORD go forth [the Second Advent], and fight against those nations [that divided Israel’s “spoil” (vss. 1,2)], as when he fought in the [a] day of battle.

THERE ARE DIVERS JUDGMENTS
Difficulty some have with “day of judgment” comes from failing to heed Peter’s Precept. The Bible sets forth several days as “day of judgment”—days in which God judges, each judgment dealing with a different element of God’s creation for a different purpose and at different times, on a different day of the LORD.

- judgment of Serpent (Lucifer, Satan)
- judgment of First Human
- judgment of Angels (Fallen)
- judgment of Human Creation (Pre-Flood)
- judgment of Israel (Ten Tribe Nation)
- judgment of Judah (Two Tribe Nation)
- judgment of Israel (Twelve Tribe Nation)
- judgment of the New Creation
- judgment of the Fallen Angels
- judgment of Human Creation (Living and Dead)

The last, judgment for deliverance of human creation, is a dominant theme in the Bible; however, the others are an important part of the divine purpose. As a consequence care must be taken to ensure a given text is “rightly divided” and the proper judgment, purpose, and “day of the LORD” is in view.

JUDGMENT (DELIVERANCE) OF ISRAEL
Psalms and prophet spoke of Israel’s ultimate destiny.

PSALMS 48:
4 For, lo, the kings [earthly rulers] were assembled [against “the city” (vs. 2), restored Jerusalem (Israel)], they passed by together.
5 They saw it, and so they marvelled; they were troubled [they realized their dominion was in peril], and hasted away.

EZEKIEL 38 & 39:
38:3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince [a tutelary angel] of Meshech and Tubal:
4 … 8 … : in the latter years [Age-to-Come] thou [Gog and his host] shall come into the land that is brought back from the sword, and is gathered out of many peoples; [Israel] restored, which have been always [an ongoing] waste: but it [Israel] is brought forth out of the nations, peoples, of the world, and they shall dwell safely all of them.
9 … 10 … ; It shall also come to pass, that at the same time [the time of Israel’s restoration] shall things come into thy mind, and thou [Gog, an unholy angel (vss. 2,3)] shalt think an evil thought:
11 And thou shalt say, I will go up to the land of unwalled villages [Israel not yet in accord with covenant requisites]; I will go to them that are at rest [in their own strength], that dwell safely, all of them dwelling without walls [of God]; … ,
12 To take a spoil, and to take a prey: to turn thine hand upon the desolate places that are now inhabited, and upon the people [a God chosen and anointed people] that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the [promised] land.
13 … 18 And it shall come to pass at the same time when Gog [land his host (vs. 15)] shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face [because of Israelite unfaithfulness].
19 For in my jealousy [zeal] and in the [purification] fire of my wrath [outpouring] of truth have I spoken. Surely in that day there shall be a great shaking in the land of Israel; and not God (Isa 26:1).
20 … all the men of Israel that are upon the face of the earth [land] of Israel (vs. 19), shall shake at my presence, and the mountains shall be shaken: the steep places shall fall, and every [human conceived] wall shall fall to the ground.
24 And according to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the fallen human that is [in unfaithful Israel] throughout all my mountains [of Israel (vs. 8)], saith the Lord GOD: every man's sword [teachings ("tradition") of fallen humans] shall be against his brother ["spirits of devils"].

22 And I [God] will plead against [judge] him [Israel] with pestilence and with blood; and I will rain upon him [Gog], and upon his bands, and upon the many people[s] that are with him, an overflowing rain [truth], and great hailstones [hard truths], fire, and brimstone [of purification].

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and all the nations shall know that I am the LORD.

25:1 ... 21 And I will set my glory [with him, an opening for the house of Israel's] upon his bands, and upon the many people[s] that are with thee: I will give thee unto the ravenous birds of prey, and to the beasts of the field; I will deliver thee into the hand of the northeners, and [heathen] of Gog and all his multitude [nations], and to the beasts of the field [the carnivores] to be devoured [to eradicate the egocentric fleshly behavior].

5 ... 11 And it shall come to pass in that day, ... shall they bury Gog and all his multitude [ones enslaved by the great deceptions] and they shall call it The valley of Hamongog.

12 ... 21 And I will set my glory [glory of a restored and faithful Israel] among the heathen [nations], and all the heathen [nations] shall see my judgment that I have executed [upon both Israel and Gog], and my hand that I have laid upon them.

22 So the house of Israel shall know that I am the LORD their God from that day and forward.

23 And the heathen [nations] shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword [false teachings of fallen humanity].

