Chapter Six
Covenants of God—Counsel

... O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants ... — 2 Chronicles 6:14

Blood

At the beginning of his relationship with his creation God made evident the importance of heeding divine instruction.

Genesis 3:
17 ... [God (vs. 14)] said, Because thou [Adam] ... hast eaten of the tree, of which I commanded [instructed] thee, saying, Thou shalt [must] not eat of it: cursed is the ground for thy sake [act caused ground to be cursed, not God]; in sorrow [in difficult labor and coming “to know good and evil” (vss. 5,22)] shalt thou eat of it [ground] ... ;

As part of that instruction God introduced the use of symbols. One of the earliest to be cited, and one of the most important, is the symbolic use of blood.

Genesis 4:
3 ... it came to pass, that Cain brought of the fruit of the ground [a ground cursed] an offering unto the LORD.
4 And Abel, he also brought of the firstlings of his flock and of the fat thereof [a prime creature]. And the LORD had respect unto Abel and to his offering [with blood];
5 But unto Cain and to his offering [without blood, rather with the fruit of a ground cursed] he had not respect. ...

Hebrews 11:
4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts [of blood]; and by it [the optimum of his flock] he [Abel] being dead yet speaketh.

Hebrews 12:
24 And to Jesus the mediator of the new covenant, and to the blood [typified by blood of oxen] of sprinkling [blood that ratifies a covenant], that speaketh better things than that of Abel [better than the blood of Abel’s “more excellent sacrifice” (11:4)].

God emphasized the importance of the symbol by his post-Flood instruction to Noah not to “eat” blood. Blood offerings received divine “respect” throughout the period of the Patriarchs. Later, in Egypt the blood of lambs provided protection to Israel’s firstborn and by it God “purchased” the firstborn for himself.

Purchased by Blood (Soul for Soul)

As set forth in the Bible, the tenet of giving a soul for a soul is obscured by the inapt rendering of “life” for “soul.”

Exodus 21:
23 ... thou shalt give life7 [soul] for life7 [soul],

Deuteronomy 12:
23 ... eat not the blood; for the blood is the life7 [soul]; and thou mayest not eat the life7 [soul] with the flesh.

Deuteronomy 19:
21 ... ; but life7 [soul] shall go for life7 [soul], eye for eye, tooth for tooth, hand for hand, foot for foot.

John 10:
15 As the Father [God] knoweth me [Jesus], even so know I the Father: and I lay down my life8 [soul] for the sheep [Israelites]. Thus, with blood as a symbol for soul, God purchased Israel’s firstborn by the blood of the lambs of Passover.

blood of Passover lamb—animal soul—human soul

For reasons of practicality, the firstborn were exchanged for the tribe of Levi. This tribe, the Levites, became God’s servants, his priesthood, and received no inheritance in the land.

Exodus 13:
2 Sanctify [set apart] unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it [the firstborn] is mine.

1. tsavah, #6680H.
2. See CJB, CSB, NET, NJB, YLT.
5. Ex 24:5-8.
7. nephesh, #5315H.
8. psuche, #5590G.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest

11. ἀγοράζω, #0059G.
12. Alexandrine manuscript omits “us” (Tischendorf).
14. So read Sinaitic and Alexandrine manuscripts (Tischendorf). See ASV, NASB, RSV, RSV.
15. βασιλεὺς, #0935G (singular).
17. christós, #5547G. See ANOINTED / … , page 21.
18. Not found in Sinaitic, Vatican, Alexandrine, manuscripts (Tischendorf). See ASV, NASB, RSV, NIV.
19. ἐβγένη, #0996H. Hebrew is dual—two evenings.
20. ἐκπνεο, #1606G.

NUMBERS 3:
12 … I [the LORD (vs. 11)] have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13 Because all the firstborn [Typifying Israel & Church] are mine; for on the day that I smote all the firstborn in the land of Egypt I [God] hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

NUMBERS 18:
20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.
21 And, behold, I have given the children of Levi all the tenth among them: I am their inheritance in their land, neither shalt thou have any part of their inheritance.
22 … 24 But the tithes of the children of Israel, which they offer as a heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

Exodus 15:
16 … they [Israel’s neighboring nations] shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased [by blood from bondage in Egypt].

Psalms 74:
2 … thy congregation, which thou hast purchased of old; …

Revelation 5:
9 And they [“living ones,” “elders”] sung a new song [so those “before the throne” could learn],10 saying, Thou [Jesus] art worthy to take the book, and to open the seals thereof: for thou wast slain [as a lamb], and [as prefigured by Passover] hast redeemed11 us12 to13 [purchased for] God by thy blood [a twofold priesthood] out of every kindred, and tongue, and people, and nation [Israel and Church “from one end of heaven to the other”];13
10 And [the Lamb (Messiah)] hast made us14 [them] [those gathered out of the Diaspora and who are “before the throne”]10 unto our God kings15 [a kingdom] [Micah’s Precept] and priests: and we14 [the Jews] shall reign on the earth [just as God purchased Israel’s firstborn by the typical lamb, he purchased the nation, his firstborn earthly people, by the antitypical Lamb].

Revelation 14:
3 And they [the 144,000 faithful Jews (7:4)] sung as it were a new song before the throne… :
4 … These [Faithful Jewish Remnant singing the “song of the Lamb” with the “song of Moses” (15:3)] were redeemed11 [purchased] from among men, being the [earthly] firstfruits [firstborn] unto God and to the Lamb [as an earthly priesthood].

The NT writers used the purchase of Israel’s firstborn by blood (soul) as a figure not only for the nation, but for yet another purchase—God taking out of the Gentiles “a people for his name,” the purchase of a heavenly priesthood.16 The apostle Paul identified the antitypical Passover lamb.

1 Corinthians 5:
7 … Christ17 [the Anointed] our [the Church’s (1:2)] passover is sacrificed for us18:

Jesus died at the “ninth hour” (3:00 pm) the time at which the Passover lambs were slain in Egypt. He fulfilled the type.

Exodus 12:
6 And ye shall keep it [the lamb] up until the fourteenth day of the same month [Abib (later called Nisan)]: and … shall kill it19 [between] the [two] evenings19 [3:00 pm].

Luke 23:
44 And it was about the sixth hour [3:00 pm], and there was a darkness over all the earth until the ninth hour [6:00 pm].
45 … 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost20 [breathed his last].

By the “blood” of the antitypical lamb God purchased the “Church of God”21 just as he “hallowed” the Israelites.22

Pharisees and Talmudists cite the first as when the Sun passes its zenith (noon), the second as the Sun sets (6:00 pm). See note in NET on Ex 12:6.

Between the evenings—about 3:00 pm.
ACTS 20:
28 Take heed therefore . . . to feed the church of God, which he [God] hath purchased with his own blood [of a lamb (Jesus)].

ROMANS 3:
24 Being justified freely by his [God’s] grace through the redemption that is in Christ [Anointed] Jesus:
25 Whom God hath set forth to be a propitiation [of the SIN] through faith in his blood [blood of God’s Passover lamb (Jesus)] . . . ;

ROMANS 5:
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ [Anointed] died for us.
9 Much more then, being now justified [out of faith (vs. 1)] , by [his [God’s (vs. 8)]] blood [blood of his sacrifice] we [the Church] shall be saved from wrath [the indignation] of [DEATH and SIN] through him [through God’s “forbearance”].

1 PETER 1:
18 Forasmuch as ye [as New Creatures (vs. 3)] know that ye were not redeemed with corruptible things, as silver and gold . . . ;
19 But with the precious blood of Christ [Anointed], as of a [Passover] lamb without blemish and without spot:

1 PETER 2:
9 But ye [as the elect Church (vs. 4)] are a chosen generation, a royal priesthood, an holy nation, a peculiar people [acquired (purchased) by blood]; that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God’s] marvellous light:

REVELATION 5:
9 And they [living ones, elders (vs. 8)] sung a new song [for Israel to learn], saying, Thou [Lamb (vs. 6)] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to [purchased for] God [a twofold priesthood] by thy blood . . . ;

These purchased peoples—peoples predestined, not individually, but as corporate entities—are to be a dual priesthood, earthly (Israel) and heavenly (Church), in God’s kingdom of the Age-to-Come (Micah’s Precept). They will serve the heavenly Father and his High Priest, and will minister unto his fallen creation.

COVENANT RATIFICATION BY BLOOD

At Mount Sinai the symbolic use of blood was expanded.

EXODUS 24:
8 . . . Moses took the blood [of oxen, vs. 5], and sprinkled it on the people, and said, Behold the blood of the covenant . . . ; which the LORD hath made with you concerning all these words.

ZECHARIAH 9:
11 As for thee [Israel (Judah and Ephraim, vs. 13)] also, by the [ratifying] blood of thy [Mosaic] covenant I [God (vs. 1)] have sent [send] forth [set apart, sanctify (Second Advent)] thy prisoners out of the pit [Diaspora, the valley of “dry bones”] wherein is no water [lack of understanding God’s Word].

MATTHEW 23:
35 That upon you [unfaithful Israel] may come all the righteous blood shed upon the earth [blood of sacrificial animals], from the blood of righteous Abel [blood of Abel’s sacrifice] unto the blood of Zacharias son of Barachias [blood that ratified the Mosaic Covenant as cited by Zechariah], whom which [sacrificial animals that ratified the Mosaic Covenant] ye slew between the temple [sanctuary] [Mt. Sinai] and the altar [set up “under the hill”].

24. Christos, #5547G.
25. bilasterion, #2435G. See note 159, page 74.
27. A comment about a misplaced comma in Jesus’ reply to the thief on a cross (Luke 23:43) is germane here: “But have we a right to alter the position of the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other scriptures.” —The New Creation, Studies in the Scriptures, Vol. 6, page 669, C. T. Russell, 1916.
28. en, #1722G.
29. orge, #3709G, with article.
30. Rom 8:2.
32. Iatreo, #3084G.
33. peripoiiesis, #4047G.
34. In the KJV the use of “beasts” in Revelation for “living ones” is unfortunate. See ASV, RSV, et al.
35. agorazo, #0059G. Manuscript evidence for “us” varied and ambiguous. See note 12, page 208
36. Rom 8:29,30.
38. The “prisoners” are released under their existing covenant. The double blessing that follows (vs. 12) will be through the New Covenant.
39. bouer, #0953H.
40. Ezek 37:11,11.
41. Water—Truth. See WATER . . ., page 158.
42. Amos 8:11.
45. naos, #3485G.
46. Ex 24:4-11. The slaying of bulls and goats occurred between the abode of God on Sinai and the altar set up “under the hill.”
Atonement by Blood

With covenant and priesthood in place, God endowed the blood of sacrificial animals to make atonement for human souls.

**blood of the sin offering** animal soul — human soul

**Priesthood Consecration by Blood**

Also at Sinai, the use of blood in a ritual of consecration was introduced by God with setting apart Aaron and his sons.

**Exodus 29:**

1. And this is the thing that thou [Moses (25:1)] shalt do unto them [Aaron and his sons (28:43)] to hallow them, to minister unto me in the priest's office; ... 
2. And thou shalt take of the blood of the bullock, and of the blood of the goat, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 
3. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

**Cleansing by Blood**

Drawing lessons from the offerings of the Mosaic Tabernacle and Ezekiel's Temple (seen in vision by the prophet), Paul made manifest that along with water, the sprinkling of blood was used by God as a symbol for cleansing.

**Leviticus 16:**

1. And he [the High Priest] shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 
2. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow [set apart, sanctify] it from the uncleanness of the children of Israel.

**Ezekiel 43:**

1. And thou shalt give to the priests ... a young bullock for a sin offering.

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**Notes:**

47. kosmos, #2889G.
48. ekzeteo, #1567G.
49. apo, #0575G (genitive).
50. Ezk 36:37.
53. oikos, #3624G.
54. See note 46, page 209.
56. nomos, #3551G.
57. diatheke, #1242G. A serious error introduced by translators is rendering this word as “testament.” The use of diatheke in the LXX and in Hebrews leaves no question it is to be rendered “covenant.”
58. Lev 14:8,9; Heb 10:22.


**Chapter Six: Covenants of God — Counsel**

The first scriptural suggestion of divine purpose was given at the creation of free, rational, earthly beings:

**Genesis 1:**
26 And God said [to Angel-of-the-LORD], Let us make man [humans] in our image [free], after our likeness (loving “God is love”)72; ... This was followed by divine instruction for that rational creation to procreate, “fill” the Earth, and take dominion.

**Genesis 2:**
28 And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and replenish73 [fill] the earth,74 and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.74

To initiate the process necessary for this free creation to develop divine “likeness,” God made a covenant giving critical counsel.

**Genesis 2:**
16 And the LORD God commanded75 [instructed] the man,76 saying, Of every tree of the garden thou mayest freely eat: 

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59. The Greek text has the article.
60. *christos*, #5547G.
61. *atonimos*, #0166G.
62. Capitalization not inspired.
63. *nomos*, #3551G.
64. *katharizo*, #2511G.
65. *kat*, #2532G.
66. *aphepsis*, #0859G. “Release” (concerns future); not “forgiveness” nor “remission” (concerns past).
67. See note 37, page 209.
68. *hapakow*, #5218G.
69. *hapakow*, #5219G.
70. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
71. Rom 8:13; Col 3:5.
72. See page 179; 1 John 4:8,16.
73. *male*, #4390H.
74. *erets*, #0776H.
75. *israh*, #6680H.
76. *adam*, #0120/0121H.
In conjunction with his intent to have a creation in his “image” and “likeness,” a second scriptural suggestion of the purpose of God came in the Garden of Eden shortly after that Fall.

Noahic Covenant

Another glimmer of divine purpose followed the Flood in a covenant given righteous Noah, again God mediated.

Genesis 9:

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [fill] the earth.91
2 … 9 And I, behold, I establish my covenant with you, and with your seed after you;
10 And with every living creature that is with you … ; from all that go out of the ark, to every beast of the earth93 [those beasts on the land not covered by the Flood].
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth,94
12 … 16 And the [rain]bow shall be in the cloud; and I will look upon it, that I may remember the everlasting [covenant [of an age] between God and every living creature of all flesh that is upon the earth.93
17 And God said unto Noah, This [rainbow] is the token of the covenant, which I have established between me and all flesh that is upon the earth.

In spite of the anguish his creation had spawned, God renewed his counsel for procreation. He pleased it to again urge an increase, for his creation to multiply and fill the Earth. His purpose to have a human family was not to be thwarted.
ABRAHAMIC COVENANT

Several centuries after the Flood, two millennia after the Fall, divine purpose was revealed in a more concrete form in a series of divine communications. Because of the faith exhibited by a man named Abram, the gracious Creator mediated a covenant with him by an oath and renamed him Abraham.

Hebrews 6:
17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Genesis 22: Abraham (Heavens & Earth)
16 ... By myself have I sworn, saith the LORD, for because thou [Abraham] hast [with faith] done this thing, and hast not withheld thy son [Isaac], thine only son:
17 That in blessing I will bless thee, and in multiplying [making great] [thy name] I will multiply [make great] thy seed as the stars of the heaven [heavenly seed (faith)], and as the sand which is upon the sea shore [earthly seed (natural)].

Genesis 26: Isaac (Heavens)
4 And I will make thy [Isaac's (vs. 1)] seed [of faith] to multiply [great] as the stars of heaven [heavenly seed], and will give unto thy [natural] seed [Isaac] all these countries: and in thy seed [heavenly (faith) and earthly (natural)] shall all the nations [account of the earth] [all of fallen humanity] be blessed;

Genesis 28: Jacob (Earth)
13 ... I am the LORD God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee [Jacob (vs. 10)] will I give it [the land of Israel], and to thy [natural] seed;

14 And thy [natural] seed shall be as the dust of the earth [earthly seed], and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed shall all the families of the earth be blessed. The promise and counsel of the covenant with Abraham, a covenant mediated by God's oath, is wondrous in its scope:

- **PERSONAL.** Abraham, as a channel of divine blessing to others would receive a great name, and would have a son and heir by Sarah his wife (though both were beyond the age for this to be naturally possible). Also, his "seed" was not to be limited to the earthly. Through a faith like his there was also to be a heavenly seed.