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

JUDGMENT (DELIVERANCE) OF HUMAN CREATION
For God's promise to be fulfilled, for there to be a day of judgment for all of humankind to include all who have died, there will have to be a resurrection—the resurrection foretold by the prophets and made possible by Jesus through a ransom.

1 CORINTHIANS 15:
21 For since by man [Adam] came death, by man [Jesus] also the resurrection of the dead [of humankind].

1 TIMOTHY 2:
6 Who anointed Jesus (vs. 5) gave himself a ransom for all [of fallen humanity who accept], to be testified in due time [in a Day of the LORD].

The sequence for the deliverance of humankind from its fallen egocentric condition—death, resurrection, judgment—contrasts markedly with Christendom's supposed judgment at the instant of death; yet, that sequence was implied in God's promise to Abraham, implicit in a prophecy by Joel, and unambiguously stated by John in his gospel and by Jesus in his revelation to John.

GENESIS 22:
17 That in blessing I [God] will bless thee [Abraham] ... and thy seed shall possess the gate [governance] of his enemies [the sin and the death, all the opposing work];

18 And in the twofold seed [stars and sand (vs. 17)] shall be all the nations of the earth [all peoples, living and dead] blessed;

JOEL 3:
9 Proclaim ye this among the Gentiles [nations] [fallen humanity]: Prepare war, wake up the mighty men [possessed humans], let all the men of war draw near; let them come up:

10 ... 12 Let the heathen [nations] be wakened, and come up to the valley of Jehoshaphat [Jehovah judges; for there will be a Day of the LORD]; 13 ... 14 Multitudes [first, the living] and multitudes [next, the resurrected dead] in the valley of decision; for a day of the LORD [God's day of judgment] is near in the valley of decision [the decision to live after the altruistic spirit rather than the egocentric flesh].
HEAR,  O  ISRAEL

John 5:
27  And  [God]  hath  given  him  authority  to  execute  judgment  [deliverance]  also,  because  he  [Jesus]  is  the  Son  of  man.
28  Marvel  not  at  this:  for  the  hour  is  coming  [in  Day  of  the  LORD],  in  the  which  all  that  are  in  the  graves  shall  hear  his  voice,
29  …  ;  they  that  have  done  good  [Church],  unto  the  [heavenly  (first)]  resurrection  of  life  [in  oneself  as  New  Creatures  (vs.  26)];288  and  they  that  have  done  evil  [mortal  humanity],  unto  the  [earthly]  resurrection  of  damnation289  [judgment]  [deliverance].290

Revelation 11:
17  …  [at  the  sounding  of  7th  angel  (vs.  15),  Second  Advent]  O  Lord  God  …  thou  hast  taken  to  thee  thy  great  power,  and  hast  reigned.
18  …  the  time  of  the  dead,  that  they  should  be  judged  …

God  typified  day  of  judgment  by  the  Sabbath  and  Jubilee  given  Israel.291  David  described  it  as  a  day  when  evil,  egocentric  behavior,  will  no  longer  flourish.  In  a  psalm  he  assured:

Psalms 37:
1  Fret  not  thyself  because  of  evildoers,  neither  be  thou  envious  against  the  workers  of  iniquity.
2  For  they  shall  soon  be  cut  down  like  the  grass … .
3  …  9  For  evildoers  shall  be  cut  off:  but  those  that  wait  upon  the  LORD,  they  shall  inherit  the  earth.
10  For  yet  a  little  while,  and  the  wicked  [by  their  transformation]  shall  not  be:  …

In  a  psalm  credited  to  Asaph,  God’s  indictment  of  the  “wicked”  is  recorded,  and  the  divine  intent  declared:

Psalms 50:
21  These  things  hast  thou  [the  “wicked,”  evildoers  (vs.  16)]  done,  and  I  [God  (vs.  16)]  kept  silence  [he  did  not  leave  his  Rest];  thou  thoughtest  that  I  was  altogether  such  an  one  as  thyself:  but  I  [by  the  natural  laws  in  place]  will  reprove  thee,  and  [in  a  day  of  judgment  (Age-to-Come)]  set  them  [the  things  done]  in  order  before  thine  eyes  [make  readily  apparent  the  consequence  of  sin  (the  knowledge  of  good  and  evil)].292

Solomon  also  spoke  of  this  future  “judgment,”  this  deliverance:290

Ecclesiastes 12:
13  …  :  Fear295  [Be  in  awe  of]  God,  and  [unreservedly]  keep  his  commandments294  [commissions]:  for  this  is  the  whole295  [totality]  duty  of  man  [Adam].
14  For  God  shall  bring  every295  [whole]  work  into  judgment,  with  every295  [whole]  secret  thing,  whether  it  be  good,  or  whether  it  be  evil.