- **NATIONAL.** Abraham's earthly seed would be a great nation. The land of Canaan would be its inheritance, and with that seed God would make a covenant of an age.

- **UNIVERSAL.** God would treat others on the basis of their attitude toward Abraham and his twofold seed.
respond favorably to their ministry will learn righteousness and regain the nonmortality God gave his human creation at the beginning, a life with the potential to last forever, a life made available by the ransom given by Abraham’s upmost heir, the man Jesus. All families of the earth will ultimately have an opportunity for God’s blessing through that seed.108

**Genesis 26:**
3 Sojourn in this land [promised by God], and I [God] will be with thee [Isaac], and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;
4 And I will make thy seed multiply109 [great] as the stars of heaven [faith (heavenly)], and will give unto thy [natural (earthly)] seed all these countries; and in thy seed [stars, sanid=Church, Israel] shall all the nations of the earth be blessed;
5 Because that Abraham obeyed110 [harkened to] my voice, and [with faith] kept my charge, my commandments, my statutes, and my laws111 [torahs].

The promise of the wondrous covenant with Abraham, given and mediated without conditions by a divine oath,113 was reaffirmed to Abraham’s progeny—Isaac, Jacob, and Jacob’s seed114 (Israel).

**Genesis 28:**
1 And Isaac called Jacob, and blessed him … .
2 … 3 … God Almighty bless thee, and make thee fruitful, and multiply thee, … ;
4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.
5 And Isaac sent away Jacob:

The blessing to result is not dependent upon creature acquiescence, but flows graciously from the Creator himself.115 As described by Isaiah, it was called “the gospel” by Paul.

**Isaiah 55:**
10 And the ransomed of the LORD [human creation] shall return, and come to Zion [God’s dwelling place]116 with songs and everlasting117 joy [of an age] [Age-to-Come] upon their heads:

**Galatians 3:**
8 And the scripture, foreseeing that God would justify the heathen118 [nations] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations118 be blessed.

As asserted by prophets and apostles, God is taking out of his fallen creation two peoples to serve in a future work of blessing—two priesthoods through whom he will bless the whole of that creation, both the living and the dead.119

**Acts 15:**
14 … God at the first [before the Age-to-Come] did visit the Gentiles [non-Jewish world], to take out of them a people for his name [the heavenly seed, the Church],
15 And to this agree the words of the prophets [Amos 120, … , 16 After this [after taking out this people] I [God (vs. 14)] will return [to the Jewish world], and will build again the tabernacle121 of David, [David’s kingdom] which is fallen down; and I will build again the ruins thereof, and I will set it up [return it to its land]:
17 That the residue of men [remainder of fallen humankind] might seek after the Lord [by coming to Israel]122 … .

This divine purpose abides in mystery without an understanding of the twofold nature of Abraham’s seed!

**AN EARTHY SEED**
The first of the chosen people, the Israelites,123 as natural seed of Abraham would be an earthly priesthood. They will enjoy the same earthly salvation promised “the nations (families) of the earth.”

**Romans 2:**
10 But [in the Age-to-Come] glory [of nonmortal life], honour [dominion on Earth], and peace [with God], to every man that worketh good, to the Jew first, and also to the Gentile:

As God’s anointed people the Jews are to be the first to receive earthly “glory, honour, and peace” so they will be in place as priests and Levites to serve in his “ministry of reconciliation.”124

**Isaiah 66:**
21 And I will also take of them [children of Israel (vs. 20)] for priests and for Levites, saith the LORD.
Zechariah 8:
23...; In those days [Age-to-Come] it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold [of the hem] of the skirt of him that is [a man], a Jew, saying, We will go with you: for we have heard that God is with you.

A reaffirmation of the covenant with Jacob that his seed will be as the “dust,” an earthly priesthood, a priesthood using God’s word to fulfill that part of the promise to Abraham to be as the “sand” that bounds the “sea” (restless masses of humanity).

Sa Heavenly Seed
The second chosen people, the Church, the New Creation, as a seed of faith receive a much different salvation—one that entails a change of nature, a change to a spirit (heavenly) body, a body like that received by Jesus.

1 Corinthians 15:
49 And as we [the New Creation (Church)] have borne the image of the earthly [as sons of Adam], we shall also bear the image of the heavenly [as sons of God].

1 John 3:
2 Beloved, now are we [the Church] the sons of God [a direct creation of God, a New Creation], and it [the death] is not yet manifest [to the world] what we shall be: but we know that, when he shall appear [it is manifest] what the New Creation shall be, we shall be like him [the heavenly Father (vs. 1)]... .

As a heavenly priesthood, the Church will also serve in God’s “ministry of reconciliation” to bless his human creation.

2 Corinthians 5:
18 And all things are of God, who hath reconciled us [Church (vs. 17)] to himself by Jesus [Christ] [the anointing], and hath given to us [with Israel] the ministry of reconciliation;

Romans 8:
16... we [the Church] are the children [sons] of God; and if children, then heirs; heirs of God, and joint-heirs with Christ [the Anointed] [for blessing the human creation]; if so be that we suffer with him [Jesus, the Head], that we may be also glorified together [as members of the corporate Anointed].

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory of the coming revelation of the sons of God [the New Creation].

For the [human] creature was made subject to [futility] the DEATH (mortality), not willingly; but by reason of him [God] who hath subjected the same in hope [The Hope],

Because the creature [humankind] itself also [just as the “sons of God” (vs. 19)] shall be delivered from the bondage of corruption into the glorious liberty of the children [sons] of God [liberty promised Abraham, enjoyed by the anointed “sons of God,” and to be provided through those “joint-heirs” to human creation].

22 For we know that the whole creation groaneth and travailleth in pain together until now.

23... even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our corporate body [of us] [anointed Head and Body].

Mosaic Covenant
Two plus millennia after the Fall, to fulfill the oath he had made to the “fathers” (Abraham, Isaac, and Jacob), God established the Mosaic Covenant with the people of Israel.

Deuteronomy 7:
6 For thou [Israelites] art an holy [set apart] people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:
Hear, O Israel

Deuteronomy 7: (cont)
8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out of the house of bondmen unto a mighty hand, and redeemed you out of the house of bondmen.

Israel was fully apprised that harkening to the counsel of the covenant would bring national blessings, while the disregarding of it would result in national deprivation.

Deuteronomy 28:
1 And it shall come to pass, if thou [as a nation] shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments [147] which I command [148] thee this day, that the LORD thy God will set thee on high above all nations of the earth:
2 And all these blessings shall come on thee [as a nation], and overtake thee ...
3 ... 15 But it shall come to pass, if thou [as a nation] wilt not hearken unto the voice of the LORD thy God, to observe and to do all his commandments [147] and his statutes which I command [148] thee this day; that all these curses shall come upon thee [as a nation], and overtake thee [God will not avert the negative consequences of action taken]:

Christendom’s belief God cast off, abandoned, his chosen people has led to a serious misunderstanding of this text. Israel has not been cast off! Under the covenant, failure to “harken” resulted not in casting off, but in tribulation—a national deprivation resulting directly from their collective acts. If God had abandoned Israel the Jews would be as all other peoples, the land would no longer belong to them, and in all probability through assimilation they would have disappeared as a people.

Deuteronomy 8:
11 Beware that thou [Israel] forget not the LORD thy God, in not keeping his commandments [147] and his judgments, and his statutes, which I command [148] thee [as a nation] this day:
12 Lest when thou [as a nation] hast eaten and art full, and hast built goodly houses ...
13 ... 14 Then thine [national] heart [mind, spirit] be lifted up ...
15 ... 17 And thou [as a nation] say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 ... 19 And it shall be, if thou [as a nation] do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish [initially in the wilderness (a generation), later in the Diaspora, Jacob’s Trouble, (as a nation), and in the Age-to-Come (individually)].
20 As the nations which the LORD destroyeth before your face, so shall ye [as a nation] perish; because ye would not be obedient [149] unto the voice of the LORD your God.

Moses as Mediator

After Moses, as mediator, received the words of the covenant orally from God through angels, he wrote them into a “book” and presented it to the people of Israel. [150] They agreed to live in accordance with the words in that book and the covenant was ratified by sprinkling “the blood of the covenant.”

Exodus 24:
5 And he [Moses] sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.
7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient [149] [harken].
8 And Moses took the blood, and sprinkled it on the people [probably on the elders as representatives of the people (vss. 1,7)], and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

The covenant was ratified by sprinkling of blood. [151] As Mediator and following divine instruction, Moses had the Tabernacle built. He anointed it and a consecrated priesthood to serve in it. This Tabernacle, its priesthood, and a number of divinely appointed feasts, were given to energize and fortify the relationship of the people with their God.

Exodus 29:
43 And there I [God] will meet with the children of Israel ...
44 ...: I will sanctify also both Aaron and his sons, to minister to me in the priest’s office.
45 And I will dwell among the children of Israel, and will be their God.

Chapter Six: Covenants of God – Counsel

Exodus 29: (con’t)

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

Purpose of the Covenant

The Mosaic Covenant did not replace the Abrahamic Covenant! It was given as a supplement to prepare a people to be God’s earthly priesthood (“sand” of the sea). It also provided lessons for those who would later be called to be God’s heavenly priesthood (“Stars” of heaven); and even later, lessons for the rest of humankind in a future Kingdom (Micah’s Precept). The Bible makes evident the purpose of the covenant had many facets:

➢ To “set apart” a people to be an earthly priesthood,152
➢ To develop in that people a sensitivity to sin,153
➢ To illustrate consequences of good and of evil,154
➢ To reveal the fallen condition of humankind,155
➢ To prepare a people for the First Advent,156
➢ To provide guidance to develop a heavenly priesthood,157
➢ To reveal the need to live in spirit, not in letter.158

Romans 7:

22 For I [Paul, as a Jew] delight in the law [Torah] of God after the inward man [spirit].159
23 But I [Paul, as a fallen human] see another law [Torah] in my members, warring against the law [Torah] of my mind [flesh vs. spirit; egocentrism (survival instinct) vs. altruism], and bringing me into captivity to the law [Torah] of [the] sin [unbelief] which is in my members.

2 Corinthians 3:

6 Who [God (vs. 5)] also [like with Israel (vss. 3,7)] hath made [empowered] us [the Church] able ministers [earthly and heavenly] of the [a] new testament [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The Torah of Moses a Veil

When due time came for God to take out of the world “a people for his name,”166 a heavenly priesthood, the Torah of Moses acted as a veil for many Jews. Except for a few God specifically called, the rest could not accept the thought of an additional work by God. This veiling was dramatically prefigured during the mediation of the “old” covenant.

In his reaction to the people making a golden calf, Moses destroyed the stone tablets given by God. Afterwards, going back to the mountain with stone he had “hewed” himself, Moses received a second set of tablets.167 Unlike the previous encounter with God, this time on his return from the mountain his face168 “shone.” The people were fearful; nevertheless, Moses spoke to them the words of God. Later he placed a veil over his face to conceal the fading of that glory.169

Exodus 34:

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded170 [instructed].
35 And the children of Israel saw the face of Moses, that the skin of Moses’ face shone: and Moses put the vail upon his face again, until he went in to speak with him [God].

The “vail” hid the fading of Mosaic glory and typified the masking of the future demise of the Mosaic/Levitical arrangements.

2 Corinthians 3:

7 But if the ministration of death [dead sacrifices by a dying priesthood], written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away [as foreshadowed by the destruction of the first tablets]:
8 How shall not the ministration of the spirit [a living priesthood offering “living sacrifices”]171 be rather glorious?

152. Ex 19:5,6; Deut 7:6,7; Acts 15:16,17.
157. 1 Cor 10:6-11; Rom 15:4.
159. nomos, #3551G. See note 71, page 8.
160. Paul was describing himself as a Jew, a fallen human, not as a New Creature (vss. 14,25).
161. The Greek text has the article.
162. hikaro, #2427G.
163. 2 Cor 4:1-4: “us”—Paul, Timothy, Church, saints (saints—Israelites, see note 284, page 40).
164. The Greek text does not have the article.
167. Ex 32:19; Ex 34:4.
168. Ex 34:30.
169. 2 Cor 3:13.
170. Israel, #6680H.
The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

2 Corinthians 3: (con’t)
9 … 11 For if that which is done away[172] [passing away] [ministry of a priesthood continually replaced because of death] was glorious, much more that which remaineth [ministry of an everliving priesthood (vs. 8)] is glorious.
12 Seeing then that we have such hope [The Hope, the “ministration of the spirit” (vs. 8)], we use great plainness of speech:
13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished[172] [passing away] [fading “glory” of Moses’ face]:
14 But their minds were blinded[173] [hardened]: for until this day remaineth the same vail untaken away in the reading of the old testament[174] [covenant]; which vail is done away[172] [passes away] in Christ[175] [Anointed].

The destruction of the first tablets along with the fading glory of Moses’ face were graphic signs of the temporary nature of the Mosaic/Levitical arrangement—a glorious arrangement in that it allowed a sinful people a relationship with the heavenly Father by forgiveness of sins through the Levitical sacrifices,[176] a people that have been, and will be, as the “sand of the sea.” Though the sacrifices of dead animals by a dying priesthood provided forgiveness, such could not, did not, change hearts, give release.

Hebrews 10:
1 For the law[177] [Torah of Moses] having a shadow of good things to come [Torah of The Adam], … can never with those sacrifices [of dead animals] which they [a dying priesthood] offered year by year continually[178] make the comers thereunto perfect [sacrifices of the Mosaic Covenant were continual because hearts were not changed].
2 For then would they not have ceased to be offered? because that the worshippers once purged [hearts changed] should have had no more conscience of sins [thus, no need for continued sacrifices].

The “purging” of the heart (mind, spirit) that could not be provided by the Levitical priesthood is to be accomplished by Jesus as the High Priest of a “more excellent ministry.” Because hearts will be changed, cleansed, the resulting glory will be greater!

Hebrews 8:
6 But now hath he [Jesus] obtained a more excellent ministry [as antitypical Aaron], by how much also he is the mediator of a better covenant [as antitypical Moses], which[179] [ministry] was established upon better promises [a New Covenant for all humans].
7 For if that first covenant[179] [ministry] [the “ministration of death”][180] had been faultless [universal, for all humanity], then should no place have been sought for the second.
8 For finding fault with them [Levitical priesthood],[181] he saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant with [the offering of] the house of Israel and with [the offering of] the house of Judah:

It was this provision of a “more excellent ministry” for changing sinful hearts that has long been veiled from God’s creation.

Romans 11:
9 … Let their [Israel’s] table [the table providing spiritual sustenance, the Levitical arrangement][185] be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
10 … 25 For I would not, brethren, that ye should be ignorant … that blindness in part is happened to Israel, until the fulness of the Gentiles be come in [full number chosen].

When that “fullness” “be come in,”[184] that “blindness” and that veil removed, blessing will flow from the ratified New Covenant.

Jeremiah 31:
33 But this shall be the [New] covenant [for Adam and seed] that I will make with [the offering of] the house of Israel [synergized with the Church]; After those days [of offerings], saith the LORD, I will put my law[185] [Torah] [Torah of The Adam] in their [human’s (vs. 27)] inward parts, and write it in their hearts; and will be their God, and they [all humanity] shall be my people [God, All-in-All].[186]
34 And they [humankind] shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [in the Age-to-Come] they [humankind] shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their [humankind’s] iniquity, and I will remember their [humankind’s] sin no more.

172. katargeo, #2673G (kata, down; argos, inactive).
173. poroo, #4456G.
174. diatheke, #1242G. See note 57, page 210
175. christos, #5547G.
177. nomos, #8451G.
178. eis to deieneke #1336G.
179. As manifested by the pronoun “them” (vs. 8) the antecedent for “which” (vs. 6) and “first” (vs. 7) is “ministry” (vs. 6). See note 68, page 66.
180. 2 Cor 3:7 (page 217).
185. torah, #8451/8452H; 2 Sam 7:19 (see note 61, page 7).
186. 1 Cor 15:28.
With “blindness in part” removed, “ministration of the spirit,” 187 in place, the chosen and anointed Jews will serve as God’s earthly priesthood. Under the New Covenant all of God’s creation, human and beast, will be blessed, the “end [goal] of the faith” for which the heavenly and earthly elect are being prepared, the “salvation of souls.” 188 God will be The-All-in-All. 189

MOASIC COVENANT DID NOT DIE
To justify its claim to Israel’s promises Christendom asserts the Mosaic Covenant died at the First Advent. Peter’s Precept, however, does not permit such a conclusion. During the days of the apostles, the time of the writing of the NT, a great controversy erupted. Many Jewish converts were insisting the message of the Church was for Jews only. Consequently, they declared it was necessary for Gentiles to come under the Torah of Moses before they could be accepted in fellowship. 190

Paul was at the forefront of this confrontation. Time after time in his letters he wrote against this Judaizing influence. In none of these writings, however, did he claim the Torah had passed away. Never did the apostle argue one could not be under the Torah of Moses because the Torah was dead.

Instead, Paul asserted the Jews who were of the Body of the Anointed should not serve the old Torah because they had died to it in order to establish its replacement, the Torah of The Adam. He reasoned it was not only wrong to insist Gentiles put themselves under it, but it was just as wrong for a Jew who was in the Anointed to continue serving a Torah that provided only forgiveness of sin. By God’s grace there is now a new Torah, one that provides not only forgiveness of sin, but release.

Galatians 4:
21 Tell me, ye that desire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Chapter Six: Covenants of God—Counsel

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

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free [of the Torah], which is the mother of us all. [Abrahamic Covenant—Sarah, the “freewoman”]

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The Jew baptized into the Anointed has by death been freed from the Mosaic Covenant, the Torah of Moses, and its bondage!

Romans 7:
1 Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man [a Jew] as long as he liveth?

2 … 4 Wherefore, my brethren, ye also are become dead to the law [Torah of Moses], by [through] [baptism into] the body of [the] Christ [Anointed] [a baptism into death]; …

A JEW MUST DIE TO THE COVENANT

The Mosaic Covenant rules as long as the two parties (God and Jew) live. Death, and only death, voids its jurisdiction. As the apostle ardently taught, all who are of the Body of the Anointed are baptized into a Sacrificial Death epitomized by Jesus; thus, the Jew who has died in baptism, has been freed from that Torah.

In his writings during that early controversy, Paul never asserted the covenant was dead. If, as Christendom insists, the Mosaic Covenant died, why did he not use such an argument? If, in fact, God had voided the covenant, such an argument would have stopped all opposition. So, why did the apostle not use it?

The reason is readily evident in those writings. Paul did not believe the Mosaic Covenant was dead. For him the Torah was in force, and the Jew not baptized into Anointed was bound to it. 187

1 Corinthians 9:
20 And unto the Jews I became as a Jew, that I might gain the Jews [not to convert, but to return to Torah]; to them that are under the law [Torah of Moses], as under the law [Torah] that I might gain them that [as Jews] are under the law [Torah];
Paul used present tense. Several decades after Calvary, he believed Jews who were alive were still in covenant relationship with God and bound to their Torah. In Galatians he warned all who yearned to hold to that relationship:

**Galatians 5:**
3 For I [Paul] testify again to every man that is circumcised [the Jew not baptized into the death of the Anointed], that he is a debtor to do the whole law\(^{199}\) [Torah of Moses].

Again, present tense! He believed at that time the unbaptized Jew was still a “debtor to do the whole Torah.”

When Paul used the two women associated with Abraham as an allegory of two covenants, he likened Hagar, the bondwoman, to the covenant of Moses.

**Galatians 4:**
25 For this Agar [Hagar] is mount Sinai in Arabia, and answereth to Jerusalem which now is [Mosaic Covenant], and is in bondage with her children.

Yet again, the apostle used present tense. He declared the Jews of his day were in bondage to their covenant just as Hagar had been in Abraham’s day. At the time Paul was writing—several decades after Calvary—Israel remained in covenant relationship with the Creator, the relationship that began at Horeb/Sinai.

Peter shared this belief. At the Jerusalem meeting of the apostles to resolve the controversy over Gentile converts, he made evident the Mosaic Covenant was still in effect.

**Acts 15:**
5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them [the Gentiles], and to command[200] [charge] them to keep the law\(^{199}\) [Torah of Moses].

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them … .
8 … 10 Now therefore why tempt ye God, to put a yoke upon the neck of the [gentile] disciples, which neither our fathers nor we were able to bear?

Peter affirmed that at that time it was possible to be under the “yoke” of the Torah of Moses. James expressed the same belief.

**James 2:**
10 For whosoever shall keep the whole law\(^{199}\) [Torah of Moses], and yet offend in one point, he is guilty of all.

Many years after Calvary the apostles continued to believe the Jewish covenant remained operative, demanding compliance.

They believed the Jews continued to be in their special relationship with God under the covenant mediated by Moses.

If God’s covenant with the Jews is not dead, will it ever die? If so, when? How? Paul told the Galatians that the covenant was operational until “the seed should come.”

**Galatians 3:**
19 Wherefore then serveth the law\(^{199}\) [Torah of Moses]? It was added because of transgressions, till the seed [Abraham’s twofold seed of faith (vs. 7)]\(^{201}\) should come [be completed] … .

20 … 29 And if ye be Christ’s\(^{202}\) [of Anointed], then are ye Abraham’s [heavenly (STAR)] seed [of faith],\(^{201}\) and heirs [along with the faithful earthly seed (S AND, dust)] according to the promise.\(^{203}\)

The Torah of Moses was “added” until the twofold seed of Abraham “should come,” be fully developed by the heavenly Father. The Jews continue to be bound to their covenant until the ratifying sacrifices of the New Covenant are complete. Only then will the New Covenant replace the Old. At that time it will still be necessary for the Jews who are alive to die to the Mosaic Covenant. Perhaps, as done with the Church, this death will be consummated through a baptism. The “glory” of Moses’ face faded away—a process, not an event. In like manner, when the last Jew dies to the Mosaic Covenant (by baptism?), it’s glory will have faded away!

**AN OFT MISINTERPRETED TEXT**
To justify it’s usurpation of the New Covenant, Christendom argues Israel’s covenant died at Calvary—not a gradual fading away, but an abrupt death. A text of Paul’s is problematically translated and interpreted to support that argument.

**Colossians 2:**
13 And you [as a Gentile], being dead in your sins and the uncircumcision of your flesh, hath he [God] quickened together with him [Jesus], having forgiven you all trespasses [no divine retribution, Ezekiel’s Precept];
COLOSSIANS 2: (CON’T)

14 Blotting out the handwriting 205 of ordinances 206 [decrees] 207 that was against us Jews and Gentiles (vs. 13), which was contrary to us, and took it [the “handwriting” (note of debt)] 208 out of the way, nailing 208 it [that which took the note of debt “out of the way” (a nonmortal body)] to his Jesus’ cross;

Christendom argues that which was “blotted out,” taken “out of the way,” was the “Law,” the Torah of Moses, Israel’s covenant.

There is no doubt that the reference here is to the Law … and here clearly points to the commandments of the Law. The apostle is not distinguishing between the moral and ceremonial Law. The Law is a unity and it is the Law as a whole which was removed or blotted out by the death of Christ.—W. E. Vine, 1996 C.E. 209

As shown in verse 13, the “us” in verse 14 included Gentiles. Paul was addressing specifically those who were uncircumcised. He was focused on Gentiles, not Jews. Hence, he could not have been thinking of the Mosaic Covenant and its Torah as the “note of debt.” It is not, and was not, a “note of debt” against Gentiles.

As Paul continued in his letter, he stated:

COLOSSIANS 2:

15 And having spoiled principalities and powers [the fallen angels], 210 he [God] made a shew of them openly, triumphing over them in it 211 [by the blotting out the note of debt].

The “blotting out” of the “note of debt” was a triumph over the “principalities and powers,” the angelic host opposing God and his way. It would be difficult to understand how this was a triumph if the Mosaic Covenant was meant. If voiding that covenant would be a defeat for the angels, then the giving of the covenant was contrary to the angels. Such a conclusion is not reasonable. The “note of debt” must have reference to something other than Israel’s covenant. Following Peter’s Precept, the immediate context must be taken into account to gain insight into the apostle’s meaning.

The crucifixion accounts indicate the only thing “nailed” to the Cross other than the title “King of the Jews” ordered by Pilate was Jesus himself. 212 Thus, there is only one interpretation apparent that harmonizes context. The “the handwriting of ordinances” must refer to the mortality that became humankind’s fate by Adam’s unbelief, 213 that which resulted in the condition of “being dead” as stated in verse 13. The taking “out of the way” that condition is a direct consequence of Jesus giving “himself,” a nonmortal soul, for the nonmortal soul lost. A transaction initiated at Jordan and concluded at Calvary.

MATTHEW 20:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life 214 [soul] [nonmortal body+spirit] a ransom for many [all the seed of Adam who freely accept it]. 215

ROMANS 3:

24 Being justified freely by his [God’s] grace through the redemption [by ransom given First Advent] that is in Christ 216 [anointed] Jesus:

25 Whom God hath set forth [of God] through faith in his blood [as God’s Passover lamb], 217 to declare his [God’s] righteousness for the remission 218 [passing over] of sins that are past [no divine retribution (Ezekiel’s Precept)], …;

1 TIMOTHY 2:

5 For there is one God, and one mediator between 220 [of] God and men [humans], the [an] man Christ 216 [anointed] Jesus; 221

6 Who gave himself [nonmortal soul, body+spirit] a ransom for all [all humans who accept], to be testified in due time [Age-to-Come].

This was the apostle’s message to the Colossians.Israel’s covenant was not blotted out (as asserted by Christendom); rather,
he emphasized the deliverance of a fallen creation through Jesus. God “spoiled principalities and powers,” “triumphing over them” by passing over sins of the past (no divine retribution, Ezekiel’s Precept), countervailing mortality by resurrection, and setting in place a priesthood to cleanse his creation of its corrupt spirit so it can sustain the nonmortality provided by the ransom.

**ROMANS 8:**
20 For the [human] creature was made subject to vanity [the futility] of DEATH (mortality), not willingly; but by reason of him [God] who hath subjected the same in hope [The Hope, the anointed High Priest and his priesthood].
21 Because the creature [human creation] itself also shall be delivered from the bondage of corruption [the SIN, the nonmortal body nailed to the cross made a public proclamation that such had been accomplished! In the days before mass media, a common method of making a public announcement was by “nailing” a sign in an appropriate place where it would be seen by the most people (e.g., many centuries later, Luther nailed his ninety-five theses to a cathedral door). Thus, the nonmortal body nailed to the cross made a public proclamation the “note of debt” was blotted out.

For the human race, release from corruption (SIN) and mortality (DEATH) could only be obtained by the “blotting out” of the debt. The nailing of the body of Jesus to the cross was a public declaration that such had been accomplished! In the days before mass media, a common method of making a public announcement was by “nailing” a sign in an appropriate place where it would be seen by the most people (e.g., many centuries later, Luther nailed his ninety-five theses to a cathedral door). Thus, the nonmortal body nailed to the cross made a public proclamation the “note of debt” was blotted out.

**CORINTHIANS 15:**
22 For as in Adam all [humans] die, even so in [the] Christ shall all be made alive.

Mosaic Covenant and Life
Compliance to the Mosaic Covenant requires total commitment. It is not a part-time activity, but a lifestyle lived for a lifetime.

**LEVITICUS 18:**
5 Ye [Israel] shall therefore keep my [God’s] statutes, and my judgments: which if a man do, he shall live in them: ….

**NEHEMIAH 9:**
29 … [the proud] hearkened not unto thy commandments [commissions], but sinned against thy [God’s] judgments, (which if a man [a Jew] do, he shall live in them;) ….

**EZEKIEL 20:**
11 And I [God] gave them [the Jews] my statutes, and shewed my judgments, which if a man do, he shall even live in them.
12 … they [the Jews] walked not in my [God’s] statutes, and they despised my judgments, which if a man do, he shall even live in them; ….
14 … they [the Jews] walked not in my [God’s] statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; ….

**ROMANS 10:**
5 For Moses describeth the righteousness which is of the law [Torah of Moses], That the man which doeth those things shall live by them.

**GALATIANS 3:**
12 And the law [Torah of Moses] is not of faith: but, The man that doeth those things shall live in them.

The thought in these texts is not that a Jew could overcome mortality by the Torah of Moses and have eternal life, nonmortality; rather, they assert the covenant requires one to live a life “in” the Torah. It is not a leisure activity, a hobby to be pursued only on occasion, but a way of life wholly relegated to the Torah. It must be “lived” twenty-four hours a day, every day (24/7).

**ROMANS 2:**
13 (For not the hearers of the law [Torah of Moses] are just before God, but the doers of the law [Torah] shall be justified.

To be faithful to the covenant in the present life a Jew must be totally committed. Every waking moment, every thought, every deed, must be in accordance with the Torah of Moses.

**JAMES 2:**
10 For whosoever shall keep the whole law [Torah of Moses], and yet offend in one point, he is guilty of all.

Such a life, however, does not preclude mortality and death. Though the Torah of Moses could not set aside mortality, God did promise observance of its guidance could “prolong” life.
**Deuteronomy 5:**

33 Ye [Israelites] shall walk in all the ways which the LORD your God hath commanded [instructed] you [in the Torah of Moses], that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

**Deuteronomy 6:**

29 ... keep all his [God's (vs. 1)] statutes and his commandments [commissions], which I [Moses (5:1)] command thee, ...; and that thy days may be prolonged.

**Psalms 91:**

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 ... With long life will I [God (vs. 9)] satisfy him, and shew him my salvation.

**Proverbs 10:**

27 The [An] fear [law] of the LORD prolongeth days: ...

**Proverbs 28:**

16 ... he that hateth covetousness shall prolong his days.

Other texts that may be misunderstood with respect to life and the Torah refer to the life of the nation, not life of individuals.

**Deuteronomy 4:**

1 Now therefore hearken [as a nation], O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live [as a nation], ...

**Deuteronomy 30:**

19 I [God] call heaven[s] and earth to record this day against you [Israel], that I have set before you life and death [as a nation], blessing and cursing [as a nation]: therefore choose life, that both thou and thy seed [as a nation] may live:

A text by Ezekiel could also be misunderstood if not “rightly divided” with respect to the age it applies.

**Ezekiel 18:**

9 [Hethat (vs. 8)] Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live [abundantly in present life, lastingly in the Age-to-Come], saith the Lord GOD.

Everlasting life is not applicable in the Present-Evil-Age, but is to be the gift of the Age-to-Come, God’s future Kingdom (Micah’s Precept). At that time, nonmortality, “life of the Age,” will be enjoyed by all of humankind who accept the New Covenant, live in accordance with its provisions, and enter God’s Rest. Paul’s declaration to the Galatians concerning life and the Torah of Moses was unequivocal.

**Galatians 3:**

21 Is the law [Torah of Moses] then against the promises of God? God forbid: for if there had been a law [Torah] given which could have given life, verily righteousness should have been by the law [Torah].