God’s  purpose  for  creating  human  beings  in  his  “image”  is  for  them  to  be  in  his  “likeness.”296  There  is  to  be  a  judgment  for  that  “totality.”  The  inspired  writers  were  echoing  the  words  of  Job.

Job 21:
30  That  the  wicked  is  reserved  [in  the  grave]  to  the  day  of  destruction  [the  day  when  evil  shall  no  longer  prosper]?  they  shall  be  brought  forth  [resurrected]  to  the  day  of  wrath297  [outpourings]  [day  for  purging  unrighteousness  by  “outpourings”  of  truth  (rain,  hail,  fire,  etc.)].298

Job 24:
12  Men  groan  from  out  of  the  city,  and  the  soul  of  the  wounded  crieth  out:  yet  God  layeth  not  folly  to  them  [none  are  judged  before  the  time,  and  when  judged  it  will  be  without  retribution!].299

Paul,  following  Job’s  lead,  indicated  God’s  judgment  of  human-kind  was  of  the  future  and,  for  most,  subsequent  to  resurrection.

1  Corinthians  4:
5  Therefore  judge  nothing  before  the  time,  until  the  Lord  come  [in  the  Age-to-Come]  …  :  and  then  [after  resurrection  and  reformation]  shall  every  man  [freely]  have  praise  of  God.

Hebrews 9:
27  And  as  it  is  appointed  unto  men  [humankind]  once  to  die,  but  after  this  [in  the  Age-to-Come]  the  judgment  [deliverance].300

For  “all  the  peoples”  to  be  blessed,  as  Abraham  was  promised,  there  must  of  necessity  be  a  resurrection  (to  include  all  humans,  even  the  inhabitants  of  Sodom,  Gomorrah,  Tyre,  and  Sidon).  In  fulfillment  of  that  promise  the  fallen  will  have  an  opportunity  to  change  their  evil  ways  and  learn  the  way  of  God.

Isaiah 35:
8  And  [in  the  Age-to-Come]  an  highway  shall  be  there  [God’s  future  Kingdom],  and  a  way,  and  it  shall  be  called  The  way  of  holiness;  the  unclean  shall  not  pass  over  it  [by  its  end  they  must  be  clean];  but  it  shall  be  for  those  [the  unclean]:  [not  even]  the  way-faring  men,  though  fools,  shall  not  err300  [go  astray]  therein.
ISAIAH 26:
9 … when thy [God’s] judgments are in the [new, 3rd] earth, 301 [Israel], the inhabitants of the world [to include the “wicked”] will [freely] learn righteousness.

When God’s will has been “done in earth” 302 and “the inhabitants of the world” have learned righteousness—the double bondage of the DEATH and the SIN 303 will have been removed and the spirit of God’s Rest, the spirit of liberty and love, will be universal.

ROMANS 8:
21 Because the creature [human creation] itself [the good and the evil] also shall be delivered from the bondage of corruption [the SIN] into the glorious liberty of the children of God [God’s Rest].

A DAY OF BATTLE/GREAT DAY OF GOD ALMIGHTY
The salvation of human creation, the promised deliverance that is the work of the Age-to-Come (Day of the LORD), will require a major change in the thinking and behavior of human creation. The removal of the great deceptions that have so blinded human-kind to the true character of God and his divine purpose will not be an easy task. The way of God’s Rest, the way of liberty and love, will at first be resisted by many of the fallen creation. A day of judgment will truly be a “day of battle”—belief vs. unbelief, righteous vs. wicked, good vs. evil, life vs. death.

ZECHARIAH 14:
3 Then [after the Diaspora] shall the LORD go forth [Second Advent, 304] and fight against those nations, 305 as when he [God] fought in the 306 [a] day of battle [a battle like that against Jerusalem (vs. 2)].

REVELATION 16:
14 For they are the spirits of devils 307 [demons] [ego-centrism, greed, etc.], working miracles [having great success at first], which go forth unto the kings of the earth and of the whole world [the leaders of the world with all their peoples], to gather them to the battle of that great day of God Almighty 310 [purification work of day of judgment].

This day of battle—foretold by psalmist, prophet, and apostle—is a direct outcome of God’s High Priest and his dual priesthood incalculating the spirit of Rest. The great sophistries 308 of Satan, his host, and especially those of the fallen flesh, will be exposed by “overflowing rain” and “great hailstones.” 309 God’s truths (water), his unyielding truths (frozen water), remove the sophistry and bring about purification of human hearts. Thus, lusts of the flesh, egocentric behavior, and evil, will no longer prosper. 310

PSALMS 11:
4 The LORD is in his holy temple, the LORD’S throne is in [the ecclesiastical] heaven[s] 311 [God’s kingdom established]: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his [own] soul hateth 312 [the wicked, violent, hate themselves].

6 Upon the wicked he [God] shall rain snares, fire and brimstone [for purification], and an horrible tempest 313 [spirit of heat]: … .

ISAIAH 17:
17 Judgment [deliverance] also will I [God (vs. 16)] lay to the line, and righteousness to the plummet: and the hail [God’s hard truths] shall sweep away the refuge of lies … .

ZEPHANIAH 3:
8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, 305 that I may assemble the kingdoms, to pour upon them [all humanity] mine indignation, even all my fierce anger, 314 [countenance of heat]: for all the earth shall be devoured with the fire of my jealousies 315 [zeal] [God’s “pure language,” effectually a fire of purification, will cleanse polluting sophistries from Earth].

9 For then will I [God] turn to the people a pure language [the truth of God and his purpose], that they [fallen humankind] may all call upon the name of the LORD, to [freely] serve him with one consent.

The divine hail of a “pure language” will strip away the decepciones foisted on God’s creation; however in the beginning, this battering of the world’s belief systems, the exposure of the false teachings believed, will not be appreciated by all.

REVELATION 16:
21 And there fell upon men [humankind] a great hail of [truth] out of heaven … : and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

301. ’erets, #0776H. See 3RD HEAVENS … , page 127.
305. goaey, #1471H, plural.
306. No article in the Hebrew text.
307. daimon, #1142G, plural.
308. Rev 20:3.
309. Ezk 38:22 (page 159).
311. The Hebrew word is plural.
312. See DRA, LXX.
313. ruveach, #7306/7307/7308H, with zul’qaphah, #2152H.
314. charrown, #2740H, with ’aph, #0637/0638/0639H.
315. qin’ah, #7068H.
Initially, the arrangements of the Kingdom will provoke the fallen creation and will be vigorously opposed. The “hard truths” of God will reveal much of human beliefs to be false, demon inspired, man-made; yet, those beliefs will not be readily set aside. Many will blaspheme God and attempt to usurp the divine blessings without the prerequisite metamorphosis.

ISAIAH 26:
10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness [Age-to-Come] will he deal unjustly, and will not behold the majesty of the LORD. 11 LORD, when thy hand is lifted up, [first] they will not see: but they shall see, and be ashamed316 [put to shame] for their envy at [the blessings of] the people [of Israel]; yea, the [purifying] fire of thine enemies shall devour them [the shame and the envy].

REVELATION 11:
18 … 19 And … 322 [spoil] them [spoil their “outer man” by metamorphosis] which destroy321 [destroy] the earth.

REVELATION 19:
11 And I [John] saw [in vision] heaven opened, and behold a white horse [doctrines of truth]; and he [Anointed (Messiah)] that sat upon him was called Faithful and True, and in righteousness he doth judge [deliver] and make war [against the SIN and the DEATH]. 12 … 14 And [in the vision] the armies [plural] which were in heaven [resurrected dual priesthood (Israel and Church)] followed him upon white horses, clothed in fine linen, white and clean [character]. 15 And out of his mouth goeth a sharp sword [the truth of God],323 that with it he should smite324 [strike] so as to awaken325 the nations317; and he shall rule them with a rod of iron [unbending “hard truths”]: and he treadeth the winepress of the fierceness326 [passion] and wrath318 [indignation] of Almighty God.

16 … 17 And I saw an angel … saying to all the fowls [“ravenous birds”]327 that fly … Come and gather yourselves together unto the supper of the great God [to devour humanity’s fleshly proclivities]; 18 … 19 And I saw the beast [institutions and ideologies driven by an egocentric survival instinct of a beast], and the kings of the earth [secular powers], and their armies [humankind holding to its beliefs, possessions, selfish desires], gathered together to make war against him [the Anointed] that sat on the horse, and against his army [armies] [plural (Israel and Church)].

God’s transformation requisite and the ministry of the Anointed will be resisted and result in tribulation and anguish.