On two occasions Jesus was asked how one could obtain “life of the Age” (the Age-to-Come). In neither case did Jesus’ answer indicate such life was available in the Present-Evil-Age.

**Luke 10:**

25 ... a certain lawyer ... tempted him [Jesus], saying, Master, what shall I do to inherit eternal life [of an age]?

26 He said unto him, What is written in the law [of an age]? ... ?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and [in the Age-to-Come (God’s future Kingdom)] thou shalt live.

**Luke 18:**

18 And a certain ruler asked him [Jesus], saying, Master, what shall I do to inherit eternal life [of an age]?

19 And Jesus said unto him ...

20 Thou knowest the commandments [instructions] [of the Torah of Moses], Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distributeth unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Jesus said to the ruler, “follow me.” If he followed Jesus, he would have had to die, so the “life of an age” being discussed had to be life in a future age, not life in the present age.

If “life of an age” is possible through individual works, the need for a ransom is negated. This cannot be! The Bible does not hold out a hope that would circumvent the just requital that came upon the human race in the Garden of Eden.
DAVIDIC COVENANT

The covenant God later made with King David through the prophet Nathan parallels the Abrahamic and is also personal, national, and universal. God addressed four entities with the man after his own heart—people, seed, house (or, kingdom), and throne.

[2 Samuel 7:]

10 Moreover I [God] will appoint a place for my people Israel, [all twelve tribes] and will plant them, ..., 11 ... 12 ... I will set up thy seed after thee [David], ..., and I will establish his [the seed's (the Anointed)] kingdom.

13 ... 16 And thine house and [even] thy kingdom shall be established for ever [perpetuity] before thee: thy throne shall be established for ever [perpetuity].

Though different, the entities here detailed are inseparable and are to be “established for perpetuity.” Like that given Abraham, the ultimate outcome of this covenant, this divine promise, is unconditional and does not depend upon creature righteousness. Against all contingencies the future of David’s throne, David’s house (kingdom), and God’s people Israel, is to be secure in the reign of one who is of the seed of David (the Anointed).

[Jeremiah 33:]

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised ..., 15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

David’s seed, anointed as King and High Priest of God, will lead all families of the earth into God’s Rest. He will “correct” Adam and his “children” with the gentle guidance of a shepherd’s staff and the touch of a loving hand.

Of God’s creation there is only one living entity who is not only a “seed” of David, but also a “son of God”—one “made perfect (complete)” to perform as described. Jesus of Nazareth. Born to parents who were both “seeds” of David, yet earlier as

245. For editing substantiation see page 35. 248. Rom 6:23. Greek has articles.
246. christos, #5547G, with article. 249. 1 Tim 2:6.
247. See Tree of Life . . . , page 142. 250. aionios, #0166G.
251. en, #1722G.
256. Heb prefix waw.
258. ID, #5703/5704/5705/5706H; olam, #5769H.
Angel-of-the-LORD he was the firstborn son of God, and now since the First Advent he is the firstborn of the New Creation.

David’s response to God reveals he understood the significance of this covenant and was awestruck by it.

**2 Samuel 7:**
18 … Who am I, O Lord God? and what is my house [kingdom], that thou hast brought hitherto?
19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house [kingdom] for a great while to come. And is this [this is] the manner of man [Torah of The Adam],259 O Lord GOD?![260]

David’s perceptive observation, “this is the Torah of The Adam,” sets forth its pivotal nature. Taken in the simplest and most literal sense, it denotes David understanding the covenant as a restatement of God’s purpose for creating the human race and his subsequent covenant with Abraham. God swore to use David’s seed as the chosen seed of Abraham to bring blessing to all of the human creation, Adam and his “children.” This promise is the Torah of The Adam, the promise first suggested when God said to Angel-of-the-LORD (Michael, Jesus), “let us make man in our image, after our likeness.”261 The perpetuity of David’s seed, David’s throne—thus, David’s house (kingdom) with God’s people Israel—is based upon the divine oath and that oath rests upon God’s holiness.

**Psalms 89:**
3 … , I [God] have sworn unto David my servant,262 and I said [God] to him: I will make him my covenant;263 and thou shall establish his kingdom from age to age.264 Selah.
4 Thy seed [the Anointed] will I establish for ever265 [perpetuity], and build up thy throne to all generations. Selah.
5 … 28 My mercy will I keep for him [David’s seed] for evermore266 [an age], and my covenant shall stand fast with him.
29 His [David’s] seed also will I make to endure for ever267 [perpetuity], and his throne as the days of heaven.
30 … 36 His [David’s] seed shall endure for ever267 [an age], and his throne as the sun before me.
37 It shall be established for ever267 [an age] as the moon, and as a [the]266 faithful witness in heaven [the Rainbow].267

God’s covenant with David is as permanent as the Sun, the Moon, and the Rainbow of the Noahic Covenant. As Paul affirmed:

**Acts 13:**
34 … , he [God (vs. 33)] said on this wise, I will give you [plural, (the Israelites)]268 the sure mercies of David [the blessings of the New Covenant, the Torah of The Adam].

God swore an oath to David that his anointed seed shall “endure for perpetuity.” Zechariah also spoke of this divine mercy, the “sure mercies of David,” in conjunction with David’s house, his kingdom.268

**Zechariah 12:**
10 And I [God] will pour upon the house [kingdom] of David, and upon the inhabitants of Jerusalem [the Anointed], the spirit of grace and of supplications: … .

Ezekiel prophesied this mercy would extend to all of David’s house (kingdom), the house of Israel and the house of Judah.271

**Ezekiel 37:**
21 … I [God] will take the children of Israel [all twelve tribes] from among the heathen272 [nations], whither they be gone [during the Diaspora], … and bring them into their own land:
22 And I will make them one nation272 in the land… ; and one king [David’s anointed seed] shall be king to them all: … .272 neither shall they be divided into two kingdoms any more at all:

Jeremiah described the subsequent reaction of the Jews following fulfillment of the promised regathering.

**Jeremiah 50:**
4 In those days [Age-to-Come], and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the LORD their God.

This is the same “day” of which Zechariah spoke, the day when a fountain shall be opened “for sin and for uncleanness.”273

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259. See note 61, page 7.
260. Punctuation not inspired. See ASV, RSV, NAB, ESV.
261. See *James’ Precept… , page 69.
262. Ps 132:11.
263. ‘ad. #5703/5704/5705/5706H with ‘owlam, #5769H.
264. ‘owlam, #5769H.
265. ‘ad, #5703/5704/5705/5706H.
266. The Hebrew text has the article.
268. Isa 55:3; Acts 13:34.
269. yashab. #3427H, plural.
271. See note 95, page 115.
272. gowy, #1471H.
NEW COVENANT

Under the Mosaic Covenant, a repentant Israelite through an appropriate offering could obtain forgiveness of sin.285

Psalms 85:
1 LORD, thou hast been favourable unto thy land278 [of Israel]: thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people [of Israel], thou hast covered all their sin. Selah.

Though forgiveness through the Torah of Moses was an important and necessary step forward for humankind, it was not sufficient. As Paul cited in Hebrews, it is not the end to be sought.

Hebrews 10:
1 For the law286 [Torah of Moses] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered ... make the comers there unto perfect [in spirit (behavior)].
2 For then would they not have ceased to be offered? because that the worshippers once purged [made perfect, complete, in spirit] should have had no more conscience of sins.

Though it provides a means for forgiveness,285 the Mosaic Covenant cannot “purge,” cleanse, change the heart, “make perfect” the spirit. Under the Torah of Moses by an offering sin is forgiven, but the person is still fallen. Dead sacrifices by a dying priesthood cannot bring about needed transformation. It is this lack that makes another priesthood and another covenant necessary.

Hebrews 7:
11 If therefore perfection [of the spirit] were by the Levitical priesthood ... what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Hebrews 8:
6 But now hath he [Jesus] obtained a more excellent ministry [antitypical Aaron], by how much also he is the mediator [antitypical Moses] of a better covenant [a “new” covenant], which [ministry]287 was established upon better promises [thus, “more excellent”].

The New Covenant, as declared by the prophet Jeremiah, will...
relieve the human heart from its "bondage of corruption."  

**JEREMIAH 31:31**

31 ... [God] will make [ratify] a new covenant [for Adam and seed (vs. 27)] with [offering] the house of Israel, and with [offering] the house of Judah [as covenant-victims synergised with the Church].  

32 ... 33 ... ; After those days [of ratification], ..., I will put my law [Torah of The Adam (spirit of Rest)] in their inward parts, and write it in their hearts [put in spirits, minds (vs. 27) of humankind]; ... .

It is this promise of writing the Torah of The Adam, the spirit of Rest, in human hearts, that makes the New Covenant "better"—a covenant that will fulfill the promise made to the "fathers."

**New Covenant victims/priests**—Israel, Church  
**New Covenant recipients**—Humankind

### RELEASE FROM THE SIN

Unhappily, this purpose—changing human hearts (mind, spirit), releasing from sin so one is no longer a sinner—has been veiled in most English versions. Belief in only one salvation (release from the DEATH), a failure to understand the difference between forgiveness and release from the SIN, and poor translation, have been contributing factors to this obscurity. An example may be found in the Acts of the Apostles. Luke recorded Peter's response to a command of the Jewish hierarchy not to teach in Jesus' name:

**ACTS 5:31**

1 Him [Jesus] hath God exalted ... , for to give repentance [reformation] of humankind) to Israel [as God's earthly priesthood], and forgiveness [release] of sins [for all humans willing].

The Greek *aphesis* has the thought of "letting go" or "release"; however, it is often rendered "remission" or "forgiveness." Associated with SIN it connotes release of sinful behavior, removal from SIN's enslavement.

**LUKE 4:18**

He [God] hath anointed me [Jesus] ... to preach deliverance [release] to the captives [of DEATH], and recovering of sight to the [spiritually] blind, to set at liberty [release] them that are bruised [oppressed] [by SIN].

*Release* is forward looking. With release the future will not entail bondage to the great monarchs, the SIN and the DEATH.  

Forgiveness, on the other hand, is backward looking. It pardons sinful acts already committed. Forgiveness does not necessarily involve a transformation. Release does! It results in a change of behavior so one is no longer a sinner, the spirit is "perfect." When the New Covenant for Adam and his seed is "made," ratified, and there is the guidance of the antitypical Melchizedek priesthood, humankind will repent of their contrary ways — their hearts will be cleansed, their spirits "made perfect." They will be released from the bondage of SIN and DEATH.

**ZECHARIAH 13:1**

1 In that day [in the Age-to-Come] there shall be a fountain opened in the house [kingdom] of David [Israel and Judah] and to the inhabitants of Jerusalem for sin and for uncleanness.

If Peter's response recorded in Acts 5 had been about forgiveness (or remission) of sin, his answer would have bewildered the High Priest. Israel's covenant already provided for such forgiveness. No doubt, he would have asked Peter what was so different that required the disciples not to harken to his charge.

Later, Paul echoed Peter. Quoting Jeremiah he made manifest the *new* covenant is to provide release. If not just forgiveness.

**HEBREWS 10:**

16 This is the covenant that I [God] will make with them [the Jews] after those days [Diaphora], saith the Lord, I will put my laws [precepts, principles, of the Torah of The Adam] into their hearts, and in their minds will I write them [thus, changing the human ego]; and their sins and iniquities will I remember no more [no divine retribution, Ezekiel's Precept].

18 Now where remission [release] of these ["sins and iniquities"] is, there is no more offering for sin [in no more sin, no need for offering].

### MAKING OF A MEDIATED COVENANT

As Paul explained in Hebrews, the making of the Mosaic Covenant was a figure, a shadow, of the making of the New Covenant. Regrettably, the pertinent passage has been severely mishandled in English versions. In unusual candor, one scholar has said such renderings involve the passage in "hopeless obscurity."
Nevertheless, apt renditions may be found in Young’s *Literal Translation of the Bible* (YLT) and Wilson’s *Emphatic Dialect* (ED).

**Hebrews 9: YLT**
16 For where a covenant is, the death of the covenant-victim to come in is necessary, 17 for a covenant over dead victims is steadfast, since it is no force at all when the covenant-victim liveth, 18 whence not even the first [the Mosaic Covenant] apart from blood hath been initiated, 19 for every command [instruction] having been spoken, according to [the] law [Torah (Mosaic)], by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle, 20 saying, ‘This is the blood of the covenant that God enjoined unto you,’

**Hebrews 9: ED**
16 For where a Covenant exists, the Death of that which has RATIFIED it is necessary to be produced; 17 because a Covenant is firm over dead victims, since it is never valid when that which RATIFIES it is alive. 18 Hence not even the FIRST [Mosaic Covenant] has been instituted without Blood. 19 For Every Commandment [instruction] in the Law, having been spoken by Moses to All the PEOPLE, taking the BLOOD of BULLOCKS and of Goats, with Water and scarlet Wool, and Hyssop, he sprinkled both the BOOK itself, and All the PEOPLE, 20 saying, “This is the BLOOD of the COVENANT which God enjoined on you.”

The apostle argued ratification of the New Covenant required the sprinkling of the blood of “covenant-victims.” As proof he cited the record for the ratification of the Mosaic Covenant.

**Exodus 24:**
3 And Moses came and told the people all the words ...: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar ... . 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Biblically death of covenant-victims is required to ratify a covenant. Sprinkling of blood attested to that death. It was to this rite of covenant ratification Jesus made reference when he passed the cup to his disciples at the Last Supper.

**Matthew 26:**
27 And he [Jesus] took the cup, and gave thanks, and gave it to them [the apostles], saying, Drink ye all of it; 28 For this is my blood of the [new] testament [covenant], which is shed for [the] many [seed of Adam] for the remission [release] of sins.

In the same manner as the Mosaic Covenant, the New Covenant is to be ratified by the death of “covenant-victims” before its blessings flow forth—a death substantiated by “the blood of the covenant.” It was this requirement Jesus cited when he passed the cup of wine and said, “this is my blood of the new covenant.” The wine as a symbol for blood represented the death of Jesus’ human ego (free-will). As he prayed a short time later,

**Luke 22:**
42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Complete submission to the Father’s way, his plan, his purpose, his Rest: restraint of self, liberty for others. As God’s High Priest he freely partook of the “blood” that sanctifies and testifies to his entering that Rest, to the death of the human ego (will) so God’s will be done, and to the ratification of God’s New Covenant for the fallen human creation.

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Like the Mosaic ministry with its priests and Levites, the New Covenant ministry is a duality, Church and Israel. As High Priest, Head of that duality, Jesus’ blood continued the process that began two millennia earlier for the earthly priesthood. The physical sprinkling detailed in the OT typified the spiritual process brought forth in the NT. A process in which the twofold members of God’s anointed priesthood, like their anointed Head, are “covenant-victims”—“made perfect” by the mortification of the egocentric nature of “flesh.” As experienced by Israel, so the New Creation, those of a heavenly resurrection and who join Israel in an “assembly of firstborns” as “able ministers.”

2 CORINTHIANS 3: 6 Who [God (vs. 5)] also [as with Israel (vs. 3, 7)] hath made empowered us [Church with Israel] able ministers [heavenly and earthly] of the new testament [a new covenant]; … .

In the night of the first Passover all firstborn in Egypt were in jeopardy of death; thus, only Israel’s firstborn were in need of protection by blood. In antitype, only those who are of the “Church of God” are asked to partake of the cup, the blood of the New Covenant, only they are in jeopardy during antitypical Passover night (the age for developing a New Creation). All who partake of the cup, like the Israelites, are “covenant-victims” ratifying the New Covenant, Abraham’s “seed” of faith.