JEREMIAH 10:
10 But the LORD is the true God, he is the living God, and an everlasting328 king [of an age]: at his wrath329 [displeasure] the earth shall tremble, and the nations330 [all groups of peoples] shall not be able to abide his indignation331 [denunciation].

NAHUM 1:
3 The LORD is slow to anger332 [be indignant], …, and will not at all acquit the wicked [transformation required]; … 4 … 6 Who can stand before his [God’s (vs. 3)] indignation331 [denunciation]? and who can abide in the fierceness of his anger332 [indignation]? his fury is poured out like fire [of purification],333 and the rocks [stone idols of false gods] are thrown down by him.334

ROMANS 2:
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath335 [indignation] against the day of wrath335 [indignation] and revelation of the righteous judgment [deliverance] of God [the evil heart brings upon itself the indignation]; 6 Who [through his “truth” (vs. 2)] will render [good (vss. 7,10)] to every man according to his deeds [the deeds in the day of indignation]:

7 … 9 [There will be] Tribulation and anguish [a certain consequence of egocentrism],337 upon every soul of man that doeth evil [putting self before others], and also of the Gentile;
As promised, the deceptions that have so blinded humankind will have been exposed (sign of Jonah) 338 and all that has polluted the Earth shall have been “devoured with the fire of [God's] zeal.” 339 The “inhabitants of the world” will have learned “righteousness.” 340 Having partaken of the trees of the life and of the knowledge, creation will have learned “truth,” 341 the true “knowledge of good and evil.”

ISAIAH 13:

1 And I [God] will punish 343 I [visit] the world for their evil, and the wicked for their iniquity; and [by edification and renewal] I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

2 I will make a man [the human creation] more precious than fine gold; … .

LITTLE SEASON

During day of judgment Satan, the great adversary of God and deceiver of creation (angel and human), is “bound” so he may no longer sustain his sophistries.

REVELATION 20:

1 And I [John] saw [in vision] an angel [Michael?] come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that [after the 1000 years (vs. 2)] he must be loosed a little season.

After a 1000 years of binding, Satan will be loosed. The period for this loosing is to be just a “little season” and as the closing event of the Age-to-Come will be a time of proving. The great Deceiver will be loosed as a final test of creation to ensure all who have life choose to live in accord with God’s way, the way of love, the way of Rest.

REVELATION 20:

7 And when the thousand years are expired [the 1000 years of vs. 2], Satan shall be loosed out of his prison. 344

8 And shall go out to deceive the nations 345 … . Gog and Magog, to gather them [the nations] together to battle [Israel]: the number of whom [Israel] is [as acts of free-will, number not foreknown] as the sand of the sea 346 [sand of the sea—people of Israel]. 347

9 And they [those gathered] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [Zion]: 348 and fire [of purification 349 came down from God out of heaven, and devoured them [all dross consumed].

10 And the devil that deceived them was cast into the lake of fire and brimstone 340 [Second Death (vs. 14)], 350 where the beast and the false prophet are, and [they] 351 [Beast and False Prophet] shall be tormented 352 [tested] day and night for ever 353 and ever 353 [the ages of the ages].

Beast and False Prophet are figures for political/religious institutions raised up to secure domination. Because the egocentric drive of the flesh will always attempt to come to the forefront, these institutions, and the consequence of their false teachings, will ever be brought to mind and “tested” as vital exercises for life. Creatures of free-will have need to be perpetually reminded of the lessons learned during the time God permitted evil to reign. The knowledge of good and evil will keep the human creation always alert to the danger of the fleshly egocentric behavior.


339. Isa 26:9 (page 121, et al.).


341. Rom 2:2.


343. naphal, #6485H. Translators use of “punish” in this text reflects a belief in a god of wrath.

344. Based on a poorly supported reading of this verse some contend the Little Season concludes the 1000 year period instead of coming after. Peter’s Precept; however, rules out such a conclusion.

345. euthnos, #1484G, plural.


349. See DEATH, DEATH, and DEATH, page 28.

350. basanizo, #0928G. Primarily, to examine, test, for genuineness by rubbing on a touchstone. Though later used to denote “to examine by torture,” this meaning is not found in the Bible.

351. aion, #0165G, plural with article.
**IMPROPRIETIES OF REPLACEMENT THEOLOGY**

Christendom for most of two millennia has interpreted and reinterpreted God’s promises with a perspective centered on saving oneself—a singular egocentric salvation obtainable only in the present life. It falsely declares, often for monetary gain, all who fail to positively respond will be forever lost. This self-centered spirit is used to support a Theology of Replacement that dismisses or greatly distorts Israel’s role in the divine purpose. A theology that mistakenly asserts the Church* replaced Israel in God’s plan. A theology that wrongly insists there is nothing in the divine arrangements for Jews, as Jews. As a self-serving theology it declares Jews must “convert” to be “saved.” They must align themselves with the “new” theology. Recognition that God is preparing a dual priesthood for work in a future age requires a paradigm shift from this common, yet erroneous, view.

**ROMANS 4:**

11 And he [Abraham (vs. 9)] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them [human-kind] that believe, though they be not circumcised [whether Jew or non-Jew]; that righteousness might be imputed unto them [non-Jews who believe] also [as done for the circumcised (Jews) who believe]: 12 ... 16 Therefore it [righteousness (vss. 11,13)] is of faith, that it might be by grace; to the end the promise [to Abraham] might be sure to all the seed; not to that [the earthly (Israel)] only which is of the law [Torah of Moses], but to that [the heavenly (Church)] also which is of the faith of Abraham; who is the father of us all [Israel and Church].

Paul declared the goal of *the faith* of which Peter testified, “the salvation of souls,” involves a twofold seed. As sworn to Abraham this blessing of God’s fallen creation (*Torah of The Adam*), this goal, involves both an earthly (SAND) and a heavenly (STARS) seed—Israel and the Church. Christendom, however, interprets Paul’s lesson in a manner that leaves Israel out. It insists the seed “which is of the Torah” refers to Jews who convert. Only if Peter’s Precept *is* ignored can such a view be sustained. Paul made clear no one “of the [Torah of Moses]” can be of the heavenly seed.

**ROMANS 7:**

4 Wherefore, my [Jewish (vs. 1)] brethren, ye [by baptism into death] are become dead to the law [Torah of Moses] by the [corporate (12:4)] body of Christ [the Anointed]; that ye should be married to another [by baptism Jews die to their marriage to God and are raised anew as a member of the Anointed, the bride of Jesus (vss. 2,3)], even to him [Jesus] who is raised from the dead, that we should bring forth fruit unto God [not “fruit unto death” (vs. 5)]. 5 For when we [Jews] were in the flesh, the motions of sins [the SINS], which were by the law [Torah of Moses], did work in our members to bring forth fruit unto death [the DEATH].

6 But now we [Jews] are delivered from the law [Torah of Moses], that being dead wherein we were held [by baptism]; that we should serve in newness of spirit [spirit of God’s Rest, Torah of Liberty and “greater love”, and not in the oldness of the letter.

The subtlety, yet speciousness, of Replacement Theology is shown time and again in many writings over many centuries.

In this short paragraph there are two serious abuses of Peter’s Precept, *abuses that make readily evident the improprieties of Replacement Theology.* The phrases “Israelite indeed” and

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354. nomos, #3551G.
355. 1 Pet 1:9 (page 80).
356. See Peter’s Precept . . ., page 65.
357. Rom 6:3-5.
358. christos, #5547G, with article.
359. Isa 54:4-7; Ezek 16:8-14; Rev 12:1-17.
360. The Greek text has the article.
361. 2 Cor 3:17; Gal 5:13; James 1:25; 2:12; John 15:13.
“Israel of God” are taken out of context, then “privately interpreted” in a way wholly foreign to that context:

“ISRAELITE INDEED”
Early in his ministry, Jesus of Nazareth was approached by a Jew of faith from Cana of Galilee, a village just a few miles from Nazareth. His name was Nathanael and probably was a relative.

John 1:
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

This is the only place in the Bible where this phrase appears. The event was early in Jesus’ ministry. He had not as yet selected his apostles. At that time there was no New Creation except for Jesus. Pentecost was still years away.

Jesus was commending Nathanael for his faithfulness to the Torah of Moses, for his Jewishness. Today, for any not under that Torah, to refer to themselves as “Israelites indeed” is a delusory use of Jesus’ words. As Paul made abundantly clear there are no Israelites in the New Creation.

Galatians 3:
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ [anointed] Jesus.

“ISRAEL OF GOD”
Replacement Theology has not only led to inappropriate translation, but has introduced such self-deceiving phrases as new Israel, true Israel, and spiritual Israel. In the above quoted Commentary the phrase “true Israel of God” implies there is a “false Israel of God,” that which the “true” replaces. The centuries long popularity of that Commentary reveals the scope of Replacement Theology’s deceptive influence.