PSALMS 50:
5 Gather my saints [Church, Israel] together unto me [God]; those that have made [ratify] a covenant with me [Israel] by sacrifice [setting aside their will for God’s, entering God’s Rest]. Only after all who drink of the cup (crucify “old man,” mortify “deeds of the body”) are “faithful unto death,” will the preparatory be done. Synergised with Israel’s completion, the New Covenant will be ratified, and by God’s perfected priesthood will the blessings promised humankind be poured forth.

Chapter Six: Covenants of God—Council

MEDIATOR OF THE NEW COVENANT

Christendom’s concept of mediator as one who mediates between two discordant parties—a concept used to support its clergy/laity structure—is not scriptural! As set forth in the Bible mediation is the means used to establish a covenant and its necessary accouterments and involves nothing more. The work of the mediator of the New Covenant was foreshadowed by the work of Moses serving as mediator of the “Law” Covenant.

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

After deliverance from slavery in Egypt, the march to Sinai, and the presentation of the Torah by God through Moses, the people freely responded.

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

Covenant ratification was completed by sprinkling the blood of the covenant, blood verifying the sacrificial death of bulls and goats symbolizing the death of the human ego (free-will becoming God’s will). As typified by the “goats” the people of Israel pledged “All the words which the LORD hath said will we do!” A pledge later echoed by Jesus and the Church (bulls).

LUKE 22:
42 … : … not my will, but thine, be done.

Following God’s instruction, Moses directed the building of the Tabernacle. When completed he anointed it and the priesthood.

310. Ex 19:6 (Israel); 1 Pet 2:5,9 (Church).
312. Col 1:18; Rev 20:5,6.
313. Heb 12:23, Literally, the Greek has “assembly of firstborns, plural.”
315. biskano, #2427G.
316. 2 Cor 1:1-4. See note 163, page 217.
317. diatbeke, #1242G, no article (note 57, page 210).
318. Ex 11:4-6; 12:12,13,23.
319. 1 Cor 15:30.
321. The Hebrew beriyth (#1285H) with the first person singular suffix appears 52 times in the Bible. In English translations (i.e., KJV, ASV) it is rendered “my covenant” 51 times. Only in Psa 50:5 is it improperly rendered “a covenant with me.”
324. Jer 31:31-34; Rom 2:10.
325. nomos, #3551G.
327. See DAVIDIC COVENANT, page 224.
329. Ex 24:3-8; Heb 9:16-20 ED.
The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

Exodus 40:
9 And thou [Moses (vs. 1)] shalt take the anointing oil, and anoint the tabernacle, and all that is therein, .... .
10 ... 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priest­hood [of an age] throughout their generations.

Leviticus 8:
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
11 ... 12 And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.
13 ... 30 And Moses ... sanctified Aaron ... and his sons ....

After the covenant was ratified, the Tabernacle and its priesthood anointed (sanctified), the work of mediation was complete. Subsequently, the High Priest served as the agency for approaching God. The Urim and Thummin provided divine communication. The Levitical priesthood, however, could not provide release from SIN. So, as the apostle explained to the Hebrews, its ministry was not “faultless”; and, as he declared to the Galatians, the Mosaic Covenant, the Torah of Moses, was “added” temporarily as a “schoolmaster,” “till the [dual] seed [of faith] should come.”

Hebrews 8:
5 Who [Levitical priesthood] serve unto the example and shadow .... .
6 ... 7 For if that first covenant [ministry] [Levitical priesthood] had been faultless, then should no place have been sought for the second [ministry] [“more excellent” Melchizedek priesthood (vs. 6)].
8 ... 13 In that he [God] saith, A new covenant, he hath made the first [ministry] old. Now that [example] [Levitical priesthood] which decayeth and waxeth old is ready to vanish away.

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

The Levitical priesthood “vanished away” in 70 C.E. with the destruction of its Temple, after which the nation experienced the curse of its covenant (Diaspora/Jacob’s Trouble).

Though its priesthood was deposed, as Paul wrote, the Mosaic Covenant remains active until the “seed should come,” the seed that will be “able ministers” of the New Covenant. Thus, the covenant continues until the new dual priesthood is complete and the New Covenant ratified. Then, the Jews, being dead to their Torah of Moses, will be the earthly ministers of a new Torah, the Torah of The Adam.

Hebrews 9:
6 But now hath he [Jesus (6:20)] obtained a more excellent minis­try [as antitypical Aaron], by how much also he is the medi­ator [as antitypical Moses] of a better covenant [the New Covenant is better than the Mosaic by providing release from SIN rather than forgiveness] .... .

Hebrews 9:
15 And for this cause he [Jesus] is the mediator of the new tes­tament [covenant], that by means of death [which ratifies the covenant], they [Israel & Church] which are called [to be covenant-victims and priesthoods] might receive the promise of [the] eternal inheritance [of an age] [the promise made to Abraham’s twofold seed, Stars and Sand].

Hebrews 12:
24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling [blood of the covenant, of consecration, and of Atonement Day], that speaketh better things [death of the egocentric desires of flesh] than that [blood] of Abel [which spoke of an animal’s death].

330. ’owlam, #5769H.
331. Aaron was instructed to “offer” the Levites, not Moses (Num 8:11).
332. See note 179, page 218.
333. Greek words rendered “ministry,” “which,” “first,” and “second,” are feminine, “that” is neuter. Thus, referent must be neuter “example” in vs. 5.
334. nomos, #3551G.
339. The Greek text has the article.
340. anointos, #0166G.
341. Ex 24:8; Matt 26:28; Heb 9:19,20.
342. In Christendom “blood of Abel” is understood to be his personal blood, the blood that cries for vengeance (Gen 4:10,11); however, “better” is a comparative of “good” not “bad.” The reference in Heb 12:24 is not to Abel’s personal blood, but to the blood of his sacrificial animal, Abel’s “more excellent sacrifice” described in Heb 11:4.
Hebrews 11:
4 By faith Abel offered unto God a more excellent sacrifice than Cain [whose sacrifice came from a ground cursed by God], by which he obtained witness that he [Abel] was righteous, God testifying of his gifts of [blood]; and by it he being dead yet speaketh. Though Abel’s sacrifice was “more excellent,” the “blood of sprinkling” of Jesus, as antitypical High Priest and mediator, speaks of “better things—better even than that of Moses and Aaron. This “blood of sprinkling” (blood of the covenant, blood of consecration, and blood of Atonement Day) speaks not only of forgiveness of sin, but more importantly release.

At Jordan, as mediator, Jesus began the antitypical sacrifice and sprinkling of blood, a process that continues to this day. One that not only ratifies the New Covenant but “makes perfect” the priesthhoods that will be its “ministers,”344 “living stones” that will be an antitypical Tabernacle, a spiritual temple.

Ephesians 2:
19 Now therefore ye [Church, ones “in anointed Jesus” (vs. 13)] are no more strangers and foreigners, but fellowcitizens with the saints345 [faithful Israel], and of the household346 [house] of God; 20 And are built upon the foundation of the apostles [Church] and prophets [Israel], [anointed]347 Jesus Christ348 himself being the chief corner stone [the High Priest];349 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord [Holy—Israel; Most Holy—Church]; 22 In whom ye [the Church] also are builded together [with the faithful of Israel] for an habitation of God. …

1 Peter 2:
5 Ye [chosen of God (vs. 4)] also [with faithful Israel], as lively [living] stones, are builded up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by351 [through] Jesus Christ348 [anointed].

Revelation 3:
12 Him that overcometh will I [Jesus] make a [heavenly] pillar in the temple of my God, and he shall go no more out: …

Note the metaphorical use in the above texts of: house, built, foundation, chief corner stone, building, framed, temple, builded, habitation, living stones, spiritual house, pillar.

When mediation is completed, the New Covenant ratified, the two-fold priesthood perfected, the provisions of the ratified covenant will be ministered by that priesthood—the “house of God” [Holy—Israel (Earth); Most Holy—Church (Heaven)].

Exodus 19:
6 And ye [Israel] shall be unto me a kingdom of [earthly] priests, and an holy nation. …

Revelation 5:
6 And [the Lamb (Messiah)] hast made us352 [them] [those gathered out of the Diaspora and are “before the throne”]353 unto our God kings,354 [a kingdom] [Micah’s Precept] and [earthly] priests: and we352 [they] [the Jews] shall reign on the earth [an earthly kingdom].

1 Peter 2:
9 But ye [Church] are a chosen generation, a royal [heavenly] priesthood …; that ye should shew forth the praises of him [God] who hath called you out of darkness into his marvellous [Shekinah] light [prefigured by Ark of the Covenant in the Most Holy]:

Revelation 1:
6 And [Jesus (vs. 5)] hath made us [Church (vs. 4)] kings and355 [a kingdom] [synergised with Israel[,] [heavenly] priests unto God …

Revelation 20:
6 Blessed and holy is he that hath part in the first resurrection: on such [having been given immortality] the second death hath no power, but they [Church (vs. 4)] shall be [heavenly] priests of God and of [the]356 Christ348 [Anointed], … …

Moses died in the wilderness and did not enter the promised land. It was the priesthood that went into the land and ministered unto the people, not the mediator. Inasmuch as Israel’s settling of the promised land was a picture of the work of God’s future Kingdom, Moses’ death in the wilderness signifies the work of mediator does not extend into the Age-to-Come Kingdom.
In the taking of the land Israel was instructed to destroy all enemies therein; likewise, in the taking back of God’s creation, all enemies must be destroyed. All lust, greed, hate, anger, pride—all weaknesses of fallen flesh—must be expunged, the heart circumcised; the flesh crucified. The sons of Adam must be released from their bondage to the SIN! Moses’ death before Israel entered the land indicates this work is not the responsibility of a mediator, but of a priesthood.

CHRISTENDOM’S UNTENABLE CLAIM
To justify usurpation of its promises Christendom claims the New Covenant for itself. Unlike other teachings, there is almost universal and unqualified agreement in Christendom over this claim. There is, however, a perplexity seldom addressed. There is only one way for the “perfection,” completion, of the heavenly priesthood—one way applicable for both Head and Body.

HEBREWS 10: NEB
19 So now, my friends, the blood of Jesus makes us free to enter boldly into the sanctuary [Most Holy of the “true tabernacle”] by the new, living way which he [God (vs. 15-17)] has opened for us through the curtain, the way of his [Jesus’ (vs. 19)] flesh.

EPHESIANS 4:
4 There is one body, and one [spirit, even as ye are called in one hope of your calling [The Hope];
5 One Lord, one faith, one baptism,
For the apostle the way of the New Creation applied to Jesus as well as those who are to be joint heirs with him.

HEBREWS 2:
10 For it became him [God (vs. 9)], for whom are all things, and by whom are all things, in bringing many sons [New Creation, anointed Body] unto glory, to make the captain [Jesus (vs. 9), anointed Head] of their salvation [for humankind] perfect through sufferings.

HEBREWS 6:
1 Therefore leaving the principles of the doctrine of [the] Christ [anointing] [given in the Torah of Moses (5:12)], let us [as priests after the order of Melchizedek (5:10)] go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God [not returning to the Torah of Moses], Just as it was necessary for Jesus as High Priest to be “made perfect” through sufferings, so all who are to be his Body members must “go on unto perfection.”

Thus, if the Body is developed under the New Covenant as Christendom contends, then Jesus as the Head must have been under it as well; and, here is the dilemma! Christendom also argues Jesus’ sacrifice ratified the New Covenant. If the covenant was not ratified until the sacrifice was complete at the end of his earthly ministry how could Jesus have been developed under it? For Jesus to be under the New Covenant it had to have been in effect at Jordan. If it was effective at that time how was it ratified by sacrifice? There is no answer!

Ergo! As emphatically declared by Jeremiah the New Covenant is for Adam and his seed. It is an earthly covenant with earthly promises for an earthly people—promises still future, promises that go first to the Jewish people; afterward, all of humankind who desire may enter. Jesus, the Church, and Israel, as God’s chosen are the “covenant-victims” that ratify the covenant. Consequently, neither Jesus, nor Israel, nor Church, are developed under the New Covenant!

As set forth by Jeremiah and confirmed by Paul, a significant provision of the New Covenant is the release from sin.
HEBREWS 10: (con’t)

17 And their [humankind’s] sins and iniquities will I remember no more [no divine retribution (Ezekiel’s Precept)].

18 Now where remission 373 [release] of these [sins and iniquities] is, there is no more [need for an offering for sin].

Initially, forgiveness (vs. 17), then release (vs. 18). All under the New Covenant will experience this release. That there will be “no more offering for sin,” means all will be without sin!

COVENANT SIGNS (TOKENS)

Over the millennia as God interacted with his creation he set in place covenants that established conditions for a relationship. To act as physical reminders of that arrangement he gave signs or tokens.

GENESIS 1:
14 And God said, Let there be lights in the firmament of the heaven [sun, moon, stars] to divide the day from the night; and let them be for signs, 374 and for seasons, and for days, and years:

GENESIS 9:
13 I do set my bow in the cloud, and it shall be for a token 374 [sign] of a covenant between me [Creator] and the earth [creation].

GENESIS 17:
11 And ye [Abraham] shall circumcise the flesh of your foreskin: and it shall be a token 374 [sign] of the covenant … .
12 And he that is eight days old shall be circumcised … .
13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and [the sign of] my covenant shall be in your flesh for an everlasting 375 covenant [of an age].
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off 376 from his people; he hath broken my covenant.

Adamic—Darkness (Ignorance) vs. Light (Knowledge)
Noahic—Drought (Error) vs. Rain (Truth)
Abrahamic—Flesh (Egocentrism) vs. Spirit (Altruism)

THE SIGN OF CIRCUMCISION (CUT OFF THE FLESH)

It seems evident the seed of Abraham faithfully continued the practice of circumcision—removal, cutting off, of the flesh that covered the head of the male reproductive organ—throughout its enslavement in Egypt. No doubt, that was the reason the daughter of Pharaoh was able to identify the baby Moses as Hebrew.

ACTS 7:
8 And he [God] gave him [Abraham] the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat [and circumcised] Jacob, and Jacob begat [and circumcised] the twelve patriarchs.

EXODUS 2:
5 And the daughter of Pharaoh came down to wash herself at the river; … ; and when she saw the ark among the flags, she sent her maid to fetch it.
6 And when she had opened it, she saw the child [Moses]: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.

The requisite of circumcision given Abraham and the consequence for parents not so doing set forth a graphic answer to the universal question first asked by Cain.

GENESIS 4:
9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?

An uncircumcised child was to be “cut off,” not the parents, even though the responsibility of such failure was that of parents.

GENESIS 17:
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off … .

Individual personal acts can impact others and have far reaching effects. All the children of Adam must come to understand they are of one family. They must believe and act as their brother’s keeper! The continuation of the human race is dependent on its acceptance of the spirit of Rest, the altruistic spirit of love, and its rejection of the egocentric spirit of the animal kingdom.

By the requisite for circumcision God made abundantly evident to Moses this requirement for altruism even before he called him to deliver his chosen people from their bondage. For a reason not recorded, the son of Moses had not been circumcised. Angel-of-the-LORD appeared before the family to “cut off” not Moses, not his wife Zipporah, but the uncircumcised son.

373. aphesis, #0859G.
374. bowh, #0226H.
375. ‘owlam, #5769H.
376. karath, #3772H.
EXODUS 4:
24 And it came to pass by the way in the inn, that the [Angel of the] LORD\textsuperscript{377} met him [Moses with his family (vs. 20)], and sought to kill him [Moses’ son, probably his firstborn, Gershom (2:22)].
25 Then Zipporah took a sharp stone, and cut off\textsuperscript{378} the foreskin of her son, and cast it [the foreskin] at his feet [the feet of the Angel], and said [to Moses], Surely a bloody husband\textsuperscript{379} [bridegroom of blood] art thou to me.

Zipporah directly connected circumcision with blood, a connection that was to have resonance much later.