As with “Israelites indeed” there is only one text in which the phrase “Israel of God” is found.

Galatians 6:
12 As many as desire to make a fair shew in the flesh, they constrain you [non-Jews] to be circumcised: only lest they should suffer persecution [by other Jews] for the cross of [the] Christ [anointing] [“cross of the anointing” — set apart (holy), cut off from world].
13 For neither they themselves [unfaithful Jews] who are circumcised keep the law [Torah of Moses]; but desire to have you [non-Jews] circumcised, that they may glory in your flesh.
14 But God forbid that I [Paul] should glory, save in the cross of our Lord Jesus Christ [anointing] [cross for the crucifixion of the ego-centric spirit of flesh], by whom [cross] [which] the world is crucified unto me, and I unto the world.
15 For in Christ Jesus neither circumcision [cross of the Jews] availeth anything, nor uncircumcision [cross for the crucifixion of Jesus (vs. 14)], peace be on them [New Creation], and mercy, [and mercy also] upon the Israel of God [Jews who faithfully walk according to their cross, circumcision, the cross of their anointing (vs. 12)].

Christendom wrongly asserts this text “proves” the New Creation is true Israel, the Israel of God. Some even change word order to make Paul’s thought compatible to such an interpretation. As shown, however, when properly rendered this is not the proof text it is argued to be.

Like the Baptist and Nazarene during their 70th week ministry, the apostle was concerned for God’s earthly chosen people in the near future. He understood unbelief would bring upon them a dire consequence (Jacob’s Trouble, Diaspora), a circumstance fulfilled a few short years later (70 C.E.). Such solicitude is evident throughout Paul’s epistles.

Romans 9:
16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17 … 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
Hear, O Israel

Romans 11:
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel [God’s first elect], until the fulness of the Gentiles be come in [New Creation completed (Church, God’s second elect)].
26 ... 28 As concerning the gospel, they [unfaithful Israel] are enemies for your sakes: but as touching the election [as God’s earthly anointed people], they are beloved for the fathers’ sakes.
29 ... 30 For as ye [non-Jews] in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these [Jews] also now not believed, that through your [the Church’s] mercy they also may obtain mercy.

Church/Israel vs. Clergy/Laity
At the time Paul was writing, the Church was often meeting in Jewish synagogues. It was a practical way to have access to the scriptures (OT only, the NT was not formalized until later).

Romans 3:
1 What advantage then hath the Jew? ... ?
2 ... that unto them were committed the oracles of God.

In his epistle to the Galatians, Paul addressed the Church’s gain from this fellowship with the Jews.

Galatians 3:
23 But before [the] faith came, we [Jew and Gentile (e.g., Peter and Cornelius)] were kept under the law [Torah of Moses], shut up unto the faith [Torah of The Adam, “salvation of souls”] which should afterwards be revealed.
24 ... the law [Torah of Moses] was our schoolmaster to bring us [Jew and Gentile] unto [an unshakeable belief of the purpose, goal, of] Christ [anointing], that we might be justified by faith.

Galatians 4:
1 Now I say, That the heir, as long as he is a child [potential (called) member of the Church (Jew or Gentile), differeth nothing from a servant [a faithful Jew], though he [is to] be lord of all;
2 But is under tutors [guardians] and governors until the time appointed of the father [until chosen by God].

The privilege of being taught as much as the Jews could provide from their Torah brought a responsibility to those called of God to be of the New Creation (Church).

Galatians 6:
6 Let him [of the Church] that [when just a “child” (called)] is taught in the word [of God] communicate [share] unto him [the Jew] that teacheth in all good things [the things of God].

Violating Peter’s Precept, Christendom turns Paul’s thought on its head. It cites this text to declare the laity are to provide “all good things” of a material nature in support a full time clergy.

Here he [Paul in Galatians] proceeds to discourse concerning Teachers, to the effect that they ought to be tended with great assiduity by their disciples. ... why should He, who fed the dull-minded Jews with manna, have reduced the Apostles to the necessity of asking for aid? Is it not manifest He aimed at the great benefits of humility and love, and that those who were under teaching might not be ashamed of Teachers who were in appearance despicable? ... Wherefore he says, “But let him that is taught in the word communicate unto him that teacheth in all good things,” that is, let him show to him all generosity; this he implies by the words, “in all good things.” Let the disciple, says he keep nothing to himself, but have every thing in common, for what he receives is better than what he gives,—as much better as heavenly are better than earthly things.—Chrysostom (c. 395 C.E.)