Circumcision—Blood—Cutting off the Flesh (egocentrism)

From that near death experience of his son, there is little doubt Moses, as Mediator of God’s covenant with Israel, did not hesitate in having all males fulfill God’s desire. The divine requisite given Abraham carried over to his seed at the first Passover. Circumcision was a precondition for one to participate in the Exodus and to be “as one born in the land.” All the male seed of Abraham delivered from the oppression of Egypt were circumcised.

EXODUS 12:
41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.
42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: …
43 … 47 All the congregation of Israel shall keep it.
48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof [no egocentric person was to abide there].
49 … 50 Thus did all the children of Israel; as the LORD commanded\textsuperscript{380} [instructed] Moses and Aaron, so did they.
51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Abrahamic Covenant—Circumcision—Mosaic Covenant

God’s desire was again made evident in the word given at Sinai.

GALATIANS 3:
19 Wherefore then serve\textsuperscript{th} the law\textsuperscript{381} [Torah of Moses]? It was added because of transgressions, till the [twofold] seed [of Abraham]\textsuperscript{382} should come to whom the promise was made; and it [the Torah of Moses] was ordained by angels\textsuperscript{383} in the hand of a mediator [Moses].

LEVITICUS 12:
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: …
3 And in the eighth day the flesh of his foreskin shall be circumcised [as a sign (token) of the covenant].

Though adjured at Sinai, for a reason not made readily evident circumcision was not performed during Israel’s prolonged sojourn in the Wilderness. When it came time to enter the promised land, God commissioned Joshua to reinstitute the practice.

JOSHUA 5:
2 At that time the [Angel of the] LORD\textsuperscript{384} said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.
3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.
4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.
5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.
6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed\textsuperscript{385} [harkened] not [to] the voice of the LORD: unto whom the LORD spake that he would not shew them the land, which the LORD spake unto their fathers that he would give us, …
7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

Thus, to this day physical circumcision is the sign of God’s covenant with his earthly people. Unfortunately, the people have failed to heed the warning given by Moses. That to which the sign pointed has been given little attention and seldom practiced.

\textsuperscript{377} See The Logos, page 85.
\textsuperscript{378} See 3551G.
\textsuperscript{379} See ASV, NASB, NIV, RSV, et al.
\textsuperscript{380} Deut 33:2; Acts 7:53.
\textsuperscript{381} See The Logos, page 85.
\textsuperscript{382} Rom 4:13-16.
Chapter Six: Covenants of God—Counsel

DEUTERONOMY 10:
16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
17 For the LORD your God is God of [the] gods, and Lord of [the] lords,380 ... which regardeth not persons, nor taketh reward.

Cutting off the Flesh—Circumcision of the Heart

THE SIGN OF CRUCIFIXION (MORTIFY THE FLESH)
The second covenant with a mediator also has a sign, a sign that carries the lesson of circumcision to a consummate conclusion.

HEBREWS 8:
6 But now hath he [Jesus (6:20)] obtained a more excellent min-istry [as antitypical Aaron], by how much also he is the mediator [as antitypical Moses] of a better covenant [New Covenant, better than Adamic, Mosaic] which was established upon better promises.387

LUKE 2:
34 And Simeon blessed them, and said unto Mary his mother, Behold, this child [Jesus (vs. 21)] is set for the fall and rising again of many in Israel [the Diaspora]; and for a sign [his crucifixion] which shall be spoken against [a perennial cause for Israel’s rejection of him];

J O H N 2:
18 Then answered the Jews ..., What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered ..., Destroy this temple [Jesus’ body], and in three days I [God] 388 will raise it up [sign—crucifixion & resurrection].
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Thus, the two covenants (Mosaic and New) with human mediators (Moses and Jesus) have signs (circumcision, crucifixion), signs that are related and set forth an imperative lesson for human creation. Paul, building on Moses’ circumcision of the heart,389 set forth critical guidance for Church and Israel at the present time and humankind in the Age-to-Come.

GALATIANS 5:
16 ... Walk in the [spirit,390] and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the [spirit,390] and the [spirit]390 against the flesh: and these are contrary to the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the [spirit,390] ye are not under the law391 [Torah of Moses].
19 Now the works of the flesh are manifest, ... , 20 ... 21 ... they which do such things [“works of the flesh”] shall not inherit the kingdom of God.
22 But the fruit of the [spirit]390 is love, joy, peace, long-suffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law391 [Torah].
24 And they that are Christ’s [of the anointing] have crucified the flesh with the affections and lusts.

In his letter to the faithful in Colossae, Paul equated this crucifixion of the flesh, the cutting off of fleshly appetites, to a “circumcision made without hands.”

COLOSSIANS 2:
11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ392 [of the anointing]:

Crucifixion of the Flesh—Circumcision without Hands

Thus, through Moses and Paul God set forth a lesson crucial for his free creation, the way of the egocentric flesh rebuts the way of the altruistic spirit, opposing the way that is requisite for life. Following the requirement Jesus set forth for all who would be his disciple, Paul added informative detail.

MATTHEW 16:
24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Deny Oneself+Take up Cross—Crucify the Flesh
As the apostle made manifest in his epistle to the Hebrews, in divine symbology the connection between circumcision and the blood of animals (bulls and goats) with crucifixion and the blood of humans (Anointed, Head and Body) has critical significance.

**Circumcision → Blood → Crucifixion**

<table>
<thead>
<tr>
<th>Mosaic Covenant</th>
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<tr>
<td>(Cutting off the Flesh)</td>
<td>(RELEASE from Sin)</td>
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**HEBREWS 9:**

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh [by providing forgiveness of sin to the circumcised]:

14 How much more shall the blood of Christ [the Anointed] [Head and Body], who through the eternal [RELEASE from Sin] offered himself without spot to God, purge your conscience from dead works [by providing release from sin to those who "crucified the flesh"] to serve the living God?

Failure to appreciate the lesson of God's Rest—restraint of self, liberty for others—lead to Israel’s not entering. In like manner, failure to make the connection between circumcision and crucifixion has lead to its inability to recognize Jesus of Nazareth as its Messiah and to discern God has a “more excellent ministry” with a “better covenant.”

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394. ἁμαρτέω, #227G.
395. μετά, #310G.
396. The title “saints,” meaning “ones set apart,” applies not only to the Church (Acts 26:10; 1 Cor 1:2), but also to the faithful of Israel (Psa 79:2; Matt 27:52).
397. ἀπολύομαι, #629G, with article.
398. The Sinaitic, Alexandrine, and Vatican manuscripts omit these words (Tischendorf). See ASV, NASB, NET, RSV, et al.
400. Rom 2:10.
401. Capitalization not inspired.
403. christos, #5547G.
404. Greek text has the article.
405. ἄνωντις, #0166G.
408. Heb 8:6.
Chapter Six: Covenants of God – Counsel


ROMANS 6:
6 Knowing this, that our old man [egocentric body of fallen flesh] is crucified with him [Anointed] (vs. 4), that the body of [the] 409 sin [the flesh] might be destroyed 410 [made impotent], that henceforth we should not serve [the] 409 sin [egocentric mindset of unbelief].

Such is the promise of the New Covenant with its twofold priesthood, earthly Israel and heavenly Church.

1 CORINTHIANS 1:
17 For Christ 411 [Anointed] [the Head] sent me [Paul] not to baptize, but to preach the gospel [to the Body]: not with wisdom of words, lest the cross of Christ 411 [the Anointed] 409 [Head] should be made of none effect.
18 For the preaching of the cross [crucifixion of the egocentric desires of the flesh] 413 is to them that perish foolishness; but unto us [the Body of Anointed] which are saved it is the power of God.
19 ... 23 But we preach Christ 411 [Anointed] [Head and Body] crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

409. Greek text has the article.
410. katargeo, #2673G.
411. christos, #5547G.
412. Greek text has the article.
413. Gal 5:16 (page 235).

IMPORT OF COVENANT SIGNS AND GOD’S REST

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete (Revelation 21:4).—Charles T. Russell (1886 C.E.)

AN ABBREVIATED OUTLINE OF DIVINE PURPOSE

To every thing there is a season, and a time to every purpose under the heaven:—Ecclesiastes 3:1

I. IN THE BEGINNING

A. GOD WAS ALONE

God “quicketh all things” (Moses’ Precept—God’s Word) ........................................ Gen 1:1; Ex 3:13-16; 20:1-7; Deut 6:4; 1 Tim 6:13.

B. SPIRIT REALM CREATED

Spirit Realm (Heaven) and Angel-of-the-LORD created ........................................ Gen 1:1; 22:15,16; Ex 3:2-4; Judg 6:12; Prov 8:22; Isa 9:6;
(Firstborn, Wonderful, Michael, Logos, Son of God) Dan 10:13,21; 12:1; John 1:1,2; Rom 8:29; Col 1:13-15; Rev 19:13.

Angelic host created with assistance of Angel-of-the-LORD ................................. Psa 104:4; 148:5; John 1:3; Eph 3:9; Col 1:16.

Angels (sons of God) created nonmortal¹ (dieable) with free-will, sans gender . . Matt 22:30; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6.

C. PHYSICAL REALM CREATED (SIX CREATIVE DAYS)

Cosmos created with assistance of Angel-of-the-LORD ........................................ Gen 1:1; Col 1:15,16.

Earth prepared ................................................................................................. Gen 1:2-25.

All nonhuman earthly life created mortal¹ (subject to death), governed by God-given instinct (no free-will) .......... 2 Pet 2:12.

Activity for five of six creative eons² (“days”) pronounced “good” . . Gen 1:4(1st), 10(3rd), 12(3rd), 18(4th), 21(5th), 25(6th).

Second eon² (“day”) excepted (work with “waters” not complete until Flood) ........ Gen 1:6-8.

Future of Planet Earth Assured:

To be home for human race ................................................................. Psa 115:16; Isa 45:18

A promised inheritance ............................................................................... Psa 37:9,11; 46:10; Isa 11:9; Matt 5:5

To be dwelled in “to perpetuity” ......................................................... Psa 37:29; 78:69; 104:5; Eccl 1:4

To be glorious ............................................................................................ Num 14:21; Isa 66:1 with 60:13.

D. HUMANS CREATED

Humans created in God’s image (free-will) and nonmortal¹ (dieable, but not dying) . . Gen 1:26; 2:7,21-25; Eccl 12:13; Mic 6:8.

Make in God’s likeness initiated: free-will (image) makes love (likeness) possible . Gen 1:26; 2:2; Luke 4:18; 2 Cor 3:17; Gal 5:13;
(James’ Precept—Liberty; Jesus’ Precept—Love Enemies) Heb 3:17-19; 4:1; James 1:25; 2:12; 1 John 4:7-16.


To “prove” human creation, GOD MEDIATES ADAMIC COVENANT ........ Gen 2:16,17; Hos 6:7 margin; Rom 5:12; 7:7-9.

E. GOD RESTS

God enters his Rest (Restraint of Self, Liberty for Others) ................................. Gen 2:2,3

Humans given dominion of physical realm (except for other humans) .............. Gen 1:26-28; 9:1; Judg 8:23; 17:6; 21:24,25;
Psa 8:4-8; Eccl 8:9; Heb 2:6-8.

1. Nonmortal—Not subject to death, dieable but death not certain.
Mortal—Subject to death, death certain.
2. yowm, #3117H. Diverse meanings: day, eon, etc.
3. Divine plan involves three separate and distinct Orders (Heavens and Earth) taken from both the spiritual (heavenly) and physical (earthly) aspects of creation.
II. THE AGES

The Ages depicted below were preceded by eons of creative activity—creation of the hosts of the spirit realm, the physical cosmos, and the Earth with its diverse nonhuman creation (that which provides the ecology required to sustain human creation).

A. THE EARLY DAYS

In the Early Days of "the world (order) that then was" God enters his Rest—restraining his prerogatives, and allowing his rational creation (spiritual, physical) liberty to exercise free-will and dominion. Satan uses deception to incite unbelief; angels and humans "fall," and evil enters the world. God interacts with selected individuals of faith—e.g., Enoch, Noah, et al. .

Humans in unbelief (Paradise/nonmortality lost) .......... Gen 3:6-19; Hos 6:7; Rom 5:12-19; 8:1; 1 Cor 15:21,22; 1 Tim 2:13,14.

Present-Evil-Age begins ............................................ Luke 21:34,35; John 9:32; Rom 12:2; 1 Cor 2:8; 2 Cor 4:4; Gal 1:4; 2 Tim 4:10; Tit 2:12.

The DEATH (Adamic) and the SIN (unbelief) begin reign of terror .......... Rom 5:12; 7:7-9; 1 Cor 15:56; Heb 2:15; Rev 17:5.

Ground cursed for a time (until the Flood) ......................... Gen 3:17,18; 8:21.


4. "Early Days" is suggested by the apostles' use of "Last Days" (Acts 2:17; 2 Tim 3:1; Heb 1:2; James 5:3; 1 Pet 1:20; 1 John 2:18).

B. THE FLOOD
Evil becomes so pervasive\(^6\) God uses a Flood to interrupt its progression.
Work with “waters” that was initiated on the 2nd creative eon\(^7\) (“day”) is completed ................. Gen 1:6-8; 7:10,11.
Noah and family saved (a remnant), Curse on ground removed ........................................ Gen 7:6,7; 8:13-22.
The Angelic Order, the “world\(^8\) (order) that then was” (1st Heavens & Earth), deposed ........ 2 Pet 3:5-7.

"HEAR, O ISRAEL"

\(^6\) Gen 6:5-13.
\(^7\) yowm, #3117H.
\(^8\) kosmos, #2889G.
\(^9\) A non-biblical designation.

C. PATRIARCHAL AGE\(^9\)
Satan and the fallen angels, though constrained, continue their work of usurpation and deception. God from his Rest continues to interact with selected individuals—e.g., Melchizedek;\(^10\) Job, specific members of one family (Abraham, Isaac, Jacob)—and, be again directly intervenes to slow progress of evil. Circumcision introduced as a sign (cutting off the flesh).

Gospel of the Anointed .............. Rom 1:16; 15:19,29; 1 Cor 9:18,12; 2 Cor 2:12; 4:4; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thes 3:2.
Gospel unto Abraham, Circumcision introduced ................. Gen 17:10-14; 22:15-18; Gal 3:8; Phil 3:3; 1 Pet 1:9 Ed, YLT.

D. SEASON OF THE MOON\(^12\)
God broadens his interaction with humankind to include a nation, but he continues to interact with selected individuals (e.g., Moses, the prophets, John the Baptist). Kingdoms with the egocentric characteristics of a beast begin to dominate.\(^13\)
God’s purpose made available for study (Bible) (Peter’s Precept—No Private Interpretation) ........ 2 Tim 2:15; 2 Pet 1:20,21.
Israel chosen and anointed to be a present light (Moon) and future priests and Levites . . Ex 19:5,6; Deut 30:4-10; 2 Sam 7:23,24;
MOSES MEDIATES MOSAIC COVENANT, ratifies by blood, Circumcision continued . . Ex 12:29-39; 24:3-8; Lev 12:2,3; Jos 24:15;
Covenant “ordained” by angels ............................................................... Deut 33:2; Acts 7:53; Gal 3:19.
2nd Heavens & Earth: Levitical Order instituted. . . . . . . . . Ex 25:8,9; 28:1; 29:43-46; Num 3:5-13; 8:11-26; 35:1-8; Deut 18:1,2.
Judges & Kings (Israel Blind in Part) ................................. Deut 17:14-20; Judg 2:16-19; 21:25; 1 Sam 8:4-9; Acts 13:20,21; Rom 11:25.
Levitical Order soon corrupted. ......................................................... Deut 4:25; 31:29; Ezk 20:44; Matt 3:7; 4:8,9; 12:34; 13:39; 23:33; John 8:44.
GOD MEDIATES DAVIDIC COVENANT (David’s Precept—Torah of The Adam)\(^14\) ............ 2 Sam 7:4-19; 1 Chr 17:3-27.
Exile: Ten Tribes (Israel, Ephraim); Two Tribes (Judah) . . . . . . . . . . . . . . . . . . . . . . . . . . . . 2 Kings 17:6,23; 25:8-11; Jer 39:8,9;
Return of a Remnant of all twelve Tribes (Isaiah’s Precept—Jewish Faithful) . . . . 2 Chr 36:22,23; Ezra 1:1-4; Isa 1:9; 10:22; 44:28.

\(^11\) Harlotry—Spiritual Idolatry.
\(^12\) Spelling uncertain. For uniformity spelling found in Genesis (KJV) is followed.
\(^13\) Dan 7:1-7.
\(^14\) Thourob, #8451/8452H; with ‘adam, #0120/0121H and article.

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7. yowm, #3117H.
8. kosmos, #2889G.
E. FIRST ADVENT

Angel-of-the-LORD humbles himself, gives up existence as preeminent spirit being. Born as the human named Jesus, he was anointed by God for his ministry to Israel and humankind. Crucifixion (mortifying the flesh) introduced as a sign.

Daniel’s 70th week ministry ensures a Remnant of faithful Jews. John the Baptist fulfills the first half of Daniel’s 70th week. Jesus’ baptism in “midst of the week” begins final half of 70th week.

Jesus at 30 gives “himself” at Jordan as a ransom to offset humankind’s mortality. Jesus mediates New Covenant, begins its ratification offerings.

Jesus made perfect in spirit as a High Priest through sufferings (blood).

Israel rejects Anointed (Messiah), 70th week ministry. First (Heavenly) Resurrection initiated with resurrection of Jesus.

F. LAST DAYS—SEASON OF THE SUN

In the “Last Days” of the Present-Evil-Age, God “draws” and “anoints” individuals to be “Body” members of his New Creation (Church) while continuing to interact with his elect and anointed nation, Israel. With the influence of Babylon’s golden cup, Satan and his angels continue to deceive humankind and attempt to subjugate God’s anointed people.


Crucifixion, Cross (Paul’s Precept—New Creation) Jesus made perfect in spirit as a High Priest (antitypical Melchizedek) through sufferings (blood).

Jesus mediates New Covenant, begins its ratification offerings. New Covenant Development of New Creation begins, Jesus as Head and Firstborn.

“Perfected” as a sympathetic priesthood by sufferings (blood) Offerings to ratify the New Covenant continue. “Man of the SIN” ("Mystery of Iniquity") revealed, deceives many.

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15. A non-biblical designation: First Advent, time of the earthly ministry reported by the NT; Second Advent, time of the promised return of Father and Son, and the restoration of Israel.


18. Mortality through the Fall is not set aside (“in Adam all die,” 1 Cor 15:22). Its consequence, however, is overcome by a resurrection.


21. In Rev 21:1 the Greek protos, #4413G, should be rendered “former,” not “first.” See MRD, NAB.
G. SECOND ADVENT, AGE-TO-COME

The judgment (deliverance) of God’s fallen creation, angel and human (Jews first, then Gentiles)—“Torah of The Adam,” “Gospel unto Abraham.” (See Section III for greater detail)

God and Anointed “return” to Israel... Deut 30:3; Jer 12:15; John 5:22-31; 14:3; Acts 1:11; 15:13-16; 1 Thes 4:16; Rev 19:11.


Church completed, Heavenly Resurrection concluded (“sleeping” raised first)... Rom 11:25; 1 Thes 4:14-17; Rev 19:11.

Church completed, Heavenly Resurrection concluded (“sleeping” raised first)... Rom 11:25; 1 Thes 4:14-17; Rev 19:11.

Ministry of the Anointed begins (Head and Body)... John 5:22-31; 14:3; Acts 1:11; 1 Thes 4:14-16; Rev 19:11.

Unlike First Advent—invisible, detected only by signs... Matt 24:3; John 14:19; 1 Thes 5:2; 2 Thes 2:1-3; 2 Pet 3:3; Matt 24:14-16; Rev 19:11.

Satan “bound,” fallen angels tested and judged... Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6; Rev 20:1-3.

New Heavens (Church), New Earth (Israel) proclaim Truth... Isa 65:17; 66:22; 2 Pet 3:3; Rev 21:1.


“Sign of Jonah,” “living waters” (deceptions exposed)... Ezek 47:1; Amos 8:11-13; Zech 14:8; Matt 12:39-42; 16:4; 24:30; Luke 11:29-32; John 4:10; 7:37,38; Rev 7:17; 22:1,2.


Humankind delivered from the DEATH and the SIN (“Torah of The Adam”)... 2 Sam 7:19; Gal 3:10; 49:9,10; Mic 4:1,2; (Micab’s Precept—Future Kingdom) Zech 14:8,9; Gal 1:4; 1 Pet 1:9 ED, YLT; Rev 7:16,17; 20:13,14; 21:3,4.


H. AGES-TO-COME

The Bible reveals little of the future beyond the Seasons of Restoration.

24. Rom 2:9,10.
25. 2 Sam 7:19; Gal 3:8.
27. The name Armageddon (#0717) is a transliteration of a Greek word formed from a word of Hebrew origin. It appears only once in the Bible (Rev 16:16). Spelling variations found in the manuscripts include: one g (γ) and two d’s (δ); two g’s, one d; and two g’s, two d’s. Harmagedon has the best support (see ASV, NASB). Though the meaning of the original Hebrew is uncertain it may have been derived from the Hebrew verb gaddad, #1413H, which has a secondary sense “to gather troops” (Mic 5:1). A Greek noun may be formed from a Hebrew verb by using the prefix ma (μα). Adding ma to gaddad, and adding the suffix o (ο) meaning “his,” yields magedo—a noun meaning “his place of gathering troops.” Taking the Hebrew bar as “mountain” (#2022H), then bar-magedo could mean “mountain of his troop gathering,” a name that accords well with Mt. Zion as set forth in Rev 14:1. See PRECIS ON THE WORD “ARMAGEDDON”, page 396.
28. The Greek word translated “times” (plural) in Acts 3:21 (KJV) is chronos, #5550G, and rendered “season” (singular) in Rev 20:3.
30. Dan 7:1-28; 8:20,21; Rev 17:3-13; 18:21; 19:19-21. In accord with the dream of Nebuchadnezzar, the human view of worldly powers is that of a glorious image (Dan 2). In Daniel’s later dream, however, the divine view is that of terrible beasts (Dan 7). The controlling instinct of a beast is egocentric. Survival is its prime concern. Such egocentricism has governed the institutions of humankind, all of whom partake of Babylon’s cup (Rev 18:3).
III. AGE-TO-COME

A. BEGINNING OF RESTORATION

Citation of events and references is not exhaustive and activities subsequent to the return of God and his Anointed are not necessarily sequential. Except for Satan’s binding they are not instantaneous events but concurrent processes that transcend many years, if not centuries. The resurrection of the Church begins before its last members are “faithful unto death.”[^32] The Church must, however, be complete, and the ratifying sacrifice accomplished, for the New Covenant to begin.

Binding of Satan (accomplished suddenly, an event not a process).......................... Mark 3:27; Rev 20:1-7.

Heavenly Resurrection initiated with Jesus resumes .............................................. 1 Cor 15:51,52; 1 Thes 4:13-17; Rev 2:10;
(initially the “sleeping,” followed by the living who are “faithful unto death”) .... Rev 11:19 (Rom 3:25; Heb 9:23);
Rev 15:8 (1 Kings 8:10); 20:5,6 MRD.

Regathering of Israel from Diaspora ......................... Deut 30:1-5; Jer 24:6; 33:7-9; 46:28; Ezk 34:13; 36:24; 37:21;
(Blindness in Part Removed) ........................................... Matt 24:31,32; Acts 15:16; Rom 11:25.

Spoiling Satan’s house (accomplished over extended time, a process not an event) .......... Matt 12:29; Rev 20:1-7.

Judgment of angels ................................................... Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6.
Judgment of nations .................................................. Psa 46:2,6; Isa 2:4; Jer 51:20; Dan 2:44; Mic 4:3;


Time of trouble .................................................. Dan 12:1; Amos 5:18-20; Zeph 1:14-18; 3:8.
Increased travel/knowledge ........................................ Dan 12:4; Isa 25:7 (Eph 4:18); Zeph 3:9.


[^32]: Eph 2:21; 1 Pet 2:5; 2 Pet 1:10; Rev 2:10. Acceptance and resurrection of the Church before its “fulness” (Rom 11:25) was prefigured by God’s acceptance of the Temple (1 Kings 6:38) before its completion (1 Kings 8:32).

[^33]: The Greek word in Rev 20:2 rendered “laid hold” (KJV) is krateo, #2902G, and has the meaning “to seize,” “to restrain suddenly.”
B. COMPLETION OF RESTORATION

With the New Covenant ratified (the New Creation completed), Israel receives the covenant blessings.

David’s “Branch” on David’s throne ................................ Is 9:6,7; Jer 23:5,6; 30:9; 33:15; Ezk 34:23-26; Hos 3:5.
God’s spirit poured out on Israel .............................. Ezk 11:19; 36:24-28; 37:14; 39:24-29; Zech 12:10; Rom 11:25.
Israel’s mourning ......................................................... Jer 31:9; Ezk 36:21; Zech 12:10.
Israel’s jealousy .............................................................. Deut 32:21; Matt 20:12; Rom 10:19; 11:11; Heb 12:11 (Rom 9:8-13).
Blessings of New Covenant .................................. Deut 30:5-9; Isa 26:1,9; 27:6; 52:9,10; 66:12; Jer 30:5-9; 31:27-34; Ezk 36:21-38; Hos 6:2; Zeph 3:14-20; Rom 11:15-29.

Second (Earthly) Resurrection begins (bondage of the DEATH removed) ........ Dan 12:2; Hos 13:14; John 5:25-29; 5:17-21;

(Hosea’s Precept=Resurrection) 1 Cor 15:21; Heb 11:17-19; Jude 1:3; Rev 20:12,13.

Jews first ........................................................................ Rom 2:7-10.

Earthly Priesthood (Israel, Priests and Levites) completed ........................ Ex 19:5,6; Isa 26:1,9; 27:6; 43:10; 49:3,6; 66:21; Ezk 36:33-38; Acts 15:14-17; Rom 11:15.


A Day of Battle (bondage of the SIN removed) ........................................ Psa 2:5; 11:6; Isa 28:17; Jer 31:29,30; Ezk 18:20; Joel 3:9-17; Micah 4:11-13; Zeph 3:8; Zech 14:3,4; Rev 16:14; 17:14; 19:11.

Babylon the Great, Beasts of Daniel,37 Man of the Sin, “found no more” ...... Dan 7:26,27; 2 Thes 2:3-12; Rev 18:21; 19:19-21.
Sabbath/Jubilee fulfilled ....................................................... Ex 31:12-17; Lev 25:1-7; 25:8-17; Matt 5:17,18; 11:13; Rom 8:18-21; Col 2:16,17
Jubilee trumpet ................................................................. Lev 25:9; Zeph 1:16; Matt 24:31; 1 Cor 15:52; 1 Thes 4:16; Rev 11:15.
Humankind fully prepared to sustain its restored nonmortality ........................ Gen 1:26; 1 Cor 15:22-28; 1 John 4:16-21.

Human creation “made” in divine “likeness” (love)

GOD, THE-ALL-IN-ALL (God’s free creation, heavenly and earthly, dwell in God, God in them) ...... Psa 18:37,38; Jer 31:34; Zeph 3:9; Zech 14:9; 1 Cor 15:24-28; 1 John 4:16.

36. torah, #0451/0452H; with 'adam, #0120/0121H and article.
38. Total loss of existence; not eternal torment.
A SYNOPSIS OF DIVINE PURPOSE

1. There are two fundamental convictions of faith:
   - There is one God, immortal, the one and only Creator of all—a God who loves his enemies (Jesus’ Precept).  
   - The Bible is the Word of that Creator (Moses’ Precept).

2. The Bible delineates three separate and distinct realms of existence. God’s purpose is to fill each with beings that are free, beings with whom he may ultimately dwell, and them with him—that he may be The-All-in-All in Rest, in liberty and love!

3. The first sentient being created, the Firstborn, was a pre-eminent, free, nonmortal being of the spirit realm. Having no desire to be equal with God, and “for the joy that was set before him,” he was “one” with God and a willing, active, participant in the subsequent creative work during ensuing eons and was given commensurate titles (Angel-of-the-LORD, Logos, Michael, Wonderful, the Son of God).

4. A divers host of the spirit realm were also created. Given free-will and nonmortality, they are able to live forever if they enter God’s Rest, the spirit of liberty and of love—the divine altruistic paradigm all free nonmortal creatures must in delight eagerly engage in order to sustain unending life.

5. Subsequently in six eons the physical realm was prepared and on planet Earth a myriad of living entities were developed—entities governed by a God-given instinct, mortal (subject to death), and without free-will, so not able to love. Entities, however, that are critical for the continuity of the physical creation and survival of humankind (last and highest form of earthly creation). Physical creation declared “good,” except for the “waters” of the second creative eon.

6. At the close of the sixth eon humans were created as nonmortal beings with free-will (image of God) capable of living forever if they freely develop the likeness.

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9. As used in the Bible immortal means “life in oneself” (John 5:26).’
10. “death hath no power” (Rev 20:6). (to make), while “image” alone is used with the more general verb asah, #6213H (to create), a verb used only for divine activity (Gen 1:1,26,27,31; 2:4; 4:1-7; 1 Cor 8:6; Phil 2:5-8; Col 1:16,17).
12. “death hath no power” (Rev 20:6). Applies to all earthly creation except for humans before the Fall.
13. “image” and “likeness” are used with the more general verb #6213H (to make), while “image” alone is used with the more specific verb bara’, #1254H (to create), a verb used only for divine activity (Gen 1:1,26,27,31; 2:4; 5:1,6,7; Isa 45:7, 45:12,18). Thus, humans were created in the image of God with free-will (a creative event); but, are being made in his likeness to be loving (a developmental process). They could not be created loving as it requires a full and willing participation of free-will.
of God by entering God’s Rest and live in the spirit of liberty and of love, the divine altruistic paradigm for life. Created as male and female (Adam and Eve) they could procreate.

7. God mediated the *Adamic Covenant* with human creation, charged them to “fill the earth,” and gave them the “work” of dominion over all of the *physical realm* except themselves. God’s intent to be *The-All-in-All* precludes human dominion of human. An Angelic Order of the spirit realm was given responsibility for humankind’s guidance, spiritual (heavenly) and physical (earthly), *1st Heavens & Earth*. Having given angels and humans their commissions, God entered Rest on the seventh eon (“day”)—restRAINT of self, liberty for others—allowing his nonmortal creation (angel and human) to exercise its God-given free-will.

8. With God at Rest, in the *Early Days* Lucifer (Satan), a great angel, entered the physical realm. Unlike Angel-of-the-LORD, he desired to be as God and incited rebellion. Adam, the first human, in lust and unbelief, freely harkened to Satan as male and female (Adam and Eve) they could procreate. And of love, the divine altruistic paradigm for life. Created *of God by entering God’s Rest* and live in the spirit of liberty and of love, the divine altruistic paradigm for life. Mortal, in bondage to the DEATH. For his part in this *Fall* Satan is bound to the “air” of the physical realm where he eats “dust,” spiritually “devours humanity (‘highest part of the dust’),” and is to eventually die (lose existence).

9. With the passing of mortality upon the race, awe of the DEATH (Adamic) brought upon an imaginative creation the bondage of the SIN (such awe impedes love). As Solomon in his wisdom was to later avow, “as he [a human] thinketh in his heart [soul], so is he.” (*Solomon’s Precept*).