To support the Lord’s servants is not, however, a grim duty, though some congregations seem to treat it as such. Instead, Paul speaks of it as sharing: it is a “fellowship” or a “partnership” (koinoneo). As the teacher shares the good things of the Word, so the congregation is to share all good things with the teacher.—James M. Boice (1976 C.E.)

Paul was not laying the foundation for a clergy/laity structure in the Church (that which has effected much harm for centuries). Instead, he was admonishing God’s heavenly anointed people of their responsibility for God’s earthly anointed people (Israel of God).

375. The Greek text has the article.
377. nomos, #3551G.
378. 1 Pet 1:9 (page 80); 2 Sam 7:19 (page 40).
379. christos, #5547G.
380. koinoneo, #2841G.
If Paul’s concern had been for the New Creation he would have written “if a brother be overtaken.” He wrote “if a man be overtaken.” At this point in his epistle the apostle’s concern was the relationship between those of the Church and the Jews with whom they met—God’s two chosen people. In his epistles the apostle often used “man” for “Jew,” the earthly anointed.

**Paul instructed the Galatians to always keep in mind they shared Abraham’s inheritance with the Israel of God. As the younger brother, stronger in faith, they should assist their older sibling, weaker in faith, with great care and love.**

**Galatians 6:**

16 And as many as walk according to this rule [the “cross of our Lord Jesus anointed” (vs. 14), crucifixion of the egocentric spirit of flesh], **peace be on them** [New Creation], **and mercy, and peace also** upon the Israel of God [who walk according to the “cross of the anointing” (vss. 12,13)].

The apostle’s prayer for mercy was a call for the fulfillment of the promise God gave his “forsaken” wife Israel, even the “sure mercies of David”.

**Isaiah 54:**

5 For thy Maker [God] is thine [Israel’s] husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I [God] forsaken thee [Israel]; but with great mercies will I gather thee.

**Isaiah 55:**

3 Incline your ear, and come unto me: hear, and your soul shall live; and I [God] will make an everlasting covenant of an age with you [Israel], even the sure mercies of David.

The same prophetic promise was the well-head for the earlier sentiments of Mary, mother of Jesus, and Zacharias, father of John the Baptist.

**Luke 1:** [Mary]

54 He [God] hath holpen [has helped] his servant Israel [Israel of God], in remembrance of his mercy [“sure mercies of David”].

**Luke 1:** [Zacharias]

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people [people of God—Israel],

69 And hath raised up an horn of salvation for us [the Jews] in the house of his servant David;

70 As he spake by the mouth of his holy prophets ... ;

71 That we [Jews] should be saved from our enemies ... ;

72 To perform the mercy promised to our fathers [“sure mercies of David”], and to remember his holy covenant [Abrahamic];

73 The oath which he swore to our father Abraham,

The apostle Paul offered a comparable supplication.
Romans 11:
31 Even so have these [the Jews (vs. 26)] also now not believed, that through your [the Church’s (vs. 25)] mercy they also may obtain mercy.

Thus, to take the phrases Israelite Indeed and Israel of God to mean the Church misapplies and distorts the Word of God. Israel of God refers to God’s earthly chosen and anointed people, the natural seed of Jacob, the true Israel. Also, remembering that at the time Jesus spoke to Nathanael Pentecost was still future and Jesus alone was of the New Creation, the same connotation must be given Israelite indeed. Jesus praised Nathanael’s faith as a Jew, for at the time he was not of the Church.

To apply either Israel of God, or Israelite Indeed, as a descriptor, a title, for the New Creation is inappropriate and violates Paul’s admonition for the Church to “bear ye one another’s [the Jew’s] burdens,” not add to them.393

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Psalm 116:

1 I love the LORD, because he hath heard my voice and my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
3 The sorrows of death compassed me, and the pains of hell [the grave] gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 Gracious is the LORD, and righteous; yea, our God is merciful.
6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with me.
8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
9 I will walk before the LORD in the land of the living.
10 I believed, therefore have I spoken: I was greatly afflicted;
11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?
13 I will take [lift up] the cup of salvation, [so others my partake] and call upon the name of the LORD.
14 I will pay my vows unto the LORD now in the presence of all his people.
15 Precious in the sight of the LORD is the death of his saints [death of egocentric regime].
16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid [Israel]: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 I will pay my vows unto the LORD now in the presence of all his people.
19 In the courts of the LORD’S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

393. Gal 6:2 (page 177).