10. Other angels (sons of God), following Lucifer/Satan, leave their “habitation” (spirit realm) for his “air”; interact with fallen humanity in the physical realm; and, by possession become “mighty ones”—ones who dominate and control, who defy the spirit of Rest, of liberty and of love, the *way* of God.

11. In those *Early Days* God, in *Rest*, allows willfulness to flourish in his free creation; however, evil becomes so pervasive as to inhibit creation’s recovery in the predestined “Seasons of Restoration” (*Micah’s Precept*). A great Flood is used to slow evil’s progression. Except for eight of faith, all humans perish. Work with “waters” initiated...
The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

during second creative eon completed. God mediates the Noabic Covenant.

12. The Angelic Order (1st Heavens & Earth, ‘world’ [order] that then was”) is deposed. The fallen are constrained to the “air” of the physical realm and their activity is repressed, but not prohibited. Many reject God’s Rest and violate the Torah of Liberty, introducing renewed sophistries to subjugate and oppress humankind. Like fallen humanity, angels who fall lose nonmortality and become subject to DEATH.

13. Contrary to divine will a “kingdom,” Babel, a singular place for humans to dwell is established. In rebellion human usurps dominion over human. To restrain the advance of even greater evil, God “confounds” language. The inability to communicate separates people, giving impetus for humanoscots and religion, have their beginnings and take many forms—sophistries that underpin future nations of human oppression conceived through lust—the egocentric animus of fallen humanity is like that of a wild beast, survival.

14. Centuries pass, evil flourishes. God renames a man of faith Abraham, by an oath mediates the Abrahamic Covenant, institutes the sign of circumcision (a cutting off of flesh, to illustrate need for control of egocentric fleshly desires), and gives promises that are requisites for life in Rest (Torah of Liberty, introducing renewed sophistries to subjugate and oppress humankind. Like fallen humanity, angels who fall lose nonmortality and become subject to DEATH.

15. After more centuries of continued evil, remaining in Rest God takes action to release his creation from its bondage to SIN and DEATH. By a man of faith named Moses, the anointed and elect natural seed of Abraham (Israel, Amos’ Precept) is delivered out of its physical enslavement in Egypt. This seed, as a nation, is set apart to be God’s future earthly priesthood. Michael, Angel-of-the-LORD, is tasked to be its Prince. Moses mediates the Mosaic Covenant, God’s covenant with Israel of blessings and cursings to make plain the requisites for life in Rest (Torah of Moses) — a covenant ordained by angels. Circumcision, as a physical metaphor for cutting off the egocentric drive of the flesh, is established as a national sign. A second Order (kosmos) for spiritual and physical guidance is instituted, human rather than angelic—the Levitical with its Tabernacle/Temple, priesthood, and Levites. Like the first, this second order, the 2nd Heavens & Earth, is soon corrupted. As a corporate whole the nation fails to abide in God’s way (Joshua’s Precept).

16. Following a tumultuous period of judges and one king, another man of faith comes to the fore, one whom God elects to be Israel’s second king—a shepherd named David. With this man God by a divine oath mediates yet another covenant.

Melchizedek the twofold “seed” of this faithful man are to bring blessing to God’s fallen creation—Gospel unto Abraham. Anointed by God, this twofold priesthood (Zechariah’s Precept), earthly (sand, dust—Israel) and heavenly (stars—Church), is to accomplish the divinely appointed “Seasons of Restoration.”

103. Judg 10:12; 1 Sam 10:18; 17:9; Prov 3:31; Jer 30:20; Ezek 48:8; Amos 4:1; Mic 2:2. See note 7, page 245; and, note 60, page 246.
104. Gen 10:8-10; 1 Chr 1:10. Later, Babylon, which grew up around the site of Babel, had its Greek name extended back to the Hebrew (Gen 10:10).
111. Ex 3:26; 8:30; 24:4-36; Num 3:5-10; 8:11-26; 35:1-8; Deut 18:1,2; 2 Pet 3:6 (note 65, page 246).
113. Gen 10:8-10; 1 Chr 1:10. Later, Babylon, which grew up around the site of Babel, had its Greek name extended back to the Hebrew (Gen 10:10).
a covenant whose promises supplement the Abrahamic and are also personal, national, and universal. David, in awe of the import, declares it to be the Torah of The Adam (David's Precept). Israel as a nation remains uncommitted to God's way and continues in its corruption. Living contrary to the way of God it does not enter God's Rest, his Sabbath and Jubilee—the way of liberty and of love. By direct intervention, God predestines a Remnant of Faith (Isaiah's Precept) and, thereby, ensures survival of this unique people (Amos' Precept). This Remnant, living in harmony with the precept of “serve to be served” (Elder's Precept) is righteous (Habakkuk's Precept).

17. In due time, four millennia after Eden, in the Last Days corporate Israel's continued neglect to enter God's Rest results in the covenant cursings. First, however, a promised week of years “to confirm [strenthen]” that covenant is fulfilled by two men of great faith—John the Baptist, a prophet of whom none was greater, and Jesus of Nazareth, the Anointed (Messiah) foretold by Daniel.

18. The Baptist's birth, a miracle by parents beyond the age, was by normal human conception. On the other hand, Jesus was born of a virgin. Angel-of-the-LORD (Wonderful, Logos, Michael) gave up angelic glory as the primal Son of God to become the man Jesus, the Son of Man (his surrogate parents being of the seed of Abraham and David). This was not an “incarnation!” The fertilized egg implanted in the womb of a Jewish maiden named Mary was not other than human, though not of Adam. Like Adam before the Fall, the child was nonmortal (not dying, but dieable). There was a discontinuity in the life of archangel and man. He was not “the God,” but had been previously “a god,” a spirit being, the Firstborn of all creation. These two servants of God sequentially for a week of years—the last week in a sequence of seventy weeks of years—cried out to the nation to “bring forth therefore fruits worthy of repentance.” That seven year ministry of proclaiming the way of God, for which each gave his life, was not heeded by the nation's hierarchy.

19. Like the Baptist, Jesus as the Anointed (Messiah) entreats Israel to return to its relationship with God, completing Daniel's 70th week prophecy. Also, as antitypical Moses, he mediates a “new” covenant for Israel to replace the “old” in the Age-to-Come (Jeremiah's Precept) and “presents himself” for 31/2 years as an antitypical bullock (“calves”) to begin covenant ratification. The resultant experiences of a life lived for others, a “living sacrifice,” prepares him to be the covenant's High Priest—not an Aaronic priest, his parents being of the tribe of Judah—but, a priest of “the order of Melchizedek.”

20. Unlike the Baptist, Jesus' mission was not limited to serving God's earthly chosen people. As a nonmortal, not subject to death but dieable, Jesus at his baptism freely gave himself as a ransom to deliver all of the human race, Adam and his seed (nonmortal soul—nonmortal soul) — deliverance from the great monarch DEATH by an earthly resurrection...
“to be testified in due time.”127 With the yielding of his human nonmortality at his baptism he was begotten by God128 as the “firstborn” of a New Creation of beings and anointed to be “Head” of a new Order129 like Melchizedek,130 a king and high priest—an order (the 3rd Heavens & Earth) that dedicates for the Ages-to-Come a life eternal in service to God and to minister unto God’s creation.

21. Jesus’ ministry introduced yet another great work by God, a second salvation, a salvation implied centuries earlier by the psalmist (Psalmist Precept).131 This work involves taking out of fallen humanity a second elect people (Church)132—a people to be heavenly priests—a New Creation of divine beings like the resurrected Jesus (Paul’s Precept).138 By faith they freely offer themselves as “living sacrifices,” as contrasted to the “dead” sacrifices of the Levitical Order. These “living” sacrifices by Jesus and the Church (typified by bulls and goats)133 ratify Israel’s New Covenant. As it did for Jesus, a life lived for others prepare, complete, this second priesthood134—a life first exemplified by the sign of circumcision, then by crucifixion, a life of cutting off and mortifying the egocentric drive of the flesh, a life of the “greater love” as Jesus ardently demonstrated in his First Advent ministry.135

22. Having “proved” him, God resurrects Jesus after his death—firstborn of the First (Heavenly) Resurrection136—another discontinuity in his life for parts of three days.137 Being raised to the divine realm as an immortal New Creature, he is made preeminent in all creation in the three realms.138

23. Because of continued national unbelief, God’s favor temporarily departs his first elect people and they suffer the curses of their covenant139 (Diaspora/Jacob’s Trouble). The Temple and its Levitical Order (2nd Heavens & Earth) perish.140 To ensure survival of the nation during the ensuing trouble a Remnant of Faith141 (Isaiah’s Precept) is strengthened by the First Advent (70th week) ministry of the Baptist, Jesus, and their disciples—a Jewish Remnant, not the Church. During Israel’s disfavor God continues the development of the New Creation (Paul’s Precept) began by Jesus. Many of the world, if not seduced by the harlot Babylon the Great (political/religious), are beguiled by a second great deception identified as Man of the SIN142 (religious/political).

24. Six millennia after Eden, God with his glorified Son as High Priest (Messiah, Anointed), return to Israel (Second Advent). Blindness in part is removed. God’s kingdom is unveiled on Earth. The New Creation with its heavenly resurrection is completed.136 The mediated and ratified New Covenant with its resurrected heavenly priesthood (New Creation) provide God’s earthly chosen people (living and resurrected dead) an opportunity for transformation. With its Remnant of Faith (Isaiah’s Precept) ministering unto the unfaithful,143 Israel will gain release from the bondage of the great monarch SIN.144 Enabled, thereby, to sustain deliverance from the second monarch DEATH, the people of this chosen nation will enjoy a restored nonmortal earthly life—a life made possible by the First Advent ransom by Jesus.145

127. 1 Tim 2:6.
128. Jesus is the only “Son of God” (angel) to be begotten as a New Creature (“only begotten Son”); all others so begotten are “sons of Adam” (Paul’s Precept). John 1:18; 3:16-18; Acts 13:33; 2 Cor 5:17; Gal 6:15; Heb 1:5; 5:5; 1 John 4:9.
130. See note 65, page 246.
131. See note 10, page 240.
132. Psalmist Precept (Two Salvations), page 72.
133. ekklesia. #1577G. The Church consists of fallen humans, individuals not a people (Deut 32:21; Rom 10:19), ones who become a people in God’s name (Acts 15:14). They follow the teachings of Jesus of Nazareth and are the second chosen and anointed people of the God of Abraham. Their destiny (as younger son and firstborn from the dead) is different from that of Israel, the first chosen and anointed people (elder son, firstborn of the chosen); but, both are elect, both present themselves as “living sacrifices” (one corporately, one individually), both are anointed for sacred service (Rom 9:10-13).
137. See ¶18, page 248.
140. Heb 8:13; 2 Pet 3:7; Rev 21:1. In Rev 21:1 the Greek prosos, #4413G, should be rendered “former,” not “first.” See MRD, NAB.
142. 2 Thes 2:3-9.
144. See ¶9, page 246.
145. See note 126, page 248.
25. To begin the Age-to-Come Satan is “bound” (incapacitated) for a time and as a result is unable to introduce new deceptions.\textsuperscript{146} Fallen angels are judged\textsuperscript{147}—without repentance and transformation (purification)—there is a permanent loss of life, of existence (Second Death, no resurrection).\textsuperscript{148}

26. God’s fully prepared dual priesthood as “new heavens and new earth”\textsuperscript{149} begin humankind’s restoration under Israel’s New Covenant (Torah of The Adam, David’s Precept)\textsuperscript{150}—the “Tabernacle of God” will be with his fallen creation, the “end [goal] of the faith, salvation of souls.”\textsuperscript{151} Through Israel an outpouring of divine truth (sign of Jonah)\textsuperscript{152} exposes the sophistries that have deceived and oppressed human creation and brings forth the spirit of Rest.\textsuperscript{153} This spirit, the spirit of God’s future Kingdom, results in the complete demise of Babylon the Great and Man of the Sin.\textsuperscript{154}

27. Subsequently, in “Seasons of Restoration” all humans are delivered from mortality and the tyranny of DEATH\textsuperscript{155}—first the living, then the dead (Second Resurrection, Hosea’s Precept). Death through Adam is not rescinded—all must die to that heritage, either in symbol or in reality.\textsuperscript{156} By resurrection in nonmortality (symbolic or real) all are delivered. Thus, living and resurrected dead, will have an opportunity to learn of the way of God; to be released from the bondage of the SIN\textsuperscript{155} (no retribution, Ezekiel’s Precept); to regain the ability lost by Adam to sustain nonmortal earthly life (Torah of The Adam)\textsuperscript{150}; and, thereby, forever live in righteousness of faith (Habakkuk’s Precept).\textsuperscript{157}

28. Just as the spirit of altruism has suffered in an egocentric world, so egocentrism will suffer in the altruistic world of the Age-to-Come. All not living in the spirit of liberty, love, and Rest (restraint of self, liberty for others), will ultimately perish in Second Death\textsuperscript{148}—not life in torment, but nonexistence, a total loss of life with no recovery, no resurrection. Divine mercy, however, will ensure all have ample time to consider—the “sinner being an hundred years old shall be accursed.”\textsuperscript{158}

29. When the work of restoration by his High Priest and dual priesthood (3rd Heavens & Earth) is complete, God’s creation, angel and human, shall be altruistic, loving—those created in God’s “image” (free) shall have been made into his “likeness” (love)—Gospel unto Abraham fulfilled.

30. Beyond the “Seasons of Restoration”\textsuperscript{160} the Bible is mostly silent. Angel and human who enter God’s Rest will have nonmortal life, life everlasting though dieable. The Earth will be humankind’s dwelling “to perpetuity” and God will “tabernacle” with his living, loving, nonmortal creation. They will dwell together in him and he in them. The God who is love\textsuperscript{161} will be The-All-in-All\textsuperscript{162}

\textsuperscript{146} Rev 20:2,3.
\textsuperscript{147} Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6. As with humans, the purpose of the judgment of angels is their salvation. Only the incorrigible will be lost.
\textsuperscript{148} Jer 31:29,30; Rev 20:7-15.
\textsuperscript{149} Isa 65:17; 66:22; 2 Cor 12:2-4; 2 Pet 3:13; Rev 21:1 (note 140, page 249).
\textsuperscript{150} 2 Sam 7:4-19; Acts 2:31; Rom 2:9,10; 1 Pet 2:5,9.
\textsuperscript{151} Isa 65:17; 66:22; 2 Cor 12:2-4; 2 Pet 3:13; Rev 21:1 (note 140, page 249).
\textsuperscript{152} Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 1:6. As with humans, the purpose of the judgment of angels is their salvation. Only the incorrigible will be lost.
\textsuperscript{153} Rev 21:3-5, page 276 (Holy Temple of God); to be released from the bondage of the SIN (NO retribution, Ezekiel’s Precept); to regain the ability lost by Adam to sustain nonmortal earthly life (Torah of The Adam)\textsuperscript{150}; and, thereby, forever live in righteousness of faith (Habakkuk’s Precept).\textsuperscript{157}
\textsuperscript{154} See ¶ 6, page 245 and note 60, page 246.
\textsuperscript{155} See ¶ 9, page 246.
\textsuperscript{156} Rom 6:3-5; 1 Cor 15:22.
\textsuperscript{157} Hab 2:4; Rom 1:17; 3:21,22,28; Gal 3:11; Heb 10:38.
\textsuperscript{158} Isa 65:20.
\textsuperscript{159} Gen 1:26; 1 John 4:8,16. See note 59, page 245.
\textsuperscript{160} Acts 3:21.
\textsuperscript{161} 1 John 4:8,16. See JESUS’ PRECEPT (LOVE ENEMIES), page 68.
\textsuperscript{162} Psa 37:29-31; Jer 31:33,34; Ezek 36:27; 1 Cor 15:28; 1 John 4:16; Rev 21:3.